



The United Church in Australia
Queensland Synod

together
on the way
enriching
community

29th synod
minutes

7 - 12 October 2011
Alexandra Park Conference Centre

Rev Kaye Ronalds
Moderator

Dr Shirley Coulson
General Secretary

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**THE UNITING CHURCH IN AUSTRALIA
Twenty-Ninth Queensland Synod**

Constituted at 7.30pm on Friday, 7th October 2011

**Regulation 3.5.2 (a)
Assembly Ex-Officio
Corkin, Terence (Rev)**

**Regulation 3.5.2 (b) and By-Law Q1.1.3
Synod Ex-Officio**

Cox, John (Rev)	Coulson, Shirley (Dr)
Davison, Karyl (Rev)	Cross, Anne (Ms)
Johnson, Bruce (Rev)	Dutney, Neil (Mr)
MacGregor, David (Rev)	Lima, Terani (Ms)
Ronalds, Kaye (Rev)	McBryde, Andrew (Mr)
Thompson, Geoff (Rev Dr)	Packer, Robert (Mr)
	Rae, Elaine (Mrs)
	Watson, Heather (Ms)

**Regulations 3.5.2 (c) & (d) and By-Law Q1.1.2
The Presbyteries**

Presbytery of Bremer Brisbane

Baker, David (Rev)	Ames, Bruce (Mr)
Bartleet, Bruce (Rev)	Bengston, Mervyn (Mr)
Dalton, Judith (Rev)	Bennett, Robert (Mr)
Den Houting, Heather (Rev)	Brecknell, Doug (Mr)
Griffin, Heather (Rev)	Campbell, Lyn (Ms)
Hobson, Kath (Rev)	Charles, Janice (Ms)
Hobson, Peter (Rev)	Doyle, Shirley (Mrs)
Johns, Burt (Rev)	Gomersall, Simon (Mr)
Kickbusch, Brian (Rev)	Healy, Marilyn (Dr)
Mila, Viliami (Rev)	Kroll, Graheme (Mr)
Nolan, Elizabeth (Rev Dr)	Macrae, Jann (Mrs)
Nottle, Josie (Rev)	Manu - Sione, Ita (Ms)
Osborne, Robin (Rev)	Manu-Sione, V'aa (Mr)
Reynoldson, Russell (Rev)	Patselis, Nick (Mr)
Smallbone, Ian (Rev)	Rieck, Joyce (Ms)
Stathakis, Costa (Rev)	Rothery, Stephen (Mr)
Woodward, Peter (Rev)	Roulston, John (Mr)
	Scorgie, Ian (Mr)
	Shaw, Ron (Mr)
	Solomon, Catherine (Ms)
	Staines, Janet (Mrs)
	Thompson, Harry (Mr)
	Thompson, Jan (Mrs)
	Togipau, Leife (Mr)

Presbytery of Calvary

Blackman, Shayne (Rev)	Hughes, James (Mr)
Cook, Michelle (Rev)	Koongotema, Ena (Mr)
Corowa, Dennis (Rev)	Minniecon, Rodney (Mr)
Davui, Saimoni (Rev)	Pattel, Jean (Mr)

Stanley, Roberta (Ms)
Wapau, Palmer (Mr)
Yunkaporta, Herbert (Mr)

Presbytery of Central Queensland

Ballment, Scott (Rev)
Ferguson, David (Rev)
Gilbert, Brian (Rev)
Gillam, Jeanette (Rev)
Ingram, Glenn (Rev)
McDonald, Euan (Rev)
McHugh, Wayne (Rev)
Rossow, Jan (Rev)
Sitton, Suzie (Rev)
Tuilovoni, Stanley (Rev)
Whyte, Jan (Rev)
Wolfgramm, Victor (Rev)

Brown, Laura (Ms)
Caird, Gavin (Mr)
Core, Philipa (Mrs)
Cribb, John (Mr)
Davidson, Wayne (Mr)
Holmes, Caroline (Mrs)
Hooper, Brendan (Mr)
Hooper, Evan (Mr)
MacErlich, Rhonda (Mrs)
Mawbey, Monique (Miss)
Muston, Donna (Mrs)
Ness, Ian (Mr)
Whitney-McMahon, Margaret (Mrs)
Whyte, Ken (Mr)
Zonca, Margaret (Mrs)

Presbytery of Mary Burnett

Batson, Pam (Rev)
Fanning, David (Rev)
Fox, Andrew (Rev)
Gaffel, Leonie (Rev)
Griggs, Tim (Rev)
Harriman, Bob (Rev)
Hoole, Brian (Rev)
Nagel, Brian (Rev)
Overton, Peter (Rev)
Pienaar, Schalk (Rev)
Taubner, Peter (Rev)
Woodward, George (Rev)

Angel, Margaret (Mrs)
Barton, Fay (Mrs)
Bizzel, Graham (Mr)
Coombes, Jenny (Mrs)
Dingle, Bruce (Mr)
Dunne, Eamon (Mr)
Frewen-Lord, Leonie (Mrs)
Hanson, Allan (Mr)
Huth, Ann (Mrs)
Huth, Graham (Mr)
Huth, Trevor (Mr)
Mayes, Val (Mrs)
Mulcahy, Anna (Miss)
Mulcahy, Sue (Mrs)
Nicholson, Rollo (Mr)
Sakrzewski, Margaret (Mrs)
Staines, Helen (Mrs)
Turpin, Thelma (Mrs)
Walker, Paddy (Mrs)
Whitmore, Joan (Mrs)
Wright, Ron (Mr)

Presbytery of Moreton Rivers

Armstrong, Peter (Rev)
Burden, Lyn (Rev)
Cameron, Blair (Rev)
Castle, Suzie (Rev)
Cooper, Harlee (Rev)
Cornford, Mark (Rev)
Davis, Lynne (Rev)

Adam, Rod (Mr)
Adsett, Greg (Mr)
Adsett, Noel (Mr)
Airey, Ian (Mr)
Barnard, Helen (Ms)
Batkin, Geoff (Mr)
Bryant, Cheryl (Mrs)

Fender, David (Rev)	Burns, Yvonne (Ms)
Gill, John (Rev)	Clarke, Graham (Mr)
Gunton, Andrew (Rev)	Collins, Ralph (Mr)
Henderson, Steven (Rev)	Davidson, Kenneth B (Dr)
Holden, Chris (Rev)	Greig, David (Mr)
Hulbert, Anne (Rev)	Gutauskas, Charmaine (Ms)
Lockhart, Peter (Rev)	Hallam, Jeanette (Mrs)
Manopavan, Subramaniam (Rev)	Johnson, Andrew (Mr)
McRostie, Yvonne (Rev)	Keeble, Wendy (Ms)
Mullan, Paddi (Rev)	LeCureux, Jason (Dr)
Pickering, Susan (Rev)	Lopez, Francisco (Mr)
Pierce, Kerry (Rev)	Mathers, Thelma (Ms)
Rule, John (Rev)	McKay, Angus (Mr)
Sargeant, Wendi (Rev)	Niethe, Margaret (Ms)
Sims, Jenny (Rev)	Pollock, Margaret (Ms)
Sims, Neil (Rev Dr)	Rae, Wally (Mr)
Skippen, Dan (Rev)	Seymour, Terrie (Ms)
	Skippen, Beatriz (Mrs)
	Stanyer, Terry (Mr)
	Talatonu, Faye (Mrs)
	Thomas, Howard (Mr)
	Turner, Bill (Mr)
	Unkles, Elaine (Ms)
	Webb, Peter (Mr)
	Wood, Rachel (Ms)
	Yates, Kendall (Mr)

Presbytery of North Queensland

Clark, Paul (Rev)	Brown, Jenny (Ms)
Clark, Russ (Rev)	Bryde, Colin (Mr)
Cornish, Bruce (Rev)	Bryde, Jan (Mrs)
Cox, Barry (Rev)	Cauchi, Travis (Mr)
Dewar, Mark (Rev)	Chapman, Viv (Mr)
Foster, Doug (Rev)	Cornish, Margie (Mrs)
Hardingham, Garry (Rev)	Cowen, John (Mr)
Harley, Anne (Rev)	Cowen, Marcia (Mrs)
Kammermann, Shane (Rev)	Cullen, Michelle (Mrs)
Seo, Myeong Hee (Rev)	Dansie, John (Mr)
Tadulala, Irinale (Rev)	Harvey, Peter (Mr)
Watson, Ron (Rev)	Hosking, Richard (Mr)
Weon, Young Hun (Rev)	Mitchell, Helen (Mrs)
	Peden, Bruce (Mr)

Presbytery of South Moreton

Afu, Sione (Rev)	Au, Gewa (Dr)
Batt, Colin (Rev)	Bailey, Cheryl (Mrs)
Brennan, Rob (Rev Dr)	Ballment, Neil (Mr)
Busch, Jenny (Rev)	Batty, Craig (Mr)
Cameron, Stu (Rev)	Baxter, Val (Mrs)
Coombes, Malcolm (Rev Dr)	Buchanan, Heather (Ms)
Dunbar, Jock (Rev)	Comollatti, Aaron (Mr)
Edwards, Louise (Rev)	Comollatti, Michelle (Mrs)

Elliott, Peter (Rev)	Dansie, Heather (Mrs)
Fisher, Gwen (Rev)	Eivers, Rodney (Mr)
Foote, Bradley (Rev)	Foulkes, Lynton (Mr)
Gibson, Lynne (Rev)	Gees, Matt (Mr)
Gibson, Trevor (Rev)	Gibson, David (Mr)
Keech, Graham (Rev)	Gilliland, Robert (Mr)
Kilah, Harold (Rev)	Graves, Con (Mr)
Kim, David Won (Rev)	Head, Marlene (Mrs)
Knight, Russell (Rev)	Head, Mervyn (Mr)
Lord, Ian (Rev)	Hill, Geoff (Mr)
Lucas, John (Rev Dr)	Hohnke, Jim (Mr)
Mackay, Ross (Rev)	Irving, Glyn (Mr)
Miles, Bob (Rev)	Lipsett, Melissa (Ms)
Nicholls, Beth (Rev)	Lister, John (Mr)
Ragata, Jovilisi (Rev)	Lister, Noela (Mrs)
Robinson, Alan (Rev)	Marett, Trevor (Mr)
Robinson, Tim (Rev)	McGaw, Allison (Mrs)
Senituli, Lu (Rev)	McKay, Anne (Mrs)
Shenfield, Colin (Rev)	McKay, Ken (Mr)
Spencer, Dona (Rev)	Miles, Kerry (Mrs)
Thomas, Dave (Rev)	Rae, John (Mr)
Wilson, Ian (Rev)	Richardson, Ann (Mrs)
	Tschernez, Patricia (Mrs)
	Wheeley, Melanie (Mrs)

Presbytery of The Downs

Brumpton, Michael (Rev)	Abraham, Dudley (Mr)
Callow, Rob (Rev)	Abraham, Joyce (Mrs)
Case, John (Rev)	Agnew, John (Mr)
Dix, Kate (Rev)	Agnew, Joy (Mrs)
Gillies, Andrew (Rev)	Beitz, Michelle (Ms)
Graham, David (Rev)	Burgess, Bob (Mr)
Hamill, Linda (Rev)	Denning, Pauline (Mrs)
Kruger, Marius (Rev)	Forrest, Pat (Mr)
Raymond, Bruce (Rev)	Hogg, Ruth (Ms)
Shumack, Tony (Rev)	Kirk, Sharon (Mrs)
Smith, Allan (Rev)	Noble, Jenny (Mrs)
	Potter, Jenny (Pastor)
	Raymond, Elizabeth (Mrs)
	Webster, Janice (Mrs)

Regulation 3.5.2 (e) and By-Law Q1.1.4

Board for Christian Formation

Brecknell, Jenny (Ms)
Hennessy, Mike (Mr)

UnitingCare Queensland Board

Geyer, Colleen (Ms)
Pitman, David (Rev Dr)

Regulation 3.5.2 (g) & 3.5.3 (a) & (b) and By-Law Q1.1.6 (a) & (b)

Co-options

Dale, Patsy (Mrs)
Zaunbrecher, Marian (Rev Dr)

Regulation 3.5.2 (f) and By-Law Q1.1.5

Candidates

Rankin, Greg (Mr)
Sandilands, Rona (Ms)

**THE UNITING CHURCH IN AUSTRALIA
QUEENSLAND SYNOD**

THE RESOLUTIONS OF THE TWENTY-NINTH SYNOD

Held at

Alexandra Park Conference Centre, Alexandra Headlands, Queensland

7 October – 12 October 2011

The Constitution of the Synod

- 11.01** At the Unity College, 47 Lomond Crescent, Bellvista Estate, Caloundra West, at 7.30 p.m. on Friday, 7 October 2011, the Uniting Church in Australia (Queensland Synod) met in worship. The Synod was duly constituted by the Moderator, Rev Bruce Johnson, under the authority given by the Constitution and Regulations of The Uniting Church in Australia.

Recognition of Traditional Owners of the Land

- 11.02** As part of the worship service, the Synod acknowledged the traditional owners of the land on which the 29th Synod met and gave thanks for their stewardship.

PROCEDURAL MATTERS

It was RESOLVED that the Synod –

- 11.03** (a) Notes the appointment by the Synod Standing Committee of the members of the Business Committee -
- Rev Bruce Johnson (The Moderator)
Rev Kaye Ronalds (Moderator-Elect)
Dr Shirley Coulson (The General Secretary)
Rev Peter Armstrong
Rev Brian Kickbusch
- (b) Appoints Mr Andrew Johnson as Convenor of the Business Committee; and
- (c) Authorises the Committee to co-opt other persons as necessary for specific business. (Consensus)
- 11.04** (a) Appoints Ms Heather Watson as Convenor of the Facilitation Committee and gives them authority to co-opt members for that Committee.
- (b) Appoints Rev Lyn Burden and Ms Melissa Lipsett as Small Group Co-ordinators. (Consensus)
- 11.05** Appoints Mrs Ana Mila as Minutes Secretary. (Consensus)
- 11.06** Appoints Mr Ralph Collins and Mrs Caroline Holmes as Convenors of the Ballot Committee and gives them authority to co-opt members for that Committee.

(Consensus)

11.07 Determines that the Roll of the Synod be as tabled at the first plenary session on Saturday, 8 October, 2011.

11.08 Determines that unless otherwise agreed, the hours of session for the Synod shall be -

Friday, 7 October	7.30 p.m. – 9.30 p.m.
Saturday, 8 October	8.30 a.m. – 12.30 p.m. 2.00 p.m. – 6.00 p.m. 7.15 p.m. – 8.30 p.m.
Sunday, 9 October	8.30 a.m. – 12.30 p.m. 2.00p.m. – 6.30 p.m.
Monday, 10 October	8.30 a.m. – 12.30 p.m. 2.00 p.m. – 6.00 p.m. 7.30 p.m. – 8.30 p.m.
Tuesday, 11 October	8.30 a.m. – 12.30 p.m. 2.00 p.m. – 6.00 p.m. 7.30 p.m. – 8.30 p.m.
Wednesday, 12 October	8.30 a.m. – 12.30 p.m. 1.45 p.m. – 3.00 p.m.

11.09 Determines that the Bar of the House be defined as the numbered tables in the auditorium.

(Consensus)

11.10 Adopts the use of the procedures of *A Manual for Meetings in the Uniting Church (2001)*.

(Consensus)

11.11 (a) Determines that all nominations for the election to the Synod Standing Committee, Assembly or nominations for President-Elect will close at 4.00 p.m. on Monday, 10 October 2011 and that the ballots will be held as determined by the Business Committee, and

(b) Endorses the decision of the Business Committee that nominations to all other Boards and Committees closed on 12 September 2011.

(Consensus)

11.12 Determines that any person nominated for membership of various Councils, Boards, Commissions and Committees, unless otherwise resolved, must receive at least 50% of the votes to be elected.

(Consensus)

11.13 Authorises the General Secretary to convey Greetings on behalf of the Synod to other Synods within The Uniting Church in Australia.

(Consensus)

11.14 Determines that amendments to proposals contained in the Book of Reports and Proposals close at 5.00 pm. on Monday, 12 September 2011 (to be in the hands of the General Secretary, Synod Office, Auchenflower) and that all General Proposals will be submitted by 5.00 pm. on Monday, 12 September 2011 (to be in the hands of the Synod Business Convenor c/- Synod Office, Auchenflower).

(Consensus)

- 11.15** Authorises the Moderator, General Secretary and the Business Committee Convenor to confirm the Minutes of the 29th Synod. (Consensus)

GREETING TO THE GOVERNMENT/S OF THE DAY

It was RESOLVED that the Synod –

- 11.16** (a) Authorises the Moderator to convey a greeting to the State and Federal Governments.
- (b) Approves that the following matters considered by the Synod be incorporated into the greeting to the appropriate government.
- (i) Funding for Tuberculosis Clinics in Torres Strait
 - (ii) Continuing situation for the Methodist Church in Fiji
 - (iii) The water crisis in Tuvalu
 - (iv) The summer of disaster
 - (v) Christmas Island Chaplaincy
 - (vi) The impact of mining in many communities
 - (vii) An apology to indigenous people in Aurukun and other communities
- (Consensus)

ASSOCIATION OF VISITORS

It was resolved that the Synod –

- 11.17** Associates the following visitors with this Synod –
- Rev Dr Chris Walker, National Consultant for Theology & Discipleship, National Assembly
- Dr Ben Myers, Guest Speaker for Norman & Mary Millar Lecture
- Mr Bruce Mullan, Associate Director Church Solidarity (Pacific), UnitingWorld
- Mr Malcolm Wilson, Associate General Secretary from SA Synod
- Mr Bob Cambridge, FIP Board Member
- Mr David Munro, Synod Risk & Insurance Manager
- Sister Margaret Endicott, TOTWEC Facilitator
- Rev Allan Thompson, VIC/TAS Synod
- Rev Bromley Chuchu, Superintendent Minister of Guadal Canal Circuit, United Church in Solomon
- FUN (For Under Nineteen) Synod members:
- Alexandra Whybrow – South Moreton Presbytery (Broadwater Road)
 - Alistair Rolls – Moreton Rivers Presbytery (The Gap)
 - Ellie Gunton – Moreton Rivers/Bremer Brisbane Presbytery (Indooroopilly)
 - Tom Fanshawe – Bremer Brisbane Presbytery (Moggill)
 - Erin Park – South Moreton Presbytery (Broadwater Road)
 - Joshua Yarrow – South Moreton Presbytery (Broadwater Road)
 - Stephen Core – Central Qld Presbytery (Emerald-Fernlees)
 - Rev Alison Cox – Moreton Rivers Presbytery (St Paul's Stafford)
- (Consensus)

MODERATOR'S REPORT

It was RESOLVED that the Synod -

- 11.18** (a) Receives the Report of the Moderator. (Consensus)
- (b) Records its appreciation to Rev Bruce Johnson, through the Minute of Appreciation read by Rev Kaye Ronalds.

Minute of Appreciation, Rev Bruce Johnson

Rev Bruce Johnson became Moderator of the Queensland Synod of the Uniting Church in Australia on the 31 October 2008.

Bruce has brought to the role a capacity for clear thinking, a thorough knowledge of the polity of the Uniting Church and good memory for decisions of the Queensland Synod spanning more than 30 years.

Bruce has the ability to think on his feet and brought to the role an acute appreciation for the implications of decisions. Having served in congregational and presbytery placements plus numerous roles in the Councils of the Church, Bruce has developed a keen awareness of the culture of the Church in Queensland.

Bruce has continued to strengthen the relationships of the Uniting Church with other churches in Queensland Churches Together. He has met regularly with Heads of Churches and participated in the Living Jesus inter-church gatherings across South East Queensland.

During his term as Moderator Bruce has faced some challenges. Even before the Global Financial Crisis made an impact the Queensland Church was experiencing the shock waves of a debt crisis of our own. That resulted in the decision to cease funding many key roles in Synod Support Services including the Mission Consultants, Youth and Children's Ministry Unit staff, Justice and Mission Advocate and many other staff were not replaced when they left. It was a painful time and Bruce did his bit to explain to church members what went wrong, what the long term impact would be, and how people could help. He prayed and listened and worked with other leaders in the Church to chart a course through the very stormy waters.

Bruce visited many congregations and presbyteries responding to opportunities to be Christ to the people and to bring God's word of hope and challenge. This was particularly obvious during the disasters of storms, floods and cyclones. He organised some timely education for those serving the effected communities to equip and support them as they responded to disasters and dealt with the damage and distress in their communities. He also helped to get the national Uniting Church Flood Appeal off the ground while the waters were still receding.

On behalf of the synod, Bruce has carried out the responsibilities of the Moderator in response to some complex and difficult discipline matters.

Many people across Queensland have appreciated the visits of the Moderator to celebrate anniversaries, openings and closing ceremonies. Bruce has also conducted retreats drawing on his training as a retreat leader and coming alongside ministry agents hearing their stories and igniting their imagination as they seek to be about God's mission in the world.

Bruce is a person who engages with people and with ideas. The Synod has been nourished by his writings as he reflected on his encounters with people and with the books he has been reading.

Bruce is fired by a passion for Christ who calls, directs and sustains us. He has sought to gather young people together for theological discussion and attended NCYC as a means of connecting with and supporting the many youth and young adults in Queensland who are part of the church.

It has not been an easy season in the life of the Church. We were deeply concerned when we heard that he required heart surgery and we were thankful for the skilful people at the Wesley Hospital who were able to give him a reconstructed heart for his work and his life.

Bruce, we thank you for your ministry of leadership which you have exercised with courage and compassion. We want to record our deep gratitude to your wife, Heather, for giving you understanding and support as she has partnered with you in this journey. We also acknowledge your extended family for the way that they have upheld you and shared you with the wider church. Thank you for your prayers for the church and we pray for God's refreshment as you prepare to go to a new placement and continue to offer your wisdom and counsel as you become a past-moderator of the Queensland Synod.

As Paul wrote to the people of Thessalonica:

"We remember before our God and Father your work produced by faith, your labour prompted by love, and your endurance inspired by hope in our Lord Jesus Christ."

1 Thessalonians 1:3

Grace, mercy and peace from God our Father and Christ Jesus our Lord.

(Consensus – carried by acclamation)

GENERAL SECRETARY'S REPORT

It was RESOLVED that the Synod –

- 11.19** **(a)** Receives the Report of the General Secretary, together with Appendices. (Consensus)
- (b)** Records its appreciation to Rev Allan Thompson through the Minute of Appreciation read by Dr Shirley Coulson.

Minute of Appreciation, Rev Allan Thompson

Rev Allan Thompson has played a significant role in the visioning journey of the Queensland Synod. He took many interstate trips as he walked with us, as we commenced this "Together on the way, enriching community" journey by discerning our Call and Values and was instrumental in shaping our 2020 Vision.

Alan has been an active listener providing valuable theological reflection as we generated directions towards this vision. He faithfully recorded the ideas discussed at our meetings and suggested ways forward. His extensive experience of Uniting Church processes and activities enabled him to bring a range of perspectives to our deliberations. Allan's gentle questioning prompted our reflections and his understanding of our diverse contexts has enriched our journey.

The Uniting Church in Queensland greatly appreciates Allan's contribution to discerning a shared direction and revitalising the church at this challenging time in our life and mission.

(Consensus – carried by acclamation)

- (c)** Records its appreciation to Sr Margaret Endicott through the Minute of Appreciation read by Dr Shirley Coulson.

Minute of Appreciation, Sister Margaret Endicott

Sr Margaret Endicott came into the life of our Synod in 2009. In these few short years she has made an enormous contribution in helping the Queensland Synod, not only begin, but to then identify the first phase of our “Together on the way, enriching community” journey. Sr Margaret brought her significant experience in leading faith communities and her gifts in facilitation to our visioning process. She has a heart for mission and her own deep faith in the Gospel lived for today permeated the many workshops and planning meetings as we began the visioning journey.

Sr Margaret’s capacity to draw out and then gather the insights of diverse groups of people created a wealth of ideas for further reflection. Through her careful guidance, creativity and skilful interpretation of the many contributions we were empowered to discern our Call and Values. She has modelled vision and direction setting processes and encouraged the application of these to other Uniting Church contexts. We have all learned! We have all been blessed by her gracious and gentle manner.

The Uniting Church in Queensland greatly appreciates Sr Margaret’s contribution to discerning a shared direction and revitalising the church at this challenging time in our life and mission.

(Consensus – carried by acclamation)

Ministerial Changes

11.20 Notes the following ministerial changes contained in Appendix I to the report of the General Secretary –

1. RECEIVED BY ORDINATION

Ministry of the Word

Presbytery of Bremer Brisbane

Lin Chew, 29 May 2011

Narelle Collas, 12 February 2011

Joanne Nottle, 3 October 2010

Dona Spencer, 14 Aug 2011

Presbytery of Mary Burnett

Leonie Gaffel, 30 January 2011

Presbytery of Moreton Rivers

Suzie Castle, 29 April 2011

Suzy Sitton, 8 September 2011

Presbytery of South Moreton

Harlee Cooper, 30 October 2010

Victor Wolfgramm, 11 Dec 2010

RECEIVED BY ORDINATION (TRANSITIONAL PHASE)

Ministry of the Word

Presbytery of South Moreton

Dave Thomas, 22 July 2011

Presbytery of The Downs

Dennis Cousens, 13 November 2010

2. RECEIVED BY COMMISSIONING

Youth Worker

Faye Talatonu, 15 May 2011

3. DEATHS

Ministers of the Word

Roland Barnes

Robert Fulcher

Frank Harmon (previously acknowledged)

Evan Jones

Colin Kay

Noel Kidd

Laumua Kofe

Roderick Lugton

Scott McPheat

Charles Noller

John Thiesfield

Carl Thompson

Leslie (Les) Wyer

Deaconess

Margaret Henderson

Lay Pastor

Ralph Swain

4. RETIREMENTS

Presbytery of Bremer Brisbane

David Bernard

Rosalyn Smail

Presbytery of Mary Burnett

Robert Bos

Jan Reid

Presbytery of Moreton Rivers

Peter Clark

Ray Herrmann

Wayne Sanderson (Not previously acknowledged)

Presbytery of South Moreton

Apichart Branjerdporn

Douglas Jones

Long-Pin (Ben) Lo

Presbytery of The Downs

Lesley Holt

5. MINISTERS / DEACONS / YOUTH WORKERS RECEIVED FROM OTHER SYNODS

Synod of New South Wales / ACT

Rosemary Boxshall

Mark Hinton

Pieter Hoogendorn
Bruce Walker
Joyce Wilkins

Synod of South Australia

Russell Knight

Synod of Western Australia

Richard Treloar

6. MINISTERS / DEACONS / YOUTH WORKERS TRANSFERRED TO OTHER SYNODS

Northern Synod

Robyn Kidd

Synod of New South Wales / ACT

Roger Boerth

Synod of Victoria / Tasmania

Charles Vesley

Glennis Johnston

7. MINISTERS RECEIVED FROM OTHER DENOMINATIONS

Bruce Bartleet
Orrell Battersby
Peter Overton
Schalk Pienaar
Costa Stathakis

8. MINISTERS ON SECONDMENT FROM OTHER DENOMINATIONS

Chelsea Chiu
Won Jin Suk

9. MINISTERS WHOSE RECOGNITION HAS BEEN WITHDRAWN

Resignation

Paul Jensen
Michael Skinner
Stephen Templeton

(Consensus)

Appointments

- 11.21** Notes the following appointments made by the Synod Standing Committee since the 28th Synod contained in Appendix II to the report of the General Secretary –

Board for Christian Formation

Appointed for a 3 year term from 1 Jun 2010

Rev Dr Neil Pembroke

Interim reappointment from 21 May 2011 to 29th Synod

Rev Beth Nicholls

Rev Lu Senituli

Mrs Jenny Brecknell

Mr Mike Hennessy

Calvary Christian College

Reappointed for a 1 year term from 1 Jan 2011

Rev Dr Wendi Sargeant

Director of Studies in Old Testament (Trinity Theological College)

Appointed for a 5 year term from 1 Jan 2011

Dr Jason LeCureux

Emmanuel College Board

Appointed for a 5 year term from 1 Jan 2011

Mr Ray Ballantyre

John Flynn College Council

Appointed for a 3 year term from 1 Jan 2011

Rev Bruce Cornish

Rev Barry Cox

Mr David King

Appointed for a 3 year term from 1 Jan 2012

Including remainder of 2011

Ms Shelagh Griffin

Kings College Board

Appointed for a three year term from 1 Jan 2011

Mr Garry Lynch

Lakes College Board

Appointed until 31 Dec 2011 from 20 May 2011

Mr Mike Millard (Chairperson)

Reappointed for a 3 year term from 1 Jan 2011

Mr Dayrelle Abbey

Mr Neville Smith

Moreton Bay College Board

Mr Peter Davey

Mrs Kerry Harding

Mr Matt Sheerin

Mr Col Sutcliffe

Dr Stephen Gray

Mr Mike Millard

Pastor Candidature Committee

Appointed for a 3 year term from 20 Aug 2010

Rev Robyn Kidd

Mr Terry Stanyer

Reappointed for a 3 year term from 20 May 2011

Rev Russell Clark

SCOTS PGC Council

Appointed for a 3 year term from 1 Jul 2010

Rev Tony Shumack

Appointed for a 3 year term from 1 Jul 2010

Mr Peter Campbell (1)

Reappointed for a 2 year term from 19 Aug 2011 until 31 Dec 2013

Mr Bob Wild

Appointed for a 3 year term from 1 Jan 2011

Mr Peter Campbell (2)

Synod Chaplaincy Commission

Reappointed for a 3 year term from 1 Sept 2010

Rev Brian Hedges

Rev Kevin Bachler

Colleen Geyer

Rev Jenny Busch

Rev Gale Hall

Reappointed for a 3 year term from 1 Sept 2011

Mrs Robyn Solomon

Appointed for a 3 year term from the 26 Nov 2010

Ms Beatriz Skippen

Synod Committee for Counselling

Appointed for a 3 year term from Aug 2010

Rev Peter Blauw

Reappointed for a 3 year term from Aug 2010

Rev Lynne Gibson

Synod Committee for Discipline

Appointed for a 3 year term from Aug 2012

Mr Ian Park (Convenor)

Synod Discipline Committee

Reappointed for a 3 year term from 21 May 2011

Ms Heather Allison

Mrs Sue Crittall

Rev Paul Walton

Rev Jan Whyte

Synod Ministerial Support Funds Committee

Appointed for a 3 year term from 28 Nov 2010

Rev Barbara Bailey

Appointed for a 3 year term from 31 May 2010

Rev Murray Fysh

Mr Peter Harvey

Reappointed for a 3 year term from 28 Nov 2010

Mr Ron Behan

Mr Glen Schweitzer

Synod Multi-Cross Cultural Ministry Committee

Appointed for a 3 year term from Feb 2010

Pastor Moses Leth

Rev David Won Kim

Mrs Lin Chew

Appointed for a 3 year term from May 2011

Rev Paddi Mullan

Ms Litiana Kuridrani
Rev Viliami Mila
Rev Tanya Richards

Reappointed for a 3 year term from May 2011
Rev Marius Kruger

Synod Schools Commission

Appointed until the conclusion of the 30th Synod from Nov 2010
Mr Mike Millard

Synod Sexual Misconduct Complaints Committee – Advisors

Appointed for a 3 year term from 28 Nov 2010

Mr Gavin Caird
Rev Rob Callow
Rev Lynne Davis
Mrs Caroline Holmes
Mr Evan Hooper
Rev Euan McDonald
Rev Ray Nutley
Rev Russell Reynoldson
Rev Graham Slaughter
Rev Ian Wilson
Rev Brian Hoole
Rev Andrew Gunton
Ms Coral Deeth
Rev Jan Whyte

Synod Sexual Misconduct Complaints Committee

Appointed for a 3 year term from 28 Nov 2010

Rev Heather Griffin (Chairperson)

Reappointed for a 3 year term from 28 Nov 2010

Ms Jenny Field
Rev Peter Arnett

Reappointed for a 3 year term from 21 May 2011

Rev Louise Edwards
Rev Beryl Nielson
Rev Doug Winten
Rev Bob Miles

Synod Sexual Misconduct Complaints Committee – Coordinator of Advisers

Rev Dr Marian Zaunbrecher

Synod Sexual Misconduct Complaints Committee – Synod Resource Person

Rev Lyn Burden

Synod Transition to Ordination Panel

Rev Dr Malcolm Coombes

UCA reps on PMSA Council

Appointed for a 3 year term from 1 Jul 2010

Ms Colleen Geyer

Reappointed for a 3 year term from 1 Jul 2010

Mr Des Robinson

Appointed for a 3 year term from 1 Jul 2011

Mr Greg Adsett

Reappointed for a 3 year term from 1 Jul 2011

Ms Linda Costello

UCA rep on Multi-Faith Health Care Council

Rev John Cox

UnitingCare Board

Appointed for a 3 year term from 1 Mar 2011

Mrs Heather Watson (Chair)

Reappointed for a 3 year term from 14 Mar 2011

Mr Ray Richards

Reappointed for a 2 year term from 14 Mar 2011

Dr Greg Herring

Mr Graham Schlecht

Appointed for a 3 year term from 14 Mar 2011

Rev Dr David Pitman

Mr Craig Barke

Wontulp Bi-Buya College Management Committee

Reappointed from 21 May 2011

Rev Shayne Blackman

Rev Dennis Corowa

Ms Roberta Stanley

(Consensus)

Thirtieth Synod

11.22 It was RESOLVED that the Synod determines–

(a) that the 30th Synod will be held from Friday, 24 May to Tuesday, 28 May 2013 at Alexandra Park, Alexandra Headlands.

(b) that the Synod Standing Committee be given authority to vary the date and the venue if necessary.

(Consensus)

Synod Standing Committee - Meetings

11.23 It was RESOLVED that the Synod determines–

(a) that the first meeting of the Synod Standing Committee shall be on Saturday, 26 November 2011; and

(Consensus)

(b) that authority be given to the Moderator and the General Secretary to set and vary the dates of the Synod Standing Committee if necessary.

(Consensus)

Presentation of Calendar Competition Winners

- 11.24** (a) Associates Ms Jane Moad, FAPS Marketing Manager with the Synod for the purpose of presenting the Calendar Competition Winners
- (b) Congratulates the following winners of the Calendar Competition –

Amelie Toop
Andie Lang
Finlay Niemi
Finn Jewell
Gillian Watson
Isabella Lamb
Kiara Taylor
Kimberly & Taylor Randall
Krystal George
Lillian MacGregor
Sarah Hancox
Shania Dekkers
Tahlia Hanson
Xavier Dekkers

(Consensus – carried by acclamation)

RETIREMENT OF MINISTERS

It was RESOLVED that the Synod –

Rev David Bernard

- 11.25** (a) Notes the advice of Rev David Bernard to become a minister retired permanently on the grounds of age from 18 March 2010 under Reg. 2.4.7(a)(i).
- (b) Receives a minute of appreciation of the Ministry of Rev David Bernard.

Rev Dr Robert Bos

- 11.26** (a) Notes the advice of Rev Dr Robert Bos to become a minister retired permanently on the grounds of age from 30 September 2011 under Reg. 2.4.7(a)(i).
- (b) Receives a minute of appreciation of the Ministry of Rev Dr Robert Bos.

Rev Dr Apichart Branjerdporn

- 11.27** (a) Notes the advice of Rev Dr Apichart Branjerdporn to become a minister retired permanently on the grounds of age from 31 October 2011 under Reg. 2.4.7(a)(i).
- (b) Receives a minute of appreciation of the Ministry of Rev Apichart Branjerdporn.

Rev Peter Clark

- 11.28** (a) Notes the advice of Rev Peter Clark to become a minister retired permanently on the grounds of age from 31 July 2011 under Reg. 2.4.7(a)(i).
- (b) Receives a minute of appreciation of the Ministry of Rev Peter Clark.

Rev Raymond Herrmann

- 11.29** (a) Notes the advice of Rev Raymond Herrmann to become a minister retired permanently on the grounds of age from 31 July 2011 under Reg. 2.4.7(a)(i).
(b) Receives a minute of appreciation of the Ministry of Rev Ray Herrmann.

Rev Lesley Holt

- 11.30** (a) Notes the advice of Rev Lesley Holt to become a minister retired permanently on the grounds of age from 30 November 2010 under Reg. 2.4.7(a)(i).
(b) Receives a minute of appreciation of the Ministry of Rev Lesley Holt.

Rev Douglas L Jones

- 11.31** (a) Notes the advice of Rev Douglas Jones to become a minister retired permanently on the grounds of age from 21 May 2011 under Reg. 2.4.7(a)(i).
(b) Receives a minute of appreciation of the Ministry of Rev Douglas Jones.

Rev Jan Reid

- 11.32** (a) Notes the advice of Rev Jan Reid to become a minister retired permanently on the grounds of age from 31 May 2010 under Reg. 2.4.7(a)(i).
(b) Receives a minute of appreciation of the Ministry of Rev Jan Reid.

Rev Rosalyn Smail

- 11.33** (a) Notes the advice of Rev Rosalyn Smail to become a minister retired permanently on the grounds of age from 31 December 2011 under Reg. 2.4.7(a)(i).
(b) Receives a minute of appreciation of the Ministry of Rev Rosalyn Smail.

(Consensus – carried by acclamation)

MEMORIAL MINUTES

It was RESOLVED that the Synod -

- 11.34** Adopts the Memorial Minutes as presented concerning ministers who have died since the Twenty-Eighth Synod.

Rev Roland Barnes
Rev Robert Fulcher
Rev Frank Harmon
Deaconess Margaret Henderson
Rev Colin Kay
Rev Noel Kidd
Rev Laumua Kofe
Rev Roderick Lugton
Rev Dr Scott McPheat
Rev Dr Charles Noller
Pastor Ralph Swain
Rev John Thiesfield
Rev Carl Thompson
Rev Leslie (Les) Wyer

(Consensus – carried by acclamation)

FINANCE, INVESTMENT AND PROPERTY BOARD

It was RESOLVED that the Synod –

- 11.35** (a) Receives the Report of Finance, Investment and Property Board; and
(Consensus)
- (b) Thanks Mr Robert Packer, Director of FAPS for his commitment, members of the FIP Board for their contribution and dedication, and the Finance and Property Services for their service.
(Consensus – received by acclamation)

UNITINGCARE QUEENSLAND

It was RESOLVED that the Synod –

- 11.36** (a) Associates the following people with the Synod for the purpose of the UnitingCare Queensland break-out group sessions:
Ms Robyn Batten, Executive Director, Blue Care
Mr Bob Gilkes, Executive Director, UnitingCare Community
Dr Luis Prado, Director, Medical Services, Wesley Hospital
Rev Murray Fysh, Hospital Chaplaincy
Ms Lea Kingdon, Marketing and Communications Manager, UnitingCare Qld
Mr Greg Mackay, Director, Centre for Social Justice
Dr Jill Wilson, Chair, Social Policy & Research
Mr Andrew Haynes, Director, Governance
Mr Geoff Rogers, Human Resources Consultant
(Consensus)
- (b) Receives the Report of UnitingCare Queensland.
(Consensus)

Presentation of Moderator's Medals for Community Service

- 11.37** Congratulates the following persons who have been awarded the Moderator's Medal for Community Service in recognition of their work within community services –

Mulipola (Chief) Iuma Apelu
Margaret Sear
Wendy Kent
Carole Lyall
Lyn Payne
Joyce Rieck
Jeannine Moye
Dulcie Tuner
Pauline (Pat) McMurtie
Beryl Roylance
Clyde Nicoll

(Consensus – carried by acclamation)

ASSEMBLY

It was RESOLVED that the Synod –

11.38 Receives the Report of the Assembly.

(Consensus)

BOARD FOR CHRISTIAN FORMATION

It was RESOLVED that the Synod –

11.39 (a) Receives the Report of the Board for Christian Formation.

(Consensus)

(b) Records its appreciation to Rev Dr Neil Sims, through the Minute of Appreciation read by Rev Dr Geoff Thompson.

Minute of Appreciation, Rev Dr Neil Sims

Neil Sims was ordained as a Minister of the Word in 1973 in the Queensland Presbyterian Church. His first placement was at the Stafford Presbyterian Church incorporating the congregations of West Chermside and Everton Park. At union he became the Minister of Chermside congregation of the Uniting Church.

Placements at Cairns, Trinity Ipswich, and Oxley/Darra followed over the next 19 years. Between 1971 and 1973 he completed as Master of Theology at Princeton Theological Seminary and a CPE Course at Greenville in Pennsylvania. Whilst at Ipswich, Neil completed a Doctorate of Ministry through Fuller Theological Seminary, California.

Since 1997, Neil has served as Lecturer and more recently as Director of Studies in Ministry and Mission at Trinity Theological College, where for all that time he has also been Director of Field Education.

On the basis of his extensive congregational ministry Neil brought considerable experience to his roles at Trinity. He also brought an at times unbelievable network of contacts in and outside the church. It is easy to believe that there is some credence to the suggestion that Neil is related to everybody, if not in Queensland, then at least to everyone in the Queensland Uniting Church.

Over the years Neil has developed and taught academic units at both undergraduate and postgraduate level in the various dimensions of ministry and mission. These have included "Mission of the Church", "Pastoral Care", and "Worship". He has also overseen the introduction and development of units in other related areas of ministry and mission. Enthusiasm is a feature of Neil's personality, and it is something which has been a large dimension of his teaching.

As director of Field Education, Neil has faithfully executed the often complex task of matching students to congregations and supervisors. He has developed training courses for Supervisors and Lay Consultations Teams, in addition to the very intentional Field Education seminars for the students in the college's Monday programme. He has been diligent in visiting congregations and establishing the important links between congregation, students and the college.

*In recent years Neil has developed special expertise in the area of Supervision as Ministry. He has developed a postgraduate unit in this area which has been taken up by a significant number of ministers in this synod. He has also received increasing levels of external recognition for this work. He has had a number of publications in the field accepted in international peer-reviewed journals. And, in 2010 he was appointed to the Editorial Advisory Council of the international journal, *Reflective Practice: Formation and Supervision in Ministry*. The recognition and value of his expertise in this area has been further recognized through the use of his material in the training of Supervisors in other*

Synods of the UCA. All of this is a confirmation of Neil's strong commitment to the theological and gospel integrity of ministry.

Neil made contributions to various committees of the former Brisbane College of Theology. He has also served on various Synod committees, including at present the Placements Committee. He has along history of involvement in parachurch groups such as Emmaus and Barnabus. He has been an active member of the Australian and New Zealand Association of Theological Field Educators. Throughout his tenure at Trinity, he has maintained significant levels of involvement in Presbytery and congregational life. Neil's academic work has always been undergirded by a strong commitment to and passion for the life and witness of the church, not least in the conduct and quality of its pastoral ministry.

Within the Faculty of Trinity, Neil has been a greatly valued colleague. Indeed, he is now the longest-serving member of the Faculty. He has extensive knowledge of the history of the Queensland Synod. His wisdom and perception has been welcomed on many occasions as the faculty has had to deal with often complex institutional and personal issues. He is a good listener - although it would also be true to say that he is not averse to a chat - or two. Faculty colleagues and many others have experienced Neil's pastoral care, not least at times of crisis.

Neil's retirement will come 39 years following his ordination. His has been a rich and varied ministry. In so much of this he has been accompanied by Jenny, whom he now accompanies as he discovers the experiences of a minister's spouse. He has been a faithful servant of Jesus Christ and his church. The Synod gives thanks to God for his ministry amongst us and prays God's blessing on his future.

(Consensus – carried by acclamation)

- (c) Records its appreciation to Rev Dr Rob Bos, through the Minute of Appreciation read by Rev Karyl Davison.

Minute of Appreciation, Rev Dr Rob Bos

*“And still the wonder grew,
That one small head could carry all he knew.
from Oliver Goldsmith’s poem, The Village Teacher”*

Rob’s journey in ministry has greatly enriched both the Uniting Church in Australia and the wider church since his ordination in 1972 at Aurukun. His commitment to social justice, to theological education, particularly with the laity, and the Basis of Union has been evident in the many roles and projects Rob has undertaken in his life and ministry.

After completing doctoral studies in Chicago, Rob worked with Aboriginal communities in Weipa and Aurukun, after which he took up a position as Principal of Nungalinga College in Darwin. From 1987 to 1992 Rob worked for the UAICC in the Calvary Presbytery and Wontulp-Bi-Buya College in Townsville. At this time in the church when we were being confronted by political and social justice issues relating to indigenous Australians, Rob’s biblical and theological insights found voice in advocacy for the poor, the disposed, the marginalised and the refugee. Among Rob’s publications from this time are:

*Didgeridoo Theology: the development of an authentic Christian symbolic life among Australian Aboriginal people;
Land in the Bible;
Jesus and the Dreaming: religion and social change in Arnhem Land; and
Race Relations in Australia: God’s eye view.*

In 1993, Rob was appointed as the Director of the National Network for Distance Theological Education, aka the Principal of Coolamon College (1993-31 Jan 2002), at its inception, and set about to provide quality biblical and theological education for lay and ordained people that was accessible wherever they were located. In this role, Rob brought together people from across the country to develop learning material for congregations, agencies and individuals using a distance education

model as people sought to equip themselves for mission and ministry. He not only provided vision and leadership for Coolamon, but also wrote many of the course materials and assessed at all levels of study. At Coolamon he produced a resource for the Period of Discernment.

After nurturing and growing Coolamon College for 9 years, to the point where the college had up to 600 students enrolled each year, Rob moved on to become the National Consultant for Theology and Discipleship with the National Assembly (1 Feb 2002-31 Jan 2005). Again, the church benefited greatly from Rob's passion for education and theological reflection producing a number of critical documents in the life of the church including:

- radical discipleship: participating in the reign of God;
- Becoming Disciples; caught in the slipstream of God's mission;
- that other controversy: debates over baptism in the UCA 1977-2003;
- the gift of hospitality: chaplains as visitors and guests
- Being church differently: Encouragement and guidance for the formation of new congregations and faith communities of the UCA
- Baptism – Life by Drowning
- what if ...? the counter-cultural church
- That we may not lose the way – the key role of Doctrine in the Uniting Church

as well as papers on Ministry and Ordination in the UCA, Lay Presidency of the Sacraments, Understanding and Using the Bible, being a Multi-cultural church, and the church's Covenant with the Uniting Aboriginal and Islander Congress.

Rob's passion for a theologically educated laity, as well as his extensive experience working in theological education, saw Rob take up another foundational role in 2007, Principal of the Pilgrim Learning Community in the Synod of Queensland (2006-2011). Since that time PLC has made a profound contribution to theological education across the Synod, including within the multi-cultural members of the UCA in Queensland. Rob's teaching has been much appreciated by 'students' and colleagues alike as he has shared his wisdom, his experience, vision and great knowledge generously.

Other valuable resources have been produced by Rob in these last few years in the Queensland Synod. Some have helped us reflect on issues facing us in the church and more broadly:

- Separation, divorce and remarriage in the UCA reconsidered
- God and nature: biblical reflections on the Queensland floods of 2011
- Globalisation and interfaith relations in Australia
- Caught in the slipstream
- The episcopate of the Assembly: some theological reflections

while others have helped us reflect on our foundational document, the Basis of Union. One of the most valuable resources produced by and for the UCA has been the book, *Theology for Pilgrims*, co-edited by Rob Bos and Geoff Thompson, which invites us to go back to the sources of our faith and inform our understanding of who we are as the 'pilgrim people of God'.

Rob is a prolific and very readable writer. In the Basis of Union course at Trinity and Pilgrim, he has provided some very valuable resources. The course began at a time when the role, status and authority of the Basis of Union was being questioned. Rob put together a very insightful and helpful paper titled *Revolting Fathers* – a spirited affirmation of the Basis in the face of the challenges it was having to its function as our statement and guide for the journey of faith.

He also contributed much to the Basis Course's statements about ministry: *Caught in the Slipstream* is a paper he wrote when the Church was exploring the future of ministry in the UCA. It's one of the readings in the course. So too is his paper *That we may not Lose the Way* – on the role of theology in the Church. That paper is the basis of two sessions Rob contributes to the course.

No single minute of appreciation can do justice to the contribution Rob has made to the life of the Uniting Church in Australia and beyond. In addition to this brief outline, Rob has offered his

knowledge and wisdom to many networks, committees and task groups. He has mentored and helped form both lay and ordained leaders for ministry. He has helped broaden our perspective beyond our own experiences, both in Australia and overseas. And he has offered us a vision of who we can be, both as individuals and as the Uniting Church.

Rev Dr Robert Bos, the Synod of Queensland expresses great appreciation for the enormous contribution you have made as together, we journey on in our life of faith.

(Consensus – carried by acclamation)

MINISTERIAL SUPPORT FUNDS COMMITTEE

It was RESOLVED that the Synod –

- 11.40** Receives the report of the Ministerial Support Fund. (Consensus)

PRESBYTERIES

It was RESOLVED that the Synod –

- 11.41** Receives the Report of the Presbytery of Bremer Brisbane. (Consensus)
- 11.42** Receives the Report of the Presbytery of Calvary. (Consensus)
- 11.43** Receives the Report of the Presbytery of Central Queensland (Consensus)
- 11.44** Receives the Report of the Presbytery of Mary Burnett. (Consensus)
- 11.45** Receives the Report of the Presbytery of Moreton Rivers. (Consensus)
- 11.46** Receives the Report of the Presbytery of North Queensland. (Consensus)
- 11.47** Receives the Report of the Presbytery of South Moreton. (Consensus)
- 11.48** Receives the Report of the Presbytery of The Downs. (Consensus)

SYNOD BIOETHICS COMMITTEE

It was RESOLVED that the Synod –

- 11.49** Receives the Report of the Synod Bio-Ethics Committee. (Consensus)

SYNOD CHAPLAINCY COMMISSION

It was RESOLVED that the Synod –

- 11.50** (a) Receives the Report of the Synod Chaplaincy Commission. (Consensus)
- (b) Sends greetings to Revs Tim Hodgson and John Saunders who are currently deployed with the Australian Defence Force. (Consensus)

SYNOD ECUMENICAL RELATIONSHIPS COMMITTEE

It was RESOLVED that the Synod –

- 11.51** Receives the Report of the Synod Ecumenical Relationships Committee. (Consensus)

SYNOD INTER-FAITH RELATIONSHIPS COMMITTEE

It was RESOLVED that the Synod –

- 11.52** Receives the Report of the Synod Inter-faith Relationships Committee. (Consensus)

SYNOD MULTI-CROSS CULTURAL COMMITTEE

It was RESOLVED that the Synod -

- 11.53** Receives the Report of the Synod Multi-Cross Cultural Committee. (Consensus)

SYNOD SCHOOLS COMMISSION

It was RESOLVED that the Synod –

- 11.54** (a) Associates the following people with the Synod for the purpose of the Synod Schools Commission report:
Ms Jennifer Haynes, Principal, Moreton Bay College
Mr Daniel Robertson, Past Student, Calvary Christian College
Mr Michael Harding, Principal, The SCOTS PGC
Mr Des Robinson, Chair, PMSA (Consensus)
- (b) Receives the report of the Synod Schools Commission. (Consensus)

UNITING CHURCH FOUNDATION

It was RESOLVED that the Synod –

- 11.55** Receives the report of the Uniting Church Foundation. (Consensus)

UNITINGWORLD

It was RESOLVED that the Synod –

- 11.56** (a) Associates Mr Bruce Mullan, Associate Director Church Solidarity (Pacific), UnitingWorld with the Synod for the purpose of presenting the UnitingWorld Report.
- (b) Receives the Report of UnitingWorld.

(Consensus)

SYNOD STANDING COMMITTEE SUPPLEMENTARY REPORT

Supplementary Report of the Synod Standing Committee for SSC

It was RESOLVED that the Synod –

- 11.57** (a) Adopts a new model for the Synod Standing Committee as per Regulation 3.5.43-3.5.51 with the following features:
- (i) there will be a reduced number of members (excluding the 2 co-options available)
- Regulated Ex-officio (4) – Moderator, ex-Moderator, Moderator-Elect, Secretary of Synod (Reg 3.5.44)
 - Synod determined Ex-officio (5)
 - Chair of Finance and Property Board
 - Chair of UnitingCare Queensland
 - Chair of Board for Christian Formation
 - Chair of Governance Nomination Remuneration Committee (GNRC) subject to Synod determining to form a GNRC
 - Nominee of Congress in Queensland;
 - Other members elected by Synod – 10;
- (ii) the 10 members elected by Synod having gifts, skills and experience in the following competencies: *congregational leadership, theological expertise, financial expertise, social and cultural analysis, rural and regional perspective, expertise in popular culture, pastoral care expertise, evangelism expertise, governance and not for profit experience, community service, multi-cultural expertise, indigenous expertise, legal expertise, youth perspective.*
- (iii) the committee will meet at least 6 times per year.
- (b) Directs-
- (i) the Synod Leadership Team by-laws (Q 1.3.1 – Q1.3.8) and the by-laws in respect to membership of the Synod Standing Committee (Q1.2.3 – Q1.2.8) be repealed; and
- (ii) that an Implementation Group (whose membership will be the Moderator, Ex-Moderator, General Secretary, Chair FIP Board, Chair UnitingCare, and one other to be appointed by those persons) be appointed to support the implementation of the new model including preparing new by-laws for approval by the Synod Standing Committee.

- (c) Directs the Standing Committee and the Implementation Committee, in implementing the new model, to consider:
 - (i) how continuity of appointments to Standing Committee may be achieved eg. through a rotation process and 3 year appointments
 - (ii) how the mutual relationship with Presbyteries and congregations enables the flow of information and informed decision-making
 - (iii) use of technology in meeting
 - (iv) use of a theological listener
- (d) Determines to use the new model as the balloting rules in electing the Synod Standing Committee for the 29th Synod.

(Consensus)

Supplementary Report of the Synod Standing Committee for GNRC

It was RESOLVED that the Synod –

- 11.58**
- (a) Creates a Governance, Nomination and Remuneration Committee (GNRC) with the following features:
 - (i) reports regularly to the Synod Standing Committee
 - (ii) the Chairperson will be appointed by the Synod;
 - (iii) the Moderator and General Secretary will be ex officio members and 5 to 7 other members (who are not members of the Synod Standing Committee) will be appointed by Synod Standing Committee. Those members will be drawn from the wider Uniting Church with gifts, skills and experience in the following competencies: *governance and legal experience; talent identification and recruitment; senior management experience; networking and high level communication skills; congregational perspectives and theological reflection.*
 - (iv) the committee will provide governance support to Synod entities as required, particularly in the area of composition, governance policies, governance development, performance evaluation and review;
 - (v) the committee will have the power to develop and implement recruitment processes and procedures (including actively seeking members, their formation and induction) for selection and appointment of members of all Synod entities (Boards, Committees, Commissions and other entities such as schools and tertiary colleges which have Uniting Church representatives);
 - (vi) the committee will oversee policy and structures for lay remuneration and ministerial stipends and allowances;
 - (vii) the committee will take over the powers and responsibilities of the current Personnel Services Advisory Committee and the Ministerial Support Funds Committee.
 - (viii) As a transitional arrangement, the Synod delegates to the Synod Standing Committee the appointment of the Chairperson, until the next Synod in Session.

- (b)** Direct-
 - (i) that the current Personnel Services Advisory Committee and the Ministerial Support Funds Committee not continue as bodies of the Synod and the by-laws relating to them be rescinded; and
 - (ii) an Implementation Group (whose membership will be the Moderator, Ex-Moderator, General Secretary, Chair FIP Board, Chair UnitingCare Board and one other to be appointed by those persons) be appointed to support the implementation of the new GNRC including preparing new by-laws for approval by the Synod Standing Committee.

- (c)** Directs the Standing Committee and the Implementation Committee, in developing the new by-laws for the GNRC, to consider:
 - (i) how continuity of appointments to GNRC may be achieved e.g. through a rotation process and 3 year appointments
 - (ii) how conflicts of interest will be managed
 - (iii) use of a theological listener
 - (iv) expectations of regular reporting

(Consensus)

GENERAL PROPOSALS

YOUTH AND YOUNG ADULT EVENT FUNDING

It was RESOLVED that the Synod –

- 11.59** Requests the Synod Standing Committee to consider as a matter of priority to provide a pool of funding to resource regional collaborative children, youth and young adult ministry events.

(By Agreement)

PRESBYTERY RE-IMAGINED

It was RESOLVED that the Synod –

- 11.60** Directs the Synod Standing Committee as part of the “*Together on the way, enriching community*” process for resourcing mission to consider amongst other options:
 - (a) Dissolving the Presbyteries of Moreton Rivers, Bremer Brisbane & South Moreton;
 - (b) Forming presbyteries of between 7-10 congregations that cover this same area;
 - (c) Determining that:
 - (i) All property under management and control of the dissolved presbyteries be transferred to the management and control of the Synod;
 - (ii) All Synod resourcing roles be mandated to work with presbyteries by resourcing presbytery members through education and consultation for the work of presbyteries in mission planning and education;

- (iii) No programmes, projects or other activities be undertaken by those in Synod resourcing roles without collaboration with a Presbytery or group of Presbyteries;
- (iv) A Synod role be mandated to resource Presbyteries in dealing with conflict resolution and other human resources issues.

(By Agreement)

QUEENSLAND CHURCHES TOGETHER

It was RESOLVED that the Synod –

- 11.61** Notes with joy that Queensland Churches Together (QCT) will celebrate the 20th anniversary of its formation on December 1, 2011, and:
- (a) Applauds QCT's efforts over the past twenty years to encourage and foster ecumenical relationships between Queensland churches;
 - (b) Commends QCT for the work of its current flagship activities – the Churches Together Indigenous People's Partnership (CTIPP), the Forum of Christians, Muslims and Jews, and the Joint Churches Domestic Violence Prevention Project (JCDVPP);
 - (c) Affirms its commitment to QCT and to its aims of deepening ecumenical relationships and common action in mission;
 - (d) Commends to members of the Church participation in the 20th anniversary celebration to be held at St Peter's Lutheran College Chapel at 7pm on December 1, 2011.

(Consensus)

FUNDING FOR TUBERCULOSIS CLINICS IN TORRES STRAIT

It was RESOLVED that the Synod –

- 11.62**
- (a) Expresses its grave concern at the decision of Queensland Health to cease its commitment to assisting tuberculosis sufferers from Papua New Guinea through visiting Queensland Health clinics on the Australian islands of Saibai and Boigu in the Torres Straits; and
 - (b) Urges the Federal Government to continue funding Queensland Health in order for it to continue to fund the tuberculosis clinics at Saibai and Boigu Islands until such time as the World Health Organisation confirms that the medical facilities in Western Province of Papua New Guinea (PNG) have the capacity to treat PNG nationals for tuberculosis.
 - (c) Request the members of the 29th Synod to make representation to their local federal and state members with respect to this issue

(Consensus)

- (d) Requests the UCA to explore ways to further respond to this issue.

(Consensus)

ENSURING OUR ONGOING COMMITMENT AS A SYNOD TO THE WORK OF SOCIAL JUSTICE

It was RESOLVED that the Synod –

- 11.63** Requests the General Secretary and the Standing Committee in the implementation of the priorities set out in *“Together on the way, enriching community”* to consider the major part of the role of one Synod staff person being directed towards resourcing and supporting the office of Moderator and General Secretary, and the wider church, in fulfilling our commitment to the pursuit of justice, peace and a sustainable environment.

(Consensus)

BALLOT COMMITTEE REPORT

It was resolved that the Synod –

- 11.64** Receives the Report of the Ballot Committee.

(Consensus)

Synod Standing Committee

- 11.65** Elects the following members of Synod to the Synod Standing Committee –

Ministers

David Baker
Linda Hamill
Garry Hardingham
Lu Senituli
David Won Kim

Lay

Greg Adsett
John Agnew
Geoff Batkin
Allan Hanson
Roberta Stanley

President-Elect Nominations

- 11.66** Elects the following Uniting Church members as President-Elect nominations from the Synod of Queensland –

Rev Dr Anita Monro
Rev Dr Chris Walker

13th Assembly

- 11.67** Elects the following members of Synod as representatives to the 13th Assembly from the Synod of Queensland –

Ministers

Lynette Burden
Stu Cameron
Michelle Cook
Heather Griffin

Lay

John Agnew
Lauren Ash
Jenny Brecknell
Hayden Gaffel

Peter Lockhart
David MacGregor
Viliami Mila
Josie Nottle
Lu Senituli

Tegan Gaffel
Matt Gees
Andrew Johnson
Monique Mawbey
Elaine Rae

SYNOD COMMISSIONS, BOARDS AND COUNCILS

11.68 Finance, Investment & Property Board

Elects the following persons to the Finance, Investment & Property Board and The Uniting Church Property Trust (Q.) –

Chairperson: Mr Andrew McBryde

Member: Mr Ian Busch
Mr Allan Hanson

Board for Christian Formation

11.69 Elects the following persons to the Board for Christian Formation –

Members: Rev Michelle Cook
Dr Aaron Ghiloni
Rev Dr Elizabeth Nolan
Rev Dr Wendi Sargeant

Synod Schools Commission

11.70 Elects the following persons to the Synod Schools Commission –

Members: Mr Greg Adsett
Mr Peter Campbell

UC Foundation

11.71 Elects the following persons to the Synod Schools Commission –

Chairperson: Mr David Vann

Members: Mr Peter Henderson
Mrs Tanya Johnson
Rev Brian Kickbusch

Synod Ecumenical Relationships Committee

11.72 Elects the following persons to the Synod Ecumenical Relationships Committee –

Members: Mr John Agnew
Mr Neil Ballment
Mr Craig Batty
Rev Jock Dunbar
Rev Anne Hulbert
Rev Don Whebell

Synod Inter-Faith Relationships Committee

11.73 Elects the following persons to the Synod Inter-Faith Relationships Committee –

Members: Mr John Agnew
 Mr Neil Ballment
 Rev Heather Griffin
 Rev Ann Hewson
 Rev Garth Read
 Rev Don Whebell

AURUKUN APOLOGY

As a Synod we have heard the pain and trauma that continues deep within the hearts of our sisters and brothers in Aurukun and recognize that there are similar stories from other indigenous communities around Queensland and Australia. We find it hard to imagine that those who sought to express the Gospel of Christ could have used what we today describe as physical abuse as discipline of children.

We cannot change what has happened but can only express our deep sorrow and ask for forgiveness on behalf of those who acted abusively. The Gospel of Christ, whose life death and resurrection brought reconciliation for all creation demands that we acknowledge our sinfulness and brokenness and ask forgiveness of those we have wronged.

It was RESOLVED that the Synod –

11.74 Expresses its sorrow for the suffering inflicted on indigenous people in Aurukun and other communities by those who acted in the name of the Church. We apologize to those who were hurt and still live with trauma, and we ask for your forgiveness.
(Consensus)

THE NORMAN AND MARY MILLAR MEMORIAL LECTURE

11.75 The Moderator welcomed Dr Ben Myers, the 2011 Norman and Mary Millar Lecturer, and invited him to address the Synod. Dr Myer’s topic was “Creativity, Community and Culture: the Aesthetics of Christian Mission”. (See Appendix I)

COURTESIES EXTENDED

It was RESOLVED that the Synod –

11.76 Places on record its sincere appreciation of –

The Moderator, the Rev Kaye Ronalds, for her leadership of the Twenty-Ninth Synod

The General Secretary, Dr Shirley Coulson, for the preparation of, and assistance in processing the business of the Synod

The Business Committee Convenor, Mr Andrew Johnson, and the members of the Business Committee

The Convenor of the Facilitation Committee, Ms Heather Watson and the members of the Facilitation Committee

The Small Group Co-ordinators, Rev Lyn Burden and Ms Melissa Lipsett

Rev Peter Lockhart, who co-ordinated the Celebration of Ministries, with Rev Suzy Sitton

Rev Dr Chris Walker who presented the Synod Bible Studies

The Moderator's Chaplain, Mrs Sharon Kirk

Rev Kerry Pierce and Rev Doug Foster, the Pastoral Coordinators

Mrs Sharon Kirk and Rev David Macgregor, for coordinating the Synod Opening and Induction Service

The Principal and staff of Unity College for the use of the auditorium and involvement of students for the Synod Opening and Induction Service

Indigenous and Multi-Cross Cultural Congregations who participated in the Opening Worship

The Convenors of the Ballot Committee, Mr Ralph Collins and Mrs Caroline Holmes and the Scrutineers

Ms Faye Laurie and Ms Shirley Doyle, Top Table Assistants

The FAPS Marketing Team: Ms Jane Moad, Ms Holly Jewell and Ms Rochelle Nolan for their work, creativity and ideas in promoting our Synod activities and the Calendar competition as well as coordinating marketing and sponsorship for the 29th Synod

The Communication Services Unit: Ms Mardi Lumsden and Mr Osker Lau for their commitment to the daily updating of the Synod website for those who could not attend Synod

Mr Ian Edgar, Manager, Alexandra Park Conference Centre for support in preparation and hosting the Synod

Mr Ian Edgar and Mr Peter Stockland for their logistical co-ordination and the daily running of the Synod venue. Alex Park chefs and kitchen staff who provided superb meals for the Synod. All staff at Alexandra Park Conference Centre for their hard work and hospitality

Rev Karyl Davison and Ms Matilda Gibson from Pilgrim Learning Community for their work in preparing and promoting “Refuel” School of Theology

Dr Benjamin Myers who presented the Norman and Mary Millar Memorial Lecture for 2011

Mr David Munro, Synod Risk and Insurance Manager, for his coordination of security with Mr Ian Edgar during the Synod

The worship leaders and musicians co-ordinated by Rev Yvonne McRostie, Rev Wendi Sargeant, Rev David MacGregor and Mrs Sharon Kirk

The Leaders of the FUN Synod: Rev Tim Griggs, Rev Josie Nottle, Rev Wendi Sargeant, Rev Alison Cox and Ms Anna Mulcahy

Moreton Rivers Presbytery for sponsoring Messy Church

UnitingCare Queensland for their support by providing pens and pads for Synod

Ms Donika Patselis for providing coffee in support and fundraising for Summer Madness 2012

The Leaders of the 29th Synod Workshops: Rev Paul Clark, Rev Wayne McHugh, Ms Elaine Rae, Rev Stu Cameron, Ms Mardi Lumsden, Rev Peter Armstrong, Rev Peter Taubner, Dr Shirley Coulson, Rev Bob Miles and Ms Vicki McPherson

The Presbytery Ministers for Chairing the Break-out Groups and organising prayer for each Presbytery

The Prayer Coordinators for the onsite Prayer Support at Alex Park: Mrs Jane Bell and Mrs Jenny Clapham

Mr Peter Evans, Mr Dean Bird, Mr Paul Lenahan, Mr Ken Griggs and Mr Derek Griffin, who provided technical support for the Synod

The members of staff of the Office of the Moderator and General Secretary –Ms Kristine Bromiley, Ms Lyndelle Gunton, Mrs Ana Mila, Mrs Shayne Hearley and Rev Dr Marian Zaunbrecher

Special thanks to Wesley Mission Brisbane for their support of Synod by providing the funds for the “*Together on the way, enriching community*” foot shaped USBs.

The Qld Synod is taking steps to create a greener Synod and providing the USBs is a greener way to share the reports and other electronic resources from Synod so representatives can then share them with their local community after Synod.

Wesley Mission Brisbane is an activity of the Albert Street Uniting Church and aims to meet the needs of people in the community who may be marginalised, disadvantaged or in need of assistance. The Synod representatives were encouraged to find out more about the work WMB does by visiting their stand in the trade show area at Synod and speaking to their staff, or by visiting their website or reading their newsletter on the USB.

(Consensus – carried by acclamation)

CLOSE

The Twenty-Ninth Synod was closed with a Service of Holy Communion led by the Moderator and the General Secretary.

APPENDIX 1

DR BENJAMIN MYERS

**NORMAN AND MARY MILLAR
LECTURE 2011**

Creativity, Community, and Culture: The Aesthetics of Christian Mission

Norman and Mary Millar Lecture, Qld Synod 2011
Benjamin Myers, United Theological College, Sydney

'Beauty will save the world.' —Fyodor Dostoevsky

The Basis of Union: new creation

The *Basis of Union* gives us a vivid picture of the church's place in God's mission for humanity. 'The Church preaches Christ the risen crucified One and confesses him as Lord to the glory of God the Father. In Jesus Christ "God was reconciling the world to himself".' With this quotation from 2 Corinthians, the *Basis* evokes the universal scope of the church's confession: when we confess Christ as risen, we are saying something not just about ourselves, but about the whole of reality.

Paragraph 3 continues by sketching the earthly mission of Jesus of Nazareth. Jesus announced God's grace to the poor in spirit, and throughout his whole life, culminating in his death on the cross, he performed the proper human response to God – a response of total loving obedience and trust. In a world that has said 'No' to God, Jesus' life and death are one great simple 'Yes.' In Jesus, the fallen creation turns back to God. Here, with just a few bold strokes, the *Basis* sketches out the christological core of the church's faith: that the history of Jesus is both the divine turning towards humanity and the human turning towards God – 'truly God' and 'truly human' at the same time, to use the classical language. Because Jesus Christ is both the divine outreach towards humanity and the reciprocal human movement towards God, he unites God and creation in his own life, repairing the broken friendship between the two.

From here, the *Basis* makes its central affirmation about Jesus – an affirmation that pervades the whole document from start to finish. Christ is risen! He is risen indeed! This Easter joy is the whole secret of the *Basis of Union*:

In raising him to live and reign, God confirmed and completed the witness which Jesus bore to God on earth, reasserted claim over the whole of creation, pardoned sinners, and made in Jesus a representative beginning of a new order of righteousness and love. To God in Christ all people are called to respond in faith.

For the ancient church, the message of Easter isn't primarily an affirmation of our own personal salvation or our own interior spiritual life. When the early Christians confessed Christ as risen, they didn't mean that he is risen into the hearts of his followers, or that he had become their 'personal lord and saviour', or merely a private way to inner peace. The joy of Easter is universal joy, cosmic joy, joy for all creation. Since the dawn of time, death has exercised a grisly sovereignty over God's creation. Death is universal and irresistible. But Christ's resurrection is the death of death: it is the end of death's regime and the beginning of a new order of life and righteousness and joy. In an ancient Easter hymn, the Christian community sings: 'Christ is risen from the dead, trampling down death by death!' Likewise in the church's iconographic tradition, the resurrection is depicted as a cosmic event: Christ stands upon the broken gates of hell, seizing Adam and Eve by the wrists and dragging them up from the darkness of hell, while all around him a new human community has begun to form.

What the icon says in line and colour, the *Basis of Union* says in words: the whole creation is being pulled into orbit around the crucified one as he rises to God's right hand. The resurrection of Jesus is God's sovereign 'claim over the whole of creation'. Christ inaugurates not a new religion, but a new world order. This is why the *Basis* immediately adds that 'all people' are now called to respond in faith: there is nobody for whom Christ's resurrection is irrelevant, no human story which is not now part of this great story of the renewal of all things under Christ.

The resurrection penetrates to the very roots of creation in order to transform all things into the kingdom of God. The *Basis* then goes on to articulate the church's role in this cosmic drama:

The Church as the fellowship of the Holy Spirit confesses Jesus as Lord over its own life; it also confesses that Jesus is Head over all things, the beginning of a new creation, of a new humanity. God in Christ has given to all people in the Church the Holy Spirit as a pledge and foretaste of that coming reconciliation and renewal which is the end in view for the whole creation. The Church's call is to serve that end: to be a fellowship of reconciliation, a body within which the diverse gifts of its members are used for the building up of the whole, an instrument through which Christ may work and bear witness to himself. The Church lives between the time of Christ's death and resurrection and the final consummation of all things which Christ will bring....

The powers of this world – even the sovereignty of death itself – lie defeated by Christ's rising. Confessing this risen one as Lord is thus essentially not a matter of private devotion, or just an expression of the internal priorities of one group within society. It is essentially a cosmic claim about creation as a whole. As the *Basis* puts it, as soon as we have confessed Jesus as Lord over our own life, we find ourselves implicated in a cosmic drama, confessing Christ as 'head over all things, the beginning of a new creation, of a new humanity'. What we experience in the church is not some special 'Christian' experience, but a foretaste of the reconciliation and renewal of all things.

Only from this lofty vantage point can we begin to see what the church's mission is all about. The *Basis* calls the church a community of reconciliation – a community that gives a foretaste of the transfiguration of all things under the light of Christ. In the Uniting Church's inaugural service in June 1977, Davis McCaughey proclaimed this theological vision of Christian mission. Only because Christ is risen does the church have anything to say and anything to do; only because Christ is risen are we involved in mission. The cross, McCaughey said, is the secret of history. 'The living crucified One still reigns. That casts light on the period of human history in which we live'.¹ Because Christ is risen, he cannot be viewed merely as the founder of a religious sect. He does not establish a specialised religious society: he overcomes the world and makes everything new. To confess Christ as risen is not an expression of private devotion; it is not the cultivation of the cohesion and identity of a marginalised social group. It is a shamelessly universal claim, a claim about reality, about the whole of history, about the secret truth of every human story.

Thus the church is not another worldly institution alongside others, looking for ways to expand its own power and protect its own interests. The church is not another religious group alongside others, earnestly protecting its own social cohesiveness, its own boundaries and identity and criteria of belonging. Nor is the church itself the centre of God's activity in the world. The divine activity is centred in just one place: the empty tomb of the crucified one, a grave in which the seeds of the new creation were planted.

Christ the form of a new creation

This cosmic vision of reconciliation owes much to the work of Dietrich Bonhoeffer, whose theology centres on this theme: that the world has already been reconciled to God in Christ. In his great work on *Ethics*, Bonhoeffer writes: 'There is no part of the world, no matter how lost, no matter how godless, that has not been accepted by God in Jesus Christ and reconciled to God.' We can therefore no longer speak of the world 'as if it were lost'.² Nor can we speak of church and world as two different realities – as though the church were a redeemed oasis within the secular, godless desert of the world. Bonhoeffer argues that there are not two realities, not two distinct 'realms' of church and world, but only the one realm – what he calls 'Christ-reality',³ the world that has been reconciled to God in Christ. The church's calling then is not to bring about the world's reconciliation, not to build the kingdom, not to absorb the world into the sphere of Christian influence – all this would amount to a denial of the resurrection, a denial that there is only *one* reality, the reality of a reconciled humanity. The church doesn't have to achieve the world's transformation. As Bonhoeffer sees it, our role is both more modest and more profound: to show the world its own 'ultimate foundation' in the

¹ McCaughey, *Fresh Words and Deeds*, 75.

² Bonhoeffer, *Ethics*, 67.

³ Bonhoeffer, *Ethics*, 58.

love of God revealed in Christ.⁴ Our vocation is to be a mirror in which the world sees its own hidden identity. In Bonhoeffer's words:

The church of Jesus Christ is the place ... in the world where the reign of Jesus Christ over the whole world is to be demonstrated and proclaimed. This space of the church does not, therefore, exist just for itself, but its existence is already always something that reaches far beyond it. This is because it is not the space of a cult that would have to fight for its own existence in the world. Rather, the space of the church is the place where witness is given to the foundation of all reality in Jesus Christ. The church is the place where it is proclaimed and taken seriously that God has reconciled the world to himself in Christ, that God so loved the world that God gave his Son for it. The space of the church is not there in order to fight with the world for a piece of its territory, but precisely to testify to the world that it is still the world, namely, the world that is loved and reconciled by God. It is not true that the church intends to or must spread its space out over the space of the world. It desires no more space than it needs to serve the world with its witness to Jesus Christ.... Otherwise the church becomes a 'religious society' that fights in its own interest and thus has ceased to be the church of God in the world.⁵

So for Bonhoeffer, the church holds up this mirror to the world, showing the world that it is already loved by God, already befriended by God, already reconciled to God.

As soon as the church begins to exist for its own interests – its own numerical size, institutional stability, social influence, or indeed any kind of worldly 'success'⁶ – it ceases to be the church and becomes just another worldly power in rivalry with all the others. The way the church remains faithful to its own message is precisely by having *no interest* of its own: the church's only interest is the interest of the whole world. The church occupies no special place in the world, since our commitment is to *every* place. Paradoxically, then, the church becomes distinctive only as it leaves behind everything that would usually pertain to social distinctiveness. We become the church only as we look beyond ourselves to the work of Christ in the renewal of all things. As Bonhoeffer puts it, any distinctive churchly sphere is 'abolished' by Christ himself,⁷ who rises into all the world and draws us with him as his witnesses.

This is what the *Basis of Union* envisages with its language of pilgrimage. We are a pilgrim people, always on the way into the world, simply because we confess that the crucified one is risen and active in all the world. Christ's activity doesn't centre on gathering the church; his mission is to gather all things into the kingdom of God. The light of his resurrection is shed upon the whole human world – indeed, upon the whole creation – and the church is called to testify to that light, to go out on pilgrimage through life, inviting people everywhere – wherever they are still screwing their eyes shut against the light – to take courage, and open their eyes, and see.

The aesthetics of mission

We sometimes think of Christian mission as a form of persuasion: as though what the world really needs is clear ideas, compelling proofs, convincing arguments. Or we often think of mission as something to be achieved: as though what the world really needs is a well organised project, a better method of modifying existing social conditions.

But when we consider Christian mission in the context of the *Basis of Union*, we find that mission is more like an exercise in artistic creativity than a logical argument or a sociological experiment. The church's calling is to *show* something: like those characters in the Gospel of John, our message is always simply, 'Come and see!' Christian mission is an aesthetic vocation. Bonhoeffer remarks that 'all things appear as in a distorted mirror if they are not seen and recognised in God.'⁸ The church's

⁴ Bonhoeffer, *Ethics*, 63.

⁵ Bonhoeffer, *Ethics*, 63-64.

⁶ Bonhoeffer is especially severe in his denunciation of the ideology of success: *Ethics*, 89-90.

⁷ Bonhoeffer, *Ethics*, 64.

⁸ Bonhoeffer, *Ethics*, 48.

calling is to cultivate truthful seeing: to invite others to see each particular situation in the light of Christ.

The risen Christ is the world's artist: he is a sculptor who takes the raw materials of our fragmented world and refashions them, slowly bringing forth the beauty of a new creation. This isn't the kind of sculpture that uses just a few bits and pieces: the 'whole creation' is being made new, as the *Basis of Union* says. Every bit of creation, every human life, every neighbourhood and institution, is a found object that is lovingly taken up by the artist and incorporated into the finished work. But most of these found objects don't realise that they are part of something new and beautiful: most of the world doesn't yet realise that it is being lovingly transfigured by the one who makes all things new. And so the church's role is draw attention to this, to help each person and place to see its own part in Christ's great reconciling artwork.

This means the church has a dual role: our mission is both to *see* and to *show*. Transfixed by the sight of Christ's creative genius in action, we call others to come and see. We participate in Christ's creativity through our own creative witness. We reveal little glimpses of the self-revealing beauty of the risen one. Our mission is to ambush the world with glimpses of glory: to show that the real secret of the world is not death but life, not chaos but form, not ugliness but beauty, not inert materiality but transfigured humanity.

The church is like a flash mob: planted secretly throughout society, doing all the same ordinary things that everybody does, but waiting for our cue to surprise the world with sudden glimpses of glory. Often enough the church seems invisible, quietly submerged in the ordinary rhythms of society – yet in our hearts we hear a different rhythm, the song of creation made new.

Just think of it: whenever we gather in worship, we proclaim together, 'heaven and earth are full of your glory!' The secret of everything – the secret of every place, of every human life, of every institution and relationship – is the glory of God in Christ. That moment of liturgical celebration is just the focal point of what we are *always* called to be doing: pointing to glimpses of glory in our world; identifying Christ's artwork in every life and every place; ambushing our world with moments of transfiguration.

So this is an aesthetic vocation. Wherever we participate in Christ's transfiguring work, it becomes apparent – in small, partial glimpses – that the world's deepest foundations are not selfishness or violence or competition or scarcity, but an infinite depth of love and self-giving. This doesn't mean Christians should go around being nice to everybody: part of Christian mission is challenging injustice and subverting oppressive social structures. But the whole rationale for social justice is simply that the world is loved by God. Christ the sculptor is remaking all things. As part of his artwork, we bear witness against the delusional powers of violence and division. Christ the artist is forming all things into glory. As we see that glory, we show it to others by bearing witness against the negative glory of chaos and destruction. Prophetic witness in the name of beauty: that is what social justice means, that is why it matters.

All this crystallises whenever we gather in worship. At the pulpit and the table we see creation made new, and that teaches us to discern Christ's transfiguring activity elsewhere in the world. Because we have heard Christ in the preaching of the Word and seen him in the breaking of bread, we are also able to hear him and see him – and to help others to see and hear him – in our local neighbourhoods, in the public library, the local school, the university, the coffee shop or skate park or housing development. All these local structures and institutions can be reimagined as places of human flourishing, sites of reconciliation, venues of transfiguration. As Christ's work is aesthetic, so the church's engagement with the world is a creative task – a creative showing of the artistry of Christ.

Let me give you an example of what I mean. I know a couple of Uniting Church ministers in Sydney who have been working to form an online community of Christians who play the online fantasy game, World of Warcraft. It's not that they have a straightforward Christian interpretation of the game, or a precise prefabricated strategy of how Christians should engage in that environment. But they have identified a particular social environment in which millions of people congregate every day, and they

are looking for ways to reimagine that environment as a venue of reconciliation and human flourishing. In that weird and violent virtual landscape, they are looking about for glimpses of glory, glimmers of a transfigured world. This kind of thing would be impossible if you waited until you first had a perfectly defined mission strategy. It requires flexibility, sensitivity, and creative improvisation. Can even a virtual world be transfigured by the light of the resurrection? If Christ is risen, can we say he is absent from *any* human environment?

Worship: the lifeblood of mission

So the church's identity and its mission are one and the same. The church has no internal identity prior to its engagement with the world. Its very existence – even its poverty, weakness, insecurity – is meant to demonstrate that 'he is not here; he is risen' (Luke 24.6). The word of life and love that Christ addresses to the church is only the echo of a word addressed to the whole creation. Thus the church itself has no good except the common good. Wherever the church becomes withdrawn and introspective and self-seeking, the confession of Christ withers. The life of Christ ceases to be available when we want it only for ourselves. We discover life and joy and the power of resurrection only as we are drawn out beyond ourselves into mission. As Davis McCaughey remarked in his 1995 Millar lecture here in Queensland: 'After all, God is not sitting here in the Church waiting to be taken out there into the world. He is the One who goes before us in all our doings.'⁹

So while a business or corporation might come up with a 'mission statement' based on its own particular institutional identity, for the church it's really the opposite: our identity as a church is not something we formulate for ourselves. It is something that comes to us – as though by accident – when we forget ourselves and lose ourselves in the joyous work of mission. We will never find out who we are by sitting around wondering, or by delving even deeper into our own identity: our identity is something that will surprise us, ambush us, as we walk through the world proclaiming, 'he is not here; he is risen!'

Congregational worship is the real centre of mission, since it secures our status as pilgrims, calling us beyond the barriers we have built, connecting us with something that lies beyond our own resources. In the preaching of the Word, the church listens to a voice that speaks from beyond itself. In the celebration of the sacrament, the church partakes of a gift that it never possesses but always receives anew.

Mission, then, is not the church's external action. It is what is most *internal* to the church's life: it is the church's 'liturgy', its work (*leiturgia*) of being located where Christ is to be found. Every worship service is a form of letting-go, relinquishing the fantasy that we hold Christ in our possession. For at the pulpit and the table, we find that Christ is already there ahead of us, offering food and drink to 'unworthy but welcome guests.'¹⁰ We are guests at Christ's table. The church is not the privileged few who possess Christ. The church is one beggar telling another where to find bread. And we *become* beggars every time we gather to hear holy words and eat holy food. To gather in worship is to be dislocated and dispossessed. Our own identity is 'hidden with Christ in God' (Col 3.3). Our own life is waiting for us beyond ourselves – so that every worship gathering is also a dispossession of whatever sense of belonging we might have made for ourselves. In this way, congregational worship is the very lifeblood of Christian mission: it draws us out beyond ourselves to meet Christ who calls to us and feeds us as he goes ahead of us into all the world.

And there's a big difference between the living beauty of the congregation and the impersonal machinery of the corporation. In worship, we see not techniques of production or methods of social manipulation, but the beauty of transfigured life. In the same way, the church's mission must always be pointing towards the 'humanisation' of the world. The church resists anything that reduces society to mechanistic laws, or something that can be manipulated by management and technique. This means the 'success' of our mission can be gauged only in qualitative terms – in terms of life and joy and flourishing – not in quantitative terms. As soon as we start trying to measure mission numerically, we'll find ourselves hypnotised by the coercive methods of sociology and management.

⁹ McCaughey, *Fresh Words and Deeds*, 38.

¹⁰ Rowan Williams, *Mission and Christology*, 20-21.

But where mission is understood aesthetically, it's no longer a numbers game: would you evaluate a painting by counting the number of brush strokes?

Transfigured lives: the witness of holiness

Art, at its best, does not represent certain ideas or experiences or even personal perceptions: it represents life itself – life in all its startling objective clarity. And that is what the church's mission is like too. Isn't this the calling of every congregation and of every Christian person? Not to represent certain ideas about God or certain personal experiences of the divine – but to represent, on the canvas of our own lives, the simple *fact* of life with God, life in God's world, life under the relentless drenching downpour of God's blessing. Think of those congregations that really stand out in their local communities. It's not just that these are groups who have succeeded in getting their message heard above the clamour of the world: it is rather that these Christian communities have themselves become a sort of artwork, something vivid and real, something that captures the imagination of our reality-starved world.

Mission plans and strategies and goals have their proper place. We should constantly be returning to this very simple truth: that the real essence of mission is transformed lives – lives transfigured by love and trust and faithfulness to the way of Christ. The Russian theologian Pavel Florensky has described the holy life as 'the art of arts'.¹¹ The holy life is a living icon, a work of divine art, a striking aesthetic witness to the way Christ's life is transfiguring all things and gathering them into glory. The sanctified life is simply a life aligned with Christ, and therefore with reality. If the perspectives of such a life seem skewed, if its colours seem too bright and piercing, that is only because we have become unaccustomed to reality: holiness seems strange and arresting only because our world is so bent out of shape, so grey and colourless. Holy lives are strange because they are so real, so beautiful, so astonishingly *human*. Karl Barth once said that when people see a Christian life, they ought to be confronted by 'the image of a strangely human person'.¹² Before anything else, this is the witness that we owe the world – the enticing aesthetic witness of transfigured flesh, sanctified humanity, creation made new.

Conclusion: criteria for Christian mission

I have been trying to evoke something of the immense cosmic vision of the *Basis of Union*, and of what this might mean for the church's mission today. So let me conclude by offering some criteria for making decisions about Christian mission. We can be tempted to tack the word 'mission' on to anything and everything – but the *Basis of Union* invites us to think quite clearly and specifically about mission as our creative involvement in the transfiguring, reconciling artistry of the risen crucified one. So whenever we are considering specific projects and directions and initiatives, here are some questions that might help us to discern where Christ's mission is to be found in our local communities:

- Are we still presupposing a split between two realities, church and world? Are we trying to expand the church's influence? Or are we showing that there is really only *one* reality, one 'Christ-reality' that encompasses all things?
- Are we trying to make our Christian institutions stronger, more secure, and more successful? Or are we willing to be dispossessed as we reach outwards, following Christ in faithful pilgrimage into an uncertain world?
- In small, particular, local ways, are we trying to make our world a more fully human place? Or are we capitulating to the techniques of corporate culture, the culture of social manipulation and the 'dead mechanism of things'?¹³
- Are we cultivating human life's 'intrinsic claim to joy'?¹⁴ Are we cultivating the capacity for festivity and celebration and blessing – a sense of the sheer joy of being human in God's new

¹¹ Florensky, *The Pillar and Ground of Truth*, 9.

¹² Karl Barth, *The Christian Life*, 204.

¹³ Bulgakov, *Philosophy of Economy*, 214-15.

¹⁴ Bonhoeffer, *Ethics*, 188.

world? Community development, for example, is not just about giving people houses, but also about giving them *homes*, and helping them to transform their environments into places of festivity.¹⁵

- Are we promoting reconciliation and integration, and resisting every tendency towards fragmentation, disintegration, and disorder?
- Are we participating in the new regime of the risen one? Are we reflecting Christ's judgment on the false powers of this world?
- Within our worshipping congregations, are we cultivating the disciplines of prayer and Christian faithfulness? Are we deliberately enculturating our members into the church's living tradition of prayer? Are we celebrating the presence of holy lives among us – especially those elderly members who have come to exemplify the way of Christ? (What a difference it might make if we could stop viewing the elderly as part of the church's problem, and start to see them as one of the church's richest spiritual resources!)
- In all that we do, are we somehow clarifying and expounding the church's confession of Christ as risen? When someone asks, 'Why are you doing *that?*', the answer ought to be: 'because Christ is risen!' Whenever the church plans to do something, we might ask ourselves: could *this* plan or this decision be explained by the fact that Christ is risen? If the answer is no, then we're probably just engaged in our own business – and we shouldn't call it 'mission'.
- Finally, in all that we do as a church, are we somehow pressing towards the verbal articulation of the gospel of Christ? I don't mean to sound dull and old-fashioned, but if we are faithful to the theological vision of the *Basis of Union*, we have to say that the church's mission will tend to crystallise around the verbal communication of Christ. Not everything the church does is directly 'evangelistic', but it should all be energised by the direct, unembarrassed, verbal proclamation of Christ as risen. Any activity that *can't* somehow be expounded in words – translated into evangelism – is probably just a good activity, rather than a missional one.

Of course, there is nothing new in any of this. What I am really proposing is simply a commitment to the vision of the *Basis of Union*: the church as a pilgrim people, riding the crest of the wave of a new creation, finding specific local ways to show 'that coming reconciliation and renewal which is the end in view for the whole creation'.

Sergius Bulgakov has described the ultimate goal of Christ's work as 'the pentecostalisation of the world'¹⁶ – the transfiguration of all things under the light of the risen crucified one, who shines with the glory of the Father in the joy of the Holy Spirit. Let us be alert and discerning, so that we can see that pentecostalisation wherever it is at work in our world – and wherever we see it, let us point it out to others, calling people in our local communities to 'come and see!'

Finally though, and most importantly, we must never forget that God's glory has a particular shape and form. Christ's cross is his glory; his humility is his exaltation. The hidden depth of creation is disclosed not in strong, successful, admirable lives, but in *cruciform* lives. The church is that community that takes upon itself the form of the cross. The glory that is even now at work, transfiguring all things, is the glory of Christ crucified and risen.

The call to mission, then, is really nothing more or less than the call to discipleship. Christ's glory will flame out from among us when with glad hearts we stoop down, take up the cross, and follow him.

¹⁵ On the aesthetic dimension of social justice, see William Dyrness, *Poetic Theology: God and the Poetics of Everyday Life* (Grand Rapids: Eerdmans, 2011), chapter 9.

¹⁶ Bulgakov, *The Comforter*.



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