

FRIDAY 12 JULY

OPENING PRAYER

The proceedings began with an opening prayer offered by the President, Archbishop Aghan Baliozian.

WELCOMES

The participants were welcomed by the President, as well as by the Revd John Vitale [President of Queensland Churches Together] and Ms Berilyn Morrison [Principal of Grace College]. The General Secretary introduced the participants as per the list in Appendix I.

APOLOGIES

Apologies were received as listed in Appendix I

TIMETABLE AND AGENDA

96.7.01. IT WAS RESOLVED that the proposed timetable and agenda be adopted, subject to such variations as may be approved in the course of the meeting.

APPOINTMENT OF COMMITTEES

96.7.02. IT WAS RESOLVED -

1. that the following be appointed members of the Steering Committee for the 2nd meeting of the National Forum: the Revd Gregor Henderson [chair], the Revd Erica Mathieson, Ms Elizabeth Harrington, Mr Robert Leane, Mr Maged Attia, General Secretary [staff];
2. that the Steering Committee be asked to make any proposals it

- deemed necessary regarding the ordering of business;
3. that the following be appointed members of the Nominations Committee for the 2nd meeting of the National Forum. Patricia Firkin [chair], the Revd Dr Bruce Kaye, Bishop Michael Putney, Ms Hilary Christie-Johnston, Archbishop Gibran, Ms Christine Ledger [staff];
 4. that the Nominations Committee be asked to bring recommendations as follows:
 - i] 6 persons to be elected members of the NCCA Executive, pursuant to Clause 9.02 [c] of the constitution.
 - ii] A chairperson plus 16 persons to be elected members of the Faith and Unity Commission, such Commission to be based for the time being in Melbourne.
 - iii] A chairperson plus 12 persons to be elected members of the Commission for Christian World Service, conditional upon the National Forum deciding to establish such a structure.
 - iv] Twelve persons to be elected members of the Aboriginal and Islander Commission, [one of whom to be nominated by the Aboriginal and Islander Commission to the NCCA Executive for appointment as chairperson], to serve until the next ordinary meeting of the National Forum or such earlier date as may be determined by the NCCA Executive on the advice of the Aboriginal and Islander Commission.
 - v] A chairperson plus 10 persons to be elected members of the NCCA Youth Network, at least 4 of whom to have been members of the outgoing Network, such Network to be based for the time being in Melbourne.
 - vi] 6 persons to be elected members of the Finance Committee, such Committee to be based for the time being in Sydney.

BUSINESS TO BE CONSIDERED

- 96.7.03. 1. IT WAS RESOLVED that the National Forum agree to give consideration to -
- i] recommendations from the Executive, and from the Council's commissions, networks, committees and working groups;
 - ii] recommendations from the steering and nominations committees;

- iii] any motion moved in the name of one member church and seconded in the name of another;
 - iv] any motion or amendment deemed to have arisen out of the debate.
- 96.7.04. 2. IT WAS RESOLVED that the deadline for resolutions moved by member churches be 4:00pm Monday 15 July.
- 96.7.05. 3. IT WAS RESOLVED that comment be sought from the Treasurer prior to action being taken on any recommendation or motion that has financial implications, with the mover of any such recommendation asked to indicate what the financial implications are likely to be.

MINUTES

- 96.7.06. IT WAS RESOLVED that the Executive be authorised to approve the Minutes of the National Forum.

REMARKS OF THE PRESIDENT

Archbishop Aghan Baliozian, the President of the NCCA, addressed the National Forum, offering his reflections regarding the first two years of the NCCA's existence. The text of his address is included as Appendix II.

SATURDAY 13 JULY

REPORT OF THE GENERAL SECRETARY

The Revd David Gill, General Secretary, presented his report to the National Forum. The full text is included as Appendix III.

REPORT OF THE EXECUTIVE

- 96.7.07. IT WAS RESOLVED that the report of the Executive be received with its recommendations to be considered later in the meeting.

REPORT OF THE COMMISSION ON FAITH AND

UNITY

- 96.7.08. IT WAS RESOLVED that the report of the Commission on Faith and Unity be received.
- 96.7.09. IT WAS RESOLVED that the following mandate of the Commission as revised by the National Forum be adopted as the mandate of the Commission on Faith and Unity:

The Commission will engage with the theological work of the wider church, both to learn and to contribute. It will do so with explicit awareness of and regard to its Australian context, in particular its Aboriginal and Islander heritage, multi-cultural experience, and the current setting of its churches in a post-Christendom, multi-faith and secular environment within the Asia-Pacific region.

Mandate

To focus, and reflect theologically,
3 on the faith that unites us;
3 on the Gospel imperative to work towards unity; and
3 on the way in which our member (and other) churches can move towards greater visible unity in worship, common life and mission in Christ.

Key Tasks

1. To study such questions of faith, worship and church order as bear on the quest for unity, by reflecting on the issues of ecumenical theology and method, seeking to develop a way of doing theology for a church in which divisions are healed and diversities embraced.
2. To share diverse theological and ecclesial insights, so that we may learn from one another and be a source of mutual renewal; to reflect on bilateral dialogues, both national and international, in order to identify the consequences of the communion already achieved for the life and mission of the churches, especially possibilities for local ecumenical partnerships.
3. To enable and assist the churches to overcome doctrinal differences that have caused divisions; to consider other matters of relationship between the churches that cause difficulties and require theological clarification; and to do this in the process of freshly appreciating their common apostolic tradition, for the sake of their common faith, unity and mission.
4. To dialogue and interact with the Aboriginal and Islander Commission in order that our reflection on the *koinonia* of the churches may be informed by a deeper understanding and greater appreciation of our indigenous heritage.
5. To explore from an ecumenical perspective the implications

of experiments in local ecumenical relations both in Australia and overseas, and the broad acceptance by church members of an informal ecumenism, which impinges on the life and mission of the churches, especially at the parish level.

6. To network with and encourage state and local faith and order working groups in their localised tasks.

Towards Implementation

The Commission will invite the churches to engage in particular projects, especially in the Week of Prayer for Christian Unity, Ecumenics courses, and consultations between churches involved in negotiations or in other specific efforts towards unity.

The Commission will work to challenge the churches to covenant together from time to time to take specific steps towards unity.

96.7.10. IT WAS RESOLVED that:

- [a] the proposal for covenanting, developed by the Commission, be adopted;
- [b] the member churches be invited to respond by 31 December 1997; and
- [c] the Commission be asked to report the churches' responses to the next ordinary meeting of the National Forum.

REPORT OF THE COMMISSION FOR CHRISTIAN WORLD SERVICE

96.7.11. IT WAS RESOLVED that the report of the Commission for Christian World Service be received.

PROPOSAL FOR CHRISTIAN WORLD SERVICE

96.7.12. IT WAS RESOLVED that the National Forum -

- a] affirming that particular ecumenical initiatives are steps along the way to deeper Christian unity: and

- b] recognising that the experience of member churches in working together through the Commission for Christian World Service over the next years will lead to amendments in the Mandate, Programme and Structure of Christian World Service:
1. adopts the Mandate, Programme and Structure for the Commission for Christian World Service [see below];
 2. authorises the Commission for Christian World Service to develop this Programme throughout the constituency of the NCCA;
 3. requests the heads of member churches to consult together through the NCCA Executive as to how the member churches can take forward their ecumenical commitment to each other in such areas as those presently covered by Christian World Service.

THE MANDATE, PROGRAM, AND STRUCTURE FOR THE COMMISSION FOR CHRISTIAN WORLD SERVICE

DEFINITIONS:

a] **Partners**

Partners of NCCA CWS are all bodies that share resources in the implementation of their programs responding to human need. These include councils of churches around the world, Australian state ecumenical bodies, other commissions of the NCCA, church and community groups, individual supporters, Australian government agencies.

b] **Networking**

Networking among member churches involves sharing of information and planning for action together, whether it be in the name of all or several individual member churches, or in the name of the NCCA. NCCA CWS provides a facilitating role for this networking to take place.

Networking of NCCA CWS with its partners involves sharing of information. When appropriate, NCCA CWS may alert the Australian churches and community to the concerns of those partners, based on this information.

c] **Programmes of common action**

Member churches engage in programs of common action through NCCA CWS when they conduct together education, fundraising and disbursement of funds in the name of the National

1. WHO ARE WE?

The member churches of the NCCA have heard God's call to mission across the world. As part of our response, we commit ourselves to work together in meeting human need, in a prophetic and compassionate way, where justice, peace, and creation are threatened.

Christian World Service is a Commission of the NCCA through which the member churches fulfil this mandate. It does so through consultative and mutually accountable relationships with partners in Australia and overseas.

NCCA CWS relates primarily with councils of churches around the world, through which churches respond to human need, and with Australian state ecumenical bodies which promote and implement the Program of NCCA CWS throughout Australia.

2. WHAT GUIDES US?

Christian World Service is an integral part of the NCCA and its vision is embedded in the Christian gospel confessed by the member churches. Its concerns and actions, therefore, arise from obedience to God whose nature is unity in Trinity, from the imperatives of faith, hope and love, and from the prophetic calling to peace, justice and unity.

We are guided by the conviction expressed in "A Word from the Churches" from the Third World Conference on Faith and Order (Lund, 1952): *"A faith in the one Church of Christ which is not implemented by acts of obedience is dead... We would, therefore, earnestly request our Churches to ...ask themselves whether... they should not act together in all matters except those in which deep differences of conviction compel them to act separately."*

This guiding conviction is supported by the Papal Encyclical Letter Ut Unum Sint: *"Relations between Christians...call for every possible form of practical cooperation at all levels...With increasing frequency Christians are working together to defend human dignity, to promote peace, to apply the Gospel to social life, ...The cooperation among Christians clearly manifests that degree of communion which already exists among them"* (pars 40, 74, 75).

NCCA CWS is guided by, and subject to, the Constitution of the NCCA.

3. HOW DO WE WORK?

NCCA CWS seeks to work in obedience to God through just and loving relationships. This involves establishing and nurturing patterns of mutual cooperation, support, respect, learning and accountability with NCCA CWS partners in a spirit of ever deepening unity.

NCCA CWS looks to member churches to signify their commitment to the Program of NCCA CWS and to demonstrate this by active promotion of the Program within their congregations.

3.1 Theological Reflection

Theological and spiritual reflection, informed and tested by relationships among member churches and with partners, will always be central to the life of NCCA CWS and guide us in our action.

3.2 Local engagement

NCCA CWS seeks to provide ways for the people of God at congregational and local community levels to be actively and creatively engaged in ecumenical relationships, expressing solidarity with those who suffer and struggle. It looks to member churches and state ecumenical bodies for guidance about the best ways to do this.

3.3 Networking

As part of the NCCA, CWS offers a crucial networking service to the member churches. Networking among member churches aims to meet needs and increase understanding by sharing information and planning together for common and co-operative action. NCCA CWS also relates to community groups with common concerns and is part of an international network of ecumenical partners.

3.4 Programmes of common action

Through NCCA CWS, the member churches express their unity by acting together in common programs.

3.5 Addressing root causes

In dialogue with partners, NCCA CWS works to interpret and address the root causes of poverty, injustice and ecological damage, and engages in consequential education for justice, development and peace.

3.6 Discernment

NCCA CWS strives to be vigilant in identifying new concerns, trends, and challenges. It provides a forum for the churches to reflect together and to undertake long-term planning, prayerfully seeking to discern God's purpose.

4. WHAT IS OUR MANDATE?

NCCA CWS exists to encourage and assist the member churches, state ecumenical bodies, and the wider Australian community to work together through networking and programs of common action. In particular NCCA CWS will:

- 4.1 Assist in raising the awareness of the Australian community regarding poverty, injustice and ecological damage, acknowledging the shared responsibility of church and society.

- 4.2 Nurture relationships with ecumenical partners overseas, Australian state ecumenical bodies and other appropriate organisations, supporting their work in areas of emergency relief, development, work with uprooted people, human rights, advocacy and the environment.
- 4.3 Consult with and support the work of Australian Aboriginal and Islander people so that relationships might be deepened.
- 4.4 Resource local ecumenical action in Australia and encourage active participation in NCCA CWS partnerships and activities, providing encouragement for action.
- 4.5 Drawing on advice from overseas partners and member churches regarding human rights, migrant and refugee matters, and international affairs, develop policies, undertake and facilitate advocacy within the Australian community.
- 4.6 Make public statements in accordance with Clause 17 of the Constitution of the NCCA as interpreted by the NCCA Executive from time to time.
- 4.7 Actively co-operate with other church and community groups in matters of shared concern.
- 4.8 Promote and raise funds for the work of NCCA CWS primarily through the member churches and also in the wider community.

5. WHAT IS OUR PROGRAM? (FROM JULY 1996)

Throughout its Program, NCCA CWS respects the work of member churches and, in order to enhance cooperation, facilitates networking among those churches. It may also encourage, and participate in, cooperation with agencies of non-member churches, for example through the Joint Churches Emergencies Group. The current Program of NCCA CWS includes:

- 5.1 An ongoing program, supported by regular publications and other resources, designed to foster **ecumenical commitment and action regarding justice and development** at the local community and congregational level.

This program is currently called **Force Ten** and is a joint program of NCCA CWS and Caritas Australia [formerly Australian Catholic Relief].

- 5.2 An annual program of common action designed to involve congregations of member churches, and the general community, in the work of NCCA CWS. This program includes **fundraising and education for justice**.

This program carries the name of **Christmas Bowl** and the funds raised

support the work of NCCA Christian World Service. Member churches may signify their commitment to this program of common action by agreeing not to schedule any other fundraising campaigns which overlap with the purposes of Christmas Bowl, in the Advent and Christmas seasons.o

- 5.3 A program of common action, focussing on **education for justice**, drawing on the network of member churches.

This program is called **One World**.

- 5.4 A program of common action designed to support the **advocacy, relief and development programs of overseas ecumenical partners**.

Partnerships overseas are primarily with councils of churches around the world.

- 5.5 A program of common action focussing on education, advocacy, and support for the **human rights of uprooted people**.

- 5.6 An **international affairs network** of member churches to assist them to act together on human rights, justice, and ecological concerns with special reference to the concerns of partners overseas.

- 5.7 Support of the initiatives of the **NCCA Aboriginal and Islander Commission** and, when appropriate, other Commissions and programs of the NCCA, when consistent with the NCCA CWS mandate.

Clear patterns of consultation and co-operation with NCCA Aboriginal and Islander Commission are being deepened.

o Historically, there have been two forms of agreement:

1. Originally the Christmas Bowl was the overseas aid appeal of the member churches of the Australian Council of Churches and those member churches did not fundraise at all for development work. This began to fragment in the 1980s with some diocesan appeals and mission boards shifting to a development focus.
2. In the 1960's there was an agreement with other overseas aid agencies eg. Freedom from Hunger, Community Aid Abroad, Caritas Australia [formerly Australian Catholic Relief], that Christmas was for Christmas Bowl and other agencies raised funds at other times of the year. This has since eroded to a large extent but not in the case of Caritas Australia [formerly ACR] which still focuses on Lent.

6. HOW DO WE ACCOUNT FOR OUR PROGRAM?

The basis of NCCA CWS's accountability is the proper stewardship of the gifts of God. It follows that NCCA CWS will seek mutual accountability with its partners.

- 6.1 Tools of accountability include provision of receipts, regular narrative and financial reporting, sharing of information, exchange visits, accurate promotional and educational material, and partnership agreements where appropriate.
- 6.2 NCCA CWS is committed to international ecumenical mechanisms, such as Roundtables, which expand the network of relationships and accountability.
- 6.3 NCCA CWS recognises that its partners are responsible for the oversight, administration, and ongoing evaluation of their own programs, and reporting to NCCA CWS on the use of funds received.
- 6.4 NCCA CWS is responsible for undertaking regular monitoring of its relationships, assessing if funds are being used for the stated objectives and adjusting future financial support accordingly.
- 6.5 NCCA CWS will adhere to these same principles in its accountability to partners from which it receives funds.

7. CODE OF ETHICS

- 7.1 NCCA CWS strives to be ethical in all aspects of its work.
- 7.2 NCCA CWS adheres to the Code of Ethics of the Australian Council for Overseas Aid.

8. WHO GUIDES THE WORK OF NCCA CWS?

- 8.1 The Commission for Christian World Service is composed of:
 - 8.1.1 Twelve members plus a chairperson elected by the NCCA National Forum. These names are drawn from nominations of the member churches.
 - 8.1.2 The Director of NCCA Christian World Service.
 - 8.1.3 Up to six members, including Australian Aboriginal and Islander representatives, may be coopted as needed by the Commission.
- 8.2 In forming the Commission for Christian World Service, the member churches through NCCA seek to achieve a balanced representation (denomination, expertise, gender, age, geography etc.)
- 8.3 NCCA may provide guidance to the member churches about the profile of persons needed on the Commission.

- 8.4 The Commission ordinarily meets twice a year for two days.
- 8.5 Observers from churches with observer status to the NCCA are invited to Commission meetings.
- 8.6 Closed meetings of the Commission may be held.
- 8.7 Once every two years, the Commission meeting is preceded by a Roundtable with state ecumenical bodies.
- 8.8 The Commission will appoint program committees as it sees fit, including Commission members and others with appropriate expertise or local knowledge. It is envisaged the Program will require:

- 8.8.1 Overseas Programs Committee
- 8.8.2 International Affairs Committee
- 8.8.3 Refugee and Migrant Services Committee
- 8.8.4 Education, Promotion, and Media Committee

The Convenors of these committees will be drawn from members of the Commission.

The Chairperson and Director of NCCA CWS are ex-officio members of all program committees.

- 8.9 The Commission will appoint three representatives to the NCCA Finance Committee.
- 8.10 A Standing Committee acts for the Commission between meetings to deal with urgent and emergent business, for ratification by the full Commission.
- 8.11 The Standing Committee is composed of:
 - 8.11.1 Chairperson of NCCA CWS
 - 8.11.2 Convenors of program committees
 - 8.11.3 One NCCA CWS representative to NCCA Finance Committee
 - 8.11.4 The Director of NCCA CWS
 - 8.11.5 One other if so decided by the Commission..

GREETINGS

At various points in the meeting greetings were received from guests representing related ecumenical bodies: Pacific Conference of Churches, Christian Conference of Asia, Communion of Churches in Indonesia, Papua New Guinea Council of Churches, Conference of Churches in Aotearoa / New Zealand.

Written messages of support were received from the Tasmanian Council of Churches and the Australian Religious Press Association.

SUNDAY 14 JULY

REPORT OF THE YOUTH NETWORK

96.7.13. IT WAS RESOLVED

1. that the report be received;
2. that the NCCA *Youth Weekend* [August 10-11] be commended to member churches as an opportunity for recognising and celebrating the role of young people in churches and society;
3. that the Network be asked to continue in its endeavours to fulfil the mandate set by the inaugural National Forum, with the aims approved by the Executive Committee;
4. that the General Secretary be requested to take all possible steps to find sufficient staff support required in order to fulfil the aims set for the Network.

REPORT OF THE COMMISSION ON MISSION

96.7.14. IT WAS RESOLVED

1. that the report be received;
2. that the Commission on Mission continue as a Commission of the NCCA;
3. that the mandate for the Commission on Mission be adopted [see below] subject to provisos -
 - a] that a clause on proselytism will be included;
 - b] that the areas of cooperation to be fostered will be further spelt out;
 - c] that a definitional section on 'mission' and other terms will be included.

4. that responses to provisos 3[a] and 3[b] be requested for consideration at the NCCA Executive meeting in October 1996 and a response to proviso 3[c] be requested for consultation by the next ordinary meeting of the National Forum.

MANDATE

Preamble

The Commission on Mission of the National Council of Churches in Australia has a long history dating back to National Missionary Council origins.

The National Missionary Council of Australia arose out of the considerations of the All-Australian Missionary Conference held in Melbourne in 1926, over which Dr. J.R. Mott presided. This was an outcome of the Edinburgh World Missionary Conference of 1910 and of the missionary education movement in Australia between 1911 and 1926.

After consultation with its member bodies and with the Australian Council of Churches during 1963 and 1964, the NMCA decided that its work should be continued through a Division of Mission of the ACC. That integration became effective with the ratification of the DoM Constitution by the ACC General Meeting in February 1965.

From 1965 to 1972 the work of the NMCA was continued by the Division of Mission of the Australian Council of Churches. The activities of that Division and of the Division of Studies and Communication were brought together by the formation in 1972 of the Division of Faith and Witness and its two Commissions; the Commission on Faith and Order and the Commission on Overseas Mission.

In 1980, the movements of development in church life had reached a point at which the structure of the Commission on Overseas Mission needed review. Such developments as the formation of the Uniting Church in Australia and acceleration in the acceptance of the idea that there is only one mission, were the main stimuli for reorganisation. The General Meeting of the ACC in 1982 therefore approved changing the Commission into the Commission on Mission of the Australian Council of Churches. As such, the Commission sought to affirm that the missionary movement must be the witness of the whole Church, bringing the whole Gospel to the whole person in the whole world.

When the National Council of Churches in Australia was inaugurated in 1994, with the Roman Catholic Church in Australia as a member church, the inaugural National Forum resolved that "the former Commission on Mission of the ACC be asked to continue ad interim as an agency of the NCCA". In doing so, it was recognising the place of a mission body within the NCCA as a means for giving reality to that part of the Basis of the NCCA, as stated in its Constitution, that speaks of gathering the churches "...to work together towards the fulfilment of their mission of common witness, proclamation and service".

A STATEMENT OF VISION AND MISSION FOR THE COMMISSION

Vision Statement

The vision of the NCCA Commission on Mission is that the whole Church will be active in God's mission to share the Good News with the whole world, and that understanding and cooperation in mission will be developed as an expression of our unity in Christ.

Mission Statement

1. Diversity in Mission

There is only one mission for the Church, the mission of God, which extends throughout both our own country and the world. However, while this concept of mission is the ideal, it is recognised that because of historical background and understanding there is a practical distinction between 'cross-cultural mission' and 'evangelisation' in our mode of operation. Therefore, the Commission on Mission will be a catalyst to bring the two elements together - for each needs to be informed by the insights of the other - to express a wholistic view of mission, the oneness of mission in all its diversity and practice. Furthermore, as the Good News is shared in society, mission includes responsible stewardship of the whole created order and involvement in other societal issues, and the Commission will need to consider how it can reflect these dimensions most effectively.

2. Development of Understanding

The Commission will be a forum for members to develop their own understanding of mission today, drawing on one another's background and experience. Members of the Commission also will communicate that shared understanding with their own churches. In addition, the Commission will arrange occasions for representatives of the churches to come together to share insights, facilitate the participation in appropriate occasions organised by one denomination, and will produce resources to develop mission understanding.

3. Fostering Co-operation

The Commission will seek out and identify areas where co-operative efforts in mission can be attained. It will inform its constituency of such possibilities and promote the Commission itself within the churches as a vehicle for ecumenical co-operation. The Commission also will facilitate the sending of an Australian delegation to World Conferences on Mission and Evangelism.

4. Structure for Achieving Vision

The Commission will consist of representatives of the churches in both their cross-cultural mission and evangelisation endeavours. The representation will need to be consistent to enable the work of the Commission to proceed effectively, particularly through task groups to concentrate on these major endeavours. To facilitate that work, the Commission will require adequate and continuing staff support. The Commission also will reach out to churches and groups not yet involved in the Commission.

The achievement of these goals will be an expression of unity which the Commission seeks to embody.

COMPOSITION OF THE COMMISSION

Membership

The membership of the Commission is composed of:

- a] Fifteen members appointed by the NCCA National Forum on the nominations of the member churches, who may request their relevant mission agencies to nominate; and
- b] up to five members co-opted by the Commission:
 - 1. to ensure the continued participation of representatives of the mission agencies of non-member churches and inter-denominational agencies, especially those with membership of the Commission in June 1996;
 - 2. to include others as may be determined by the Commission from time to time.

Office-Bearers

The Office-bearers of the Commission are:

- a] A Chairperson appointed by the NCCA National Forum.
- b] A Secretary appointed by the NCCA Executive, or the General Secretary with the authority of the Executive, on the advice of the Commission.

WORKING OF THE COMMISSION

In order to carry out its mandate, the Commission will, from time to time, establish task groups, and in doing so may invite the participation of people outside the membership of the Commission.

FINANCING THE COMMISSION

To fund the activities of the Commission contributions are sought from member churches and their agencies represented on the Commission, and from those agencies represented through co-option by the Commission.

Financial Statements will be prepared by the Finance and Administration department of the NCCA, and presented to meetings of the Commission and to the NCCA Executive.

REPORT OF THE ABORIGINAL AND ISLANDER COMMISSION

96.7.15. IT WAS RESOLVED

1. that the report be received;
2. that the NCCA Executive, on advice of the Task Group for a Just Reconciliation, be asked to seek appropriate opportunities to express support for:
 - a] Aboriginal and Torres Strait Islander self-determination;
 - b] Native Title; and
 - c] amendment of the *Aboriginal and Torres Strait Islander Act 1989* to provide adequate legal, financial and other recognition of Aboriginal and Islander churches and Christian organisations.
3. that the member churches be urged to support the *National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families*, with prayer, with pastoral care and counselling, and with lobbying to urge that the federal government provide adequate resources and time for the completion of a proper Inquiry.

MONDAY 15 JULY

AUSTRALIA'S CHURCHES AND ASIA

Dr Feliciano Cariño, General Secretary, Christian Conference of Asia addressed the National Forum on AChrist's call to Australia's churches in today's Asia³. The text of his address is included in the appendices. (See Appendix IV)

AN AUTONOMOUS INDIGENOUS ECUMENICAL BODY

Noting the proposals being developed to form an autonomous indigenous ecumenical body in place of the Council's existing Aboriginal and Islander Commission -

96.7.16. IT WAS RESOLVED:

1. to welcome this initiative as a step towards effective reconciliation while looking forward to the development of close working relationships within the one ecumenical movement between the proposed body and the NCCA;
2. to amend the Constitution (57 for, 8 abstentions) to provide for an autonomous indigenous body related to the NCCA, as follows:

8.01 *The National Forum is the general meeting of representatives of member churches of the NCCA together with representatives of state ecumenical bodies and representatives of a national Aboriginal and Islander ecumenical body.*

8.02 *The membership of the National Forum will comprise:
[d] four representatives appointed by a national Aboriginal and Islander ecumenical body.
[re-number existing d]*

10.02 *The Executive will consist of:
[d] two members appointed by a national Aboriginal and Islander ecumenical body;
[re-number d and e]*

20. *Relationships with a national Aboriginal and Islander ecumenical body*

20.01 *In this constitution the expression Anational Aboriginal and Islander ecumenical body refers to that body, whether corporate or unincorporated, which the NCCA, through the National Forum or the Executive, recognises from time to time as a national Aboriginal and Islander ecumenical body. Recognition may be withdrawn at any time.*

20.02 *While recognising that a national Aboriginal and Islander ecumenical body is autonomous, the NCCA invites its participation in the NCCA through the appointment of voting representatives to the National Forum and voting members of the Executive. [re-number clauses following.]*

3. to authorise the Executive to take such actions as may be required to terminate the mandate of the Aboriginal and Islander Commission and to facilitate establishment of the new body.

TASK GROUP FOR A JUST RECONCILIATION

96.7.17 IT WAS RESOLVED that the National Forum recognising -

a] the significance of reconciliation between indigenous and non-indigenous peoples for the moral and spiritual well-being of all Australians;

and

b] the uncertainties currently surrounding key issues of the reconciliation process such as, for example:

- 3 Native Title legislation
- 3 Enquiries into the operation of ATSIC
- 3 Implementation of the recommendations of the Deaths in Custody Royal Commission
- 3 The national enquiry into the forced separation of Aboriginal children from their families
- 3 Public statements of a racist kind during the campaign leading up to the March 1996 Federal election;

requests -

1. the Task Group for a Just Reconciliation to arrange a forum in Canberra for parliamentary leaders with a view to encouraging common policy for reconciliation across the political parties and at which Christian leaders with a significant expert knowledge will put a Christian point of view on the key issues; and
2. the heads of member churches and the leaders of Aboriginal denominational bodies to issue the invitations to the forum in their own names jointly and to attend the forum itself.

CONSTITUTIONAL AMENDMENTS

96.7.18 IT WAS RESOLVED to amend the Constitution (64 for, 1 against) as follows:

To appoint the Treasurer a member ex officio of the Executive

10.02 The Executive will consist of:

[d] the General Secretary and the Treasurer of the NCCA [ex officio]; and

To make explicit that the Executive may appoint the General Secretary, and that it has a place in his/her accountability pattern.

16.02 The General Secretary will normally be appointed by the National Forum on the recommendation of the Executive, which will bring one name to the National Forum. In the event that an unexpected vacancy in the position of General Secretary occurs between meetings of the National Forum, the Executive may act to appoint the General Secretary. The General Secretary is accountable through the Executive to the National Forum.

SOCIAL JUSTICE NETWORK

96.7.19. IT WAS RESOLVED TO -

1. Note that conversations have taken place during the past eighteen months with a view to building closer links between the social justice agencies of NCCA member churches;
2. Establish a Social Justice Network with the following mandate:
 - 2.1 to provide a means by which member churches inform each other of work done, work under way and work in prospect, and help each other to a deeper understanding of the methodologies they use in seeking to explicate the implications of the gospel for the concern for social justice in Australia;
 - 2.2 to facilitate co-operation between the churches, and where appropriate their joint action, as they seek to give prophetic leadership to each other and the Australian community through their commitment to promoting justice, peace and the integrity of creation;
 - 2.3 to advise the NCCA on actions which might appropriately be taken by the Council and/or severally by the member churches.
3. Approve the following membership of the Social Justice Network:
 - 3.1 two persons, at least one of whom if possible to be a woman, to be designated by each of the Roman Catholic, Anglican and Uniting churches;
 - 3.2 one person to be designated by each of the Salvation Army, Religious Society of Friends and Churches of Christ;
 - 3.3 two Orthodox, to be designated by the NCCA Executive, following consultation with heads of Orthodox member churches;
 - 3.4 the general secretary ex-officio.
4. Determine that the Social Justice Network shall initially be Sydney-based, may coopt up to four additional members to ensure gender balance, may invite observers from non-member churches to participate in its work, and shall nominate its chairperson for appointment by the NCCA Executive.
5. Ask the Executive to make available up to \$2000 a year from the Frank Engel Reserve Fund for expenses of the Network.

RELATIONSHIPS

96.7.20 IT WAS RESOLVED that the National Forum -

1. Establish a network on Women and Gender Relationships, with the following mandate -

- 1.1 **Church and Theological issues**

- a. To enable the sharing and exchange of experiences of women in various church traditions and structures, within the church and within their communities.
 - b. To research and promulgate what are the practices, policies and attitudes to women and their role within member churches with a view to increasing knowledge and understanding.
 - c. To raise awareness and discussion within and between churches of the theological issues raised by such practices, policies and attitudes.

- 1.2 **Church and Society**

- a. To listen to, promote, and respond to issues affecting women in Australian society and in the world.
 - b. To help churches understand and respond appropriately and effectively to women's issues in society.

- 1.3 **Gender relations**

- a. To discuss the relationship of women and men and emerging gender issues in the Australian context;
 - b. To raise awareness in the churches and seek responses in regards to those issues.

- 1.4 **Inclusive attitudes**

- a. In all areas of discussion and activity ensure that the views of ethnic and indigenous people are heard and included as far as possible, and that cultural difference and sensitivity is taken into account.

2. Authorise the Executive to appoint a Network of twelve persons, on the nomination of member churches, on the understanding that at least two thirds of the Network's members should be women, different views of the role of the women should be represented and the Network should be based initially in Sydney.

3. Ask the Network to focus on the following priorities in the period 1996-2000.
 - 3.1 To facilitate contact between existing women's groups in the churches, and to encourage the establishment of new groups, to enable increased interaction and deeper understanding between them, and to establish a Network for input to national committee work, policy and exchange of information.
 - 3.2 To report on the theological bases for the churches' understandings of the role of women, the practice and policy of women's participation, and women's attitudes towards such theological understanding and policy in their respective churches.
 - 3.3 To research major issues affecting women in this society and act to raise awareness and discussion on at least one of these.
 - 3.4 To discuss the relationship of women and men and emerging gender issues in the Australian context.
4. Request the Executive to seek to provide a half time staff position for the Network for three years, and to this end request the General Secretary to consult with member churches regarding a direct appeal to church members, an appeal for self help investment funding and an approach to wealthier supporters for capital funds.

REPORT OF THE NOMINATIONS COMMITTEE

Patricia Firkin presented the report of the Nominations Committee.

3 THE EXECUTIVE

96.7.21 IT WAS RESOLVED that the following persons be appointed as members of the Executive until the next ordinary meeting of the National Forum:

The Revd Wali Fejo	Uniting Church	Northern Territory
Ms Elizabeth Harrington	Roman Catholic	Queensland
The Revd Erica Mathieson	Anglican	New South Wales
Sr Elizabeth Morris	Roman Catholic	South Australia
The Revd Peter Overton	Churches of Christ	Queensland
The Revd Claire Tanner	Uniting Church	Victoria

(Note: For a full list of Executive members, see Appendix Vi)

3 ABORIGINAL AND ISLANDER COMMISSION

96.7.22 IT WAS RESOLVED that the following persons be appointed as members of the Aboriginal and Islander Commission:

Bishop Arthur Malcolm	Anglican
The Revd Ted Mosby	Anglican
The Revd Graham Paulson	Baptist
Mr Mark Paulson	Baptist
Pastor Cecil Grant	Churches of Christ
The Revd Max Wright	Churches of Christ
Mr Edgar Gibson	Lutheran
Brother Graeme Mundine	Roman Catholic
Ms Joan Hendriks	Roman Catholic
The Revd Djiniyini Gondarra	Uniting Church
The Revd Shayne Blackman	Uniting Church
To be nominated	Salvation Army

96.7.23 IT WAS RESOLVED that the Executive be authorised, on advice from the AIC, to appoint additional members to ensure adequate Islander, gender and denominational representation.

3 COMMISSION FOR CHRISTIAN WORLD SERVICE

96.7.24 IT WAS RESOLVED that the following persons be appointed as members of the Commission for Christian World Service:

Archbishop Ian George[chair]	Anglican	South Australia
Ms Mandy Tibbey	Anglican	New South Wales
Archbishop Gibran	Antiochian Orthodox	New South Wales
The Revd John Gilmore	Churches of Christ	Victoria
Mrs Azniv Eskenderian	Armenian Apostolic	New South Wales
Harold Wilkinson	Religious Society of Friends	Canberra
Bishop to be nominated	Roman Catholic Church	
The Revd Terry Southerwood	Roman Catholic Church	Tasmania
Sr Beverly Stott	Roman Catholic Church	Western Australia
Major Dennis Lorrimar	Salvation Army	Victoria
The Revd Dorothy McRae McMahon	Uniting Church	New South Wales
The Revd John Minchin	Uniting Church	Queensland
Mr Paul Dyson	Uniting Church	Victoria

3 COMMISSION ON FAITH AND UNITY

96.7.25 IT WAS RESOLVED that the following persons be appointed as members of the Commission on Faith and Unity:

Sr Margaret Jenkins	Roman Catholic [Chair]
The Revd Erica Mathieson	Anglican
The Revd Dr Charles Sherlock	Anglican
The Revd Dr Rowan Strong	Anglican
Deacon Nabil Kachab	Antiochian Orthodox
Ms Merryl Blair	Churches of Christ
Mr Graeme Chapman	Churches of Christ
The Revd Macarios Wahaba	Coptic Orthodox
The Revd Elias Kentrotis	Greek Orthodox
Bill Jaggs	Religious Society of Friends
The Revd Peter Cross	Roman Catholic
The Revd Brendan Byrne	Roman Catholic
Lt. Col. Ian Southwell	Salvation Army
Mr Robert Patterson	Salvation Army
The Revd Graham Perry	Uniting Church

3 YOUTH NETWORK

96.7.26 IT WAS RESOLVED that the following persons be appointed as members of the Youth Network:

Ms Sue Bazzana	Anglican [Chair]
Ms Kate McGarry	Anglican
The Revd Ron Johnson	Anglican
Mr Shadi Hanna	Antiochian Orthodox
Ms Penny Galbraith	Churches of Christ
Ms Panayotis Protopsaltis	Greek Orthodox
Ms Angela Bromfield	Roman Catholic
Ms Bronwyn Thompson	Roman Catholic
Major Ross Hailes	Salvation Army
Mr Michael Emmett	Uniting Church
The Revd Claire Tanner	Uniting Church

3 FINANCE COMMITTEE

96.7.27 IT WAS RESOLVED that the following persons be appointed as members of the Finance Committee:

To be nominated	Anglican
Mr Fayez Hanania	Coptic Orthodox
Mr John Thomas	Roman Catholic
Lt. Col. Al Ward	Salvation Army
Ms Daphne Siva	Uniting Church
Mr Ed Walker	Uniting Church

MOTION FROM THE ANGLICAN CHURCH AND THE ROMAN CATHOLIC CHURCH RE EUTHANASIA

It was noted that member churches had issued a statement, in July 1995, rejecting euthanasia as "contrary to God's law and the values of a civilised society".

96.7.28 IT WAS RESOLVED that the NCCA encourages all efforts to remove the Northern Territory euthanasia legislation from the statute book; and -

- a) requests the President to write to every federal member of parliament supporting the amendment to the *Northern Territory [Self Government] Act 1978* and informing the Member for Menzies, Mr Kevin Andrews, of its support;
- b) requests the President to write to its member churches requesting them to give financial support, where possible, to the *Coalition*

Against Euthanasia in its legal challenge to the Territory's voluntary euthanasia law; and

- c) encourages all participants in this Forum to write individually and encourage all in their sphere of influence to write to their federal members of parliament in terms of (a) above.

TUESDAY 16 JULY

2000/2001 AND THE AUSTRALIAN CHURCHES

The discussion was led by the Rev Tony Doherty.

- 96.7.29 IT WAS RESOLVED that the National Forum, recognising the significance of the years 2000/2001 for our ecumenical co-operation, asks the General Secretary to arrange for appropriate recommendations to be brought to the next meeting of the Executive.

DAVID ARTHUR GARNSEY

- 96.7.30 IT WAS RESOLVED that this National Forum of the NCCA offers profound thanks to God for the life and Christian witness of David Arthur Garnsey who died in Melbourne on 14 July 1996. As a distinguished scholar and educationalist, Anglican diocesan bishop and prophetic figure, David Garnsey gave dedicated service to the Australian community, to his own Church and to the ecumenical movement. His ecumenical commitment began in student days through active involvement in the Australian Student Christian Movement, of which he was General Secretary 1945-48. He vigorously promoted the ecumenical cause in his own Church and through the Australian Council of Churches, which he served as President from 1970 to 1973. His strong visionary leadership was typified by his presidency of the historic ecumenical welcome to Pope Paul VI during the papal visit to Sydney in 1970, an event which foreshadowed the later commitment of the Roman Catholic Church in Australia to membership of the National Council of Churches. In thanking God for the life of David Garnsey, the NCCA offers his family sincere sympathy in their bereavement.

PROCEDURE REGARDING PUBLIC STATEMENTS

It was noted that member churches of the NCCA, meeting in National Forum, may authorise the NCCA to make public statements on their behalf according to clause 17.02 of the Constitution.

- 96.7.31 IT WAS RESOLVED that motions proposed by one church and seconded

by another and passed by the Forum may be issued as a public statement of the churches who have clearly identified with the motion. The public statement shall bear the names of those churches that have clearly identified with the motion; identification being given by the head of the church or their alternate if they have the authority to do so.

REPORT OF THE FINANCE COMMITTEE

96.7.32 IT WAS RESOLVED

1. that the report be received.
2. that the Final Accounts for the National Council of Churches in Australia and the National Council of Churches in Australia Ltd. Statutory Accounts, for the years 1994 and 1995, be adopted.

REPORT ON THE HOUSEHOLD OF GOD GATHERING

96.7.33 IT WAS RESOLVED

1. that the report be received.
2. to request the Executive and the Faith and Unity Commission to facilitate the proposed development of regular state based schools of ecumenism.

96.7.34 It was noted that the NCCA Executive has asked National and State staff to consider the feasibility of future such gatherings and report back to the Executive, and the Forum RESOLVED TO encourage the Executive to seize upon any opportunities that may be offered.

NATIONAL-STATE ECUMENICAL RELATIONS

96.7.35 IT WAS RESOLVED that the National Forum:

1. appoint a working group of three people to consider the most appropriate working relationships between the NCCA and the state ecumenical bodies; the three people to be Ms Elizabeth Harrington, Bishop Bruce Wilson and the Revd Gregor Henderson;
2. invite the state ecumenical bodies to appoint representatives with whom the NCCA working group will consult;
3. ask the working group to report to the Executive of the NCCA who will take appropriate action and report to the next ordinary meeting of the National Forum.

MOTION FROM THE ANGLICAN CHURCH AND ROMAN CATHOLIC CHURCH REGARDING FINANCE AND MANAGEMENT

96.7.36 IT WAS RESOLVED to request the Executive to appoint an expert committee of management and finance to advise the Executive on -

1. the most appropriate and effective structural and financial relationship between NCCA and the autonomous state ecumenical bodies, including and especially the relationship of CWS with those bodies;
2. the most appropriate and effective management structures and procedures for the NCCA office, including and especially financial management;
3. the most appropriate and effective accounting structures for NCCA accounts, including and especially the simplification of reporting to the Executive and National Forum;
4. the appropriateness of our current audit reports and standards.

MOTION FROM THE RELIGIOUS SOCIETY OF FRIENDS AND THE UNITING CHURCH

96.7.37 IT WAS RESOLVED that the Forum -

1. Declare its understanding that the "national heads of member churches" in clauses 8.02 and 10.02 of the Constitution includes President, Primate, Archbishop, Moderator, Presiding Clerk or other title used to describe the appointed leader of a member church.
2. Determine that the NCCA formally list Friends as "The Religious Society of Friends [Quakers] in Australia Incorporated - Non-credal membership" in accordance with clause 5.02 of the Constitution, while noting that for most purposes [eg. letterheads, leaflets, orders of service] Friends will be listed as "Religious Society of Friends".
3. Request the Executive to consider the following motion submitted by the Religious Society of Friends, including the possibility of proposing amendments to clauses 9.06 and 10.09 of the Constitution, and to report with recommendations to an early business session of the 1998 National Forum:

That all decisions at meetings of the Forum and Executive shall be by agreement in unity of all members present. If there is not this agreement, either

[a] the President will call for a time of silent prayer, and adjournment or a delay of the decision, to allow for informal discussion,

or

[b] the matter will be referred to an ad hoc committee to bring back recommendations. If these procedures do not resolve the matter, a vote may be held, in which case a β majority will be required.

MOTION FROM THE UNITING CHURCH AND THE ANTIOCHIAN ORTHODOX CHURCH REGARDING A PETITION ON CLIMATE CHANGE

96.7.38 IT WAS RESOLVED that the National Forum

1. note that the World Council of Churches is sponsoring an international petition calling on governments of industrialised countries to -
 - 1.1 reduce greenhouse gas emissions to 1990 levels by the Year 2000 as promised in the context of the Rio Earth Summit;
 - 1.2 establish firm policies and adopt a binding international agreement to reduce levels further after 2000;
 - 1.3 increase public debate on climate change issues and people's participation in finding solutions;
2. invite member churches to promote the international petition;
3. ask the NCCA Social Justice Network to co-ordinate the international petition campaign in Australia and to advise the Executive on any further initiatives that may be appropriate.

MOTION FROM THE UNITING CHURCH AND THE CHURCHES OF CHRIST REGARDING ECONOMIC AND SOCIAL POLICY IN AUSTRALIA

96.7.39 IT WAS RESOLVED that the National Forum:

1. request the Executive to explore the feasibility of the NCCA establishing a project to engage the Australian community in consideration of the direction of economic and social policy in Australia; and
2. authorise the Executive, following this feasibility study, to determine whether or not to proceed with the project, including approval of the project terms of reference, budget and staffing.

MOTION FROM THE UNITING CHURCH AND THE ANTIOCHIAN ORTHODOX CHURCH REGARDING ENCOURAGING CHURCH MEMBERS TO VISIT PORT ARTHUR

96.7.40 IT WAS RESOLVED that the National Forum endorse the initiative of the Tasmanian Council of Churches in encouraging members of member churches to visit the Port Arthur Historic Site and the Tasman Peninsula, so as to encourage the Peninsula community in its long-range recovery from the tragedy of 28-29 April 1996.

MOTION FROM THE ANGLICAN CHURCH AND THE CHURCHES OF CHRIST RE GUN CONTROL

96.7.41 IT WAS RESOLVED that member churches of the National Council of Churches in Australia welcome the initiative taken by the Federal and State Governments to control the availability of firearms in the community and urge all governments to agree on legislation in line with the initiative of the Federal Government.

Note: This public statement was endorsed by the heads [or their alternates] of the following churches -

This is a public statement adopted by the National Forum of the National Council of Churches in Australia, at its meeting of 12-16 July 1996, and endorsed by the heads of these member churches:-

The Anglican Church of Australia	Archbishop Keith Rayner
The Antiochian Orthodox Church	Archbishop Gibran
The Armenian Apostolic Church	Archbishop Baliozian
The Churches of Christ	Mr Robert Leane
The Coptic Orthodox Church	The Revd Shenouda Mansour [alternate]
The Religious Society of Friends	Patricia Firkin
The Roman Catholic Church	Cardinal Edward Clancy
The Salvation Army [Eastern Territory]	Major Gerban Stelstra [alternate]
[Southern Territory]	Major Richard Guy [alternate]
The Syrian Orthodox Church	Archbishop Mar T Aphrem Aboodi
The Uniting Church in Australia	Mrs Jill Tabart

MOTION FROM THE COMMISSION FOR CHRISTIAN WORLD SERVICE REGARDING MIGRATION POLICY

96.7.42 IT WAS RESOLVED to adopt the following statement:

The member churches of the National Council of Churches in Australia express their concern regarding the Australian Government's recent announcement of a reduction in the size of the overall humanitarian component of Australia's migration programme. This reduction of 1000 places comes at a time when the extent of the global refugee crisis calls for an increase in Australia's intake, and not a decrease.

The churches are also concerned that should the 'onshore' component [2000 places] of the overall humanitarian intake be exceeded, such excess may be absorbed from those places reserved for the 'off-shore' component of the intake. Such an outcome would undermine the integrity of Australia's 'off-shore' programme. Those persons disadvantaged by such a decision would be refugees who wait to be accepted by a refugee receiving country [of which there are few] and unable to make their own way to Australia. Such people would, in effect, be penalised for waiting in a queue.

The churches call on the Australian Government to maintain a commitment to the international principle of burden sharing, review the size and composition of the recently announced humanitarian intake and not disadvantage those who wait to be resettled by a refugee receiving country.

Note: This public statement was endorsed by the heads [or their alternates] of the following churches -

This is a public statement adopted by the National Forum of the National Council of Churches in Australia, at its meeting of 12-16 July 1996, and endorsed by the heads of these member churches:-

The Anglican Church of Australia	Archbishop Keith Rayner
The Antiochian Orthodox Church	Archbishop Gibran
The Armenian Apostolic Church	Archbishop Baliozian
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[Southern Territory]	Major Richard Guy [alternate]
The Syrian Orthodox Church	Archbishop Mar T Aphrem Aboodi
The Uniting Church in Australia	Mrs Jill Tabart

MOTION FROM THE COMMISSION FOR CHRISTIAN WORLD SERVICE REGARDING OVERSEAS DEVELOPMENT AID

96.7.43 IT WAS RESOLVED to adopt the following statement:

Member churches of the National Council of Churches in Australia urge the Australian Government to maintain the overseas aid allocation in the

forthcoming Budget.

We know that we convey the will of our church members in this request because they support overseas aid through their tax-dollars and also donate a large proportion of the \$165 million (1995) channelled by church and non-government organisations to overseas development aid.

While giving for overseas development aid through non-government organisations has increased in recent years, the official development assistance of the Australian government has fallen steadily from 0.51% (1983/4) to 0.33% (1995/6) of the Gross National Product (GNP).

As Christians, we believe that we are called to share the goods of the earth rather than accumulate to ourselves. The vast majority of Australians have access to the basic needs of life, but we live in a world where hundreds of millions of people do not have access to clean water or basic sanitation. Over 40,000 people die from hunger-related causes every day. Between 100- and 200-million children aged from 4 to 15 are in the labour force, unable to access their basic right to education. These are issues of poverty which must be addressed by countries such as ours.

We therefore urge that the Australian Government maintains the overseas aid allocation in the 1996/7 budget at 0.33% of GNP. We further urge that the aid should be targeted towards programs that work for the alleviation of poverty, by continuing or increasing the funding for basic needs programs through the Australian non-government organisation sector.

The maintenance of 0.33% of GNP in the 1996/7 budget should be the first step towards a steady increase in Australia's overseas aid towards the target of 0.7%. Just as Christians can work together to build a better world, so all people of good will can work together for justice. Let Australia be a leader in this regard.

Note: This public statement was endorsed by the heads [or their alternates] of the following churches -

This is a public statement adopted by the National Forum of the National Council of Churches in Australia, at its meeting of 12-16 July 1996, and endorsed by the heads of these member churches:-

The Anglican Church of Australia	Archbishop Keith Rayner
The Antiochian Orthodox Church	Archbishop Gibran
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[Southern Territory]	Major Richard Guy [alternate]
The Syrian Orthodox Church	Archbishop Mar T Aphrem Aboodi
The Uniting Church in Australia	Mrs Jill Tabart

MOTION FROM THE STEERING COMMITTEE REGARDING MS CHRISTINE LEDGER

96.7.44 IT WAS RESOLVED this Forum unanimously recognises with gratitude and sincere thanks the significant contribution of Christine Ledger to the life and witness of the NCCA, both within Australia and internationally, in the position of Director of Christian World Service; and assures her of our continued interest, support and prayers for her future role as Associate General Secretary of the Christian Conference of Asia.

MOTION FROM THE UNITING CHURCH AND THE ANTIOCHIAN ORTHODOX CHURCH REGARDING RECOGNITION OF THE LAND OF INDIGENOUS PEOPLE

96.7.45 IT WAS RESOLVED that at each gathering of the National Forum of the NCCA the opening ceremony commence with respectful recognition of the indigenous people's land on which we meet.

MOTION FROM THE UNITING CHURCH AND THE RELIGIOUS SOCIETY OF FRIENDS REGARDING THE ECUMENICAL LEADERSHIP FUND

96.7.46 IT WAS RESOLVED that, In order to maximise the possibilities provided by the Ecumenical Leadership Fund, that the committee of the Fund be requested to:

1. examine the guidelines of the Fund with a view to making them more open and flexible;
2. seek donations to the Fund;
3. promote the Fund within Aboriginal denominational bodies, the member churches and the Youth Network;
4. explore the possibility of links with Nungalinga College;
5. provide a report to each National Forum with information about recipients of assistance and their studies;
6. present to the Executive for determination a report and recommendations on items 1., 2., 3., and 4. above.

THANKS

96.7.47 IT WAS RESOLVED, in closing, to record thanks to Queensland Churches Together, especially its staff lead by the Rev Helen Mills supported by Mrs Pam Whebell and its local committee led by Mr Ron Barnes; the Principal, Ms Berilyn Morrison and the students of Grace College; the kitchen staff; the organisers of the Ecumenical Service on Sunday, July 14th; Revd Ray Williamson for organising the worship during the Forum; NCCA staff; and the President.

CONCLUSION

The gathering closed with worship.

