



BENDIGO | MELBOURNE | GIPPSLAND | WANGARATTA

Yoorrook Justice Commission

Response of the MBWG

Bundle of Documents

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CHURCH LAW FOR CLERGY

AN OVERVIEW OF THE CHURCH LAW OF THE ANGLICAN CHURCH OF AUSTRALIA

Rowena Armstrong, AO, QC

Tuesday 8 April 2018

Holy Trinity, Balaclava

1. Introduction

This aim of this session is to give a picture of how the Church of England came to Australia, and our present Diocesan structures came to be as they currently are, from the early 1800s to this year of 2018.

2. The beginning

The beginning of Episcopal leadership in Australia was the appointment, in 1836, under Letters Patent from the Crown, of William Grant Broughton – the Archdeacon of the Archdeaconry of Australia, within the Diocese of Calcutta - as Bishop of Australia. In 1847, Bishop Broughton was appointed Bishop of Sydney and Metropolitan of Australasia – then consisting of the Dioceses of Tasmania (1842) and Adelaide, Melbourne, Newcastle and Sydney – all 1847. At that time, the laws that regulated the Church of England in Australia derived from England, from 2 Acts of the Legislative Council of New South Wales and the usual powers then given to Colonial bishops by the Letters Patent granted to bishops by the Crown. The Church of England in Australia was not an established church.

In 1850, Bishop Broughton convened a meeting of the Australian bishops and Bishop Selwyn of New Zealand – they met for a month – and made some important resolutions – they acknowledged that the Canons of 1603 (laws of the Church) were binding on the clergy, but needed revision, that they needed Provincial and Diocesan Synods, the power to subdivide dioceses, the power to elect bishops, the need to involve laity in synods and that laity and clergy together should decide the temporalities of the Church.

However, it was not until 1854 that Bishop Perry as Bishop of Melbourne, together with William Stawell, the then Attorney General for Victoria took action to seek legislation that would give the Church in Victoria the right to provide for the regulation of the Church. A Bill was passed in the Legislative Council of Victoria on 30 November 1854. The Bill was reserved for Queen Victoria's approval and the Royal Assent was given on 25 February 1856 and came into operation on 3 June 1856. It provided for the first legally constituted Church Assembly in the British Empire. It enabled the Bishop to convene a Synod of clergy and male lay members, with powers to make regulations binding on Bishops, Clergy and members of the Church. It was the beginning of a Constitution for the Church.

The Sharwood Bequest



3. **The Church of England in Australia**

The Church of England brought the Book of Common Prayer of 1662 and the Articles of Religion (the 39 articles), the Canons of 1603, and much else.

The Book of Common Prayer of 1662 and – to give them their full title "The Articles of Religion Agreed upon by the Archbishops, Bishops, and the whole clergy of the Provinces of Canterbury and York" [i.e. England] – continued to be the authorized standard of worship and doctrine of the Church in Australia, and no alteration in, or permitted variations from, the Services or the Articles could not contravene any principle of doctrine or worship laid down in that authorised standard. A statement to that effect is made in both An Australian Prayer Book (AAPB) of 1978 and A Prayer Book for Australia (APBA) of 1995. The APBA is for use with both the An Australian Prayer Book and A Prayer Book for Australia.

4. **The Canons of 1603**

At the Bishops' Conference convened by Bishop Broughton in 1850, it was acknowledged that the 1603 Canons were binding on the clergy, but needed revision. It took more than a century for that to happen. In England, the Archbishop of Canterbury appointed a Commission on Canon Law in 1939, and it reported in 1947 together with Proposals for a Revised Body of Canons. The Canons Ecclesiastical, as revised, were promulgated by the Convocations of Canterbury and York in 1964 and 1969.

The General Synod of the Anglican Church in Australia established a Canon Law Commission in 1969 to revise the Canons of 1603, and reconstituted it in 1973 and 1977. The Commission reported to General Synod in 1981 and that year, three of the 13 new revised canons were enacted – replacing 5 of the 1603 Canons. The remaining 10 revised Canons were enacted over 6 later General Synods, and all were in place by the end of 2007. The Green Book – *The Constitution, Canons and Rules of General Synod* as it is called – includes a table headed *The Constitutions and Canons Ecclesiastical 1603* listing all the 1603 Canons and the new Canons of General Synod replacing them. But the Canons operate only in dioceses that adopt them – because the canons affect the order and good government of the Anglican Church of Australia – see section 30 of the Constitution of the Anglican Church of Australia.

Postscript: The work of the Canon Law Commission showed the value of having a specialist body to undertake specific research work and make recommendations on questions asked of it. Hence, after the Canon Law Commission finished its work, the General Synod resolved to establish a continuing reference commission to advise on matters referred to it – *The Church Law Commission* - which is now established under *The Strategic Issues, Commissions, Task Forces & Networks Canon 1998* along with a Doctrine Commission, a Ministry Commission, a Liturgy Commission and a Professional Standards Commission.

5. **Government support for religious purposes**

The Church of England, and later the Roman Catholic Church, the

Church of Scotland and the Methodists, received Government support, and Governor Bourke's 1836 Church Act established the basis for future grants – land grants, stipends, and grants for building projects. State aid continued until 1875. The Victorian Legislature, by its 1871 Act, ended State Aid to religion from 31 December 1875, but provided that denominations could dispose of Crown land that had been granted to a denomination for church or school purposes or dwellings of ministers and receive the proceeds.

6. **Trusts**

Until the enactment of the Act 797 of the Victorian legislation (now titled the *Anglican Trusts Corporation Act 1884*), property of the Church was held by local trustees. The 1884 Act provided for the creation of legal structures under which a diocesan synod could form a corporate body of trustees for the purpose of holding property in trust for the benefit of the Church within a diocese. For this Diocese, it is the *Melbourne Anglican Trust Corporation (MATC)* that is the legal owner of Church land - diocesan and parish - in the Diocese – with one exception, the Richmond Lands Trust which is still owned by private trustees. St Luke's South Melbourne Trust was also an exception until late in 2009 – the Trust had been registered under the Religious and Successory Trusts Act 1958 (Vic) and the then current trustees agreed to resign and that the Melbourne Anglican Trust Corporation be appointed the trustee of St Luke's South Melbourne Trust.

The MATC, as the owner of Diocesan property and the holder of church funds, has the power to deal with real and personal property, purchase, sell, lease, rent, invest etc. – all powers of a corporation, but, as a statutory entity, it is not subject to the Commonwealth *Corporations Act*.

Trusts are of two kinds – general and express trusts – the latter requiring strict observance of the terms of the trust. Parish trusts are generally held by the MATC but there also bequests or other gifts that are held by other trustees for the benefit of a parish.

7. **Constitution of the Anglican Church of Australia**

The first Constitution for the Church of England in Australia was formed by a General Synod of the then 7 Australian dioceses, in 1872. It provided for a Primate, the holding of General Synods and powers for Synods – including discipline powers and tribunals. But there remained a legal nexus – the Church of England in Australia, in the opinion of the Church of England, was part of the Church of England – and that meant that it could not make any changes to the rules of ritual, ceremonial or discipline. But it took many years even to begin the task of forming a Constitution. A committee was formed in 1916 that reported to the General Synod of 1921 and identified two courses of action – either to draft a new constitution or seek the assistance of the States and have amendments made to the State of Victoria's constitution. But, in 1923, the Committee recognised that the Parliaments would have to be involved. At a special convention of the General Synod in 1926, the Synod resolved to prepare a Bill for a Constitution for the Church of England in Australia. It was referred to the dioceses. Melbourne and 17 other dioceses (of the then 25 dioceses) gave assent over the following

year, and 6 more gave assent later – but Sydney rejected it, particularly because of concern that established standards of faith and worship were in danger, and the proposal for appeal from a diocesan tribunal was not acceptable.

In England at this time, in the late 1920s, the proposal for a revised Prayer Book caused concern, for it had its critics and, if it had been approved by the Parliament at Westminster, it would have authorised its use in Australia.

The Australian Bishops gathered in England for the 1930 Lambeth Conference – and they resolved to hold a second Constitutional Convention. It was not held until October 1932, and the draft Constitution presented to the Convention was approved unanimously. Sydney withdrew its problem about the Appellate Tribunal when it was agreed that it would have a lawyer as President, 3 other lawyers and 3 bishops.

In the next few years, there were further problems, and the second World War slowed progress – there was no meeting of General Synod until 1945 and, at that meeting, a draft Constitution was agreed and it was referred to the dioceses. At the next General Synod in 1950, the then Archbishop of Canterbury – Geoffrey Fisher preached at the Synod sermon – he urged the Synod not to give up hope! Archbishop Fisher put his mark on the process by drafting a new version during his journey back to England by sea.

The day came in September 1955 when the General Synod finally accepted *The Constitution of the Church of England in Australia* – some 83 years in the making. The Constitution was accepted by all dioceses in Australia but it did not come into force until the legislatures of the States had enacted the necessary legislation. The Constitution of the Anglican Church of Australia came into effect on 1 January 1962.

As a Constitution, it has enabled the approval of two Prayer Books, the revision of Canon Law, and the ordination of women. The Constitution preserves the independence of dioceses because no material change can be made without the assent of all dioceses¹.

The name of the Constitution was changed to *The Constitution of the Anglican Church of Australia* in 1981.

8. **Tribunals**

- (1) Diocesan Tribunal Act 1963 (Melbourne) has jurisdiction to may hear and determine charges of breach of faith, ritual ceremonial or discipline, and offences as in GS Offences Canon 1963. This Tribunal has not been active for many years.
- (2) Special Tribunal – hears charges against a member of the House of Bishops or a bishop assistant to the Primate (in his or her capacity as

¹ Archbishop Rayner is probably the only cleric who was a member of all General Synods from 1962 to 1998, the last before he retired.

Primate), of breaches of faith, ritual, ceremonial or discipline and of such offences as may be specified by canon.

- (3) Appellate Tribunal Canon 1981 – General Synod Canon –provides for the appointment of members.
- (4) Appellate Tribunal Procedure Canon 1962 – General Synod - hears appeals from the Special Tribunal, a provincial tribunal or a diocesan tribunal

9. **The Primate of the Anglican Church of Australia**

The Constitution provides for a Primate – who is the President of the General Synod of the Anglican Church of Australia. In between Synods, the Primate is the President of the Standing Committee of General Synod. The Primate is elected by a committee of General Synod and is appointed for 6 years, with a possible extension of 3 years. The current Primate is our Archbishop Philip Freier, who was appointed Primate in July 2014.

10. **Acts of General Synod**

There are over 60 Acts of General Synod, and another 14 yet to be publicly available from the 2017 General Synod – but a proportion of those Acts are Acts that amend existing Acts, so the total number of principal GS Acts is closer to about 40.

GS Canons include:

- Appellate Tribunal Canon 1981 and Appellate Tribunal Procedure Canon 1962 – providing for appeals from the Special Tribunal or Diocesan Tribunals
- Bishop (Incapacity) Canon 1995
- Chancellors Canon 2001
- Consecration of Bishops Canon 1966
- Defence Force Board Canon 1985
- Episcopal Standards Canon 2007 – and amendments in 2017
- Interpretation Canon 1995
- Law of the Church of England Clarification Canon 1992 (enabling ordination of women)
- Long Service Leave Canon 1992
- National Register Canon 2007
- Oaths Affirmations Declarations and Assents Canon 1992
- Offences Canon 1962
- Primate Canon 1985
- Reception Canon 1981
- Safe Ministry to Children Canon 2017
- Special Tribunal Canon 2007
- Strategic Issues, Commissions, Task Forces and Networks Canon 1998

11. **Offences**

The *Offences Canon 1962* of General Synod specifies offences under sections 54, 55 and 56 of the Constitution that Diocesan Tribunals may hear and determine:

- Unchastity

- Drunkenness
- Habitual and wilful neglect of ministerial duty after written admonition in respect thereof by the bishop of the diocese
- Wilful failure to pay just debts
- Conduct, whenever occurring,
 - (a) which would be disgraceful if committed by a member of the clergy; and
 - (b) which, at the time the charge is preferred is productive, or if known publicly would be productive, of scandal or evil report.
- Any other offence prescribed by an ordinance of the synod of the diocese.
- Child abuse
- Failure without reasonable excuse to comply with the laws of the Commonwealth or a State or Territory requiring the reporting of child abuse to the police or other authority.

The *Offences Canon* lists offences that the Special Tribunal may hear and determine against Diocesan Bishops – a similar list but including any conduct involving wilful and habitual disregard of consecration vows.

12. **The Synod of the Diocese of Melbourne**

The Synod is convened by the Archbishop each year, and summons all licensed clerks, and lay representatives of parishes and other members, to attend. The Archbishop delivers his charge, and the matters reported include the Diocesan Accounts, tabling of the minutes of Archbishop in Council, reports from various committees and organisations – but the main business is legislation – Acts of Synod.

The Synod has three ex officio members – the Archbishop, the Chancellor and the Registrar. The Advocate of the Diocese assists in the preparation of legislation, and is often the Chair of Committees.

The Acts of Synod are binding on clergy – who are required on ordination to the diaconate, on ordination to the priesthood, first licensing in the Diocese, following service outside the Diocese under a licence of another bishop, consecration as an assistant bishop, and consecration or installation as the bishop of the Diocese. Clergy are required to assent to be bound by the Constitution of the Anglican Church of Australia, the Constitution of the Province, and the canons, statutes, ordinances and rules of the Diocese and the General Synod (in addition to an oath of canonical obedience and declaration and assent to the doctrine and formularies of the Church).

There are Acts regulating the election of an Archbishop, the appointment of Assistant bishops, the management of the Cathedral, establishing a Council of the Diocese, regulating church funds, superannuation and insurance – and in recent years, Professional Standards, first in 2009 and later the *Professional Standards Uniform Act Adoption Act 2016*.

New legislation regulating Parishes was introduced in 2013 - the Parish Governance Act 2013 – now the subject of The Parish Council Handbook – which not only contains the text of the Act but also a very useful

narrative covering Parish governance – parish councils, elections, appointments, responsibilities, problems etc.

13. Governance in the Diocese of Melbourne

- (1) The diocese is divided into 3 regions (Episcopates), under one of the three assistant bishops of the Diocese –

Bishop Genieve Blackwell -Inner and nearer city suburbs (urban redevelopment zone), with the Archdeacons of Essendon, Melbourne, Stonnington and Kew and 7 deaneries (Marmingatha Episcopate)

Bishop Philip Huggins – Northern and Western growth areas with the Archdeacons of Geelong, La Trobe, The Yarra and Williamstown and 5 deaneries (Oodthenong Episcopate)

Bishop Paul Barker Parishes south of the Yarra and to the east outside the urban redevelopment zone with the archdeacons of Box Hill, Dandenong, Frankston and Maroondah and 9 deaneries (Jumbunna Episcopate).

- (2) The Archbishop presides at monthly meetings of the Archbishop in Council and there are subcommittees with specific areas of responsibility – Anglican Development Fund, Finance, Property Risk Management and Insurance and others.

14. Status of Parishes under the ACNC Act

Under the Commonwealth *Australian Charitable Not-for profits Commission Act 2012*, Parishes are charitable entities and are required to provide annual financial reports to the Commission.

Rowena Armstrong
8 April 2018

B

Response to question 2

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12

Anglican Missions to Aborigines

Keith Cole

Introduction

Despite repeated instructions from the British Colonial Government concerning their welfare, large numbers of Aboriginal people were massacred or dispossessed of their traditional lands by the ever expanding white invasion. Efforts to form small reservations and appoint protectors for them met with only very limited success. The few church missions such as the Church Missionary Society Wellington Valley Mission (1832-1842) did not last long. The result was that by 1850 Aboriginal populations, except those in inaccessible parts of the continent, had been decimated by bullets and poison, alcohol and imported diseases. By this time a growing number of Aboriginal people of mixed descent had emerged, despised by Europeans and often also rejected by other Aboriginal people.

The second phase of missionary effort among Aborigines lasted for more than a century after 1850. These missions were concerned both with traditional Aborigines living in remote areas, and with Aborigines scattered throughout country towns and on pastoral properties. During this time the Anglican Church, together with other churches and the Government, established missions and settlements in most States of the continent. They were formed initially "to smooth the pillow of a dying race". They became places of refuge and protection from the continuing onslaught of the hostile white population. As Aboriginal numbers increased instead of declining, these missions and settlements became centres for the processes of assimilation, whereby Aborigines and "part-Aborigines" would be absorbed into the culture and life-style of white Australians. This policy of "beneficent cultural genocide" was seen as the ultimate solution to the "Aboriginal problem" in Australia (Cole 1979: Chapters 8 and 9).

Since the 1967 Referendum and the legislation of the 1970s, Aborigines, now defined as people of Aboriginal descent who identify as Aborigines, have gained a new sense of dignity and identity through full citizenship rights and policies of self-determination and self-management. The former missions have now become autonomous Aboriginal communities, and the spiritual ministry to the people is increasingly being undertaken by Aboriginal clergy and their lay helpers

New South Wales

New South Wales has had very few mission stations of any church since 1850. The early destruction of most traditional Aboriginal communities has resulted in groups of Aboriginal people with mixed ancestry living on the fringes of country towns, or in make-shift shelters along river banks. Recently a large number have migrated to Sydney where they live in poor quality housing in some of the inner suburbs.

The main Anglican mission in the State was that started by the Rev. J.B. Gribble at Warangesda in the south-west of NSW in 1880. Gribble left in 1885 to start the Mount Dalgety Mission in Western Australia. Warangesda was later taken over by the Government and continued until 1927. During that time the spiritual welfare of the people was provided by the Anglican Church (Needham 1935:99-101).

Some Anglican clergy have ministered to individual Aboriginal people and groups residing in their parishes, but these efforts have been comparatively rare. Generally speaking Anglican congregations have not welcomed Aborigines in their churches, and conversely Aborigines have not felt comfortable worshipping in formal places established by the white invader.

Victoria

Early missionary work in Victoria (known at the time as the Port Phillip District) did not prosper. George Langhorne's mission for the Yarra River Aborigines lasted only two years. The Buntingdale Wesleyan Mission on the Barwon River near Geelong continued from 1838 until 1848 and was more successful (Cole 1982:27).

The British Select Committee Report of 1837 led to the formation of the Protectorate which operated from 1838 until 1850 from four centres. Two protectors, Thomas and Sievwright were keen Methodists, and a third, The Rev. E.S. Parker, was an Anglican clergyman. The Protectorate was abandoned in 1850 due to poor administration and settler antagonism.

The situation changed during the next decade. From that time a number of missions and Government stations began, caring for the scattered remnants of the various Aboriginal communities. The main centres were:

The Lake Boga Moravian Mission (1851-1856) in north-western Victoria.

The Anglican Yelta Mission (1855-1869) situated opposite Wentworth at the junction of the Murray and Darling Rivers. The mission was started by the Melbourne Church of England Mission to the Aborigines of Victoria with Messrs J.T.H. Goodwin and John Bulmer as the founders. They engaged in medical, educational, agricultural and evangelistic work. Aboriginal attendance at the mission fell dramatically in the 1860s when a hotel was opened at Wentworth, leading to the station's closure in 1869 (Massola 1970:13-30).

The Moravian Ebenezer Mission (1859-1904) at Antwerp north of Dimboola in the Western District supported by the Presbyterian Church (Massola 1970:31-62).

The Moravian Ramahyuck Mission (1862-1908) in East Gippsland where the Rev. F.H. Hagenauer laboured for 44 years (Massola 1970:63-93).

The Framlingham Station (1865-1889) north of Warrnambool in the Western District administered by the Government.

The Anglican Lake Condah Mission (1867-1919) in the Western District near Heywood, begun by the Church of England Mission to the Aborigines. The Rev. J.H.

Stahle, supported by the Victorian CMS, had a long ministry there from 1875 until 1913 (Cole 1984:*passim*).

The Coranderrk Station (1863-1924) near Healesville, administered by the Government (Massola 1975:*passim*).

The Anglican Lake Tyers Mission/Station/Community (from 1861) in East Gippsland was started by the Church of England Mission to the Aborigines in Victoria. The Rev. John Bulmer, supported by the Victorian CMS, had an extensive ministry there from 1860 until 1907. Lake Tyers then became the responsibility of the Government with an Anglican Chaplain. In 1926 the Government closed all other existing Aboriginal stations and transferred their inhabitants to Lake Tyers. In 1965 Lake Tyers and Framlingham became permanent Aboriginal reserves. In the 1970s and the 1980s Aboriginal groups, with Government support, have established co-operatives throughout the State as centres for social intercourse, medical services and legal aid. The Victorian Health Service at Fitzroy, an inner Melbourne suburb, is a centre for Aborigines living in the capital.

Contemporary Anglican support for Victorian Aborigines is expressed through the Victorian CMS encouragement of a Chaplain, first at Nowa Nowa near Lake Tyers, and now at Bairnsdale, the centre of a large Aboriginal population. Individual Anglicans are also involved in a general way as they support Aboriginal aspirations for self-determination and land rights, and through their involvement with the co-ops. Generally speaking, however, Victorian Anglicans and their Church can boast little of their care and concern for the original inhabitants of the State, whom they dispossessed, and against whom so many acts of genocide were perpetrated (Cole 1982a:*passim*).

South Australia

The permanent settlement of South Australia in 1836 was based on free but planned immigration, and protection of Aborigines was undertaken from the start. A Native Location was set aside in Adelaide and a Protector appointed. Despite this and other similar efforts in various places in the growing Colony, many Aborigines were deprived of their land and their numbers decreased rapidly.

The main Anglican mission in South Australia was situated at Poonindie, 15 km north of Port Lincoln on the Eyre Peninsula. Archdeacon (later Bishop) M.B. Hale with the help of the Society for the Propagation of the Gospel started the mission in 1850. Poonindie developed into a largely self-sufficient community and continued until 1895. It was one of their success stories in the sad chronicles of modern Aboriginal history (Robin 1976:41-57).

The Anglican Church also supported an Aboriginal Home at Mount Gambier from 1854 until 1867. More recently it has had, through the Bush Church Aid Society, a limited involvement with Aboriginal people, mainly through its Flying Medical Service (handed over to the Royal Flying Doctor Service in 1968), and its hospitals at Ceduna, Penong, Cook, and Koonibba (Lutheran) and its medical centre at Coober Pedy.

Western Australia

The European invasion of Western Australia, as elsewhere in Australia, had disastrous consequences for the Aborigines. Those living in the South-West felt the full force of

the impact and large populations were decimated. The same pattern of dispossession and genocide took place in the goldfields of the Kalgoorlie area, with the pastoral expansion into the Pilbara and the Kimberley, and with the pearling industry on the coast at Broome and its environs. In the more remote desert and mountain areas, a number of groups survived, maintaining much of their traditional culture.

The continued ill-treatment of Aborigines forced the Western Australian Government to instigate laws for their protection and welfare. This began with the Aborigines Protection Act of 1886 and continued down to the Native Welfare Act of 1954. In every case the measures came far too late to prevent the rapid decline of Aboriginal people in accessible areas.

The Anglican Church, together with the others, was involved in Aboriginal welfare in the early days of the Colony. The short-lived Mount Eliza Institution on the Swan River in Perth from 1834 to 1838 was the result of concerned Christian endeavour. Captain F.C. Irwin, an Anglican layperson, was responsible for the foundation of the Western Australian Missionary Society formed for Aboriginal protection and evangelisation. The society was able to arrange for the appointment of Dr. Louis Giustiniani, a Moravian sent out by the Church of England, to work in the Guildford area. His sympathy with the Aborigines and the fact that he was not British so antagonised the settlers that he was forced to leave in 1838. The SPG replaced him with the Rev. John Mitchell, who arrived in 1838 and established a mission school at Middle Swan. Unfortunately this project was but short-lived. From 1841 to 1849 the Rev. George King ran a school for Aboriginal children at Fremantle, and during this period ten children were baptised.

In 1852 Mrs. Camfield started an Aboriginal training institution at Albany. This institution was transferred to Perth in 1859 and from there to the Swan River in 1876. Canon D.J. Garland developed the work here with a separate home for girls and infant boys, the older boys being cared for at an orphanage established for white boys. The number of Aboriginal children educated and maintained there up to 1900 was estimated to be in the hundreds. They received industrial training leading to "useful employment". The children here were transferred to the Moore River Government Settlement near Mogumber, 150 km north of Perth, which started in 1918. An Anglican Chaplain was appointed to care for their spiritual needs.

In 1885 the Rev. J.B. Gribble tried to start an Anglican Mission near Mount Dalgety on the Gascoyne River to the north of Sharks Bay. Outspoken against the pastoralists, he was forced to give up his attempt in 1887, and so he went to Queensland where he founded the Yarrabah Mission. The Mount Dalgety Mission site was exchanged in 1897 for an Aboriginal Reserve of the same size at Forrest River in the Kimberley region.

This Forrest River Mission, now known as Oombulgurri (Umbulgari) was the only Anglican mission of note in later times in Western Australia. Following an unsuccessful attempt in 1897, the Mission eventually started in 1913 under the leadership of the Rev. W.H. Robins, supported by the Australian Board of Missions. James Noble and his wife from the Yarrabah Mission served at Forrest River with great acceptance for a number of years. He was made deacon in 1925, the first ordained Aboriginal person in the Anglican Church in Australia. After varying fortunes the Mission was closed in 1968 and the people transferred to Wyndham. The next five years witnessed a disintegration of the community through unemployment, poor living conditions and alcohol. The people returned to Umbulgari

with government help in 1973, and re-established their community. In 1986 the Rev. Leslie Baird from Yarrabah became the first full-time Aboriginal priest to minister there.

Other than the Umbulgari Mission the Anglican Church in Western Australia has done little for Aborigines during this century. In more recent times individual Anglicans have supported Aborigines in their aspirations for recognition and land rights. Bishop Michael Challen, the Assistant Bishop of Perth, is at the forefront in raising public awareness of Aboriginal issues, and of continuing injustice to the Aboriginal people.

Queensland

Two decades of dispossession and genocide in Queensland before 1859 led to a rapid decline of Aboriginal populations, except for those in the far north of the Colony. The continuing plight of Aborigines led to the appointment of a Select Committee in 1861, resulting in the appointment of protectors, and small reserves with ration stations, to which numbers of Aborigines were moved. Continuing attempts to segregate them, allegedly for their protection, in the 1870s were not successful. The camps at Goonebery, Carroby and Tullaboi near Mackay lasted for only three or four years. Local committees did what they could at Bowen and Townsville. In 1877 Thomas Petrie established an Aboriginal home on Bribie Island.

The failure of these measures led to the important Act of 1897 which aimed to provide better care for Aborigines. With the underlying philosophy of protection and paternalism, the legislation established large reserves, protectors, the segregation of Aborigines from towns, the prohibition of opium and alcohol, and the encouragement of Christian missions. This Act became the pattern for the Western Australian Act of 1905, and the South Australian Acts of 1910 and 1911, and the basis for Commonwealth initiatives when it took responsibility for the Northern Territory in 1911. A guiding hand in the later development of this policy was J.W. Bleakley, who was the Chief Protector of Aborigines from 1913 until 1940.

The first Anglican mission in North Queensland was situated at the military station of Somerset on the tip of Cape York Peninsula. It lasted only for the two years of 1867 and 1868. The London Missionary Society established its headquarters there in 1872 in their very successful mission to the Torres Strait Islanders and inhabitants of New Guinea. This extensive LMS work was handed over to the Anglican Church in 1915.

Mission work among the Kanakas, the South Sea Islanders brought to Queensland from 1860 until 1900, had been in existence for many years. The Rev. Albert Maclaren greatly assisted about two thousand Kanakas in his parish at Mackay, and Archdeacon Francis Pritt established a mission for them on the Herbert River in North Queensland. When the Government was forced to retain those Kanakas who did not wish to be repatriated in 1901, they were settled on the South Sea Island Reserve at Wag on Moa Island, 50 km north of Thursday Island. A mission was started among them in 1908 by Deaconess Florence Buchanan. St. Paul's Mission on Moa Island commenced in 1915. Since 1917 St. Paul's Theological College has been the training centre for the Torres Strait Island clergy, except during the war years.

Mission activity in the Diocese of Carpentaria, created in 1900 and supported by the ABM, has been:

The Mitchell River Mission (now Kowanyama), situated on the south-western side of York Peninsula, began in 1904 following three years of visits, including those by the Rev. Ernest Gribble and James Noble from Yarrabah. The site was changed from the river delta in 1917 during the long service of the superintendent, J.W. Chapman. The present Aboriginal community has outgrown this large mission.

The Cowal Creek Mission on the northern end of Cape York was started in 1923, when a lay missionary was appointed there. It was run as part of the Torres Strait Mission, but was later handed over to the Government. Since 1949 the Anglican Church has also ministered at Bamaga.

The Lockhardt River Mission was first situated at Lloyd Bay on the eastern side of Cape York in 1924. In 1925 it was transferred to a beach site at the Lockhardt River estuary, and later to a situation near the Iron Range airstrip. The mission has developed into an important Aboriginal community.

The Edward River Mission, situated on the west coast of Cape York to the north of Kowanyama began in 1939 after a number of abortive attempts during the previous fourteen years. This mission was always very isolated, and is now the centre of an Aboriginal community.

A very important aspect of mission work in the diocese of Carpentaria has been the use of boats to transport people and supplies throughout the Torres Strait and along the coasts of Cape York. These vessels were supplied and financed by the ABM, the officers and crew usually being Torres Strait Islanders. Transport by aeroplane has been a feature of modern times.

Another feature of Anglican mission work in Carpentaria has been the large number of Torres Strait Islanders who have been ordained. Two were made deacon in 1919, and by 1930 there were six Island clergy and a further seventeen by 1965. These figures contrast sharply with the fact that no Aboriginal person was ordained priest during this period.

The main Anglican mission work outside the Diocese of Carpentaria has been at Yarrabah. This was the first permanent Anglican Mission in Queensland. It was founded in 1892 at Everrabo, south of Cairns and was known originally as the Bellenden Ker Aboriginal Mission. The Rev. J.B. Gribble started the Mission with ABM support after his unsuccessful attempt in Western Australia. He died two years later, and his work was continued by his son, the Rev. Ernest Gribble. One outstanding Aboriginal person from Yarrabah was the Rev. James Noble, who was of the greatest help to Gribble, not only at Yarrabah, but also at the founding of the Roper River Mission (NT) in 1908, and at the Forrest River Mission (Umbulgari) from 1914 until 1932. As mentioned above he was ordained deacon on 13 September 1925, the first Aboriginal person to receive Anglican orders. On his return to Queensland he helped Gribble at the Palm Island Government Settlement. After a year or so there he returned to Yarrabah where he died in 1941 (Higgins 1981: *passim*). Bishop Arthur Malcom, the first Aboriginal Anglican to be consecrated Bishop, has ministered for many years at Yarrabah which, in the 1980s, has experienced spiritual revival.

The Anglican Church in Queensland has not engaged in large mission activity, except at Yarrabah and the missions in the Diocese of Carpentaria. Individual Anglicans have made contact with Aborigines and Torres Strait Islanders, and ministered to their spiritual needs on government settlements and in the large towns. The contemporary ministry of Canon John Warby at Rockhampton is, for example, of significance.

Northern Territory

The forty-eight years of the South Australian administration of its Northern Territory from 1863 until 1911 saw the frontiers of white occupation extend right to its northern boundary of the Arafura Sea. This white invasion had a disastrous effect on the Aborigines throughout the Territory. Those living in the towns, Darwin, and on the fringes of the remote areas of Arnhem Land were decimated by deliberate acts of genocide or by white disease. Those who chose to move to pastoral properties lived in feudal conditions; while those who drifted to the towns succumbed to opium, alcohol and introduced disease.

The Commonwealth government's desire for a better deal for Aborigines from 1911 onwards, when it took over responsibility for the Northern Territory, did little to ameliorate their plight. Its policies and actions were similar to those of Queensland. The most prominent feature was the provision of large remote areas for establishing Aboriginal Reserves, in particular that of Arnhem Land in 1931. A new deal for Aboriginal advancement was put forward in the 1950s when the Government and missions embarked on a vigorous policy of assimilation. By means of education and health services, the Reserve Aborigines were being prepared, it was thought, to take their place in the wider Australian community. They weren't. The dramatic policy of self-determination, introduced in 1973, gave some Aborigines of the Territory inalienable legal rights to their traditional lands, and the opportunity to take responsibility for the management of their own affairs.

Kapalgo Mission was the first Anglican mission in the Territory. It was established on the South Alligator river in Arnhem Land by a group of Adelaide Anglicans in 1899, but lasted only a few years (Cole 1985b:39-40). Through the CMS the Anglican Church was next deeply involved with the establishment and development of five missions in Arnhem Land, at the mission headquarters, and in the co-operative venture with the Uniting Church at Nungalinga College, in Darwin, and at St. Mary's, Alice Springs (Cole 1985b: Chs 4-9).

The CMS founded the *Roper River Mission* (now Ngukurr) in 1908. The Society experienced difficulties of finance and staffing in the 1930s. The Mission was completely destroyed by a cyclonic flood in 1940 and was rebuilt ten kilometres upstream. It prospered in the 1950s and 1960s with Government subsidies, becoming a Government Settlement in 1968. Since that time the Anglican Church has continued to minister to the community's spiritual needs through missionary clergy, and since 1974, through the Rev. Michael Gumbuli Wurramara, the first Anglican Aboriginal clergyman in Arnhem Land. A feature of church life at Roper has been the itinerant missionary outreach to Aborigines living on the surrounding cattle stations, by Aboriginal Lay Readers including James Japanma and Barnabas Roberts, and in later years by Gumbuli Wurramara.

The CMS started the *Emerald River Mission* on Groote Eylandt in 1921 for Aboriginal children, so that they could be isolated from white interference experienced on the mainland. In the 1930s mission policy changed to being directed towards the welfare of the Aborigines of the Island. The mission was transferred to Angurugu in 1943, and developed quickly during the "welfare era" of the 1950s and 1960s. BHP began the mining of manganese on the Island in the 1960s, and has provided a means of employment, social contact and alcohol for the Aborigines of Angurugu, and for some from Numbulwar on the mainland. In 1982 Angurugu became a self-governing

Aboriginal community, and since 1985 has had its own Aboriginal minister, the Rev. Aringari Wurramara.

Umbakuma, the second main Aboriginal community of Groote Eylandt was started by Fred Gray in 1938. The CMS administered Umbakumba from 1958 until 1966, when it was handed over to the Government. From that time the Anglican Church has ministered to the spiritual needs of the community through CMS clergy, supported by a group of dedicated Aboriginal women. The town received its first Aboriginal minister with the ordination of the Rev. Jock Wurragwagwa in 1985.

Oenpelli became a CMS mission in 1925, following previous occupation of the site first by Paddy Cahill, a buffalo hunter, and subsequently by the Government administrators of the agricultural station there. Over the years the Mission developed a viable cattle industry which unfortunately came to a halt in 1982 because of financial problems. The community became involved in a controversy over uranium mining at Nabarlek, 30 km away, and also at other places in the Alligator River area. Oenpelli, like other missions, is now a self-governing Aboriginal community. The Anglican Church continues to minister to the spiritual needs of the people there. It was unable to supply a local candidate for the 1985 ordinations, but since then has been ministered to by Aboriginal clergy from Yarrabah in Queensland.

Numbulwar, situated on the eastern coast of Arnhem Land nearly opposite Groote Eylandt, was started by the CMS in 1952. This is a smaller community and until recent times has been free from the debilitating effects of alcohol abuse and Western intrusion. As in other communities however, petrol sniffing by children has been a problem. The Anglican church has maintained a constant ministry throughout the community's history, a ministry now undertaken by the Rev. Rupert Nungamajbar.

These five Anglican communities are now parishes within the Diocese of the Northern Territory which came into being in 1968. The CMS has ceased to have any executive role, providing missionaries when requested, mainly for theological and linguistic work. In common with most Aboriginal communities in North Australia, Aborigines in these five parishes have experienced an Aboriginal initiated revival movement, which co-incident with Aboriginal self-management in the civic life of these communities.

Since the implementation of policies of self-determination and land rights in the 1970s, a number of Aborigines living in the former missions and settlements have moved back permanently or temporarily to their traditional homelands. Services are frequently held in these places and co-exist with aspects of traditional Aboriginal religion.

In Darwin, the CMS office and compound in Bagot Road played an important role in servicing the Arnhem Land Missions, and provided accommodation for missionaries and Aborigines in transit. The plans to decentralise CMS control from Sydney to the field in 1962 were not fully implemented. A Field Superintendent was appointed, a co-ordinating role which continued until 1978. The Diocese of the Northern Territory was formed in 1968, with Anglican European and Aboriginal ministry now coming under the one ecclesiastical supervision. In 1981 the CMS Regional Committee for Aborigines in Sydney ceased to function, and the last vestiges of CMS executive authority for Aboriginal work in the Territory disappeared. The spiritual work of the five Arnhem Land parishes is now the direct responsibility of the Diocese under the leadership of the Bishop.

Nungalinga College, Darwin commenced in 1973 with an Anglican, the Rev. Dr. Keith Cole, as the Founding Principal. From 1966 the CMS and the Methodist Overseas Missions had held a number of co-operative courses and teaching programmes for their staff and Aboriginal people in Arnhem Land. The success of these joint ventures led to the establishment of the College by the Anglican and Uniting Churches. Since that time the College has been of fundamental importance for the training of Aboriginal clergy and lay people for communities in North and Central Australia, including Western Australia and North Queensland.

The Anglican Church in the Northern Territory has also been responsible for St. Mary's Home for Aboriginal Children at Alice Springs. St. Mary's was founded in 1946 by Deaconess Eileen Heath to cater for children of Aboriginal descent sent into the town for educational purposes. The hostel complemented the already existing St. John's Hostel started in 1941. Family group homes in cottages now replace the former dormitory system. Two Aboriginal schools, Kormilda College near Darwin and Yirara College near Alice Springs are vocational and transitional schools for Aboriginal children wishing to participate in secondary education. The Anglican Church through staff and visits has had some influence on the students of these places.

Reflections

Anglican missionary activity among Aboriginal people took place mainly from the 1850s, after the frontiers of white invasion had extended throughout the entire continent. Prior to this time the instructions of the British Colonial Government regarding the welfare of the "natives of Australia" were not or could not be enforced. As a result large populations of Aboriginal people were dispossessed of their tribal lands and were eliminated by acts of wholesale genocide.

The Missions of the various churches prevented their final destruction. Their initial efforts were seen as "smoothing the pillow of a dying race". The missionaries had their faults with attitudes of racial superiority and paternalism. They believed that the only future for Aborigines lay in enticing them away from their nomadic form of life and settling them in communities reflecting white cultural values. In the early days they had little understanding of formal anthropology and cross-cultural communication. They and the mission societies supporting them were greatly influenced by Government attitudes and policies of segregation and ultimate assimilation. Yet despite their shortcomings, they were men and women who acted on their compassion, at a time when almost all other white people were unconcerned. They provided health and healing and hygiene through their medical services, and also trained Aboriginal personnel to take over much of the work. They brought an understanding of European knowledge through their educational work, teaching the young to become teachers for their own people. They encouraged young men and women to become self-supporting. They engaged in various pastoral and agricultural enterprises. They tried to shield people from the devastations of alcohol. Until recently they had a profound influence in the overall welfare of Aboriginal people, especially those living in the more remote places.

The evangelistic efforts of the missionaries had varied results. From early mission days they encouraged Aboriginal Christians to grow in their faith, to share their faith with others, and to share in the ministry of the Church as lay readers and

eventually as clergy. They adopted an ambivalent attitude towards Aboriginal traditional religion, but united in condemning acts contrary to accepted Christian standards or denigrating human dignity.

Aborigines and Christianity

A large number of Aborigines who have lived in Anglican or other church missions have not become Christians in the deeper sense of full commitment to Christ. Most have been baptised. On the other hand, as among white people throughout the land, there is a smaller number of (predominantly female) committed and dedicated Christian Aboriginal people. They have become more active and more vocal in witnessing to their faith in recent times, due largely to the Revival Movement which has touched most groups throughout the nation. Aboriginal leadership in former mission communities has also provided the freedom and means to do this.

Christianity is as real for Aboriginal people as it is for any other ethnic group. Aborigines are now beginning to develop their own theology, their own liturgy, and to some extent their own organisation. They themselves are grappling with the complex issue of the relationship between Christianity and their former traditional religion. Their beliefs are no less Christian because of these activities. Rather, their understanding of the faith is deeper and more meaningful for them because of these efforts. They demonstrate clearly that Christianity can embrace all nationalities and cultures, reflecting the apocalyptic vision in Revelation 5 of the redeemed "from every tribe and tongue and people and nation" who sing the praises of Christ the Lamb, who by his blood "ransomed men for God".

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Aboriginal Reserves & Missions in Victoria

D.B. Caldere & D.J. Goff



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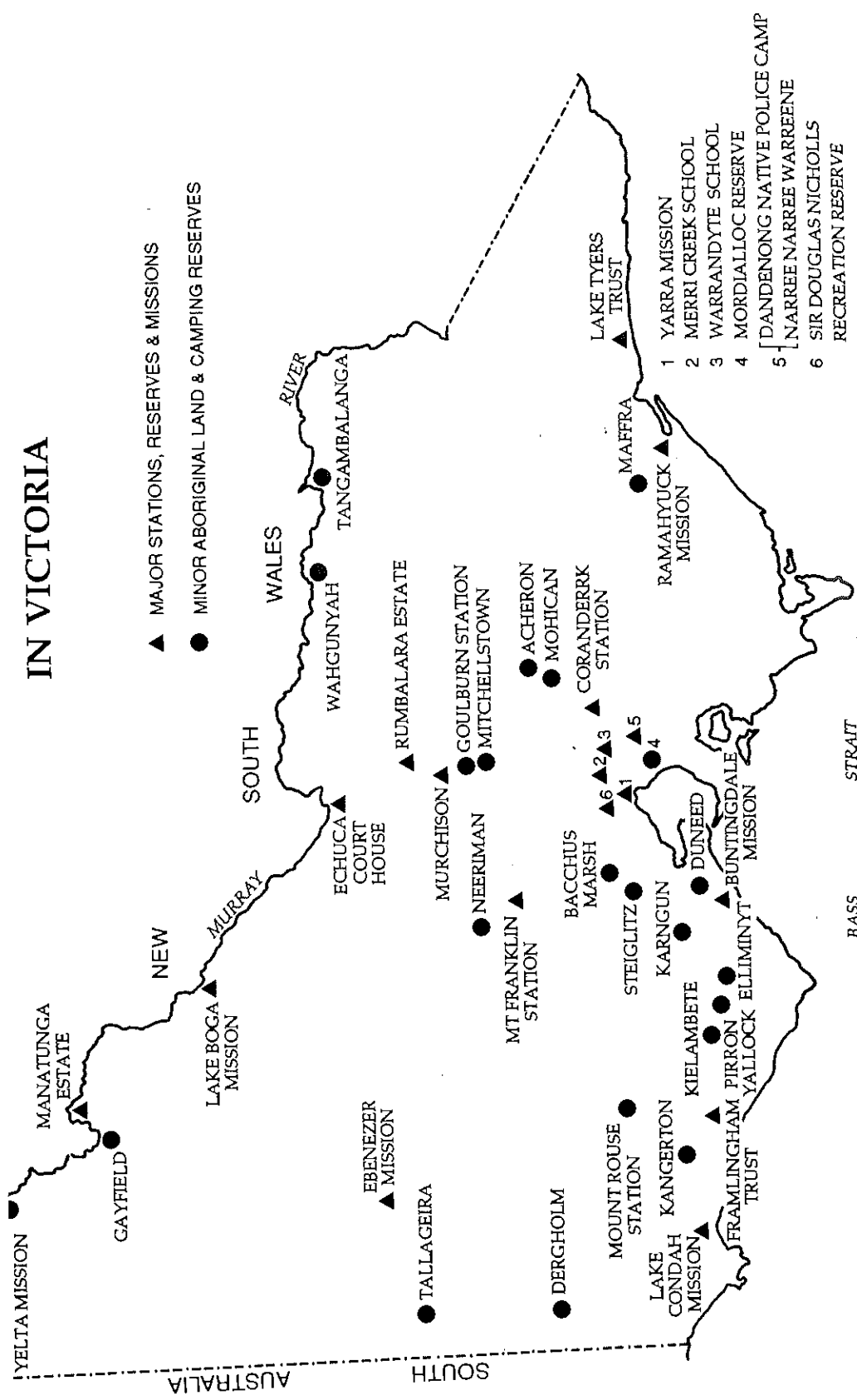
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The cover shows an 1882 lithograph of Ebenezer Station, near Dimboola (La Trobe Collection, State Library of Victoria).



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CURRENT STATUS OF ABORIGINAL LANDS

MISSION OR RESERVE	STATUS
Buntingdale Mission	Freehold except for a small Camping and Watering Reserve on left bank of Barwon River
Goulburn Protectorate	Freehold except for 690 acres Wildlife Reserve Doctor's Swamp
Keilambete	Freehold
Merri Creek School	Now Yarra Bend Park
Mordialloc Reserve	Mainly freehold with some small Crown land reserves
Mount Franklin Station	Freehold except for Mt Franklin Recreation Reserve (157 acres)
Mount Rouse Station	Freehold except for Mt Rouse Public Park (132 acres)
Narre Warren Dandenong Police Paddocks	Crown land (1232 acres)
Nerriman	Freehold
Pirron Yallock	Freehold
Warrandyte	Freehold and Yarra Bend Park
Yarra Mission (Langhorne's)	Now Royal Botanic Gardens
Acheron	Freehold
Bacchus Marsh	Freehold
Coranderrk Station	Freehold (1288 acres), Healesville Sanctuary (370 acres), Cemetery (0.5 acre)
Dergholm Reserve	Freehold
Duneed Reserve	Freehold
Elliminyt Reserve	Freehold
Framlingham Station	Freehold (Framlingham Aboriginal Trust 488 acres) Framlingham Forest (2791 acres in process of being transferred)

CURRENT STATUS OF ABORIGINAL LANDS

	MISSION OR RESERVE STATUS
Gayfield Reserve	Crown land
Kangertong Reserve	Freehold
Karngun Reserve	Freehold
Lake Boga Mission	Freehold
Lake Condah	Freehold—Belonging to Aboriginal community
Lake Hindmarsh (Ebenezer) Mission	Freehold except for 1 acre of Crown land for cemetery and remains of buildings
Lake Moodemere Reserve	Crown land
Lake Tyers Station	Freehold (Lake Tyers Aboriginal Trust 3570 acres)
Maffra Native Police Reserve	Freehold
Mildura Settlement	Crown land
Ramahyuck Mission	Freehold except for cemetery (0.75 acres)
Steiglitz Reserve	Forms part of the Brisbane Ranges National Park
Tallageira Reserve	Freehold
Yelta Mission	Freehold

5] DANDENONG NATIVE POLICE CAMP

B.2

Gippsland Diocese

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Response to question 3

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Melbourne Diocese

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Archbishop Name	Year	References Extracted from Synod Charges in respect of Reconciliation
Archbishop Philip Freier	2023	<p>We meet on the lands of the Wurundjeri people of the Kulin Nation. Some who are joining online tonight will also be joining from Wurundjeri land while others from the lands of the traditional owners of your particular locality. Let us together, respect their continuing connection and custodianship for land and water. We give thanks for their ancestral knowledge and thank God for the ongoing right and responsibility of elders to care for this Country. Let us commit ourselves to work and pray towards a more just settlement for all Indigenous people and pay our respects to First Nations people amongst us.</p>
Archbishop Philip Freier	2022	<p>The fourth day of this Synod is also the Saturday of the Referendum on the First Nations' Voice to Parliament. However the Australian electorate responds to this question, there is certain to be much analysis of voting trends across the nation. All of the early indications ahead of the referendum suggested that Victoria was one of the most likely states to support the Yes vote. More recent polling seems to cast doubt on these early figures. How strong this support is and how consistent it is across the different parts of the state will be important information. If it proves to be decided in 3 favour of "Yes" or not we need to be a better and more accountable society where First Nations people can flourish. Recent discussions about the referendum should also encourage us to have a bigger vision for ministry by and amongst First Nations people across this state. The best efforts of developing this vision nationally inevitably run up against the barrier of limited resources at the General Synod level. The reports of NATSIAC, the National Aboriginal and Torres Strait Islander Anglican Council to the General Synod make this point clear. The Aboriginal Council Anglican Province of Victoria (ACAPV) that first met in 2018 has called for autonomy in decision-making and confidence that plans can be properly resourced. We have the example of the three Tikanga model of the Church of Aotearoa, New Zealand and Polynesia which has achieved an autonomy of Māori ministry within the fellowship of their National Church. This has happened progressively since the ordination of the first Māori priest in 1928, the commencement of Māori General Synod representation in 1978 then equal partnership in the three Tikanga church since 1992. Australia has had some parallels with this journey, starting with the significant year 1925. That year saw the ordination to the diaconate of James Noble in Perth and the ordination to the priesthood of Joseph Lui and Poey Passi on Thursday Island. St Paul's Theological College was established on Moa Island in Torres Strait in 1917 and Nungalinya College in Darwin in 1973. The National Aboriginal Anglican Council commenced in 1991 and became established by a canon of the General Synod in 1998, the Torres Strait Islanders having been included two years earlier. Apart from a contribution from this diocese to establish an endowment for the work of NATSIAC and the national bishops, there is no dedicated funding at the General Synod level for this work. The bishops of Victoria have considered a proposal to work with NATSIAC in the province of Victoria. It is important that we approach new possibilities on a Victoria-wide basis since this was the extent of the Diocese of Melbourne when first founded in 1847 and was the diocese and jurisdiction during the period of the greatest displacement of Aboriginal people during the colonial period. The Dioceses of Victoria have a shared legacy and responsibility to work together with First Nations' People as we look towards the future. Along with some others here in his Synod I travelled to Napier in New Zealand and attended the Anglican Indigenous Leadership Initiative Wananga in late September 2023. This was an initiative of Tikanga Māori Archbishop Don Tamihere. He has a vision of new and ongoing wānanga or space of learning where an indigenous Anglican worldview can be utilised to shape a new cohort of leadership across the unique regions and contexts of the Anglican Communion. As he said, "This is not a political exercise, nor a contestation for power within our Communion. Instead, it will be an expression of mātauranga – of indigenous ways of knowing and being that will bring unique and much-needed solutions to highly complex problems including climate, racism, poverty and the ongoing challenges of colonisation". Some of you will have participated in Canon Glenn Loughrey's presentations on the Voice Referendum. I appreciate his willingness to participate in the community discussion on the Voice Referendum and for the encouragement of St Oswald's Parish, Glen Iris for this secondment to be made possible. I attended his presentation at the National Anglican Bishops' Conference in Hobart in March and at the National Anglican Schools Conference that met in Canberra in August. It has been a costly and demanding time for First Nations people during the period of the referendum debate. Let us keep this in our hearts and prayers throughout these days. I suggest that we pray the prayer for reconciliation in our worship on the Sunday following the referendum. The need to find a reconciled unity remains pressing.</p> <p>I join you from the lands of the Wurundjeri people of the Kulin Nation. Many will also be joining from Wurundjeri land while others from the lands of the traditional owners of your particular locality. Let us together, respect their continuing connection and custodianship for land and water. We give thanks for their ancestral knowledge and thank God for the ongoing right and responsibility of elders to care for this Country. Let us commit ourselves to work and pray towards a more just settlement for all Indigenous people and pay our respects to First Nations people amongst us. I am greatly encouraged by the connections parishes are making to engage in their local Council's Reconciliation Action plan. This is fruitful work and I know how much this parish involvement is appreciated. Canon Glenn Loughrey deserves our congratulations for the important work he is doing through St Oswald's Parish, Glen Iris in many aspects of First Nations engagement. This is part of the parish's strategic plan and through partnership with ABM has provided online resources for schools, a Reconciliation Garden and Art Gallery – a great resource for the diocese and wider community. This year saw the death of Bishop Arthur Malcolm, an Assistant Bishop in the Diocese of North Queensland, the first national Aboriginal Bishop and personally for me a great mentor in my journey of ministry discernment. I was glad to participate in his funeral at Yarrabah on 24 August this year as we gathered to give thanks to God for his life and witness.</p> <p>There is much that we can share in an open dialogue with those who are seeking the shape the future directions of our nation. I can hear the ancient traditions of lament resonating with truth-telling about frontier conflict, a First Nations voice to Parliament, Treaty, rules-based processes to deal with corruption and gendered violence.</p> <p>I hope that, in these important movements within the national consensus, Christians will be allies with First Nations people in the constitutional change proposed to create a Voice to Parliament. The presence of two members of the House of Representatives and four Senators who are First Nations' people in the 46th Parliament of Australia is a sign of the support in the electorate that might be expected to extend to the Referendum anticipated in the current parliamentary term.</p>

- Archbishop Philip Freier 2021 I acknowledge the Wurundjeri people of the Kulin Nations, the traditional owners of this land on which I join you from, and pay my respects to their elders past and present and the traditional owners of the other lands that you connect from tonight.
- I commence with these words of prayer in the Woi Wurrung language that were first sung as a hymn at the Merri Creek School over 150 years ago. Pundgul Marman, bar marnameek Nerrembee borun, yellenwa nulworthen bopup Koolinner The Yoo-rrook Justice Commission was formally established by Letters Patent on 14 May 2021. Yoo-rrook means 'truth' in the Wemba Wemba/Wamba Wamba language, from north western Victoria. The Yoo-rrook Justice Commission is the first truth-telling body to be established in Australia and has been resourced by the State Government with a budget of nearly \$45 million to carry out its work. The Diocese is in partnership with ABM in seeking how we best engage with this truth telling process. I am encouraged by your initiatives to partner and build relationships with local government authorities and local Indigenous communities to prosper reconciliation as a grass roots expression in each local context. It is also pleasing that we are close to seeing the former Holy Trinity Church in East Ringwood become the permanent home of the Mullum Mullum Indigenous Gathering Place. This has been a long journey but one now with the end in sight. I also look forward to seeing the completion of an exciting project in the Cathedral, the installation near the entrance of a new glass screen designed by Canon Glenn Loughrey and crafted by Mark Edwards of Wauthorong Glass in Geelong. These panels depict an Aboriginal map of the land on which the Cathedral stands and extends to depict the traditional lands of the Greater Melbourne area. I was very pleased that some small assistance we were able to provide enabled the Lake Tyers community to make a successful application for a \$250,000 heritage grant to restore the 1878 St John's Anglican Church. Lake Tyers started as an Anglican mission to local Aboriginal people in 1861. This heritage grant will enable important conservation work to be carried out and I know that it comes as a great encouragement to Aunty Phyllis Andy, the priest at Lake Tyers, who has recently become a canon in Gippsland Diocese.
- Archbishop Philip Freier 2019 Let me first acknowledge the Wurundjeri people of the Kulin Nations, the traditional owners of this land on which we meet, and pay my respects to their elders past, present and emerging. Welcome to this first session of the 53rd Synod of the Diocese of Melbourne. And I commence with these words of prayer in the Woi Wurrung language that were first sung as a hymn at the Merri Creek School over 150 years ago. Pundgul Marman, bar marnameek Nerrembee borun, yellenwa nulworthen bopup Koolinner 'O God, Lord God bless your Aboriginal people always.' I have been greatly encouraged to learn about the publication of an exciting new curriculum resource for school children that has been written by Professor Marcia Langton called, Welcome to Country: An introduction to our First Peoples for Young Australians. The publication of this work along with extensive Teachers' Notes offers for the first time a comprehensive curriculum resource for Australia's school students to learn about the first peoples, Aboriginal and Torres Strait Islander, in a way that is not shackled to the ignorance and racism that has been characteristic of most treatments of these Australians in school curricula. There has been good collaboration with Melbourne Grammar School in this development and Professor Langton continues as a Fellow of Trinity College. It is well worth your effort to find the Teachers' resource, it is available for free download and has so many links to other web based resources that you don't need to be child to enjoy the benefit of this work. It is important that all Australians learn about and respect the culture of the First Australians.
- Archbishop Philip Freier 2018 Let me first acknowledge the Wurundjeri people of the Kulin Nations, the traditional owners of this land on which we meet, and pay my respects to their elders past and present. Welcome to this third session of the 52nd Synod of the Diocese of Melbourne. And I commence with these words of prayer in the Woi Wurrung language that were first sung as a hymn at the Merri Creek School over 150 years ago. Pundgul Marman, bar marnameek Nerrembee borun, yellenwa nulworthen bopup Koolinner 'O God, Lord God bless your Aboriginal people always' Recently, Aboriginal clergy from around the Province of Victoria met at Bishops court over two days with the National Aboriginal Bishop, Chris McLeod, to work on ways in which the voices of First Nations people might be more clearly heard and honoured within the church. As a result of these discussions a Provincial Aboriginal Council was proposed. The idea is for this Council to engage with the five Dioceses of Victoria and provide a vehicle through which Aboriginal aspirations involving a more just process for reconciliation between the First people of Australia and the Anglican Church may be developed and implemented. The early indications from the meeting of Provincial Council last Friday are that this may be both a challenging and timely step in the journey of continuing reconciliation. There are five Aboriginal priests within the diocese, three of whom work in congregational ministry, one in school chaplaincy and one in academia and with local Aboriginal organisations. I can report that a new local initiative emerged from the Bishops court meeting, this is to organise a monthly gathering aimed at Aboriginal and Torres Strait Islander people led by the Reverends Shannon Smith, Glenn Loughrey and Garry Worete Deverell. It is intended to create a culturally safe place for Indigenous people from many places to worship and to bear one another's burdens
- Archbishop Philip Freier 2017 I first acknowledge the Wurundjeri people of the Kulin Nations, the traditional owners of this land on which we meet, and pay my respects to their elders past and present. Welcome to this second session of the 52nd Synod of the Diocese of Melbourne. And I commence with these words of prayer in the Woi Wurrung language that were first sung as a hymn at the Merri Creek School over 150 years ago. Pundgul Marman, bar marnameek Nerrembee borun, yellenwa nulworthen bopup Koolinner 'O God, Lord God bless your Aboriginal people always
- Archbishop Philip Freier 2016 Let me first acknowledge the Wurundjeri people of the Kulin Nations, the traditional owners of this land on which we meet, and pay my respects to their elders past and present. Welcome to this first session of the 52nd Synod of the Diocese of Melbourne. And I commence with these words of prayer in the Woi Wurrung language that were first sung as a hymn at the Merri Creek School over 150 years ago. Pundgul Marman, bar marnameek Nerrembee borun, yellenwa nulworthen bopup Koolinner 'O God, Lord God bless your Aboriginal people always

We learned in August this year that the proposed referendum on constitutional recognition of Indigenous Australians that had been scheduled for May 2017 was not going to proceed, with sometime in 2018 now being proposed as the earliest likely date. Indeed the Referendum Council appointed to advise the Prime Minister will not be reporting until the middle of 2017. I hope that this does not signify a reduction of commitment to bring this opportunity for important change before the Australian people. There has been a long history of this issue being deferred. You may recall that at the 1999 referendum two questions were considered and both were rejected by the electorate, one was the republic question, the other was to alter the Constitution of the Commonwealth to insert a preamble. Amongst other things the proposed preamble included the words, 'Honouring Aborigines and Torres Strait Islanders, the nation's first people, for their deep kinship with their lands and for the ancient and continuing cultures which enrich the life of our country'. This proposal to insert a preamble gained only 39% support across the country. In the negotiations following the inconclusive election of 2010, Prime Minister Julia Gillard promised a referendum on constitutional recognition for Indigenous people before the 2013 election. This did not take place and when it came to the 2013 election the successful candidate for Prime Minister, Tony Abbott had taken to the election the commitment to release a draft proposal for constitutional change within a year of taking office, but once again the matters became bogged down and did not proceed. Further dates that received political support, when proposed, will soon pass, especially the The Archbishop's Charge: Wednesday, 19 October 2016 2 | Page highly symbolic date of 27 May 2017, the 50th anniversary of the 1967 referendum that gave the Commonwealth powers to make laws that were specific to Aboriginal and Torres Strait Islander people. In my view it is highly likely that Aboriginal and Torres Strait Islander people will want any constitutional change to confer on the Commonwealth treaty making powers with the First Nations people of Australia. This will be controversial and will need strong bipartisan commitment between government and opposition parties to gain the public's confidence. The recent experience of the way the plebiscite about same sex marriage has become a wedge rather than a unifying issue does not fill me with confidence about the capacity of our politicians to unite around the cause of constitutional recognition of Aboriginal and Torres Strait Islander people. Notwithstanding that concern it is essential that any apparent difficulties are not permitted to allow this important reform to drift indefinitely. I do appreciate the efforts of members of our diocese to engage with the names of the four episcopates, Jumbunna, Marmingatha, Oodthenong and Monomeeth. I know that for some these words from the Woi Wurrung language will not sit easily on your tongue. Still it is good that we engage with the rich heritage of the Aboriginal people of this land and respect the heritage that is theirs and ours as the present day people who live on this country. These names when taken together, reaffirm our vision statement from Colossians 1.25, 'Making the word of God fully known'. Marmingatha, means "supreme being" and was used as the name for God by the first Christian Missionaries to the Wurundjeri people, Jumbunna means "proclamation", Oodthenong means "gathering", Monomeeth means "wellness and abundance". So the proclamation God's word fathers us and nurtures wellness and abundance.

2015

RECONCILIATION ACTION PLAN Firstly, I make three comments about Reconciliation. Since we met for the special meeting of Synod in June we have proceeded with the launch of our Diocese's RAP or Reconciliation Action Plan at a service here in St Paul's Cathedral on 30 July 2015. The Reverend Helen Dwyer has been appointed as Aboriginal Reconciliation Liaison Officer. We will hear more about Helen's work over the next couple of days. Secondly, in the reordering of episcopal responsibilities into three new episcopates I am glad that here has been a generous reception of three Woi Wurrung words to name each episcopate. They are named Marmingatha, Jumbunna and Oodthenong. The meaning of these three words when taken together, reaffirm our vision statement from Colossians 1.25, 'Making the word of God fully known'. These were chosen in consultation with Aunty Di Kerr of the Wurundjeri people, and use her ancestral Woi Wurrung language. Marmingatha, means "supreme being" and was used as the name for God by the first Christian Missionaries to the Wurundjeri people, Jumbunna means "proclamation" and Oodthenong means "gathering". I don't want to make too much of it but the usage of both the word 'episcopate' as attributing to all of the responsibilities of the ministry of a bishop and these three Woi Wurrung words signify a fresh engagement of our ministry with all that is past and all that lies before us. By linking the word episcopate, with these three Indigenous words meaning 'Supreme Being', 'Proclamation' and 'Gathering' I want to develop this concept of 'episcopate' as a more dynamic concept than we might encounter from dictionary definitions. We are not about conquering territory or even occupying it with our structures in some sort of Christendom model. Instead we seek to bring the whole ministry of God declared in Jesus Christ to people who otherwise would not know the mercy and grace of God in Christ. Thirdly, I share with you an ongoing burden. I remain exercised by the failure of our nation to remember the 30,000 Aboriginal people who died defending their land in the frontier wars that accompanied European settlement of Australia. I look forward to the day when we can make a proper recognition of their heroism and love for this land by a suitable commemoration. I have been in conversation with the Dean about how we might lead the way with a memorial in this very Cathedral

Archbishop Philip Freier

Let me first acknowledge the Wurundjeri people of the Kulin Nations, the traditional owners of this land on which we meet, and pay my respects to their elders past and present. Welcome to this special session of the 51st Synod of the Diocese of Melbourne. And I commence with these words of prayer in the Woi Wurrung language that were first sung as a hymn at the Merri Creek School over 150 years ago. Pundgul Marman, bar marnameek Nerrembee borun, yellenwa nulworthen bopup Koolinner 'O God, Lord God bless your Aboriginal people always' I pay tribute to those who have gone before us, from our beginning as a diocese in 1847 to the present day. We build our own lives as Christians on the life and witness of all those who in their day and circumstances shared and lived our common faith in the Lord Jesus Christ. Reconciliation Action Plan Since the last Synod we have moved to the next phase of the RAP or Reconciliation Action Plan process. An important appointment has been made in the Reverend Helen Dwyer as Aboriginal Reconciliation Liaison Officer. This has been made possible through funds from a bequest, highlighting once again the value of benefaction in allowing us to take initiatives that might not be readily funded through normal budgetary means. We will hear more about Helen's work in our October Synod this year. For now, events were held in National Reconciliation Week and we are now planning the launch of the RAP which will take place here in the Cathedral on the evening of Thursday 30 July. Please keep the date free! The launch of our RAP is a significant step for the diocese in the journey of reconciliation and I encourage you all to be part of it.

- 2014 In doing so I acknowledge the Wurundjeri people of the Kulin Nations, the traditional owners of this land, and respect their custodianship of this land upon which we meet. Using the words of prayer in the Woi Wurrung language first sung as a hymn at the Merri Creek School more than 150 years ago: Pundgul Marman, bar marnameek Nerrembee borun, yellenwa nulworthen bopup Koolinner 'O God, Lord God bless your Aboriginal people always
- Archbishop Philip Freier
- 2013 In doing so I acknowledge the Wurundjeri people of the Kulin Nations, the traditional owners of this land, and respect their custodianship of this land upon which we meet. Using the words of prayer in the Woi Wurrung language first sung as a hymn at the Merri Creek School more than 150 years ago: Pundgul Marman, bar marnameek Nerrembee borun, yellenwa nulworthen bopup Koolinner 'O God, Lord God bless your Aboriginal people always.
- Archbishop Philip Freier

It is important for a faith community like ours to be concerned about the reconciliation of Indigenous and non-Indigenous Australians. The psalmist tells us, 'How good and pleasant it is when God's people live together in unity' [Psalm 133.1 (TNIV)] and from Romans 12.18, 'If it is possible, as far as it depends on you, live at peace with everyone.' (TNIV). Reconciliation is a Christian imperative. As the Revd Dr Djiniyini Gondarra wrote in his 1988 essay, 'Father you gave us the Dreaming', 'We, the Aboriginal people, are a gift to the land and to the people who come here. You who have come these last 200 years are also a gift to us. Justice, honesty and genuine reconciliation is the result when we have respect and honour for one another.' Most of us accept that Indigenous Australians see land as culturally and spiritually significant. For the pervasive non-Indigenous Australian culture, land is more often a commodity to be bought and sold or the source of mineral and agricultural prosperity. Christianity speaks of a very different understanding about land, one that we do well as Christians within our non-Indigenous Australian culture to hear afresh. Salvation history shows us how, at the salient points of creation, fall, incarnation and redemption, God affirms the significance of the created world and our place in it. Christian theology is relentless in its affirmation of God as the creator of all things. With the psalmist we affirm, 'O LORD, how manifold are your works! In wisdom you have made them all.' (Ps 104.24). Psalm 115 is emphatic that God is both the creator and the one who seeks a living relationship with us his creatures. ['May you be blessed by the LORD, who made heaven and earth.' (Ps 115.15)] The destiny of the people of Israel is always understood through inheritance of the Promised Land. Whether in anticipation, realisation or lament - the Promised Land is the anchor of Israel's hope. Displacement and exile from it was the surest evidence of the favour of God departing their community. This view, that all peoples have a place in the world and that place is God-given. The Opening of the 51st Synod of the Diocese of Melbourne Wednesday 16 October 2013 affirmed in Acts 17.26: 'From one ancestor [God] made all nations to inhabit the whole earth, and he allotted the times of their existence and the boundaries of the places where they would live'. Land matters to us and to God, it is given as a primary source of blessing. We are called to live in it, to care for it and to share it with reconciled relationships

Indigenous prior ownership I hope that you can see from this brief sketch that we are almost alone amongst people of our culture, in making a spiritual claim about land and its significance. To the extent that we see our places of worship as the early dawning of the new creation, we earnestly seek that reality to grow more and more in the life and circumstance of the people and places amongst whom we witness and live. We make similar - but not identical - claims about land and its spiritual significance to the kind that are more commonly recognised amongst Australia's Indigenous peoples, both Aboriginal and Torres Strait Islander. We must be concerned about reconciliation. October 2013 Reconciliation action plan. The Diocese of Melbourne is developing a RAP, a Reconciliation Action Plan. On 29 May 2013 in National Reconciliation Week we launched the commencement of our RAP. I signed our statement of commitment, giving 29 May 2015 as the end date. The RAP working group is leading this initiative in documenting the current activities in parishes and other ministries of the diocese and in planning the journey of practical actions the diocese will take to build strong relationships and enhanced respect between Aboriginal and Torres Strait Islander peoples and other Australians. Put simply, a RAP turns good intentions into real actions, the 'respect and honour' that Djiniyini Gondarra argued was the foundation for 'Justice, honesty and genuine reconciliation'. A presentation on the RAP to Synod is listed for just after lunch on Saturday

2012

- I welcome you to the Third Session of the 50th Synod of the Diocese of Melbourne. I acknowledge the Wurundjeri people of the Kulin Nations, the traditional owners of this land, and respect their custodianship of this land upon which we meet. And I commence with these words of prayer in the Woi Wurrung language that were first sung as a hymn at the Merri Creek School over 150 years ago. Pundgul Marman, bar marnameek Nerrembee borun, yellenwa nulworthen bopup Koolinner 'O God, Lord God bless your Aboriginal people always'
- Archbishop Philip Freier
- With great sadness we look back on the treatment of Aboriginal and Torres Strait Islanders by the European settlers. Despite advances in effort and thinking the Indigenous people of our land and of our diocese do not enjoy equal access to Australian society. I have initiated the registering of our diocese with Reconciliation Australia, to commence the development of a reconciliation action plan, the aim being simply to 'turn good intentions into actions'. I acknowledge projects within the diocese that have earlier reported to Synod, the Indigenous Ministries survey presented here 2010, and the Indigenous Ministry Steering Committee's work that have led us to this point.
- 2011 I welcome you to the Second Session of the 50th Synod of the Diocese of Melbourne. I acknowledge the Wurundjeri people of the Kulin Nations, the traditional custodians of this land, and I pay tribute to those who have gone before us, from our beginning as a diocese in 1847 to the present day.
- Archbishop Philip Freier
- 2010 I welcome you to the 50th Synod of the Diocese of Melbourne. I acknowledge the Wurundjeri people of the Kulin Nations, the traditional owners of this land, and I pay tribute to those who have gone before us, from our first beginnings as a diocese in 1847 to the present day.
- Archbishop Philip Freier
- Whilst recognising the complexity of such issues, we call on our own governments for just treatment of asylum seekers and refugees and for fair and equitable treatment of all Australians, Indigenous and non Indigenous.
- 2009 I welcome you to the October 2009 Session of the 49th Synod of the Diocese of Melbourne and in so doing I acknowledge the Wurundjeri people of the Kulin Nations, the traditional owners of these lands on which stands St Paul's Cathedral.
- Archbishop Philip Freier

God's creative power at work in living things that saw the emergence of human life and the spread of modern humans across the face of the world. Forty thousand years of Aboriginal history in Australia helps put a frame around the time spans that we celebrate as culturally significant in our own era, the passing of 150 years, a centenary, or something less.

I am pleased to report to the Synod the progress in Indigenous outreach and ministry. A committee of interested people was established a year ago, particularly to focus on coordinating the support in this diocese for Nungalinya College in Darwin, the national Indigenous ministry training college. In May this year I took a second group of young leaders to the Northern Territory to make connections with Indigenous leaders. Joining me on the trip were Tom and Margo Hartley from St James' Dandenong who have agreed to act as coordinators of the partnership with the Diocese of Melbourne and remote Indigenous churches .

In addition a study of the existing Indigenous activities and partnerships within the Diocese was commissioned. Jointly funded by Anglicare Victoria and the Brotherhood of St Laurence, the study has been carried out by Dr Ree Boddé whose report has now been published, with copies for all Synod members available from tomorrow. This is a key report for the Diocese as we are challenged to a range of actions. I am frequently asked to speak on Indigenous issues, as is my wife, Joy Freier, both of us having had long years of experience working in Indigenous communities. Be assured that I will keep working toward the day when Indigenous and non Indigenous Australians will enjoy the same living standards and have equal access to all that Australia offers, including Christian ministry. The pain and shame of the past should not deter us from sharing the Gospel of Christ with all Australians, Indigenous and non Indigenous.

Archbishop Philip Freier

2008 I begin by acknowledging the Wurundjeri people of the Kulin Nations, the traditional owners of these lands on which stands this Cathedral Church of St Paul. And, as last year, I say these words of prayer in the Woi Wurrung language that were first sung as a hymn at the Merri Creek School 150 years ago.
Pundgul Marman, bar marnameek
Nerrembee borun, yellenwa nulworthen bopup Koolinner
'O God, Lord God bless your Aboriginal people always'

Indigenous Australians were finally honoured in the 'Sorry' to the members of the Stolen Generations by the Prime Minister on 13 February this year. How hard is it to say sorry, we might ask? It has taken place but is only the beginning of a fuller reconciliation and an equal valuing of non Indigenous and Indigenous Australians. What are we doing in our Diocese? Much more I think than is generally realised. In our Anglican Schools, Colleges, community service agencies and parishes there are some impressive existing partnerships and many ambitious aspirations. We have made a start to documenting all the links and efforts which already exist, so we can better coordinate the network of partnerships, and so minimise duplication and maximise outcomes. At the same time the Brotherhood of St Laurence and Anglicare have generously offered to fund a scoping project, to report back to Archbishop in Council and to Synod, which will explore the needs of Indigenous communities in Melbourne and our surrounding districts. It will work with the Indigenous community and build on the relationships that both agencies have established through their programs in order to identify how Indigenous people can better participate in the life of the Diocese.

2007 I would like to begin by acknowledging the Wurundjeri people of the Kulin Nations, the traditional owners of the country on which this cathedral stands, and say these words of prayer in the Woi Wurrung language that were first sung as a hymn at the Merri Creek School 150 years ago. Pundgul Marman, bar marnameek 'O God, Lord God' Nerrembee borun, yellenwa nulworthen bopup Koolinner Lord bless your Aboriginal people always'

Archbishop Philip Freier

Aboriginal and Torres Strait Islander representatives at General Synod will now have a seat on the Standing Committee. But what of the wider concerns? The Commonwealth Government's dramatic initiative to take charge of the Northern Territory Aboriginal communities is one of the most sweeping since the referendum of 1967. While I commend the Federal Government for making this a high priority matter, as a top down initiative it will not work, unless there is a significant degree of involvement and cooperation with Aboriginal people. It is important to remember that there are communities where good things are happening to solve what is really a spiritual problem, of deep alienation from others. At Federation Square in October my breakfast conversation on this topic inspired immediate reactions from the large audience. Melburnians feel passionate about helping the Indigenous people in the Northern Territory and elsewhere. I want to establish a task group to investigate if we can funnel such zeal and energy into coordinated and monitored action. One simple example might be the current support for Nungalinya College, the Darwin theological college for Indigenous students. I am aware of generous donations from several quarters in the Diocese. If there were financial backing, it might be possible to have a coordinating office through which there would be central functions such as the channelling of funds, liaison with the College and reporting back of accountability. If this idea is feasible I will be looking for private funding to support in effect a Diocese of Melbourne outreach to Indigenous Australians. Shall we take up the challenge?

In reading Noel Loos' newly released book "White Christ, Black Cross" I was reminded of Kath Walker's poem "Aboriginal Charter of Rights" which he quotes;

Give us Christ, not crucifixion.
 Though baptised and blessed and Bibles
 We are still tabooed and libelled.
 You devout Salvation sellers,
 Make us neighbours, not fringe dwellers.
 Make us mates, not poor relations,
 Citizens, not serfs on stations.

Written in the 1960s, Kath Walker's message is relevant still. My prayer is that the new found national concern for Aboriginal people will be a lasting concern; that it will be authentic, generous, and sympathetic; that it will genuinely seek the very best outcomes for Aboriginal people – the outcomes they themselves want. And I pray that, when they are given the same opportunities and support that the rest of us take for granted in every aspect of their lives, this nation will rejoice in the unique gifts and exhilarating energy that Indigenous people offer. Most of all, I pray that they and all of us will know the fullness of life that comes when we are reconciled to our Creator, ourselves and each other.

2004

Indigenous Aboriginal Community. Another area of unfinished business in the nation is the state of our indigenous population. I have the greatest admiration for aboriginal leaders like Lowitja O'Donoghue and Noel Pearson. Now that Government funding to ATSIC has ceased and funding for indigenous welfare and education is being mainstreamed, we look for assurances that indigenous people will have a say in their own affairs, and that there will be measurably better results in their educational levels, in their health, in family welfare and education, and in a healthy lifestyle - as for all other Australians. I recently had an exploratory meeting with indigenous people engaged in ministry to aboriginals in Victoria and we plan to meet again to learn more of their concerns. This was their lucky country before 1788. They have a moral right to a share in the good things most of us take for granted. We want to be a church for all Australians, young and old, black and white.

Archbishop Peter Watson

"BRINGING THEM HOME" REPORT

Movers Hollingworth, P.J.

(i) (a) The General Synod acknowledges the deep hurt and trauma suffered by our indigenous brothers and

sisters by the unjustified removal of children from their families described in the Human Rights and Equal Opportunities Commission Report, "Bringing Them Home".

(b) On behalf of The Anglican Church of Australia the General Synod apologise unreservedly and seeks

forgiveness for any part played, knowingly or unwittingly, by the Anglican Church that has ever contributed in any way to that hurt or trauma by the unjustified removal of Aboriginal or Torres Strait Islander children from their families, and for our past silence on the issue.

(ii) The General Synod calls upon all Anglican Agencies and Anglicans to cooperate in the implementation, as

far as practicable, of those recommendations in the Human Rights and Equal Opportunities Commission Report which relate to this Church.

(iii) The General Synod calls upon the Commonwealth Government to offer an apology to the Aboriginal and

Torres Strait Islander people for the unjustified removal of their children.

(iv) The General Synod urges the Commonwealth Government and its agencies seriously to consider the

implementation of the other recommendations contained in the Report "Bringing Them Home" and to consult the Churches concerned and their agencies in the process of doing this. The motion was Carried unanimously and with acclamation.

(Archbishop P.J. Hollingworth – 15-2-98)

Resolution year: 1998

Resolution number: 27/98

ABORIGINAL AND TORRES STRAIT ISLANDER COMMUNITY ISSUES

Movers Boase, B

The Rev'd Canon Bruce Boase, Ms Rose Elu seconding

The General Synod recognises and shares the deep concern of NATSIAC members in regard to:

The appalling number of youth suicides in the Aboriginal and Torres Strait Islander communities; ten times higher than the wider Australian community and notes that suicides touch 95% of Aboriginal and Torres Strait Islander peoples.

2. This Synod calls upon the government, both state and federal, to investigate the causes of these horrific statistics, and requests appropriate continuing funding to finance functional programs in consultation and negotiation with Aboriginal and Torres Strait Islander communities;

3. The sad and undeniable facts concerning the disproportionate rate of incarceration of Aboriginal and Torres Strait Islander People in gaols and detention centres all over Australia.

4. This Synod strongly urges all governments, federal and state to end mandatory sentencing and to actively investigate and examine 'best practice' from other jurisdictions, utilise resources such as diversionary programs and changes to policies that would seek to have gaol as the last resort.

4 September 2017

Resolution year: 2017

Resolution number: 24/17

ABORIGINAL AND TORRES STRAIT ISLANDER ENVIRONMENTAL ISSUES

Movers Elu, R

Ms Rose Elu moving, The Rev'd Canon Bruce Boase seconding

The General Synod,

Acknowledges that NATSIAC, as the voice of Aboriginal and Torres Strait Islander Anglicans in Australia, is committed to the preservation of God's creation; and

joins with NATSIAC in recognising the implications of Climate Change upon the entire nation, its land, sea and waters but especially in the Torres Strait; and

b) forwards the findings and recommendations of the Symposium on Indigenous Perspectives on Climate Change held in Darwin 2016 to the Prime Minister, Leader of the Opposition, State Premiers, and relevant ministers.

Acknowledges that NATSIAC has been expressing concern over the use of fracking on traditional Aboriginal and Torres Strait Islander lands for many years, and joins with NATSIAC in condemning practices which seek to pressure elders to submit their traditional homelands and waterways to fracking and other practices that risk destroying hunting and fishing grounds and areas of major cultural significance.

5 September 2017

Resolution year: 2017

Resolution number: 29/17

ABORIGINAL COUNCIL

Movers Browning, G.V.

That General Synod welcomes the proposed establishment (as soon as possible) of a National Aboriginal Anglican Council for a term of three years; that General Synod accepts the recommended membership of twenty-four and that the initial funding be shared by the General Synod and the Missionary Agencies of the Australian Church; that this General Synod make a financial provision of \$10,000 per annum for three years towards the initial funding of the Council; that the National Aboriginal Anglican Council would have the following aims and objectives:

Aims

1. To celebrate Aboriginal culture, language and lifestyle within the Anglican Church.
2. To be identified and recognised as a national body of the Anglican Aboriginal people.
3. To develop the “great commission” of Jesus – Matthew 28:19 “Go ye therefore into all the world making disciples of all nations, baptising them in the name of the Father, the Son and the Holy Ghost, and teach them everything I have commanded you”
4. To work towards self determination and development of Aboriginal ministries, within the Anglican Church of Australia.
5. To promote the education of and to be a channel of spiritual growth for the Aboriginal people.

Objectives

1. Christian outreach and Social welfare.
2. For the Anglican Church to listen to and act upon recommendations of the National Aboriginal Anglican Council.
3. To encourage and develop leadership roles by Aboriginal people.
4. To develop and promote awareness of, and education about racism and prejudices within the churches so as to break down barriers.

and that General Synod continue to recognise Anglican involvement in the Australian Council of Churches Aboriginal and Islander Commission.

(Bishop G.V. Browning – 6-7-92)

Resolution year: 1992

Resolution number: 16/92

ABORIGINAL DEVELOPMENT

Movers Bishop of Grafton

This Synod receives the report of the Consultation on Aboriginal Development and takes serious note of the conclusions recorded therein.

It acknowledges the Church's responsibility to play its proper part in Aboriginal development, and it urges parishes, dioceses and provinces to support the Social Responsibilities Commission and the Missionary and Ecumenical Council together and in association with the Australian Council of Churches in their efforts to implement the report through education and action.

(The Bishop of Grafton, 26.5.73)

Resolution year: 1973

Resolution number: 43/73

ABORIGINAL LAND QUESTIONS

Movers Bishop of Armidale

That the Standing Committee initiates such action as is necessary to obtain a complete report on Aboriginal Land Questions for consideration at the next session of this Synod.

(The Bishop of Armidale, 24.9.69)

Resolution year: 1969

Resolution number: 53/69

ABORIGINAL LAND RIGHTS

Movers Bishop of Newcastle

That this General Synod requests all dioceses and Church members to examine seriously the implications for an effect upon, the Aboriginal Australians of:

- (a) the negotiation of a Makarrata or Treaty;
- (b) the recognition and restoration of rights to land;
- (c) compensation for loss of and damage to their lands and to their traditional way of life; and
- (d) the protection of their identify, law and culture.

(The Bishop of Newcastle, 25.8.81)

Resolution year: 1981

Resolution number: 31/81

ABORIGINAL LAND RIGHTS

Movers Challen, M.B.

That General Synod

- i) welcomes the appointment of the General Synod Advisor on Aboriginal Affairs and expresses its gratitude to the Australian Board of Missions for making this possible;
- ii) re-affirms its commitment to the provision of land for Aboriginal communities as of moral right;
- iii) declares that Aboriginal communities need to be able to have such land with security, and with the right of self management which takes into full account the Aboriginal need for control over mining exploration and extraction;
- iv) urges the Federal and State Governments to adopt legislation accordingly and provide sufficient resources for its evolution and application, and
- v) urges all Anglicans to work against the forces in our society which effectively keep Aboriginals as a powerless and oppressed group in Australia.

(Bishop M.B. Challen, 30.8.85)

Resolution year: 1985

Resolution number: 58/85

ADVANCEMENT OF ABORIGINAL AND ISLANDER AUSTRALIANS

Movers Archbishop of Brisbane

That this Synod, recognising the common humanity of the Aboriginal, Torres Strait Island and non-Aboriginal people of Australia and the unity of all peoples declared in the Christian Gospel:

(a) calls upon all Anglicans to recognise the existence of racial discrimination in Australia and to work towards

its elimination in their own communities;

(b) encourages the Church to affirm the creative aspects of Aboriginal and Islander culture, and to recruit and

train more Aboriginal Christian leaders;

(c) calls upon the Federal Government to take initiatives with State Governments to make freehold land

available to recognised Aboriginal groups as a foundation for the expression of their spiritual inheritance and cultural identity;

(d) urges the relevant authorities to provide resources in order to encourage self-managed health, welfare, legal

and education services which would lead to satisfying employment, social advancement and involvement for Aboriginal people.

(The Archbishop of Brisbane, 25.8.81)

Resolution year: 1981

Resolution number: 30/81

ANNIVERSARY OF ORDINATION

Movers Malcolm, A.A.

That this General Synod conveys greetings and good wishes to the Reverend Gumbuli Wurramara, the first Aboriginal priest in Australia to celebrate the 25th anniversary of ordination.

(Bishop A.A. Malcolm – 15-2-98)

Resolution year: 1998

Resolution number: 26/98

BISHOP ARTHUR MALCOLM

Movers Wood, C.

General Synod notes the Bishop Arthur Malcolm intends to retire from his present ministry and to hand over his pastoral staff to a new Aboriginal bishop on Sunday 16 September at St Alban's Parish in Yarrabah, during this year's NATSIAC meeting. This will precede the gathering of the (international) Anglican Indigenous Network being hosted by NATSIA for the first time. Members from Alaska, Aotearoa, New Zealand and Polynesia, Australian, Canada, Hawaii and the United States will be present.

General Synod places on record the following reference to his life and work. Bishop Malcolm was born at Yarrabah (Queensland) and began training as a Church Army Officer in Stockton (New South Wales) where he completed a Certificate course in Evangelism in 1959. During his time as a Captain in the Church Army he served at Lake Tyers (Victoria) and Brewarrina (New South Wales). People from Victoria and New South Wales express great affection for their beloved "Captain".

He returned to Yarrabah in 1974 as Chaplain and was ordained by the Bishop of North Queensland in 1978. As well as ministering to his people at Yarrabah he had responsibility for Anglican people at Palm Island. He was made a Canon of St James' Cathedral, Townsville in 1984 and consecrated Bishop with special responsibility to Aboriginal people in 1985 – the first and (to date) only Aboriginal Bishop in Australia to establish a national Aboriginal Anglican voice in Australia.

During this time he developed an outstanding leadership amongst Aboriginal people and encouraged them in their education, community life and in the many struggles which Indigenous people in Australia encounter.

He has also been engaged in leadership and pastoral support in the non-Indigenous community and is well respected and admired for his sensitive and reconciling counsel.

Arthur Malcolm has had great involvement in the ecumenical community and was foundation Chair of the Aboriginal and Islander Commission of the National Council of Churches in Australia. In 1992 he and Aboriginal members of the Anglican church of Australia met together and decided Arthur Malcolm was elected Chairman, a position he continues to hold. In nine years the National Aboriginal and Torres Strait Islander Anglican Council has had a significant impact and the emerging leadership amongst Aboriginal and Torres Strait Islander Anglican people is recognised around Australia.

Arthur Malcolm is also involved in international ministry and he has recently been a participant in a meeting of Anglican people from developing countries; he is a member of the Anglican Indigenous Network; and he receives invitations from many places to speak about his ministry

and mission. His faith is grounded in his ministry in which he is keenly supported by his wife, Coleen.

This General Synod gives thanks to God for the remarkable contribution that Bishop Arthur Malcolm has made to the Anglican Church of Australia. His committed leadership and his faithfulness to the Gospel of Christ, devotion to the wellbeing of all Aboriginal people in Australia and unstinting service to this church are gifts which we have treasured and which we honour. We offer prayerful good wishes to him and to Coleen, for their retirement.

Bishop C Wood moved, Revd G Shipp seconding.

Carried 25/07/01

Resolution year: 2001

Resolution number: 50/01

BISHOPRICS FOR ABORIGINAL AND TORRES STRAIT ISLANDER COMMUNITIES

Movers Bishop of North Queensland

That Standing Committee prepare for the next session of General Synod a report on possible options for the establishment of Bishoprics for Aboriginal and Torres Strait Islander Communities of the Anglican Church of Australia following consideration of the view of Aboriginal and Torres Strait Islander communities, the theological, pastoral and financial basis of such a proposal, and a Partners-in-Mission Consultation in the Province of Queensland.

(Bishop of North Queensland, 31.8.85)

Resolution year: 1985

Resolution number: 76/85

BRINGING THEM HOME REPORT

Movers Blake, G.

General Synod noting:

- a) that 2007 marks the tenth anniversary of the National Inquiry Report into the Separation of Aboriginal and Torres Strait Islander Children from Their Families, Bringing Them Home, of the Human Rights and Equal Opportunity Commission (National Inquiry Report), and
 - b) that the Commonwealth Government in its response agreed to implement 17 of the 54 recommendations of the National Inquiry Report,
calls upon the Commonwealth Government as a matter of urgency:
 - c) to make a public report as to the progress in the implementation of those 17 recommendations, and to provide any further funding and resources necessary to fully implement those recommendations;
 - d) to implement recommendation 5 of the National Inquiry Report by making an official apology to indigenous individuals, families and communities for the laws, policies and practices of their predecessors of forcible removal; and
 - e) to implement the remaining recommendations of the National Inquiry Report, and to provide the funding and resources necessary to fully implement those recommendations,
- and requests the General Secretary to send a letter conveying this resolution to the Prime Minister and the Leader of the Opposition.

Mr Garth Blake SC moved, Mr Theo Mackaay seconding, 23 Oct 2007

Resolution year: 2007

Resolution number: 60/07

CANON GUMBULI WURRAMURRA

Movers Thomson, G.

That this Synod gives thanks to God for the ministry of The Reverend Canon Gumbuli Wurrumurra and for his outstanding leadership in the Church of East Arnhemland in the Diocese of The Northern Territory.

Having been ordained a deacon and then a priest in 1973, Canon Wurrumurra has been a faithful pioneer in growing a vibrant and strong Aboriginal Church, was instrumental in the translation and production of the first Aboriginal language Bible in Australia, and was recently made a Member of the Order of Australia.

Further, that this Synod congratulates Canon Wurrumurra and conveys its support to the Churches of East Arnhemland as they continue the work of the Gospel.

Bishop Gregory Thomson moved, the Very Revd Jeremy Greaves seconding, 23 Sept 10

Resolution year: 2010

Resolution number: 137/10

CLIMATE CHANGE □ CALL ON AUSTRALIAN GOVERNMENTS

Movers Catt, P

Noting:

A. Australia's endorsement of the 2015 UN Paris Climate Change Agreement (COP21) and in particular the global framework to avoid dangerous climate change caused by emissions of greenhouse gases by limiting global warming to well below 2°C and pursuing efforts to limit it to 1.5°C.

B. Australia's pledge to the 2021 UN Glasgow Conference (COP26) to achieve net zero emissions by 2050, and the endorsement of this pledge by both the Coalition government at the time of the Conference and the Australian Labor Party then in Opposition.

C. That all Australian sub-national governments have also endorsed the goal of net zero emissions by 2050 or earlier.

D. That all levels of Australian government apart from WA and NT have committed to interim reductions by 2030.

E. That urgent action to keep the 1.5C goal alive was called for at COP26 with 190 countries pledging to rapidly phase down their use of coal □ a pledge that was not adopted by Australia.

F. That while Australian greenhouse gas emissions in the electricity generation sector are declining, in all other sectors including transport, agriculture and resource extraction emissions continue to increase consistent with a 3C warming scenario if other countries followed similar policies and emissions trajectories.

G. That climate change is the most pressing security issue for the Pacific Island countries, communities and peoples, and the latest IPCC report confirms the urgency for global, national and local climate actions; and

H. The Pacific Island countries are among the least responsible for global warming and biodiversity loss, and are amongst the world's most vulnerable, facing the severest consequences that will continue to worsen in years to come. The impacts of disasters such as cyclones and contaminated groundwater due to flood risk and sea level rise inundation, are already taking a toll on the Blue Pacific, coral reefs, and fish stocks and in the households of families who lack the means to move to safer ground.

This Synod:

1. understands the theological value of the natural world as a divine blessing intended by God to flourish and to be shared in harmony by human communities, and recognises that this blessing has been spoiled and abused by human greed and carelessness;
2. recognises God's sovereign and good superintendence of his creation and acknowledges human responsibility for our stewardship of it;

3. trusts Jesus Christ as the ultimate reconciler of all things in creation, through his blood shed on the cross and looks with hope to his promised renewed creation;
4. nevertheless, laments the suffering already being endured across the world by communities facing drought, water insufficiency, loss of arable lands, destructive fire events, cyclones, floods and rising sea levels, and the increasing challenges caused by rising global temperatures, air pollution and loss of biodiversity which will be borne disproportionately by the poorest of the world's poor;
5. calls on the Australian Government, the community and all people of faith, to support Pacific and Aboriginal and Torres Strait Islander communities in their call for urgent reductions in emissions of greenhouse gases by
- (i) accepting that climate change is a pressing human security challenge;
 - (ii) recognising the long-term activism of both Pacific national and Christian leaders on addressing climate change globally;
 - (iii) requesting the largest emitters and contributors, including Australia, act immediately to meet the Paris global warming target; and
 - (iv) providing financial support to assist affected Pacific and Aboriginal and Torres Strait Islander communities to adapt and protect their lands, islands, lives and futures.
 - (v) encouraging Australian research into, and generous foreign aid for, mitigation, adaptability and resilience measures, especially in developing nations, because many of the impacts resulting from the changing climate are locked in for centuries (as the IPCC notes).
- The Very Rev'd Dr Peter Catt moving; the Right Rev'd Dr Murray Harvey seconding

Resolution year: 2022
Resolution number: 78/18

CONSTITUTIONAL RECOGNITION OF ABORIGINAL AND TORRES STRAIT ISLANDER PEOPLES

Movers Tan, C.

Dr Carolyn Tan moved, The Reverend Peter Sandeman seconded,

That this Synod:

welcomes the commitment by the Commonwealth Government to promote the constitutional recognition of Aboriginal and Torres Strait Islander Peoples and to seek a multi-party approach to such constitutional reform;

supports the principles of reforming the Australian Constitution to recognise Aboriginal and Torres Strait Islander Peoples and to remove provisions allowing governments to discriminate adversely against people on the grounds of race;

commends the dioceses and church organisations who have produced information and study guides, such as those found at <http://www.Perth.anglican.org/visible-and-valued> and <http://anglican churchesq.org.au> (at Social Responsibilities Committee page); and

4. encourages all Anglicans to study and engage with the issues concerning constitutional recognition.

2 July 2014

Resolution year: 2014

Resolution number: 54/14

DIOCESAN POLICIES FOR ABORIGINAL AND TORRES STRAIT ISLANDER MINISTRY

Movers Kirk, B.

Archdeacon Brian Kirk moved, Ms Rose Elu seconded,

That General Synod encourages all dioceses, where no policy for Aboriginal or Torres Strait Islander ministry exists, to formulate such a policy in consultation with Aboriginal or Torres Strait Islander Anglicans in the diocese and with NATSIAC, which

(a) includes consideration, where appropriate, of Aboriginal or Torres Strait Islander membership of committees

and governing bodies;

(b) includes consideration of developing ordained and licensed lay ministry; and

(c) ensures that Aboriginal and Torres Strait Islander Anglicans are recognised as members of the Church

rather than clients or the objects of mission.

30 June 2014

Resolution year: 2014

Resolution number: 28/14

DOMESTIC VIOLENCE IN ABORIGINAL AND TORRES STRAIT ISLANDER COMMUNITIES

Movers Boase, B

The Rev'd Canon Bruce Boase, Ms Rose Elu seconding

The General Synod recognises and shares the deep concern of NATSIAC members regarding the rate of domestic and family violence in Aboriginal and Torres Strait Islander communities; and:

Calls upon the government both federal and state to continue to invest in educational and family support programs;

Calls upon the Anglican Church of Australia to facilitate a national response through greater education among clergy and church workers with regard to domestic and family violence; and,

Calls upon dioceses to develop domestic violence policies, with advice for good pastoral practice, consistent with Faithfulness in Service, and in consultation with local Aboriginal and Torres Strait Islander communities.

4 September 2017

Resolution year: 2017

Resolution number: 23/17

FAMILY VIOLENCE AND FIRST NATIONS COMMUNITIES

Movers McLeod, C

The General Synod, noting the new Federal Government draft national plan to end violence against women and children that prioritises two five-year Aboriginal and Torres Strait Islander action plans, requests the Families and Culture Commission to continue to monitor this development, to work with the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC), the Church's First Nations leaders and relevant diocesan teams to assist them to develop family violence prevention resources appropriate for their context and to report back to the next General Synod.

The Right Rev'd Chris McLeod moving, Dr Rose Elu seconding

Resolution year: 2022

Resolution number: 83/18

FLAGS

Movers Wright, B.

That this Synod rejoices in the further step towards reconciliation for all Australian people taken in the official promulgation of the flag of the Aboriginal people and the flag of the peoples of the Torres Strait.

[The Right Reverend B. Wright]

Resolution year: 1995

Resolution number: 72/95

FUTURE OF WORK

Movers Randerson, R.

That this Synod,

noting the encouraging drop in unemployment to a national rate of 8.3% (740,000) as at May 1995, but

noting nonetheless existing doubts that the estimated 5% rate will be achieved by the year 2000, and that even if achieved 5% is an unacceptably high figure, and

being mindful that work is ideally an opportunity for all who are able to use their God-given gifts in the service of others and as a means of attaining mature fulfilment in living,

therefore

(i) calls on Government, as part of its social obligation, to examine solutions to the problem over and

beyond existing programs, such possible solutions including:

(a) increased national investment in such areas as education, health, housing, the needs of Aboriginal

and Torres Strait Islander peoples, the environment and public infrastructure, the costs of such investment to be offset by anticipated savings in welfare and increased taxation revenue;

(b) sharing the amount of work available among the whole work force, not merely by shorter hours

where appropriate but by time out for long service leave and/or retraining, the costs of such leave to be met by monies currently being paid to the unemployed;

(c) new concepts of work and remuneration so that voluntary and unpaid domestic work be regarded

equally with paid employment, and that traditional concepts of wage and welfare be merged into a broader system that offers an income sufficient for livelihood to all;

(ii) encourages Anglican parishes, social service and social justice agencies to explore ways of promoting

such new concepts, in partnership as appropriate with other churches, community agencies, trade unions, the business community, politicians and policy-makers.

[The Right Reverend R. Randerson – 7-7-95]

Resolution year: 1995

Resolution number: 71/95

GUESTS OF GENERAL SYNOD

Movers Drevikovsky, M.

That Ms Clare Amos, The Reverend Dr Rienzie Perera and Heads of National Council of Churches in Australia member Churches or their designated representatives be welcomed as guests and that our guests be granted permission to speak if called upon by the President.

That the following persons not being members of this General Synod be granted permission to speak if called upon by the President:

Bishop Len Eacott, Bishop to the Defence Force

Mr John Deane, Director of Anglican Board of Missions-Australia

Dr Mark Harding, Dean, The Australian College of Theology

Archdeacon Brian Kirk, Chairman of the National Aboriginal and Torres Strait Islander Anglican Council

Mr Martin Drevikovsky moved, Ms Leigh Haywood seconding , 18 Sept 10

GUESTS OF GENERAL SYNOD

Movers Drevikovsky, M.

Mr Martin Drevikovsky moved, Ms Leigh Harwood seconded,

That Heads of National Council of Churches in Australia member Churches or their designated representatives be welcomed as guests and that guests be granted permission to speak if called upon by the President.

That the following persons not being members of the General Synod be granted permission to speak if called upon by the President:

Bishop Ian Lambert, Bishop to the Defence Force

The Reverend John Deane, Director of Anglican Board of Missions Australia Ltd

The Reverend Dr Mark Harding, Dean, The Australian College of Theology Pty Ltd

The Reverend Gloria Shipp, Chair of the National Aboriginal and Torres Strait Islander Anglican Council

30 June 2014

Resolution year: 2014

Resolution number: 09/14

HEALTH

Movers Elu, R.

That General Synod recognises and acknowledges the deplorable state of Indigenous health in this country and notes that many of the horrific statistics concerning health issues have dire consequences for the Indigenous community.

Indigenous people have been removed from their lands, disconnected from their culture, their language destroyed and their families and family relationships fragmented by continuing government policies. This alienation from their lands results in family break-down, drug, alcohol and other substance abuse and mental illness.

General Synod affirms the person as sacred and unique and, recognising that spiritual devastation is a major cause of Indigenous health problems, urges dioceses and parishes to:

Advocate and agitate for a holistic approach to health

Actively support Indigenous communities re-gaining their spiritual connections to the land

Affirm the contribution that the creative engagement of Aboriginal Christians with their traditional spirituality makes to the healing process

Support programs that address the Indigenous spiritual self.

General Synod calls on the Federal Government to continue, increase and enhance Indigenous health programs that recognise the spiritual and cultural aspects of both the causation and remedy to Indigenous ill-health.

Ms R Elu moved, Mrs V Sahanna seconding,

Carried 25/07/01

Resolution year: 2001

Resolution number: 02/01

INDIGENOUS IDENTITY AND AUSTRALIAN LIFE

Movers Haynes, R.

That this General Synod:

(a) is troubled by – i) the Federal Parliament’s promotion of any legislation that avoids the granting of human rights or that removes those rights from its own citizens or from others; ii) the use of the language of crisis and emergency in our parliaments and in the media to promote the current precipitous interventions in Aboriginal towns and camps in the Northern Territory, sidestepping blame for decades of disinterest, and avoiding the charge that Australians are not willing to bear the cost of implementing long-term strategies of justice building; iii) emerging signs of the introduction of an overt policy of “mainstreaming” in relation to Indigenous Australians, whose unique identity and rich and ancient heritage ought to be celebrated and cherished rather than extinguished; iv) the avoidance of open public debate and vigorous collaboration when introducing policy changes that are certain to disturb Indigenous peoples across our nation, altering forever their human and cultural rights, freedoms and aspirations; and

(b) calls on all Australians, especially our parliamentarians, media and opinion changers and all Anglicans – (i) to embrace and cherish in appropriate ways the unique identities of the diversity of Indigenous societies in Australia and promote rich partnerships and mutual respect and avoid the injustice of forced assimilation in its various guises; (ii) to honour public debate and the forging of strong community partnerships, and to expose and condemn deceit and all techniques of social manipulation that bypass democratic process and ignore the needs and human rights of the poor and marginalised; and

(c) calls on our Federal Government (i) to engage with the government of the Northern Territory to actively implement, with liberal resources, a “Generational Plan of Action for Closing the Gap of Indigenous Disadvantage” and to adopt bi-partisan generational reform across all Australia as a means of enriching the future of all Indigenous Australians; (ii) to promote a nationwide debate as to how to ensure the continuation of a rich Indigenous identity in Australian society; and

(d) requests that the General Secretary takes appropriate steps to petition the Governor General to promote, as soon as possible, a national decade of Australia’s Indigenous languages as a means of making all Australians vitally aware of the enduring cultural wealth that runs alongside the mainstream of Western Society in this ancient land.

The Revd Robert Haynes moved, Bishop Greg Thompson seconding, 26 Oct 07

Resolution year: 2007

Resolution number: 123/07

INDIGENOUS NEEDS

Movers Mabo, S.

That this Synod requests persons preparing material for Synod and presenting information to Synod to be aware of the needs and understanding of Aboriginal and Torres Strait Islander representatives.

Revd S Mabo moved, Mr W Anderssen seconding,

Carried 25/07/01

Resolution year: 2001

Resolution number: 63/01

JOINT COMMITMENT AND AFFIRMATION OF FAITH AND JUSTICE

Movers Leftwich, J.

(as agreed by General Synod Standing Committee Resolution SC2006/2/028 & revised 2 July 2007 by teleconference)

AS members of the Anglican Church of Australia we are called to become a people of the new covenant of Jesus the Christ and to bear witness to justice and righteousness upon this land. We come together, Indigenous and non-Indigenous peoples, to strive for what our ancestors were not able to do.

TOGETHER we acknowledge with gratitude the apology given by our then Primate, Archbishop John Grindrod in 1988 for the hurt done to Aboriginal and Torres Strait Islander peoples (Appendix I) and the apology of the General Synod in 1998 for the Stolen Generations (Appendix 2). We acknowledge also the ceremonies, Church services and reconciliation projects done at parish level throughout the Country. Today we are able, by the grace of God to look back on these actions as steps on the road of a reconciling life together in the Church of God. We look to a future of walking together towards the image of Christ which points to shared faith and justice among us.

TOGETHER we commit ourselves to living out the new covenant written upon our hearts in our common faith and sharing in Word and Sacrament. In hope and prayer we look to fulfil our responsibilities to each other to share our cultures in the study and living of The Word and Sacrament, to share in our Church tradition, and to be a community of justice and righteousness. WE, the people of the land and seas, the Aboriginal and Torres Strait Islander peoples, as guardians and custodians of the land and islands of Australia, seek a new day when our peoples can practise and share our culture and wisdom as partners with all who call Australia their home. WE, the non-Indigenous peoples of Australia recognise the people of the land and the seas, the Aboriginal and the Torres Strait Islander peoples to be the original inhabitants, the indigenous peoples of this land.

WE, together through this shared commitment continue to seek to heal the wounds, hurts and sufferings of the Aboriginal and Torres Strait Islander peoples of Australia.

WE shall share with each other visions, hopes, needs and wants in constructive ways that will bring us closer together as peoples of this Church so we may better support each other.

AS peoples of Christ's we are bound into a relationship that seeks to be the foundation of mutual trust, respect, and the sharing of power and resources to create a just and righteous Church and nation of Australia. Through this commitment our own homes, communities, parishes, dioceses and national organisations are to be sanctuaries where we will strive to live out to the fullest the tenets of this our shared faith.

We are committed to celebrating together important Church festivals and cultural celebrations and commemorations in the life of our land and seas. This gives us the opportunity to share deeply our different ways of celebrating our faith through cultures as peoples and communities of prayer. WE are committed to assisting, encouraging and resourcing ministry to Aboriginal and Torres Strait Islander people.

WE pledge to consult and work with each other as equal partners in the development of our Church and land, in our communities, parishes, dioceses and nationally and internationally.

We shall establish means through which we can give witness and testimony accounting for the learnings, struggles, challenges and successes of our journey.

AND we invite all who call Australia their home to join with us as we continue the process of healing our peoples and this land and seas.

Resolution year: 2007

Resolution number: 48/07

LAUNCH OF FAITHFULNESS IN SERVICE DVD

Movers Blake, G.

The Primate spoke of the importance of this resource as a significant intervention in our Aboriginal and Torres Strait Islander communities and officially launched Faithfulness in Service – a DVD resource for clergy and church workers.

Ms Rose Elu prayed in her language for the protection of children in all our communities.

Mr Garth Blake SC moved, Mrs Dianne Shay, seconded,

The General Synod commends the use of Faithfulness in Service – a DVD resource for clergy and church workers in all Australian dioceses.

Carried by acclamation.

1 July 2014

Resolution year: 2014

Resolution number: 37A/14

LITURGY RESOURCES

Movers Weatherill, G

Bishop Garry Weatherill moving, the Rev'd Elizabeth Smith seconding

The General Synod, noting the changing contexts of mission for the Anglican Church of Australia, requests the Liturgy Commission to continue to develop texts in areas including –

- a. Supplementary seasonal, thematic and other material for use with APBA Holy Communion orders;
- b. Supplementary services of the Word;
- c. Supplementary orders for baptism, confirmation, marriage, funerals, commissionings and other pastoral occasions;
- d. Supplementary prayers for various occasions;
- e. A new liturgical psalter;
- f. Additional prayers and liturgical resources drawing, upon consultation, more extensive Aboriginal and Torres Strait Islander prayers, motifs and other media to reflect the indigenous culture of our nation's First Peoples.

7 September 2017

Resolution year: 2017

Resolution number: 52/17

NATIONAL ABORIGINAL ANGLICAN COUNCIL

Movers Wood, C.M.

That this General Synod invites the National Aboriginal Anglican Council to explore ways of providing further pastoral care for Aboriginal and Torres Strait Islander congregations and clergy around Australia; the role of Aboriginal and Islander Bishops in this care and to bring proposals for consideration at the next session of the General Synod of the Anglican Church of Australia.

[The Right Reverend C.M. Wood]

Resolution year: 1995

Resolution number: 30/95

NATIONAL ABORIGINAL ANGLICAN COUNCIL

Movers Wood, C.M.

That General Synod:

(i) receives the report of the National Aboriginal Anglican Council since last General Synod; and

(ii) supports the continuance of the National Aboriginal Anglican Council as the recognised Council of the

Anglican Church of Australia and makes a financial provision of \$12,000 per annum for the next three years towards the ongoing funding of the Council.

[The Right Reverend C.M. Wood]

Resolution year: 1995

Resolution number: 29/95

NATIONAL ABORIGINAL BISHOP AND THE NATIONAL TORRES STRAIT ISLANDER BISHOP

Movers Joseph, K

That this General Synod requests the Standing Committee to consider provision for a full stipend and travel allowance for the National Aboriginal Bishop and the National Torres Strait Islander Bishop and to bring a proposal to the next General Synod for implementation.

The Right Rev^d Dr Keith Joseph moving, The Right Rev^d Chris McLeod seconding

Resolution year: 2022

Resolution number: 98/18

NATIVE TITLE

Movers Carroll, P.

That –

The General Synod of The Anglican Church of Australia states:

(a) It is deeply conscious of the long and close connection of Indigenous people with this land of Australia.

(b) That connection has been disrupted, profoundly disturbed and in many instances shattered during the past two hundred years, resulting in great suffering for Indigenous people.

(c) We welcome the recognition that Aboriginal people have rights to land with which they have a close connection.

(d) We support the Primate's call in his Presidential Address for sensitive consultation rather than having an election on issues of race.

(e) Such consultation will need to deal carefully with the expectations, aspirations, fears and insecurities of all parties – Aborigines, Torres Strait Islanders, Miners and Pastoralists.

(f) We recognise our Christian obligation to speak out for the just rights of the disadvantaged and the poor.

(g) We need to do all we can to repair the wrongs of the past, conscious of the obligation to be fair and just to all Australians.

The General Synod urges all Australians to seek an honorable, decent and worthy compromise in the issue of native title and so further the cause of true reconciliation so that we might build a more secure, certain and prosperous Australia for all Australians.

The General Synod calls on all parties to reconsider their own position and be prepared to modify current demands.

The General Synod requests the Prime Minister:

(i) to reconsider the issues raised by the Senate amendments to the Government's Native Title Legislation.

(ii) to revisit these issues and hold urgent discussions with all stakeholders.

[Dr P. Carroll – 19-2-98]

Resolution year: 1998

Resolution number: 49/98

NORTHERN TERRITORY INTERVENTION

Movers Freier, P.

That General Synod urges the Federal Government, in relation to the intervention in Northern Territory Aboriginal communities, to ensure ongoing monitoring of the intervention process and, as part of the monitoring process:

- a) to evaluate rigorously the effectiveness of the quarantining of welfare payments, the enforced medical examination of children, and any plans to acquire land compulsorily; and
- b) to listen to the concerns and advice of Aboriginal community leaders in relation to the intervention.

Archbishop Philip Freier moved, Bishop Greg Thompson seconding, 22 Oct 07

Resolution year: 2007

Resolution number: 49/07

NUNGALINYA COLLEGE

Movers Butler, N.B.

That this Synod welcomes the continuing growth and development of Nungalinya College in Darwin and urges the Dioceses to support the ministry of the college with prayer and finance; and to assist Aboriginal people to avail themselves of the opportunities for theological studies at Nungalinya and via its Australia wide network.

(Canon N.B. Butler – 8-7-92)

Resolution year: 1992

Resolution number: 31/92

RACISM

Movers Challen, M.B.

That this Synod affirms:

- i) that social discrimination on racial grounds or racism is sinful since it denies our common humanity in creation and our belief that all human beings are made in the image of God;
- ii) that racism is based on a false assertion, namely, that we find our significance in terms of racial identify rather than our relationship to God through Jesus Christ; and
- iii) that racist attitudes result in discriminatory and unjust laws and practices and the denial of human rights and freedoms to victims of racism. Therefore,
- iv) Synod calls on all Anglicans to examine their own hearts and minds and to seek to eliminate, through God's grace, racist attitudes from their own lives; and
- v) calls on the Federal and State Governments and the whole Australian community to work together to eliminate racism from Australia, and, in particular, to work to remove all racist attitudes and practices which impinge on the lives of Aboriginal and Islander people.

(Bishop M.B. Challen, 26.8.87)

Resolution year: 1987

Resolution number: 30/87

RECONCILIATION

Movers Carter, I.

That this General Synod, believing there is much unfinished business following the closure of the Council for Aboriginal Reconciliation:

1. Urges the Commonwealth Government to provide adequate funding for the new body, Reconciliation Australia;
2. assures its co-chairs, Shelley Reys and Fred Chaney, of our support of its program to educate all Australians about the need for reconciliation,
3. Endorses the priorities adopted by Reconciliation Australia, namely:
To work to overcome social and economic disadvantage amongst Indigenous Australian people;
to promote public debate on the desirability or otherwise of a treaty or agreement between Indigenous and non-Indigenous Australians; and
to encourage business corporations and voluntary associations to initiate projects in partnership with Indigenous Australians;
4. Expresses its appreciation for the resources produced each year to help Anglicans observe the Week of Prayer for Reconciliation; and
5. Encourages the national church and its dioceses and parishes to keep the issue of reconciliation on the agenda of this church through:
participation in the annual Week of Prayer for Reconciliation; and
by discussing with local Indigenous communities appropriate acts or symbols to recognise the traditional owners of the land on which the churches are built.

Mr I Carter moved, Mr I Walker seconding

Carried 25/07/01

Resolution year: 2001

Resolution number: 07/01

RECONCILIATION

Movers Wilson, B.W.

That the General Synod supports the process of reconciliation which has recently been initiated in Australia and calls upon all Anglicans and Anglican Agencies, to support initiatives and to take initiatives on their own account in their own areas, which will forward the process of reconciliation between Indigenous people and others in the community.

That this General Synod supports the vision for reconciliation identified by the Council for Aboriginal Reconciliation and calls upon all Australians to support energetic steps to move towards this goal.

“A united Australia which respects this land of ours; values the Aboriginal and Torres Strait Islander heritage; and provides justice and equity for all.”

[Bishop B.W. Wilson – 19-2-98]

Resolution year: 1998

Resolution number: 48/98

SECTION 56(6) OF THE CONSTITUTION

Movers Bleby, D.

The Hon. David Bleby QC moved, Mr Michael Shand QC seconded,

That the Church Law Commission be asked to prepare legislation for consideration at the next session of the General Synod for the removal of the Aboriginal and Torres Strait Islander Bishops from the operation of section 56 (6) of the Constitution.

2 July 2014

Resolution year: 2014

Resolution number: 49/14

FAMILY VIOLENCE AND FIRST NATIONS COMMUNITIES

Movers McLeod, C

The General Synod, noting the new Federal Government draft national plan to end violence against women and children that prioritises two five-year Aboriginal and Torres Strait Islander action plans, requests the Families and Culture Commission to continue to monitor this development, to work with the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC), the Church's First Nations leaders and relevant diocesan teams to assist them to develop family violence prevention resources appropriate for their context and to report back to the next General Synod.

The Right Rev'd Chris McLeod moving, Dr Rose Elu seconding

Resolution year: 2022

Resolution number: 83/18

FIRST NATION'S VOICE

Movers Tan, C

Dr Carolyn Tan sought the leave of Synod to move the motion in an amended form. Leave was granted.

Dr Carolyn Tan moving, The Very Rev'd Peter Catt seconding

The General Synod:

Supports the recommendation of the Referendum Council for a constitutionally-entrenched First Nations' Voice to the Commonwealth Parliament;

2. Encourages the governments in Australia to seek to negotiate in good faith with First Nations' Peoples towards treaties or other similar forms of agreement;

3. Requests the General Secretary to convey this resolution to the Prime Minister, State Premiers, and Leaders of the Opposition;

4. Requests the Public Affairs Commission in consultation with NATSIAC to prepare resources, including summaries and theological reflections for use by Anglican parishes, schools and organisations, on the Referendum Council Report on any subsequent referendum questions and on the progress of treaty or similar negotiations.

5 September 2017

Resolution year: 2017

Resolution number: 28/17

JUSTICE AND PEACE (CONTINUED)

Movers Bishop of Willochra

C.

- i) to seek an assurance from all nations that they will not be the first to use nuclear weapons in any conflict;
- ii) to continue to use its influence among the nations of the world and in particular in the ANZUS Alliance to ensure that nuclear and other weapons of mass and indiscriminate destruction are not used;
- iii) to continue to support the initiatives of the U.N. For peace and disarmament, for an increase of mutual trust among the nations of the world, and for the movement away from spending on arms to spending on development education, and health;
- iv) to continue to oppose the testing of nuclear weapons, to support efforts to prevent the further spread of nuclear weapons among the nations, to reduce the stockpiles of nuclear weapons and to work for a comprehensive test ban treaty;
- v) To continue to support the plan for a South Pacific Treaty by which the nations of the South Pacific region agree to oppose the testing of nuclear weapons in the Pacific, to forbid the dumping of nuclear wastes in the Pacific, and to have no nuclear weapons or stockpiles on their territories;
- vi) to encourage consideration by the Australian people of non-violent civil defence strategies as an alternative model for Australia's defence.

This General Synod calls on Anglican Church members, parishes and dioceses.

D.

- i) to pray for peace and for the leaders of the nations;
- ii) to work for a deeper understanding of peace and wholeness in their own lives and communities;
- iii) to draw on the power and forgiveness of God to follow the example and calling of Jesus to be peace-makers;
- iv) to work in the power of hope which Christ gives us for reconciliation and co-operation in order to reduce conflict and violence and to take our part as Christians in society to promote justice and peace;
- v) to encourage the work already in progress in this area in the dioceses of this Church;
- vi) to play a major role in our Australian community in observing 1986 as the International Year of Peace.

(Bishop of Willochra, 31.8.85)

Resolution year: 1985

Resolution number: 68/85

A CO-ORDINATED APPROACH TO THE FURTHER EDUCATION OF INDIGENOUS CLERGY

Movers Kirk, B.

Archdeacon Brian Kirk moved, Ms Rose Elu seconded,

That General Synod encourages Anglican theological educators to consult the theological working party of NATSIAC to improve education of Indigenous clergy.

30 June 2014

Resolution year: 2014

Resolution number: 21/14

ABORIGINAL AND TORRES STRAIT ISLANDER ENVIRONMENTAL ISSUES

Movers Elu, R

Ms Rose Elu moving, The Rev'd Canon Bruce Boase seconding

The General Synod,

Acknowledges that NATSIAC, as the voice of Aboriginal and Torres Strait Islander Anglicans in Australia, is committed to the preservation of God's creation; and

joins with NATSIAC in recognising the implications of Climate Change upon the entire nation, its land, sea and waters but especially in the Torres Strait; and

b) forwards the findings and recommendations of the Symposium on Indigenous Perspectives on Climate Change held in Darwin 2016 to the Prime Minister, Leader of the Opposition, State Premiers, and relevant ministers.

Acknowledges that NATSIAC has been expressing concern over the use of fracking on traditional Aboriginal and Torres Strait Islander lands for many years, and joins with NATSIAC in condemning practices which seek to pressure elders to submit their traditional homelands and waterways to fracking and other practices that risk destroying hunting and fishing grounds and areas of major cultural significance.

5 September 2017

Resolution year: 2017

Resolution number: 29/17

DEVELOPMENT AID

Movers Bishop of Willochra

That this General Synod

(a) expresses its thanks to the Australian people and the Australian Government for their continuing aid to

development countries, and urges an increase towards the target set by the U.N. Of 0.7% of the Gross Domestic Product;

(b) notes its appreciation that since the last General Synod the Australian Government has agreed to provide

\$ for \$ to voluntary agencies for approved projects in developing countries;

(c) commends the Prime Minister for his strong support for the North-South dialogue, for the removal of barriers

to trade with developing countries, and for his expressed intention to extend the scope of agricultural aid, and urges the Australian Government to implement such policies including any further necessary restructuring of Australian industry;

(d) notes its appreciation of those Australian Government policies that encourage and support indigenous cottage

industries and the application of appropriate new technology in developing countries and urges the Australian Government to continue to take careful account of the problems of industrialisation and of the need for equitable conditions of labour,

(The Bishop of Willochra, 27.8.81)

Resolution year: 1981

Resolution number: 47/81

DROUGHT COLLECTION

Movers May, S.

That at our service tomorrow morning an offering be taken and that the proceeds of that offering be directed towards ministry needs in drought affected dioceses and indigenous ministries.

Archdeacon Stephen May moved, Bishop Andrew Curnow seconding, 25 Oct 08 [sic]

Resolution year: 2007

Resolution number: 106/07

GENERAL SUPPORT OF INDIGENOUS MINISTRIES

Movers Huggins, P.

The General Synod notes with appreciation the extra provisions made by the Standing Committee to support the work of NATSIAC following the passing of the NATSIAC Canon at the 11th General Synod.

The General Synod notes the establishment of the Indigenous Ministries Trust Fund; welcomes the contributions that have been made to the capital of that Fund; and strongly encourages new and further contributions from all Australian Anglicans, parishes, dioceses and agencies.

The General Synod authorises the payment in 2002 of \$10 000 to be paid to support the ministries of the Indigenous members of the House of Bishops under Section 17(8) of the Constitution and such further amounts as may be determined by the Standing Committee of General Synod.

Bishop P Huggins moved, Bishop R Herft seconding,

Carried 25/07/01

Resolution year: 2001

Resolution number: 28/01

HEALTH

Movers Elu, R.

That General Synod recognises and acknowledges the deplorable state of Indigenous health in this country and notes that many of the horrific statistics concerning health issues have dire consequences for the Indigenous community.

Indigenous people have been removed from their lands, disconnected from their culture, their language destroyed and their families and family relationships fragmented by continuing government policies. This alienation from their lands results in family break-down, drug, alcohol and other substance abuse and mental illness.

General Synod affirms the person as sacred and unique and, recognising that spiritual devastation is a major cause of Indigenous health problems, urges dioceses and parishes to:

Advocate and agitate for a holistic approach to health

Actively support Indigenous communities re-gaining their spiritual connections to the land

Affirm the contribution that the creative engagement of Aboriginal Christians with their traditional spirituality makes to the healing process

Support programs that address the Indigenous spiritual self.

General Synod calls on the Federal Government to continue, increase and enhance Indigenous health programs that recognise the spiritual and cultural aspects of both the causation and remedy to Indigenous ill-health.

Ms R Elu moved, Mrs V Sahanna seconding,

Carried 25/07/01

Resolution year: 2001

Resolution number: 02/01

IMPROVEMENT OF EDUCATIONAL OUTCOMES FOR INDIGENOUS YOUNG PEOPLE

Movers Lawrence, P.

That this Synod:

Gives thanks to God for the work and ministry of the Australian Anglican Schools Network, comprising over 150 schools and almost 150,000 students across the nation;

Commends the Network on its ground-breaking research project 'Building Relationships – Indigenous Education Initiatives in AASN Schools', which tells the stories, the successes and the struggles of indigenous young people in Anglican schools;

Notes the many and varied responses that Anglican schools – single sex and co-educational, long-established and newly-founded, boarding and day – are making to the challenge of providing indigenous young Australians with the educational opportunity that should be available for all Australians; and

Recognises how indigenous Australians are enriching the lives of students in Anglican schools, through building mutually rewarding relationships.

The Reverend Peter Lawrence, Chair of the Australian Anglican Schools Network, addressing the Synod, 18 Sept 10

Resolution year: 2010

Resolution number: 40/10

INDIGENOUS IDENTITY AND AUSTRALIAN LIFE

Movers Haynes, R.

That this General Synod:

- (a) is troubled by – i) the Federal Parliament’s promotion of any legislation that avoids the granting of human rights or that removes those rights from its own citizens or from others; ii) the use of the language of crisis and emergency in our parliaments and in the media to promote the current precipitous interventions in Aboriginal towns and camps in the Northern Territory, sidestepping blame for decades of disinterest, and avoiding the charge that Australians are not willing to bear the cost of implementing long-term strategies of justice building; iii) emerging signs of the introduction of an overt policy of “mainstreaming” in relation to Indigenous Australians, whose unique identity and rich and ancient heritage ought to be celebrated and cherished rather than extinguished; iv) the avoidance of open public debate and vigorous collaboration when introducing policy changes that are certain to disturb Indigenous peoples across our nation, altering forever their human and cultural rights, freedoms and aspirations; and
- (b) calls on all Australians, especially our parliamentarians, media and opinion changers and all Anglicans – (i) to embrace and cherish in appropriate ways the unique identities of the diversity of Indigenous societies in Australia and promote rich partnerships and mutual respect and avoid the injustice of forced assimilation in its various guises; (ii) to honour public debate and the forging of strong community partnerships, and to expose and condemn deceit and all techniques of social manipulation that bypass democratic process and ignore the needs and human rights of the poor and marginalised; and
- (c) calls on our Federal Government (i) to engage with the government of the Northern Territory to actively implement, with liberal resources, a “Generational Plan of Action for Closing the Gap of Indigenous Disadvantage” and to adopt bi-partisan generational reform across all Australia as a means of enriching the future of all Indigenous Australians; (ii) to promote a nationwide debate as to how to ensure the continuation of a rich Indigenous identity in Australian society; and
- (d) requests that the General Secretary takes appropriate steps to petition the Governor General to promote, as soon as possible, a national decade of Australia’s Indigenous languages as a means of making all Australians vitally aware of the enduring cultural wealth that runs alongside the mainstream of Western Society in this ancient land.

The Revd Robert Haynes moved, Bishop Greg Thompson seconding, 26 Oct 07

Resolution year: 2007

Resolution number: 123/07

JOINT COMMITMENT AND AFFIRMATION OF FAITH AND JUSTICE

Movers Leftwich, J.

(as agreed by General Synod Standing Committee Resolution SC2006/2/028 & revised 2 July 2007 by teleconference)

AS members of the Anglican Church of Australia we are called to become a people of the new covenant of Jesus the Christ and to bear witness to justice and righteousness upon this land. We come together, Indigenous and non-Indigenous peoples, to strive for what our ancestors were not able to do.

TOGETHER we acknowledge with gratitude the apology given by our then Primate, Archbishop John Grindrod in 1988 for the hurt done to Aboriginal and Torres Strait Islander peoples (Appendix I) and the apology of the General Synod in 1998 for the Stolen Generations (Appendix 2). We acknowledge also the ceremonies, Church services and reconciliation projects done at parish level throughout the Country. Today we are able, by the grace of God to look back on these actions as steps on the road of a reconciling life together in the Church of God. We look to a future of walking together towards the image of Christ which points to shared faith and justice among us.

TOGETHER we commit ourselves to living out the new covenant written upon our hearts in our common faith and sharing in Word and Sacrament. In hope and prayer we look to fulfil our responsibilities to each other to share our cultures in the study and living of The Word and Sacrament, to share in our Church tradition, and to be a community of justice and righteousness. WE, the people of the land and seas, the Aboriginal and Torres Strait Islander peoples, as guardians and custodians of the land and islands of Australia, seek a new day when our peoples can practise and share our culture and wisdom as partners with all who call Australia their home. WE, the non-Indigenous peoples of Australia recognise the people of the land and the seas, the Aboriginal and the Torres Strait Islander peoples to be the original inhabitants, the indigenous peoples of this land.

WE, together through this shared commitment continue to seek to heal the wounds, hurts and sufferings of the Aboriginal and Torres Strait Islander peoples of Australia.

WE shall share with each other visions, hopes, needs and wants in constructive ways that will bring us closer together as peoples of this Church so we may better support each other.

AS peoples of Christ's we are bound into a relationship that seeks to be the foundation of mutual trust, respect, and the sharing of power and resources to create a just and righteous Church and nation of Australia. Through this commitment our own homes, communities, parishes, dioceses and national organisations are to be sanctuaries where we will strive to live out to the fullest the tenets of this our shared faith.

We are committed to celebrating together important Church festivals and cultural celebrations and commemorations in the life of our land and seas. This gives us the opportunity to share deeply our different ways of celebrating our faith through cultures as peoples and communities of prayer. WE are committed to assisting, encouraging and resourcing ministry to Aboriginal and Torres Strait Islander people.

WE pledge to consult and work with each other as equal partners in the development of our Church and land, in our communities, parishes, dioceses and nationally and internationally. We shall establish means through which we can give witness and testimony accounting for the learnings, struggles, challenges and successes of our journey.

AND we invite all who call Australia their home to join with us as we continue the process of healing our peoples and this land and seas.

Resolution year: 2007
Resolution number: 48/07

KRIOL BIBLE

Movers Flower, J.

General Synod commends our indigenous brothers and sisters and their associated translation teams on the successful completion of the Kriol Bible, and encourages and offers our prayers to those teams who are working together on translating the Bible into other indigenous languages.

Ms Jennifer Flower moved, Dr Muriel Porter seconding, 21 Oct 07

Resolution year: 2007

Resolution number: 39/07

MANDATORY SENTENCING

Movers Langham, D.

This General Synod, hearing the cry of pain and distress of Indigenous people expressed through and by NATSIAC joins with NATSIAC in condemning the practice of mandatory sentencing, notwithstanding the provision of diversionary programs. It calls on the Northern Territory and Western Australian Governments to repeal these laws. It calls on the next Federal Government to override the Northern Territory laws and to use such power as is available to it to have the Western Australian laws declared invalid.

The Revd D Langham moved, Ms V Sahanna seconding

Carried 25/07/01

Resolution year: 2001

Resolution number: 04/01

MOTHERS UNION FAMILY LIFE PROGRAM

Movers Bray, D.

That this Synod supports MU Australia, part of the world-wide Mothers' Union, in its endeavour to train facilitators and introduce "The Family Life Programme" (FLP) into disadvantaged and marginalised indigenous communities in Australia.

This programme is based on participation, knowledge and skill gaining. It is a whole of community programme encouraging sustainability, self respect and dignity and aims at breaking dependency.

Mrs Deane Bray moved, Bishop Paul White seconding, 24 Oct 07

Resolution year: 2007

Resolution number: 79/07

NATIONAL HOME MISSION FUND

Movers Mulready, D.

That this Synod, recognising the large financial needs required to provide ministry in remote Australia and the 'The Bush' and the needs amongst Indigenous Communities recognises the work of the NHMF and calls upon all Dioceses, Parishes and church members to support this fund.

Bishop David Mulready moved, Bishop Garry Weatherill seconding, 25 Oct 07

Resolution year: 2007

Resolution number: 101/07

NATSIAC

Movers Sahanna, V.

That the General Synod:

Welcomes the initiatives of NATSIAC in preparing a joint affirmation of mutual commitment of indigenous and non-indigenous members of this Church.

Notes that the Standing Committee and NATSIAC have been consulting about the text of this affirmation.

Welcomes and supports this consultation and encourages the Standing Committee and NATSIAC in this ongoing process.

Vivienne Sahanna – 5 Oct 04

Resolution year: 2004

Resolution number: 42/04

**ORDERS OF THE DAY - PROFESSIONAL STANDARDS AND INDIGENOUS AFFAIRS
PROFESSIONAL STANDARDS COMMISSION - 3**

Movers Blake, G.

The General Synod:

(a) commends the National Council of Churches in Australia for organising the Safe as Churches? II and III national ecumenical consultations on sexual misconduct and abuse in the Australian churches and recommends that the National Council of Churches in Australia facilitate where feasible joint action by member churches and other Australian churches to promote the physical, emotional and spiritual welfare and safety of all people within their communities;

(b) recommends that the Commonwealth Government ensures that children and young people are a national priority by appointing a Children's Minister and an independent Commissioner for Children, who will provide leadership in:

(i) a co-ordinated approach to policy implementation in the best interests of children;

(ii) developing a National Strategy on child abuse and neglect, in consultation with the States and Territories and community service organizations; and

(iii) requests that the General Secretary conveys this resolution to the Prime Minister and the Minister for Families, Community Services and Indigenous Affairs;

(c) recommends that State and Territory Governments enact uniform laws that provide for:

(i) the reporting of child abuse to the police and the government child protection authorities; and

(ii) the screening of all persons seeking to work with children in a paid or voluntary capacity; and

(iii) requests that the General Secretary conveys this resolution to the Premier or Chief Minister of each State and Territory, and to the Community Services Ministers' Advisory Council.

Mr Garth Blake moved, Mrs Marilyn Redlich seconding, 23 Oct 07

Resolution year: 2007

Resolution number: 67/07

STOLEN GENERATIONS

Movers Langham, D.

This Synod notes that NATSIAC celebrates the positive response to Indigenous people by the wider community in many events since the General Synod in 1998 and:

Reaffirms Resolution 27 of 1998 which included the apology from the Anglican Church of Australia to the Stolen Generations and a commitment to implement the “Bringing Them Home Report” recommendations.

Shares the profound disappointment expressed by NATSIAC at the continuing denial of the Stolen Generations by the Federal Government and its failure to apologise or to implement fully the recommendations of the “Bringing Them Home Report”.

Asserts that appropriate response to the Stolen Generations is a national responsibility and the Federal Government must accept and take the lead.

Calls upon the Federal Government to secure access to records to facilitate re-connection as recommended in the “Bringing Them Home Report”.

Requests all dioceses and parishes to pray and work for the healing of the national and in order to facilitate re-connections to collaborate with the Federal Government and Indigenous people to make all archives and other records accessible.

Commits the Anglican Church of Australia to support the establishment by the Council of Australian Governments of a national fund as recommended by the Bringing Them Home Report as part of the healing process and urges all Australians to contribute to it.

The Revd D Langham moved, Bishop A Malcom seconding

Carried 26/07/01

Resolution year: 2001

Resolution number: 09/01

The Demands of Justice

**Compensation, Land Rights
and Self-Determination
for Victorian Aborigines**

by the
Working Group on Aboriginal Matters
Anglican Province of Victoria
and the
Aboriginal Affairs Committee
Uniting Church in Australia
Synod of Victoria

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I. ANGLICAN DIOCESE OF MELBOURNESYNOD RESOLUTIONSRE: SOCIAL ISSUES1972 - 1982ABORIGINES1972: The Australian Aborigine

That Synod expresses the belief that the Australian Aborigine is a free and equal citizen, entitled to equality of opportunity, entitled to determine his own way of life, whether in the style of his ancestors or in the style of the community at large, and entitled to the preservation inviolate of his sacred sites. It further believes that the Aborigines have suffered grave injustices in the past which should be corrected with all speed by the National Government. It urges the Governments responsible to grant to the Aborigines legal corporate title to all present Aboriginal reserves and a guarantee of consultation and all necessary assistance to enable them to initiate and fully participate in any exploitation of mineral wealth within those reserves; and, further, to make sure special provision for assistance in housing, education, training and employment opportunities as may be required to make the full citizenship of the Aborigines a reality. It urges further that studies in Aboriginal culture be included in school and teacher training courses. It applauds the action of General Synod 1969 in drawing the church's attention to the subject of Aboriginal Land Rights, and asks the 1973 Synod to take all necessary action, in fellowship with other churches, to care for the spiritual needs of the Aboriginal people, to serve their general welfare, and to promote their acceptance within the total Australian community. In particular, it asks all responsible church bodies to ensure that those involved in mission work amongst Aboriginal people should have a knowledge of and a due respect for traditional Aboriginal culture. It sees the principle of consultation with the Aborigines on all matters that concern their welfare giving their views the greatest weight and their participation in any action to be taken as basic necessities in every case.

1978: Aboriginal Evangelical Fellowship in Australia

That this Synod welcomes the initiative of the Aboriginal Evangelical Fellowship of Australia in their plans to minister to Aborigines in Melbourne and all Victoria, and pledges support for the provision of a full-time ministry in the city of Melbourne. It requests that appropriate assistance in the first instance be made by the Diocese for this purpose.

Aborigines living on the Mornington Island

That this Synod requests the Archbishop-in-Council,

- (1) to make the strongest representations to the Federal Government on behalf of the Aborigines living on the Mornington Island and Arukun Peninsula in Northern Australia with a view to the safeguarding of human rights and Justice to these indigenous people.
- (2) indicate support to our brethren of the Uniting Church in their concerted Christian concern and care for these people in promoting their welfare and human dignity.

1979: Rights of the Aborigines in Australia

That this Synod supports the Rights of Aborigines in Australia and opposes actions in Western Australia which are a threat to these rights.

1981: World Council of Churches

That this Synod welcomes the initiative of the Australian Council of Churches in inviting a World Council of Churches team to visit Australia to assess the situation of Australian Aborigines, and requests the Archbishop in Council and all Anglicans to consider carefully how they might respond to the Report of the Team and its Recommendations.

1981: Aboriginal Matters

That this Synod:

- (a) Acknowledges that injustice and racism have oppressed and continue to oppress, the Aboriginal people of Australia.
- (b) While commending examples of creative ministry among Aboriginal people by Christians past and present, expresses a deep sense of penitence for our part in allowing that oppression to continue.
- (c) Affirms the right of all Aborigines to the preservation of their identity and culture, and to self-determination of their future.
- (d) Welcomes the initiative of the Australian Board of Missions and the Bush Church Aid Society (endorsed by the Social Responsibilities Commission of General Synod) in producing a statement on Land Rights for Aborigines and commends it to the Church for wider study and action.

Working Group on Aboriginal Matters

That this Synod:

Asks the Archbishop to set up a Working Group on Aboriginal matters (which includes Aboriginal people in its membership) the role of that Working Group being to:

Working Group on Aboriginal Matters cont'd

1. Enter into dialogue with Aboriginal individuals and groups, particularly in Victoria, to hear what they want to say to us.
2. Initiate means of raising the awareness of the people of the Diocese to the real situation of Aboriginal Australians.
3. Seek ways in which the Church in this Diocese can more effectively serve the Aboriginal people.
4. Make these avenues of service widely known in the Diocese.
5. Investigate the possibility of this Diocese making an Act of Reconciliation and Reparation to Aboriginal people which is real and sacrificial.
6. Investigate other relevant matters, such as a Treaty between the Commonwealth Government and the Aboriginal people, and the present state of racial discrimination legislation in Victoria, with a view to making recommendations to the Synod of the Diocese.

1982: Aboriginal People

- (a) That this Synod welcomes the interim report of the Committee on Aboriginal Affairs and supports the aboriginal people's desire to use peaceful and non-violent means during the Commonwealth Games in Brisbane to remind all Australians and the International community, of the injustices aboriginal people have faced for many decades.
- (b) That this Synod deplores the use of violence by the various groups meeting at this time in Brisbane, believing that nothing of a lasting benefit will be achieved by the use of force, whether by Aboriginal groups and their supporters, or by Government appointed authorities.
- (c) Further, that this Synod, while recognising its own responsibility to act positively towards aboriginal people in every possible way, calls on all Anglicans to petition the wider community and especially State and Federal Governments, for an acceleration of procedures that would bring about a proper resolution of their claims for land rights, improved health care, and full acceptance and status within the nation.
- (d) Further that this Synod commends for parish study in 1983 the April, 1982 resolution of the Australian Board of Missions as part of the church's preparation for substantive decisions in Synod 1983.
- (e) That the movers of this motion be authorised to circulate in the precincts of Synod a petition addressed to the Commonwealth Government.

II. ANGLICAN CHURCH OF AUSTRALIA

GENERAL SYNOD

RESOLUTIONS ON SOCIAL ISSUES

1973 - 1977 - 1981

ABORIGINES

Aboriginal Development

This Synod receives the report of the Consultation on Aboriginal Development and takes serious note of the conclusions recorded therein.

It acknowledges the Church's responsibility to play its proper part in Aboriginal development, and it urges parishes, dioceses, and provinces to support the Social Responsibilities Commission and the Missionary and Ecumenical Council together and in association with the Australian Council of Churches in their efforts to implement the report through education and action.

(The Bishop of Grafton, 26.5.73)

Advancement of Aboriginal and Islander Australians

That this Synod, recognising the common humanity of the Aboriginal, Torres Strait Island and non-aboriginal people of Australia and the unity of all peoples declared in the Christian Gospel:

- (a) calls upon all Anglicans to recognise the existence of racial discrimination in Australia and to work towards its elimination in their own communities;
- (b) encourages the Church to affirm the creative aspects of Aboriginal and Islander culture, and to recruit and train more Aboriginal Christian leaders;
- (c) calls upon the Federal Government to take initiatives with State Governments to make freehold land available to recognised Aboriginal groups as a foundation for the expression of their spiritual inheritance and cultural identity;
- (d) urges the relevant authorities to provide resources in order to encourage self-managed health, welfare, legal and educational services which would lead to satisfying employment, social advancement and involvement for Aboriginal people.

(The Archbishop of Brisbane, 25.8.81)

Aboriginal Land Rights

That this General Synod requests all dioceses and Church members to examine seriously the implications for and effect upon, the Aboriginal Australians of:

- (a) the negotiation of a Makarrata or Treaty;
- (b) the recognition and restoration of rights to land;

Aboriginal Land Rights contd.

- (c) compensation for loss of and damage to their lands and to their traditional way of life; and
- (d) the protection of their identity, law and culture.

(The Bishop of Newcastle, 25.8.81)

ALCOHOL & DRUGSAlcohol and Drug use

That this Synod, being mindful of the increasing problems raised by growing use of alcohol and other drugs in Australia, asks the Social Responsibilities Commission to consider this matter and produce recommendations for the study of the members of the Church of England in Australia leading to responsible individual and corporate leadership by the Church in this area.

Further, this Synod requests the Standing Committee to make funds available for publication and dissemination of such recommendations.

(Dean I.G. George, 1.9.77)

Alcohol and Drug abuse

That this General Synod:

- (i) notes the increasing incidence of problems of alcohol and drug abuse in Australian society;
- (ii) commends the Federal Government for its recent commitment to lower the level of consumption of alcohol in Australia;
- (iii) commends the recent State and Federal Government reports on these problems to the study of the Australian Church;
- (iv) notes the continuing work of the Australian Foundation for Alcohol and Drug Dependence in bringing these matters before the public;
- (v) asks the Federal Government to give serious consideration to the allocation of an increased proportion of excise duties to work of education, prevention and rehabilitation programmes associated with such problems of abuse;
- (vi) asks the Social Responsibilities Commission to consider this matter and produce recommendations for the study of the members of the Anglican Church of Australia leading to responsible individual and corporate leadership in this area;
- (vii) urges Federal and State Governments to find more effective ways to curtail both direct and indirect channels for the advertising of liquor, and tobacco products.

(Dean I.G. George, 28.8.81)

III. SOCIAL RESPONSIBILITIES COMMISSION, GENERAL SYNOD

(EXTRACTS FROM THE S.R.C. ISSUES PAPER, MARCH 1984)

Involvement of the Social Responsibilities Commission with Aboriginal issues commenced not long after its inception. A letter from Standing Committee of General Synod on Aboriginal land and mineral rights prompted the organisation of a consultation in November 1971 involving Aborigines, representatives of Anglican missionary bodies, individuals and experts in Aboriginal affairs. The aim of the consultation was to clarify what is required to develop a more "responsible society" in Australia, with particular concern for the full participation of Aborigines, and how the Anglican Church can be instrumental in promoting these requirements in the wider community. The proceedings of this consultation were summarised in a pamphlet "Aboriginal Development", published by the Information and Public Relations Office of the Diocese of Sydney in 1973. General Synod that year passed a resolution, receiving this report, and taking serious note of its conclusions.

Aboriginal affairs was revived as a major concern of the SRC by the stand of church leaders including the Archbishop of Perth at Noonkanbah in 1980. Bishop Challen, a member of the Commission, presented a statement to the National Bishops' Conference in 1980, and prepared a section on Aborigines for the SRC report to General Synod in 1981. At this Synod, resolutions on the advancement of Aboriginal and Islander Australians, and on Aboriginal land rights were passed.

Since 1981, there has been considerable activity to do with Aboriginal affairs in several dioceses. It has also been an ongoing agenda item for SRC meetings. There has been consultation with the Australian Board of Missions, and press releases in November 1982 and June 1983 concerning Federal and Queensland Government policies.

Aboriginal Issues

The place and future of the Aboriginal Australian within our society are being kept before our minds both by the increasing concern throughout Australia and the world that minority peoples are to have justice and also by the need to discover and utilize mineral resources even in remote parts of the continent. Events at Aurukun and Noonkanbah indicate that the inescapable philosophical and practical implications of granting Aborigines citizenship status in 1967 must be resolved.

The clash arises from the contrasting world views held by the urbanized white and the traditional Aborigine with resulting differences in values, culture, social organization and self-perception.

The differences are summed up by MADDOCK (1972, p.27): "It would be correct to speak of the land possessing men as of men possessing land." The basic issue for the tribal Aborigine behind "land rights" is not primarily the acquisition of power or capital, but rather the preservation of personal worth within the corporate life and myths of his tribe.

Perhaps white Australians know a little of the psychic significance land has even for them when they acknowledge their deep longing to have land, to put roots down and develop their own personal world (TUAN, 1977, p.86).

The intensity of the interaction between Aboriginal and white

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NATIONAL BODY SPEAKS ON QUEENSLAND LAND RIGHTS

The Anglican National Social Responsibilities Commission, meeting in Canberra this week, threw its weight behind churches in Queensland in their campaign for Aboriginal land rights.

Commission Chairman, Bishop Oliver Heyward, today issued the statement, which has already been the subject of consultation with some Aboriginal people, and after consultation with the Anglican Archbishop of Brisbane.

The Commission's statement is:

"The Commission supports the actions of the churches in Queensland on the issue of Aboriginal land rights.

"In particular, the Commission commends the ^{Repeal of the} Queensland Aboriginal and Islanders' Act, but views the Act replacing it as falling far short of doing justice to the sacred relationship of the Aboriginal peoples with their land.

"We affirm that land rights must include clear title to identifiable Aboriginal lands, because in the Aboriginal view security of land tenure is a pre-condition for the dignity of the Aboriginal people such title to make it mandatory for there to be genuine consultation with and agreement of the Aboriginal peoples before there is any dislocation of their communal life by mining or other land use.

"We support the Aboriginal peoples and Torres Straits Islanders in their request for land rights and affirm their rights to peaceful protest for their cause.

"We call upon the Queensland Government to amend its new legislation and grant genuine land rights to its Aboriginal peoples and Torres Strait Islanders.

"Failing such action by the Queensland Government, we call upon the Federal Government to make use of its powers under the constitution which were gained in the 1967 referendum, to grant such land rights."

Australians during the past 200 years varied with the setting. In the urban centres, the Aborigines experienced virtually complete social re-organization (if not destruction), whilst they were largely left to themselves and so maintained their traditions in the remote deserts. More recently many detribalized Aborigines have successfully re-constructed their groups as at Noonkanbah. But the variety of social organization together with nomadic patterns confound any simplistic single solution that may be proposed by the dominant technological white system. (ROWLEY, SANSON).

The principle of natural justice and the biblical evidence of God's identification with the poor require our Church to actively work for the advancement of Aboriginal Australians. A variety of responses are necessary.

The Commission acknowledges that inevitably every policy has had its faults and any action involves risks.

Some possibilities for response are:

(i) Anglicans need to be receptive to the hopes, intentions and needs of the Aborigines. It is too easy for whites to define the problem from their own perspective and also to be persuaded by their dominating culture and systems.

(ii) Anglicans need to affirm the creative aspects of Aboriginal culture such as the primacy of "being" over "doing", which in particular call into question our contemporary values, and social patterns.

(iii) Anglicans need to be content to be catalysts and mediators as Aboriginal groups endeavour to achieve their own development.

(iv) Anglicans ought to actively promote discussions about the proposed "Treaty" so that our society is further aroused and informed. This should be done in the light of recognizing that groups of urban Aborigines need to meet with one another in various places of kinship and historical significance within a region, and therefore we should acknowledge their need to have in country towns and cities sufficient land and housing for their community which allows them to freely associate according to their own patterns of relationships.

(v) Anglicans ought to encourage the various State Governments to make leasehold land available in urban, rural and remote areas for recognized Aboriginal groups wishing to live within their own tradition.



NEWS RELEASE ON BEHALF OF ANGLICAN SOCIAL RESPONSIBILITIES COMMISSION:

ANGELICAN COMMISSION COMMENDS FEDERAL GOVERNMENT ABORIGINAL POLICY

The Anglican Social Responsibilities Commission, after meeting in Sydney, has commended the new Federal Government for its declared intention to collaborate with Aboriginal and Islander communities in framing land rights legislation.

The Commission, a national body including moral theologians, a judge, a union organiser and three bishops, passed a resolution urging the Government to make fuller use of the powers concerning Aboriginal affairs given to it by the 1967 Constitutional referendum.

The resolution stated: "The Commission commends the Federal Government on its intention to collaborate with Aboriginal and Islander communities to set up guidelines for both itself and State Governments in framing legislation for land rights, compensation and the preservation of sacred sites for Aboriginal and Islander communities.

"These provisions are a minimum base for the cultural identity and economic and social security of the Aboriginal and Islander communities.

The resolution has been sent to the Prime Minister and the Federal Minister for Aboriginal Affairs. The Commission also agreed to circulate position papers on related Aboriginal issues for wide Church discussion.

CONTACTS: Bishop Oliver Heyward (chairman) (054) 43 4711
Alan Nichols (secretary) (03) 329 6133

7/6/83

(vi) Anglicans ought to encourage State and Federal Governments to provide further means for those Aborigines wishing to enter the white society to have a relevant education leading to satisfying employment and social advancement.

(vii) The Anglican Church should so further develop its evangelistic and pastoral ministry amongst Aborigines that indigenous leaders themselves become responsible for the mission.

(Extract from the SRC Report to General Synod 1981.)

For Further Reference

- "Two Hundred Years Later" (Senate Standing Committee on Legal and Constitutional Affairs) 1983, 178 pages. [Accepted as the basis for future SRC responses to federal Aboriginal issues.]
- "Survey on Diocesan Action and Interest" (Trevor Hogan, for the Archbishop's Working Group on Aboriginal Matters, Melbourne) 1983, 46 pages.
- "Aboriginal Land Rights: A call to Anglicans" (Australian Board of Missions/ Bush Church Aid Society) endorsed by SRC, 1981, 4 pages.
- "Aboriginal Information and Resource Catalogue" (Tom Mayne) 1982, 53 pages.
- "Submission to the Aboriginal Land Enquiry" (Inter-church Committee on Aboriginal Affairs, WA) 1983, 27 pages.
- "Justice for Aboriginal Australians" (World Council of Churches) Australian Council of Churches, 1981, 91 pages.
- "Land Rights for Indigenous People" (World Council of Churches Program to Combat Racism), 1983.

SRC CONTACTS: Professor John Giles, Bishop Michael Challen



Aborigines are still working for justice for their people.

- Aborigines: the continuing white Australian problem of how to act justly towards Aborigines; the need for genuine land rights throughout Australia; action against discrimination.
- Discrimination still affects many minority groups in Australia, Aborigines and immigrant groups, and one majority group, women. Discrimination is one part of a larger question of human rights.
- Aboriginal Australians seek the right to participation in society in a way that preserves their cultural traditions and aspirations. Part of this is effective national land rights legislation, to give Aborigines the opportunity to live in accordance with their customs or the opportunity to enter into the wider society on the basis of equality or simply an economic base. Different groups of Aborigines require particular attention; city dwellers, those living on the fringe of small country towns, and traditional communities.
- There are clear directions for a just Australia in this. It requires first a formal act of reconciliation with the Aboriginal people. They must receive justice. They are the descendents of the original people of this country; their dispossession from their land is the sin upon which our society has been built.

(Extracts from "Changing Australia" Sept. 1983.)

IV. ANGLICAN MISSIONARY SOCIETY STATEMENTS

ABORIGINAL LAND RIGHTS

A CALL TO ANGLICANS



*"The land is my backbone.
Without the land I am nothing."*

Galarrawuy Yunupingu

*"Without the land we
are lost people."*

Silas Roberts

*"Land means the past, present and future for me and my people.
Without the land they will have nothing to claim as their own."*

Bunuk

Land lies at the heart of Aboriginal identity. This is not a claim that secularised, white Australians can easily assimilate. But for more than 30,000 years Aborigines were totally dependent on the world around them, they had a spiritual relationship with that world. They saw themselves as at one with nature. They understood that not only did the land belong to them but that they belonged to the land.

This relationship with the land was a major factor in generating their myths and stories, their ritual and ceremonies. Land was the basis of their social organisation. To take away the land from the Aboriginal people is to interfere irreparably with their identity; religious, cultural, personal and social. The quest for land rights, which is the fundamental demand of Aboriginal people, is a quest for their damaged or lost identity.

WE URGE ANGLICANS TO DO EVERYTHING IN THEIR POWER TO ASSIST
ABORIGINES IN THEIR CONTINUING STRUGGLE FOR LAND RIGHTS.

During the first hundred and fifty years of white settlement, Aborigines were driven from their land and subjected to horrendous injustices. Many responded to this assault on their identity by turning to the white man's vices. At the beginning of this century, government and mission efforts were directed towards "soothing the pillow" of what was thought to be a "dying race". As Aboriginal populations began to grow, State and Commonwealth Governments embarked on a policy of protection through reserves. This move was later coupled with assimilation, whereby Aborigines were absorbed into the larger, dominant, white society. This amounted to a further erosion of Aboriginal identity.

In 1973 the Commonwealth Government, recognising the nexus between Aboriginal identity and land rights, implemented a policy of self-determination and land rights. In 1976 Aborigines in the Northern Territory gained land rights. Representing $\frac{1}{4}$ of the Territory's population, they now own $\frac{1}{4}$ of its land. In 1980 the South Australian Government gave Aborigines freehold title to about 1/10th of the State. In N.S.W. the Government is considering granting freehold title to small parcels of land in that State. At present, W.A., Queensland, Victoria and Tasmania have resisted moves to grant freehold title to land claimed by the Aboriginal people. In the 1967 referendum the Australian people overwhelmingly gave the Commonwealth Government the mandate to have final authority in Aboriginal affairs.

Recognizing that groups of urban Aborigines need to meet with one another in various places of kinship and historical significance within a region, we acknowledge their need to have, in country towns and cities, sufficient land and housing for their community, which allows them to associate freely according to their own patterns of relationships.

WE THEREFORE URGE ANGLICANS TO SUPPORT ABORIGINAL INITIATIVES FOR LAND RIGHTS IN STATES WHICH ARE REFUSING TO GRANT ABORIGINES LAND TO WHICH THEY HAVE A JUST CLAIM AND TO URGE THE COMMONWEALTH GOVERNMENT TO ASSUME ITS RIGHTFUL AUTHORITY OVER STATES WHICH FAIL TO ACT.

The charge of racism is one which most Australians reject outright. Yet there is ample evidence that it permeates our community in both the subtle form of paternalism and mistrust and in the more blatant forms of prejudice and discrimination. In the past the church, shackled as it was to western European culture failed, for the most part, to speak prophetically to a situation of deep racial enmity. Though it may be argued that without the efforts of Christian missions Aborigines may well have disappeared altogether, there is little doubt that the church must bear some guilt for its own identification with white paternalism and prejudice.

WE THEREFORE URGE ANGLICANS TO REPENT FOR THEIR PAST AND PRESENT FAILURE TO RECOGNISE AND DEAL WITH ATTITUDES OF PATERNALISM AND PREJUDICE. WE URGE THEM TO SEEK TO UNDERSTAND THE DIMENSIONS OF RACISM IN THEIR OWN CONGREGATIONS AND COMMUNITIES AND SEEK FOR ITS ELIMINATION.

Aboriginal sacred sites and sites of special significance exist in every State. Each State has its own form of heritage committee for the purpose of designating and protecting these sites. In many cases this work is still incomplete.

WE THEREFORE URGE ANGLICANS TO ASSIST ABORIGINAL CLAIMS FOR SACRED SITES AND AREAS OF SPECIAL SIGNIFICANCE.

In Law an Aboriginal person is one of Aboriginal descent who identifies as an Aboriginal person. Within the last decade tribal Aborigines in remote areas have been meeting and identifying with rural and urban Aborigines. This new pan-Aboriginality has emerged as a united front, seeking identity and justice for all Aborigines.

WE THEREFORE URGE ANGLICANS TO RECOGNISE THE UNITY AND ASPIRATIONS OF ALL ABORIGINAL PEOPLE REGARDLESS OF THEIR GEOGRAPHIC LOCATIONS.

Aboriginal people, through their representative bodies, are calling for a Makarrata or agreement which will give "expression to the Aboriginal view that there is need for a fresh law that goes beyond present legislation as a basis for reconciliation between Aborigines and the general Australian population."

WE THEREFORE URGE ANGLICANS TO SUPPORT ABORIGINAL ASPIRATIONS FOR A FORMAL AGREEMENT FOR RECONCILIATION.

Many Aborigines are Christians, as a result of mission and church activities. Many Aboriginal Christians feel they are treated as second rate Christians for being Aboriginal. Many are made to feel that they are second rate Aborigines because they are Christians. They, too, are seeking a lost identity.

WE THEREFORE URGE ANGLICANS TO ENTER INTO DEEPER FELLOWSHIP WITH ABORIGINAL CHRISTIANS, TO LEARN MORE OF THEIR WAYS AND TO IDENTIFY WITH THEIR ASPIRATIONS.

RESOURCE BOOKS

Derek Carne, Land Rights: A Christian Perspective (\$7.95 obtainable from Australian Council of Churches, P.O. Box C199, Clarence Street, Sydney, N.S.W. 2000).

Keith Cole, Aborigines, Towards Dignity and Identity (\$1.50 obtainable from Keith Cole Publications, 28 Woodbury Avenue, Bendigo, Victoria, 3550).

This statement is issued by the Australian Board of Missions and the Bush Church Aid Society, and is endorsed by the Social Responsibilities Commission of General Synod.

NB The Church Missionary Society Statement on Aboriginal Land Rights is due to be published in early 1984.

A STATEMENT ON ABORIGINAL AFFAIRS AGREED TO
BY THE AUSTRALIAN BOARD OF MISSIONS IN APRIL 1977.

1. The Board recognises that since European occupation of Australia the culture and customs of the Aboriginal people have been largely destroyed with a consequent loss of identity and dignity. The Board will encourage development of initiative and self responsibility to enable Aboriginal people to take their rightful place in the community and to preserve their culture and customs.
2. The Board in its concern for the Aboriginal people recognises the need for a flexible approach in the task of evangelism. The aim and purpose of the Board is to make sure that all mankind have equal opportunity to accept Jesus Christ as Saviour and Lord.
3. The Board encourages Aboriginal Christians to express the Gospel within the culture of their own people and within the life of the church.
4. The Board encourages the development of an indigenous ministry appropriate to the needs of the people. Candidates for this ministry may need specialised training in pastoral care, particularly those likely to be presented for ordination.
5. The Board will foster an education programme for the Australian church designed to promote better understanding between Aboriginal and non-Aboriginal people.
6. The Board supports the Aboriginal people in their aspirations for self-management and self-determination. Our concern may involve us from time to time in such areas as employment, wages, education at all ages, security of land tenure, health, housing and legal as well as other social and political matters.
7. The Board affirms its readiness to seek changes of attitude where necessary in the Government, community and church and to foster an educational programme for Aboriginals with regard to their rights and duties as citizens.
8. The Board will endeavour to maintain its support in its traditional areas of concern when requested.

In the implementation of these aims the Board -

- a. actively seeks the co-operation of Anglican, ecumenical and other agencies concerned with Aboriginal welfare;
- b. encourages the widest possible Aboriginal representation on committees concerned with Aboriginals;
- c. recognises the importance of Nungalinga College and its programme of Theological Education by Extension as one existing source of training for ministry and hopes that provision would be made for different forms of training in urban situations;
- d. encourages research into possible patterns of ministry for Aboriginal people;
- e. encourages representatives of the Aboriginal Affairs Committee of the Board to sit down with Aboriginal Christian leaders where they are to discuss the way in which this policy can be effectively implemented.

VI . EXTRACT FROM GREEN PAPER ON ABORIGINAL
LAND RIGHTS IN NEW SOUTH WALES

pp. 2-3 Issued by Mr. Frank Walker, Q.C., M.P., Minister for Aboriginal Affairs.

CHURCH SUPPORT FOR LAND RIGHTS

8. There has been unanimous demand for action on Land Rights by the major Churches. The Roman Catholic Bishops of Australia in June, 1980, for example, said that:

“Aboriginal groups have rights to the ownership of communal land since the land would seem to be at the very core of their identity. Their tenure of such communal land should be by inalienable title.”

The New South Wales Catholic Bishops, reiterated this theme in December, 1981, when commenting on the Select Committee's Report; they said:

“We therefore ask the Government of New South Wales to act upon the Report of the Select Committee as a matter of urgency.”

9. The Churches, through their social justice sections, have been monitoring government action on Land Rights. A joint statement of the Uniting Church, the Australian Council of Churches and the Catholic Commission for Justice and Peace, in response to the N.S.W. Premier's Policy Speech of September, 1981, noted that:

“In New South Wales, Aborigines require not simply a change in ownership of the reserves but the entitlement to claim and acquire land on the basis of traditional ownership, long use and occupation and compensation . . . They require substantial funds over a period of years.”

10. Numerous other Church statements calling for Land Rights legislation can be cited. Action for World Development, a Church based social justice organization has said:

“Within Australian society the Aboriginal community is that group of people who have suffered most from the injustice of having been deprived of the basis of their being—their land. Until they are granted Land Rights other efforts towards fighting injustice will not be fully realized.”

The Anglican Australian Board of Mission has stated:

“There is therefore an urgent need for the New South Wales Government to take appropriate action on the recommendations of its own Select Committee.”

Likewise the Anglican Commission for Social Responsibilities concluded:

“We acknowledge the necessity for Aboriginal groups to have land so that they may freely preserve or reconstruct both their spirituality and social organization.”

Several other Churches have made similar kinds of statements calling for Land Rights legislation in N.S.W. including the Quakers, the Sydney Unitarian Church and the Uniting Church of N.S.W. Other Church organizations to have made strong statements on Land Rights include the Catholic Commission for Justice and Peace and the Paulian Association.

11. It is clear then that Church support for Land Rights is unified both in its conceptualization of the meaning of land rights and in its urgency for Land Rights to be implemented.



Melbourne Synod motions 2000 to 2023 – Indigenous Matters

2022 - Property Strategy

That this Synod:

- (a) Notes that, as per the reports and answers to questions at its last meeting:
 - i. approximately \$69 million has been realised from sale of church properties in the last decade,
 - ii. \$2.7 million sits in the Ministry Presence Initiative Fund,
 - iii. 7 congregations in this diocese are currently renting their place of worship, and
 - iv. 1 new place of worship has been built with diocesan assistance in the last decade.
- (b) Directs Archbishop in Council to form a strategy—including engagement with First Nations concerns—for better allocating the assets of the church to ensure that the word of God is preached and the sacraments duly administered in compelling and outward-looking congregations throughout this diocese.
- (c) Requests that any such strategy take note of clauses 8-10 of the 'STATEMENT OF ABORIGINAL COUNCIL TO PROVINCIAL LEADERSHIP' tabled at Archbishop in Council in 2018.
- (d) Requests Archbishop in Council to report back on the acts done in this matter at the next Synod.

2019 – Next Steps for Reconciliation

That this Synod requests

1. That Archbishop in Council make a considered formal response to:
 - a) the review of the diocesan Reconciliation Action Plan tabled by the RAP Working Group on Feb 20, 2018; and
 - b) the Statement to Provincial Leadership tabled by the Aboriginal Council of the Anglican Province of Victoria in November 2018.
2. That Archbishop in Council make an interim report of its responses by electronic communication to all Synod members by May 31, 2020, to be followed by a full report of its responses to the Diocesan Synod of 2020.

At its meeting on December 14, 2017, the Archbishop's Reconciliation Action Plan (RAP) Working Group decided to review the current Reconciliation Action Plan. Garry Deverell was tasked with producing a draft report, which was modified and adopted by the RAP group at its meeting on Feb 1, 2018. This report (attached to this motion, below) was immediately forwarded to the Archbishop's office for a response.

Glenn Loughrey and Garry Deverell met with the Archbishop to discuss the contents of the report on March 22, 2018, where the case for change – as outlined in the report – was put. To date, the RAP Working Group has not received any formal response from Archbishop in Council, which means that the RAP process has come to a grinding halt. Our work cannot continue until we have a response.

Making the Word of God fully known



Partly because of the uncertainty we all felt in the wake of these events, the Aboriginal clergy of the Province of Victoria convened a meeting at Bishops Court on August 14 and 15, 2018. We invited the National Aboriginal Bishop, the Right Reverend Christ McLeod, to chair the meeting. There were two significant outcomes: (1) the establishment of the Aboriginal Council of the Anglican Province of Victoria (ACAPV) and (2) the drafting of a Statement to the Provincial Leadership, which was presented by Glenn Loughrey to the Provincial Bishop's meeting in November 2018 (also attached below).

To date ACAPV has received formal responses to our Statement from the dioceses of Wangaratta, Bendigo and Gippsland. Ballarat and Melbourne have not, to date, chosen to respond.

If a conversation about reconciliation is to continue in this diocese, it would seem important that Archbishop in Council respond to these two crucial documents and report back to the next Synod. http://christologia.net/deverell_motion_synod2019.pdf

2012 – Flying the National and Aboriginal Flags

That this Synod encourages all churches, when they display the Australian National flag, to display the Aboriginal flag as well.

2011 – Report of the Indigenous Policy Steering Group

This Synod welcomes the report of the Indigenous Policy Steering Group, and calls on all Melbourne Anglicans:

- a) to engage positively and creatively with the issues raised in the report,
- b) to pray about these issues,
- c) to reflect deeply on these issues,
- d) to support every effort to promote truth, reconciliation, respect and restitution at every level and in every part of our church and diocese.

2010 – Practical Restitution for Indigenous Peoples

That this Synod, acknowledging the impact on Indigenous peoples of this region, the traditional owners, arising from the loss of their land and undermining of their culture, the breakup of their society, and the damage caused by successive government policies, often well-intentioned but in ignorance of the profound issues involved, and the church's frequent complicity with those actions and policies, desires to continue to engage in a process of practical restitution which,

- (a) acknowledges the debt we owe to the Aborigines in terms of restitution, respect, and Gospel partnership;
- (b) requests the Archbishop in Council to work with the Diocesan Indigenous Policy Steering Committee to initiate a process of listening, learning, thinking and prayer in order to discern appropriate responses which may include engagement in the national Reconciliation process and forms of restitution; and to develop a comprehensive and practicable plan of action for the Diocese, to be brought to the 2011 Synod.

Making the Word of God fully known



2008 – Welfare of Indigenous Peoples

The Reverend Canon Dr P Adam moved, and the Reverend G Firth seconded, that, in response to the moral and social issues that continue to be painfully urgent in Australia, this Synod:

- (a) echoes the apology made to the Indigenous Peoples of Australia in February 2008 by the Prime Minister, Kevin Rudd.
- (b) thanks the Archbishop for his leadership in promoting awareness of the Indigenous Peoples of Australia and of the provision of training for indigenous leadership in ministry.
- (c) thanks God for the gospel ministry of the Church Missionary Society to Indigenous Peoples in the north of Australia for over 150 years and for all people of good will who have worked with Indigenous Australians and for Indigenous Australians since 1788.
- (d) Welcomes the initiative of the General Synod Standing Committee in establishing a review of Indigenous Ministry which is currently under way.
- (e) Encourages every parish, Anglican school, ministry and Region to establish a project which will further the reconciliation welfare of Indigenous Peoples and promote the growth of a vigorous church among them.

2008 – Services to the Indigenous communities

That this Synod agree to a scoping project funded by the Brotherhood of St Laurence and Anglicare, undertaken in partnership with Indigenous communities, in conjunction with city council indigenous representatives and parishes.

- To explore opportunities for capacity building of existing services in conjunction with the support of the Diocese of Melbourne.
- To offer opportunities in strengthening cultural awareness within the Diocese and parishes, which will become reflected in our governance, culture and attitudes.
- To report back to the Archbishop in Council and to Synod with long and short term goals for meaningful and purposeful engagement, with Indigenous communities.

2007 – Encouragement for the employment of Aboriginal people

That this Synod encourages the Council of the Diocese to allocate as the 1st line of the budget each year, 1% of income for the purpose of supporting Aboriginal people in the work of Christian ministry in this Diocese.

2004 - Aboriginal Custodianship

That this Synod warmly congratulates the Victorian Government on its decision to give constitutional recognition of Aboriginal custodianship of the land as a symbol of reconciliation and as a part of the process of acknowledging past injustice, and encourages the Diocese, its parishes and agencies to make that same recognition on occasions of special significance.

Making the Word of God fully known



2003 - NATSIAC

That this Synod, mindful of many prior resolutions, on Aboriginal matters, reaffirms its support for the evolving National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC) in this critical period for the reconciliation process.

Furthermore this Synod requests the Archbishop to review administrative structures and processes involving all interested parties to effect a closer and more constructive dialogue with the Aborigine and Torres Strait Island community through NATSIAC in the Diocese with the view of establishing an Anglican indigenous ministry serving the indigenous community in the Melbourne diocese.

2002 - Aboriginal Reconciliation

That this Synod calls on parishes in the Diocese of Melbourne to adopt the following two commitments for future involvement in aboriginal reconciliation:

- 1) To discuss with their local indigenous community an appropriate act or symbol recognising the traditional owners of the land on which their church is built;
- 2) To incorporate into Sunday worship in NAIDOC Week, The Week of Prayer for Reconciliation, Social Justice Sunday and a Sunday in Advent, a symbol or symbolic act of reconciliation.

2001 - National Aboriginal and Torres Strait Islander Anglican Council

That this Synod:

1. welcomes the formalisation of the National Aboriginal and Torres Strait Islander Anglican Council at the recent session of General Synod;
2. gives thanks for its ministry and, in particular that of Bishop Arthur Malcolm;
3. extends our greetings to Bishop Jim Leftwich the new Aboriginal Bishop;
4. accepts the call of General Synod to continue to support N.A.T.S.I.A.C. financially, and take responsibility for adequate funding for indigenous ministries within the diocese, including new and emerging needs and initiatives.
5. notes with thanks the record of the twenty years service of the Working Group on Aboriginal Matters.

2000 – Australia Day

That this Synod urges the Federal Government to seek a new date for Australia Day to facilitate an annual celebration that would be inclusive of the indigenous and gathered cultures of this land.

Making the Word of God fully known

C.2

Wangaratta Diocese

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ANGLICAN DIOCESE OF WANGARATTA

THE FIRST SESSION OF THE FORTY-FIRST SYNOD OF THE DIOCESE OF WANGARATTA

Wangaratta Performing Arts Centre
02nd June 2023

Motion 67 Moved by Rev Matthew Healy Second by Reverend Melissa Clark

“That this Synod of the Diocese of Wangaratta

1. Welcomes the referendum about whether to change the Constitution to recognise the First Peoples of Australia by establishing an Aboriginal and Torres Strait Islander Voice,

2. and encourages support for the change of the Constitution to recognise the First Peoples of Australia by establishing an Aboriginal and Torres Strait Islander Voice.

Voting by show of hand, Carried.

MINUTES OF THE THIRD SESSION OF THE THIRTY NINTH SYNOD OF THE DIOCESE OF WANGARATTA Held in Wangaratta Performing Arts Centre 30th August and 31st August 2019

- Seek leave to Move motion** **14** That this Synod;
- a. Recognise the ‘Uluru Statement from the Heart’ from the National Constitution Convention held in 2017.
 - b. Seeks to participate in truth-telling about injustices done to first-nations people within our own Diocese.
 - c. Laments our government’s lack of action in accepting the ‘Uluru Statement from the Heart’.
 - d. Calls on the Prime Minister to bring forward a referendum on a First Nations voice in the Australian Constitution and a ‘Makarrata Commission’ to supervise a process of agreement- making and truth-telling between government and Aboriginal and Torres Strait Islander peoples.
- Moved by the Very Reverend Ken Goodger, seconded by Lesley Lewis – Carried***

- Suspension of standing orders - Social Justice Committee address** **19** Moved by Ms Suzie don Leonard, Seconded by the Rev’d David Jones
‘That during this Session of Synod so much of Standing Orders be suspended as is necessary to allow Ms Vicki Walker 15 minutes to speak on Aboriginal issues in the region.
Carried

Diocese of Wangaratta - Social Justice Committee. (SJC)
Report to – Synod – June 2017.
Suzie Don Leonard (Chair person)

The SJC commenced on 27 July 2016 at a meeting called and chaired by Bishop John. The group was formed in response to the Diocesan Strategic plan for 2016 – 2020 of “Serving Communities – Living our mission through engagement with communities locally and further afield”

Achievements to date include:

4. Portfolios with Champions on 7 priority social justice issues were identified and tested with the SJC settling on the following:
 - I. Indigenous issues – David Jones

Please note the following upcoming events: 5 June – World Environment Day; 20 June – world Refugee day lunch; 2-9 July NAIDOC week; 21 September International day of peace; 1 October International day of older persons and further details in the calendar of events for 2017. We would love to have parishes engage with us in these initiatives.

Diocese of Wangaratta
 Social Justice Committee. (SJC)
 Key Dates for 2017

Month	Event	Who
2 to 9 July	NAIDOC week	David

This was also included in an extensive resource titled “Kit for Parishes”

Diocese of Wangaratta
Social Justice Committee
Synod Report 2019

Social Justice Issues and priorities we have addressed since the last Synod held in 2018

We have reduced our spread of action based on the people interested and able to be members of the SJC. Current membership includes Suzie Don Leonard (Chair) David Jones (Secretary) Gill Baker (environment) Val Edwards (Refugees) Georgia (associate member) Disability

The priorities we have addressed over the last year have been:

- Refugees and Asylum seekers
- The Environment and Climate Change
- Aboriginal issues
- Palestine
- Aged and Disabled
- Information and communication flow via the Advocate, Ad Clerum, The Facebook information site and forums when possible.

We aimed to provide information and increase awareness. try to generate awareness action where ever possible A list of what we have achieved since last synod.

A list of what we have achieved since last Synod

- **Provided a framework to keep the issues alive and to be able to act on them:**
 - o Maintained Committee Membership and regular meetings.
 - o Thank you to the members -particularly David for Secretarial & support role. Gill - Environment; Val - refugees and Palestine and Georgia (when available)
 - **Information and communication:**
 - o Information Table: & report at synod
 - o Informed the SPOT committee on invitation
 - o Regular Advocate articles
1. Refugees
 2. Aboriginal issues (Guest speaker invited to address Synod)
 3. Palestine Issue
 4. The Environment
 - o Facebook Pages
- One to open public discussion and share information
 - One to enable the Committee members to keep in touch

Diocese of Wangaratta Social Justice Committee (SJC) Annual Report 2019 – 2020

At the 2019 Synod the SJC and parishes were invited by Aunty Vicki Walker to form partnerships with local Indigenous communities. This was one area of work that the SJC had prioritized for its role in the Diocese.

Where possible every effort has been made to continue working on the 4 priorities (Refugees, Environment, Indigenous affairs and Palestine) within the limitations of Covid19. We look forward to the restrictions being lifted and the new approaches to be taken in the Diocese under the leadership of Bishop Clarence.

C.3

Bendigo Diocese

Section C.3 Bendigo Diocese Index

		Page(s)
3.1	Bendigo - Synod	142 - 143

ANGLICAN DIOCESE OF BENDIGO**SYNOD 25 JUNE 2022****MOTIONS FROM MEMBERS OF SYNOD:***Motion 3.1 That this Synod:*

1. *Notes with joy the appointment of Rev Shannon Smith as diocesan Aboriginal Communities Officer;*
2. *Looks forward to collaborating with and growing the work of recognition, reconciliation and the sharing of faith with the Aboriginal and Torres Strait people of this Diocese under the leadership of Rev Smith;*
3. *Hears 'The Uluru Statement from the Heart' and accompanying 'Yarrabah Affirmation' as a primary declaration of the desire of Australia's First People noting it is five years since the statement was made, and further commends the resource 'A Voice in the Wilderness: Listening to the Statement from the Heart' produced by ABM to parishes as a means to open conversations and understanding;*
4. *Commits ourselves to the work of recognition and reconciliation in our communities, nation and churches as we listen to Australia's First People;*
5. *Requests that a report be given to the next session of Synod identifying any progress which has been made in this work, and the next steps in establishing actions to place recognition and reconciliation with Aboriginal and Torres Strait Island people within our diocese.*

(See 'Uluru Statement from the Heart', 'Yarrabah Affirmation', and 'A Voice in the Wilderness: Listening to the Statement from the Heart' attached)

*Moved: The Venerable George Hemmings
Parish: Archdeacon of Bendigo & Goldfields*

*Seconded: The Rev'd Shannon Smith
Parish: Golden Square*

CARRIED**SYNOD 26 MAY 2017****6. Notices of Motion:**

- 6.1 *That this Synod of the Diocese of Bendigo, meeting in National Reconciliation Week, recognises with due respect and affirmation three significant events that occur at this time in relation to Australia's Indigenous peoples:*

1. *National Sorry Day which falls on Friday 26 May 2017, the first day of Synod*
2. *27 May: Marks the anniversary of Australia's most successful referendum and a defining event in our nation's history. The 1967 referendum saw over 90 per cent of Australians vote to give the Commonwealth the power to make laws for Aboriginal and Torres Strait Islander peoples and recognise them in the national census.*
3. *3 June: Commemorates the High Court of Australia's landmark Mabo decision in 1992, which legally recognised that Aboriginal and Torres Strait Islander peoples have a special relationship to the land—a relationship that existed prior to colonisation and still exists today. This recognition paved the way for land rights or Native Title.*

Moved: Bishop Andrew Curnow
Bishop of Bendigo

Seconded: The Rev'd Robyn Davis
Walkabout Ministry

- 6.2 *That this Synod adopt the second and third stages of the Diocesan Reconciliation Action Plan and encourage parishes to engage with the details and innovations therein.*

Moved: The Rev'd Melissa Clark
Parish of Woodend-Trentham

Seconded: The Rev'd Anne McKenna
Parish of Castlemaine

C.4

Gippsland Diocese

Section C.4 Gippsland Diocese Index

		Page(s)
4.1	Gippsland - 2009 Commitment - P Muston	146 - 147

BIC/4 Commitment and Affirmation of Faith and Justice

That this Synod endorses the statement of Commitment and Affirmation of Faith and Justice, noting that General Synod took similar action in 2007.

(The Ven P. Muston)

Statement of Commitment and Affirmation of Faith and Justice

AS members of the Anglican Church of Australia we are called to be come a people of the new covenant of Jesus the Christ and to bear witness to justice and righteousness upon this land. We come together, Indigenous and non-Indigenous peoples, to strive for what our ancestors were not able to do.

TOGETHER we acknowledge with gratitude the apology given by our then Primate, Archbishop John Grindrod in 1988 for the hurt done to Aboriginal and Torres Strait Islander peoples (Appendix 1) and the apology of the General Synod in 1998 for the Stolen Generations (Appendix 2). We acknowledge also the ceremonies, Church services and reconciliation projects done at parish level throughout the Country. Today we are able, by the grace of God to look back on these actions as steps on the road of a reconciling life together in the Church of God. We look to a future of walking together towards the image of Christ which points to shared faith and justice among us.

TOGETHER we commit ourselves to living out the new covenant written upon our hearts in our common faith and sharing in Word and Sacrament. In hope and prayer we look to fulfill our responsibilities to each other to share our cultures in the study and living of The Word and Sacrament, to share in our Church tradition, and to be a community of justice and righteousness.

WE, the people of the land and seas, the Aboriginal and Torres Strait Islander peoples, as guardians and custodians of the land and islands of Australia, seek a new day when our peoples can practice and share our culture and wisdom as partners with all who call Australia their home.

WE, the non-Indigenous peoples of Australia recognise the people of the land and the seas, the Aboriginal and the Torres Strait Islander peoples to be the original inhabitants, the indigenous peoples of this land.

WE, together through this shared commitment continue to seek to heal the wounds, hurts and sufferings of the Aboriginal and Torres Strait Islander peoples of Australia.

WE shall share with each other visions, hopes, needs and wants in constructive ways that will bring us closer together as peoples of this Church so we may better support each other.

AS peoples of Christ's we are bound into a relationship that seeks to be the foundation of mutual trust, respect, and the sharing of power and resources to create a just and righteous Church and nation of Australia. Through this commitment our own homes, communities, parishes, dioceses and national organisations are to be sanctuaries where we will strive to live out to the

fullest the tenets of this our shared faith.

We are committed to celebrating together important Church festivals and cultural celebrations and commemorations in the life of our land and seas. This gives us the opportunity to share deeply our different ways of celebrating our faith through cultures as peoples and communities of prayer.

WE are committed to assisting, encouraging and resourcing ministry to Aboriginal and Torres Strait Islander people.

WE pledge to consult and work with each other as equal partners in the development of our Church and land, in our communities, parishes, dioceses and nationally and internationally.

We shall establish means through which we can give witness and testimony accounting for the learnings, struggles, challenges and successes of our journey.

AND we invite all who call Australia their home to join with us as we continue the process of healing our peoples and this land and seas.

17. Bills for consideration

17.1 Protection of the Environment Canon 2007 Adoption Bill 2009

Dean Brian Turner will move that a Bill to adopt this canon be approved in principle.

17.2 Constitution Amendment (Section 54A) Canon 2007 (Assent) Bill 2009

The Registrar will move that a Bill to assent to this canon be approved in principle.

17.3 Canon Concerning Holy Orders 2004 Adoption Bill 2009

Archdeacon Marten will move that a Bill to adopt this canon be approved in principle.

17.4 Holy Orders (Reception into Ministry) Canon 2007 Adoption Bill 2009

Archdeacon Marten will move that a Bill to adopt this canon be approved in principle.

18. Other Bishop-in-Council Motions

BC/4 A'Beckett Park Development

That this Synod receives the report on development plans at A'Beckett Park and encourages Bishop-in-Council to continue in the direction indicated.

(The Rev'd Edie Ashley)

(See attached report)

D

Response to question 4

Section D Response to question 4 Index

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3.1	Episcopally Led and Synodically Governed: Anglicans in Victoria 1803-1997 - Bendigo (former Diocese of St Arnaud - merged 1976)	185 - 186
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4.1	Episcopally Led and Synodically Governed: Anglicans in Victoria 1803-1997 - Gippsland	191 - 192

D.1

Melbourne Diocese

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James Grant

EPISCOPALLY LED
and **SYNODICALLY**
GOVERNED

ANGLICANS IN VICTORIA
1803-1997

Diocese of Melbourne

Source—*Melbourne Anglicans* p84

Year	No. of Parishes	No. of communicants	Acts of Communion at Christmas	Baptisms	Sunday School scholars	Confirmees	Burials
1901	117	17 878		4 029	28 163/ 20 466	844	3 189
1910-11	132	23 429		4 694	27 026/ 19 901	2 122	2 161
1920-1	149	35 631		5 750	28 873/ 21 864	2 256	2 660
1930-1	174	45 473		5 540	31 643/ 23 834	3 151	2 835
1940-1	161	49 784		5 101	22 710/ 16 277	3 201	3 547
1950-1	161	55 720		8 447	28 357/ 20 968	3 007	6 185
1960-1	179	82 076		10 346	48 666/ 37 486	6 063	5 993
1970-1	220	97 095	60 059	8 654	37 339/ 26 987	4 521	5 513
1980-1	251	89 003	51 880	5 110	10 484/ 8 299	1 852	4 615
1990-1	242	21 293	42 215	3 174	5 652	1 049	4 016

APPENDIX 2

DIOCESAN PROFILES

The following tables list holders of ecclesiastical offices, and parishes, from the foundation of each diocese in Victoria until 1997.

In the list of offices, the dates denote assumption of office. In some instances, there were vacancies in particular offices.

In the list of parishes, the dates indicate the commencement of full time ordained ministry, which is understood as the prerequisite for autonomous

existence (in preference or the first building).

An asterisk against the parochial unit has closed cases, the parish name a

The parish information and some dates are dou

Diocese of Melbourne

Diocesans

- 1847 Charles Perry
- 1876 James Moorhouse
- 1887 F F Goe
- 1902 H L Clarke
- 1922 H C Lees
- 1929 F W Head
- 1942 J J Booth
- 1957 Frank Woods
- 1977 R W Dann
- 1984 D J Penman
- 1990 Keith Rayner

Archdeacons

- 1848 H B Macartney
- 1854 T C B Strerch
- 1854 T H Braim
- 1863 A Crawford
- 1869 J K Tucker
- 1883 J C MacCullagh
- 1894 H A Langley
- 1894 T H Armstrong
- 1902 W G Hindley

EPISCOPALLY LED and SYNODICALLY GOVERNED

Appendix

1963 J H Brown
 1966 W H Graham
 1966 P R Monie
 1970 S C Moss
 1970 R H Deasey
 1971 J V Gason
 1971 J B Moroney
 1972 D H Chambers
 1978 Noel Debridge
 1978 G A Brown
 1978 H H Girvan
 1981 F L Cuttriss
 1982 G B Lucas
 1984 P J Newman
 1984 C M Bailey
 1984 P J Corney
 1986 John Bayton
 1986 M B Smith
 1986 A C Nichols
 1987 J R Oliver
 1988 P J Adam
 1988 T W G Brown
 1988 Marjorie McGregor
 1988 B N Martin
 1991 A W Curnow
 1991 H F Dillon
 1994 R D Farrer
 1994 L W Greenhall
 1994 J D Harrower
 1995 A O Baker
 1995 A D Oddy
 1995 K W Parker
 1996 P L Swane

Chancellors	Advocates	Registrars
1854 C J Griffith	1858 J B Bennett	1848 Henry Moor
1863 J Wilberforce Stephen	1887 R W Dickson	1854 T T A Beckett
1872 W E Hearn	1896 F A Moule	1887 W E Morris
1889 Justice H A Hodges	1944 E C Rigby	1910 F Eustace
1908 Sir Edward Mitchell	1958 H Keith Turner	1912 A E McLennan
1941 Chief Justice Sir Edmund Herring	1968 Sir Reginald Sholl	1932 E T Macdermott
1980 Justice R C Tadgell	1979 R M Armstrong	1942 R C Wardle
		1961 C W H Barnes
		1971 W S Feltham
		1980 H R Dickinson
		1982 R F S Crosbie
		1992 J W Lester
		1994 C D Sheumack
		1995 Leigh Mackay

Parishes

1838 Melbourne, St James'
 1846 Geelong, Christ Church
 1848 Brighton, St Andrew's
 1848 Heidelberg
 1848 Melbourne, St Peter's
 1850 Coburg
 1850 Fitzroy

1850 Melbourne, St John's*
 1851 Richmond
 1852 Melbourne, St Paul's*
 1853 Leopold
 1853 St Kilda, Christ Church
 1853 Williamstown
 1854 Geelong, St Paul's
 1854 Winchelsea
 1855 Barrabool*
 1855 Brunswick
 1855 Hawthorn
 1855 South Melbourne
 1855 South Yarra
 1856 Bacchus Marsh
 1856 Gisborne
 1856 Moonee Ponds
 1856 Newtown
 1856 North Melbourne
 1856 Oakleigh
 1856 Whitfisea
 1857 Queenscliff*
 1858 East St Kilda
 1859 Broadmeadows
 1860 Port Melbourne
 1860 Inverleigh
 1861 Mornington
 1862 East Melbourne
 1862 Prahran
 1863 Caulfield
 1863 Collingwood
 1863 Eltham
 1863 Kew
 1863 Toorak
 1864 Lara
 1865 Blackwood*
 1865 Cranbourne
 1865 Dandenong
 1865 Malvern
 1865 Northcote, All Saints*
 1867 Camberwell St John's
 1867 Cheltenham
 1867 Diamond Creek
 1867 Footscray
 1868 Carlton
 1868 Lancefield
 1870 Romsey*
 1871 Balaclava*
 1871 Drysdale*
 1872 North Fitzroy
 1873 Benleigh
 1875 Collingwood, St Saviour's*
 1875 Sunbury
 1878 Flemington
 1880 Albert Park*
 1880 Clifton Hill*
 1880 Lorne
 1881 Berwick
 1881 Richmond North*
 1883 Balwyn
 1883 Hawthorn, St Columb's
 1883 Montagu*
 1884 Gardenvale
 1885 Carlton North
 1886 Sorrento
 1887 Wallan*
 1888 Armadale*
 1888 Doncaster
 1888 Kensington*
 1888 Kew, St Hilary's
 1888 Malvern East, St John's
 1888 Stieglitz*
 1889 Ascot Vale*
 1889 Frankston
 1889 Newport*
 1889 Surrey Hills
 1889 Yarraville*
 1890 Burnley
 1890 Elsternwick
 1891 Middle Park*
 1890 Moreland
 1891 Preston
 1892 Hawksburn*
 1892 Warburton
 1892 Werribee
 1893 Queenstown*
 1894 Hastings
 1895 Essendon
 1895 Healesville
 1897 Cowes*
 1898 Mentone
 1899 Glenhuntly
 1903 Box Hill
 1904 Fernree Gully
 1904 St Leonards*
 1904 Yarra Glen*
 1905 Deans Marsh*
 1905 Portarlington*
 1905 Ringwood
 1906 Canterbury
 1906, 1972 Melton
 1907 North Brighton*
 1907 Malvern, St Paul
 1907 Modewarre*
 1907 Sunshine
 1907 Thornbury*
 1907 Marshall*

1908	Glenroy	1921	Northcote,	1946	Ashburton*	1961	St Luke's	1966	Mooroolbark	1975	Mombulk
1908	Ivanhoe		Epiphany*	1940	Coburg West	1961	Montmorency*	1967	Blackburn South	1975	Langwarrin
1908	Malvern, Holy Advent	1921	Preston East	1948	Merynston*	1962	Nunawading*	1967	Mount Waverley,	1976	Wheeler's Hill
1909	Brighton Beach	1921, 1960	Clayton	1946	Mont Albert North	1963	Boronia		St Phillip's	1979	Grovedale
1911	Glen Iris	1922, 1997	Somerville	1949	Highton	1963	Doveyton*	1968	Airport West*	1980	Corio
1911	Meredith*	1922	Kallista*	1950	Torquay	1963	Forest Hill	1968	Frankston,	1980	Endeavour Hills
1912	Chelsea	1922	Burwood	1951	Point Lonsdale*	1963	Ringswood East*		St John's	1981	Blackburn North
1913	Alphington*	1922	Flinders	1951	Point Lonsdale*	1964	Bennetswood	1968	Templestowe	1982	Deep Creek
1013	Blackburn	1922	Geelong West*	1952	Reservoir	1964	Glen Waverley	1970	Dallas	1983	Vermont South*
1913	Brunswick West	1923	Aberfeldie	1954	Wattle Park*	St Andrews*		1970	Hawksburn-	1985	Viewbank*
1913	Camberwell,	1924	Belgrave*	1955	Balwyn North	Mount Eliza			Armadale	1986	Belgrave Heights
	St Mark	1924	Greensborough	1955	Braybrook*	1964	St Albans	1971	Bundoora	1986	Upper
1913	Fairfield*	1924	Kew East	1957	Bentleigh,	1965	Altona North*	1971	Croydon South		Beaconsfield
1914	Caulfield South	1924	Montrose*	St George's*		1965	Bentleigh East	1971	Warrandyte	1988	Cockatoo
1914	St Kilda East,	1924	Mount	1957	Niddrie*	1965	Carrum	1972	Clifton Hill North	1988	Wandin
	St James	1924	Dandenong	1957	Pascoe Vale	1965	Dandenong North		Fitzroy	1989	Hampton Park
1915	Geelong North*	1924	Thornbury East	1957	Rosanna*	1965	Doncaster East	1972	Mulgrave	1989	Rosebud
1915	Hampton	1924	Upwey	1958	Kilsyth*	1965	Greythorn	1972	Glen Waverley,	1990	Croydon Hills
1915	Moonee Ponds,	1925	Glen Iris	1958	Mount Waverley	1965	Melbourne North, St Alban's		St Paul's*	1990	Sydenham
	St James*	1925	Mernda*	1959	Preston West*		Syndal*	1973	Avondale Heights*	1990	Watsonia*
1915	Murrumbeena	1925	Mitcham*	1959	Ivanhoe East	1965	Syndal*	1973	Pakenham	1994	Rowville
1916	Elwood*	1925	Moorabbin	1959	Noble Park	1966	Bulleen	1973	Wantirna South	1995	Glen Waverley,
1916	Kooyong	1926	Camberwell, St Dunstan's	1960	Beaumaris	1966	Burwood East	1974	Hoppers Crossing		St Barnabas
1917	Belmont	1926	Dingley	1960	Dromana	1966	Fawkner*	1974	Mount Eliza North*	1996	Hume
1917	Brunswick East*	1926	Ferntree Gully	1960	Epping						
1917	Geelong East	1926	Upper	1960	Heidelberg West*						
1919	Black Rock	1926	Malvern East,	1960	Springvale North						
1919	Emerald	1926	All Saints	1961	Bayswater						
1919	Footscray West*	1926, 1948	Oakleigh East*	1961	Broadmeadows,						
1919	Mordialloc	1926, 1959	Altona	St Michael's*							
1919	Sandringham	1926, 1964	Parkdale	1961	Caulfield,						
1919, 1963	Spotswood*	1927	Highbert	St Margaret's*							
1919, 1987	Panton Hill	1927	Kingsville*	1961	Chadstone East*						
1920	Camberwell	1927	Springvale	1961	Deeplene*						
	South	1933	Ormond	1961	Heathmont*						
1920	Croydon	1936	Brighton East*	1961	Strathmore						
1920	Vermont	1935	Reservoir West	1962	Bellarine						
				1962	Frankston						

Diocese of Ballarat (founded 1875)

Bishops	Assistant Bishops	Deans
1875 S Thornton	1895 H E Cooper	1894 J F Stretch
1900 A V Green	1967 R G Porter	1897 N L Parkyn
1917 M H Maxwell-Gumbleton	1981 G H Walden	1915 Julius Lewis
1927 P C T Crick		1921 W F Tucker
1936 W H Johnston		1967 S D Bartholomeusz
1961 W A Hardie		1972 W W Devonshire
1975 John Hazlewood		1979 K Beer
1995 R David Silk		1984 N A Connell
		1989 W E Edebohls

STATISTICS
OF THE
DIOCESE OF MELBOURNE
FOR
THE YEAR 1887.

PRICE ONE SHILLING.

Melbourne:
MASON, FIRTH & M'UTCHEON, GENERAL PRINTERS,
"CHURCH OF ENGLAND MESSENGER" OFFICE, 51 & 53 FLINDERS-LANE WEST.

MDCCLXXXVIIII.

THE SUPERANNUATION FUND—(Continued).

	Amount Paid	Amount Paid
Brought forward	£449 16 0	£486 2 10
Shatford	0 8 3	0 12 6
Sunbury	8 13 0	2 9 10
St. Kilda	18 9 6	0 17 10
Christ Church	0 11 6	7 18 9
Larnagulla	1 10 0	0 13 6
Newbridge	6 14 9	0 15 0
Terraville	1 15 0	1 16 0
Terrak	1 15 0	1 8 6
Liverdon	0 12 10	2 17
Glengarry	1 11 0	
Walhalla		
Carried forward	£486 2 10	£506 12 3

SUBSCRIPTIONS AND DONATIONS.

	Amount Paid	Brought forward	Amount Paid
A. Beckett, Hon. T. T.	£2 2 0	Henry, Mrs. Edward	£33 9 0
A. Beckett, His Honour Mr. Justice	1 0 0	Hall, W. H.	2 1 0
A. B.	1 1 0	Latham, E.	2 2 0
Akhurst, A. P.	1 1 0	Leaper, Dr.	0 10 0
Allan, G. L.	1 1 0	Moollon, Miss	2 2 0
Andrew, Professor	1 1 0	Montfort, W. B.	1 1 0
Austin, Mrs. Joseph	1 0 0	Moore, Hugh	1 1 0
Austin, Sidney	0 10 0	Morris, W. E.	1 0 0
Baker, C.	1 1 0	Mottle, F. G.	1 1 0
Beal, O.	1 1 0	Mullen, S.	1 1 0
Balcher, G. F.	1 1 0	Not, T. H.	1 1 0
Billing, N.	1 1 0	Puckle, E. D.	1 1 0
Blair, Dr.	1 1 0	Richardson, J. F.	1 1 0
Bryan, Mrs. Samuel	1 1 0	Selzer, K.	1 10 0
Conran, Col.	1 1 0	Shaw, Miss	0 12 0
Conche, W. W.	2 0 0	Simpson, J.	2 2 0
Croschraite, B.	1 1 0	Smith, F. G.	5 5 0
Curtis, R.	1 1 0	Smith, J. M.	2 2 0
Dickson, R. W.	1 1 0	Smith, Thos.	2 2 0
Fehers, J.	1 1 0	Stanghton, R. W.	1 1 0
Fitzhobon, E. G.	1 1 0	Stephens, G. A.	1 1 0
Fraser, Capt.	3 3 0	Stephen, W. H.	1 1 0
Gillett, F. A.	1 1 0	Upton, Mrs.	1 1 0
Godfrey, F. J.	1 1 0	Walker, J. H.	1 1 0
Grice, Mrs. James	1 1 0	Wollaston, H. N. P.	1 1 0
Grime, Mrs. Richard	3 3 0	Woolley, A.	1 1 0
Grimwade, F. S.	1 1 0		
Carried forward	£33 9 0	Total	£79 16 0

LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND IN THE DIOCESE OF MELBOURNE, 1887

OF WHICH A RECORD EXISTS IN THE DIOCESAN REGISTRY.

Where an Asterisk is prefixed, evidence of title has not been produced at the Diocesan Registry.

P parish or District.	Area.	Description.	Trust.	How Acquired.
Archdeaconry of Melbourne and Geelong.				
Alphington	—	Lots 5 and 21, Prince of Wales' Park Extension	Church purposes	Purchased
Anderson's Creek	1 1 83	Allot. 2; Seco 11; Warrandyte	" "	Crown Reserve
*Ringwood	1 0 0	Allot. 44 A; 'Warrandyte'	Church purposes	Purchased
Birt's Hill	0 1 15 ¹⁻¹⁰	Corner of Orrong and Wynnstey Roads	Church	Gift from W. H. Bacchus
Armadale, St. Alban's	2 3 31	Part of Portion 7	School	Gift from Mrs. M'Leod
Bacchus Marsh	0 2 25	Lot 1; Portion 12; and Part of Portions 7, 8, and 9	Parsonage	Purchased
"	2 2 0	Part of Portion 6	"	"
"	2 0 0	Part of Portions 7, 8, & 12; Block 1	Church purposes	Crown Reserve
Maddingley	1 0 0	Allot. 7, 8, and 9; Seco 3	"	"
Melton	1 2 25	Eastern Portion of Seco 27	"	"
Balnolava	0 8 0	Dickens and Chapel Streets	Church, School, and Parsonage	Purchased
Balwyn	0 2 3 ⁶⁻¹⁰	Part of Elgar's Survey	"	"
*Surrey Hills	—	—	—	—
Barrabool	—	Lot 17 A of Subdivision of Seco 14	Church and Parsonage	Gift from J. Bennett
"	—	Part of Seco 22	Parsonage, Globe, and School	Gift from Willis and Swanston
Highton	2 0 0	—	Church purposes	Crown Reserve
"	—	Part of Portion 10	"	Purchased

LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Borwick ...	1 0 0	Part of Sec. 26	Church purposes	Crown Reserve
Narree Warren ...	0 3 13	1 Chain from Allot, 5; Sec. 22	" "	" "
Blackwood (Red Hill) ...	2 0 0	East Side of Bacchus Marsh Road	" "	" "
Myrning ...	1 2 0	Allot, 12, 13, and 14; Sec. B	" "	" "
Greendale ...	1 2 0	Allot, 15 and Part of Allot, 16; Sec. 4	Church and Parsonage	" "
Brighton, St. Andrew's	10 0 0	Part of "The Brighton Estate"	Church	Gift from H. Dendy and others
"	—	Part of Lot 13	Alms Houses	Purchased (gift from Mrs. Horsley)
" St. Peter's Schl.	—	Part of "The Brighton Estate"	Church purposes	Purchased
Broadmeadows ...	2 0 0	Allot, 9 and 10; Block 8; and Allots, 1 and 2 of Block 7	" "	Crown Reserve
Bulla ...	2 0 0	Part of Sec. 1	" "	" "
"	2 0 0	Part of Sec. 2	Church	Gift from Mrs. Greene
"	1 0 38	Allot, 2 and 3; Sec. 3	School	Crown Reserve
Kellor ...	2 0 0	Allot, 13 to 20; Sec. 8	Church purposes	" "
"	0 1 0	Allot, 8; Sec. 12	Church	Purchased
Brunswick ...	—	Part of Sec. 98; Jika Jika	Church and Parsonage	" "
"	—	Part of Allot, 28; Portion 92	Church, School, and Parsonage	Gift from Captain Dumaresq.
" West (Moreland)	—	Lots 39 to 45 of Subdivision of Portion 176	Church purposes	Purchased
Camberwell ...	2 0 3	Part of Allot, 113	" "	Crown Reserve
Caulfield, St. Mary's	—	Part of Portion 244; "Prahran"	Church	Gift from Sir G. Stephen
"	2 0 0	Part of Portion 245; "Prahran"	Church and Parsonage	Purchased
"	—	Part of Portion 245; "Prahran"	Church purposes	" "
Caulfield, St. John's	0 1 10 5-10	Part of Allot, 12; Sec. 12	" "	Gift from Rev. H. B. Macartney
Cheltenham ...	1 0 24	Adjoining Allot, 54; Moorabbin	Church purposes	Crown Reserve
"	—	Lot 204; Portion 55	School	Gift from Rev. Canon Chase
"	—	Lots 14, 15, 16, and 17 of Allot, 274 of Portion 55	Church purposes	Gift from P. N. Walker
Gipsy Village	1 0 26	Part of Portion 21; Moorabbin	Church and Parsonage	Purchased
Gipsy Village ...	—	Part of Portion 21; Moorabbin	School	Purchased
Brighton, Little	2 0 0	Part of "The Brighton Estate"	Church purposes	Gift from N. Were
" Linares Park	—	Allot, 15; Service and Hampton Streets	" "	Gift from T. Crisp
" Spring Grove	0 2 21 3-10	Part of the Landcox Estate	" "	Gift from W. H. M. Millan
"	1 0 0	Part of Portion 46; Moorabbin	School	Gift from T. Male
Dingley ...	2 0 0	Allot, B. A; Sec. 14; "Mordialloc"	Church	Gift from Miss Attenborough
"	4 1 27 3/4	Allot, 1; Sec. 14; "Mordialloc"	Parochial Endowment	" "
"	70 0 0	Allot, 2; Sec. 14; "Mordialloc"	Church purposes	Crown Reserve
Mordialloc	2 0 0	Allot, 4 and 5; Sec. 7	Diocesan Endowment	Gift from Jas. Moore
Moorabbin ...	100 0 0	Part of Sec. 58	" "	Purchased
"	—	Part of Portion 55	" "	Gift from Rev. Canon Chase
"	—	Part of Portion 55	" "	Chase
"	—	Part of Portion 51	Endowment of Trinity Church, Kew	Gift from A. Langston
Coburg ...	2 0 0	Allots, 1, 2, 3, and 4; Sec. 4	Church, School, and Parsonage	Crown Reserve
"	19 1 37 6-10	Part of Portion 140	Parochial Endowment	Devise from J. Delany
Campbellfield ...	50 0 0	Part of Portion 4; Will Will Road	Glebe for St. James', Melbourne	Gift from R. Campbell
Collingwood, St. Andrew's	1 0 0	Allots, 1 and 20, and Portion of Allot, 2 of Block 12	Church purposes	Crown Reserve
Collingwood, St. Philip's	—	Part of Portion 66; Jika Jika	Church	Purchased
"	0 0 31 7-10	Part of Portion 66; Jika Jika	Sunday-school	" "
"	—	Part of Allot, 8; Sec. 12; Jika Jika	Parochial Endowment	Gift from C. Baker
Collingwood, St. Saviour's	—	Part of Portion 62; Jika Jika	Church	Purchased
"	—	No. 23 Smith Street, Fitzroy	Parsonage	" "
Cranbourne	2 0 0	Allots, 7, 8, 9, and 10; Sec. 15	Church and Parsonage	Crown Reserve
"	0 2 0	Part of Sec. 18	Parsonage	Purchased
The Clyde	—	Part of Portion 34, Cranbourne	Church	Gift
Dandenong	2 0 0	Allot, 7, 8, and 9; Sec. 13	Church purposes	Crown Reserve
Eumemmoring	21 0 18	Portion of Allot, 14	" "	Gift from Dean of Melbourne
Dean's Marsh	0 2 19 5-10	Part of Allot, 36 B	" "	Gift
Penny Royal Creek	1 0 0	Part of Allot, 50 A 2; Bamba	" "	Crown Reserve
Drysdale	2 0 0	Portion 7 of Allot, 41 of Section 2	" "	" "
Bellarine—Murrudoo	—	Part of Portion 12; Block 2	School	Gift from T. Collins

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Bellarine East ...	2 0 0	Subdivision 12; Allot. 24 A; Sec. 1 ...	Church, School, and Parsonage	Crown Reserve
Portarlington ...	0 2 0	Allot. 1; Sec. 1 ...	Church ...	Gift from J. Austin
Doncaster ...	—	Part of Allot. 3; Sec. 5 A ...	Church purposes ...	Crown Reserve
... ..	—	Part of Allot. 3 A; Sec. 5 A ...	" " ...	Purchased
Mitoham ...	—	...	" " ...	Purchased
Nunawading ...	2 0 0	S. of Sec. 28 B ...	School ...	Crown Reserve
" Moloney's Road ...	2 0 0	Near the Bridge ...	Church purposes ...	"
" " ...	0 1 0½	Part of Sec. 35 ...	Church ...	Gift from S. Sergeant
* " Mount Pleasant ...	—	...	...	...
Templestowe ...	2 0 0	Allot. 1, 2, 3 and 4 Sec. 23 ...	Church purposes ...	Crown Reserve
Winchester — Nunawading ...	2 0 0	Part of Government Reserve 105... ..	" " ...	" "
Elsternwick ...	2 0 0	Sec. A,	" " ...	" " " " " "
... ..	0 1 0	Allot. 17, Sec. 15	" " ...	Purchased
Eltham ...	2 0 0	Allot. 1, 2, 3, and 10; Block 1	" " ...	Crown Reserve
" ...	—	Part of Portion 12; Sec. 4... ..	Church, Parsonage, and School	Purchased
... ..	—	Part of Portion 13; Sec. 4	School Site	"
Nillumbik ...	1 2 0	Allot. 1; Sec. 5	Church purposes ...	Crown Reserve
St. Helena ...	3 0 0	Part of Allot. 4; Sec. 15; "Nillumbik"	Burial ground for descendants of Anthony Beale, and Church purposes	Gift from Beale family
Essendon ...	—	...	...	...
Bagotville ...	—	Part of Allot. 30; Doutta Galla	Church purposes ...	Gift from H. Byron Moore
Moonee Ponds ...	2 0 0	Pascoe Vale and Mount Alexander Roads	" " ...	Crown Reserve
Ascot Vale West ...	—	Part of Allot. 32; Doutta Galla	" " ...	Part Gift, part purchased
" East ...	—	Part of Allot. 13; Section 4	" " ...	Purchased
Pascoe Vale ...	1 0 0	Part of Portion 15	Church ...	Gift from G. Wilks
Ferntree Gully ...	0 2 0 3/10	Part of Allot. 53; "Sooreshy"	Church ...	"
French Island ...	—	...	...	...
Hastings ...	1 0 24	Allot. 93; Portion 2	Church ...	Purchased
Cowes ...	1 2 0	Allot. 18, and part of Allot. 17; Sec. 7	Church and Parsonage	Crown Reserve

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Balnarring ...	2 0 0	Allot. 111 B; Parish of Bittern	Church purposes ...	Crown Reserve
*Osborne ... about	0 0 80	Moorooduc, Mornington	Church ...	Bequeathed by M. Taylor
Fitzroy, St. Luke's ...	0 1 4 1/10	Part of Allot. 1; Sec. 84	" ...	Purchased
Fitzroy, St. Mark's ...	—	Part of Suburban Sec. 69	" ...	"
" " ...	0 2 0	Allot. 6; Sec. 53; Carlton... ..	Parsonage ...	Crown Reserve
" " ...	—	Part of Suburban Sec. 69	School ...	Purchased
" " ...	1 0 21	Part of Portion 85; Collingwood... ..	Parochial Endowment	Gift from J. M. Smith
Footscray ...	2 0 0	Corner of Bunbury and Cowper Streets... ..	Church purposes ...	Crown Reserve
" " ...	—	Part of Sec. 16	" " ...	Purchased
Geelong, All Saints' ...	—	Part of Allot. 1; Sec. 7	Church ...	"
" " ...	2 0 0	Part of Allot. 1; Sec. 10	Church purposes ...	Crown Reserve
" " ...	—	Part of Allot. 6; Sec. 7	School ...	Gift from J. Austin
" " ...	—	Part of Allot. 6; Sec. 6, Moorpanyal	Church purposes ...	Gift from Mr. Riddle
" " ...	—	Part of Allot. 8; Sec. 7, Moorpanyal	Parsonage ...	Purchased
Moorpanyal ...	2 0 0	Allot. 10; Sec. 13	Church purposes ...	Crown Reserve
Geelong, Christ Church ...	2 0 0	Allot. 10, 11, 12, and 13; Sec. 26	Church, School, and Parsonage	" "
Grammar School ...	6 0 0	Block 27 B	Grammar School	" "
Kyrie Street ...	—	Allot. 13, 14, 15, and 16; Sec. 12	Church purposes	" "
South Geelong ...	1 3 24	In Sec. 8A, corner of Fyans and Moorabool Streets	" "	" "
East Geelong ...	2 0 0	Allot. 7, 8, and 9; Sec. 5; between Queens-cliff Road and Railway	" "	" "
Batonsford ...	—	Part of Portion 10; Parish of Moorpanyal	Church ...	Gift from G. Hope
Geelong, St. Paul's ...	—	Corner of Brougham Place and La Trobe Terrace	Church, School, and Parsonage	Crown Reserve
Ashby ...	2 0 0	Part of Allot. 73	Church purposes	" "
Fyansford ...	2 0 20 3/10	Allot. 4; Parish of Gboringhap	" "	" "
Gisborne ...	2 0 0	In Sec. 4	" "	" "
" " ...	10 0 0	Suburban Allot. 4	Glebe ...	Purchased
Macedon ...	1 0 0	Part of Allot. 1; Sec. 84	Church purposes	Crown Reserve
H " " ...	—	Part of Portion 9	Church ...	Gift from J. C. Riddell
Mount Macedon ...	0 2 1	Part of Allot. 6; Sec. 4	" " ...	Gift from T. Christian
Riddell's Creek ...	1 0 0	Part of Allot. 97; "Kerrie"	Church purposes	Crown Reserve
Greensborough ...	2 2 10	Part of Sec. 18	School ...	Gift from E. B. Green
" " ...	1 2 0	Near Allot. 1	Church purposes	Crown Reserve
Hawthorn, Christ Church ...	1 2 30 3/4	Allot. 34	" " ...	" "
" " ...	0 1 8	Allot. 1; Sec. 4	" " ...	" "

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
*Hawthorn, St. Columb's	1 0 4	Corner Burwood Road and St. Columb's Street	Church, School, and Parsonage	Purchased
Healesville	0 1 0	Allot 11; Sec. F	Church	Crown Reserve
Heidelberg (Warringal)	2 0 0	Allot 15, 16, 17, and 18; Sec. 9	Parsonage	Gift from F. A. Powlett
"	0 2 0	Allot. 7; Sec. 9	School	Gift from J. Greenaway
"	—	Part of Sec. 1	Church purposes	Crown Reserve
Ivanhoe	2 0 0	Allot. 24	Parsonage and Globe	Purchased
Inverleigh	1 2 0	Allot. 8, 9, and 10; Sec. 6	—	"
"	2 1 38	Allot. 25	Church purposes	Crown Reserve
"	2 0 0	Part of Portion 3 H	"	"
Murghoboluo	2 0 0	Allot. 7 and 8; Sec. 1	"	"
Wabdallah	1 0 0	Allot. 28; Sec. C	"	"
"	1 3 34	Part of Sec. 5; Block 1	School	Gift from W. Easy
Kensington—Moolap	2 0 0	Part of Portion 16	Church, School, and Parsonage	Crown Reserve
Moolap	—	Part of Subdivision 96 of Allot. 5; Block 1	Church purposes	"
Point Henry	2 0 0	N.W. Corner of Portion 5	Church and Parsonage	Purchased
"	—	Part of Portions 80 and 87	Church and School	"
Kew	—	Part of Sec. 87	Diocesan Endowment	Gift from Deau of Melbourne
"	—	Part of Portion 71	—	"
"	—	—	—	"
Lancefield	2 0 0	Part of Allot. 27	Church purposes	Crown Reserve
"	1 0 0	Part of Allot. 27	"	Gift from Ven. J. C. MacCullagh
"	—	—	"	Purchased
Romsey	—	Lots 5 and 6 of Subdivision of Allot. 40; Sec. A.	"	"
Heaket...	0 2 0	Part of Portion 80; Parish of Rochford	Church	Crown Reserve
Rochford	2 0 0	Part of Sec. 22	Church purposes	Crown Reserve
Lara	1 0 0	Near Allot. 8; Sec. 11	Church and Parsonage	Crown Reserve
"	—	Part of Section 12	School	Gift from T. Bates
"	—	Part of Allot. 39; Section 1	Church and Parsonage	Crown Reserve
Little River	1 2 0	Part of Sec. 10	School	Gift from M. Synnot
Wurdi Youang	1 0 0	Part of Allot. B; Sec. 9	Church purposes	Gift from J. VonSteiglitz
"	—	Part of Allot. A; Sec. 9	"	Gift from J. Henry
"	0 2 0	—	"	"
"	—	—	"	"
Moranghurk—Lovely Banks	0 0 32	Adjoining Allot. 104	Church purposes	Crown Reserve
Lorne	0 3 34	Allot. 5 and 6; Sec. 1	Church	Purchased
Lilydale	2 0 0	Allot. 3, 4, 5, and 6; Sec. 10	Church purposes	Crown Reserve
"	0 2 0	Allot. 2; Sec. 6	Church	Purchased
Mooroolbark	2 0 0	Part of Allot. 2	School	Crown Reserve
Wandin Yallock	—	Part of Allot. B	Church purposes	Purchased
Malvern, St. George's	1 1 0	Part of Suburban Allot. 19; Prahran	Parsonage	"
"	0 2 20	Part of Suburban Allot. 20; Prahran	School	Crown Reserve
"	—	Part of Crown Portion 19	Church purposes	Purchased
" Dandenong-rd.	—	Part of Allot. 64; Prahran	"	Crown Reserve
Marshalltown	2 0 0	Adjoining Allot. 68	"	"
Clifford	1 0 0	Part of Allot. B; Sec. 3; Duncead	School	Gift from L. Trowin
Connewarre	1 0 0	Part of Sec. B	"	Gift
Mount Duneed	2 0 0	Portion of Block A; Sec. 16	Church purposes	Gift from T. Walker
Meib., St. James'	4 1 26	Part of Sec. 15	"	Crown Reserve
" Bank Place	—	Part of Allot. 5 and 6; Sec. 14	Bishopric Endowment	Purchased
" Elizabeth St.	—	Part of Allot. 9; Sec. 4	"	"
" West	0 3 32	Allot. 6, 7, 8, 9, 10, 11, and 21 of Sec. 47	Church purposes	Crown Reserve
" St. John's	2 0 0	Part of Sec. 39	Church, School, and Parsonage	"
" St. Matthew's	2 0 0	Allot. 1, 2, 3, 16, 17, 18, 19, and 20; Block 21	Church purposes	"
" St. Jude's	0 1 32 1/2	Lygon, Palmerston, and Keppel Streets	Church and School	"
"	0 1 0	Allot. 8; Sec. 34	Parsonage	"
" Trinity Col.	10 0 12	—	Affiliated College	"
" St. Mary's	2 0 0	Allot. 1, 2, 3, 16, 17, 18, 19, and 20; Block 9	Church, School, and Parsonage	"
" St. Michael's	0 1 23 6-10	Allot 7 and 9; Sec. 115	Church purposes	Purchased
" St. Paul's	1 3 24	Allot. 1, 2, 3, and 20; Sec. 6	Cathedral	Crown Reserve
" Flinders Lane	—	Part of Allot. 13; Sec. 6	Bishopric Endowment	Purchased
" St. Peter's	—	—	Church, School, and Parsonage	Crown Reserve
" Bourke St. E.	—	Part of Allot. 8, Sec. 23	Schools and Colleges	Purchased
" Trinity	2 0 0	Allot. 1, 2, 3, 16, 17, 18, 19, and 20; Sec. 14	Church purposes	Crown Reserve
"	0 2 0	Allot. 11 and 12; Block 20	Parsonage	"
E., Hoddle St.	1 1 13 4-10	Corner Victoria Parade and Hoddle Street	Church purposes	"
" Bishops court	2 0 0	Allot. 1, 2, 3, 16, 17, 18, 19, and 20; Block 13	Bishop's Residence	"
" Deanery	1 0 0	Allot. 4, 5, 14, and 15; Sec. 13	Deanery	"

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Malb. S., St. Barnabas'	1 0 15 ⁷⁻¹⁰	Part of Allot. 10; Sec. 56 ...	Church purposes	Crown Reserve
" " St. Luke's	2 0 0	Allot. 1, 2, 3, 16, 17, 18, 19, and 20; Block 8	" "	" "
" " St. Silas'	0 3 20	Evlie Place, Bridport and Ferrars Streets	" "	" "
Mornington	—	Part of Lots 64 and 65 of Allot. 28	Church ...	Gift from J. Armstrong
"	0 2 0	Sec. 3 ...	School ...	Crown Reserve
"	0 2 37 ⁴⁻¹⁰	Allot. 4, 5, and 6; Block 2	Church purposes	" "
Frankston	1 0 32	Allot. 8 and 9; Sec. 8	" "	" "
"	0 3 8	Opposite the above ...	" "	" "
Mount Eliza	—	Part of Portion 2; "Moorooduc"	Church ...	Gift from E. Lintott
Modewarre	2 0 0	At N.W. corner of Reserve in Sec. 2	Church purposes	Crown Reserve
"	—	Part of Portion 3	Church ...	Purchased
Mount Moriac...	2 0 0	Part of Sec. A; Portion 1; "Dunseed"	" "	Gift from E. C. Minter
Newport	0 2 25 ⁵⁻¹⁰	Part Crown Allotment 25; Sec. 2; Cut Paw Paw	Church purposes	Purchased
Northcote	1 0 0	Allot. 18 and 19 of Sec. 12; and 10 and 11 of Sec. 8	" "	Crown Reserve
Oakleigh	2 0 0	S.E. corner of Allot. 179	" "	" "
Brighton East...	—	Part of Block 26; "Brighton Estate"	Church ...	Gift from N. Were
"	0 2 0	Part of Portion 46; Moorabbin	School ...	Gift from J. Clarke
Port Melbourne (Sand-ridge)	1 0 0	Allot. 6, 7, 8, and 9; Sec. 7	Church purposes	Crown Reserve
Prahran—St. Matthew's,	—	Part of Portion 41	Church ...	Part Purchased and part Gift from Bishop Perry
"	0 0 29 ⁶⁻¹⁰	Part of Portion 41	Sunday School ...	Purchased
Preston	1 0 0	Part of Portion 146	Church purposes	Gift from F. W. Howard
Epping	2 0 0	Part of Suburban Allot. 22	" "	Crown Reserve
Queenscliff	2 0 0	Allot. 1, 2, and 3; Block 12	Church, School, and Parsonage	" "
"	1 0 10	Allot. 5; Sec. 42	Church and Parsonage..	" "
"	0 1 0	Allot. 5; Sec. 12	Parochial Endowment...	Purchased
"	0 2 0	Allot. 17 and 18; Sec. 3	Clergy Sanatorium	Gift from E. Latham
" near	—	Part of Portion 6; "Paywit"	Church purposes	Gift from A. H. Knight
Queenstown	2 0 0	Corner of Caledonia and Elgin Streets	" "	Crown Reserve
Yarra Flats	—	Lot 17 of Portion 24; Tarrawarra	" "	Gift from W. S. Woolcott

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Richmond—St. Matthias'	—	Lots 47 and 48 of Portion 45	Church ...	Purchased
"	—	Part of Suburban Allot. 45	Church purposes	" "
Richmond—St. Stephen's	—	Part of Sec. 21	Church and Parsonage..	Part Gift from Rev. J. B. Docker, part Purchased
"	—	Part of Sec. 21 and 22	Parsonage ...	Purchased
"	2 0 0	Part of Sec. 35	Church purposes	Crown Reserve
" East	0 1 6	Allot. 25	" "	" "
" South...	0 0 26 ⁸⁻¹⁰	Part of Portion 5	" "	Purchased
Royal Park—St. George's	1 3 22	Allot. 4, 5, and 6; Sec. 98	" "	Crown Reserve
Kensington	—	Part of Allot. 12; Sec. 63; Doulta Galla	" "	Gift from E. B. Wight
South Yarra, Christ Ch.	2 0 0	Corner of Punt Road and Toorak Road...	Church, School, and Parsonage	Crown Reserve
*Hwksbrn, St. Martin's	—	—	—	—
Grammar School	15 0 0	St. Kilda and Domain Roads	Grammar School	Crown Reserve
Sorrento	0 0 83 ⁷⁻¹⁰	Part of Allot. 97; Sec. 10	Church purposes	Purchased
"	—	Part of Portion 97 and Part of Allot. 96 E	" "	" "
Dromana	2 0 0	Part of Allot. 2; Sec. C	" "	Crown Reserve
"	0 2 0	Allot. 8; Sec. 12	" "	Purchased
Flinders	1 2 0	Part of Suburban Allot. 3...	" "	Crown Reserve
"	4 0 0	Allot. 3 A	" "	Purchased
Rye	1 3 38	Allot. 11; Sec. 7	" "	Crown Reserve
Steiglitz	0 2 0	Maxwell and Carr Streets	" "	" "
"	0 2 0	Allot. 3, 4, and 5, and part of Allot. 2; Sec. 22	" "	" "
"	0 0 19	Allot. 2; Sec. 11	" "	" "
" New Year's Reef	1 0 0	Adjoining Malakoff Prospecting Claim...	" "	" "
Lethbridge	2 0 0	Allot. 7, 8, 9, 10; Block 5...	" "	" "
Meredith	2 5 0	Russell, Wallace, and Lawler Streets	" "	" "
Maude	1 0 0	Allot. 9 and 10; Sec. 4	" "	" "
Sunbury	2 0 0	Corner of Stawell and O'Shaunassy Sts.	" "	" "
Aitken's Gap	2 0 0	Allot. 7, 8, 9, 10; Sec. 11	" "	" "
St. Kilda, All Saints'	2 0 0	Dandenong Road and Chapel Street	" "	Purchased
East	0 1 39 ⁷⁻¹⁰	Corner Alma and Orrong Roads	" "	Crown Reserve
St. Kilda, Christ Church	2 0 0	Ackland Street and Church Square	" "	Crown Reserve
Toorak	1 2 8	Part of Portions 28 and 29	Church and Parsonage	Gift from A. Ross
Wallan Wallan	1 3 38	Allot. 1, 2, 3, and 4; Sec. 19	Church purposes	Crown Reserve
Wallan...	0 2 0	Part of Allot. 82 C	" "	Gift from H. Guthrie
Wellington	0 2 14	Part of Portion 81, Mulgrave	Church ...	Purchased

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Wellington	—	Part of Portion 81, Mulgrave	Church and School	Gift
Waverley	1 0 0	Part of Portion 58, Mulgrave	Church	Gift from H. S. Shaw
Whittlesea	2 0 0	Allot. 1, 2, 3, and 10; Sec. 1	Church purposes	Crown Reserve
"	15 0 0	Part of Portion 6, Towroung	Church and Glebe	Gift from F. Wills
Donnybrook	—	Allot. 9; Sec. 18	Church	Gift from F. R. Godfrey
"	2 0 0	Allot. 1, 2, 3, and 4; Sec. 12	Church purposes	Crown Reserve
Merriang	2 0 0	Adjoining Sec. 8	" "	" "
Yan Yean	2 0 0	" "	" "	" "
Williamstown	2 0 0	Allot. 1, 2, and 3; Sec. 8	" "	" "
Birmingham	—	Part of Portion B; Sec. 6, Out Paw Paw	" "	Purchased
Winchelsea	2 0 0	Part of Sec. 1	" "	Crown Reserve
"	4 2 20	Allot. 4	Glebe	Gift from Mrs. Austin
"	12 3 32	Allot. 5 and 6	Parsonage and Glebe	Purchased
Gnarwarre	2 0 0	Part of Sec. 7	Church purposes	Crown Reserve
Wyndham	1 0 0	Allot. 1 and 10; Sec. 7	" "	" "
Laverton	—	Allot. 1; Sec. Truganina	" "	Gift from Staples, Wise and Co.
Yarraville	0 0 23 ^{3/10}	Part of Allot. 1 T; Sec. 8	—	Purchased

Archdeaconry of Beechworth.

Alexandra	1 3 24	Allot. 4 and 6; Sec. 64	Church purposes	Crown Reserve
"	0 1 0	Part of Allot. 6; Sec. 4	Parsonage	Purchased
Yarak	—	Part of Allot. 63	Church	Gift from Mrs. Pollock
Beechworth	2 0 0	Part of Sec. 7	Church, Parsonage, and School	Crown Reserve
*Stanley	1 0 0	—	—	—
Eldorado	1 3 28	Allot. 6, 7, 8, 9, and 10; Sec. 9	Church	Crown Reserve
Benalla	2 0 0	Corner of Cecil and Arundel Streets	Church, School, and Parsonage	" "
Glenrowan	1 0 0	Allot. 3; Sec. 2	Church purposes	Gift
Bright	1 2 0	Part of Sec. B	" "	Crown Reserve
"	4 2 29	Allot. 14; Sec. B	" "	Purchased
"	1 3 34	Allot. 13; Sec. B	" "	" "

Eurobin	1 2 0	South side of Beechworth Road; Parish of Barwidgee	Church and Parsonage	Crown Reserve
Harrierville	1 2 0	Allot. 3, 4, and 6; Sec. 3	Church purposes	" "
Wandiligong—Morze's Creek	0 0 24 ^{3/4}	" "	" "	" "
Running Creek	—	—	—	—
Porepunkah	1 2 0	Part of Allot 4; Sec. A	Church and Parsonage	" "
Chiltern	2 0 0	Allot. 5, and Part of Allot. 4; Sec. 5	Church purposes	" "
"	20 0 0	Allot. 9; Sec. 11	Parsonage and Glebe	Purchased
Rutherglen	1 2 0	Adjoining National School Reserve	Church purposes	Crown Reserve
Euroa	2 0 0	N.E. Portion of Reserve between Clifton and Scobie Streets	" "	" "
"	0 2 0	Allot. 3; Section 15	Glebe	Gift from J. De Boos
Violet Town	1 2 0	Allot. 5, 6, and 7; Sec. 19	Church purposes	Purchased
Balmattam	—	Part of Portion 27	" "	Gift from D. M'Kernan
Kilmore	2 0 0	Piper, Sutherland, and Hamilton Streets	" "	Crown Reserve
"	2 0 0	Part of Allot. 1, 2, and 3; Section 31	Church and Parsonage	Purchased
"	2 3 0	Union and Church Streets	Church purposes	" "
Broadford	1 0 0	Allot. 9, 10, 11, 12, 13, 14, and 15; Sec. 28; Township of Broadford	Church	" "
Bylands	1 2 0	Part of Allot. 78	Church and Parsonage	Crown Reserve
"	2 0 0	Allot. 78 D 1	Church	Purchased
"	—	Junction of Melbourne and Deep Creek Roads	Church purposes	Crown Reserve
Longwood	0 2 0	Allot. 15; Sec. 8	Church	Purchased
Mansfield	2 0 0	Part of Allot. 30	Church purposes	Crown Reserve
Gobur	0 2 8	Adjoining Allot. 4; Sec. 18	" "	" "
Maindample	1 0 0	Allot. 1 and 2; Sec. 8	Church	" "
Merton	2 0 0	Allot. 7, 8, 9, and 10; Sec. 1	Church purposes	" "
Darlingford	2 0 0	Part of Allot. 1; Sec. 24	" "	" "
Nillahootie	2 0 0	Part of Allot. 152 D	" "	" "
Milawa—Cxley	23 3 0	Part of Allot. 9; Sec. 11	Parsonage	Purchased
Oxley	1 1 0	Portion of Allot. 9; Sec. 11	" "	" "
Whorouly	1 3 29 ^{1/5}	Allot. 8, 9, 10, and 11; Sec. 5	Church purposes	" "
Mooroopna	0 2 0	Part of Allot. 1	" "	" "
*Undera	—	—	—	—
Coomboona	0 2 0	Allot. 13 C	Church purposes	Gift from W. Ciffin
Moyhu	1 2 0	Part of Allot. 1; Sec. 14	" "	Crown Reserve

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Whitfield	—	Part of Allot. 3 A; Sec. 1	Church purposes	Purchased
Myrtleford	1 0 0	Clyde and Myrtle Streets	" "	Crown Reserve
" —Waterloo	1 2 0	Near Allot. 8 A; Parish of Barwidgee	Church and Parsonage	" "
*Nathalia	—	—	—	Purchased
Numurkah	0 2 0	Allot. 1; Sec. 1	Church	" "
Katamatite	0 2 0	Allot. 9; Sec. 28	Church purposes	" "
Omeo	0 1 1 ¹⁻¹⁰	Part of Allot. 33 and 35; "Cobungra"	" "	Gift from T. Easton
Omeo Plains	10 0 0	Allot. 6 A; Sec. 9; "Hinnomunjle"	" "	Purchased
Pyalong	2 0 0	Allot. 1 and 2; Sec. 5	" "	Crown Reserve
Rushworth	2 2 11 ²⁻¹⁰	Allot. 1, 2, and 3; Sec. 9	Parsonage	Purchased
Rushworth	2 0 0	Corner of Hyde and High Streets	Church purposes	Crown Reserve
Murohison	2 0 0	Robinson Street	" "	" "
"	2 0 0	Allot. 10; Sec. 3	" "	Purchased
"	2 0 0	In Sec. 7	" "	Crown Reserve
Seymour	2 0 0	Allot. 3, 4, 5, and 6; Sec. 4	" "	" "
Avenel	2 0 0	Allot. 1, 2, 3; Sec. 6	" "	" "
Mangalore	1 2 0	Part of Allot. 26 B	Church and Parsonage	Purchased
Nagambie	1 2 0	Part of Subdivision A, Allot. 17	Church purposes	" "
Reedy Creek	0 2 0	Allot. 1; Sec. 1; Parish of Broadford	" "	" "
Shepparton	0 1 39 ⁸⁻¹⁰	Part of Allot. 2; Sec. E	" "	" "
"	2 0 0	Part of Allot. 16	" "	Gift from G. Brown
"	1 0 0	Part of Allot. 39	" "	Gift
Arcadia	0 1 7 ⁷⁻¹⁰	Crown Allot. 4; Sec. 6	" "	" "
Tallarook	—	—	—	—
*Thlygaroopna	—	—	Church purposes	Purchased
Tatura	0 2 0	Allot. 10; Sec. 4	" "	" "
Kyabram	0 1 0	Part of Allot. 59	" "	Gift
Cooma	0 2 0	Allot. 10; Sec. A	" "	" "
*Tongala	—	—	—	—
Wodonga	0 2 8	Allot. 8; Sec. 1	Church and Parsonage	Gift from F. Street
"	—	Allot. 20; Sec. K	Church purposes	Purchased
Wood's Point	0 1 38	Allot. 4, 9, and 11; Sec. 15	" "	Crown Reserve
"	0 0 33 ³⁻¹⁰	Allot. 10; Sec. 21	" "	Purchased
Jamieson	1 0 0	Allot. 2 and 3; Block 7	" "	Crown Reserve
Matlock	0 2 0	Allot. 7; Sec. 13	" "	" "

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Gaffney's Creek, Laura-ville	0 3 22	Allot. 4 and 5; Sec. 12	Church purposes	Crown Reserve
Waugaratta	2 0 0	Allot. 6, 7, 8, 9, and 10; Sec. 20	" "	" "
"	4 3 31	Allot. 2, 3, 4, 5, 11, 12, 13, 14, 15, 16, and 17; Sec. 20	" "	Purchased
Tarrawingee West	1 2 0	Part of Allot. 18	" "	Crown Reserve
The Springs	6 2 14	Allot. 4; Sec. 16; Naringa	" "	Purchased
Yackandandah	2 0 0	Allot. 5; Sec. 8	" "	" "
"	1 0 0	Part of Sec. 5	" "	Crown Reserve
"	—	Allot. 13; Sec. 5	Bishopric Endowment	Gift from Rev. Canon Chase
Yarrawonga	1 0 0	Allot. 1; Sec. 27	Church purposes	Purchased
Dovenish	—	Part of Allot. 36 B	" "	Gift from W. G. Crocker
Yea	1 1 0	Allot. 1; Sec. 11	" "	Crown Reserve
"	0 1 31	Allot. 29; Sec. 9	Parsonage	" "
"	0 1 14	Allot. 28; Sec. 9	Glebe	Purchased
"	0 1 25	Allot. 26; Sec. 9	Church purposes	" "
"	0 1 35	Allot. 32; Sec. 9	" "	Gift from Mrs. Macfarlane

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Archdeaconry of Sandhurst.

Castlemaine	2 0 0	Allot. 5 to 20; Sec. 1	Church, School, and Parsonage	Crown Reserve
*Barker's Creek	—	Allot. 7 B; Sec. 1, Castlemaine	Church purposes	Purchased
Campbell's Creek	0 0 26 ⁴⁻⁵	N.E. angle of Allot. 17; Sec. 3 A	" "	Crown Reserve
Campbelltown	0 3 8	Part of Allot. 32 B	Church and Parsonage	" "
Guildford	1 1 10 ³⁻⁵	Allot. 1; Sec. 19	" "	" "
Harcourt	1 0 0	Allot. 3 and 4; Sec. 8	Church purposes	Crown Reserve
*Moonlight Flat—Castlemaine	—	—	—	—
Vaughan	0 2 35 ¹	1 chain from Allot. 47; Sec. 1	Church purposes	Crown Reserve
Daylesford	2 0 0	Allot. 6; Block 22	" "	" "
Eaglehawk	1 0 0	Part of Block 14	" "	" "
"	0 1 5 ³⁻¹⁰	Allot. 8; Sec. 6	" "	" "
"	0 1 4 ²⁻¹⁰	Allot. 9; Sec. 6	" "	Purchased
" Nerring	0 2 0	Between Eaglehawk and Sailor's Gully	School	Crown Reserve
" California Gully	0 0 8 ²⁻¹⁰	Part of Allot. 150; Sec. 5	Church purposes	Purchased
Myer's Flat	0 2 0	Allot. 1; Sec. 1 C	School	Crown Reserve

LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Echuca	1 2 0	Allot. 2, 3, 4, 14, and 15; Sec. 15	Church and Parsonage	Crown Reserve
Elmore	1 2 0	Allot. 14, 15, and 16; Sec. 9	Church purposes	"
Goornong	1 0 0	Allot. 9 and 10; Sec. 1	Church	Purchased
Runnymede	1 0 0	Adjoining Allot. 8	Church purposes	Crown Reserve
Fryerstown	2 0 0	Allot. A	Church	Purchased
Chewton	1 1 23 1/4	Allot. 51; Sec. F I	"	"
Glenlyon	1 0 15	Sec. 9	Church purposes	Crown Reserve
Hepburn	0 0 38 3/4	Allot. 12; Sec. 20	"	Purchased
Hearthoote	0 1 37 1/4	Allot. 12 B; Sec. 20 B	Church, Parsonage, and School	Crown Reserve
" Wild Duck and Mt. Ida Creeks	2 0 0	N.W. angle of Reserve of 21 acres	Church purposes	"
Graytown	1 1 2	Allot. 2, 3, 5, 6, 7, and 8; Sec. 28	Church and Parsonage	"
Mount Camel	0 2 0	Allot. A, 5; "Redcastle"	Church	Purchased
Kangaroo Flat	2 0 0	Allot. 7, 8, 9, 10, and 11; Sec. 11	Church purposes	Crown Reserve
" " " " " "	—	—	Church Missions to Chinese	—
Lookwood	2 0 0	Allot. 1; Sec. 5	Church purposes	Crown Reserve
Marong	—	Part of Allot. 6; Sec. 1	Church	Gift from H. Palmer
Kerang	1 0 0	Allot. 1 and 2; Sec. 11	Church purposes	Crown Reserve
Koondrook	0 2 0	Allot. 6; Sec. 5	"	Purchased
" " " " " "	1 1 23	Allot. 4; Sec. 12; and Allot. 3, Sec. 11 A	"	"
Macorna	3 0 0	Allot. 7 A; Sec. A	"	"
Kyneton	2 0 0	Allot. 6, 7, 8, and 10; Sec. 14	"	Crown Reserve
Redesdale	2 0 0	Adjoining Allot. 70	"	"
Maldon	0 2 25	Allot. 23 and 24; Sec. 10	Church	Purchased
" " " " " "	0 1 8	Allot. 3; Sec. 10	Church purposes	"
" " " " " "	2 0 0	Portion of Sec. 11	"	"
" Sandy Creek	1 0 0	Near Allot. 27	Church and Parsonage	"
Muckiesford	2 0 0	Part of Allot. 30; Sec. 3	Church	Gift from W. Woodman
" " " " " "	2 0 6	Part of Portion 27; Sec. 3	Church purposes	Crown Reserve
" " " " " "	2 0 6	Allot. 6 A	"	Purchased
Newstead	1 0 0	Adjoining Post Office Reserve	"	Crown Reserve

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Porcupine Flat	1 0 0	Allot. 15 A; Sec. F...	Church purposes	Crown Reserve
Strangways — Green Gully.	1 0 0	Allot. 6 and Part of 7; Sec. A	"	"
Laaneecorie	1 0 0	Near Allot. 5; Sec. 2	"	"
Malmsbury	2 0 0	Part of Sec. 2	Church	"
" " " " " "	1 2 0	Allot. 7, 8, and 9; Sec. 5	Church and Parsonage	Purchased
Drummond	1 2 0	Allot. 17; Sec. 3	Church purposes	Crown Reserve
Mitiamo	—	Part of Allot. 63	"	Gift
Milloc	—	Part of Allot. 17	"	"
Terriok Terriok	1 2 0	Allot. 2, 3, and 4; Sec. 7	Church purposes	Purchased
Raywood	0 2 0	Allot. 9 and 10; Block 5	"	Crown Reserve
Yallock	1 0 0	Part of Allot 11; Sec. 2	Church	Gift from R. Jackman
Rochester	1 2 0	Allot. 8, 9, and 10; Sec. 5	Church and Parsonage	Crown Reserve
" " " " " "	0 1 35	Allot. 5; Sec. 15 B	Church purposes	Purchased
" " " " " "	0 1 0	Part of Allot. 7; Sec. 3 A	"	"
Corop	1 2 36	Allot. 15 and 16; Sec. 1	Church and Parsonage	Crown Reserve
Timmering	0 2 0	Part of Allot. 143 B	Church purposes	Purchased
Sandhurst, All Saints'	1 1 11 1/2	Part of Allot. 3; Sec. 1; Portion B	"	Crown Reserve
" Irishtown	0 2 0	Allot. 38; Sec. E	"	"
" Long Gully	0 0 13	Corner of Greeth and M'Intyre Streets...	"	Purchased
" "Ironbark	—	—	Church Missions to Chinese	—
" St. Paul's	1 0 0	Allot. 2, 3, 4, and 5; Sec. 5 C	Church purposes	Crown Reserve
" Golden Square	1 0 2 1/2	Part of Sec. 15 A	"	"
" Strathfelds	1 0 0	Part of Allot. 3; Sec. 12	School	Gift from C. Devine
Taradale	2 0 0	Allot. 1, 2, 3, and 4; Block 4	Church purposes	Crown Reserve
Elphinstone	1 1 30	Part of Sec. 22	"	"
Tarnagulla	0 2 0	Adjoining Allot. 10; Sec. 18	School	"
" " " " " "	0 1 0	Allot. 13; Sec. 5	Parsonage	Purchased
" " " " " "	1 2 0	Allot. 4 and 5 Sec. 10	Church	Crown Reserve
" " " " " "	0 2 0	Part of Allot. 2; Sec. 27	Parsonage	"
Baringbup	0 2 0	Allot. 2; Sec. 1	School	"
Newbridge	1 2 0	Part of Sec. 26	Church purposes	"
" " " " " "	0 3 35	Allot. 1, 2, 3, 4, and 5; Sec. 20	"	Purchased
Trentham	1 0 0	Adjoining Allot. 7; Sec. 2...	"	Crown Reserve
* " East	104 0 0	—	Endowment of Incumbency of St. Luke's, S. Melbourne	Purchased

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Carlsruhe	1 0 0	Allot. 6 and 7; Block 2	Church purposes	Crown Reserve
Lauriston	0 2 8	Allot. 26; Sec. 298	Church and Parsonage	Purchased
Tyldon	8 0 0	Allot. 1 and 2; Sec. 3	Church, Parsonage, and Glebe	"
Spring Hill	—	—	Church purposes	"
White Hills	2 0 1 ³⁻¹⁰	Allot. 5, 6, 7, 8, 11, 12, 13, and 14; Sec. 8	Glebe	Crown Reserve
"	1 0 0	Allot. 9, 10, 15, and 16; Sec. 8	"	Gift from J. Holdsworth
"	0 1 0	Allot. 4; Sec. 8	"	Purchased
Bagshot	1 0 0	Allot. 1; Sec. 7	Church	"
Epsom	0 1 0	Part of Allot. 11; Sec. 6; Sandhurst	Church	"
Huntly	0 2 0	Portion of Allot. 10; Sec. 21	Church purposes	Crown Reserve
Woodend	2 0 0	Allot. 1 and 2; Sec. 6	"	Purchased

Archdeaconry of Gippsland.

Bairnsdale	0 2 32	Between Francois Street and Block 12	Church purposes	Crown Reserve
"	0 2 0	Suburban Allot. 51	"	"
"	0 8 10	" 50	Parsonage	Purchased
"	0 2 0	Allot. 9; Sec. 13	"	"
*Dargo Flat	—	Allot. 3 A; Sec. 17; Parish of Dargo	Church purposes	"
Grant	1 0 22	Adjoining Allot. 11 of Sec. P	"	Crown Reserve
Metung	2 1 8	Allot. 4; Sec. F; Bumberrah	"	Gift from W. E. King
Basa, The	1 2 16	Allot. 17, 18, and 19; Sec. 6; Woolamai	"	Crown Reserve
Jumbunna	0 2 0	Part of Allot. 10 and 10 A	"	Purchased
Callignee	—	Allot. 5 A	"	"
Drouin	0 0 32 ⁴⁻¹⁰	Part of Allot. 1; Sec. 7	"	"
Bunyip	0 3 5 ⁸⁻¹⁰	Allot. 5; Sec. 2	"	"
Heart, The	0 2 0	Part Allot. 84 A; Sec. 2; Parish of Sale	Church	Gift from Mr. White
Jindivick	1 0 0	Part of Allot. 20 A	Church purposes	Gift
Lang Lang	0 1 0	Part of Allot. 8	Church	"
Longford	2 0 0	Allot. A; Coolungoolun	Church purposes	Purchased
Longwarry	0 1 0	Part of Allot. 65	"	Gift from R. B. George
Tynong	—	Allot. 7; Bunyip	"	Purchased
Maffra	1 3 23	Allot. 8, 9, 10, and 11; Sec. 18	"	Crown Reserve
"	1 0 0	Allot. 1 and 2; Sec. 22	Church and Parsonage	Purchased

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Glonmaggie	0 2 11 ⁵⁻¹⁰	Allot. 2; Sec. 3	Church	Purchased
Heyfield	0 2 0	Adjoining N.W. angle of Sec. 3	Church purposes	Crown Reserve
Toongabbie South	0 2 0	Allot. 136 C	"	Purchased
" Eaglehawk	0 2 0	Allot. 135 A	"	Gift from J. King
Mirboo	0 1 0	Part of Allot. 100; Sec. 1; Township	"	Purchased
" North	0 2 32	Allot. 24 and 25; Sec. 2	"	"
Boolarra	0 3 8	Allot. 10 and 11; Sec. 2	"	"
Morwell	0 2 20	Allot. 1, 2, and 10; Sec. 4; Maryvale	"	"
Orbost	0 1 31 ⁷⁻¹⁰	Allot. 1; Sec. 11	"	"
Poowong	0 1 8 ⁵⁻¹⁰	Part of Allot. 7	"	Gift
Korumbhora	—	Allot. 9; Sec. 2	"	Purchased
Rosedale	2 0 0	Allot. 7, 8, 9, and 10; Sec. 17	"	Crown Reserve
"	2 0 0	Part of Sec. 2; Allot. 12	Parsonage	Gift from W. E. King
"	102 1 32	Part of Sec. 2; Allot. 12	Glebe	Purchased
Flynn's Creek	0 2 16	Allot. 4; Sec. 1; Rosedale	Church purposes	"
Cowwar	1 0 0	Allot. 6 and 7; Sec. 5	Church	"
Loy Yang	1 2 0	Adjoining Peck and Buntine's Selections	Church and Parsonage	Crown Reserve
Toongabbie	0 2 0	Allot. 4; Sec. 16	Church purposes	Purchased
Sale	2 0 0	Allot. 14, 15, 16, and 17; Sec. 1	"	Crown Reserve
"	29 8 4	Allot. 94	Glebe	Purchased
"	—	Part of Allot. 3, 4, and 5; Sec. 26	Church and Parsonage	"
Stratford	2 0 0	Allot. 1, 2, 3, and 10; Sec. 15	"	"
Clyde Bank	0 0 16 ⁶⁻¹⁰	Part of Allot. 85 B; Parish of Nintin	"	Gift
Strathfieldsaye	2 0 0	Part of Sec. 4	"	Crown Reserve
Tarraville	1 2 16	Allot. 3, 5, and 6; Sec. 1	Church purposes	"
"	1 0 0	Corner of Albert and Reeves Streets	"	Gift from J. Reeve
"	10 0 0	Allot. 3 and 4; Sec. A	Parsonage	Purchased
Alberton	2 0 0	Corner of Johnson and Gipps Streets	Church purposes	Crown Reserve
"	21 0 0	Allot. 30	Diocesan Endowment	Gift from Hon. T. T. A'Beckett
Port Albert	0 1 0	Portion of Allot. 16; Block 10	Church	Gift from R. Turnbull
Yarram Yarram	0 1 0	Part of Portion 60	"	Purchased
Traralgon	0 2 24	Allot. 9; Sec. 2	Church purposes	"
Walhalla	0 0 21	Allot. 148	"	"
Warragul	6 0 16	Allot. 15 and 16; Sec. 6	"	"
Darnum	0 1 0	Allot. 20; Sec. 2	"	"
Yarragon	3 2 3	Allot. 5; Sec. 13	"	"
Moe	0 3 7	Allot. 5; Sec. B	"	"
Trafalgar	3 0 38 ⁸⁻¹⁰	Allot. 6, 9, and 10; Sec. 11	"	"

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YEAR-BOOK

OF THE

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1898 Year book

LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND IN THE
DIOCESE OF MELBOURNE

OF WHICH A RECORD EXISTS IN THE DIOCESAN REGISTRY.

*Where an Asterisk is prefixed, evidence of title has not been produced at the Diocesan Registry.

Parish or District.	Area.	Description.	Trust.	How Acquired.
Archdeaconry of Melbourne and Geelong.				
Armadale, St. Alban's ...	0 1 15 ¹⁻¹⁰	Corner of Orrong and Wynnstay Roads ...	Church purposes ...	Purchased
Ascot Vale West ...	—	Part of Allot. 32; Douita Galla ...	" "	Part Gift, part Purchased
" East ...	—	Lot 39, and part of Lot 40; Portion 3 ...	" "	Purchased
Bagotville ...	—	Part of Allot. 30; Douita Galla ...	Bishop of Melb. Fund ...	Gift from H. Byron Moore
Bacchus Marsh ...	2 3 31	Part of portion 7 ...	Church purposes ...	Gift from W. H. Bacchus
" " ...	0 2 25	Lot 1; Portion 12; and part of Portions 7, 8, and 9 ...	School ...	Gift from Mrs. M'Leod
" " ...	2 2 0	Part of Portion 6 ...	Parsonage ...	Purchased
" " ...	2 0 0	Part of Portions 7, 8, and 12; Block 1 ...	" "	"
Maddingley ...	1 0 0	Allot. 7, 8, and 9; Sec. 3 ...	Church purposes ...	Crown Reserve
Melton ...	1 2 25	Eastern Portion of Sec. 27 ...	" "	" "
Balaclava ...	0 3 0	Diokens and Chapel Streets ...	" "	" "
Balwyn ...	0 2 3 ⁶⁻¹⁰	Part of Eigar's Survey ...	Church, School, and Parsonage	Purchased
Canterbury ...	—	Lots 22, 23, and 24; Portion 151, Boroon-dara ...	Church purposes ...	"
Barrabool ...	—	Lot 17 A of Subdivision of Sec. 14 ...	Church and Parsonage	Gift from J. Bennett
" ...	—	Part of Sec. 22 ...	Parang., Glebe, & School	Gift from G. F. Belcher
Highton ...	2 0 0	—	Church purposes ...	Crown Reserve
" ...	—	Part of Portion 10 ...	" "	Purchased
Belmont ...	—	Lots 21 and 22 of Allot. 3, Sec. 25, Barrabool ...	" "	"
Berwick ...	1 0 0	Part of Sec. 26 ...	" "	Crown Reserve
" ...	1 3 3 ⁶⁻¹⁰	Allot. 2; Sec. 23 ...	" "	Purchased
Narre Warren ...	0 8 13	1 Chain from Allot. 5; Sec. 22 ...	Church purposes ...	Crown Reserve
Pakenham ...	—	Part of Block A; Portion 94, Nar-nar-geon ...	" "	Gift
Blackwood (Red Hill) ...	2 0 0	East Side of Bacchus Marsh Road ...	" "	Crown Reserve
Myrning ...	1 2 0	Allot. 12, 13, and 14; Sec. B ...	" "	"
Box Hill ...	—	Part of Allot. A; Portion 28; and Allot. A; Portion 25 ...	" "	Purchased
Blackburn ...	—	Lots 58 and 59; Portion 83 ...	" "	Gift
Nunawading ...	—	South of Sec. 23 B ...	" "	Crown Reserve
" Moloney's Road ...	—	Near the Bridge ...	" "	"
" Mount Pleasant ...	—	Block 1 of Portion 124 ...	" "	Purchased
Winchester—Nun'wad'g ...	—	Part of Government Reserve 106 ...	" "	Crown Reserve
Brighton, St. Andrew's ...	10 0 0	Part of "The Brighton Estate" ...	Church ...	Gift from H. Dendy and others
" " ...	—	Part of Lot 13 ...	Alms Houses ...	Purchased (Gift from Mrs. Horsloy)
" St. Peter's Schl. ...	—	Part of "The Brighton Estate" ...	Church purposes ...	Purchased
Brighton, North ...	2 0 0	Part of "The Brighton Estate" ...	" "	"
" Brighton East ...	0 2 21 ³⁻¹⁰	Part of the Landcox Estate ...	" "	Gift from W. H. M'Millan
" " ...	—	Part of Block 26; "The Brighton Estate" ...	Church ...	Gift from J. M. Smith
" " ...	—	Part of Portion 40; Moorabbin ...	School ...	Gift from J. Clarke
Moorabbin ...	100 0 0	Part of Sec. 55 ...	Diocesan Endowment ...	Gift from Jas. Moore
" " ...	—	Part of Portion 51 ...	Endowment of Trinity Church, Kew ...	Gift from A. Langston
Broadmeadows ...	2 0 0	Allot. 9 and 10; Block 8; and Allots. 1 and 2 of Block 7 ...	Church purposes ...	Crown Reserve
Bulla ...	2 0 0	Part of Sec. 1 ...	" "	Gift from Mrs. Greene
" " ...	2 0 0	Part of Sec. 2 ...	Church ...	Crown Reserve
" " ...	1 0 33	Allot. 2 and 3; Sec. 3 ...	School ...	"
Kailor ...	2 0 0	Allot. 13 to 20; Sec. 8 ...	Church purposes ...	"
" " ...	0 1 0	Allot. 8; Sec. 12 ...	Church ...	Purchased
Brunswick ...	—	Part of Sec. 96; Jika Jika ...	Church and Parsonage ...	"
" " ...	—	Part of Allot. 23; Portion 92 ...	Church, School, and Parsonage ...	Gift from Captain Dunaresq
Camberwell ...	—	Part of Allot. 113 ...	" "	Crown Reserve
Glen Iris ...	—	Part of Portion 141 ...	Church purposes ...	Gift from H. Cooke
Caulfield, St. Mary's ...	—	Part of Portion 244; "Prahran" ...	Church ...	Gift from Sir G. Stephen
" " ...	2 0 0	Part of Portion 245; "Prahran" ...	Church and Parsonage ...	Purchased
" " ...	—	Part of Portion 246; "Prahran" ...	Church purposes ...	"
Camdentown ...	—	Part of Portion 46; "Prahran" ...	" "	"

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Elsternwick—Booran Road	—	Lots 5 and 6 of Portion 61; East of Elsternwick	Church purposes	Purchased
Cheltenham	1 0 24	Adjoining Allot. 54; Moorabbin Part of Lot 204; Portion 55	School	Crown Reserve
"	8 0 37-10	Part of Portion 55; Moorabbin Lot 201 and Part of Lot 205; Portion 55	House of Mercy	Gift from Rv. Canon Chase
"	—	Lots 202 and 203 of Portion 55	Bishopric Endowment	Purchased
"	—	Lots 14, 15, 16, and 17 of Allot. 274 of Portion 55	Diocesan Endowment	Purchased
Clayton Road	—	Lots 8, 9, and 67 of Allot. 3; Sec. 6	Church purposes	Gift from P. N. Walker
Brighton, Spring Grove	1 0 0	Part of Portion 46; Moorabbin	School	Purchased
Dingley	2 0 0	Allot. 3 A; Sec. 14; "Mordialloc"	Church, School, and Parsonage	Gift from T. Male
"	70 0 0	Allot. 2; Sec. 14; "Mordialloc"	Parochial Endowment	Gift from Miss Attenborough
Coburg	2 0 0	Allots. 1, 2, 3, and 4; Sec. 4	Church, School, and Parsonage	"
Campbellfield	50 0 0	Part of Portion 4; Will Will Rook	Hebe for St. James' Melbourne	Crown Reserve
Collingwood, St. Andrew's	1 0 0	Allots. 1 and 20, and Portion of Allot. 2 of Block 12	Church purposes	Gift from R. Campbell
Collingwood, St. Philip's	—	Part of Portion 66; Jika Jika	Church	Crown Reserve
"	0 0 31-10	Part of Portion 66; Jika Jika	Sunday-School	Purchased
"	—	Part of Allot. 8; Sec. 12; Jika Jika	Parochial Endowment	Gift from C. Baker
Collingwood, St. Saviour's	—	Part of Portion 52; Jika Jika	Church	Purchased
"	—	No. 25 Smith Street, Fitzroy	Parsonage	"
Cranbourne	2 0 0	Allots. 7, 8, 9, and 10; Sec. 15	Church and Parsonage	Crown Reserve
Sherwood	—	Lot 5 of Allot. 10	Church purposes	Gift from M. Evans
The Olyde	—	Part of Portion 34; Cranbourne	Church	Gift
Dandenong	2 0 0	Allots. 7, 8, and 9; Sec. 13	Church purposes	Crown Reserve
Bunmerring	21 0 18	Portion of Allot. 14	"	Gift from Very Rev. H. B. Macartney
Fernree Gully	0 2 0-10	Part of Allot. 53; "Scoresby"	Church	Gift from G. Wilks
Dean's Marsh	0 2 19-10	Part of Allot. 86 B	Church purposes	Gift
Pennyroyal Creek	1 0 0	Part of Allot. 50 A 2; Bamba	"	"

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Donouster	—	Part of Allot. 3; Sec. 5 A	Church purposes	Crown Reserve
Templestowe	2 0 0	Part of Allot. 3 A; Sec. 5 A	"	Purchased
Warrandyte	1 1 33	Allot. 1, 2, 3, and 4; Sec. 2B	"	Crown Reserve
Drysdale	2 0 0	Allot. 2; Sec. 11	"	"
"	—	Portion 7 of Allot. 41 of Section 2	Endowment of St. Paul's Church, Inverleigh	Gift from Mrs. Moriarty
"	—	Part of Portion 6	Parsonage	Purchased
"	4 1 19	Part of Block 2; Bellarine	School	Gift from T. Collins
Bellarine—Murrudoc East	2 0 0	Part of Portion 12; Block 2	Church, School, and Parsonage	Crown Reserve
"	—	Subdivision 12; Allot. 24 A; Sec. 1	Parsonage	Purchased
Portarlington	0 2 0	Allot. 1; Sec. 1.	Church	Gift from J. Austin
Elsternwick, St. Clement's	2 0 0	Sec. A	Church Purposes	Crown Reserve
"	0 1 0	Allot. 17; Sec. 15	"	Purchased
"	—	Part of Allot. 28	"	"
Eltham	2 0 0	Allot. 1, 2, 3, and 10; Block 1	Church, Parsonage, and School	Crown Reserve
"	—	Part of Portion 12; Sec. 4	School Site	Purchased
"	—	Part of Portion 13; Sec. 4	Church purposes	Crown Reserve
Nillumbik	1 2 0	Allot. 1; Sec. 5	Burial ground for descendants of Anthony Beale, and Church purposes	Gift from Beale family
St. Helena	8 0 0	Part of Allot. 4; Sec. 15; "Nillumbik"	School	Gift from E. B. Green
Greensborough	2 2 10	Part of Sec. 18	Church purposes	Purchased
Essendon North	—	Part of Suburb. Allot. 35	"	"
Pascoe Vale	1 0 0	Part of Portion 15	"	"
"	—	Lot 59; Sec. 150	"	Crown Reserve
Essendon, St. Thomas'	2 0 0	Pascoe Vale and Mount Alexander Roads	"	Purchased
Moonee Ponds, West	0 1 4-10	Part of Allot. C; Sec. 6; Dounta Galla	"	"
Fairfield	—	Lot 54 of Subdivision of Portion 118; Jika	"	"
French Island—Coves	1 2 0	Allot. 18, and part of Allot. 17; Sec. 7	Church and Parsonage	Crown Reserve
Fitzroy, St. Luke's	0 1 4-10	Part of Allot. 1; Sec. 34	Church	Purchased
"	0 12 0-10	Part of Allot. 2; Sec. 34	Parsonage	"
"	—	Part of Suburban Sec. 69	Church and School	"
"	0 0 20-10	Part of Crown Portion 72	Church purposes	"
"	1 0 21	Part of Portion 85; Collingwood	Parochial Endowment	Gift from J. M. Smith

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Footscray ...	—	Part of Allot. J; Sec. 14 ...	Church purposes	Purchased
" West ...	—	Part of Allot. 12; Portion 8; Sec. 13 ...	Church	Gift from Sir W. J. Clarke
Braybrook ...	—	Lots 117 and 118; Portion 18 at Albion	Church purposes	Purchased
Deer Park ...	—	Lot 14 of Allot. 5; Sec. 21; Derrinut ...	" "	Gift from Cosmopolitan Land Co.
St. Alban's ...	—	Lot 88 B and Lot 112 A; Crown Portions 21 and 22; Maribyrnong	" "	Gift
Frankston ...	1 0 82	Allot. 8 and 9; Sec. 8 ...	" "	Crown Reserve
" " ...	0 3 8	Opposite the above ...	" "	Purchased
Geelong, All Saints'	—	Part of Allot. 1; Sec. 7 ...	Church	Purchased
" " ...	2 0 0	Part of Allot. 1; Sec. 10 ...	Church purposes	Crown Reserve
" " ...	—	Part of Allot. 5; Sec. 7 ...	School	Gift from J. Austin
" " ...	—	Part of Allot. 6; Sec. 6; Moorpanyal	Church purposes	Gift from T. C. Riddlo
" " ...	—	Part of Allot. 8; Sec. 7; Moorpanyal	Parsonage	Purchased
Moorpanyal ...	2 0 0	Allot. 10; Sec. 13 ...	Church purposes	Crown Reserve
Geelong, Christ Church	2 0 0	Allot. 10, 11, 12, and 13; Sec. 26	Church, School, and Parsonage	" "
" St. Matthew's	0 0 34	Allot. 2; Sec. 77 ...	Church purposes	Purchased
Myers Street	—	Part of Allot. 6; Sec. 70 ...	" "	" "
Grammar School	5 0 0	Block 27 B ...	Grammar School	Crown Reserve
Breakwater	—	Allots. 7, 8, and 9; Sec. 5 ...	Church purposes	" "
Batesford ...	—	Part of Portion 10; Parish of Moorpanyal	Church	Gift from G. Hope
Geelong, St. Paul's	—	Corner of Brougham Place and La Trobe Terrace	Church, School, and Parsonage	Crown Reserve
" North ...	—	Lot 65 of Allot. 57; Moorpanyal	Church purposes	Purchased
Swanston Street	—	Part of Allot. 9; Sec. 60; North Geelong	" "	" "
Ashby ...	2 0 0	Part of Allot. 73 ...	" "	Crown Reserve
Fyansford ...	2 0 20 ³⁻¹⁰	Allot. 4; Parish of Ghoringhap ...	" "	" "
Gisborne ...	2 0 0	In Sec. 4 ...	" "	" "
" " ...	10 0 0	Suburban Allot. 4 ...	Glebo	Purchased
Macedon ...	1 0 0	Part of Allot. 1; Sec. 84 ...	Church purposes	Crown Reserve
" " ...	—	Part of Portion 9 ...	Church	Gift from J. C. Riddell
Mount Macedon	0 2 1	Part of Allot. 6; Sec. 4 ...	" "	Gift from T. Christian
Riddell's Creek	1 0 0	Part of Allot. 97; "Kerrie" ...	Church purposes	Crown Reserve

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Hastings ...	1 0 24	Allot. 93; Portion 2 ...	Church	Purchased
Flinders ...	1 2 0	Part of Suburb. Allot. 3 ...	Church purposes	Crown Reserve
" " ...	4 0 0	Allot. 3 A ...	" "	Purchased
Balnarring ...	2 0 0	Allot. 111 B; Parish of Bittern ...	" "	Crown Reserve
*Osborne ... about	0 0 30	Moorooduc, Mornington	Church	Bequeathed by M. Taylor
Hawksburn, St. Martin's	—	Corner of Wilson Street and Cromwell Road	Church	Purchased
Hawthorn, Christ Church	1 2 80 ²	Allot. 84 ...	Church purposes	Crown Reserve
" " ...	0 1 8	Allot. 1; Sec. 4 ...	" "	" "
*Hawthorn, St. Columba's	1 0 4	Corner Burwood Road and St. Columba Street	Church, School, and Parsonage	Purchased
Healesville ...	0 1 0	Allot. 11; Sec. F ...	Church	Crown Reserve
" " ...	0 1 0	Allot. 10; Sec. F ...	Church purposes	Purchased
View Hill ...	1 1 7 ²	Part of Sec. 7, "Tarravara" ...	" "	Gift
Buxton ...	—	Part of Allot. 1 ...	" "	Purchased
Heidelberg (Warringal)	2 0 0	Allot. 15, 16, 17, and 18; Sec. 9	Church	Crown Reserve
" " ...	0 2 0	Allot. 7; Sec. 9 ...	Parsonage	Gift from F. A. Powlett
" " ...	—	Part of Sec. 1 ...	School	Gift from J. Greenaway
Ivanhoe ...	2 0 0	Allot. 24 ...	Church purposes	Crown Reserve
Inverleigh ...	1 2 0	Allot. 8, 9, and 10; Sec. 6 ...	Parsonage and Glebo	Purchased
" " ...	2 1 38	Allot. 25 ...	" "	" "
Murghobolue ...	2 0 0	Part of Portion 3 H ...	Church purposes	Crown Reserve
Wabdallah ...	1 0 0	Allot. 7 and 8; Sec. 1 ...	" "	" "
" " ...	1 3 34	Allot. 28; Sec. C ...	" "	Purchased
Teosdale ...	0 2 0	Part of Allot. 1 ...	" "	Gift from E. B. Wight
Kensington, Holy Trinity	—	Part of Allot. 12; Sec. 53; Doutta Galla	" "	Crown Reserve
Kensington—Moolap	2 0 0	Part of Sec. 5; Block 1 ...	School	Gift from W. Easy
Moolap ...	—	Part of Portion 16 ...	" "	Crown Reserve
Point Henry ...	2 0 0	Part of Subdivision 96 of Allot. 5; Block 1	Church, School, & Parsonage	Purchased
" " ...	2 0 0	N.W. Corner of Portion 5 ...	Church purposes	Gift from Manifold Bros.
St. Albans ...	0 2 0	Part of Portion 3; Sec. 7; Moolap	" "	Gift
Ocean Grove ...	—	Lots 303 and 309 of Crown Allot. 22; Block 4; Parish of Bellarine	" "	" "
Kew—Holy Trinity	—	Part of Portions 80 and 87 ...	Church and Parsonage	Purchased
" " ...	—	Part of Sec. 87 ...	Church and School	Gift from N. A. Fenwick
" " St. Denny's	—	Part of Lot 81; Portion 72 ...	Church purposes	Purchased
" " St. Hilary	—	Lots 2 and 4; Sec. D; and Lot 5; Block C; Portion 52	" "	" "
" " ...	5 0 6 ³⁻¹⁰	Part of Portion 71 ...	Diocesan Endowment	Gift from Very Rev. H. B. Macartney

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Lancofield	2 0 0	Part of Allot. 27	Church purposes	Crown Reserve
"	1 0 0	Part of Allot. 27	"	Gift from Ven. J. C. MacOullagh
"	11 3 16	Part of Allot. 27	Glebe	"
Rochford	2 0 0	Part of Sec. 22	Church purposes	Crown Reserve
Lara	1 0 0	Near Allot. 8; Sec. 11	Church and Parsonage	"
"	—	Part of Sec. 12	School	Gift from T. Bates
Little River	1 2 0	Part of Allot. 30; Sec. 1	Church and Parsonage	Crown Reserve
"	—	Part of Allot. 16; at Rothwell	Church purposes	Purchased
Wurdi Young	1 0 0	Part of Sec. 10	School	Gift from M. Synnot
"	—	Part of Allot. B; Sec. 9	Church purposes	Gift from J. Von Steiglit
Moranghurk — Lovely Banks	0 0 32	Adjoining Allot. 104	"	Crown Reserve
Lilydale	2 0 0	Allot. 3, 4, 5, and 6; Sec. 10	"	"
"	0 2 0	Allot. 2; Sec. 6	Church	Purchased
Mooroolbark	2 0 0	Part of Allot. 2	School	Crown Reserve
Wandin Yallock	—	Part of Allot. B	Church purposes	Purchased
Lorne	0 3 34	Allot. 5 and 6; Sec. 1	Church	"
Malvern, St. George's	1 1 0	Part of Suburban Allot. 19; Prahran	Church purposes	"
"	0 2 20	Part of Crown Portion 20; Prahran	School	Crown Reserve
"	—	Part of Crown Portion 19; Prahran	Church purposes	Purchased
"	—	Part of Portion 52; "Gardiner"	"	"
Malvern, St. George's	0 1 59 ⁷⁻¹⁰	Corner Alma and Orrong Roads	"	"
"	—	Lots 12 and 18 on Plan 1271; Portion 1; Prahran	Endowment of Trinity Church, Coburg	Purchased through bequest of Tho. Delaney
"	—	Dandenong-rd., part of Allot. 64; Prahran	Church purposes	Crown Reserve
Malvern East, St. John's	0 1 10 ⁸⁻¹⁰	Part of Portion 74; "Gardiner"	"	Gift from Rev. H. B. Macartney
Marshalltown	2 0 0	Adjoining Allot. 68	"	Crown Reserve
Cliford	1 0 0	Part of Allot. B; Sec. 3; Duneed	School	Gift from L. Trewin
Connawarre	1 0 0	Part of Sec. B	"	Gift
Mount Duneed	2 0 0	Portion of Block A; Sec. 16	Church purposes	Gift from T. Walker
Melb., St. James'	1 1 20	Part of Sec. 15	Church purposes	Crown Reserve
"	0 3 3½	Allot. 6, 7, 8, 9, 10, 11, and 21 of Sec. 47	Bishopric Endowment	Purchased
"	—	Part of Allot. 5 and 6; Sec. 14	"	"
"	—	Elizabeth Street	Church, School, and Parsonage	Crown Reserve
"	2 0 0	Part of Allot. 9; Sec. 4	"	"
"	—	Part of Sec. 39	"	"
"	2 0 0	Allot. 1, 2, 3, 16, 17, 18, 19, and 20; Block 21	Church purposes	"
"	—	Lygon, Palmerston, and Keppel Streets	Church and School	"
"	0 1 32½	Part of Allot. 8; Sec. 34	Parsonage	"
"	0 1 0	Allot. 8; Sec. 34	Church purposes	Purchased
"	0 1 23 ⁰⁻¹⁰	Allot. 7 and 9; Sec. 115	Church purposes	Purchased through bequest of Tho. Delaney
"	—	Allot. 36 and 37; Sec. 101	Endowment of Trinity Church, Coburg	"
"	—	Allot. 1, 2, 3, and 20; Sec. 6	Cathedral purposes	Crown Reserve
St. Paul's Cathedral	1 8 24	—	Affiliated College	"
Trinity College	10 0 12	—	Church purposes	"
St. Peter's	1 0 1 ¹⁻¹⁰	—	Deaconesses' Home	Purchased
"	0 0 8 ⁴⁻¹⁰	Part of Allot. 13; Sec. 25	Schools and Colleges	"
"	—	Part of Allot. 8; Sec. 22	Church purposes	Crown Reserve
"	2 0 0	Allot. 1, 2, 3, 16, 17, 18, 19, and 20; Sec. 14	Church purposes	"
"	0 2 0	Allot. 11 and 12; Block 20	Parsonage	"
"	—	Corner Victoria Parade and Hoddle Street	Church purposes	"
"	—	Allot. 1, 2, 3, 16, 17, 18, 19, and 20; Block 19	Bishop's Residence	"
"	2 0 0	Allot. 1, 2, 3, 16, 17, 18, 19, and 20; Block 19	Deanery	"
"	1 0 0	Allot. 4, 5, 14, and 15; Sec. 13	Church, School, & Parsonage	"
"	2 0 0	Allot. 1—3, 16—20; Block 9	Church purposes	Purchased
"	—	Allot. 46 and 47; Sec. 64 F	"	Crown Reserve
"	0 0 33 ⁰⁻¹⁰	Part of Allot. 10; Sec. 56	"	"
"	1 0 15 ⁷⁻¹⁰	Allot. 1, 2, 3, 16, 17, 18, 19, and 20; Block 8	"	"
"	2 0 0	Allot. 1, 2, 3, 16, 17, 18, 19, and 20; Block 8	"	"
"	0 3 20	Evville Place, Bridport and Ferrars Streets	"	Purchased
"	—	Lot 85, and part of Lot 86 of Allot. F; Portion 50; Moorabbin	"	"
Mentone	—	Allot. 4 and 5; Sec. 7	"	Crown Reserve
Mordialloc	2 0 0	Lots 24 and 25; Portion 119	"	Purchased
Mitcham	—	Allot. 2; Sec. E	"	"
Ringwood	0 1 20	Allot. 44 A; Warrandyte	"	"
Croydon	1 0 0	Part of Portion 3	Church	"
Modewarre	1 0 0	Part of Sec. A; Portion 1; "Duneed"	"	Gift from E. C. Minter
Mount Moriac	2 0 0	Part of Allot. 14; Sec. 1; Jan Juc	Church purposes	Gift from G. F. Belcher
Anglesey River	—	Part of Portion 127; Jilka Jilka	"	Purchased
Moreland	0 1 85 ¹⁻¹⁰	Lots 78 and 79 of Portion 127; Jilka Jilka	"	"

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Ares.	Description.	Trust.	How Acquired.
Moreland ...	—	Lots 39, 41, 43, and 45 of Subdivision of Portion 176	Church purposes	Purchased
Mornington ...	—	Part of Lots 64 and 65 of Allot. 28	Church	Gift from J. Armstrong
" ...	0 2 0	Sec. 3	School	Crown Reserve
" ...	0 2 37.4-10	Allot. 4, 5, and part of Allot. 6; Block 2	Church purposes	"
Mount Eliza ...	—	Part of Portion 2; "Mooroodue"	Church	Gift from E. Lintott
Newport ...	0 2 25-10	Part Crown Allotment 25; Sec. 2; Cut Paw Paw	Church purposes	Purchased
Spottiswoode ...	—	Lots 119—120; Allot. 16; Sec. 17; Cut Paw Paw	" "	"
Northcote ...	1 0 0	Allot. 18 and 19 of Sec. 12; and 10 and 11 of Sec. 8	" "	Crown Reserve
" ...	—	Lot 5; Prince of Wales Park	" "	Gift from John King
Northcote Upper ...	—	Lots 12 to 21 of Portion 130	" "	Purchased
Rossmoyne Park ...	2 0 0	S.E. corner of Allot. 170	" "	Gift from John King
Oakleigh ...	2 0 0	Lots 52 and 53 of Portion 14	" "	Crown Reserve
Burwood ...	—	Allot. 6, 7, 8, and 9; Sec. 7	" "	Purchased
Port Melb. (Sandridge) ...	1 0 0	Part of Portion 41	Church	Crown Reserve
Prahran—St. Matthew's ...	—	Part of Portion 55	Church purposes	Part Purchased and part Gift from Bishop Perry
" ...	0 0 29.0-10	Part of Portion 41	Sunday School	Purchased
" ...	1 0 0	Part of Portion 146	Church purposes	Gift from F. W. Howard
Preston ...	—	Part of Portion 145	" "	Purchased
" ...	2 0 0	Part of Suburban Allot. 22	" "	Crown Reserve
Epping ...	2 0 0	Allot. 1, 2, 3, and 4; Block 12	Church, School, & Parsonage	" "
Queenscliff ...	2 0 0	Allot. 5; Sec. 42	Church and Parsonage	" "
" ...	1 0 10	Allot. 5; Sec. 12	Parochial Endowment	Gift from T. H. Fellows
" ...	0 1 0	Allot. 17 and 18; Sec. 3	Olergy Sanatorium	Gift from E. Latham
" ...	0 2 0	Part of Portion 5; "Paywit"	Church purposes	Gift from A. H. Knight
" near ...	—	Corner of Caledonia and Elgin Streets	" "	Crown Reserve
Queenstown ...	2 0 0	Near Allot. 1, "Greensborough"	" "	"
Panton Hill ...	1 2 0	Allot. 36, Greensborough	" "	Purchased
Kingstown ...	—	Part of Suburban Allot. 45	" "	"
Richmond—St. Matthias' ...	—	Part of Suburban Allot. 45	" "	"

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Richmond—St. Stephen's ...	—	Part of Sec. 21	Church and Parsonage	Part Gift from Rev. J. B. Docker, part Purchased
" ...	—	Part of Sec. 21 and 22	Parsonage	Purchased
" ...	—	Part of Sec. 21	School	"
" ...	2 0 0	Part of Sec. 35	Church purposes	Crown Reserve
" ...	—	Part of Sub-Sec. 2	School	Purchased
" St. Thomas' ...	0 2 26.8-10	Part of Portion 5	Church purposes	"
" South ...	0 1 6	Allot. 25	" "	Crown Reserve
" St. Bartholo- ...	—	Part of Portion 16	" "	Purchased
" [new] ...	—	Allot. 4—6; Sec. 98	" "	Crown Reserve
Royal Park ...	1 3 22	Lots 5 and 6 of Subdiv. of Allot. 40; Sec. A	" "	Purchased
Romsey ...	—	Part of Portion 21; Moorabbin	Church and Parsonage	Gift from J. M. Smith
Sandringham—	—	Part of Portion 21; Moorabbin	School	Gift from G. Fisher
Gipsy Village ...	1 0 26	Lot 81; Portion 28; Moorabbin	Church purposes	Purchased
" ...	—	Corner of Punt Road and Toorak Road	Church, School, & Parsonage	Crown Reserve
Black Rock ...	—	Part of Portion 37	Church	Purchased
South Yarra, Christ Ch. ...	2 0 0	Part of Allot. 17; South Melbourne	Mission Church	"
St. Lawrence's, Mission ...	—	Part of Allot. 17; South Melbourne	Grammar School	Crown Reserve
St. Chad's ...	—	St. Kilda and Domain Roads	Church purposes	Gift from J. Bracebridge
Grammar School ...	15 0 0	Part of Allot. 97; Sec. E	" "	Purchased [Wilson]
Sorrento ...	0 0 33.7-10	Part of Portion 97 and Part of Allot. 96 B	" "	"
" ...	—	Lot 5; Block A of Allot. 91	" "	Crown Reserve
" ...	—	Part of Allot. 2; Sec. C	" "	Purchased
Dromana ...	2 0 0	Allot. 8; Sec. 12	" "	"
" ...	0 2 0	Part of Allot. 2; Sec. 1	" "	Crown Reserve
" ...	—	Allot. 11; Sec. 7	" "	"
Rye... ...	1 3 88	Allot. 3, 4, and 5, and Part of Allot. 2; Sec. 22	" "	"
Stoiglitz ...	0 2 0	Adjoining Malakoff Prospecting Claim	" "	"
" Now Year's Reef ...	1 0 0	Allot. 7, 8, 9, 10; Block 5	" "	"
Lethbridge ...	2 0 0	Russell, Wallace, and Lawler Streets	" "	"
Meredith ...	2 0 0	Allot. 9 and 10; Sec. 4	" "	"
Maude ...	1 0 0	Corner of Stawell and O'Shanassy Streets	" "	"
Sunbury ...	2 0 0	Allot. 1, 2, 12, and 13; Sec. 45	Parsonage	Purchased
" ...	2 3 21.7-10	Allot. 7, 8, 9, 10; Sec. 11	Church purposes	Crown Reserve
Aitken's Gap ...	—	Dandenong Road and Chapel Streets	" "	"
St. Kilda, All Saints' ...	2 0 0	Part of Allot. 157 A; East St. Kilda	Mission Church & School	Purchased
" ...	—	Acland Street and Church Square	Church purposes	Crown Reserve
" Christ Church ...	2 0 0	Part of Portions 28 and 29	Church and Parsonage	Gift from A. Ross
Toorak ...	1 2 8	Part of Portions 28 and 29	" "	"

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Wallan Wallan	1 3 38	Allot. 1, 2, 3, and 4; Sec. 19	Church purposes	Crown Reserve
Wallan	0 2 0	Part of Allot. 82 C	" "	Gift from H. Guthrie
Wandong	—	Part of Allot. 9; Sec. B; Bylands	" "	Gift from G. Clayton
Warburton	—	Lot 3 of Allot. 15	" "	Purchased
Launching Place	—	Part of Allot. 79; Woori Yallock	" "	Gift from Mrs. Russell
Wellington	0 2 14	Part of Portion 81; Mulgrave	Church	Purchased
"	—	Part of Portion 81; Mulgrave	Church and School	Gift
Waverley	1 0 0	Part of Portion 58; Mulgrave	Church	Gift from H. S. Shaw
Whittlesea	2 0 0	Allot. 1, 2, 3, and 10; Sec. 1	Church purposes	Crown Reserve
"	15 0 0	Part of Portion 6; Towrouroing	Church and Glebe	Gift from T. Willis
Donnybrook	—	Allot. 9; Sec. 18	Church	Gift from F. R. Godfrey
"	2 0 0	Allot. 1, 2, 3, and 4; Sec. 12	Church purposes	Crown Reserve
Merriang	2 0 0	Adjoining Sec. 8	" "	" "
Williamstown	2 0 0	Allot. 1, 2, and 3; Sec. 8	" "	" "
Birmingham	—	Part of Portion B; Sec. 6; Cut Paw Paw	" "	Purchased
Winchelsea	2 0 0	Part of Sec. 1	" "	Crown Reserve
"	4 2 20	Allot. 4	Glebe	Gift from Mrs. Austin
"	12 3 32	Allot. 5 and 6	Parsonage and Glebe	Purchased
"	33 2 24	Allot. 24 and 25; south of Winchelsea	—	Devised from A. Hopkins
"	0 2 0	Allot. 5; Sec. 1	Church purposes	Gift from Mrs. Austin
Wyndham (Worribee)	1 0 0	Allot. 1 and 10; Sec. 7	" "	Crown Reserve
Laverton	—	Part of Allot. 1; Sec. 6; Truganina	" "	Gift
"	—	Lot 32; Block G of Allot. 3A; Sec. 3; Truganina	" "	Purchased
Yarra Glen	—	Lot 38 of Allot. 6; Burgoyne	" "	" "
"	—	Part of Allot. 6; Burgoyne	" "	" "
Christmas Hills	—	Part of Allot. 14; Sutton	" "	Gift from G. Douglas
Steel's Creek	—	Allot. 41 B; Burgoyne	" "	Purchased
Yarraville	0 0 23 3/10	Part of Allot 1 T; Sec. 8	" "	" "

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Archdeaconry of Beechworth.

Alexandra	1 3 24	Allot. 4 and 5; Sec. 54	Church purposes	Crown Reserve
"	0 1 0	Part of Allot. 8; Sec. 4	Parsonage	Purchased
Yarek	—	Allot. 53 B	Church	Gift from Mrs. Pollock

Beechworth	2 0 0	Part of Sec. 7	Church, Parsonage, and School	Crown Reserve
*Stanley	1 0 0	—	—	—
Benalla	2 0 0	Corner of Cecil and Arundel Streets	Church, School, & Parsonage	Crown Reserve
Bright	1 2 0	Part of Sec. B	" "	Purchased
"	4 2 29	Allot. 14; Sec. B	" "	" "
"	1 3 34	Allot. 13; Sec. B	" "	" "
Eurobin	1 2 0	South side of Beechworth Road; Parish of Barwidgee	Church and Parsonage	Crown Reserve
Harriottville	1 2 0	Allot. 3, 4, and 5; Sec. 3	Church purposes	" "
Wandiligong — Morse's Creek	0 0 24 3/4	—	" "	" "
Running Creek	—	—	" "	" "
Porepunkah	1 2 0	Part of Allot. 4; Sec. A	Church and Parsonage	Purchased
Broadford	1 0 0	Allot. 9, 10, 11, 12, 13, 14, and 15; Sec. 28; Township of Broadford	Church purposes	" "
"	0 1 0 4/10	Allot. 8; Sec. 28	Parsonage	" "
Reedy Creek	0 2 0	Allot. 1; Sec. 1; Broadford	Church purposes	" "
Caniambo	1 0 0	Part of Allot. 6 A	" "	Gift
Devenish	—	Part of Allot. 36 B	" "	Gift from W. G. Crocker
Chiltern	2 0 0	Allot. 5, and Part of Allot. 4; Sec. 5	" "	Crown Reserve
"	20 0 0	Allot. 9; Sec. 11	Parsonage and Glebe	Purchased
Corryong	—	Allot. 1; Sec. 7	Church purposes	" "
Euroa	2 0 0	N.E. Portion of Reserve between Clifton and Scobie Streets	" "	Crown Reserve
"	0 2 0	Allot. 3; Sec. 15	Glebe	Gift from J. De Boos
Violet Town	1 2 0	Allot. 5, 6, and 7; Sec. 19	Church purposes	Purchased
Babnattum	—	Part of Portion 27	" "	Gift from D. M'Kernan
Shean's Creek	—	Part of Subdivision A of Allot. 45; Sec. G; Euroa	" "	Gift from J. Gibson
Glenrowan	1 0 0	Allot. 8; Sec. 2	" "	Gift
"	1 2 16	Allot. 4 and 5; Sec. 32	" "	Purchased
Thoona	—	Allot. 8; Sec. 10	" "	" "
Hanson	—	Allot. 1 and 2	" "	" "
Kilmora	—	Piper, Sutherland, and Hamilton Streets	" "	Crown Reserve
"	2 0 0	Part of Allot. 1, 2, and 3; Section 31	Church and Parsonage	Purchased
"	2 3 0	Union and Church Streets	Church purposes	" "
Bylands	1 2 0	Part of Allot. 78	Church and Parsonage	Crown Reserve

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Bylands	2 0 0	Allot. 78 D 1 ...	Church	Purchased
"	"	Junction of Melbourne & Deep Creek Roads	Church purposes	Crown Reserve
Pyalong	2 0 0	Allot. 1 and 2; Sec. 5 ...	" "	Purchased
Kyabram	0 1 0	Allot. 59 A ...	" "	"
"	"	Lots 12 and 18; Allot. 8	" "	"
"	"	Part of Lot 2; Allot. 68	" "	Gift
Cooma	0 2 0	Allot. 10; Sec. A ...	" "	Gift from W. Coffin
Coombecone	0 2 0	Allot. 18 C ...	Church	Purchased
Longwood	0 2 0	Allot. 15; Sec. D ...	Church purposes	"
" —Rail. Station	4 0 0	Allot. 1, 2, 3, 4; Sec. 9 ...	" "	"
"	"	Lots 2 and 3; Allot. 1; Sec. 15 ...	" "	"
Mansfield	2 0 0	Part of Allot. 30 ...	" "	Crown Reserve
*Doon	"	Allot. 4 B, 4 C; Sec. 9 ...	" "	Purchased
Gobur	0 2 8	Adjoining Allot. 4; Sec. 18 ...	" "	Crown Reserve
Merton	2 0 0	Allot. 7, 8, 9, and 10; Sec. 1 ...	" "	"
Darlingford	2 0 0	Part of Allot. 1; Sec. 24 ...	" "	"
Nillahcootic	2 0 0	Part of Allot. 162 D ...	" "	Purchased
Milawa—Oxley	28 3 0	Part of Allot. 9; Sec. 11 ...	Parsonage	"
Oxley	1 1 0	Portion of Allot. 0; Sec. 11 ...	Church	"
Eldorado	1 8 28	Allot. 6, 7, 8, 9, and 10; Sec. 9 ...	" "	Crown Reserve
Whorouly	1 3 29 ¹⁻⁵	Allot. 8, 9, 10, and 11; Sec. 5 ...	Church purposes	Purchased
Mooroopna	0 2 0	Part of Allot. 1 ...	" "	"
Taturo	0 2 0	Allot. 10; Sec. 4 ...	" "	"
Moyhu	2 0 0	Part of Allot. 1 B; Sec. 88 ...	" "	"
Whitefield	"	Part of Allot. 3 A; Sec. 1 ...	" "	Crown Reserve
Myrtleford	1 0 0	Clyde and Myrtle Streets ...	" "	"
" —Waterloo	1 2 0	Near Allot. 8 A; Parish of Burwidgoc ...	Church and Parsonage	Purchased
Nathalie	1 0 0	Allot. 4; Sec. 6 ...	Church purposes	"
Nariota	1 0 0	Allot. 21 B; Sec. 1 ...	" "	Gift from Muntz Family
Yalca	1 0 0	Part of Allot. 11; Sec. D ...	" "	Purchased
Namurkah	0 2 0	Allot. 1; Sec. 1 ...	Church	"
"	"	Allot. 2; Sec. 1 ...	Church purposes	"
Katamatito	0 2 0	Allot. 9; Sec. 28 ...	" "	Gift from T. Easton
Omeo	0 1 1 ³⁻¹⁰	Part of Allot. 88 and 85; "Cobungra" ...	" "	"
Cmooc	"	Lot 5 of Allot. 33 ...	Church purposes	Purchased
Omeo Plains	10 0 0	Allot. 6 A; Sec. 9; "Himmunjie" ...	" "	"
Tongio West	0 2 10	Allot. 2, 3, and 4; Sec. 7 ...	" "	"
Rushworth	2 2 11 ²⁻¹⁰	Allot. 1, 2, and 8; Sec. 9 ...	Parsonage	Crown Reserve
"	2 0 0	Hyde and High Streets ...	Church purposes	Purchased
"	2 2 4 ⁸⁻¹⁰	Allot. 4 and 5; Sec. 9 ...	" "	Crown Reserve
Murchison	2 0 0	Robinson Street ...	" "	Purchased
"	2 0 0	Allot. 10; Sec. 8 ...	" "	Gift
Dargalong	"	Part of Allot. N ...	" "	Crown Reserve
Whroo	2 0 0	In Sec. 7 ...	" "	"
Rutherglen	1 2 0	Adjoining National School Reserve ...	" "	"
Seymour	1 2 0	Allot. 3, 4, 5, and 6; Sec. 4 ...	" "	"
Avoncl	2 0 0	Allot. 1, 2, 3; Sec. 5 ...	Church and Parsonage	"
Mangalore	1 2 0	Part of Allot. 26 B ...	Church purposes	Purchased
Nngambic	1 2 0	Part of Subdivision A; Allot. 17 ...	" "	"
Shepparton	0 1 89 ⁸⁻¹⁰	Part of Allot. 2; Sec. 15 ...	" "	Gift from G. Brown
"	2 0 0	Part of Allot. 16 ...	" "	Gift
Arcadia	1 0 0	Part of Allot. 80 ...	" "	"
Tallarook	0 1 77 ¹⁰	Part Crown Allot. 4; Sec. 6 ...	" "	Gift from F. Street
Tallygaroopna	"	Lots 14 & 15 of Allot. 22; Sec. A; "Congupna" ...	Church and Parsonage	Purchased
Wodonga	0 2 8	Allot. 8; Sec. 1 ...	Church purposes	"
"	"	Allot. 20; Sec. K ...	" "	"
Talgarno	3 0 0	Allot. 1 A; Sec. H ...	" "	Crown Reserve
Wood's Point	0 1 88	Allot. 4, 9, and 11; Sec. 15 ...	" "	Purchased
"	0 0 39 ⁹⁻¹⁰	Allot. 10; Sec. 21 ...	" "	Crown Reserve
Jamieson	1 0 0	Allot. 2 and 3; Block 7 ...	" "	"
Matlock	0 2 0	Allot. 7; Sec. 18 ...	" "	"
Gaffney's Crk., Lauraville	0 3 22	Allot. 4 and 5; Sec. 12 ...	" "	"
Wangaratta	2 0 0	Allot. 6, 7, 8, 9, and 10; Sec. 20 ...	" "	Purchased
"	4 3 31	Allot. 2, 3, 4, 5, 11, 12, 13, 14, 15, 16, and 17; Sec. 20 ...	" "	Crown Reserve
Tarrawingee West	1 2 0	Part of Allot. 18 ...	" "	Purchased
The Springs	0 2 14	Allot. 4; Sec. 16; Naringa ...	" "	"
Yackandandah	2 0 0	Allot. 5; Sec. 8 ...	" "	Gift
Gundowring	1 0 0	Part of Allot. 1 A; Sec. 10 ...	" "	Purchased
Allan's Flat	0 2 0	Allot. 6; Sec. A 5 ...	" "	"
Yarrowonga	1 0 0	Allot. 1; Sec. 27 ...	" "	Gift from J. Townsend
Boomahnoomoonah	"	Part of Allot. 15; Sec. A ...	" "	"

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Tungamah ...	—	Allot. 15 B; Sec. B ...	Church purposes ...	Gift from F. Seidel
Yea ...	1 1 0	Allot. 1; Sec. 11 ...	" " ...	Crown Reserve
" ...	0 1 81	Allot. 29; Sec. 9 ...	Parsonage " ...	"
" ...	0 1 14	Allot. 28; Sec. 9 ...	Glebe ...	Purchased
" ...	—	Allot. 25, 26, 27, 30, and 31; Sec. 9 ...	Church purposes ...	"
" ...	0 1 85	Allot. 32; Sec. 9 ...	" " ...	Gift from Mrs. Macfarlane
Flowerdale ...	—	Part of Allot. 21 A ...	" " ...	Gift from Miss Ferguson
Molesworth ...	—	Part of Allot. 36; Whanagaruen ...	" " ...	Gift
Archdeaconry of Sandhurst.				
Castlemaine ...	2 0 0	Allot. 5 to 20; Sec. 1 ...	Church, School, & Parsonage ...	Crown Reserve
" ...	—	Allot. 8; Sec. 1 ...	Church purposes ...	Purchased
*Barker's Creek ...	—	Allot. 7-B; Sec. 1; Castlemaine ...	" " ...	"
Campbell's Creek ...	0 0 26 4-5	N.E. angle of Allot. 17; Sec. 3 A ...	" " ...	Crown Reserve
" ...	0 3 8 1/2	Allots. 13, 14, 89, and 90 ...	Church ...	Purchased
Campbelltown ...	0 3 8	Part of Allot. 32 B ...	Church and Parsonage ...	Crown Reserve
Harcourt ...	1 0 0	Allot. 3 and 4; Sec. 8 ...	Church purposes ...	"
Moonlight Flat—Castle- maine ...	0 1 32	Allot. 28; Sec. G 3 ...	" " ...	Purchased
Vaughan ...	0 2 35 1/2	1 chain from Allot. 47; Sec. 1 ...	" " ...	Crown Reserve
Daylesford ...	2 0 0	Allot. 6; Block 22 ...	" " ...	"
" ...	0 1 24	Allot. 3 and 4; Sec. 41 ...	Chinese Mission ...	Purchased
Eaglehawk ...	1 0 0	Part of Block 14 ...	Church purposes ...	Crown Reserve
" ...	0 1 5 3-10	Allot. 8; Sec. 6 ...	" " ...	"
" ...	0 1 4 8-10	Allot. 9; Sec. 6 ...	" " ...	Purchased
" California Gully ...	0 0 8 2-10	Part of Allot. 160; Sec. 5 ...	" " ...	"
Myers' Flat ...	0 2 0	Allot. 1; Sec. 1 C ...	School ...	Crown Reserve
Behuca ...	1 2 0	Allot. 2, 3, 4, 14, and 16; Sec. 15 ...	Church and Parsonage ...	"
Ebmoro ...	1 2 0	Allot. 14, 15, and 16; Sec. 9 ...	Church purposes ...	"
Goomong ...	1 0 0	Allot. 9 and 10; Sec. 1 ...	Church ...	Purchased
Runnymede ...	1 0 0	Adjoining Allot. 8 ...	Church purposes ...	Crown Reserve
Fryersdown ...	2 0 0	Allot. A ...	Church ...	Purchased
Chewton ...	1 1 23 1/2	Allot. 61; Sec. F 1 ...	" " ...	"

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Glenlyon ...	1 0 15	Sec. 9 ...	Church purposes ...	Crown Reserve
Guldford ...	—	Allot. *1, 2, and 3; Sec. 19 ...	" " ...	Purchased
Hopburn ...	0 0 38 3-5	Allot. 12; Sec. 20 ...	" " ...	"
" ...	0 1 37 1/2	Allot. 12 B; Sec. 20 B ...	" " ...	"
Henthote ...	2 0 0	Allot. 12, 13, and 14; Sec. 6 ...	Church, Parsonage, & School ...	Crown Reserve
Wild Duck and Mt. Ida Creeks ...	2 0 0	N.W. angle of Reserve of 21 acres ...	Church purposes ...	"
Graytown ...	1 1 2	Allot. 2, 3, 5, 6, 7, and 8; Sec. 28 ...	Church and Parsonage ...	"
Mount Camel ...	0 2 0	Allot. A 5; "Redcastle" ...	Church ...	Purchased
Kangaroo Flat ...	2 0 0	Allot. 7, 8, 9, 10, and 11; Sec. 11 ...	Church purposes ...	Crown Reserve
" ...	—	—	Chinese Church Missions to ...	—
Lookwood ...	2 0 0	Allot. 1; Sec. 5 ...	Church purposes ...	Crown Reserve
Marong ...	—	Allot. 6; Sec. 1 ...	Church ...	Gift from H. Palmer
Kerang ...	1 0 0	Allot. 1 and 2; Sec. 11 ...	Church purposes ...	Crown Reserve
" ...	—	Part of Allot. 2; Sec. 7 ...	Parsonage ...	Purchased
Koondrook ...	0 2 0	Allot. 6; Sec. 5 ...	Church purposes ...	"
" ...	1 1 28	Allot. 4, Sec. 12; and Allot. 3, Sec. 11 A ...	" " ...	"
Kyneton ...	2 0 0	Allot. 6, 7, 8, and 10; Sec. 14 ...	" " ...	Crown Reserve
Redesdale ...	2 0 0	Adjoining Allot. 70 ...	" " ...	"
Maldon ...	0 2 25	Allot. 23 and 24; Sec. 10 ...	Church ...	Purchased
" ...	0 1 8	Allot. 3; Sec. 10 ...	Church purposes ...	"
" ...	2 0 0	Portion of Sec. 11 ...	" " ...	Crown Reserve
" Sandy Creek ...	1 0 0	Near Allot. 27 ...	Church and Parsonage ...	"
Inaneecorio ...	1 0 0	Near Allot. 6; Sec. 2 ...	Church purposes ...	"
Malmsbury ...	2 0 0	Part of Sec. 2 ...	Church ...	"
" ...	1 2 0	Allot. 7, 8, and 9; Sec. 5 ...	Church and Parsonage ...	Purchased
Drummond ...	1 2 0	Allot. 17; Sec. 3 ...	Church purposes ...	Crown Reserve
Mitiamo ...	—	Part of Allot. 63 ...	" " ...	Gift
Milloo ...	—	Part of Allot. 17 ...	" " ...	"
Terrick Terrick ...	1 2 0	Allot. 2, 3, and 4; Sec. 7 ...	" " ...	Purchased
Newstead ...	1 0 0	Adjoining Post Office Reserve ...	" " ...	Crown Reserve
" ...	0 0 12 7-10	Allot. 1; Sec. 1 C ...	" " ...	Purchased
Muckloford ...	—	Part of Allot. 30; Sec. 3 ...	Church ...	Gift from W. Woodman
" ...	2 0 0	Part of Portion 27; Sec. 3 ...	Church purposes ...	Crown Reserve
" ...	2 0 5	Allot. 6 A; Sec. 9 ...	" " ...	Purchased
Strangways Gully ...	1 0 0	Allot. 6 and part of 7; Sec. A ...	" " ...	Crown Reserve

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Pyramid Hill ...	—	Part of Allot. 42; Mincha West...	Church purposes	Gift from Mrs. Watson
"	—	Part of Allot. 39; Sec. B; Molega	Parsonage	Purchased
Macorna ...	3 0 0	Allot. 7 A; Sec. A	Church purposes	Gift from C. W. Coburn
"	—	Lot 65 of Allot. 18; Sec. A	"	Crown Reserve
Raywood ...	0 2 0	Allot. 9 and 10; Block 5	"	Purchased
"	—	Allot. 33; Sec. 1	"	"
"	0 0 36 ⁴⁻¹⁰	Allot. 16 and 17; Sec. 1	Church	Gift from R. Jackman
Yallock ...	1 0 0	Part of Allot. 11; Sec. 2	Church purposes	Purchased
Rochester ...	0 1 0	Part of Allot. 7; Sec. 3 A	"	"
"	1 0 32	Allot. 2, 3, and 4; Sec. 15	Church and Parsonage	Crown Reserve
Corop ...	1 2 36	Allot. 15 and 16; Sec. 1	Church purposes	Purchased
Timmering ...	0 2 0	Part of Allot. 148 B	"	Crown Reserve
Sandhurst, All Saints'	1 1 11 ²⁻¹⁰	Part of Allot. 3; Sec. 1; Portion B	"	"
" Irishtown ...	0 2 0	Allot. 38; Sec. B	"	Purchased
" Long Gully ...	0 0 13	Corner of Greeth and M'Intyre Streets	Church Miss. to Chinese	—
" Ironbark ...	—	—	Church purposes	Crown Reserve
Sandhurst, St. Paul's	1 0 0	Allot. 2, 3, 4, and 5; Sec. 5 C	"	"
"	—	Part of Sec. 15 A	"	Gift from C. Devine
" Golden Square	1 0 0	Part of Allot. 8; Sec. 12	School	Purchased
" Strathfieldsaye	1 1 26	Allot. 80 D; Sec. 3	Church and Parsonage	Crown Reserve
"	2 0 0	Allot. 1, 2, 3, and 4; Block 4	Church purposes	"
Taradale ...	1 1 90	Part of Sec. 22	School	"
Elphinstone ...	0 2 0	Adjoining Allot. 10; Sec. 18	Parsonage	Purchased
Tarnagulla ...	0 1 0	Allot. 13; Sec. 5	Church	Crown Reserve
"	1 0 0	Allot. 4 and 5; Sec. 10	Parsonage	"
"	2 0 0	Part of Allot. 2; Sec. 27	School	"
Baringhup ...	0 2 0	Allot. 2; Sec. 1	Church purposes	Purchased
Newbridge ...	1 2 0	Part of Sec. 26	"	"
"	0 8 35	Allot. 1, 2, 3, 4, and 5; Sec. 25	"	"
Llanelly ...	—	Part of Allot. 2; Sec. 4	"	Crown Reserve
Trentham ...	1 0 0	Adjoining Allot. 7; Sec. 2	Endowment of Incumbency of St. Luke's, S. Melbourne	Purchased
" East ...	104 0 0	—	—	—

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Carlruho ...	1 0 0	Allot. 6 and 7; Block 2	Church purposes	Crown Reserve
Lauriston ...	0 2 3	Allot. 26; Sec. 23B	Church and Parsonage	Purchased
Tylden ...	3 0 0	Allot. 1 and 2; Sec. 3	Church, Parsonage, & Globe	"
Spring Hill ...	—	Allot. 14; Sec. 16	Church purposes	"
White Hills ...	2 0 1 ³⁻¹⁰	Allot. 5, 6, 7, 8, 11, 12, 13, and 14; Sec. 8	"	Crown Reserve
"	1 0 0	Allot. 9, 10, 15, and 16; Sec. 8	Globe	Gift from J. Holdsworth
"	0 1 0	Allot. 4; Sec. 3	"	Purchased
"	0 1 0	Allot. 1; Sec. 7	Church	"
Bogshot ...	1 0 0	Part of Allot. 11; Sec. 6; Sandhurst	"	"
Epsom ...	0 1 0	Portion of Allot. 10; Sec. 21	Church purposes	Crown Reserve
Huntly ...	0 2 0	Allot. 9; Sec. 18	"	Purchased
Fosterville ...	0 0 36	Allot. 1 and 2; Sec. 6	"	"
Woodend ...	2 0 0	Part of Portion 80; Parish of Rochford	Church	"
Hesket ...	0 2 0	—	—	—

Archdeaconry of Gippsland.

Bairnsdale ...	0 2 32	Between Francis Street and Block 12	Church purposes	Crown Reserve
"	0 2 0	Suburban Allot. 51	"	"
"	0 3 10	Suburban Allot. 50	Parsonage	Purchased
"	0 2 0	Allot. 9; Sec. 13	"	"
" West	—	Lots 30 and 31; Allot. A; Sec. 67	Church purposes	"
Forge Creek ...	1 3 18	Allot. 257 A	"	Gift from W. M'Eachern
Lucknow ...	—	Lot 124; Sec. 124; "Wy Yung"	"	Purchased
Sarsfield ...	0 1 21	Allot. 1; Sec. 7	"	Crown Reserve
Bass, Tho ...	1 2 16	Allot. 17, 18, and 19; Sec. 6; Woolamai	"	Purchased
Bruthen ...	—	Lots 8 and 9, Allot. 16; Tambo	Church	"
Buchan ...	—	Part of Allot. 15 and 16 A	Church purposes	"
Callignee ...	—	Allot. 5 A	"	"
Blackwarry ...	0 2 0 ³⁻¹⁰	Allot. 1; Sec. 1	"	Gift from Dr. Lawrence
Ceadville ...	—	Part of Allot. 120; Moe	"	Purchased
Thorpdale ...	—	Lot 6 of Allot. 188; Moe	"	"
Drouin ...	0 0 32 ⁴⁻¹⁰	Part of Allot. 1; Sec. 7	"	"
"	0 0 34 ⁸⁻¹⁰	Allot. 47; Sec. 7	Gippsland Students' Fund	Gift
" East	19 3 8	Allot. 12; Sec. A	Church purposes	Purchased
Bunyip ...	0 3 5 ⁸⁻¹⁰	Allot. 5; Sec. 2	"	Gift from R. B. George
Longwarry ...	0 1 0	Part of Allot. 65	"	Purchased
"	—	Part of Allot. 60	"	"
Tynong ...	—	Allot. 7; Bunyip	"	"

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND--(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Foster	0 2 0	Allot. 18 and 19; Sec. 3	Church purposes	Purchased
Taora	—	Lot 1; Sec. A	" "	Gift from T. N. Sheppard
Welshpool	0 2 0	Allot. 3; Sec. 10	" "	Purchased
Bowen	0 2 0	Allot. 9; Sec. 3	" "	"
Glen Wills	0 2 0	Allot. 5 and 6; Sec. 10	" "	"
Korumburna	0 0 20	Allot. 9; Sec. 2	" "	"
"	0 1 37	Allot. 44; Sec. 3	" "	"
Outtrim	—	Part of Allot. 73; Portion B	Gippsland Students' Fund	"
"	—	Lots 11 and 12; Sec. 2; Allot. 65; Jumbunna	Church purposes	"
Jumbunna	—	Lots 68 and 69; Allot. 85	" "	"
Leongatha	0 1 0 ²⁻¹⁰	Allot. 22; Sec. 3	" "	"
"	1 1 0	Allot. 22; Sec. 13	" "	"
Lindenow	1 0 0	Part of Subdivision A; Allot. 89; Coongulmerang	" "	"
Langford	2 0 0	Allot. A; Coolungoolun	" "	Gift from Mr. White
Heart, Tho	0 2 0	Part Allot. 94 A; Sec. 2; Parish of Sale	Church	Crown Reserve
Maffra	1 3 23	Allot. 8, 9, 10, and 11; Sec. 18	Church purposes	Purchased
"	1 2 0	Allot. 1, 2, 3; Sec. 22	Church	"
Glenmaggie	0 2 11 ⁸⁻¹⁰	Allot. 2; Sec. 3	Church purposes	Crown Reserve
Heyfield	0 2 0	Adjoining N.W. angle of Sec. 3	Church purposes	Purchased
Newry	0 1 39 ⁹⁻¹⁰	Allot. 1; Sec. 5	" "	"
Dargo	0 3 38	Allot. 5 A; Sec. 17	" "	"
"	0 3 7	Allot. 4 A	" "	"
Mirboo	0 1 0	Part of Allot. 10; Sec. 1; Township	" "	"
" North	0 2 32	Allot. 24 and 25; Sec. 2	" "	"
Morwell	0 2 20	Allot. 1, 2, and 10; Sec. 4; Maryvale	" "	Gift from J. Buckley
" Bridge	—	Allot. 30 B; Sec. A; Narracan	" "	Gift
Budgeroo	—	Part of Allot. 29; Yinnar	" "	Gift from G. Firmin
Yinnar	0 1 0	Lot 10 of Allot. 11 A	" "	Purchased
Boolarra	0 3 8	Allot. 10 and 11; Sec. 2	" "	"
Nar-nar-noon	—	Part of Allot. 88 C	" "	Gift from W. Cousins
Neerim	—	Part of Allot. 83	" "	Purchased
Bulu Bulu	0 0 86 ⁹⁻¹⁰	Part of Allot. 10; Drouin	" "	"

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Jindivick	1 0 0	Part of Allot. 20 A	Church purposes	Gift from J. Ramsden
Orbost	0 3 81 ⁴⁻¹⁰	Allot. 1 and 2; Sec. 11	" "	Purchased
Paynesville	0 1 6 ⁸⁻¹⁰	Allot. 13; Township of Toonallook	" "	"
Colquhoun	—	Allot. 2; Sec. 7	" "	"
Johnsonville	—	Part of Allot. 50; Bumbarrah	" "	Gift from W. B. King and others
Metung	2 1 8	Allot. 4; Sec. F; Bumbarrah	" "	Gift
Poowong	0 1 8 ⁵⁻¹⁰	Part of Allot. 7	Church	Gift from W. Foreman, jr.
Lang Lang	0 1 0	Part of Allot. B	Church purposes	Gift from A. R. Smith
"	—	Part of Allot. 5	" "	R. Fuller
Loch	—	Lot 10; Sec. 10; Allot. 80 (Jeetho West)	" "	Purchased
Cromwell	0 3 22 ⁵⁻¹⁰	Lot 22; Allot. 48; Jeetho	" "	"
Nyora	0 2 0	Allot. 14; Sec. 4; Lang Lang	" "	Crown Reserve
Jumbunna (Glen Alvie)	0 2 0	Part of Allot. 10 and 10 A	" "	Purchased
Rosedale	2 0 0	Allot. 7, 8, 9, and 10; Sec. 17	Parsonage	Purchased with contributions from J. and W. B. King and others
"	2 0 0	Part of Sec. 2; Allot. 12	Glebe	"
"	102 1 32	Part of Sec. 2; Allot. 12	" "	Purchased
Flynn's Creek	0 2 16	Allot. 4; Sec. 1; Rosedale	Church purposes	"
" (Upper)	—	Allot. 13; N. 1; Loy Yang	Church	Crown Reserve
Cowwar	1 0 0	Allot. 6 and 7; Sec. 5	Church and Parsonage	"
Loy Yang	1 2 0	Adjoining Peck and Buntine's Selections	Church purposes	Purchased
Sale	2 0 0	Allot. 14, 15, 16, and 17; Sec. 1	Glebe	"
"	29 3 4	Allot. 94	Church and Parsonage	Crown Reserve
Stratford	2 0 0	Part of Allot. 3, 4, and 5; Sec. 26	" "	Purchased
Briargolong	1 0 0	Allot. 1, 2, 3, and 10; Sec. 15	" "	Gift
Clyde Bank	0 0 15 ⁸⁻¹⁰	Allot. 4; Sec. 10	" "	Crown Reserve
Strathfieldsaye	2 0 0	Part of Allot. 35 B; Parish of Ninin	Church purposes	Purchased
Grant	1 0 22	Part of Sec. 4	" "	"
Traralgon	0 2 24	Adjoining Allot. 11 of Sec. P	" "	"
Balook	0 2 87	Allot. 9; Sec. 2	" "	"
Toongabbie	0 2 0	Allot. 4; Sec. 1	" "	"
Toongabbie South	0 2 0	Allot. 5; Sec. 16	" "	Gift from J. King
" Glengarry	0 2 0	Allot. 136 C	" "	Purchased
Walhalla	0 0 21	Allot. 135 A	" "	"
Warragul	6 0 16	Allot. 148	" "	"
"	—	Allot. 15 and 16; Sec. 6	" "	"

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LIST OF LANDS BELONGING TO THE CHURCH OF ENGLAND—(Continued).

Parish or District.	Area.	Description.	Trust.	How Acquired.
Darnum ...	0 1 0	Allot. 20; Sec. 2	Church purposes	Purchased
" ...	—	Allot 8; Sec. 7	" "	Gift from T. B. Guest
Yarragon ...	8 2 3	Allot. 5; Sec. 13	" "	Purchased
Moe ...	0 8 7	Allot. 5; Sec. B	" "	"
" ...	0 1 18	Allot. 6; Sec. 6	" "	"
" ...	319 1 17	Allot 143; Parish of Moe	Endowment of Trinity Church, Coburg	Purchased through bequest of Tho. Delaney
Trafalgar ...	3 0 88 8-10	Allot. 6, 9, and 10; Sec. 11	Church purposes	Purchased
Yarram Yarram	—	Part of Portion 50	—	"
Tarraville ...	1 2 15	Allot. 3, 5, and 6; Sec. 1	Church purposes	Crown Reserve
" ...	1 0 0	Corner of Albert and Reeve Streets	" "	Gift from J. Reeve
" ...	10 0 0	Allot. 3 and 4; Sec. A	Parsonage	Purchased
Alberton ...	2 0 0	Corner of Johnson and Gipps Streets	Church purposes	Crown Reserve
" ...	21 0 0	Allot. 90	Diocesan Endowment	Gift from Hon. T. T. A'Beckett
Port Albert ...	0 1 0	Portion of Allot. 16; Block 10	Church	Gift from R. Turnbull

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FABLE OF FEES CHARGEABLE IN THE DIOCESE OF MELBOURNE.

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CHURCH MANAGEMENT FUND.		
ORDINATIONS.		£ s. d.
For Letters of Orders and Acts preliminary to Ordination	..	0 10 6
LICENCES.		
To a separate Charge or Parish	..	2 2 0
To a Curacy	..	1 11 6
To a Readership	..	0 10 6
Special Letter of License	..	1 1 0
For Place of Worship, or of a Church prior to Consecration	..	1 1 0
Letters of Collation of Archdeacon	..	5 5 0
COMMISSIONS, &c.		
To Surrogates, including preparation of Bond, Letter of Instructions, &c.	..	1 1 0
For any Commission under the hand and seal of the Bishop	..	1 1 0
Consecration of a Church or Burial Ground:—		
Correspondence about, and preparation of Petition for Sentence of, including attesting and registering proceedings	..	1 1 0
..	..	2 2 0
FACTICES.		
For Instruments not exceeding 7 folios of 72 words	..	2 2 0
SUNDRY CHARGES.		
Preparing Agreements, &c., for Loans of Money in aid of Church Buildings	..	2 2 0
Instructing Applicants and preparing Applications for bringing Land under State Aid Abolition Act; exclusive of Cost of Advertising, and Charges at Crown Lands Office and Registrar of Titles	..	2 2 0
FEES OF THE DIOCESAN ARCHITECT.		
For Reporting on Plans and Specifications of Churches and Parsonages intended to cost upwards of \$500	..	£ s. d. 5 5 0
Ditto less than \$500	..	2 2 0

D.2

Wangaratta Diocese

Section D.2 Wangaratta Diocese Index

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James Grant

EPISCOPALLY LED
and **SYNODICALLY**
GOVERNED

ANGLICANS IN VICTORIA
1803-1997

Diocese of Wangaratta (founded 1902)

Bishops	Deans
1902 T H Armstrong	1965 R G Beal
1927 J S Hart	1972 D Thawley
1943 T M Armour	1989 D W McMonigle
1963 T B McCall	1995 R J McInnes
1975 M M Thomas	
1985 R G Beal	
1995 Paul Richardson	

Archdeacons

1903 F W Willcox	1957 R North	1979 A G Sapsford
1905 R H Potter	1963 G F D Smith	1985 M L Crawley
1921 G W Carter	1971 P L Burgess	1989 R J McInnes
1950 J W Chesterfield	1972 A S Goldsworthy	1993 J C Davis
1957 P H Dicker	1977 E A Cooper	1997 J St Q Howells

Chancellors	Advocates	Registrars
1902 Hon F Brown	1903 F C Purbrick	1902 W E Morris
1904 Judge Moule	1945 vacant	1903 G E Lamble
1940 Louis Voumard	1959 J S N Harris	1907 F C Purbrick
1974 R L Sharwood	1970 W H Glen	1945 G W Carter
		1957 J J Wheatley
		1970 M Nelson
		1982 K W Still

Parishes

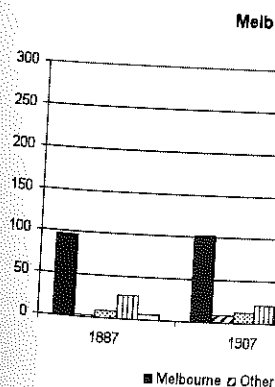
1850 Kilmore	1859 Yackandandah	1864 Wahgunyah*
1851 Albury	1861 Seymour	1864 Woods Point*
1855 Wangaratta	1863 Rutherglen	1867 Alexandra
1856 Beechworth	1863 Mansfield	1867 Chiltern*
1858 Benalla	1864 Bright	1877 Euroa
1859 Wodonga	1864 Murchison*	1877 Rushworth*

- 1880 Milawa*
- 1880 Shepparton
- 1884 Yea
- 1884 Yarrawonga
- 1886 Numurkah
- 1887 Nathalia
- 1892 Broadford*

**APPENDIX 3
MELBOURNE CLE
Diocese of Melbo**

Melbourne	
Ballarat	
Bendigo	
Gippsland	
Wangaratta	
St Arnaud	
Other Australia	
United Kingdom	
Other Anglican	
Communion	
Total	

Active clergy are the cl
clergy and those with p



Appendix

1880 Milawa*	1892 Corryong	1912 Marysville
1880 Shepparton	1894 Dookie*	1915 Bethanga*
1884 Yea	1900 Tallangatta	1921 Kiewa*
1884 Yarrawonga	1905 Myrtleford	1939 Nagambie
1886 Numurkah	1906 Violet Town*	1985 Lavington*
1887 Nathalia	1907 Cobram	1985 North Albury
1892 Broadford*	1909 Tallygaroopna*	

APPENDIX 3

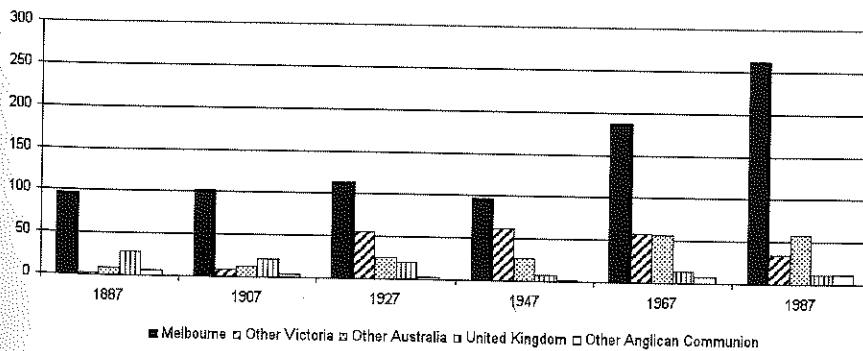
MELBOURNE CLERGY

Diocese of Melbourne active clergy: Where ordained

	1887	1907	1927	1947	1967	1987
Melbourne	97	102	113	97	187	262
Ballarat	2	6	21	14	17	2
Bendigo			18	20	11	9
Gippsland		2	6	15	10	12
Wangaratta		1	11	11	9	3
St Arnaud				2	11	9
Other Australia	9	13	26	27	57	58
United Kingdom	28	22	20	8	14	12
Other Anglican Communion	6	4	3	1	8	12
Total	142	150	218	195	324	379

Active clergy are the clergy in positions within the Diocese excluding retired clergy and those with permission to officiate licences.

Melbourne active clergy: where ordained 1887-1987



D.3

Bendigo Diocese

Section D.3 Bendigo Diocese Index

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3.2	Episcopally Led and Synodically Governed: Anglicans in Victoria 1803-1997 - Bendigo	187 - 188

James Grant

EPISCOPALLY LED
and **SYNODICALLY**
GOVERNED

ANGLICANS IN VICTORIA
1803-1997

Appendix

	1968 H H Girvan	1954 E Webber
	1970 I N Herring	1960 F R Monie
		1962 D N Shearman
		1964 H H Girvan
		1965 J Burnett
		1972 J A Leaver
		1974 C Beatty

Chancellors	Advocates	Registrars
1926 J F Herring	1937 G F Oakley	1926 R G Radcliff
1948 F R Monotti	1939 T B Green	1928 Frederick Dower
1953 J K Spark		1939 Roy Head
		1945 E J Lees
		1960 E Webber
		1960 P R Monie
		1964 T J O'Brien
		1966 S C Davis
		1969 A J Gray
		1969 R V Speed

Parishes

- | | | |
|------------------|--------------------|-------------------|
| 1856 Carisbrook* | 1881 Majorca* | 1914 Lake Charm* |
| 1857 Avoca | 1884 Bealiba* | 1914 Quambatook* |
| 1860 Maryborough | 1887 Donald* | 1916 Murrayville |
| 1862 Inglewood | 1891 Mildura | 1920 Merbein |
| 1862 Rheola* | 1893 Bowenvale* | 1921 Nyah* |
| 1862 St Arnaud | 1903 Boort* | 1922 Red Cliffs |
| 1863 Dunolly* | 1905 Birchip* | 1923 Tempy* |
| 1863 Swan Hill | 1907 Berriwollock* | 1924 Manangatang* |
| 1863 Talbot* | 1907 Korong Vale* | 1924 Tresco* |
| 1870 Moliagul* | 1907 Wycheproof* | 1926 Werrimul* |
| 1871 Tarnagulla* | 1910 Ouyen | 1929 Robinvale |
| 1878 Charlton | 1912 Sea Lake* | 1934 Ultima* |
| 1879 Wedderburn | 1913 Woomelang* | |

James Grant

EPISCOPALLY LED
and **SYNODICALLY**
GOVERNED

ANGLICANS IN VICTORIA
1803-1997

Archdeacons	Deans
1902 G W Watson	1902 J C MacCullagh
1914 H B Haynes	1917 W E H Percival
1915 G N Bishop	1928 D Haultain
1915 W E H Percival	1932 N E Schweiger
1917 G E Aickin	1940 W S Dau
1924 J C Herring	1951 C E Hulley
1928 N D Herring	1956 Bishop Riley
1949 R P Blennerhasset	1957 Bishop Richards
1961 J H Lee	1973 A G McKenzie
1967 C D Sheumack	1980 Ray Elliott
1983 R F Stone	1986 John Bedford
1993 John Geldart	1989 J W Stewart

Parishes

1851 Kyneton	1865 Eaglehawk	1895 Kyabram
1852 Bendigo All SS*	1868 Bendigo S Paul's	1899 Yandoit*
1852 Castlemaine	1873 Marong*	1902 Tatura
1856 Heathcote	1877 Elmore	1904 Long Gully*
1856 White Hills	1877 Gunbower*	1908 Eastville*
1858 Fryerstown*	1877 Mooroopna	1908 Serpentine*
1859 Malmesbury*	1880 Kerang	1910 Newstead*
1859 Taradale*	1880 Rochester	1911 Cohuna
1860 Daylesford	1881 Bridgewater*	1915 Tongala
1860 Maldon	1881 Raywood*	1925 Milloo
1860 Woodend	1885 Mitiamo*	1927 Axedale*
1862 Kangaroo Flat	1889 Pyramid Hill	1935 Laanecoorie*
1863 Echuca	1892 Trentham*	1946 Flora Hill
1863 Golden Square*	1894 Koondrook*	1961 Bendigo S John's
1864 Blackwood*	1895 Ardmona*	

Diocese of Gippsland (founded 1902)

Bishops	Deans	Archdeacons
1902 A W Pain	1943 J D Sansom	1903 William Hancock
1917 G H Cranswick	1950 C B Alexander	1908 C H Nash
1942 D B Blackwood	1974 R E Elliot	1913 G H Smith
1955 E J Davidson	1978 E G Gibson	1917 E H Pelletier

D.4

Gippsland Diocese

Section D.4 Gippsland Diocese Index

		Page(s)
4.1	Episcopally Led and Synodically Governed: Anglicans in Victoria 1803-1997 - Gippsland	191 - 192

James Grant

EPISCOPALLY LED
and **SYNODICALLY**
GOVERNED

ANGLICANS IN VICTORIA
1803-1997

EPISCOPALLY LED *and* SYNODICALLY GOVERNED

Chancellors	Advocates	Registrars
		1952 E Whitehead (Mrs)
		1954 E J Lees
		1968 H R F Oates
		1970 J A Knife
		1977 F A Johnson
		1987 P W Wallis

Parishes

1848 Tarraville*	1891 Poowong-Loch*	1919 Cann River
1854 Sale	1893 Lakes Entrance	1910 Wonthaggi
1861 Lake Tyers*	1893 Neerim South	1911 Boolarra
1867 Bairnsdale	1894 Bruthen	1914 Meeniyana*
1867 Rosedale	1894 Korumburra	1918 Toora*
1875 Maffra	1894 Morwell	1918 Trafalgar
1877 Stratford	1894 Yarragon*	1921 Alberton*
1877 Walhalla*	1897 Yarram	1921 Yallourn*
1879 Warragul	1898 Heyfield	1925 Moe
1882 Drouin	1898 Mirboo North	1930 Nowa Nowa*
1882 Omeo*	1900 Bunyip	1962 Newborough
1882 Traralgon	1900 Leongatha	1965 Churchill
1888 Bass*	1900 Paynesville*	1974 Bass/Phillip Island
1888 Foster	1905 Lang Lang	
1891 Orbost	1908 Longford*	

Diocese of St Arnaud (founded from Ballarat 1926: amalgamated with Bendigo 1976)

Bishops	Canons Residentiary	Archdeacons
1926 M C James	1926 C C McMichael	1926 Francis Morton
1950 A E Winter	1935 H D Cambell	1928 F T Morgan-Payler
1973 D H W Shand	1939 E F Cooper	1935 H D Campbell
	1941 A Gearing	1935 E E Lewin
	1945 A L D Rivett	1939 E F Cooper
	1955 C A Gray	1942 A Gearing
	1957 R S Halls	1945 E J Lees
	1962 W A Reid	1950 J Hardingham

E

Response to question 5

Section E

Response to question 5

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E.1

Melbourne Diocese

Section E.1 Melbourne Diocese Index

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The Diocese of Melbourne provides the following answers to question 5:

a) Total land holdings are approximately 160 hectares (or 1,600,000 m²) with a financial value of approximately \$1.38 billion. These values:

- are:
 - best estimates, based on available information in the timeframe of this response
 - for land holdings only, and do not include the value of buildings and improvements
- reflect land holdings of the Melbourne Anglican Trust Corporation (MATC)
- include land holdings:
 - used by
 - St Paul's Cathedral
 - parishes and Authorised Anglican Congregations (AAC), including for churches, halls, houses, kindergartens and opportunity shops
 - other related Diocesan interests (including Diocesan offices and other Diocesan accommodation)
 - a small number of Anglican schools that use land owned by MATC
 - held for various Diocesan-related trusts
 - held for some now closed parishes
- do not include land owned by other Anglican entities (i.e. not MATC), such as the Anglican welfare agencies Anglicare Victoria, the Brotherhood of St Laurence and Benetas, and Anglican schools (other than those noted above).

b) MATC cannot readily estimate the total size and financial value of its land holdings at the start of each decade, although it could seek to construct these values if it had more time and resources. Reconstructing this information is a complex task because:

- It requires full records of the nature and timing of land acquisitions and disposals that MATC does not have readily available in the ordinary course of its operations, and
- MATC divested considerable land holdings at various times to Anglican welfare agencies and schools over the course of the 20th century

Although MATC knows when each parish or AAC was established and, where relevant, closed, and what the current land holdings are associated with these entities, this information cannot simply be used to determine the timeline of land holdings, including because:

- MATC acquired, and disposed of, land for some individual parishes and AACs progressively over time
- Some parishes and AACs merged and split over time, and
- Some former parishes and AACs no longer exist, and their associated land has been sold. Examples of significant land holdings that have been sold, that were the subject of Crown grants, include the former:
 - St James' Church Lands
 - St John's Church Lands, and
 - St Matthew's Church Lands.

E.2

Wangaratta Diocese

Section E.2 Wangaratta Diocese Index

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2.1	Wangaratta - estimated values	200 - 203

DIOCESE OF WANGARATTA PROPERTY LISTING FROM QUESTION 5A

ESTIMATE VALUES									
PARISH	TOWN	ADDRESS	AREA M2	SITE VALUE	CAPITAL IMPROVED	ACQUIRED DATE	ACQUIRED HOW	IMPROVEMENTS	HERITAGE
ALEXANDRA	ALEXANDRA	39 DOWNEY	3754	474,000.00	920,000.00	1906	TRANSFER	CHURCH,HALL,RECTORY	HO34
CENTRAL GOULBURN	AVENEL	11-13 QUEEN ST	5904	216,000.00	422,000.00	1996		CHURCH & HALL	
YACKANDANDAH	ALLANS FLAT	57 WALLACE RD	2023	153,000.00	199,000.00	1906		CHURCH	
SHEPPARTON	ARCADIA	10 GRIBBEN RD	4047	20,000.00	20,000.00	1906		Vacant land	
RUTHERGLEN	BARNAWARTHA	7-11 STANHOPE ST	3500	212,000.00	242,000.00	1952		CHURCH	HO232
BEECHWORTH	BEECHWORTH	23 FORD ST	1561	402,000.00	630,000.00			RECTORY	HO30
BEECHWORTH	BEECHWORTH	27 FORD ST	4745	121,000.00	275,000.00			CHURCH & HALL	VHR HO346 HO40
BENALLA	BENALLA	67 ARUNDEL ST	2909	27,000.00	1,194,000.00	1962		HTC VILLAGE (see below) COURT HOUSE LANDS OFFICE	HO16,25,4 VHR H1070 VHR H1069
BENALLA	BENALLA	69 ARUNDEL ST	3073	447,000.00	1,040,000.00			CHURCH HALL RECTORY	VHR H1073 HO25,5
YARRAWONGA	BOOMAHNOOMOONAH	KEENANS ROAD	2023	2,000.00	2,000.00	1906		Vacant land	
ALPINE	BRIGHT	1 CHURCH ST	7852	1,540,000.00	1,840,000.00			CHURCH, HALL, RECTORY	
KILMORE	BROADFORD	HIGH/POWLETT STS	2455	348,000.00	367,000.00			GARVIN HALL	
KILMORE	BROADFORD	HIGH/POWLETT STS	4047	432,000.00	653,000.00	1983		CHURCH	
KILMORE	BROADFORD	HIGH/POWLETT STS	1022	276,000.00	362,000.00	1924		RECTORY	
KILMORE	BROADFORD	POWLET ST	5449	589,000.00	1,466,000.00				
MARYSVILLE	BUXTON	2275 MAROONDAH HWY	2009	306,000.00	326,000.00	1906		CHURCH	HO41
RUTHERGLEN	CHILTERN	77 ALBERT RD	8094	85,000.00	311,000.00			CHURCH & HOUSES X 3	HO85
COBRAM	COBRAM	CNR HIGH&PINE STS	1245	330,000.00	418,000.00			CHURCH	
COBRAM	COBRAM	PINE ST	747					HALL	
COBRAM	COBRAM	6 HIGH ST	1130	244,000.00	493,000.00	1964		RECTORY	
CORRYONG	CORRYONG	145 HANSON ST	6748					CHURCH, HALL, RECTORY	HO29
CORRYONG	CUDGEWA	164 Cudgewa Valley Hwy	3044	44,000.00	126,000.00			CHURCH	HO41
MURCHISON	WAHRING	Cnr DEANS&YOUNGS	1012	10,000.00	10,000.00	1906		VACANT LAND taken over by farming	
MURCHISON	WAHRING	CHAS COCHRAN LN	2011	10,000.00	10,000.00	1906		VACANT LAND taken over by farming	
YACKANDANDAH	DEDERANG	KIEWA VALLEY HWY	3235	10,000.00	10,000.00	1967		CHURCH	
SHEPPARTON	DOOKIE	BALDOCK&DOOKIE ST	558			1908		CHURCH	
SHEPPARTON	DOOKIE	BALDOCK&DOOKIE ST	10824			2017		HALL / Vacant land	
BEECHWORTH	ELDORADO	71 MACKAY ST	7654	193,000.00	235,000.00			CHURCH & HALL	HO168
TALLANGATTA	ESKDALE	3798 OMEO HWY	1990	100,000.00	120,000.00			UNION CHURCH -Defunct Trustees	
EUROA	EUROA	1A CLIFTON ST	3861	260,000.00	560,000.00	1924		CHURCH, HALL, RECTORY	
EUROA	EUROA	1B CLIFTON ST	3861	39,000.00	261,000.00				
WEST WANGARATTA	GLENROWAN	27-29 CHURCH ST	3237	133,000.00	245,000.00	1906		CHURCH	HO171
MANSFIELD	GOBUR	SIMCOCKS&MERTON	3992	10,000.00	10,000.00	1982		VACANT LAND	
ALPINE	HARRIETVILLE	251 GREAT ALPINE RD	2023	371,000.00	423,000.00	1957		CHURCH	
MANSFIELD	JAMIESON	36 GREY ST	2023	325,000.00	1,430,000.00			CHURCH	
YACKANDANDAH	TANGAMBALAMBA	14 HUON-KIEWA RD	3008	198,000.00	301,000.00			CHURCH&HALL	
KILMORE	KILMORE	31-37 CHURCH ST	8094	678,000.00	1,054,000.00	1994		CHURCH, HOUSES X 2	HO97
EUROA	LONGWOOD	5 JEAN ST	6045	143,000.00	196,000.00	1906		CHURCH&HALL	

MANSFIELD	MANSFIELD	43 HIGHETT ST	4689	640,000.00	1,430,000.00		CHURCH,HALL,RECTORY	
MILAWA	MILAWA	1517 SNOW RD	5661	171,000.00	316,000.00		CHURCH&HALL	
MARYSVILLE	MARYSVILLE	1139 BXTN-MVLE RD	5502	560,000.00	960,000.00		RECTORY	
YEA	MOLESWORTH	GOULBURN VLY HWY	404	10,000.00	10,000.00	1906	CHURCH	
WANGARATTA	MOYHU	2537 WANG-WHIT RD	780	22,000.00	76,000.00		CHURCH	
MURCHISON	MURCHISON	15 IMPEY ST	5100			1905	CHURCH&HALL	HO62
ALPINE	MYRTLEFORD	140 MYRTLE ST	4047	322,000.00	680,000.00	1933	CHURCH,HALL,RECTORY	
CENTRAL GOULBURN	NAGAMBIE	262 HIGH ST	3980	790,000.00	1,040,000.00		CHURCH	
NUMURKAH	NATHALIA	37 ROBERTSON ST	2064	118,000.00	316,000.00		CHURCH&HALL	HO1
NUMURKAH	NUMURKAH	BRENION&MELVILLE	4997	447,000.00	1,093,000.00		CHURCH,HALL,RECTORY	
KILMORE	PYALONG	2 BRIDGE ST	7841	405,000.00	429,000.00		CHURCH	HO320
MURCHISON	RUSHWORTH	2 NUGGETTY HILL RD	8094				CHURCH&HALL	HO303
RUTHERGLEN	RUTHERGLEN	158 HIGH ST	644	233,000.00	325,000.00	1966		
RUTHERGLEN	RUTHERGLEN	160 HIGH ST	6774	399,000.00	740,000.00	1906	CHURCH,RECTORY,HALL	HO128,129
CENTRAL GOULBURN	SEYMOUR	10 DELHI ST	1403	313,000.00	657,000.00	2011	RECTORY	
CENTRAL GOULBURN	SEYMOUR	6 ANZAC AVE	2531	379,000.00	585,000.00		CHURCH	HO307,324
SHEPPARTON	SHEPPARTON	246 WYNDHAM ST	209	304,000.00	unknown	1942	SHOP	
SHEPPARTON	SHEPPARTON	99 MAUDE ST	4342	989,000.00	1,301,000.00		RECTORY& HALL	HO205
SHEPPARTON	SHEPPARTON	93 MAUDE ST	4077	2,767,000.00	4,076,000.00	1930	CHURCH & HOUSINGX4	HO205
YARRAWONGA	ST JAMES	20 ST JAMES RD	2020	36,000.00	66,000.00	1923	CHURCH&HALL	
BENALLA	SWANPOOL	7 S'POOL-LIMA RD	3921	51,000.00	122,000.00	1921	CHURCH&HALL	
TALLANGATTA	TALLANGATTA	14-16 TOWONG ST	4205	430,000.00	799,000.00	1960	CHURCH, HALL, RECTORY	HO69
KILMORE	TALLAROOK	61 MAIN RD	1317	222,000.00	256,000.00	1906	CHURCH	HO181,328
WEST WANGARATTA	TAMINICK	654 UPPER TAM'K RD	2020	10,000.00	10,000.00	1917	CHURCH	
MT BEAUTY	TOWONGA	68 KIEWA VLLY HWY	965	285,000.00	332,000.00	1957	CHURCH	
EUROA	VIOLET TOWN	226 HIGH ST	2782	146,000.00	262,000.00		CHURCH&HALL	
RUTHERGLEN	WAHGUNYAH	37 FOORD ST	590	88,000.00	154,000.00	1973	CHURCH	HO743
NUMURKAH	WAKITI CREEK(KOTUPNA)	Taylor's Rd / Yambuna Bridge Rd	1010	59,000.00	69,000.00		CHURCH	OWN TRUSTEES
WANGARATTA	WANGARATTA	THE CLOSE	8649	3,980,000.00	6,118,000.00	1907	CATHEDRAL,HALL,DEANERY	VHR H1065
WANGARATTA	WANGARATTA	THE CLOSE	12813	3,353,000.00	11,280,000.00	1903	CLOSE LAND AND LODGE	VHR H1065
WEST WANG	WEST WANGARATTA	42A APPIN ST	3134	312,000.00	697,000.00	1955	CHURCH,HALL,RECTORY	NO TITLE DEED HELD
WANGARATTA	YARRUNGA	BURKE/IRVING STS	8648	432,000.00	648,000.00	1963	CHURCH,HALL,RECTORY, HOUSING COMM UNITS	
WANGARATTA	WHITFIELD	31 KING VALLEY RD	2006	18,000.00	78,000.00	1906	CHURCH	
ALPINE	WHOROULY	CHURCH ST	2079	10,000.00	265,000.00	1887	CHURCH	
DIOCESE	WHOROULY	CHURCH ST	1924	74,000.00	215,000.00	2021 PURCHASE	Asset Common Fund 2	
DIOCESE	WHOROULY	CHURCH ST	1924	74,000.00	215,000.00	2006 LEASE	HOUSE AGREEMENT WAGSTAFF	
DIOCESE	WHOROULY	CHURCH ST	1924	74,000.00	215,000.00	2006 LEASE	HOUSE AGREEMENT BOYD	
WODONGA	WODONGA	221-225 BEECHWORTH RD	3350	560,000.00	1,080,000.00	1964	CHURCH	
WODONGA	WODONGA	28 CUMMINGS ST	788	264,000.00	433,000.00	1977	HOUSE	
WODONGA	WODONGA	BEECHWORTH RD TO 30 CUMMINGS ST	830	271,000.00	426,000.00	1964	RECTORY , HOUSE	
WODONGA	WEST WODONGA	2 GRACE CRT	817	187,000.00	530,000.00	2016	HOUSE	
YACKANDANDAH	YACKATOON	CHURCH/BUTSON STS	9112	292,000.00		1971	VILLAGE HOUSING	
YACKANDANDAH	YACKANDANDAH	8 CHURCH ST	8094	22,000.00	580,000.00	1858	CHURCH,HALL RECTORY	HO179
YARRAWONGA	YARRAWONGA	41-43 PIPER ST	4047	540,000.00	1,160,000.00	1906	CHURCH,HALLS, RECTORY	
YEA	YEA	PELISSIER/LYONS STS	2389	421,000.00	790,000.00		CHURCH, HALL	HO5
YEA	YEA	5 PELISSIER ST	1222	332,000.00	550,000.00		RECTORY	HO5

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DIOCESE OF WANGARATTA PROPERTY LISTING DISPOSAL

PARISH	TOWN	ADDRESS	AREA M2	ACQUIRED DATE	SEAL REG REF	DISPOSAL DATE
MANSFIELD	BONNIE DOON	9 CHURCH STREET				3/15/13
KILMORE	BYLANDS	EPPING-KILMORE ROAD	4000		02/14	2/10/14
KILMORE	BYLANDS	EPPING-KILMORE ROAD	6070		09/14	8/18/14
ALEXANDRA	EILDON	2 FIFTH STREET		1959	12A/14	10/17/14
KILMORE	BYLANDS	985 NORTHERN HIGHWAY	5964		13a/14	12/8/14
WODONGA	TALGARNO	TALGARNO SCHOOL ROAD			5/15	3/24/15
EUROA	SHEANS CREEK	153 SHEANS CREEK ROAD			12/15	5/28/15
MANSFIELD	JAMIESON	36 GREY ST (SUBDIV)	2023		11/15	6/25/15
COBRAM	YOUANMITE	YOUANMITE RD			04-16	3/3/16
WANGARATTA	MOYHU	2537 WANG-WHIT RD	780		14/16	11/11/16
MT BEAUTY	MT BEAUTY	6 MADDISON ST	1319		4/17	6/29/17
SHEPPARTON	WHROO	MURCH/WHROO RD	4047		04/17	6/29/17
SHEPPARTON	WHROO	NAGAMBIE/RUSH RD	8084		08/17	7/20/17
COBRAM	STRATHMERTON	98 MAIN ST	1010	1906	1/18	2/12/18
NUMURKAH	BARMAH	2 LAWFORD ST	2020	1953	4/18	4/21/18
WEST WANGARATTA	GLENROWAN	35-37 CHURCH ST	3237	1906	04/20	6/22/20
WEST WANGARATTA	GLENROWAN	31-33 CHURCH ST	3237	1906	08/20	10/6/20
BENALLA	GOORAMBAT	33 HALLS RD	1010	1906	14/22	9/21/22
MANSFIELD	BONNIE DOON	9 CHURCH ST	2580	1906	18/22	12/16/22
DIOCESE OF	WANGARATTA	11 WARATAH DRIVE	920	2019	Jan-23	1/31/23
WODONGA	BETHANGA	2 ARMSTRONG ST	1138	1958	18-23	9/26/23
WODONGA	BETHANGA	2 ARMSTRONG ST	278	1963	18-23	9/26/23
YARRAWONGA	TUNGAMAH	4 BARR ST	2023	1906	07/16	12.04.2016 SJV Disposal
SHEPPARTON	KATANDRA WEST	7-9 LINCOLN ST		1929	06/16	15.03.2016 SJV Disposal
COBRAM	KATAMATITE	18 BEEK ST	977		08/16	16.05.2016 SJV Disposal
WEST WANGARATTA	WANGARATTA	138 WILLIAMS RD	13.88H	2003	13/18	21.12.2018
WEST WANGARATTA	WANGARATTA	138 WILLIAMS RD	3.48H	1967	13/18	21.12.2018
WEST WANGARATTA	WANGARATTA	138 WILLIAMS RD	5.997H	1976	13/18	21.12.2018
ALEXANDRA	ALEXANDRA- KELLOCK	15 BON ST	9532	1981	07/18	26.09.2018
ALEXANDRA	ALEXANDRA- KELLOCK	WILLIAM ST	3070	2017	07/18	26.09.2018
ALEXANDRA	ALEXANDRA- KELLOCK	5 BON ST	1590	2006	07/18	26.09.2018
ALEXANDRA	ALEXANDRA- KELLOCK	WILLIAM ST	3255	1998	07/18	26.09.2018
KILMORE	KILMORE	13 UNION ST	9675	1906	03/16	29.02.2016
WANGARATTA	GRETA	1317 WANG KILFEERA	8094	1906	13/22	29.12.2022

E.3

Bendigo Diocese

Section E.3 Bendigo Diocese Index

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3.1	Bendigo - estimated values	206 - 207

ANGLICAN DIOCESE OF BENDIGO

4 Please provide a summary of the number of churches/parishes (and associated land holdings) within Victoria a) at present

5 Please provide the total size (hectares) and financial values (from rates statements) of those land holdings (and if not available, a best estimate): a) at present

Entity Name	Building Name	Street No	Street Name	Suburb/Town	State	Postcode	Size (ha)	Size (m2)	Site Value	Capital Improved Value	Notes
Dioecese	Mitchell Street 105 (shops)	105	Mitchell	Bendigo	VIC	3550	0.05	474	\$625,000.00	\$925,000.00	Formal valuation 2022
Dioecese	Registry Office	4	Myers	Bendigo	VIC	3550	0.10	1,028	\$1,060,000.00	\$1,640,000.00	Rates Notice
Dioecese	Queen Street Shop	1	Queen	Bendigo	VIC	3550	0.01	109	\$225,000.00	\$475,000.00	Formal valuation 2022 (land and buildings)
Dioecese	"Godsbury" Residence	80A	Barkly	Bendigo	VIC	3550	0.07	704	\$185,000.00		Estimate
Dioecese	Bishops Residence	11	Greenwood	Kennington	VIC	3550	0.10	989	\$410,000.00	\$780,000.00	Rates Notice
Dioecese	St Matthews - Church	153	Eaglehawk	Long Gully	VIC	3550	0.03	326	\$185,000.00		Estimate
Dioecese	Ednington Cottage	153	Point Lonsdale	Point Lonsdale	VIC	3550	0.03	372	\$2,800,000.00	\$3,400,000.00	Rates Notice
Other	Vacant land	8	Wathcugga Road	Culgoa	VIC		0.20	1,995	\$32,500.00	\$32,500.00	Rates Notice
Other	Vacant land		Boort-Fernihurst Road	Fernihurst	VIC		0.41		\$51,000.00	\$51,000.00	Rates Notice
Other	Vacant land		Appleby Road	Flery Flat	VIC		0.25		\$29,000.00	\$29,000.00	Rates Notice
Other	Vacant land		Vogels Road	Masssey	VIC		0.30		\$3,500.00	\$3,500.00	Rates Notice
Other	Vacant land	22	Mitiamo	Mitiamo	VIC		0.08	980	\$19,000.00	\$19,000.00	Rates Notice
Other	Vacant land		Glossop	Mitiamo	VIC		0.20		\$25,000.00	\$25,000.00	Rates Notice
Other	Vacant land		Mitiamo-Kow Swamp Road	Mitiamo	VIC		0.41		\$4,800.00	\$4,800.00	Rates Notice
Other	Vacant land	5A	Cramer Lane	Neilborough	VIC	3570	0.2		\$55,000.00	\$76,000.00	Rates Notice
Other	Vacant land	59	Main Road	Tallarook	VIC	3659	0.13	1293	\$222,000.00		Land Tax Notice: taxable land value
Other	Vacant land		Mitiamo-Kow Swamp Road	Terrick Terrick	VIC		0.18		\$3,800.00	\$3,800.00	Rates Notice
Other	Vacant land		Old Stock Route Road	Tutey	VIC		0.10		\$500.00	\$500.00	Rates Notice
Other	Vacant land		Old Charlton-Boort Road	Wychitella	VIC	3525	0.4047		\$2,200.00	\$2,200.00	Rates Notice
Parish of Bendigo North	St Clements - Church	629	Midland	Huntly	VIC	3551	0.10	1001	\$167,000.00	\$355,000.00	Rates Notice
Parish of Bendigo North	St Luke - Rectory	492	Napier	White Hills	VIC	3550	0.10	1000	\$185,000.00	\$345,000.00	Rates Notice
Parish of Bendigo North	St Luke - Church & Hall	490-4	Napier	White Hills	VIC	3550	0.31	3082	\$610,000.00	\$1,120,000.00	Rates Notice. Size for 490-494 Napier Street
Parish of Castlemaine	Christ Church - Church, Rectory, Units, Hall	8	Mostyn	Castlemaine	VIC	3450	1.23	12,257	\$1,500,000.00		Estimate
Parish of Castlemaine	St John - Church	2	Fryer	Chewton	VIC	3451	0.20	2000	\$150,000.00		Estimate
Parish of Cathedral	St Paul - Church	6	Myers	Bendigo	VIC	3550	0.15	1,500	\$1,060,000.00	\$2,520,000.00	Rates Notice
Parish of Cathedral	St Paul - Hall	8	Myers	Bendigo	VIC	3550	0.13	1,277	\$1,200,000.00	\$2,060,000.00	Rates Notice
Parish of Cathedral	Rectory	12	Ambrosia	Epsom	VIC	3551	0.08	817	\$280,000.00	\$610,000.00	Rates Notice
Parish of Central Mallee	All Saints - Church	2	Martin	Ouyen	VIC	3490	0.30	2982	\$47,500.00	\$252,500.00	Rates Notice
Parish of Central Mallee	All Saints - Rectory	4	Martin	Ouyen	VIC	3509	0.10	1000	\$20,000.00		Estimate
Parish of Central Mallee	Christ the Worker - Church	21	Malkin	Underbool	VIC	3509	0.14	1385	\$18,500.00	\$120,000.00	Rates Notice
Parish of Charlton / Donald	St Paul - Church	6	Rundlet	Birchip	VIC	3483	0.13	1334	\$11,500.00	\$69,000.00	Rates Notice
Parish of Charlton / Donald	St Martin - Rectory	3	Armstrong	Charlton	VIC	3525	0.09	850	\$12,500.00		Estimate
Parish of Charlton / Donald	St Martin - Church	5	Armstrong	Charlton	VIC	3525	0.16	1,554	\$12,500.00	\$47,000.00	Rates Notice
Parish of Charlton / Donald	St George - Rectory	9	Blair	Donald	VIC	3480	0.08	830	\$40,000.00	\$200,000.00	Rates Notice
Parish of Charlton / Donald	St George - Church	7	Blair	Donald	VIC	3480	0.31	3,054	\$17,500.00	\$80,000.00	Rates Notice
Parish of Charlton / Donald	Holy Trinity - Church	16	Wilson	Wedderburn	VIC	3518	0.38	3,814	\$54,000.00	\$185,000.00	Rates Notice
Parish of Cohuna	Cranmer the Martyr - Church	32	Channel	Cohuna	VIC	3568	0.10	1,016	\$146,000.00	\$405,000.00	Rates Notice
Parish of Cohuna	Cranmer the Martyr - Op Shop	1F	Cullen	Cohuna	VIC	3568	0.01	81	\$31,000.00	\$117,000.00	Rates Notice
Parish of Cohuna	Christ Church - Church	1	Church	Gunbower	VIC	3566	0.20	2,002	\$70,000.00	\$152,000.00	Rates Notice 1-3 Church Street
Parish of Cohuna	Latimer the Martyr - Church	23	Findlay	Leitchville	VIC	3567	0.27	2,737	\$37,000.00	\$152,000.00	Rates Notice
Parish of Daylesford	Christ Church - Church, Hall, Unit	54	Central Springs	Daylesford	VIC	3460	0.60	6,005	\$1,500,000.00	\$2,650,000.00	Rates Notice
Parish of Eaglehawk	St Peter - Rectory	1	Haggar	Eaglehawk	VIC	3556	0.10	1000	\$185,000.00		Estimate
Parish of Eaglehawk	St Peter - Church	63	High	Eaglehawk	VIC	3556	0.43	4,291	\$470,000.00	\$1,230,000.00	Rates Notice
Parish of East Bendigo	Christ True Light Church - Church	14	Strickland	East Bendigo	VIC	3550	0.13	1,328	\$200,000.00		Estimate
Parish of Echuca	Christ Church - Church	500	High	Echuca	VIC	3564	0.52	5,168	\$1,760,000.00	\$2,310,000.00	Rates Notice for 500-514
Parish of Echuca	Rectory	21	Cleary	Echuca	VIC	3564	0.07	722	\$264,000.00	\$620,000.00	Rates Notice
Parish of Elmore	St John's Anglican Church	3	Andrews	Colbinabbin	VIC	3559	0.80	7,998	\$71,000.00	\$130,000.00	Rates Notice
Parish of Elmore	St Peter - Rectory	44	Michie	Elmore	VIC	3558	0.10	1000	\$150,000.00		Estimate
Parish of Elmore	St Peter - Church	46	Michie	Elmore	VIC	3558	0.20	2,000	\$150,000.00		Estimate
Parish of Elmore	St George - Church	70	Railway Place Sth	Goornong	VIC	3557	0.20	2,020	\$121,000.00	\$280,000.00	Rates Notice
Parish of Elmore	St Mary - Church	47-49	Bendigo	Raywood	VIC	3570	0.08	800	\$11,000.00	\$161,000.00	Rates Notice
Parish of Golden Square	St Mark - Church	29	Panton	Golden Square	VIC	3555	0.09	947	\$510,000.00	\$730,000.00	Rates Notice
Parish of Heathcote	St Paul - Church	10	Drake	Axedale	VIC	3551	1.01	10,081	\$385,000.00	\$495,000.00	Rates Notice
Parish of Heathcote	St John - Church, Childcare, Hall	165	High	Heathcote	VIC	3523	0.37	3,690	\$547,000.00		Land Tax Notice - taxable land value
Parish of Inglewood	Holy Trinity - Church	13	Inglewood	Bridgewater	VIC	3516	0.72	7,228	\$120,000.00		Estimate
Parish of Inglewood	St Augustine - Church	67	Sullivan	Inglewood	VIC	3517	0.14	1,415	\$124,000.00		Land Tax Notice - taxable land value
Parish of Inglewood	St John - Church	2102	Wimmera	Newbridge	VIC	3551	0.10	1000	\$100,000.00		Estimate
Parish of Kangaroo Flat	St Mary - Rectory	197	High	Kanaroo Flat	VIC	3555	0.10	1000	\$290,000.00	\$475,000.00	Rates Notice
Parish of Kangaroo Flat	St Mary - Worship Centre	193-195	High	Kanaroo Flat	VIC	3555	0.75	7,479	\$950,000.00	\$2,450,000.00	Rates Notice
Parish of Kerang	St John - Rectory	60	Wyndham	Kerang	VIC	3579	0.13	1,335	\$150,000.00		Estimate
Parish of Kerang	St John - Church	81-83	Victoria	Kerang	VIC	3579	0.20	1,997	\$150,000.00		Estimate
Parish of Kyabram	St Andrew - Rectory	5	Jackson	Kyabram	VIC	3620	0.10	1035	\$212,000.00	\$560,000.00	Rates Notice
Parish of Kyabram	St Andrew - Church	33	Church	Kyabram	VIC	3620	0.20	2,020	\$121,000.00	\$680,000.00	Rates Notice
Parish of Kyneton	St Paul - Rectory	22	Yaldwyn	Kyneton	VIC	3444	0.14	1,362	\$200,000.00		Rates Notice and size for 33-47 Church Street
Parish of Kyneton	St Paul - Church	36	Powlett	Kyneton	VIC	3444	0.62	6,234	\$600,000.00		Estimate
Parish of Kyneton	St John - Church	19-21	Camerson	Malmsbury	VIC	3446	0.22	2,155	\$350,000.00		Estimate
Parish of Maldon	Holy Trinity - Church	50	High	Maldon	VIC	3463	0.28	2,804	\$705,000.00	\$1,000,000.00	Rates Notice
Parish of Maldon	Holy Trinity - Rectory	7	Templeton	Maldon	VIC	3463	0.09	893	\$425,000.00	\$675,000.00	Rates Notice
Parish of Maldon	All Saints - Church	26	Pannmure	Newstead	VIC	3462	0.41	4,059	\$165,000.00	\$260,000.00	Rates Notice
Parish of Maryborough/Avoca	St John Avoca - Rectory	108	Barnett	Avoca	VIC	3467	0.10	1,000	\$215,000.00	\$510,000.00	Rates Notice
Parish of Maryborough/Avoca	St John Avoca - Church	102	Barnett	Avoca	VIC	3467	0.52	5,228	\$205,000.00	\$580,000.00	Rates Notice - value for 106 Barnett Street
Parish of Maryborough/Avoca	St Mary & St John - Church	457	Landsborough - Barkly	Barkly	VIC	3381	0.03	300	\$42,000.00	\$85,000.00	Rates Notice
Parish of Maryborough/Avoca	St John Dunolly - Church	56	Barkly	Dunolly	VIC	3472	0.50	5,000	\$225,000.00	\$550,000.00	Rates Notice
Parish of Maryborough/Avoca	St Mark - Church	20	Green	Elmhurst	VIC	3469	0.83	8,273	\$157,000.00	\$225,500.00	Rates Notice
Parish of Maryborough/Avoca	Christ the King - Church	6	Nightingale	Maryborough	VIC	3465	0.25	2,500	\$390,000.00	\$620,000.00	Rates Notice
Parish of Maryborough/Avoca	Christ the King - Hall	91	Clarendon	Maryborough	VIC	3465	0.25	2,500	\$325,000.00	\$570,000.00	Rates Notice Size 5409 same as church
Parish of Maryborough/Avoca	Curates Residence	4	Nightingale	Maryborough	VIC	3465	0.25	2,500	\$120,000.00	\$275,000.00	Rates Notice Size 5409 same as church
Parish of Maryborough/Avoca	Rectory (Harrison Street)	41	Harrison	Maryborough	VIC	3465	0.12	1,200	\$200,000.00	\$460,000.00	Rates Notice
Parish of Maryborough/Avoca	Rectory (St Luke's)	93	Clarendon	Maryborough	VIC	3465	0.25	2,500	\$330,000.00	\$660,000.00	Rates Notice
Parish of Maryborough/Avoca	St Paul Moonambel - Church	12	Humffray	Moonambel	VIC	3478	0.80	8,000	\$120,000.00	\$245,000.00	Rates Notice
Parish of Maryborough/Avoca	St Michael & All Angels - Church	18	Lansdowne	Talbot	VIC	3371	0.13	1,316	\$145,000.00	\$435,000.00	Rates Notice

Parish of Mooroopna	Worship Space (CCA Canteen)	15-17	Young	Mooroopna	VIC	3629	0.55	5508	\$300,000.00	\$560,000.00	Rates Notice 15 Young Street
Parish of Mooroopna	Old Post Office	9	Young	Mooroopna	VIC	3629	0.20	2000	\$53,864.00		Land Tax Notice - taxable land value, size 9-30 Young St Mooroopna
Parish of Northern Mallee	Deakin Court & Kindergarten	174-178	Deakin	Mildura	VIC	3500	0.50	5000	\$456,000.00	\$1,368,000.00	Land Tax Notice - taxable land value - \$38,000 per unit
Parish of Northern Mallee	St Margaret of Scotland - Rectory	247	Eleventh	Mildura	VIC	3500	0.20	2000	\$200,000.00		Estimate
Parish of Northern Mallee	St Margaret of Scotland - Church	168-172	Deakin	Mildura	VIC	3500	0.30	3000	\$400,000.00		Estimate
Parish of Northern Mallee	St Peter - Rectory	240	Bromley	Robinvale	VIC	3549	0.1	1000	\$179,000.00		Rates Notice
Parish of Northern Mallee	St Peter - Church	242	Bromley	Robinvale	VIC	3549	0.13	1322	\$260,000.00		Estimate
Parish of Northern Mallee	St Peter - Vines House	236	Bromley	Robinvale	VIC	3549	0.20	2000	\$104,734.00		Rates Notice
Parish of Pyramid Hill/Boort	St John - Church	5998	Loddon Valley	Bears Lagoon	VIC	3517	0.73	8,612	\$65,000.00	\$108,000.00	Rates Notice
Parish of Pyramid Hill/Boort	St Andrew - Church	51	Lake View	Boort	VIC	3537	0.10	982	\$78,000.00	\$150,000.00	Rates Notice
Parish of Pyramid Hill/Boort	St Thomas - Church	5	Durham Ox	Pyramid Hill	VIC	3575	0.10	1000	\$38,000.00	\$120,000.00	Rates Notice
Parish of Rochester & Lockington	St Mary - Church	5	Wills	Lockington	VIC	3563	0.15	1548	\$100,000.00		Estimate
Parish of Rochester & Lockington	Holy Trinity - Church	16	Victoria	Rochester	VIC	3561	0.10	1000	\$150,000.00		Estimate
Parish of Rochester & Lockington	Holy Trinity - Rectory	35	Echuca	Rochester	VIC	3561	0.13	1296	\$150,000.00		Estimate
Parish of South East Bendigo	Curates Residence	5	Beaumont	Flora Hill	VIC	3550	0.08	759	\$335,000.00	\$510,000.00	Rates Notice
Parish of South East Bendigo	Holy Trinity - Church & Hall	14	Keck	Flora Hill	VIC	3550	0.41	4,110	\$920,000.00	\$7,750,000.00	Rates Notice
Parish of South East Bendigo	Rectory	8	Keck	Flora Hill	VIC	3550	0.41	4,067	\$830,000.00	\$1,200,000.00	Rates Notice
Parish of St Arnaud	St David - Church	12	Davies	Bealiba	VIC	3475	0.16	1,607	\$100,000.00		Estimate
Parish of St Arnaud	Christ Church - Church	38	Queens	St Arnaud	VIC	3478	0.15	1500	\$102,000.00	\$243,000.00	Rates Notice
Parish of St Arnaud	Christ Church - Rectory	36	Queens	St Arnaud	VIC	3478	0.15	1500	\$770,000.00	\$396,000.00	Rates Notice
Parish of St Arnaud	Pilgrim Homes - Residential Units	49	Mc Mahon	St Arnaud	VIC	3478	0.15	1500	\$96,000.00		Land Tax Notice: Unit 1 \$12,000
Parish of Strathfieldsaye	Vacant land	884	Wellington	Strathfieldsaye	VIC	3551	0.83	8309	\$740,000.00		Rates Notice
Parish of Sunraysia South	St Mark - Rectory	12	Sheridan	Red Cliffs	VIC	3496	0.40	4046	\$150,000.00		Estimate
Parish of Sunraysia South	St Mark - Church	25	Heath	Red Cliffs	VIC	3496	0.17	1728	\$150,000.00		Estimate
Parish of Swan Hill	All Saints - Church	43	Monash	Nyah West	VIC	3595	0.11	1084	\$23,000.00	\$63,000.00	Land Tax Notice - taxable land value, Estimate
Parish of Swan Hill	Nyah West Op shop/Men's shed	7	O'Connor	Nyah West	VIC	3585	0.12	1186	\$24,000.00	\$25,000.00	Land Tax Notice - taxable land value, size from Property Report on parish file, Estimate
Parish of Swan Hill	Christ Church - Church	46	Splatt	Swan Hill	VIC	3585	0.26	2589	\$665,000.00	\$1,000,000.00	Rates Notice
Parish of Swan Hill	Christ Church - Rectory	5	Moonah	Swan Hill	VIC	3585	0.06	647	\$148,000.00	\$420,000.00	Rates Notice
Parish of Swan Hill	St Luke's	62	Mc Callum	Swan Hill	VIC	3585	0.10	977	\$433,000.00	\$494,000.00	Rates Notice
Parish of Tatura	All Saints - Church	18	Francis	Tatura	VIC	3616	0.54	5388	\$418,000.00	\$920,000.00	Rates Notice & size for 18-20 Francis Street
Parish of Tatura	All Saints - Rectory	20	Francis	Tatura	VIC	3616	0.08	800	\$150,000.00		Estimate
Parish of Tonqala	St Matthew - Church	35	Ryrie	Stanhope	VIC	3623	0.30	2960	\$150,000.00		Land size for 35-39 Ryrie Street, Estimate
Parish of Tonqala	St James - Rectory	7	St James	Tonqala	VIC	3621	0.19	1887	\$150,000.00		Estimate
Parish of Tonqala	St James - Church	9	St James	Tonqala	VIC	3621	0.20	2000	\$150,000.00		Estimate
Parish of Tonqala	St James - Flats	1 & 3	Oldfield	Tonqala	VIC	3621	0.14	1439	\$175,000.00		Land tax: 40000+43000+46000+46000
Parish of Woodend	St George - Church	56	Hiah	Trentham	VIC	3458	0.04	372	\$1,100,000.00	\$1,400,000.00	Rates Notice
Parish of Woodend	St Mary - Rectory	15	Buckland	Woodend	VIC	3442	0.41	4080	\$775,000.00	\$1,075,000.00	Rates Notice
Parish of Woodend	St Mary - Church	11	Buckland	Woodend	VIC	3442	0.40	4027	\$875,000.00	\$1,025,000.00	Rates Notice
TOTAL		119					30.32099999	280063	\$35,619,898.00	\$47,995,300.00	

SUMMARY	
Number of parishes	32
Number of churches	62
Total properties	119

Estimate
 Known
 Property sizes estimated from online sources or local knowledge

Total size (estimate)

Total value (estimate)

E.4

Gippsland Diocese

Section E.4 Gippsland Diocese Index

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4.1	Gippsland - estimated values	210

Due to the limitations of time, the following estimates are calculated on an extrapolation of samples of similar properties across different classes (small out centre, small main parish church, medium sized church and large size church complex).

An estimate of land valuation is based on insurance values of buildings as a proportion of land holding, adjusted for depreciation and land market appreciation. This leads to a valuation of land holdings to be currently \$45M. However, adopting a 20/80 'rule of thumb' comparing insurance values as a proportion of land values provides a land value range of between \$23M - \$45M.

Property size category	Average area land	Qty	Total land holding	Hectares
Small land parcels – out centres	650 sqm	49	32,000 sqm	3.2
Small parcels – main church	3,300 sqm	46	152,000 sqm	15.2
Medium parish centre	4500 sqm	22	100,000 sqm	10
Large church complex	10000 sqm	11	110,000 sqm	11

F

Response to question 6

Section F
Response to question 6
Index

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1.	Melbourne Diocese	
1.1	Melbourne - Property Sales	215
2.	Wangaratta Diocese	
2.1	Wangaratta - Property Sales	218
3.	Bendigo Diocese	
3.1	Bendigo - Property Sales	221
4.	Gippsland Diocese	
4.1	Gippsland - Property Sales	224

F.1

Melbourne Diocese

Section F.1 Melbourne Diocese Index

		Page(s)
1.1	Melbourne - Property Sales	215

Anglican Diocese of Melbourne - Property Sales 2014- 2024 [Note - all values are gross except those with asterisk (*) which are net.]

	Sale/Settlement Date	Property Sold	Amount \$
1	7/03/2014	29-31 Hopetoun Road, Park Orchards	1,200,000
2	31/03/2015	20-22 Sydenham Lane, Surrey Hills	1,650,000
3	11/11/2105	7 Elizabeth Street, Croydon	630,000
4	22/08/2015	16 Peel Street, Kew	4,600,000
5	17/06/2017	36 Queens Avenue, Doncaster	1,550,000
6	17/06/2017	6 Basil Crescent, Wheelers Hill	1,035,063 *
7	8/04/2017	68 Barkly Street, Fitzroy	1,594,917 *
8	4/08/2018	6 Pulford Crescent, Mill Park	555,000
9	13/08/2018	261-218 & 224 Hull Road, Mooroolbark	4,400,000
10	25/07/2018	60 Byres Road, Blackwood	445,000
11	25/01/2019	Coast Road, French Island	60,000
12	7/02/2018	203-205 Canterbury Road, Heathmont	3,400,000
13	25/06/2019	19-25 Donald Street, Highett	3,350,000
14	24/08/2019	27 Bride Ave, Hampton Park	575,000
15	8/02/2020	207 Canterbury Rd, Heathmont	742,500
16	29/02/2020	8 Stanley Grove, Canterbury	3,780,000
17	19/03/2020	22 High Street, Frankston	1,550,000
18	6/08/2020	9 Killeen Ave, Brighton	2,271,000
19	1/7/2020 – 16/10/2021	67 Cambridge Rd, Mooroolbark	1,330,000
20	10/12/2021	Mullum Mullum 47-49 Patterson Street Ringwood East	3,350,000
21	9/08/2022	27-35 Kinnord Street Aberfeldie (Lot 22 Block D)	6,150,000
22	24/02/2023	Holy Spirit 74-80 Watsonia Road Watsonia	800,000
23	23/11/2023	15 Jensen Road Broadmeadows	645,000
24	5/12/2023	1 Parkland Avenue Hampton Park	600,000
25	5/12/2023	457 Macclesfield Road	906,000
26	14/02/2024	1145 Healesville/ Koo Wee Rup Rd. Woori Yallock VIC 3139	1,450,000
27	12/03/2024	4-8 Mackie Road, East Bentleigh	3,550,000
28	9/04/2024	410 Merrawarp Road, Barrabool	1,900,000
29	14/06/2024	1147 Healesville/ Koo Wee Rup Rd. Woori Yallock VIC 3139	750,000
30	22/08/2024	6-8 Seacombe Street, Fawkner	2,650,000
Total			57,469,480

F.2

Wangaratta Diocese

Section F.2 Wangaratta Diocese Index

		Page(s)
2.1	Wangaratta - Property Sales	218

DIOCESE OF WANGARATTA PROPERTY LISTING DISPOSAL QUESTION 6

PARISH	TOWN	ADDRESS	AREA M2	ACQUIRED DATE	SEAL REG REF	DISPOSAL DATE
MANSFIELD	BONNIE DOON	9 CHURCH STREET				3/15/2013
KILMORE	BYLANDS	EPPING-KILMORE ROAD	4000		02/14	2/10/2014
KILMORE	BYLANDS	EPPING-KILMORE ROAD	6070		09/14	8/18/2014
ALEXANDRA	EILDON	2 FIFTH STREET		1959	12A/14	10/17/2014
KILMORE	BYLANDS	985 NORTHERN HIGHWAY	5964		13a/14	12/8/2014
WODONGA	TALGARNO	TALGARNO SCHOOL ROAD			5/15	3/24/2015
EUROA	SHEANS CREEK	153 SHEANS CREEK ROAD			12/15	5/28/2015
MANSFIELD	JAMIESON	36 GREY ST (SUBDIV)	2023		11/15	6/25/2015
COBRAM	YOUANMITE	YOUANMITE RD			04-16	3/3/2016
WANGARATTA	MOYHU	2537 WANG-WHIT RD	780		14/16	11/11/2016
MT BEAUTY	MT BEAUTY	6 MADDISON ST	1319		4/17	6/29/2017
SHEPPARTON	WHROO	MURCH/WHROO RD	4047		04/17	6/29/2017
SHEPPARTON	WHROO	NAGAMBIE/RUSH RD	8084		08/17	7/20/2017
COBRAM	STRATHMERTON	98 MAIN ST	1010	1906	1/18	2/12/2018
NUMURKAH	BARMAH	2 LAWFORD ST	2020	1953	4/18	4/21/2018
WEST WANGARATTA	GLENROWAN	35-37 CHURCH ST	3237	1906	04/20	6/22/2020
WEST WANGARATTA	GLENROWAN	31-33 CHURCH ST	3237	1906	08/20	10/6/2020
BENALLA	GOORAMBAT	33 HALLS RD	1010	1906	14/22	9/21/2022
MANSFIELD	BONNIE DOON	9 CHURCH ST	2580	1906	18/22	12/16/2022
DIOCESE OF WANGARATTA	WANGARATTA	11 WARATAH DRIVE	920	2019	Jan-23	1/31/2023
WODONGA	BETHANGA	2 ARMSTRONG ST	1138	1958	18-23	9/26/2023
WODONGA	BETHANGA	2 ARMSTRONG ST	278	1963	18-23	9/26/2023
YARRAWONGA	TUNGAMAH	4 BARR ST	2023	1906	07/16	12.04.2016
SHEPPARTON	KATANDRA WEST	7-9 LINCOLN ST		1929	06/16	15.03.2016
COBRAM	KATAMATITE	18 BEEK ST	977		08/16	16.05.2016
WEST WANGARATTA	WANGARATTA	138 WILLIAMS RD	13.88H	2003	13/18	21.12.2018
WEST WANGARATTA	WANGARATTA	138 WILLIAMS RD	3.48H	1967	13/18	21.12.2018
WEST WANGARATTA	WANGARATTA	138 WILLIAMS RD	5.997H	1976	13/18	21.12.2018
ALEXANDRA	ALEXANDRA- KELLOCK	15-BON ST	9532	1981	07/18	26.09.2018
ALEXANDRA	ALEXANDRA- KELLOCK	WILLIAM ST	3070	2017	07/18	26.09.2018
ALEXANDRA	ALEXANDRA- KELLOCK	5-BON ST	1590	2006	07/18	26.09.2018
ALEXANDRA	ALEXANDRA- KELLOCK	WILLIAM ST	3255	1998	07/18	26.09.2018
KILMORE	KILMORE	13 UNION ST	9675	1906	03/16	29.02.2016
WANGARATTA	GRETA	1317 WANG KILFEERA	8094	1906	13/22	29.12.2022

The total sale value of the 27 properties listed above (not struck through) was \$4,309,781.

F.3

Bendigo Diocese

Section F.3 Bendigo Diocese Index

		Page(s)
3.1	Bendigo - Property Sales	221

ANGLICAN DIOCESE OF BENDIGO

6. Please provide a summary of all land sales over the past 10 years of Anglican church/parish land in Victoria

Dioocese	Parish Name	Property Type	Sold	Sale price	Street No	Street Name	Suburb	State	Postcode
BENDIGO	Parish of Rochester & Lockington	Rectory	1/8/2016	\$241,200.00	3	Wills	Lockington	VIC	3563
BENDIGO	Diocese	Neale Street residence	10/11/2014	\$510,000.00	21	Neale	Flora Hill	VIC	3550
BENDIGO	Parish of Mooroopna	Rectory	11/3/2016	\$320,000.00	105	Echuca	Mooroopna	VIC	3629
BENDIGO	Parish of South East Bendigo	Miller Street	12/8/2018	\$230,000.00	16	Miller	Bendigo	VIC	3551
BENDIGO	Parish of Castlemaine	St Mary's Elphinstone - Church	13/1/2016	\$300,000.00		Old Midland	Elphinstone	VIC	3448
BENDIGO	Parish of Inglewood	St John the Baptist Rheola - Church	13/10/2020	\$155,000.00	1847	Inglewood - Rheola	Rheola	VIC	3517
BENDIGO	Parish of Eaglehawk	St Jude's	13/4/2015	\$325,000.00	107	Upper California Gully Road	California Gully	VIC	3556
BENDIGO	Parish of Koondrook	St Paul's Koondrook - Church	15/2/2018	\$130,000.00	90	Main	Koondrook	VIC	3580
BENDIGO	Parish of Maryborough/Avoca	St Paul Carisbrook - Church	15/4/2016	\$350,000.00	3	Urquhart	Carisbrook	VIC	3464
BENDIGO	Parish of Rochester & Lockington	St David's Milloo - Church	15/5/2017	\$65,000.00		Cnr BendigoTennyson Rd And Milloo	Milloo	VIC	3572
BENDIGO	Parish of Inglewood	Hall	15/7/2015	\$62,000.00	67	Sullivan	Inglewood	VIC	3517
BENDIGO	Parish of Northern Mallee	St Andrew's Mananqatang - Church	15/7/2017	\$38,000.00	43	Pioneer	Mananqatang	VIC	3546
BENDIGO	Parish of Strathfieldsaye	Emu Creek - Church	16/1/2015	\$275,000.00	108	Hargreaves	Emu Creek	VIC	3551
BENDIGO	View Hill Fellowship	All Saints - Church	17/6/2016	\$1,675,655.79	14	Mckenzie	Bendigo	VIC	3550
BENDIGO	Parish of Charlton / Donald	Christ Church Fenton's Creek - Church	18/12/2015	\$50,000.00		Fentons CreekWehla	Fenton's Creek	VIC	3518
BENDIGO	Parish of Inglewood	Hall	20/1/2021	\$120,000.00	76A	Sullivan	Street	VIC	3517
BENDIGO	Parish of Daylesford	St John's Glenlyon - Church	21/12/2018	\$461,000.00	17	Dysart	Glenlyon	VIC	3461
BENDIGO	Parish of St Arnaud	All Saints Emu - Church	21/7/2022	\$120,000.00	1707	Dunolly	Emu	VIC	3475
BENDIGO	Parish of Maldon	Rectory	22/7/2016	\$130,000.00	5	Templeton	Maldon	VIC	3463
BENDIGO	Parish of Northern Mallee	St John the Evangelist, Merbein - Residence, Church & Hall	23/4/2019	\$375,000.00	32	Box	Merbein	VIC	3505
BENDIGO	Diocese	Eddington Cottage - subdivided land	25/3/2014	\$1,275,000.00	153	Point Lonsdale Road	Point Lonsdale	VIC	3225
BENDIGO	Parish of St Arnaud	St Peter's Carapooee - Church	27/11/2020	\$120,000.00	367	Dunolly	Carapooee	VIC	3478
BENDIGO	Parish of Mooroopna	Holy Trinity Ardmona - Church	27/3/2014	\$96,000.00	146	Lenne Road	Ardmona	VIC	3629
BENDIGO	View Hill Fellowship	Twin Red Brick buildings	27/8/2014	\$1,000,000.00	10-12	Mackenzie Street	Bendigo	VIC	3550
BENDIGO	Parish of Cathedral	Rectory	28/7/2023	\$750,000.00	38	Mafeking South	Bendigo	VIC	3550
BENDIGO	Parish of Northern Mallee	St Luke's Irymple - Church	3/5/2018	\$172,000.00	661	Koorlong	Irymple	VIC	3498
BENDIGO	Parish of Tatura	St John's Toolamba - Church	5/5/2014	\$107,000.00	130	Rutherford Road	Toolamba	VIC	3614
BENDIGO	Parish of Murrayville	Murrayville Church & Hall	7/5/2021	\$80,000.00	31	Reed	Murrayville	VIC	3512
BENDIGO	Parish of St Arnaud	Hall	8/1/2024	\$220,000.00	34	Queens Avenue	St Arnaud	VIC	3478
BENDIGO	Dioese	Bishop's Residence	9/2/2015	\$605,000.00	24	Maxwell Crescent	Strathdale	VIC	3550

TOTAL PROPERTIES	30
TOTAL SALE PRICE	\$10,357,855.79

F.4

Gippsland Diocese

Section F.4 Gippsland Diocese Index

		Page(s)
4.1	Gippsland - Property Sales	224

Please provide a summary of all land sales over the past 10 years of Anglican church / parish land in Victoria.

	Date	Property	Description	Sale price
1.	6/10/23	Burns St Traralgon	3 vacant residential blocks	\$1,500,000
2.	12/09/23	Cann River	Derelict Rectory on residential lot	\$160,000
3.	13/09/22	St Thomas Toora	Sale of Church	\$410,000
4.	18/11/22	Christ Church Carrajung	Small rural church	\$115,000
5.	20/1/21	St Andrew's Dumbalk	Small rural church	\$390,000
6.	14/09/21	Trafalgar Parish	Rectory – residential block / property	\$760,000
7.	29/05/20	Desailly St Sale	Shopfront retail space	**\$550,000
8.	10/09/19	Maryvale	Rural land – pine plantation	\$250,000
9.	19/02/18	157 Princes Drive Morwell	Commercial retail space	**\$700,000
10.	2015	Bunyip Rectory	Rectory – residential block / property	\$600,000
11.	2015	Hill End	Small rural church	\$80,000
12.	20/03/15	Holy Trinity Moe	Church lot	\$250,000
13.	2014	Munro	Vacant land	\$80,000
14.	2014	16 Kay Street	Commercial Retail Space	**\$450,000
15.	6/11/14	Tarraville	Vacant rural lot	\$27,000
16.	13/10/14	Won Wron Church	Small rural church	\$80,000
17.	16/09/14	St George's Koo Wee Rup	Small rural church	\$250,000
18.	12/04/14	Church of the Epiphany Seaspray	Small rural church	\$90,000
	TOTAL			\$6,742,000

** indicates estimates based on insurance schedules.

G

Response to question 9

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Response to question 9
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1.2	Bishopscourt Trust - Deed No 577 Book 343	237 - 240

G.1

Melbourne Diocese

Section G.1 Melbourne Diocese Index

		Page(s)
1.1	Province - Land Grants - 1879	229 - 236
1.2	Bishopscourt Trust - Deed No 577 Book 343	237 - 240

Act 391 Abolition of State Aid to Religion
See Vol 6 page 527
Consolidated Statutes 1890
 1879.
 VICTORIA. *1872*

CROWN LANDS GRANTED TO RELIGIOUS DENOMINATIONS.

See also return printed for Legislative Council in 1877 is contained in Council
REPEALS of all Lands granted, promised, or reserved for Church purposes, or Church and School purposes, or Dwelling-houses for the Ministers of any Denomination, 1870.

PRIOR TO 1ST JULY 1851*
 * (Date of separation of the District of Port Phillip from the Colony of New South Wales).

CHURCH OF ENGLAND.

Vol. 197

Locality.	Church.			School.			Dwelling.			When Approved.
	A.	R.	P.	A.	R.	P.	A.	R.	P.	
Barrarbool ...	1	0	0	0	2	0	0	2	0	August 1850
Broadmeadows ...	1	0	0	0	2	0	0	2	0	February 1850
Colac ...	1	0	0	0	2	0	0	2	0	October 1850
Crowlands ...	1	0	0	0	2	0	0	2	0	May 1851
Essendon (Moonee Ponds) ...	1	0	0	...	...	...	...	...	...	20 February 1850
Geelong ...	1	0	0	0	2	0	0	2	0	August 1848
" North ...	1	0	0	0	2	0	0	2	0	1848
" " ...	1	0	0	0	2	0	0	2	0	7 February 1851
" South ...	0	3	32	0	1	36	0	1	36	10 February 1851
Hawthorn ...	1	0	0	0	2	0	0	2	0	23 August 1850
Kyneton ...	1	0	0	0	2	0	0	2	0	14 May 1851
Melbourne (St. James') ...	2	1	10	1	0	3	1	0	3	1837
" (St. John's) ...	1	0	0	0	2	0	0	2	0	16 October 1849
" (St. Paul's) ...	0	3	32	0	1	36	0	1	36	March 1848
" (St. Peter's) ...	1	0	0	0	2	0	0	2	0	31 August 1849
" East (Bishop's) ...	...	...	...	...	...	...	2	0	0	6 October 1849
Moorpanyal (Newtown and Chilwell) ...	1	0	0	0	2	0	0	2	0	December 1849 <i>See Vol 129 26</i>
" 	1	0	0	0	2	0	0	2	0	4 April 1850
" 	1	0	0	0	2	0	0	2	0	7 February 1850
Pentridge (Coburg) ...	1	0	0	0	2	0	0	2	0	12 October 1848
Portland ...	1	0	0	0	2	0	0	2	0	November 1841
Richmond ...	1	0	0	0	2	0	0	2	0	12 December 1849
St. Kilda ...	1	0	0	0	2	0	0	2	0	13 April 1850
Warringal (Heidelberg) ...	1	0	0	0	2	0	0	2	0	12 October 1848
Williamstown ...	1	0	0	0	2	0	0	2	0	5 August 1850
Winchelsea ...	1	0	0	0	2	0	0	2	0	5 July 1849
Yan Yan Gurt ...	1	0	0	0	2	0	0	2	0	3 July 1849
Yan Yean ...	1	0	0	0	2	0	0	2	0	17 November 1848

ROMAN CATHOLIC CHURCH.

Bemilla ...	1	0	0	0	2	0	0	2	0	5 March 1851
Borcondara ...	1	0	0	0	2	0	0	2	0	22 November 1850
Broadmeadows ...	1	0	0	0	2	0	0	2	0	28 February 1850
Colac ...	1	0	0	0	2	0	0	2	0	April 1850
Geelong (Ashby) ...	1	0	0	0	2	0	0	2	0	12 March 1850
" 	1	0	0	0	2	0	0	2	0	20 February 1850

1879.
VICTORIA.

CROWN LANDS GRANTED TO RELIGIOUS
DENOMINATIONS.

RETURN of all Lands granted, promised, or reserved for Church purposes, or Church and School purposes, or Dwelling-houses for the Ministers of any Denominations,

SUBSEQUENT TO 1ST JULY 1851*

*(Date of separation of the District of Port Phillip from the Colony of New South Wales).

CHURCH OF ENGLAND.

Locality.	Church.			School.			Dwelling.			When Approved.
	A.	R.	P.	A.	R.	P.	A.	R.	P.	
Aitken's Gap	1	0	0	0	2	0	0	2	0	18 October 1855
Alberton	1	0	0	0	2	0	0	2	0	23 July 1856
Alexandra	1	3	24							24 June 1867
Alma	1	0	6							1 April 1867
Amberst	1	0	0	0	2	0	0	2	0	22 July 1856
Ararat	1	0	0	0	2	0	0	2	0	1 September 1862
Avenel	1	0	0	0	2	0	0	2	0	17 July 1855
Avoca	2	0	0							21 December 1868
Bacchus Marsh (Maddingley)	1	0	0							22 November 1855
Bairnsdale	0	2	32							31 October 1864
"	0	2	0							15 April 1867
Ballan	2	0	0							30 December 1867
Ballaarat	0	0	36 ^{1/2}							13 September 1869
"	1	0	0	0	2	0	0	2	0	27 January 1862
"	0	1	22							1 May 1865
"	1	0	0							31 August 1863
"	0	2	0							25 March 1867
"	1	0	0	0	2	0	0	2	0	27 December 1854
"	0	3	36							12 March 1867
"	0	3	0							24 October 1870
"	0	2	22							12 August 1861
"	0	1	0							9 May 1864
"	0	3	0							2 June 1862
"	0	0	36 ^{3/10}							2 March 1863
Balmoral	1	0	0							4 December 1865
Baringhup				0	2	0				5 March 1866
Barwidgee (Myrtleford)	1	0	0				0	2	0	18 July 1859
" (Black Springs)	1	0	0				0	2	0	17 January 1870
Bealiba	1	2	0							7 March 1870
Beaufort	1	0	0							11 November 1867
Beechworth	1	0	0	0	2	0	0	2	0	1 February 1864
Bellarine	1	0	0	0	2	0	0	2	0	27 December 1854
"	1	0	0	0	2	0	0	2	0	26 October 1857
"	1	0	0	0	2	0	0	2	0	19 July 1852
Bendala										24 June 1867
Berwick	1	0	0	0	2	0	0	2	0	17 April 1855
Bet Bet	1	0	0							5 December 1864
"	1	2	0							19 January 1863
"	1	0	0				0	2	0	22 November 1869
Birregurra	1	0	0	0	2	0	0	2	0	12 November 1866

CROWN Lands granted, &c., subsequent to 1st July 1851—continued.

CHURCH OF ENGLAND—continued.

Locality.	Church.			School.			Dwelling.			When Approved.
	A.	R.	P.	A.	R.	P.	A.	R.	P.	
Bittern ...	1	0	0	0	2	0	0	2	0	5 May 1868
Blackwood ...	1	0	0	0	2	0	0	2	0	27 April 1868
Borhoneyghurk ...	0	2	0	...	...	...	...	...	...	8 August 1864
Branxholme ...	1	0	0	0	2	0	0	2	0	8 April 1856
Bridgewater ...	1	1	7	...	...	...	...	...	...	18 May 1869
Bright ...	1	0	0	...	...	...	...	...	...	28 September 1863
" (Morse's Creek) ...	0	0	24 ³	...	...	...	...	...	...	18 December 1865
" ...	0	1	9	...	...	...	...	...	...	14 December 1868
" ...	0	0	31	...	...	...	...	...	...	31 January 1871
Broadford ...	1	0	0	0	2	0	0	2	0	19 August 1861
Brunswick ...	1	0	0	...	...	...	...	...	...	13 December 1855
Buangor ...	1	0	0	...	...	...	...	...	...	25 July 1870
Bulban (Little River) ...	1	0	0	...	...	...	0	2	0	22 November 1869
Bulla ...	1	0	0	0	2	0	0	2	0	30 April 1860
" ...	...	...	...	1	0	33	...	...	...	28 October 1861
Bulleen (Doncaster) ...	1	2	0	...	...	...	0	2	0	15 April 1867
Bungaree ...	1	3	39 ¹⁰	...	...	...	...	...	...	29 June 1869
Bung Bong ...	1	0	0	0	2	0	0	2	0	29 July 1862
Buninyong ...	1	0	0	0	2	0	0	2	0	20 January 1855
Burke ...	1	0	0	...	...	...	...	...	...	10 August 1863
Bylands ...	1	2	0	...	...	...	...	...	...	31 January 1871
Camberwell ...	1	0	0	0	2	0	0	2	0	29 January 1866
Campbelltown ...	0	3	8	...	...	...	...	...	...	4 July 1870
Camperdown ...	1	0	0	...	...	...	...	...	...	26 October 1863
Caramut ...	1	0	0	...	...	...	...	...	...	30 January 1865
Carapook ...	1	0	0	0	2	0	0	2	0	27 April 1868
Carisbrook ...	1	0	0	0	2	0	0	2	0	25 January 1855
Carlsruhe ...	1	0	0	...	...	...	...	...	...	16 November 1863
Carlton ...	...	...	...	...	...	...	0	1	0	26 November 1866
" ...	1	0	0	0	2	0	0	2	0	1 December 1852
" ...	...	...	...	...	...	...	0	1	32 ³	11 May 1863
" ...	...	...	...	...	...	...	0	2	0	23 July 1853
Carngham ...	1	0	0	...	...	...	0	2	0	27 June 1870
" ...	...	...	...	0	2	0	...	...	...	17 December 1860
Casterton ...	1	0	0	...	...	...	0	2	0	12 June 1865
" ...	...	...	...	0	2	0	...	...	...	21 March 1859
Castle Donnington ...	1	0	0	...	...	...	...	...	...	19 September 1864
Castlemaine ...	1	0	0	0	2	0	0	2	0	4 March 1853
" ...	1	0	0	0	2	0	0	2	0	26 August 1861
Cavendish ...	1	0	0	...	...	...	0	2	0	17 January 1870
Cheltenham (Moorabbin) ...	1	0	24	...	...	...	...	...	...	8 May 1865
Chiltern East ...	1	0	0	0	2	0	0	2	0	30 December 1867
Clarendon ...	0	2	21 ⁴	...	...	...	...	...	...	30 September 1861
Clunes ...	1	0	0	...	...	...	0	2	0	15 July 1861
" ...	0	2	39	...	...	...	...	...	...	22 February 1869
Cobden ...	1	0	0	...	...	...	...	...	...	30 January 1865
Coleraine ...	1	0	0	...	...	...	...	...	...	9 May 1864
Collingwood ...	1	0	0	...	...	...	...	...	...	10 October 1864
Connewarre ...	2	0	0	...	...	...	...	...	...	August 1851
Corindhap ...	1	0	0	...	...	...	...	...	...	9 August 1869
Corop ...	1	0	0	...	...	...	0	2	36	21 February 1870
Cowes ...	1	0	0	...	...	...	0	2	0	12 April 1869
Craigie ...	0	3	18	...	...	...	...	...	...	5 February 1868
Cranbourne ...	1	0	0	0	2	0	0	2	0	19 August 1861
Creswick ...	1	0	0	0	2	0	0	2	0	21 October 1856
Dandenong ...	1	0	0	0	2	0	0	2	0	20 June 1855
Darkbonee ...	1	0	0	...	...	...	...	...	...	8 April 1867
" (Chinese Mission) ...	1	0	0	...	...	...	...	...	...	31 January 1871
Darlingford ...	1	0	0	0	2	0	0	2	0	30 January 1865
Dartmoor ...	1	0	0 ¹	...	...	...	...	...	...	14 May 1866
Daylesford ...	1	0	0	0	2	0	0	2	0	2 June 1862
Dennington ...	1	0	0	0	1	0	0	0	35	17 December 1855
Digby ...	1	0	0	0	2	0	0	2	0	15 August 1853
Dromana ...	1	0	0	0	2	0	0	2	0	23 August 1865
Drysdale ...	2	0	0	...	...	...	...	...	...	16 September 1872
Drick Ponds (Moranghurk) ...	1	0	0	0	2	0	0	2	0	23 December 1854
" " (Wurdiyouang) ...	1	0	0	...	...	...	...	...	...	14 March 1864

CROWN Lands granted, &c., subsequent to 1st July 1851—continued.

CHURCH OF ENGLAND—continued.

Locality.	Church.			School.			Dwelling.			When Approved.
	A.	R.	P.	A.	R.	P.	A.	R.	P.	
Dunkeld	1	0	0							22 November 1869
Dunolly	1	0	0	0	2	0	0	2	0	1 September 1862
Eaglehawk (Sandhurst)	1	0	0							22 September 1862
" (Nerring, Sailors' gully)	0	1	5 ³ / ₁₆							27 February 1865
Echuca	1	2	0	0	2	0				1 August 1859
Eddington	0	2	3 ¹ / ₂							16 February 1863
Egerton	1	0	0				0	2	0	22 February 1864
Eldorado	1	3	2 ³ / ₄							22 November 1869
Elmore	1	0	0				0	2	0	21 February 1870
Elphinstone	1	1	30							3 August 1868
Elsternwick	1	0	0	0	2	0	0	2	0	27 June 1870
Eltham	1	0	0	0	2	0	0	2	0	6 April 1858
Emerald Hill	1	0	0							1852
" "	0	3	20							11 December 1854
" "	1	0	0				0	2	0	1 December 1852
Epping	2	0	0							8 April 1867
Ercildoun	1	1	8							21 February 1870
Essendon	1	0	0	0	2	0	0	2	0	27 April 1868
Fernshaw	1	3	5							12 March 1867
Fiery Creek (near Raglan)				0	2	0				11 March 1853
" "				0	2	0				27 April 1868
" "				0	2	0				15 August 1856
Fitzroy	1	3	24							15 August 1856
Flinders	1	2	0							26 July 1869
Footscray	1	0	0	0	2	0	0	2	0	22 October 1866
Framlingham	1	0	0	0	2	0	0	2	0	7 December 1854
Frankston	1	0	0	0	2	0	0	2	0	17 December 1855
Fyansford	1	0	0	0	2	0	0	2	0	30 September 1856
Geelong East	1	0	0	0	2	0	0	2	0	27 December 1854
" (Grammar School)				2	0	0				23 December 1854
Gisborne	1	0	0	3	0	0				19 April 1858
Glenlogie	1	0	32	0	2	0	0	2	0	23 February 1857
Glenlyon	1	0	15							27 December 1854
Glenormiston	1	0	0				0	2	0	3 February 1862
Gobur	0	2	8							5 July 1869
Gordon (Kerri Bareet)	2	0	0							21 February 1870
Gorrinn				2	0	0				21 February 1870
Grant	1	0	22							5 March 1866
Graytown	1	0	0							24 February 1862
Greendale	1	0	0				0	1	2	31 July 1865
Greensborough	1	0	0				0	2	0	29 December 1869
Haddon	0	1	23				0	2	0	21 December 1868
Hamilton	1	3	8							27 June 1870
Happy Valley	1	0	0							19 September 1870
Harcourt	1	0	0							11 April 1855
Harrierville	1	2	0							10 August 1863
Hawthorn				0	1	8				24 July 1865
Healesville	0	1	0							27th April 1868
Heathcote	1	0	0	0	2	0	0	2	0	13 August 1860
" (Wild Duck Creek)	1	0	0	0	2	0	0	2	0	12 April 1869
Hexham	1	0	0							27 December 1854
Heyfield Bridge	0	2	0							26 November 1856
Heywood	1	0	0	0	2	0	0	2	0	23 September 1863
Homebush	1	0	0							30 January 1865
Hotham	1	0	0	0	2	0	0	2	0	11 November 1856
Huntly	1	0	0	0	2	0	0	2	0	22 August 1864
Inglewood	1	0	0	0	2	0	0	2	0	4 January 1853
Inverleigh	1	0	0	0	2	0	0	2	0	10 June 1861
Jamieson	1	0	0							15 July 1861
Kalkallo	2	0	0							1 April 1867
Kangaroo Flat (Sandhurst)	1	0	0	0	2	0	0	2	0	27th June 1864
Keilor	1	0	0	0	2	0	0	2	0	19 August 1861
Kerang	1	0	0							9 December 1861
Kilmore	1	0	0	0	2	0	0	2	0	27 December 1854

CROWN Lands granted, &c., subsequent to 1st July 1851—continued.

CHURCH OF ENGLAND—continued.

Locality.	Church.			School.			Dwelling.			When Approved.
	A.	R.	P.	A.	R.	P.	A.	R.	P.	
Kingower	1	0	0	...	...	...	...	...	...	5 January 1869
Kirkstall	1	0	0	0	2	0	0	2	0	17 December 1855
Koroit	1	2	0	...	...	...	...	...	...	1 March 1869
Laanecoorie	0	2	0	...	...	...	0	2	0	22 November 1869
Lake Wallace	1	2	0	...	...	...	...	...	...	13 April 1863
Lancefield	1	0	0	0	2	0	0	2	0	6 November 1865
Lauraville (Gaffney's Creek)	0	3	22	...	...	...	...	...	...	20 February 1865
Letbbidge	1	0	0	0	2	0	0	2	0	27 December 1854
Lexton	1	0	0	0	2	0	0	2	0	8 March 1853
Lillydale	1	0	0	0	2	0	0	2	0	11 February 1867
Lindsay	1	0	0	0	2	0	0	2	0	14 January 1853
Lintons	1	0	0	...	...	...	...	...	...	5 August 1862
Lockwood	1	0	0	0	2	0	0	1	24	17 October 1870
Loy Yang	1	0	0	...	...	...	0	2	0	23 December 1861
Macarthur	1	0	0	...	...	...	0	2	0	31 January 1871
Macedon	1	0	0	...	...	...	0	2	24	17 January 1870
Maffra	1	3	23	...	...	...	...	...	...	1 September 1862
Maindample	1	0	0	...	...	...	...	...	...	27 April 1868
Majorca	0	3	7	...	...	...	...	...	...	21 December 1868
Maldon	0	1	23	...	...	...	...	...	...	10 September 1866
" (Porcupine Flat)	1	0	0	...	...	...	...	...	...	4 July 1870
" (Sandy Creek)	1	0	0	1	0	0	...	...	...	15 July 1861
Malmsbury	1	0	0	0	2	0	0	2	0	24 June 1867
Malvern (Gardiner)	0	2	20	...	...	...	...	...	...	4 July 1870
Mangalore	1	0	0	...	...	...	0	2	0	27 December 1854
Mansfield	1	0	0	0	2	0	0	2	0	20 January 1868
Maryborough	1	0	0	0	2	0	0	2	0	25 January 1870
" (Chinaman's Flat)	1	0	0	...	...	...	0	2	0	31 July 1865
Matlock	0	2	0	...	...	...	...	...	...	6 September 1857
Maude	1	0	0	...	...	...	...	...	...	20 January 1868
Melbourne North	1	0	0	0	2	0	0	1	24	26 February 1866
" South	1	0	0	0	2	0	0	2	0	16 July 1866
" (Gram. School) ... ..	...	...	...	15	0	0	...	...	...	1 October 1852
" East (Cathedral)	2	0	0	...	...	...	...	...	...	27 December 1852
" (Deanery) ... ..	...	...	...	...	...	...	1	0	0	7 January 1856
" ... ..	...	...	...	...	...	...	0	2	0	14 September 1857
"	1	0	0	0	2	0	...	...	...	14 September 1857
" (near Flemington)	1	3	22	...	...	...	0	2	0	26 September 1864
" (Affiliated College) ... ..	...	...	...	9	3	0	...	...	...	7 January 1856
Melton	1	0	25	0	2	0	...	...	...	27 January 1868
Mepunga	1	0	0	0	2	0	...	...	...	16 July 1866
Meredith	1	0	0	0	2	0	0	2	0	5 December 1864
Merino ... ..	...	...	...	0	2	0	0	2	0	13 January 1862
"	1	0	0	...	...	...	...	...	...	9 May 1859
Merriang	1	0	0	0	2	0	0	2	0	21 March 1859
Merton	1	0	0	0	2	0	0	2	0	19 August 1861
Modewarre	1	0	0	0	2	0	0	2	0	14 October 1861
Moliagul ... ..	...	...	...	0	2	0	0	2	0	20 November 1865
"	1	0	0	0	2	0	...	...	...	27 December 1854
Moolap	1	0	0	...	...	...	...	...	...	3 October 1859
"	1	0	0	0	2	0	0	2	0	17 August 1863
"	1	0	0	0	2	0	0	2	0	31 August 1853
Moolerr	1	0	0	...	...	...	0	2	0	3 November 1851
Moonambel	1	0	0	0	2	0	0	2	0	5 January 1869
Mooroolbark	1	0	0	0	2	0	0	2	0	5 May 1862
Morangburk (Lovely Banks)	0	0	52	...	...	...	0	2	0	25 February 1861
Mordialloc	1	0	0	0	2	0	0	2	0	13 January 1868
Mornington	0	2	37 ^{1/2}	...	...	...	0	2	0	1 May 1865
" ... ..	...	...	...	0	2	0	...	...	...	19 January 1863
Morrisons (Parish of Ballark)	1	0	0	...	...	...	0	2	0	5 March 1856
Mortlake	1	0	0	0	2	0	0	2	0	17 April 1871
Mostyn	1	0	0	0	2	0	0	2	0	27 July 1853
Moyhu	1	0	0	...	...	...	0	2	0	14 January 1853
Moyston	1	0	0	0	2	0	0	2	0	31 January 1871
Muckleford	1	0	0	0	2	0	0	2	0	1 September 1862
Murchison	1	0	0	0	2	0	0	2	0	23 January 1855
"	1	0	0	0	2	0	0	2	0	2 December 1856

CROWN Lands granted, &c., subsequent to 1st July 1851—continued.

CHURCH OF ENGLAND—continued.

Locality.	Church.			School.			Dwelling.			When Approved.
	A.	R.	P.	A.	R.	P.	A.	R.	P.	
Murgbeholuc ...	1	0	0	...	...	...	...	...	...	18 January 1864
Myer's Flat (Nerring) ...	1	0	0	0	2	0	...	...	...	29 April 1867
Myrniong ...	...	...	...	...	...	...	...	...	...	1 August 1859
Myrtleford ...	1	2	0	...	...	...	...	...	...	1 December 1862
Narrawong ...	1	0	0	...	...	...	...	...	...	17 August 1863
Narree Worran ...	0	3	21	...	...	...	...	...	...	18 April 1856
Newbridge ...	0	3	13	...	...	...	...	...	...	27 April 1868
Newstead ...	1	2	0	...	...	...	...	...	...	15 September 1862
Nillahcootie ...	1	0	0	0	2	0	0	2	0	29 October 1866
Nillumbik ...	1	0	0	0	2	0	0	2	0	17 May 1865
Northcote ...	1	2	0	...	...	...	...	...	...	23 September 1867
Nunawading ...	0	2	0	...	...	...	0	2	0	6 September 1857
" ...	...	...	...	2	0	0	...	...	...	15 October 1860
Oakleigh ...	1	0	0	0	2	0	0	2	0	December 1854
Painswick ...	1	0	0	0	2	0	0	2	0	15 February 1858
Penshurst ...	1	0	0	...	...	...	...	...	...	29 July 1867
Piggoreet (Clarkesdale) ...	1	0	0	...	...	...	0	2	0	22 November 1869
Pitfield ...	1	1	0	...	...	...	...	...	...	29 October 1866
Porepunkah ...	1	0	0	0	2	0	0	2	0	6 September 1857
Portarlington ...	1	0	0	...	...	...	0	2	0	7 March 1870
Portland ...	1	0	0	0	2	0	0	2	0	October 1851
" ...	1	0	0	0	2	0	0	2	0	5 August 1853
Prahran ...	1	0	0	0	2	0	0	2	0	2 May 1856
Pyalong ...	1	0	0	0	2	0	0	2	0	28 December 1854
Queenschiff ...	1	0	0	0	2	0	0	2	0	12 September 1855
" ...	1	0	0	0	2	0	0	2	0	28 December 1854
Queenstown ...	1	0	0	...	...	...	0	0	10	20 December 1869
Raywood ...	1	0	0	0	2	0	0	2	0	16 September 1861
Redesdale ...	0	2	0	...	...	...	...	...	...	29 February 1864
Redruth ...	1	0	0	0	2	0	0	2	0	9 October 1865
Richmond ...	1	0	0	...	...	...	0	2	0	22 November 1869
Riddell ...	0	1	6	...	...	...	...	...	...	16 May 1870
Rochester ...	1	0	0	...	...	...	...	...	...	10 November 1863
Rochford ...	1	0	0	...	...	...	0	2	0	21 February 1870
Rokewood ...	1	0	0	0	2	0	0	2	0	4 November 1861
Romsey ...	1	0	36	...	...	...	...	...	...	20 November 1865
Rosedale ...	1	0	0	...	...	...	...	...	...	15 April 1867
Runnymede ...	1	0	0	0	2	0	0	2	0	14 May 1866
Rushworth ...	1	0	0	...	...	...	...	...	...	21 September 1863
Rutherglen ...	1	0	0	0	2	0	0	2	0	2 December 1856
" ...	1	0	0	...	...	...	...	...	...	17 August 1863
Rye ...	0	2	0	...	...	...	...	...	...	21 December 1868
St. Arnaud ...	1	3	38	...	...	...	...	...	...
St. Kilda ...	1	0	0	0	2	0	0	2	0	10 June 1862
" East ...	0	3	0	...	...	...	...	...	...	23 April 1866
Sale ...	1	0	0	0	2	0	0	2	0	1 December 1852
Sandford ...	1	2	0	...	...	...	...	...	...	18 June 1855
" ...	1	0	0	...	...	...	...	...	...	31 August 1863
Sandhurst ...	1	0	0	...	...	...	...	...	...	25 September 1865
" ...	1	0	0	0	2	0	0	0	10	19 July 1855
" (Irish Town) ...	1	0	0	...	...	...	...	...	...	23 June 1866
" (Charcoal Gully) ...	...	...	...	0	2	0	...	...	...	7 January 1861
" (Long Gully) ...	1	0	0	0	2	0	0	2	0	7 January 1861
" ...	1	0	0	0	2	0	0	2	0	30 September 1856
Sandridge ...	1	0	0	0	1	0	0	0	18	17 July 1855
Scarsdale ...	0	2	0	0	1	0	0	1	0	9 February 1852
Sebastopol ...	0	1	28 ¹⁰	...	...	...	...	...	...	30 January 1865
" ...	1	0	0	...	...	...	...	...	...	20 July 1863
Seymour ...	1	0	0	1	0	0	...	...	...	5 August 1862
Simmon's Reef (Blackwood) ...	1	0	0	0	2	0	0	2	0	23 July 1851
Smythesdale ...	0	2	0	...	...	...	...	...	...	17 September 1860
" ...	1	0	0	...	...	...	...	...	...	13 January 1862
" ...	0	1	6 ¹⁰	...	...	...	...	...	...	2 July 1862
Staffordshire Reef ...	0	1	16 ¹⁰	...	...	...	...	...	...	31 August 1863
Stawell ...	1	0	0	...	...	...	...	...	...	4 February 1861
" ...	1	0	0	...	...	...	...	...	...	31 October 1864
" ...	1	0	0	...	...	...	...	...	...	23 December 1861

CROWN Lands granted, &c, subsequent to 1st July 1851—continued.

CHURCH OF ENGLAND—continued.

Locality.	Church.			School.			Dwelling.			When Approved.
	A.	R.	P.	A.	R.	P.	A.	R.	P.	
Stawell (Reefs)	0	1	7							17 November 1869
Steiglitz	0	2	0							23 October 1865
" (New Year's Reef)	1	0	0							13 November 1865
"	0	0	19							19 February 1866
Strangways	1	0	0							30 December 1861
Stratford	1	0	0	0	2	0	0	2	0	4 September 1865
Strathfieldsaye	2	0	0							5 May 1868
Stuartmill	1	1	6							13 September 1869
Sunbury	1	0	0							28 September 1863
"	1	0	0							9 July 1866
Talbot	0	3	14							2 February 1863
"	0	0	26							7 December 1863
Tallangatta (Brucknell's Creek)	1	0	0	0	2	0	0	2	0	13 January 1862
"	1	2	0							15 September 1862
Taradale	1	0	0	0	2	0	0	2	0	11 December 1854
Tarnagulla				0	2	0				9 December 1861
"	1	0	0							21 November 1864
"							0	2	0	28 March 1871
Tarraville	0	3	10	0	1	25	0	1	20	15 June 1852
Tarrawingee West	1	2	0							27 October 1862
Templestowe	1	0	0	0	2	0	0	2	0	27 December 1854
Terang	0	2	7							30 August 1866
Trentham	1	0	0	0						30 January 1865
Tyabb	1	0	0	0	2	0	0	2	0	13 March 1865
Vaughan	0	2	35 1/2							12 July 1869
Violet Town	1	0	0	0	2	0	0	2	0	12 August 1861
Waanyarra				0	2	0				17 October 1859
Wabdallah	1	0	0							7 October 1867
"	1	3	34							9 July 1866
Wallan Wallan	1	0	0	0	2	0	0	1	38	25 March 1861
Wangaratta	1	0	0	0	2	0	0	2	0	6 April 1853
Warrandyte	1	1	33							13 December 1869
Warrenheip	1	2	0							11 January 1869
"	1	2	0							11 June 1866
Warnambool	1	0	0	0	2	0	0	2	0	29 June 1854
"	1	0	0	0	2	0	0	2	0	17 June 1856
Wedderburne	1	0	0	0	2	0				12 March 1860
"	1	0	0							3 October 1864
Wehla (Jericbo)	1	0	0							1 October 1866
White Hills (Sandhurst)	1	0	0	0	2	0	0	2	0	9 July 1855
Whittlesea	1	0	0	0	2	0	0	2	0	5 January 1855
Whroo	1	0	0	0	2	0	0	2	0	2 December 1856
"	1	0	0							12 August 1867
Wickliffe	1	0	0							6 February 1865
Winchester (Nunawading)	1	0	0	0	2	0	0	2	0	25 November 1861
Winslow	1	0	0							24 July 1865
Wood's Point	0	1	15							22 February 1864
"	0	0	23							6 March 1865
Woolamai	1	2	16							9 October 1865
Wollert	1	0	0	0	2	0	0	2	0	6 August 1852
Woornyalook	1	0	0							22 November 1869
Wyndham	1	0	0							20 June 1859
Yackandandah	1	0	0							10 November 1863
Yambuk	1	0	0	0	2	0	0	2	0	17 December 1855
Yangery (Tower Hill)	1	0	0	0	2	0	0	2	0	4 March 1853
Yea	1	0	0							29 April 1867
"							0	1	31	21 February 1870
"							0	1	31	10 July 1871

ROMAN CATHOLIC CHURCH.

Alexandra	3	24				23 September 1867
Anakie	2	0				7 April 1870
Ararat	0	0	0	2	0	6 June 1859
"						10 June 1861
Avoca	0	0	0	2	0	2 May 1856

CROWN GRANT OF 'BISHOPSCOURT'

VICTORIA by the Grace of God of the United Kingdom of Great Britain and Ireland Queen Defender of the Faith and so forth

To all to whom these presents shall come **Greeting**

WHEREAS the Crown Grant hereinafter described was under the Act of the Parliament of our Colony of Victoria numbered 145 (being the "Act to consolidate and amend the Laws relating to the sale and occupation of Crown Lands") lawfully permanently reserved from sale by the Governor of our said Colony with the advice of the Executive Council of the same for the purposes hereinafter appearing and possession of such land has been given

1. **NOW KNOW YE** that in order to provide a site for an **Episcopal Residence at East Melbourne** in our said Colony for **the Bishop** for the time being of the City of Melbourne of the United Church of England and Ireland in Victoria **We** of our special grace have granted and for us our heirs and successors do **hereby grant** unto **The Right Reverend Charles Perry**, Bishop of Melbourne, **James Wilberforce Stephen** of Melbourne aforesaid Esquire, Barrister at Law and **the Honorable Thomas Turner A'Beckett** of Melbourne aforesaid Member of the Legislative Council of Victoria and to their heirs

ALL THAT parcel of land in the said Colony containing two acres or thereabouts situate in the County of Bourke Parish of North Melbourne City of Melbourne at East Melbourne being Allotments one, two, three, sixteen, seventeen, eighteen, nineteen and twenty of Section A Section 13 commencing at the south west angle of Allotment one, being the junction of the north side of Hotham Street East with the east side of Clarendon Street bounded thence on the second named street bearing north five chains thence by Gipps Street East bearing east four chains thence by Allotments fifteen and four bearing south five chains to the first named street and

thence by that street bearing west four chains to the point of commencement and shown with the measurements and abuttals thereof in the map drawn in the margin of these presents and thereon coloured yellow

together with all the rights members privileges and appurtenances whatsoever to the same belonging or in consequence appertaining reserving and excepting nevertheless unto us, our heirs and successors all mines of gold, silver and coal with full and free liberty and power to search and dig for win work and take away the same and with the right of full and free egress and regress into out of and upon the said land for such purposes

2. **And** also reserving and excepting the use of of all such parts of the said land as shall be required for making railways, canals, watercourses, reservoirs, drains or sewers over in upon or through the same with full free liberty of ingress egress and regress into out of and upon the said land for such purposes
3. **And** the reserving and excepting unto our subjects and people in the said Colony the public use of all such parts of the said land as shown from time to time be proclaimed as or otherwise become either a main or district road or other public highway or thoroughfare
4. **to have** and to hold the said land and premises unto the said Charles Perry, James Wilberforce Stephen and Thomas Turner A'Beckett and to their heirs
5. **PROVIDED** nevertheless and we do hereby expressly declare that this our Royal Grant is and shall be subject to the conditions provisions and declarations hereinafter mentioned
 - (a) that is to say that the said land hereby granted and the buildings for the time being thereon shall be at all times hereafter maintained and used as and for a site for an Episcopal Residence for the Bishop of

Melbourne for the time being of the United Church of England and Ireland in Victoria under and in accordance with such regulations as shall from time to time be made by the said Charles Perry, James Wilberforce Stephen and Thomas Turner A'Beckett or the survivors of them or other the Trustees for the time being of the said land and premises (such survivors or other Trustees not being less than two in number at the making of such regulations and for no other purpose whatsoever

- (b) **PROVIDED ALSO** and we do hereby further declare that if the said Charles Perry, James Wilberforce Stephen and Thomas Turner A'Beckett or the survivors or survivor of them or other the Trustees or Trustee for the time being of the said land and premises shall permit or suffer the said the said land and premises or any part thereof to be used for or applied to any other than the purposes aforesaid or to become out of proper order and repair or shall alienate or attempt to alienate in fee simple or for any less estate or interest the said land and premises or any part thereof save and except under and in pursuance of some law hereafter to be in force within the said Colony

it shall be lawful for us, our heirs and successors by any person or persons duly authorised in that behalf by the Governor or other officer for the time being administering the Government of our said Colony to re-enter upon the said land or any part thereof and to hold, possess and enjoy the same as fully and effectively to all intents and purposes as if this Grant had not been made

- (c) **PROVIDED** and we do hereby **further** declare that if the said Charles Perry, James Wilberforce Stephen and Thomas Turner A'Beckett or any of their successors or successor trustees to be appointed as hereinafter provided shall die or go to reside out of the said Colony or shall desire to be discharged from or refuse or decline or become incapable to act in the trusts aforesaid

then in any such case it shall be lawful for the Governor or the officer for the time being administering the government of our Colony either by Deed or by any instrument in writing under his hand sealed with the Seal of Our said Colony to appoint a new Trustee or new Trustees in the place of the Trustee or Trustees so dying or going to reside out of our said Colony or desiring to be discharged or resigning or declining or becoming incapable to act as aforesaid and upon every and any such appointment the number of Trustees may be increased

and upon any such appointment the said piece or parcel of land hereditaments and premises as hereinbefore described shall be so conveyed and assured that the same may become vested in the surviving or continuing Trustee or Trustees jointly and with such new Trustee or Trustees or in such new Trustee or Trustees or other as the case may require

IN TESTIMONY WHEREOF we have caused this our Grant to be sealed with the seal of the said Colony, **Witness** our trusty and well beloved **Sir John Henry Thomas Manners Sutton**, Commander of the most Honorable Order of the Bath, Governor and Commander-in-Chief of the said Colony of Victoria at Melbourne in Victoria aforesaid the 3rd day of August in the thirty third year of our reign in the year of our Lord one thousand eight hundred and sixty nine.

JHT Manners Sutton

Entered in the Register Book Vol 577 Fol 115343

(signed)

Assistant to Registrar of Titles

H

Response to question 10

Section H

Response to question 10

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Melbourne Diocese

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VICTORIA
GOVERNMENT GAZETTE.

Published by Authority.

No. 35.]

FRIDAY, MAY 22.

[1874.

LEVEE.

HIS Excellency the Governor will hold a Levee on

MONDAY THE 25TH OF MAY 1874, AT THE TOWN HALL, MELBOURNE, AT ELEVEN O'CLOCK IN THE FORENOON.

Gentlemen attending the Levee are requested to appear in Uniform or Evening costume, and to provide themselves with two cards with the name written legibly thereon; one card to be left on the Table at the Entrance Hall, and the other to be given to the Aide-de-Camp.

By Command,

HENRY D. PITT, Major R.A.,
Aide-de-Camp.

Government Offices,
Melbourne, 19th May 1874.

PUBLIC HOLIDAY.

IT is hereby notified that on

MONDAY THE 25TH INSTANT,

which is appointed to be observed as a Public Holiday by *The Civil Service Act* No. 160, the Public Offices will be closed.

J. G. FRANCIS,
Chief Secretary.

Chief Secretary's Office,
Melbourne, 21st May 1874.

ADDITIONAL MONEY ORDER OFFICE.

IT is hereby notified that, on and after Monday the 25th May 1874, Money Orders may be obtained and made payable at

SHEPPARTON.

W. TURNER,
Deputy Postmaster-General.

Post Office and Telegraph Department,
General Post Office,
Melbourne, 20th May 1874.

ACT OF PARLIAMENT LEFT TO ITS OPERATION.

THE Principal Secretary of State for the Colonies has, in a Despatch bearing date the 17th day of March 1874, intimated to the Governor that Her Majesty will not be advised to exercise Her power of disallowance with respect to the Act of the Parliament of Victoria passed in the session held in the 36th and 37th years of Her Majesty's reign, the number, title, and date of which are hereto subjoined, viz.:—

No. 474. An Act to amend the Law relating to Life Assurance Companies. [Assented to 25th November 1873.]

GEO. B. KERFERD,
Attorney-General.

Crown Law Office,
Melbourne, 15th May 1874.
No. 35.—MAY 22, 1874.—1.

COMMON-TOLL ROAD.

PROCLAMATION

By His Excellency SIR GEORGE FERGUSON BOWEN, Knight Grand Cross of the Most Distinguished Order of Saint Michael and Saint George, Governor and Commander-in-Chief in and over the Colony of Victoria and its Dependencies, and Vice-Admiral of the same, &c., &c., &c.

IN pursuance of the provisions of *The Shires Statute* (39 Vict. No. 358, § 334, I), the Governor of Victoria, with the advice of the Executive Council, acting upon the complaint of the Council of the Borough of Daylesford, and pursuant to an Order in Council bearing even date herewith, do hereby proclaim the portion of the Malsbury to Ballarat road, extending from the east boundary of the Shire of Glenlyon to the Post Office at Daylesford, to be a Common-toll road of the said Borough of Daylesford and the Shire of Glenlyon.

Given under my Hand and the Seal of the Colony, at Melbourne, this eighteenth day of May in the year of our Lord One thousand eight hundred and seventy-four, and in the thirty-seventh year of Her Majesty's reign.

(L.S.)

G. F. BOWEN.

By His Excellency's Command,
D. GILLIES,
Commissioner of Railways and Roads.

GOD SAVE THE QUEEN!

LANDS.—SCHEDULE OF FORFEITED LANDS.

Warrnambool sale—25th November 1873.
Lot 68. Deposit forfeited. £13.
Sandhurst sale—3rd March 1874.
Lot 10. Deposit forfeited. £2.

J. J. CASEY,
Minister of Lands and Agriculture, and
President of the Board of Land and Works.
Lands and Survey Office,
Melbourne, 21st May 1874.

SALE (No. 3848) OF CROWN LANDS IN FEE-SIMPLE AT CRESWICK: ON 26TH MAY 1874.

WITH reference to the notification contained in the *Government Gazette* of the 24th ultimo relative to a sale of certain Crown lands to be held at Creswick on the 26th instant: Notice is hereby given that lots 23 and 24 have been withdrawn from sale.

J. J. CASEY,
Minister of Lands and Agriculture, and
President of the Board of Land and Works.
Lands and Survey Office,
Melbourne, 21st May 1874.

COMMONS.

REGULATIONS MADE AND ORDERED BY THE GOVERNOR IN COUNCIL ON THE 26TH DAY OF MAY 1873.
(The Land Act 1869).

WHEREAS by clause 2 of Chapter XIII. of the Regulations under *The Land Act 1869*, made by the Governor in Council on the 26th day of May 1873, it is ordered that every goldfield common proclaimed, as provided in the preceding clause of the said Regulations, shall be managed by the members for the time being of the mining board of the mining district within the boundaries of which such common is included, unless, owing to the distance of any goldfield common from the office or place of meeting of any mining board, such common can be more conveniently or efficiently managed by other persons whom the Minister may appoint: And whereas it has been represented to me that, owing to the distance of the Gohur Goldfield Common from the Office of the Mining Board at Beechworth, such common can be more efficiently managed by the persons hereinafter mentioned: Now therefore I, James Joseph Casey, the Responsible Minister of the Crown administering *The Land Act 1869*, in exercise of the powers conferred as aforesaid, do hereby appoint William O'Callaghan and John Coghill, in the room of Robert Burns and William McDonnell resigned, Managers of the Gohur Goldfield Common aforesaid.—(Corr.74.N.1196.)

J. J. CASEY,
Minister of Lands and Agriculture, and
President of the Board of Land and Works.
Department of Lands and Agriculture,
Melbourne, 19th May 1874.

DISPOSITION OF CHURCH LANDS ALLOWED.

STATEMENT of Trusts having been submitted by the head or authorized representative of the denomination of the United Church of England and Ireland, under the provisions of the *Act to provide for the Abolition of State Aid to Religion*, for allowance by the Governor, the same was allowed by him on the second day of May 1874, and the following is the form in which such statement of trusts has been allowed:—

DESCRIPTION OF LAND.

Allotments 1, 2, 3, 16, 17, 18, 19, and 20 of Block 13, containing two acres or thereabouts, situate in the parish of North Melbourne, city of Melbourne, at East Melbourne.

NAMES OF TRUSTEES.

The Honorable James Willherforce Stephen, of Caulfield, near Melbourne, barrister-at-law, chancellor of the diocese of Melbourne;
The Honorable Thomas Turner a'Beckett, of Brighton, near Melbourne, registrar of the diocese of Melbourne; and
Henry Henty, of Kew, Esq.

POWER OF DISPOSITION.

Power to sell or let, subject to the approval of the bishop or, during the absence of the bishop from the diocese or the vacancy of the see, to the approval of the person for the time being administering the affairs of the diocese. The bishop, or such person as aforesaid, to have power to remove trustees, and to appoint new trustees, and to fill up all vacancies occurring in trusteeship. The land and buildings thereon to be held, until otherwise disposed of, for the use of the bishop, or, during the vacancy of the see, of the person for the time being administering the affairs of the diocese.

No approvals to be given or powers to be exercised without the advice of the council of the diocese.

PURPOSES TO WHICH PROCEEDS OF DISPOSITION ARE TO BE APPLIED.

Rents obtained from leases to be applied to payments of costs and expenses connected with execution of trusts, of all charges on the property, and costs of keeping premises insured and in substantial and ornamental repair, so far as such charges and costs shall not have otherwise been provided for.

Balance of rents to be paid from time to time to the bishop, or, during the vacancy of the see, to the person for the time being administering the affairs of the diocese, each such person to receive the balance of such rents for his own use. Premiums on leases or proceeds of sales to be invested with approval as aforesaid in Government debentures, or on mortgage of real estates in Victoria, or in the purchase of land with buildings thereon, or in the purchase of land and in the erection of buildings thereon. The income derivable from such investment to be applied in the same manner as rents derived from leases, the trustees having power to alter or vary investments, with approval as aforesaid, all substituted investments being subject to same trusts as those herein set forth.

Persons dealing with trustees not to be bound to see to the application of moneys paid to the trustees by them.
As witness the hand of the Governor of the Colony of Victoria this eighteenth day of May 1874.

G. F. BOWEN,
Governor of the Colony of Victoria.

EXAMINATION FOR LAND SURVEYORS.

THE Board of Examiners for Candidates intending to qualify as surveyors authorized to effect surveys for the Government of Victoria, which has been appointed in connection with the Department of Lands and Survey, hereby notifies that the next Examination will be commenced in the office of the Department of Lands and Survey, on Thursday the 28th instant, at Ten o'clock in the forenoon.

Candidates will be required to give at least seven days' notice of their intention to present themselves, enclosing with same the required fee of £2 2s., a specimen of their drawing, and copies of any testimonials of professional qualifications they may have previously obtained. (If originals are forwarded they will be returned after the examination is completed.)

Candidates will do well to be provided with the following:—A hook of logarithms, a 40 and 20 scale, a parallel ruler, and a protractor.

(By Order) J. A. LEVEY,
Secretary to Board of Examiners.

Surveyor-General's Office,
Melbourne, 8th May 1874.

SCHOOL DISTRICTS.

THE Governor in Council has directed that the School District of the Shire of Portland be abolished, and that instead thereof there be constituted three School Districts, viz.:—The School Districts of the East Riding of the Shire of Portland (No. 299), the South Riding of the said shire (No. 292), and the West Riding (No. 293), each School District to have a Board of Advice consisting of five members, and that the boundaries of the said School Districts be coterminous with those of the ridings of the shire, as described in the *Government Gazette*, 10th October 1873.

ANGUS MACKAY,
Minister of Public Instruction.

Education Office,
Melbourne, 18th May 1874.

WEEKLY ABSTRACT OF BIRTHS AND DEATHS.

ABSTRACT of Births and Deaths registered in the Metropolitan and Suburban Registration Districts during the week ending 16th May 1874.

District.	Deputy Registrar.	Births.	Deaths.
Boroondara	J. D. Bragge	4	1
Brighton	S. P. Simmonds	1	2
Brunswick	Joseph George	4	2
Collingwood	M. H. Mortimer	29	15
Flemington	James Gibson	0	1
Footscray	J. C. C. Schild	0	3
Kew	F. Barnard	5	12
Melbourne (South)	Ellen Prendergast	37	27
Melbourne (North)	G. E. Nagle	4	0
Melbourne (West)	D. Morison	6	3
Prahran	Isabella White	16	6
Richmond	E. J. Croker	6	2
Sandridge	Andrew Plummer	14	6
Emerald Hill	Andrew Plummer	5	2
South Yarra	J. Turner	5	3
St. Kilda	Blanche E. Manley	2	1
Williamstown	Jane A. Burke		
		149	87

At Brunswick a case of typhoid fever occurred, and low fever is reported as prevalent, as also the existence of scarlet and typhoid fevers. One death at Kew occurred in the asylum. Of the deaths in South Melbourne, seven occurred in public institutions, and one of the deaths at Prahran occurred in the hospital. At Richmond a case of scarlatina is reported. The other districts may be considered healthy.

RICH'D. GIBBS,
Registrar-General.

Registrar-General's Office,
Melbourne, 20th May 1874.

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VICTORIA GOVERNMENT GAZETTE.

Published by Authority.

No. 100.]

FRIDAY, SEPTEMBER 16.

[1881.

BANK HALF-HOLIDAYS AT MARYBOROUGH.

PROCLAMATION

By His Excellency The Most Honorable George Augustus Constantine, Marquis of Normanby, Earl of Mulgrave, Viscount Normanby, and Baron Mulgrave of Mulgrave, all in the County of York, in the Peerage of the United Kingdom; and Baron Mulgrave of New Ross, in the County of Wexford, in the Peerage of Ireland; a Member of Her Majesty's Most Honorable Privy Council; Knight Grand Cross of the Most Distinguished Order of Saint Michael and Saint George; Governor and Commander-in-Chief in and over the Colony of Victoria and its Dependencies, &c., &c., &c.

IN pursuance of the provisions contained in the fifth section of *The Bank Holidays Act 1873*, I, the Governor of Victoria, do by this my Proclamation appoint

WEDNESDAY THE 23RD DAY OF SEPTEMBER INSTANT, and THURSDAY THE 24TH DAY OF SEPTEMBER INSTANT to be observed as Bank Half-Holidays at Maryborough, from the hour of Twelve noon each day.

Given under my Hand and the Seal of the Colony, at Melbourne, this thirteenth day of September, in the year of our Lord One thousand eight hundred and eighty-one, and in the forty-fifth year of Her Majesty's reign.

(L.S.) **NORMANBY.**

By His Excellency's Command,
J. M. GRANT,
Chief Secretary.

GOD SAVE THE QUEEN!

PUBLIC HALF-HOLIDAYS AT MARYBOROUGH.

IT is hereby notified that

WEDNESDAY THE 23RD OF SEPTEMBER INSTANT, AND THURSDAY THE 24TH OF SEPTEMBER INSTANT have been appointed by the Governor in Council, in pursuance of *The Civil Service Act*, No. 160, sec. 38, to be observed as Public Half-Holidays at Maryborough, from the hour of Twelve noon each day.

J. M. GRANT,
Chief Secretary.

Chief Secretary's Office,
Melbourne, 13th September 1881.

VICTORIAN VOLUNTEER FORCE.

ROYAL V. REGIMENT OF ARTILLERY.
2nd Brigade.

Emerald Hill Corps:

Sergeant JOSEPH TERRELL CROWL, to be Lieutenant	Seniority to date from—
Corporal WILLIAM JAMES NORMAN OLDERSHAW to be Lieutenant	30th July 1881.
	31st July 1881.
	BRYAN O'LOGHLEN, Treasurer.

Treasury,
Melbourne, 6th September 1881.

No. 100.—SEPTEMBER 16, 1881.—1.

EXECUTIVE COUNCIL.

HIS Excellency the Governor directs it to be notified that

The Honorable **JAMES MCKEAN**, M.L.A., has been restored to hold a seat in the Executive Council.
ROB. WADSWORTH,
Clerk of the Executive Council.
Executive Council Chamber,
Melbourne, 13th September 1881.

MAGISTRATES.

THE Governor, with the advice of the Executive Council, has been pleased to appoint the undermentioned gentlemen to keep the Peace within the Bailiwicks mentioned in conjunction with their respective names, viz. :—

Within the Central Bailiwick:

WILLIAM GREENLAW, Esq., Studdley Park,
ALFRED WILLIAM HARSTON, Esq., Brighton,
RONALD DONALD MACKAY, Esq., Kilmore,
JOSEPH BERNARD SIMMONS, Esq., Wellington parade;

Within the Midland Bailiwick:

ARTHUR LEE ARCHER, Esq., Dunolly;

Within the Northern Bailiwick:

ALBERT KOSKY, Esq., Jamieson;

Within the Western Bailiwick:

STUART BLACKER BOLTON, Esq., Horsham.

F. STANLEY DOBSON,
Solicitor-General.

Crown Law Offices,
Melbourne, 13th September 1881.

GOVERNMENT SHORTHAND WRITER'S OFFICE.

THE Governor, with the advice of the Executive Council, has been pleased to make the following appointments, viz. :—

GEORGE BELL, Esq., Assistant Shorthand Writer, to be Government Shorthand Writer and an Officer of the First Class in the Ordinary Division of the Civil Service, *vice* J. H. Webb deceased;

HARRINGTON E. WADE, Esq., to be Assistant Shorthand Writer and an Officer of the Second Class in the Ordinary Division of the Civil Service, *vice* G. Bell promoted.

J. M. GRANT,
Chief Secretary.

Chief Secretary's Office,
Melbourne, 13th September 1881.

ACTING RECEIVER AND PAYMASTER.

THE Governor, with the advice of the Executive Council, has been pleased to appoint

J. HICKRY to be Acting Receiver and Paymaster at Rushworth, during the absence on leave of J. A. Murdoch.

BRYAN O'LOGHLEN,
Treasurer.

Treasury,
Melbourne, 9th September 1881.

2643

September 16, 1881.

APPLICATIONS FOR LEASES APPROVED.

THE following Applications for Leases having been approved, it is hereby notified that the Rents and Fees specified in each case may be received by the undermentioned Revenue Officers.

Date of Lease.	Name of Lessee.	Parish.	Extent.	Amount to be Collected.					Payable to the Officer authorized by the Treasurer to collect Territorial Revenue at—	
				Rent payable Half-yearly.	Rent due to date.	Fees.		Total to pay.		
						Lease.	Certificate.			
				A. R. P.	£ s.	£ s.	£	£ s.	£ s.	
Under Section 20 of "The Land Act 1869."										
1.8.81	Jane J. Bell ¹ ...	Murrabit West ...	321 0 0	16 1	16 1	1	1	18 7	Kerang	2183
1.2.81	James Parker ...	Boort ...	320 2 3	16 1	32 8	1	1	34 8	Durham Ox	3557
1.12.79	Edmond Roche ...	Terrick Terrick East ...	175 3 38	8 16	35 4	1	1	37 4	Echuca	3686
1.7.81	Felix Hughes ...	Tong Bong ...	118 1 36	5 19	5 19	1	1	7 19	Rosedale	4763
1.8.81	Howard Norris ...	Yeerung ...	21 3 39	1 2	1 2	1	1	3 2	Sale	5444
1.7.81	Thomas Whitney ...	Callignee ...	70 0 0	3 10	3 10	1	1	5 10	Traralgon	5917
1.9.81	George Pentland ...	Loy Yang ...	11 2 5	0 12	0 12	1	1	2 12	"	5531
1.7.81	Charles Trappold ...	Wooragee ...	103 3 34	5 4	5 4	1	1	7 4	Beechworth	3853
1.7.80	John O'Rourke ² ...	Woongulmerang ...	318 1 14	15 19	47 11	1	1	49 11	Bairnsdale	732
1.10.80	Daniel Heidenwag ⁴ ...	Baranduda ...	42 3 32	2 3	1 17	1	1	3 17	Wodonga	2735
1.4.81	Margaret Nunan ...	Cobram ...	320 0 0	16 0	16 0	1	1	18 0	Benalla	7448
"	Frank Beggs ...	Tamleugh ...	319 1 5	16 0	16 0	1	1	18 0	Shepparton	2662
1.9.79	John McNeerney ⁶ ...	Yalca ...	219 3 34	11 0	55 0	1	1	57 0	"	1373
1.3.81	John Haire ...	Bullengarook ...	11 1 27	0 12	1 4	1	1	3 4	Melbourne	2832
1.7.81	James Wallace ...	Gruyere ...	58 2 30	2 19	2 19	1	1	4 19	"	5363
1.8.81	James Robert Cam ⁷ ...	Lang Lang ...	147 2 23	7 8	7 2	1	1	9 2	"	4271
1.6.81	John Lyman ...	Narracan ...	155 0 29	7 16	7 16	1	1	9 16	Warragul	5850
1.8.81	Edwin Geo. Bleckly ...	Jindivick ...	200 1 3	10 1	10 1	1	1	12 1	"	4137
1.4.81	Matthias Nielsen ...	Ravenswood ...	63 3 7	3 4	3 4	1	1	5 4	Castlemaine	2440
1.3.79	James Foran ...	Korweinguboora ...	19 9 23	1 0	6 0	1	1	8 0	Ballarat	612
Under Section 20 of "The Land Act 1869" as amended by "The Land Act 1873."										
1.5.80	John Barr ⁷ ...	Yangarook ...	161 0 24	4 1	11 17	1	1	13 17	Melbourne	2106
1.6.81	Alfred Vickers ...	Corinella ...	156 0 39	3 18/6	3 18/6	1	1	5 18/6	"	5887
1.3.80	David Anderson ⁸ ...	Wookurkook ...	57 0 26	1 9	5 16	1	1	7 16	Hamilton	30
Under Section 20 of "The Land Act 1869," endorsed under Section 4 of "The Land Act 1880" for 14 years.										
1.5.80	George Fry ...	Glenalbyn ...	158 1 29	3 19/6	11 18/6	1	1	14 3/6 ⁹	Inglewood	305
1.8.81	Jessie McIsaac ...	Moliagul ...	320 0 0	8 0	8 0	1	1	10 5 ⁹	Dunolly	2237
1.6.81	Alice A. Gorman (widow of Thos. Gorman)	Marraweeney ...	319 3 18	8 0	8 0	1	1	10 5 ⁹	Benalla	8679
1.12.80	William Spence (administrator in the estate of late Adam Cook) ¹⁰	Strathmerton ...	319 3 30	8 0	16 0	1	1	18 5 ⁹	Shepparton	6272
1.5.81	Thomas Marten ...	Yalca ...	319 3 36	8 0	8 0	1	1	10 5 ⁹	"	9100
1.9.80	William Watt ¹⁰ ...	Yalca ...	320 0 0	8 0	24 0	1	1	26 5 ⁹	"	5930
1.8.81	John R. James ...	Boweya ...	294 0 28	7 7/6	7 7/6	1	1	9 12/6 ⁹	Wangaratta	8899
1.7.80	Bentley, Wm. G. ¹¹ ...	Nerring ...	20 0 24	0 10/6	1 17/6	1	1	4 2/6	Sandhurst	152

¹ In lieu of notice gazetted 2nd September 1881, p. 2536.
² 6s., overpaid on license, credited in total amount of payment under lease.
³ In lieu of notice gazetted 13th May 1881, as far as area and amount are concerned.
⁴ 6s., overpaid on license, credited in amount of first payment under lease.
⁵ In lieu of notice gazetted 11th March 1881, p. 770, as far as area and amount are concerned.

⁶ In lieu of notice gazetted 26th August 1881, p. 2497.
⁷ Cr. by 6s. overpaid under license.
⁸ In lieu of notice gazetted 26th August 1881, p. 2496.
⁹ Includes 6s., endorsement fee.
¹⁰ In lieu of notice gazetted 9th September 1881, p. 2593.
¹¹ In lieu of previous notice, so far as amount of rent is concerned.

WALTER MADDEN,
 Commissioner of Crown Lands and Survey.

Department of Lands and Survey,
 Melbourne, 15th September 1881.

DISPOSITION OF CHURCH LAND ALLOWED.

A STATEMENT of Trusts having been submitted by the head or authorized representative of the denomination of the Roman Catholic Church, under the provisions of *The Act to provide for the Abolition of State Aid to Religion*, for allowance by the Governor, the same was allowed by him on the thirtieth day of August 1881, and the following is the form in which such statement of trusts has been allowed:—

Description of land.—One acre two roods, county of Grant, parish of Anakie: Commencing at the north angle of allotment 88 b, bounded thence by that allotment bearing S. 61° 15' W. five chains; thence by allotment 88 c bearing N. 28° 45' W. three chains and N. 61° 15' E. five chains; and thence by the road from Ballan to Geelong bearing S. 28° 45' E. three chains to the point of commencement.

Names of trustees.—The Most Reverend James Alipius Goold, D.D., Archbishop of Melbourne; the Venerable Archdeacon Patrick J. Slattery, D.D., of Geelong; and Mr. William Murphy, of Anakie.

Powers of disposition.—Power to sell, lease, mortgage, exchange, or otherwise dispose of subject to the written approval of the Roman Catholic Archbishop of Melbourne, for the time being, or (in case of his death) of the person or persons administering the affairs of the Archdiocese. The Archbishop or such person as aforesaid to have power to remove trustees and to appoint new trustees, and to fill up all vacancies occurring in trusteeship.

Purposes to which proceeds of disposition are to be applied.—To such purposes of the Roman Catholic Church as may from time to time be agreed upon by the Roman Catholic Archbishop of Melbourne and a majority of the trustees.

As witness the hand of the Governor of the Colony of Victoria, this thirtieth day of August 1881.

NORMANBY,
 Governor of the Colony of Victoria.

DISPOSITION OF CHURCH LAND ALLOWED.

A STATEMENT of Trusts having been submitted by the head or authorized representative of the denomination of the Roman Catholic Church under the provisions of *The Act to provide for the abolition of State Aid to Religion*, for allowance by the Governor, the same was allowed by him on the sixth day of September 1881, and the following is the form in which such statement of trusts has been allowed:—

Description of land.—Two roods, county of Grant, town of Lethbridge, being allotment 2 of section 9: Commencing at the intersection of the south-west side of High street and the north-west side of Tolson street; bounded thence by the latter street bearing S. 60° 30' W. two chains fifty links; thence by allotment 1 bearing N. 29° 30' W. two chains; thence by allotment 3 bearing N. 60° 30' E. two chains fifty links; and thence by High street aforesaid, bearing S. 29° 30' E. two chains to the point of commencement.

Names of Trustees.—The Most Reverend James Alipius Goold, D.D., Archbishop of Melbourne; the Venerable Archdeacon Patrick J. Slattery, D.D., of Geelong; and Messieurs John Murphy, of Meredith, and Dennis Dillon, of Lethbridge.

Powers of disposition.—Power to sell, lease, mortgage, exchange, or otherwise dispose of, subject to the written approval of the Roman Catholic Archbishop of Melbourne for the time being, or (in case of his death) of the person or persons administering the affairs of the arch-diocese. The Archbishop, or such person as aforesaid, to have power to remove trustees, and to appoint new trustees, and to fill up all vacancies occurring in trusteeship.

Purposes to which proceeds of disposition are to be applied.—To such purposes of the Roman Catholic Church as may from time to time be agreed upon by the Roman Catholic Archbishop of Melbourne and a majority of the trustees.

As witness the hand of the Governor of the Colony of Victoria, this sixth day of September 1881.

NORMANBY,
 Governor of the Colony of Victoria.

September 16, 1881.

2644

DISPOSITION OF CHURCH LAND ALLOWED.

A STATEMENT of Trusts having been submitted by the head or authorized representative of the denomination of Wesleyan Methodists, under the provisions of *The Act to provide for the Abolition of State Aid to Religion*, for allowance by the Governor, the same was allowed by him on the thirtieth day of August 1881, and the following is the form in which such statement of trusts has been allowed:—

Description of land.—Two acres, county of Tanjil, town of Bairnsdale, being allotments 7, 8, 9, and 10 of section 20: Commencing at the intersection of the southern side of Pinnock street and the western side of McCulloch street; bounded thence by the last-named street bearing S. 24° 18' E. five chains; thence by Turnbull street bearing S. 65° 42' W. four chains; thence by allotment 6 bearing N. 24° 18' W. five chains; and thence by Pinnock street aforesaid bearing N. 65° 42' E. four chains to the point of commencement.

Names of trustees.—William Calvert, William Joseph Yates, John Patterson, and William Edward Armstrong.

Powers of disposition.—Power to sell, lease, mortgage, exchange, transfer, or deal with the whole or any part or parts of the land when and as the trustees, or the major part of them, shall think most advantageous.

Purposes to which proceeds of disposition are to be applied.—To Wesleyan building purposes in the town of Bairnsdale.

As witness the hand of the Governor of the Colony of Victoria, this thirtieth day of August 1881.

NORMANBY,
Governor of the Colony of Victoria.

DISPOSITION OF CHURCH LAND ALLOWED.

A STATEMENT of Trusts having been submitted by the head or authorized representative of the denomination of the Primitive Methodist Connection, under the provisions of *The Act to provide for the Abolition of State Aid to Religion*, for allowance by the Governor, the same was allowed by him on the thirtieth day of September 1881, and the following is the form in which such statement of trusts has been allowed:—

Description of land.—One acre, county of Bendigo, town of Newbridge: Commencing at north-east angle of the site, being a point bearing south one chain from the south-east angle of allotment 37 of section 2, parish of Tarnagulla; bounded thence by a road bearing south two chains fifty links; thence by allotment 18, town of Newbridge, bearing west four chains and north two chains fifty links; and thence by a road bearing east four chains to the point of commencement.

Names of trustees.—John Whimpey, of Newbridge, farmer; William Williams, of Ulupna, farmer; Joseph Whimpey, of Newbridge, farmer.

Powers of Disposition.—Power to sell, exchange, mortgage, lease, or grant easements over, upon, or affecting the said land or any part or parts thereof.

Purposes to which proceeds of disposition are to be applied.—Liquidation of church debts of the Primitive Methodist Connection.

As witness the hand of the Governor of the Colony of Victoria, this 13th day of September 1881.

NORMANBY,
Governor of the Colony of Victoria.

DISPOSITION OF CHURCH LAND ALLOWED.

A STATEMENT of Trusts having been submitted by the head or authorized representative of the denomination of the Church of England, in the diocese of Melbourne, in Victoria, under the provisions of *The Act to provide for the Abolition of State Aid to Religion*, for allowance by the Governor, the same was allowed by him on the sixth day of September 1881, and the following is the form in which such statement of trusts has been allowed:—

Description of land.—Two acres, county of Bourke, town of Emerald Hill, being allotments 1, 2, 3, 16, 17, 18, 19, and 20 of section 8, commencing at the intersection of the north-eastern side of Clarendon street and the south-eastern side of Coventry street; bounded thence by the latter street bearing N. 62° E. four chains; thence by St. Luko street bearing S. 28° E. five chains; thence by Dorcas street bearing S. 62° W. four chains; and thence by Clarendon street aforesaid bearing N. 28° W. five chains to the point of commencement.

Names of trustees.—The Reverend Rivers Beacheroff Dickinson, incumbent of St. Luke's Church, Emerald Hill; William Haig, of Emerald Hill, doctor of medicine; Daniel Gibson, of Emerald Hill, providore; Edwin Exon, of Brighton, superintendent of the Protestant Orphan Asylum; and William Hayles Barton, of Carlton, cordial manufacturer.

Powers of disposition.—Power to sell, lease, mortgage or exchange, with consent of the Minister undermentioned and subject to the approval in writing of the Bishop of the Diocese of Melbourne, or, during the absence of the Bishop from the diocese or the vacancy of the See, to the like approval of the person for the time being administering the affairs of the diocese; the Bishop or such person as aforesaid to have power to remove trustees and to appoint new trustees, and to fill up all vacancies occurring in trusteeship. The land, until otherwise disposed of, to be held for the purposes for which it was granted or reserved by the Crown.

Purposes to which proceeds of disposition are to be applied.—To such purposes of the Church of England, in the Diocese of Melbourne, as may be agreed upon by (1) the Bishop, or, during his

absence from his See or during the vacancy thereof, by the person for the time being administering the affairs of the diocese, (2) the trustees, and (3) the minister entitled to officiate in or occupy any building upon the land.

As witness the hand of the Governor of the Colony of Victoria, this sixth day of September 1881.

NORMANBY,
Governor of the Colony of Victoria.

DIMBOOLA RESERVE.

REGULATIONS FOR THE CARE, PROTECTION, AND MANAGEMENT OF THE RESERVE FOR PUBLIC GARDENS AND OTHER PURPOSES OF PUBLIC RECREATION IN THE TOWN OF DIMBOOLA.

THE Council of the Shire of Lowan, the duly appointed Committee of Management of the Reserve for Public Gardens and other purposes of Public Recreation in the town of Dimboola, having framed the following Regulations for the care, protection, and management thereof, and for the preservation of good order and decency therein, submit the said Regulations to the Board of Land and Works to be made by such Board in pursuance of the powers conferred by section 108 of *The Land Act 1869*—

Regulations.

1. The reserve shall be open to the public from sunrise to sunset, free of charge, except as hereinafter provided.
2. No person shall enter or remain in the reserve who may offend against decency as regards dress, language, or conduct.
3. No person shall damage in any way the trees, shrubs, or flowers in the reserve, nor shall fires be lighted therein, except with the consent, in writing, of the Committee of Management.
4. No person shall climb or jump on the fences or gates, stick bills thereon, or cut names on the fences, trees, or seats, or roll or throw stones in the reserve.
5. No person shall put in the reserve any cattle, goats, or pigs, or bring any dog therein, unless led by a chain or cord, without the authority, in writing, of the Committee of Management.
6. No person shall erect any dwelling in the reserve, nor any booth or other structure for the purpose of offering for sale any article, without the consent, in writing, of the Committee of Management first obtained.
7. No person except laborers and workmen employed in the reserve shall enter any plots therein which may be enclosed for plantations of young trees and shrubs.
8. No person shall shoot, snare, or destroy any wild fowl, or angle for or net any fish in the reserve.
9. The following is the scale of fees which may be charged and taken for admission to the reserve on such days as the Board of Land and Works may approve:—

	s.	d.
For every adult person, such sum as the Committee of Management may determine, not exceeding	1	0
For any vehicle drawn by one horse	1	0
For any vehicle drawn by two or more horses	2	6

The Committee of Management may refuse admittance of any vehicle which may be considered as likely to damage the reserve.

Every person offending against these Regulations shall, in accordance with section 108 of *The Land Act 1869*, on conviction before any justice, forfeit and pay a penalty not exceeding £5 for each offence; and every person who shall knowingly and wilfully offend against any such regulations, and who shall not, after he shall have been warned by a bailiff of Crown lands, or any constable, desist from so offending, may be forthwith apprehended by such bailiff or constable, and be taken before some justice of the peace, and shall, on conviction, forfeit and pay a penalty not exceeding £10.

Dated at Dimboola this fifteenth day of July 1881.

(L.S.) DAVID BONE, President.
JAMES MUSSEN, Shire Secretary.

THE Board of Land and Works, in pursuance of the powers conferred by *The Land Act 1869*, section 108, doth hereby make the foregoing Regulations in respect of the reserve for Public Gardens and other purposes of Public Recreation in the town of Dimboola; and doth also, in pursuance of clause 9 of chapter 20 of the Regulations made under the provisions of the said Act by His Excellency the Governor in Council on the first day of April 1879, determine by the foregoing Regulations the fees to be charged and collected by or on behalf of the Committee of Management for the time being of the said Reserve for admission thereto.

The Common Seal of the Board of Land and Works was hereunto affixed this 14th day of September 1881, in the presence of—

(L.S.) W. MADDEN,
President.
A. MORRAH,
Member.

—(Corr. 81.L.14763.—C.C.)

VICTORIA A CLEAN DISTRICT UNDER "THE SGAB ACT 1870."

IN pursuance of the 66th section of *The Sgab Act 1870* the Governor in Council has revoked all previous Orders in Council relating to the "Clean Districts" of Victoria; and has ordered that the whole of Victoria shall be a Clean District within the meaning of the said Act.

JOHN A. MACPHERSON,
Chief Secretary's Office,
Melbourne, 6th June 1876.
Chief Secretary.

State Aid to Religion Abolition Act 1871 (No 391 of 1871)
The Act No. 391 Amendment Act 1925 (No 3396/1925)

Application to the Governor

St Paul's Cathedral Land Trust

Application to amend or vary 1879 Allowance

Whereas by virtue of the powers confirmed by the Act of the Parliament of Victoria known as *State Aid to Religion Abolition Act 1871* numbered 391, the Governor on 4 March 1879 allowed an application for leave to dispose of the land described in the said allowance (the **Statement of Trusts**).

Now therefore I, **PHILIP LESLIE FREIER**, Archbishop of Melbourne, Head or authorized representative of the denomination known as Anglican Church of Australia within the Diocese of Melbourne (the **Archbishop**) with the consent of **MELBOURNE ANGLICAN TRUST CORPORATION**, the trustee of the said land and of **JOST ANDREAS LOEWE**, Dean of Melbourne, being the person entitled to minister in or occupy a building or buildings upon the said land do hereby apply to the Governor of the State of Victoria under the provisions of *The Act No. 391 Amendment Act 1925* to amend or vary the said allowance in manner hereinafter mentioned:

And I certify that—

- the only trustee of the said land is **Melbourne Anglican Trust Corporation** of 209 Flinders Lane, Melbourne;
- the land described in the above allowance which remains unsold is all that piece of land more particularly described in certificate of title **volume 9600 folio 508**;
- the buildings upon the said land are St Paul's Cathedral, the adjacent office buildings including the Cathedral and Diocesan offices and meeting rooms and the Chapter House and other premises, and that the only persons entitled to minister in or occupy the same are myself as Archbishop and the Dean of Melbourne.

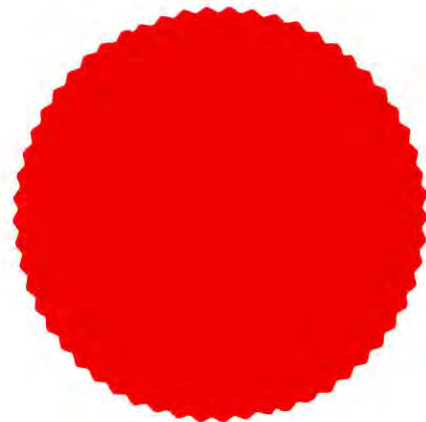
Signed by

Philip Leslie Freier
Archbishop of Melbourne

sign
here ▶

We consent to this application

THE COMMON SEAL of
MELBOURNE ANGLICAN
TRUST CORPORATION
was hereto affixed by
authority of the Trustees



Two of the Corporation Trustees

Signed by **JOST ANDREAS LOEWE,**

Dean of Melbourne, the person entitled to minister in or occupy the building
or buildings:

sign here ▶

Existing power of disposition and purposes to which the proceeds of disposition are to be applied

The existing powers of disposition and the purposes to which proceeds of disposition are to be applied are outlined in Annexure 1.

Amendments and variations applied for

The amendments or variations applied for in the powers or purposes aforesaid are to substitute for the provisions in Annexure 1 the provisions in Annexure 2.

Annexure 1

The power of disposition and the purposes to which proceeds of disposition are to be applied as contained in the Statement of Trusts.

(Reformatted)

Power of disposition –

To permit and suffer the body of persons constituting for the time being the board known as the Cathedral Erection Board, or such other persons as shall, by any Act or resolution of the Church Assembly of the Diocese of Melbourne, be empowered to proceed from time to time with the erection of a new cathedral for such diocese,

to sell or otherwise dispose of, and to remove all or any of the buildings, or any portion of the buildings, on the land herein described,

and to erect on the said land a cathedral church for the Diocese of Melbourne, and such buildings as it may be thought desirable to erect in connection therewith;

such cathedral and buildings, and the management of the affairs thereof, to be subject to the provisions of the Act of the Church Assembly, No. 3, Session 1869, intituled, "An Act for the constitution of a cathedral establishment at Melbourne," and of the Act of such Assembly, No. 2, Session 1877, amending the same, or to the provisions of any Act of such Assembly which shall be in force for the time being, in relation to such cathedral.

With the previous consent –

- (a) of the body of persons aforesaid, expressed by resolution at a meeting thereof, and
- (b) of the Bishop, or, during the vacancy of the See, the person administering the affairs of the diocese, testified in writing, and
- (c) also with the authority of the Church Assembly of the Diocese of Melbourne, given or expressed by Act to be passed at some session thereof, held in accordance with the provisions of Act No. 45 and Act 36, No. 454, or of any Act for the time being in such case made and provided, first obtained,

to sell, lease, mortgage, or exchange, all or any portion of the land herein described, the proceeds of sale, lease or mortgage, or the land taken in exchange to be applied, used, or expended for the purposes of the proposed cathedral, including the purchase of freehold land, in such manner as may be agreed upon by the trustees and the persons aforesaid, and be sanctioned by some Act of the said Church Assembly, to be passed as aforesaid.

All buildings, until removed, or otherwise disposed of, to be held and used for the purposes for which they were erected.

The Bishop, or during the vacancy of the See, the person administering the affairs of the diocese to have the power, with the advice of the council thereof, to remove trustees and to appoint new trustees, and to fill up all vacancies occurring in the trusteeship.

Purposes to which proceeds of disposition are to be applied–

Proceeds of sale of buildings to be applied to such purposes, for the benefit of the parish of St. Paul's, Melbourne, as the trustees and the Bishop in Council may approve.

Annexure 2

The powers of disposition and the purposes to which proceeds of disposition are to be applied as contained in the Statement of Trusts, as sought to be amended or varied, by substituting for the provisions in Annexure 1 the following provisions.

Powers of disposition–

1. Melbourne Anglican Trust Corporation, the trustee of the above land,
 - (a) at the direction of:
 - (i) the Chapter of the Cathedral, and
 - (ii) the Archbishop, or, during the vacancy of the See, the person administering the affairs of the diocese, testified in writing, and
 - (b) with the consent of the Synod of the Diocese of Melbourne, given or expressed by Act to be duly passed at some session of the Synod, held in accordance with the Acts of the diocese for the time being in such case made and provided, first obtained,

must:

 - (c) sell, lease for a term exceeding 21 years, exchange or mortgage or otherwise encumber all or any portion of the land, and
 - (d) apply, use or expend the proceeds of such disposition,

in such manner and on such terms and conditions as may be determined by:

 - (i) the Chapter of the Cathedral, and
 - (ii) the Archbishop, or, during the vacancy of the See, the person administering the affairs of the diocese, testified in writing, and

with the consent of Synod given by an Act to be passed as provided above.

2. Melbourne Anglican Trust Corporation:
 - (a) at the direction of:
 - (i) the Chapter of the Cathedral, and
 - (ii) the Archbishop, or, during the vacancy of the See, the person administering the affairs of the diocese, testified in writing, and
 - (b) with the consent of the Archbishop in Council of the diocese, first obtained,

must:

 - (c) otherwise lease or license all or any portion of the land, and
 - (d) apply, use or expend the proceeds of that lease or licence for the purposes of the Cathedral,

in such manner and on such terms and conditions as may be determined by:

 - (i) the Chapter of the Cathedral, and

- (ii) the Archbishop, or, during the vacancy of the See, the person administering the affairs of the diocese, testified in writing, and
with the consent of the Archbishop in Council of the diocese.

3. Melbourne Anglican Trust Corporation must:

- (a) at the direction of:
 - (i) the Chapter of the Cathedral, and
 - (ii) the Archbishop, or, during the vacancy of the See, the person administering the affairs of the diocese, testified in writing, andand with the consent of the Archbishop in Council of the diocese, first obtained, erect, alter, demolish, add to, refurbish or redevelop any building on the land; and
- (b) at the direction of the Chapter of the Cathedral—
 - (i) repair and maintain any building on the land; and
 - (ii) exercise such other powers with respect to the land or any portion of it as are not inconsistent with the above trusts and as may be conferred by an ordinance of the Synod or implied at law.

DISPOSITION OF THE FUNDS

WHICH WILL BE

AVAILABLE UNDER THE ACT FOR THE ABOLITION OF STATE AID TO RELIGION.

THE members of the Council of the Diocese and of the Legislative Committee having been requested by the Bishop to confer with him at his Registry on Monday, the 14th November, 1870, at four p.m., the following gentlemen attended:—

The Very Rev. the Dean
The Ven. Archdeacon Crawford
The Rev. Dr. Bromby
" J. Fulford
" H. H. P. Handfield
" G. O. Vance

Sir W. F. Stawell
The Hon. T. T. A'Beckett
The Hon. H. J. Wrixon
E. Brett, Esq.
H. Henty, Esq.
G. W. Rusden, Esq.
J. W. Stephen, Esq.
F. W. Uther, Esq.
A. Woolley, Esq.

After prayers, his Lordship made an explanatory statement relative to the anticipated Abolition of State-Aid to Religion.

Schemes for the appropriation of the Government Grant were read.

After prolonged discussion of the subject, it was ultimately resolved, on the motion of Sir W. F. Stawell, that—

"The Bishop having requested us to confer with him upon the best mode of disposing of the Funds which will be available under the Act for the Abolition of State-Aid, we are of opinion that a Committee of five persons should be appointed to consider and report upon it to us; and that such Committee should consist of Messrs. Henty, Brett, Uther, Handfield, and Woolley; and that they be empowered to consult with Sir W. F. Stawell and J. W. Stephen, Esq."

Appointment of Committee.

The Committee so appointed held various meetings, and ultimately presented their report on Wednesday, the 23rd November, when there were present, with the Lord Bishop—

The Very Rev. the Dean
The Rev. M. H. Becher
" J. Fulford
" H. H. P. Handfield
" G. O. Vance
Sir W. F. Stawell

Mr. Justice Molesworth
The Hon. T. T. A'Beckett
Mr. Brett
" Rusden
" Uther
" Woolley

The Report was received and adopted, with amendments, and recommended to the Bishop to be submitted to the Church Assembly at its approaching Session.

REPORT.

Report of Com-
mittee.

The Committee, having carefully considered the question referred to them, present the following Report as the result of their deliberations:—

Principles.

They have assumed, as a basis of all their proposals—

- (1) That the remnant of the State-Aid Grant for buildings or for stipends was intended for the use of the Church in all time, and not merely for the claimants who, had the Grant continued as heretofore, would ordinarily have received the amount payable during the next five years. If this assumption were erroneous, it is obvious that there would have been no necessity for appointing this Committee, as the administration of the Grant would have followed the course adopted in past years.
- (2) That the Grant was intended to be used for the well-being of the whole Church, and that, apart from the whole Church, no special or local interests ought to be regarded.
- (3) That the power to deal with Church Lands, conferred by the Act for Abolition of State-Aid, ought to be exercised on behalf of the Church at large, due regard being had to local claims.
- (4) That, in subordination to these principles, the greatest care should be taken in considering every claim which might be supposed to have acquired the moral, if not the legal, right of a vested interest.

Having regard to these principles, the Committee recommend the schemes which they proceed to set forth, with reference to these three chief divisions of the subject:—I. The Grant for Buildings. II. The Grant for Stipends. III. The Church Lands.

Grant for Build-
ings.

I. *Buildings*.—The Buildings for which claims may be said to exist are of two classes, and are enumerated in Schedules A and B annexed to this Report.

Existing claims.

Schedule A includes Churches and Parsonages completed, or so far completed as to be available in the case of Churches for Divine Service, in that of Parsonages for habitation.

Schedule B includes Churches and Parsonages now in course of erection, no portions of which are available for Divine Service or for habitation.

With respect to all these Buildings it will be evident that while the promoters of them have claims which are entitled to consideration, they are not entitled, in accordance with the principles which have hitherto guided the Bishop in Council in administering the Grant, to an absolute preference above other claims which might arise in future years. The promoters of a Church who might expect to receive £1000 from the State-Aid, might have to wait for say eight or ten years before they would receive the whole amount to which they were entitled; and in the meantime, as the money must be spent before the Grant-in-Aid is paid, they would have incurred a debt for which they might have had to pay interest at certainly not less than six per cent., and perhaps as much as twelve per cent.

It is clear, then, that if new applications are to be admitted at all, it would be impossible that the claimants under Schedules A and B could receive a sum equal to the full amount which they could expect; in fact, they could not be said, speaking generally, to be entitled to that full amount within five years.

On the other hand, the great advantage which is derived, not only by the particular Parish, but by the Church at large, from the promoters of Churches receiving ready help to finish the Buildings which they have in hand, is so obvious, that to render some such help ought to form an essential feature in any scheme which is to supply the present method of administering the State-Aid Grant.

Furthermore, in a time of the Church's difficulty some part, of the burden, it is not unreasonable to expect, will be borne by all classes, and therefore individual claimants will, it is hoped, be willing to forego some portion of what they might under different circumstances have reasonably expected to receive. Influenced by these reasons, the Committee suggest the scheme which is expressed in the following resolutions:—

Petition for Re-
peal of exist-
ing regula-
tions for dis-
tribution of
Grant-in-Aid.

- i. That the Church Assembly petition the Governor in Council, in the event of the Queen's assent being given to the Bill to provide for the Abolition of State-aid to Religion, to cancel the existing regulations for the apportionment of the Grant-in-Aid, and to promulgate others which will admit of the annual payments during the next five years being capitalised.

ii. That in respect of each Church and Parsonage for which claims actually exist, as per Schedules A and B annexed to this Report, the Trustees thereof be offered the option of accepting—

1. *An absolute grant* in 1871 of one moiety of their existing claim for aid in full satisfaction of such claim.

Or (2)—*A Loan* in 1871 of the whole amount of such claim, such Loan to be repayable in seven years without interest, by fourteen equal half-yearly instalments, and secured by the personal responsibility of individuals, in the shape of Bills of Exchange. Proposed methods of meeting existing claims.

Or (3)—*A Loan* in 1871 of the whole amount of such claim, such Loan to be repayable in ten years with 2 per cent. per annum added, by twenty equal half-yearly instalments, secured as recommended above.

iii. That in respect to every future application for aid towards the erection of Churches and Parsonages which may be received by the Bishop in Council, both for Buildings towards which grants may heretofore have been made, as well as for Buildings towards which no aid may have been given, no more absolute grants be made except by direct vote of the Church Assembly; and that when funds are available, all aid (save as above) take the form of loans for fixed periods, repayable with interest (at rates to be determined from time to time by the Bishop in Council), by half-yearly instalments, secured by Bills of Exchange, given by individuals as before recommended. The rate of interest charged upon Loans made out of any fund raised in accordance with the recommendation contained in Resolution v., hereinafter set forth, to exceed by 1 per cent. per annum the rate paid on the borrowed capital. As to future applications for Grants-in-Aid.

iv. That one moiety of the moneys received from the Public Treasury during the continuance of the Grant-in-Aid be applied in the first place to the payment of the claims of Trustees who elect to receive in 1871 cash payment of 50 per cent. in liquidation of their claims, and that the balance of such moiety be lent from time to time to the Trustees of Church Buildings who prefer to receive Loans as suggested above, and to Trustees of such new Buildings whose applications shall be entertained by the Bishop in Council.

v. That measures be taken, by the issue of debentures or otherwise, for raising a sufficient fund out of which any demands arising in 1871 in excess of the amount receivable from the Public Treasury in that year may be met. Method of meeting claims in excess of Grant-in-Aid.

By this scheme it is hoped that these advantages may be obtained:—

- (a) Promoters of Church Buildings will receive an equitable portion of their claims.
- (b) Present assistance will be given to promoters of Church Buildings to complete them speedily.
- (c) The burden of the first expense will be distributed over a larger number of persons interested, and over a larger number of years.
- (d) A reasonable sum will be saved, which may be lent over and over again on sufficient security, and so the building of Churches be promoted for an indefinite period.

II. *Stipends.*—In approaching this very difficult and delicate part of the question referred to them, the Committee felt that until they could tell with reasonable certainty what amount of revenue might be available from Church lands, or how those lands would be dealt with, they did not possess sufficient knowledge to enable them to do more than to offer an imperfect and tentative scheme of distribution embracing the year 1871 only. Grant for Stipends.

In making this scheme they have been influenced by the same principles which they have already enunciated in regard to the grant for Church buildings.

The grant for stipends is divisible into three sections:—i. The Bishop and the Archdeacons. ii. Chaplains to Hospitals, Asylums, Gaols, &c. iii. The Parochial Clergy of Classes II, III, IV.; to which may be added a small class of exceptional recipients. Classification of Claimants.

It is obvious that these three classes are not alike. For with regard to the Ministers to Hospitals, Asylums, and Gaols, &c., the whole of their income for this duty was payable from the State-Aid; while with respect to the Parochial Clergy, only a portion of their income was derived from that source, and that they should all be one day independent of State-aid was expected in the ordinary growth of the Church.

i. *Class.*—With regard to the first class, the Bishop and the Archdeacons, the Committee have recommended what amounts to a saving of one-third of the sum voted for this purpose last year. In recommending a reduction of £50 each on the payments to the Venerable the Archdeacons, the Sub-Committee have to express their regret that the *duris in rebus egestas* has compelled them to make this proposition. Principles of distribution.

ii. *Class.*—In regard to the second class—Chaplains of Hospitals, Asylums, and Gaols, &c.—the Committee have recommended a reduction of one-third on the vote of last year, being guided to that amount by reducing altogether the stipends payable when the Minister of the Parish was also the Minister to these institutions.

iii. *Class.*—With respect to the Parochial Clergy the Committee have also been compelled to recommend a reduction of one-third of last year's grant, which is about what would have been saved by transferring all the Parishes of Classes II. and III. to Class I.

With respect to the balance saved, the Committee recommend that it be invested and allowed to increase; and that the balances which may be saved from the following years be also added to the capital, and allowed to increase to form a fund out of the income of which General Church purposes may be promoted, as directed from time to time by the Assembly.

Endowment of new See.

But considering the very great advantages which would be gained by the foundation of a new See within the colony, the Committee venture to advise very strongly that it would be highly expedient, and in every sense remunerative, that a portion of the yearly savings be invested to form a fund for the endowment of a new Bishopric, to which contributions from the Church at large might also be earnestly solicited.

The following is the Scheme of Distribution for Stipends for 1871:—

Scheme of distribution for 1871.

That there be appropriated for the payment of Stipends for the year 1871 a sum of about £7100, to be apportioned by the Bishop in Council as follows:—

Bishop, a sum sufficient, with Colonial and English endowments, to yield £1333 6s. 8d.,	
say	£400
Archdeacon of Melbourne and Geelong	400
„ Ballarat and Hamilton	400
„ Castlemaine and Sandhurst	50
„ Beechworth and Sale	50
Special, including the Rev. J. Y. Wilson, £100; the Rev. J. Lynar, £100; and Curates for two Archdeacons, £150 each	600
Hospitals, Gaols, &c.	1200
Parishes and Parochial Districts	4000
	£7100

That one-third of the savings on the year's grant be appropriated toward an endowment of a new Bishopric.

Savings to be capitalised.

That the balance of the savings on the year's grant be capitalised, and that the revenue arising therefrom, and from the savings of the four remaining years during which the Grant-in-Aid will continue, be at the disposal of the Church Assembly.

Church Lands

III. *Church Lands.*—The principle on which the Committee proposed to deal with the Church Lands has already been stated. The following resolutions express their views upon the subject:—

Principles to guide disposition.

i. That power be given to the Bishop in Council to negotiate and arrange with the several Trustees in whom the Lands and Property of the Church are vested, for the disposal of the same, either by sale, transfer, lease, or otherwise, due regard being had in all such cases to local claims and equities.

ii. That it be a fundamental condition of all arrangements so made, that in case such land or property is actually sold, not more than one-half the proceeds of the sale be applied to local purposes, and that the annual income of the balance realised be appropriated to the General Funds of the Church.

iii. Further, that the moiety applicable to local purposes shall either be devoted to works of permanent utility in the Parish, or else be invested for the benefit of the Parish, the income only being applicable to current expenditure.

iv. Also that in all cases when arrangements are made (by leasing or otherwise dealing with such lands or property) to render the same a source of income, some limitation be imposed upon the local participation in such income, and that power be reserved to the Church Assembly to divert any portion thereof, after duly providing for the local requirements, to the general purposes of the Church.

The Committee were not instructed to consider any other of the Funds of the Church than the State-Aid Grant; but they cannot conclude their report without urging their very strong conviction that the progress of the Church, or it were truer to say, the preventing of its retrogression, needs that the General Fund, or some Central Fund in its stead, should receive such increased help from the Church that it may be ready to take the place of that State-Aid Grant from which so many benefits have been derived. General or Central Fund.

Independently of due provision which needs to be made for the Bishop, and the Bishop or Bishops of any new Sees which may be made within the Colony; independently of the provision for the Archdeacons who have no benefices, there will always remain the care of the sick in hospitals and asylums, of prisoners and captives, which must be a charge upon the Central Funds of the Church.

There will always be poor and struggling Parishes, where the efforts of the people will be unable to maintain the Clergyman adequately.

There will, for years to come, be districts where all Church work has to be begun from the very first; where the help, actual and moral, of the State-Aid Grant will be sorely needed, and where it must if possible be rendered from a General or Central Fund.

For these reasons the Committee very earnestly commend the General Fund of the Church to the attention of the Clergy and Laity. They recommend—

- (1.) That more vigorous efforts be made to increase it in every Parish of the Diocese. And—
- (2.) That Parishes which are independent of State-Aid, and free from debt, should be asked to contribute a portion of their income towards General Church purposes, in acknowledgment of their fellowship with the whole Church and the poorer members of it.

The welfare, the progress, the honour of our Church is in the hands of its members. Their zeal will not be backward to make sacrifices according to their power for the sake of the Church, the body of Christ, which He redeemed with His most precious blood. Such sacrifices are sure, under the blessing of Christ, and in accordance with the laws of His kingdom, to be like seed sown, which brings forth fruit in abundant measure—blessing those that give, and stretching out its mercies far beyond them.

Lastly, the Committee desire to express their thanks for the help which they received from Mr. Morris's presence and counsel at their meetings.

H. H. P. HANDFIELD, Chairman of Committee.

SCHEDULE A.

CHURCHES AND PARSONAGES

Completed, or so far completed as to be available in the case of Churches for Divine Service, in that of Parsonages for habitation.

Place.	CHURCHES.			Amount of Claim limited to actual Liabilities of Trustees.		
	£	s	d
Ararat	212	13	9
Bairnsdale	26	15	4
Ballarat—St. James's	215	0	0
" St. John's...	632	10	0
" St. Paul's	469	15	8
" St. Peter's	103	17	3
Beaufort	30	0	0
Beechworth	33	10	0
Break-o'-Day
Buninyong	71	10	0
Camberwell	13	9	4
Caramut	51	7	6
Carisbrook	322	3	0
Casterton
Colac	254	0	0
Coleraine	249	3	10
Creswick	184	7	2
Daylesford	25	0	0
Doncaster	34	7	1
Donnybrook	411	10	0
Dunolly
Echuca	2	10	0
Eddington	20	0	0
Egerton	338	0	0
Epping	70	10	0
Geelong—All Saints'	56	0	0
Gordon's	536	18	4
Heathcote
Highton	20	13	6
Inglewood	50	0	0
Kangaroo Flat	264	11	0
Lancefield
Lilydale	10	14	0
Malmsbury	669	0	0
Malvern	31	6	0
Mansfield	1170	0	0
Melbourne—St. Jude's	90	0	0
" St. Mary's	527	10	0
" Trinity

Place.	Amount of Claim limited to Annual Liabilities of Trustees.
Melton ...	7 0 0
Merino ...	
Moliagul ...	
Moolerr ...	21 10 3
Mortlake ...	63 5 4
Mount Moriac ...	62 11 8
Moyston ...	7 9 0
Nillumbik, Diamond Creek ...	
Pentridge ...	300 3 0
Richmond, North ...	94 7 11
Rosedale ...	42 0 0
Rushworth ...	51 5 2
Rutherglen ...	89 16 6
Sale ...	
Sandhurst—St. Paul's ...	
Sebastopol ...	
St. Arnaud ...	354 14 1
St. Helena... ...	24 15 11
Stratford ...	10 0 0
Warrenheip ...	20 2 0
Warrnambool ...	39 10 0
Wedderburne ...	
Wellington ...	45 5 10
Whittlesea... ...	102 0 0
Yea ...	25 19 10

PARSONAGES.

Alexandra...	
Camberwell ...	35 0 0
Clunes ...	34 0 8
Eltham ...	103 18 7
Kew ...	12 11 11
Kilmore ...	165 13 3
Lancefield ...	19 0 0
Maldon ...	40 0 0
Melbourne, Deanery ...	40 18 4
" St. Jude's ...	75 0 0
" St. Philip's ...	172 11 11
" Trinity ...	82 10 0
Mornington ...	84 6 0
Northcote ...	16 14 6
Seymour ...	
Wannon ...	
Whittlesea ...	
Woodend ...	7 5 0
Yackandandah ...	19 10 0
	8 0 0

SCHEDULE B.

CHURCHES AND PARSONAGES

Now in course of erection, no portions of which are available in the case of Churches for Divine Service, in that of Parsonages for habitation.

Place.	CHURCHES.	Amount of Claim limited to Subscriptions raised.
Avoca	...	492 11 8
Bacchus Marsh	...	113 2 0
Bealiba	...	21 6 0
Birregurra	...	830 0 0
Bright	...	125 8 5
Chiltern	...	442 0 0
Clunes
El Dorado	...	177 12 0
Fitzroy—North	...	116 0 0
Kerang	...	5 5 0
Kingower	...	78 16 2
Koroit	...	189 4 11
Oxley	...	63 12 0
Reefs—Stawell	...	108 10 6
Romsey	...	97 12 0
Talbot	...	165 0 0
Williamstown	...	156 0 0
	PARSONAGES.	
Ballan	...	339 17 0
Ballarat—Little Bendigo	...	246 6 5
„ St. John's	...	47 0 0
Dandenong	...	20 0 0
Kangaroo Flat	...	93 15 9
Rosedale
Stuart Mill
Tarraville
Yea

*to move the adoption serialism
of the following propositions*

SCHEME FOR THE DISPOSITION OF THE FUNDS

WHICH WILL BE

AVAILABLE UNDER THE ACT FOR THE ABOLITION OF STATE AID TO RELIGION,

To which is added a supplementary suggestion in respect to the General Fund or other Central Fund of the Church.

I. BUILDINGS. II. STIPENDS III. CHURCH LANDS. IV. GENERAL OR CENTRAL FUND.

I. and II.—Buildings and Stipends.

i. That the Church Assembly petition the Governor in Council, in the event of the Queen's assent being given to the Bill to provide for the Abolition of State-aid to Religion, to cancel the existing regulations for the apportionment of the Grant-in-Aid, and to promulgate others which will admit of the annual payments during the next five years being capitalised.

Petition for Repeal of existing regulations for distribution of Grant-in-Aid.

BUILDINGS.

ii. That in respect of each Church and Parsonage for which claims actually exist, as per Schedules A and B annexed to this Report, the Trustees thereof be offered the option of accepting—

- 1. *An absolute grant* in 1871 of one moiety of their existing claim for aid in full satisfaction of such claim.
- Or (2)—*A Loan* in 1871 of the whole amount of such claim, such Loan to be repayable in seven years without interest, by fourteen equal half-yearly instalments, and secured by the personal responsibility of individuals, in the shape of Bills of Exchange.
- Or (3)—*A Loan* in 1871 of the whole amount of such claim, such Loan to be repayable in ten years with 2 per cent. per annum added, by twenty equal half-yearly instalments, secured as recommended above.

Proposed methods of meeting existing claims.

iii. That in respect to every future application for aid towards the erection of Churches and Parsonages which may be received by the Bishop in Council, both for Buildings towards which grants may heretofore have been made, as well as for Buildings towards which no aid may have been given, no more absolute grants be made except by direct vote of the Church Assembly; and that when funds are available, all aid (save as above) take the form of loans for fixed periods, repayable with interest (at rates to be determined from time to time by the Bishop in Council), by half-yearly instalments, secured by Bills of Exchange, given by individuals as before recommended. The rate of interest charged upon Loans made out of any fund raised in accordance with the recommendation contained in Resolution v., hereinafter set forth, to exceed by 1 per cent. per annum the rate paid on the borrowed capital.

As to future applications for Grants-in-Aid.

iv. That one moiety of the moneys received from the Public Treasury during the continuance of the Grant-in-Aid be applied in the first place to the payment of the claims of Trustees who elect to receive in 1871 cash payment of 50 per cent. in liquidation of their claims, and that the balance of such moiety be lent from time to time to the Trustees of Church Buildings who prefer to receive Loans as suggested above, and to Trustees of such new Buildings whose applications shall be entertained by the Bishop in Council.

v. That measures be taken, by the issue of debentures or otherwise, for raising a sufficient fund out of which any demands arising in 1871 in excess of the amount receivable from the Public Treasury in that year may be met.

Method of meeting claims in excess of Grant-in-Aid.

Scheme of distribution of Stipends 1871.

Savings to be Capitalised.

Church Land

Principles guide disposition.

STIPENDS.

The following is the Scheme of Distribution for Stipends for 1871:—

Scheme of dis- tribution of stipends for 1871. That there be appropriated for the payment of Stipends for the year 1871 a sum of about £7100, to be apportioned by the Bishop in Council as follows:—

Bishop, a sum sufficient, with Colonial and English endowments, to yield £1333 6s. 8d.,	
say	£400
Archdeacon of Melbourne and Geelong	400
„ Ballarat and Hamilton	400
„ Castlemaine and Sandhurst	50
„ Beechworth and Sale	50
Special, including the Rev. J. Y. Wilson, £100; the Rev. J. Lyuar, £100; and Curates for two Archdeacons, £150 each	600
Hospitals, Gaols, &c.	1200
Parishes and Parochial Districts	4000
	£7100

Savings to be Capitalised. That one-third of the savings on the year's grant be appropriated toward an endowment of a new Bishopric. That the balance of the savings on the year's grant be capitalised, and that the revenue arising therefrom, and from the savings of the four remaining years during which the Grant-in-Aid will continue, be at the disposal of the Church Assembly.

III.—Church Lands.

- Church Lands
- i. That power be given to the Bishop in Council to negotiate and arrange with the several Trustees in whom the Lands and Property of the Church are vested, for the disposal of the same, either by sale, transfer, lease, or otherwise, due regard being had in all such cases to local claims and equities.
 - Principles to guide disposition. ii. That it be a fundamental condition of all arrangements so made, that in case such land or property is actually sold, not more than one-half the proceeds of the sale be applied to local purposes, and that the annual income of the balance realised be appropriated to the General Funds of the Church.
 - iii. Further, that the moiety applicable to local purposes shall either be devoted to works of permanent utility in the Parish, or else be invested for the benefit of the Parish, the income only being applicable to current expenditure.
 - iv. Also that in all cases when arrangements are made (by leasing or otherwise dealing with such lands or property) to render the same a source of income, some limitation be imposed upon the local participation in such income, and that power be reserved to the Church Assembly to divert any portion thereof, after duly providing for the local requirements, to the general purposes of the Church.

IV.—General or Central Fund.

- i. That more vigorous efforts be made to increase the General Fund in every Parish of the Diocese. And—
- ii. That Parishes which are independent of State-Aid, and free from debt, should be asked to contribute a portion of their income towards General Church purposes, in acknowledgment of their fellowship with the whole Church and the poorer members of it.

Petition for Repeal of existing regulations for distribution of Grant-in-Aid.

Proposed methods of meeting existing claims.

As to future applications for Grants-in-Aid.

Method of meeting claims in excess of Grant-in-Aid.

evident division of opinion on the subject would greatly impair the force of the proposed memorial, the resolution was withdrawn at the wish of the Assembly; and subsequently, on the motion of the Dean of Melbourne, a committee was appointed to inquire and report as to what the powers of the Assembly really were.

CONSTITUTION OF ARCHDEACONAL COUNCILS BILL.

A bill to provide for the formation of district councils in the different archdeaconries was read three times, and passed with some unimportant alterations.

TRINITY COLLEGE.

On the motion of the Rev. R. B. Dickinson, it was resolved that the statutes of Trinity College, and the arrangements for the government of the same prior to the appointment of a provost, agreed to by the subscribers on the 6th inst., be approved by the Assembly, and published with its other regulations, acts, and resolutions.

DISTRIBUTION OF STATE-AID.

The chief business before the Assembly was the scheme recommended by a committee of gentlemen, consulted by the Bishop for the disposition of the funds available for the next five years, under the Act for the Abolition of State-Aid to Religion. The Rev. H. H. P. Handfield, who as chairman of the committee had drawn up their report, opened the question by moving that the Assembly should go into committee to consider the scheme. The principle on which the scheme was based was that the remnant of the grant was intended for the use of the church in all time, and not merely for the parishes or clergymen that might have expected to benefit by it during the term of its continuance. The object of the scheme was capitalisation of the State-aid, as far as was possible and right. The plan by which it was proposed to effect that object was threefold—having reference to the grant for buildings, the grant for stipends, and the church lands. The buildings already entitled to expect aid were divided again into two classes—those actually completed, and those only in process of erection. It was, however, impossible, if any consideration was to be had of claims that might arise in future years, to pay in full claimants under these two classes. What was suggested was to memorialise the Governor in Council to cancel the existing regulations for the apportionment of the grant, and to promulgate others admitting of the next five years' annual payments being capitalised; and that the trustees of every church, under the two classes defined above, be offered the option of accepting an absolute grant in 1871 of one moiety of existing claim as full satisfaction of the claim, or a loan in 1870 of the whole amount claimed, to be repaid in seven years, without interest, half-yearly, and secured by bills of exchange on personal responsibility; or a loan in 1870 of the whole amount claimed, repayable in ten years, with two per cent. per annum interest added, on the same conditions as the last. As to future applications for grants in aid, no more absolute grants were to be made except by direct vote of the Church Assembly; and when funds were available all aid, with above exceptions, was to take the form of loans for fixed periods, repayable with interest at one per cent. per annum above the rate paid on capital raised by debentures to form a fund to satisfy any demands arising in 1871 in excess of the amount received during that year from the Treasury. One moiety of the remainder of the grant was to be paid to trustees who elected to receive half their claims in cash in 1871 as payment in full, and the other moiety to be paid in loans. With reference to stipends, the scheme embraced the year 1871 only, recommended the saving of one-third of the grant for stipend of that year, and the appropriation of one-third of the amount so saved to the endowment of a new bishopric. With regard to lands, the committee proposed that the Bishop in Council be empowered to negotiate, with the various trustees for the disposal of these lands, in the event of an absolute sale, not more than half the proceeds to be applied to local purposes. Objections were strongly urged by Archdeacon Tucker and other speakers against the clauses in the scheme relating to the payment only in part of claims for building grants, in cases where obligations had been incurred in the expectation of receiving amounts in full, and to the proposed reduction, as it seemed, to be understood, of 33 per cent. on every grant in aid of a minister's stipend for the next year, but as capitalisation to some extent was admitted by all to be desirable, the motion was at last agreed to, on the understanding that the objectors would move amendments on the report in committee.

The Assembly then went into committee on the report, Sir William Stawell in the chair, and the Rev. H. H. P. Handfield moved a series of resolutions embodying the substance of the recommendations contained in his report. The first resolution, for memorialising the Governor in Council to cancel all regulations now in force affecting the apportionment of the grant-in-aid, that would stand in the way of its being capitalised as desired, was, after a short discussion, carried without division.

BUILDINGS.

The second resolution, for offering, in respect of claims for building grants actually established, the option between payment of a moiety in 1871 in release of the whole, or the loan of the whole, either for seven years without interest, or for ten years with two per cent. interest, provoked a long and animated debate. For the resolution it was contended that the church of to-day had these moneys simply in trust for her children, and had no right to apply the principal to the relief of her own need; that there was good reason to believe that it was the intention of the legislature that the denominations should convert the next five years' grant into a permanent fund; that, strictly speaking, there were no claims on the grant in existence, as the Bishop in Council had for a long time made all these grants, or promises of grants, conditional upon the continuance of State-aid; that the payment in full of these so-called claims would be to give an unfair preference to old work over new, and also to place present claimants actually in a better position than they would have occupied had the grant not been abolished; and that the offer of a moiety of the claim to be paid immediately was quite as favourable as the promise of payment of the full amount in instalments to be spread over perhaps eight or ten years. The principal speakers in support of this view were Sir

William Stawell, the Dean of Melbourne, the Bishop, Mr. C. Campbell, and Professor Wilson. On the other side, it was argued with equal warmth by Mr. Ogier, Mr. Justice Molesworth, the Rev. W. Fellows, the Rev. R. B. Dickinson, and others, that there was no trust in the case; that the money was mere income, and might be saved or spent at the discretion of the Assembly; that the legislature, so far from contemplating the capitalisation of the whole five years' revenue, had intended, by continuing the grant for a term, to provide for the completion of existing contracts and the liquidation of existing liabilities; that trustees and building committeemen, who had incurred pecuniary obligations with the understanding that they should receive substantial help out of the State grant, had, if not legal, at least the strongest moral claims upon the church for every penny that they might reasonably have looked for; and that for the Assembly to take any other view of their relation to these claimants would be to discourage, and even to alienate, many who deserved well of the diocese. Amendment followed fast upon amendment, until at last there were nine at one time upon the paper. Ultimately, the following words, proposed by Professor Wilson, were adopted by the committee—"That the payments on account of claims established in accordance with the Government regulations before December 31, 1870, be limited, both as to amount and as to the times at which the several instalments will become payable, to what they would have been during the next five years if the grant-in-aid had continued without prospect of termination in 1875, and that the claimants have the option of receiving during 1871 the present value of those instalments discounted at ten per cent."

A second amendment, proposed by the Rev. B. S. Walker, was also adopted—"That all applications on account of buildings which have already been commenced, but for which in consequence of the preliminary conditions not having yet been fulfilled, no claim can be established, shall be regarded as entitled to equitable compensation, and shall be examined in detail by the Bishop in Council, and a scheme for their settlement shall be submitted to the Assembly at its adjourned sittings in January or February next."

The next clause, putting an end to absolute grants for the future, except by direct vote of the Assembly, and ruling that all aid in future should be in the shape of loans, repayable with interest, was carried.

On the proposal to raise a fund to meet future demands, by the issue of debentures, or otherwise, a discussion rose as to the policy of their borrowing money to lend again; Sir W. Stawell defending the plan on the ground that many persons who could not assist church work by large debentures, would be disposed to give help, if the opportunity were allowed them, in the way of loans at a low rate of interest. The proposal was ultimately agreed to. Mr. J. W. Stephen obtained permission at this stage of the debate to introduce the subject of an additional bishopric, suggesting Beechworth and Sale for the new see, and strongly urging upon the Assembly not to overlook the title of the diocese, which it was proposed one day to separate from the metropolitan diocese, to a fair share in the revenue and property of the present church. After some debate, the Rev. H. H. P. Handfield proposed—"That whenever the Diocese of Melbourne is subdivided into two or more dioceses, whatever sum from the State-aid fund or other church fund may be in the hands of the Bishop in Council, ought to be divided equitably between the different dioceses that shall then be made, which was carried by a majority of two in a large house."

CHURCH LANDS.

The following clauses were agreed to—"That in dealing with lands under the powers of the State-Aid Abolition Act, the Bishop shall act with the advice of the Council of the Diocese." "That it be a fundamental condition, that in case such land or property is actually sold, a due portion of the proceeds of the same, to be mutually agreed upon by the authorised parties, shall be applied to the general funds of the church." "That the portion applicable to local purposes should either be devoted to works of permanent utility in the parish, or else be invested for the benefit of the parish, the income only being applicable to current expenditure; and that in all cases when arrangements were made (by leasing or otherwise, dealing with such lands or property) to render the same a source of income, some limitation should be imposed upon the local participation in such income, and power be reserved to the Church Assembly from time to time to divert any portion thereof, after duly providing for the local requirements, to the general purposes of the church; the second only giving rise to any differences of opinion."

STIPENDS.

A resolution affirming the principle of capitalising a portion of the grant available for stipend was passed, but not without considerable opposition, Mr. Justice Molesworth, among others, contending that the money saved from the stipends of the parochial clergy should at all events be capitalised for their benefit, and not for such a purpose, for instance, as the endowment of a new bishopric; the Bishop, in reply, pointing out that no injury was proposed to be done to the parochial clergy, and Sir W. Stawell maintaining that the best and fairest investment that could be made of the money, and that which would give the highest return in an increased number of clergy and churches, and in a better spirit and greater zeal in their laity, would be the establishment of a new see. A debate of a similar character ensued upon the proposal of the next resolution, viz.—"That the Assembly approve of a portion of the annual savings being funded for the endowment of a new see." Archdeacon Tucker desired to substitute the word "dioceses" for "see," but consented to withdraw an amendment to that effect in favour of one by Sir W. Stawell—"That the following words be added to the clause.—"On condition that an equal amount be raised by private contribution within five years." The clause thus amended was passed without division. The four remaining clauses, requesting the Bishop in Council to prepare a scheme for the distribution of the grant-in-aid for stipends in accordance with the above resolution, providing for the stipends during the first quarter of 1871, urging the need for more vigorous efforts in every parish to increase the central fund, and affirming the duty of

ally private letters, upon the subject; but I have felt that I could not interfere effectually, and therefore have abstained from taking any public notice of the cases to which they referred. At the next session of this Assembly, I will, if God permit, cause some resolution to be proposed which will afford it an opportunity of expressing its opinion as to the limits within which the clergy and lay officers of a church ought to confine themselves in devising methods for the supply of their pecuniary wants. If the rule of giving a proportional part of their incomes to the Lord's service were adopted even by the Lord's people, the temptation to use any unbecoming means for that purpose would be removed, and both they who gave and they who received would partake together of a blessing. It does not become me further to prolong this address. Commending you, therefore, individually to the grace of God, I do now prorogue the Assembly."

The benediction having been pronounced, the session was brought to a close.

THE BISHOP'S REGISTRY.

Statement referred to in foregoing report.

THE whole of the secular business of the diocese is transacted in the Bishop's Registry.

1. It is the duty of the Registrar, or the Deputy-Registrar, to attend at all the meetings of the Council of the Diocese, and its various committees; to prepare the business to be brought before such meetings, and to keep the minutes thereof; to conduct all the correspondence connected with them, and to carry out all the advice given which may be assented to by the Bishop.

Among the matters upon which the Council of the Diocese and its committees advise, are—

- (a) The appropriation of the State-aid for stipends of clergymen and church buildings.
- (b) The making of loans for church buildings.
- (c) The arrangements concerning church lands.
- (d) The drawing up of a scheme to be laid before the Assembly for the distribution of the General Fund, and the dealing with subsequent applications.
- (e) The constitution of new parishes; and
- (f) The preparation for the consideration of the Legislative Committee of bills referred to the Bishop-in-Council by the Assembly.

All of these matters have occasioned more or less work for the Registrar and his assistants. Thus, until the adoption of a new scheme at the last session of the Assembly—

(1.) Previously to the appropriation of the State-aid for churches and parsonages, information had to be given, not only by circular but by correspondence, varying in many particulars, to intending applicants, amounting usually to upwards of one hundred in number. Forms of application had to be supplied, and when sent in had to be examined, and the particulars verified. A scheme for the apportionment of moneys available, usually amounting to scarce one-third of the sum applied for, had then to be prepared, together with a tabulated statement showing the relative claims of applicants.

(2.) The decisions of the Bishop in Council, after having been arrived at, had to be communicated to the parties interested, and forms had to be supplied and information given connected with the ultimate payment of the sums set apart. In connection with the first payment for each building, the Registrar had to satisfy himself and then certify to the Bishop—

- (a) That the site of the building had been duly vested in trustees.
- (b) That such trustees had been duly elected in accordance with the Acts of the Church Assembly.
- (c) That the plans of the proposed building had been examined and passed by the diocesan architect, and been approved by the Bishop-in-Council.

And in connection with the first and all subsequent payments—

- (d) That a due proportion of local contributions had been raised, and that a proper certificate thereof had been given by the trustees; and
- (e) That a sufficient amount had been certified by a proper officer to have been expended upon the building.

(3.) He then prepared for the Bishop's signature an application to the Honourable the Treasurer for the payment of the grant, supported by the requisite vouchers; and when such request was authorised (save in a few exceptional cases) he obtained the money at the pay-office on the order of the trustees, and remitted it by bank draft, or deposited it in accordance with directions received.

These matters occasioned a large and sometimes difficult correspondence.

(4.) The appropriation for stipends involved the previous preparation of statistical information in order to the due classification of parishes and parochial districts; the preparation of a scheme of distribution, as in the case of buildings; and the notification of the decision of the Bishop-in-Council to every clergyman, and to all trustees, wardens, and churchwardens interested. The subsequent payment of all sums voted was made through the Registry, vouchers in respect to all payments, having to be prepared or verified by the Registrar's assistants, before transmission to the pay office.

(5.) The payment of grants-in-aid for stipends and church buildings under the new scheme of distribution has involved, and during the next four years will involve, much of the labour above described.

(6.) The making of loans for church buildings is now and will hereafter be accompanied with much of the work occasioned by grants-in-aid. Also with the following:—

- (f) Inquiry when considered necessary, concerning the sufficiency of proposed guarantors.
- (g) Preparation of securities, promissory notes, &c.

(7.) The arrangements connected with bringing church lands under the State-aid Abolition Act are at present in their inception, and have as yet occasioned only some preliminary consideration, but they will no doubt hereafter involve much thoughtful labour.

(8.) The drawing-up of the scheme for the distribution of the General Fund occasions comparatively little work; but the distribution itself amongst the various recipients scattered throughout the colony, by monthly or quarterly instalments, involves a considerable amount of correspondence and bookkeeping.

(9.) The constitution of and alterations in boundaries of parishes, involve considerable correspondence with the parties interested, and the preparation of documents, accompanied by plans. It may be observed that a great portion of this work has to be performed in cases where an intention to constitute a parish has been formed, but has been ultimately abandoned.

(10.) The preparation of bills for submission to the Legislative Committee occasions the Registrar and his assistants much mental labour and clerical work.

2. All the business connected with the Church Assembly—the issuing of notices and instructions, the examination of papers, and incidental correspondence concerning the election of lay-representatives, together with the furnishing of returns, and the giving effect to Acts, resolutions, &c.—is conducted by the Registrar and his assistants.

3. It is also the duty of the Registrar or Deputy-registrar to attend all the meetings of the Council of the Church of England Grammar-school and the Bishopric Endowment Board; to keep their minutes and books; to conduct all correspondence, and to negotiate loans, purchases, &c.

4. It is his further business to carry on, under the instructions of the Bishop, all official correspondence with the various offices of Government (especially the Land Office and the Board of Education), which is very voluminous.

5. Also, with trustees of church lands, churchwardens, and others, respecting parochial and school matters.

6. Also to send out all official notices, to receive and arrange all official returns, &c. The annual preparation of the statistics of the diocese may be particularly specified as involving much labour.

7. Moreover, the Registrar—in the capacity of the Bishop's private secretary—and his assistants, are employed in the writing of many, and in the copying of other letters and papers relating to the manifold ecclesiastical matters which continually arise and require attention.

8. Also, as the Bishop's only paid legal adviser, the Registrar here performs a large portion of the duties which in England belong to the chancellor or official secretary of the diocese, and is continually required to consider and answer questions, and to examine into and give an opinion upon matters which are submitted to the Bishop by clergymen, trustees of churches, and others.

The Registrar has necessarily to devote much time to *viva-voce* communications with persons desirous of information or advice upon, as well as to correspondence in connection with all these subjects.

COLONIAL INTELLIGENCE.

DIOCESE OF MELBOURNE.

ST. JAMES'S YOUNG MEN'S CHRISTIAN ASSOCIATION.—There was a large attendance of the parishioners of St. James's on the evening of the 20th October, at a tea-meeting got up by the members of the association. The room was tastefully decorated by the young men, to whom all praise is due for their successful efforts to afford a pleasant social evening to their fellow-members of the church. Some excellent music was performed by the church choir, under the able direction of the organist, Mr. Nero. The incumbent, as president of the association, occupied the chair. Interesting and instructive addresses were given by the Dean of Melbourne and Canon Vance, and speeches by the Rev. W. K. Brodrick and Messrs. J. Beckett, Cook, Rhodes, Lloyd, and Kingsland.

WARRNAMBOOL.—The Rev. Dr. Beamish and family, on returning to Warrnambool, after an absence of eighteen months on a visit to Europe, received a most gratifying and cordial reception. A soiree was held on Friday, in the Odd Fellows' Hall, and afterwards a public meeting, at which more than five hundred persons were present, presided over by Captain J. M. Ardlie, who stated that the principal object of the meeting was to congratulate their beloved minister on his safe return, and to tender to him, Mrs. Beamish, and their children, a hearty welcome. While doing so, he felt it his duty to express his high esteem for the Rev. Geo. Pollard, who had so faithfully supplied Dr. Beamish's place. Mr. Cramer (the Mayor), on behalf of the churchwardens, read an address to Dr. Beamish, expressing in warm terms their pleasure at his return, and desire that he might long continue to minister to them, to which Dr. Beamish read a suitable reply. Addresses were given by the Revs. George Pollard, C. L. H. Rupp, and W. A. Smyly; also by Mr. W. Robb, on behalf of the Sunday-school, and by Mr. H. Remmis. Between the addresses some selections of music were very well performed by the members of the choir. Great credit is due to the members of the church in Warrnambool for their zeal and earnestness; the Sunday-school having become so numerous, the building has been enlarged at a cost of over £80, by private subscription. A purse of sovereigns was also presented to the Rev. G. Pollard, as a token of esteem on his leaving.

ARCHDEACONARY OF CASTLEMELBAINE AND SANDHURST.

As several of the public journals have alleged that Mr. Tyerman, whose sympathies with the "spiritist" delusions have been commented upon in them, is a clergyman of the Church of England, we think it well to notify that this is not the case. Mr. Tyerman was only employed as a *Reader*, and has now no connection with the church.

KINETON.—On Sunday, 22nd inst., the Bishop administered the rite of confirmation in St. Paul's Church, Kineton. Sixty-eight candidates were confirmed—thirty-two males and thirty-six females. The church was crowded in every part. In the evening the Bishop preached to a large congregation from St. John xv. 1-2.

I

Response to question 12

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Response to question 12
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Melbourne Diocese

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ANGLICAN SUBMISSIONS

TO

**THE HUMAN RIGHTS AND
EQUAL OPPORTUNITY COMMISSION**

**NATIONAL INQUIRY INTO
THE SEPARATION OF ABORIGINAL
AND TORRES STRAIT ISLANDER
CHILDREN FROM THEIR FAMILIES**

COMPILED JULY 1997

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THE ANGLICAN CHURCH OF AUSTRALIA

SOCIAL RESPONSIBILITIES COMMISSION

From the Secretary:

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Department of Social Work, Social Policy and Sociology
THE UNIVERSITY OF SYDNEY NSW 2006

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The Secretary
Human Rights and Equal Opportunity Commission
GPO Box 5218
SYDNEY NSW 2000

15 August, 1996

Dear Secretary

National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children

I enclose a submission to the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from the Social Responsibilities Commission of the Anglican Church of Australia.

I confirm that the Social Responsibilities Commission will appear before the Inquiry in Canberra at 11.30 am on Friday 27 September 1996. Representing the Commission will be:

Associate Professor Michael Horsburgh, Head of the Department of Social Work, Social Policy and Sociology at the University of Sydney and Secretary to the Social Responsibilities Commission.

The Right Reverend Richard Randerson, Assistant Bishop of Canberra and Goulburn and a member of the Social Responsibilities Commission.

Yours faithfully

Associate Professor Michael Horsburgh
Secretary

**THE ANGLICAN CHURCH OF
AUSTRALIA**

SOCIAL RESPONSIBILITIES COMMISSION

SUBMISSION TO

**THE NATIONAL INQUIRY
INTO
THE SEPARATION OF
ABORIGINAL AND TORRES STRAIT ISLANDER
CHILDREN
FROM THEIR FAMILIES**

AUGUST 1996

SUMMARY OF CONCLUSIONS AND RECOMMENDATIONS

The Social Responsibilities Commission of the Anglican Church of Australia supports the maintenance and extension of those policies of Australian governments that are directed towards the recovery of independence and self-determination by Aboriginal and Torres Strait Island communities. It rejects the view that such policies are best directed by non-indigenous persons or organisations.

The Social Responsibilities Commission of the Anglican Church of Australia supports the maintenance and extension of those policies of Australian governments that are directed towards the heightened awareness of non-racist and culturally appropriate practices in government services.

The Social Responsibilities Commission of the Anglican Church of Australia supports the maintenance and extension of those policies of Australian governments that are directed towards giving Aboriginal and Torres Strait Island communities control over their own child welfare services.

The Social Responsibilities Commission of the Anglican Church of Australia recommends that the Australian government, after consultation with Aboriginal and Torres Strait Island peoples, use the provisions of section 51(xxvi) of the Australian Constitution to legislate minimum standards for State laws governing indigenous child welfare and juvenile justice.

The Social Responsibilities Commission of the Anglican Church of Australia recommends that the Australian government, after consultations with Aboriginal and Torres Strait Island peoples, use the provisions of section 96 of the Australian Constitution to provide funds to the States for the specific purpose of implementing the minimum standards for indigenous child welfare and juvenile justice to be set up by Commonwealth legislation as recommended in this submission.

THE ANGLICAN CHURCH OF AUSTRALIA

SOCIAL RESPONSIBILITIES COMMISSION

SUBMISSION TO

**THE NATIONAL INQUIRY INTO THE SEPARATION OF ABORIGINAL AND
TORRES STRAIT ISLANDER CHILDREN FROM THEIR FAMILIES**

Will [the Lord] be any friend to the court of wickedness:
that contrives evil by means of law?
They band together against the life of the righteous:
and condemn innocent blood.¹

About the Social Responsibilities Commission

1. The Social Responsibilities Commission (SRC) of the Anglican Church of Australia is one of a number of commissions established by the *General Synod Commissions Canon 1969*. The General Synod is the governing body of the Anglican Church of Australia at the national level. The SRC's duties are to consider 'social questions affecting or likely to affect the Australian people'. It comprises persons from all parts of Australia who are considered to have expertise in the various areas of social policy. It is chaired by the Archbishop of Brisbane, the Most Reverend Peter Hollingworth AO. The SRC is empowered to make submissions to inquiries and otherwise to publish its views. It does not, however, formally bind the Anglican Church of Australia.

2. The SRC is not, and never has been, a body delivering any form of welfare service. Its involvement with your inquiry, therefore, is as a part of the Anglican Church of Australia concerned about social policy. It is in that context that this submission is offered to your inquiry.

An apology

3. The SRC joins with other parts of the Anglican Church of Australia in offering its unreserved apology for the involvement of Anglicans, both individually and corporately, in the policies and practices that allowed the separation of Aboriginal and Torres Strait Island children from their families. It may be that the church had no direct control over the policies themselves. It may be that its members and agencies, to the extent that they were involved, acted as part of already existing networks of welfare arrangements. It may be that many of those involved believed that they were acting in the best interests of the children concerned. It may also be that many of them did not understand the full implications of their actions, performing only the tasks immediately in front of them. The SRC does not wish to impute any particular

¹ Psalm 94: 20-21

motives to those involved. It simply states that no amount of explanation can detract from the now observable consequences of those misguided policies and practices. A great wrong has been done to the indigenous² people of Australia. It is for participation in that wrong that this apology is offered.

About this submission

4. This submission has two purposes:
- to assess the overall involvement of the Anglican Church of Australia in the policies and practices under review by your inquiry; and
 - to offer some recommendations designed to prevent any continuation of those policies and practices.

The first purpose addresses items (a), (b) and (c) of your terms of reference, but not in any detail. The principal part of this submission will deal with item (d) of your terms of reference.

The response of the Anglican Church of Australia to your inquiry

5. In preparing this submission, the SRC wrote to all twenty-three dioceses of the Anglican Church of Australia. It asked the following questions:

1. Has your diocese made any submission to the inquiry or does it intend to do so?
2. If so, would you provide the SRC with a copy of your submission?
3. To your knowledge, are there any agencies in your diocese that were involved in the care of children removed from their families under previous policies?
4. Are such agencies making submissions to the inquiry or agreeing to make their records available if requested?
5. Would you request those agencies to supply to the SRC a copy of any submission they might make or have made?
6. Are there any matters or opinions that you would want the SRC to include in its submission?

6. From the responses received by the SRC, it seems that those parts of the Anglican Church of Australia that may have any information to give to your inquiry have done so. This includes a number of dioceses and the two mission agencies, the Anglican Board of Mission-Australia and the Church Missionary Society. In common with other churches, the Anglican Church of Australia has no central archive in which records of this kind are lodged. Such records as do exist may not reveal the kind of detailed information sought by your inquiry. The SRC understands that the various agencies of the church are willing to make any records they hold available to your inquiry. This submission includes any suggestions made to the SRC by dioceses and agencies.

² The SRC is sensitive to the use of appropriate terminology in this submission. The word 'indigenous' is used to refer to Australians who are of Aboriginal or Torres Strait Island descent. The word 'non-indigenous' is used to refer to Australians who are not of Aboriginal or Torres Strait Island descent. The word 'Australian' is used to refer to all Australians regardless of their descent.

Child separation in context

7. The SRC believes that it is necessary to place the policies and practices under review by your inquiry into their historical context. If Australia is to avoid any continuation of those practices, it must profit from an appropriate understanding of them. When European settlers arrived in Australia, they brought with them well-formed views about child welfare. Those views led to actual policies. Fundamentally, they took the view that the failure of parents properly to care for their children invalidated their further involvement with them. Thus, child welfare policies sought to sever completely the connection between such children and their parents. These policies were implemented principally through the creation of institutions where children could be quarantined from pernicious influences. Such institutions grew up in the various Australian colonies. The Native Institution established by Governor Macquarie in Parramatta in 1814 was an example of the application of such views to Australian Aborigines. These views also governed the provision of child welfare for non-Aboriginal children. Indeed, those children were the major focus of the policies.

8. The actual application of the policies was less than the rhetoric attached to them might imply. There was no large scale pursuit of non-indigenous children. Rather children came to the attention of the authorities in various ways and, most often, through the actions of their guardians.³ Although the policy was to remove children completely from their former associates, many children were actually returned to their parents or relations.⁴ The pressure on accommodation in the institutions and the costs involved ran counter to the intention to separate.

9. These policies began to change in two ways. The first was the introduction of foster care into Australian child welfare policies. This move began in the second half of the nineteenth century. By the late 1880s, foster care, or 'boarding out', as it was originally known, became the principal policy in all the Australian colonies. Foster care was regarded as a more effective and morally acceptable way to save children from damaging influences. It sought to replace the oppressive effects of institutional life with the supposedly more humane influences of the family. In itself, however, this change did not alter the practice of severing children from their families. It provided different treatment for the children once they were removed. Indeed, the regulations controlling foster care provided for the children to be kept away from their families. This was mostly achieved by distance.

10. Foster care had, however, one important influence. It led to the perception that some children could be left with their mothers if there was some financial assistance. Why, it was argued, should strangers be paid to care for children when

³ see the thorough discussion of these matters in Robert van Krieken, *Children and the State: Social control and the formation of Australian child welfare*, North Sydney, Allen & Unwin, 1991.

⁴ see Michael Horsburgh, 'The apprenticing of dependent children in New South Wales between 1850 and 1885', *Journal of Australian Studies*, 7(1): 33-54, 1980.

their mother would do it for less? This perception resulted in the practice of fostering children with their own mothers, a primitive form of sole parent pension.

11. Further changes appeared around 1900 with the introduction of children's courts and probation. This practice allowed some children to be left at home rather than removed. Implicit in this development was the view that families and children could change and that prevention of problems was a possibility. Subsequent developments in psychology gradually replaced permanent removal with various forms of treatment. Given, however, that poverty was a major factor in most cases of child removal, many children were still removed permanently. The development from 1942⁵ onwards of social security support for poor sole parents had more effectiveness as a counter to permanent removal than any ideological or scientific theory about children. The evidence is that the numbers of children in care declined with each such development.⁶

12. The question that inevitably arises, therefore, is why the permanent separation of indigenous children persisted as a policy when, for non-indigenous children, the policy gradually changed to one of selective and ideally temporary removal? In the SRC's submission, there are three principal reasons: race, power and accessibility.

13. The first is that race was the invalidating factor for indigenous families. Over time, the perception of working class families had changed to allow for their improvement. Race, however, was seen as immutable. If race is itself an invalidating factor, no improvement is possible.⁷ The problem was exacerbated by the perceived doubtful status of children with both indigenous and non-indigenous parentage. The more they were perceived to be white, the more necessary it was to remove them from black influence. Thus, even apparently white children could not escape from the stigma of their black ancestry.

14. The next reason for the continuance of these policies was the growth of separate authorities to control indigenous affairs. From the end of the nineteenth century the various protection or welfare boards were given increasingly unfettered powers. These authorities thus bypassed the legal provisions controlling the removal of non-indigenous children. Neither were they influenced by the developments in child welfare that began to change the system for non-indigenous children. They were free to continue policies that were no longer practiced for non-indigenous children.

15. Thirdly, the removal of indigenous children was aided by the easy access the authorities had to relatively small populations living in identifiable areas on the fringes of towns or in missions. In towns or urban areas the authorities had a much more

⁵ The year 1942 marks the introduction of the Commonwealth widows' pension. Subsequent developments from the 1970s have resulted in the current sole parent pension.

⁶ see Michael Horsburgh, 'The churches of New South Wales and the care of neglected children', *Church Heritage*, 2(4): 271-88, 1982.

⁷ see van Krieken, pp. 96-97; John Harris, *One Blood*, (2nd ed), Sutherland, Albatross Books, 1994, pp. 577-583; Kelly Godfrey, 'The lost Kooris', *Alternative Law Journal/Aboriginal Law Bulletin*, 20(1)/3(72): 26-29, 1995, amongst other references.

difficult task in identifying those children who should be the subjects of their attention. The indigenous authorities had much less difficulty.

16. The SRC is aware that your inquiry needs no instruction in the history of indigenous child separation in Australia. It is not the purpose of this rehearsal of the history to reveal anything new or surprising. It is to set out how the SRC understands that history and to lay the groundwork for some policy proposals.

How can a continuation of this history be prevented?

17. It cannot be assumed that knowledge by itself will be effective in ensuring that bad policies are replaced with better ones. Australia already knows about the reasons for the many black deaths in custody and yet those deaths continue. Only determined and well-directed policies can prevent the continuation of the unnecessary separation of indigenous children from their families. It is well known that such children are over-represented amongst children in care and children in the juvenile justice system.

18. Neither may we assume that there will be some future state in which indigenous children will never be in need of care or in which indigenous children will not commit offences. All communities experience child welfare problems and all communities need services to deal with those problems. Regardless of what necessary changes take place, Australian governments will continue to exercise their *parens patriae*⁸ jurisdiction towards both indigenous and non-indigenous children and families. Thus there must be some arrangements available to Aboriginal and Torres Strait communities and families by which appropriate services can continue to be delivered.

The recovery of independence and self-determination by Aboriginal and Torres Strait Islander communities

19. The history of Australian welfare briefly set out above has demonstrated quite clearly that poverty lies behind any large scale need for child care. Where there is endemic poverty, families and communities cannot be independent and self-directing. Neither can they adequately provide mutual assistance appropriate to their culture and traditions. The welfare of children in such circumstances is at great risk. International evidence supports the view that indigenous populations are at considerably greater risk of poverty and social disintegration than most other groups.

The Social Responsibilities Commission of the Anglican Church of Australia supports the maintenance and extension of those policies of Australian governments that are directed towards the recovery of independence and self-determination by Aboriginal and Torres Strait Island communities. It rejects the view that such policies are best directed by non-indigenous persons or organisations.

⁸ Literally 'parent of the country', used to describe the responsibilities of the state as the ultimate exerciser of parental functions.

The removal of race as a form of deviance

20. The history of Australian child welfare as set out in this submission suggests that the policy of indigenous child removal was based on the view that aboriginality was itself a form of deviance. In most cases child welfare policies have tended to be based on behaviour. Even where behaviour is the main indicator of the need for care or control, however, racial prejudice has led to the behaviour of Aboriginals and Torres Strait Islanders being viewed as more suspect than that of other Australians.

21. Official policies no longer suggest that aboriginality is a form of deviance, yet the numbers of children in care and under control are still too high. Here again, knowledge is shown to be an insufficient corrector of bad practices. Active anti-racism policies are still needed in Australian government policies. Neither is it sufficient for policies to be non-racist in any neutral sense. They need to be culturally appropriate in a positive sense. The practice of having indigenous liaison persons in welfare and police services must be continued and strengthened by the direct employment of appropriately qualified indigenous professionals.

The Social Responsibilities Commission of the Anglican Church of Australia supports the maintenance and extension of those policies of Australian governments that are directed towards the heightened awareness of non-racist and culturally appropriate practices in government services.

Organisational issues

22. The history set out above suggests that the maintenance of policies of child separation over such a long period was assisted by the presence of so-called Aboriginal protection or welfare authorities. These organisations ensured that the policies could be pursued uninfluenced by development in child welfare generally. If there are any policies about child welfare, there must also be organisations to administer them. It is important that those organisations are open to the influences best designed to promote rather than destroy welfare. Even with good will it is difficult to administer child welfare policies in a way that satisfies all the major actors. The decisions to be made are difficult and involve complex issues that do not lend themselves to clear conclusions. It is, therefore, not possible to ensure that any such administrations will always behave in ways that produce the best results. Given that most reviews of alleged mistakes are made with hindsight, administrators cannot be assured that their best efforts will be applauded by those who come after them. For this reason, there is no prescription that will give secure effect to the wish for better administration. The best available method is to move towards indigenous services having the control of child welfare. In this way the difficulties, failures and successes are in the hands of those most affected by them and not imposed from outside. Such control also means that the integrity of the communities concerned can be maintained.

The Social Responsibilities Commission of the Anglican Church of Australia supports the maintenance and extension of those policies of Australian governments that are directed towards giving Aboriginal and Torres Strait Island communities control over their own child welfare services.

How can positive action be secured?

23. Policies of the kind supported by this submission cannot be easily secured in a federal system. The legislative control of child welfare and juvenile justice is in the hands of the States. The States cannot be assumed all to be of the one mind, nor can that mind be assumed to be of good intent. In the SRC's view, action by the Commonwealth Government is necessary.

24. Section 51(xxvi) of the Australian Constitution gives power to the Commonwealth to make laws about the people of any race.⁹ Taken in conjunction with section 109¹⁰, that section would make it possible for the Commonwealth to create its own national child welfare laws for Aboriginals and Torres Strait Islanders. Those laws would replace existing State laws.

25. In the SRC's view, however, it is not appropriate for the Commonwealth itself to set up and administer child welfare or juvenile justice services. Those services are best administered by the States as the Constitution already provides. Any legislation by the Commonwealth should be directed towards providing benchmarks by which State provision will be regulated.

26. A model for such standard setting legislation is to be found in United States legislation relating to Indian child welfare. That legislation is set out in the *United States Code, Title 25, Chapter 21*. The policy of the legislation is declared as follows:

The congress hereby declares that it is the policy of this Nation to protect the best interests of Indian children and to promote the stability and security of Indian tribes and families by the establishment of minimum Federal standards for the removal of Indian children from their families and the placement of such children in foster or adoptive homes which will reflect the unique values of Indian culture, and by providing for assistance to Indian tribes in the operation of child and family service programs.¹¹

27. Indian tribes are given exclusive jurisdiction over child custody proceedings¹² and the legislation assumes that it is in the best interests of Indian children to be in the custody of their tribe.¹³ A strict order of priority is provided for the placement of children. These provisions are set out in section 1915:

§ 1915. Placement of Indian children

(a) Adoptive placements; preferences

⁹ 51. The Parliament shall, subject to this Constitution, have power to make laws for the peace, order and good government of the Commonwealth with respect to:-

(xxvi) The people of any race for whom it is deemed necessary to make special laws.

¹⁰ 109. When a law of a State is inconsistent with a law of the Commonwealth, the latter shall prevail, and the former shall, to the extent of the inconsistency, be invalid.

¹¹ US Code, Title 25, Chapter 21, § 1902

¹² § 1911

¹³ § 1916

In any adoptive placement of an Indian child under State law, a preference shall be given, in the absence of good cause to the contrary, to a placement with

- (1) a member of the child's extended family;
- (2) other members of the Indian child's tribe; or
- (3) other Indian families.

(b) Foster care or preadoptive placements; criteria; preferences

Any child accepted for foster care or preadoptive placement shall be placed in the least restrictive setting which most approximates a family and in which his special needs, if any, may be met. The child shall also be placed within reasonable proximity to his or her home, taking into account any special needs of the child. In any foster care or preadoptive placement, a preference shall be given, in the absence of good cause to the contrary, to a placement with -

- (i) a member of the Indian child's extended family;
- (ii) a foster home licensed, approved, or specified by the Indian child's tribe;
- (iii) an Indian foster home licensed or approved by an authorized non-Indian licensing authority; or
- (iv) an institution for children approved by an Indian tribe or operated by an Indian organization which has a program suitable to meet the Indian child's needs.

(c) Tribal resolution for different order of preference; personal preference considered; anonymity in application of preferences

In the case of a placement under subsection (a) or (b) of this section, if the Indian child's tribe shall establish a different order of preference by resolution, the agency or court effecting the placement shall follow such order so long as the placement is the least restrictive setting appropriate to the particular needs of the child, as provided in subsection (b) of this section. Where appropriate, the preference of the Indian child or parent shall be considered: Provided, That where a consenting parent evidences a desire for anonymity, the court or agency shall give weight to such desire in applying the preferences.

(d) Social and cultural standards applicable

The standards to be applied in meeting the preference requirements of this section shall be the prevailing social and cultural standards of the Indian community in which the parent or extended family resides or with which the parent or extended family members maintain social and cultural ties.

(e) Record of placement; availability

A record of each such placement, under State law, of an Indian child shall be maintained by the State in which the placement was made, evidencing the efforts to comply with the order of preference specified in this section. Such record shall be made available at any time upon the request of the Secretary or the Indian child's tribe.

Similar provisions exist for juvenile justice.¹⁴

28. Although it would not be possible to transport such legislation directly to Australia, the SRC is of the view that legislation along these lines is an essential step

¹⁴ Chapter 25, Subchapter V, § 2454 provides for a Model Indian Juvenile Code. Chapter 38, § 3601 asserts that 'tribal justice systems are an essential part of tribal governments and serve as important forums for ensuring public health and safety and the political integrity of tribal governments'. It further asserts that 'traditional tribal justice practices are essential to the maintenance of the culture and identity of Indian tribes' and establishes the right of Indian tribes to administer their own justice.

in establishing uniform laws throughout Australia and for reestablishing the control of indigenous communities over their own children. The specific details of such provisions in Australia would need to be negotiated directly with the indigenous peoples themselves.

The Social Responsibilities Commission of the Anglican Church of Australia recommends that the Australian government, after consultation with Aboriginal and Torres Strait Island peoples, use the provisions of section 51(xxvi) of the Australian Constitution to legislate minimum standards for State laws governing indigenous child welfare and juvenile justice.

29. The evidence from the United States is that the implementation of this law has not been easy.¹⁵ It will not be possible for the Australian States to implement such minimum standards without additional funding for training and for the support of indigenous communities. Indigenous communities may not have the necessary expertise or resources initially to fulfil their roles in arrangements giving them more direct control over services. The communities will need access to appropriate professional services in the general community in both the long and the short term. It is essential that the development of indigenous control over services for children is not interpreted as a form of isolation and exclusion from services the non-indigenous community accepts as normal. Control over services is not a euphemism for poor quality provision. Non-indigenous administrators and professionals will need their own reeducation and support programs.

30. The Commonwealth government has the power under section 96¹⁶ of the Australian Constitution to grant money to the States for specific purposes. In addition to any resources made available directly to indigenous communities, the Commonwealth should use this power to support the implementation of minimum standards in indigenous child care and juvenile justice.

The Social Responsibilities Commission of the Anglican Church of Australia recommends that the Australian government, after consultations with Aboriginal and Torres Strait Island peoples, use the provisions of section 96 of the Australian Constitution to provide funds to the States for the specific purpose of implementing the minimum standards for indigenous child welfare and juvenile justice to be set up by Commonwealth legislation as recommended in this submission.

¹⁵ see Lou Matheson, 'The politics of the Indian Child Welfare Act', *Social Work*, 41(2): 232-235, 1996

¹⁶ 96. During a period of ten years after the establishment of the Commonwealth and thereafter until the Parliament otherwise provides, the Parliament may grant financial assistance to any State on such terms and conditions as the Parliament thinks fit.

**RESPONSE TO SOCIAL RESPONSIBILITIES COMMISSION
SUBMISSION TO THE NATIONAL ENQUIRY
INTO
THE SEPARATION OF ABORIGINAL AND TORRES STRAIT ISLANDER
CHILDREN FROM THEIR FAMILIES.
AUGUST 1996**

by Dianne Langham (October 1996)

If the purpose of the submission is

- *"to assess the overall involvement of the Anglican Church of Australia in the policies and practices under review by your enquiry*
- *and to offer some recommendations designed to prevent any continuation of those policies"*

one wonders if the issues have been dealt with in the document provided to the Enquiry.

The Anglican Church in Australia was and is the members of the Church. It is not only the buildings, benevolent homes, committees and organisations that are part of an inanimate establishment but the people who are the living Anglican Church. Policies and practices are the responsibility of all its members and if true reconciliation and responsibility is to be owned and rectified then we all have to accept the responsibility.

The document fails to address in a culturally sensitive manner the basic and underlying problems that caused the removal of the children and in fact does not address the major issues that if addressed would enable the church to become an agent of change. Recommendations should embrace the support and healing of the peoples and their families, to whom these misguided policies and practices were inflicted.

The church needs to own the reality that its behaviour was racist. Like most Australians during the colonial period the policies of the church reflected an attitude of racial superiority. This superiority sees that peoples who are culturally different and worship God in different ways are heathen and pagan, and therefore inferior to the ruling group. The ruling group's actions come across as patronising and paternalistic. The behaviour that comes from this attitude is of a cultural arrogance that says because you are different and do not fit into our pattern then you are inferior and need help to be able to conform to the "acceptable" behaviour. This attitude was the basis for the policies to remove the children. It was to assimilate or "whitewash" the indigenous child. Indigenous culture and living styles were seen and treated as a problem. Children were stolen from their parents and placed in homes where they were to be trained in the ways of white people. Stealing of children was most pronounced where a child had an Aboriginal parent and a non-Aboriginal parent:

"...the continuation of this policy of dissociating the children from camp life must eventually solve the Aboriginal problem" (Aboriginal Welfare Board)

THE ANGLICAN SUBMISSION TO THE SEPARATION OF ATSI CHILDREN FROM THEIR FAMILIES.

In parts, the document has, in ignorance, continued to make statements that display the committee's continued lack of cultural knowledge. Statements such as *"failure of parents properly to care for their children"* *"Foster care was regarded as a more effective and morally acceptable"* as quoted from your document re in force the cultural arrogance. Who decides and by whose standards is a *"failure to properly care for"* or is *"more effective and morally acceptable"* judged. One would daresay that Indigenous peoples would have a very different set of values than the wider community. A simplistic example would be eye contact. In the wider community lack of eye contact is seen as shifty, trying to hide something and bad manners if it is not maintained during conversation. Lowering of the eyes is seen by the Indigenous community as a sign of respect and one is considered arrogant if eye contact occurs during conversation. What needs to be remembered is that cultural values of the indigenous community may be very different and suit the needs of the physical and spiritual members of that community. That does not make them wrong but makes them different. The document does not state nor allude this very important issue.

One of the major issues in the history of the removal policies is the lack of rights and equity in the treatment of Indigenous peoples compared to the wider community. This occurred because Indigenous people were under the Flora and Fauna Act until 1967. We were not citizens in our own country. We had no rights in a court of law to fight for our children because we were considered pagan and unable to swear on the Bible to be heard in the court. (In some quarters in the Church we are still considered pagan.)

Quoting the document "Faith and Reconciliation" from the Council of Reconciliation:

"The involvement of churches with both Aboriginal and Torres Strait Islander peoples dates from the early European settlement. They operated with goodwill and in the context of time. However, most people agree that there were some serious misunderstandings and negative consequences of this contact, and that new relationships are needed, based on social justice and on an understanding of Indigenous peoples' spirituality and deep relationships with country."

In order for healing to take place the Church that is the people, need to know and acknowledge the historical situation, recommend ways of ensuring that congregations are encouraged to be more culturally sensitive and examine ways of supporting not only the persons who were removed, but the whole family healing process which needs to take place.

One wonders at the appropriateness for the United States Code, Title 25, Chapter 21 be used as a model for Indigenous Australians. While it is effective, detailed and successful in the United States it may not be appropriate for indigenous Australia. The dangers inherent with adopting a policy from another country are that the issues addressed in that policy may not be the issues of this country nor may they address issues that are

distinctly Australian. When a policy is adopted from another country it precludes important discussions and dialogues between parties that are directly effected by it. All groups do not have a sense of ownership of the policy issues and therefore often do not have a commitment to that policy. The appropriate discussions and policies that may need to be looked at are outlined in such documents as **Recognition, Rights and Reform** where the Aboriginal and Torres Strait Islander Commission present to the Government **Proposed Principles for Indigenous Justice**. where

"1. c self-determination to decide within the broad context of Australian society the priorities and the directions of their own lives, and to freely determine their own affairs"

"2.c accepts the importance of empowerment for decision making and planning at the community and regional levels, and the need for Government at all levels to cooperate and negotiate with Aboriginal and Torres Strait Islander communities and organisations"

COMMENTS ON RECOMMENDATIONS

- The word "consultation" should be replaced with "negotiation". Negotiation implies that a process has taken place. With consultation the parties may have had dialogue but not necessarily a compromise or agreement occurred.
- The Anglican Church needs to take on board indigenous cross cultural awareness programs, talks, literature and education in all areas of church life. This includes Bishops, ministers, church officers, administration staff etc. in order that the Australian church becomes truly Australian. The spirituality of 60,000 years is included in the spirituality of the contemporary church and is no longer imposed on the people but becomes instead owned by all Australians.
- The church needs to insist on programs and the establishment of support agencies for peoples who were victims and families of victims of these policies. The church also needs to look at supporting those people who were the instruments, often "innocent wellmeaning missionaries", in the removal of those children and the ensuing guilt and related emotional problems. This could be in the form of counselling or perhaps cultural awareness for all ministers as part of their pastoral care education., so that they may be in a position to help.
- A suggestion for an part time officer to facilitate the extraction of information from records would also allow for families to be able to gain information and addresses. This officer should be Aboriginal and on a Toll Free Number so that the victims have accessibility to records at the cheapest way possible. Security for those records would be a consideration. An organisation such as LINK UP would be appropriate as a contact base.

- The church needs to insist that the Recommendations to the Royal Commission to Black deaths in Custody be implemented. A majority of the victims of deaths in custody had a history of being removed from their families and cultural isolation as a major cause of their hopelessness for their future and eventual death. The Commission recommendations cover all areas of Indigenous Australian welfare including removal policies.

CONCLUSION

Overall the enquiry response of the Anglican Church of Australia does not address the real issues of the Separation of Aboriginal and Torres Strait Islander children from their families. It alludes to the government, history and policies of the time. The church does not appear to own the responsibility and social conscience for the removal of those children at the time. The document more or less blames the historical context not the basic racism of the church at that time-understanding that racism can come in many forms both overt and covert.

To quote the book "The Aboriginal Gift" by Eugene Stockton.

"In 200 years we will be a distinctive race on this continent, a blend of all the earth's people with its own special soul. The soul of this nation will not have been formed by those who have made good and rest self-satisfied in wealth, power and acclaim, but by those who have been immersed in a crucible of shared pain, pain which many tried to leave on distant shores or found on these, drawn together and epitomised in the core of suffering of the indigenous stock. Our present history will only make sense in the light of that future Australia in which all the seeds which now lie on her soil will have come to fruition, the convergence of present influences-her peoples, their stories and the mothering land. Then we might hope to see resolved so much senseless tragedy and a new continuum revealed out of apparent discontinuities. "

THE ANGLICAN BOARD OF MISSION - AUSTRALIA

Some background to Anglican involvement in Aboriginal ministries in New South Wales. Submitted to the Sydney hearing of The National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families

The first recorded Anglican comment on the Aboriginal people of Australia is that of Captain James Cook, who confided in his journal that the Aborigines are happier than Europeans, that their needs are provided from the earth and from the sea, and that they do not appear to covet material possessions. This romantic view, somewhat reminiscent of Rousseau's Noble Savage, was rather short lived.

The Reverend Samuel Marsden often articulated his view from 1810 onwards that: "People must be refined in their manners before they can be properly enlightened." Marsden repeatedly compared the Aborigines with the Maori people of Aotearoa New Zealand whom he described as "Civilised heathen." Only towards the end of his life did Marsden come to admit that the Aboriginal people suffered infinite loss as a result of their encounter with white people. "The utmost we can do for them will only be a trifling return for the permanent injury they have sustained." Marsden's comments illustrate the extremes of Anglican attitudes up until 1850. During this period a minority appreciated the great damage being done to Aboriginal people, while a majority were apathetic and often expressed a callous contempt for the original Australians.

Governor Macquarie in 1814 took steps to establish a school at Parramatta for what was described as the "civilising of the natives". The school was to provide for both boys and girls, so that the enlightened graduates would in time find appropriate marriage partners. "The chief difficulty" according to Macquarie "is the separation of the children from parents, but I am informed that, in many cases, this can easily be done." Just how easily history has shown. Macquarie's enthusiasms were not shared by his successor Governor Brisbane, and the school closed in 1828. However, Macquarie's policy of civilising the natives, even though this involved separating children from their parents, was implemented by the churches in many parts of Australia, particularly in mission schools designated for half-caste children.

The first Anglican mission agency involved with Aboriginal people in New South Wales was the Church Missionary Society of the Church in England which began a mission in the Wellington Valley in central west New South Wales in 1819. The missionaries at Wellington condemned the taking of Aboriginal girls into the homes of the settlers for sexual and domestic purposes. Many girls were removed into the Wellington mission for their protection. The mission was often vilified by the settlers, and after moving to a number of different locations, closed in the 1850s.

In 1847 the consecration of new bishops for Newcastle, Melbourne and Adelaide inaugurated in the Province of Australasia of the Anglican Church. The first meeting of the bishops of Australia and New Zealand was held in Sydney in 1850 and a motion by Bishop Selwyn that an Australasian Board of Missions be established was passed by acclamation. This became official when the first General Synod was held in 1872.

In 1879 John Brown Gribble was given Fifty Pounds to establish a mission at Warangesda in the south west of New South Wales. Six years later, dissatisfied with progress and a lack of support from the authorities, Gribble left New South Wales for Western Australia. The government continued the Warangesda Mission until 1927. There have been a few creative attempts since at Aboriginal ministry in New South Wales as far as the Anglican Church is concerned.

In more recent times an Aboriginal congregation under the leadership of the Reverend Gloria Shipp has been given title to a church and hall in Dubbo. Membership is growing and a number of white people have elected to join the Aboriginal people who worship there.

At Crossways in Sydney, under the aegis of the Diocese of Sydney through the Parish of St S. Redfern, Pastor Ray Welch leads a creative and evangelistic and welfare ministry.

In the field of education, ABM gives a grant to Tranby College which offers TAFE approved to Aboriginal men and women. Tranby was founded by the Reverend Alf Clint with the back support of ABM.

The most significant contribution of ABM in recent years was the appointment of the Reverend Wanamaker to a national appointment as Secretary for Aboriginal ministries. ABM provides appropriate means of transport and support for visits to Aboriginal communities around Australia. His contacts led to the holding of consultations for representatives of Aboriginal communities.

This led in turn to the establishment of the National Aboriginal Anglican Council which was endorsed by the General Synod in 1992 and the General Synod, individual dioceses, ABM, Bush Church Aid Society and the Church Missionary Society in Australia pledged sufficient support for the Council to meet regularly. The NAAC has given a national voice for Australia's Anglicans.

Every year requests come to ABM to fund Aboriginal ministries in dioceses around Australia. These proposals are referred to the NAAC for comment and advice. Aboriginal ministries funded by ABM are those which the NAAC believes are significant, thus providing an effective way to measure the quality of the various proposals.

ABM welcomes the enquiry into the separation of Aboriginal and Torres Strait Island children from their families and have searched the records held in the various Regional Offices of ABM. It failed to find any records of children and families involved in Anglican missions. In cases where Governments have taken over responsibility for the missions, it is presumed that such records are in the hands of the appropriate departments. Baptismal records are often a useful source for tracing their origins and these are held in the appropriate Diocesan Registries, or lodged by the Archives of the various State Government Libraries.

ABM is happy for the Inquiry to have access to the Archives on Aboriginal matters held at Mitchell Library in Sydney on behalf of the Board of ABM.

In 1996 ABM actively supports both the NAAC and the Aboriginal and Islander Commission of the National Council of Churches of Australia. ABM also provides educational and administrative support for the Week of Prayer for Reconciliation, organised as part of the activities of the Commission for Aboriginal Reconciliation.

Since the 1980's almost one-third of the budget of ABM has been devoted to Aboriginal ministries in Australia. The policy of ABM is that funding for Aboriginal ministries should only be provided if they are supported by Aboriginal people and have Aboriginal participation.

When enquiries are received by Aboriginal people seeking to research their family history, they are referred to the Archives Department of the Government of New South Wales. It has been noted that there may be cut-backs in the service offered by that Department, particularly in the area of an Archivist with a special concern for Aboriginal family histories. The Inquiry may wish to enquire of the Government about the continuation of this useful service.

ABM is keen to assist the Inquiry being conducted by the Human Rights' Commission in any way possible.

Bishop Brian Kyme
3 July 1996

8 The Sydney Morning Her

Church 'wrong' on blacks

The Anglican Church yesterday "confessed its complicity" in the separation of Aboriginal children from their parents and acknowledged it could be responsible should compensation payments be made to those children.

The national director of the Anglican Board of Missions, the Right Rev Brian Kyme, gave evidence on the third day of the Sydney hearings of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families.

Bishop Kyme said the Church had to confess its complicity with the State Government in the separation of children from their families, which dated back to 1814. "Certainly the Church has to accept its complicity in carrying out a policy that was obviously not in the interest of Aboriginal people and the Church must accept some responsibility for that," he said.

The Church's involvement with the care of Aboriginal children in NSW began when it helped Governor Lachlan Macquarie establish the Native Institution for Aboriginal Children at Parramatta in 1814. The institution took children from their families "to be educated and civilised", the inquiry heard.

HELEN PITT

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The Anglican Board of Mission – Australia

Resourcing Anglicans for Mission

Mr Jim Brooks
 Secretary to the Inquiry
 Human Rights and Equal Opportunity Commission
 Locked Bag A4045
 SYDNEY SOUTH PO 2000

3 May 1996

Dear Mr Brooks

In response to your letter and enclosures relating to the National Inquiry into the separation of Aboriginal and Torres Strait Islander children from their families, I write to provide what information is currently available to us, namely:

- Material illustrating archival material of ABM held in the Mitchell Library, Sydney. Should any authorised officer of the Commission wish to have access to these archives, he or she should obtain a letter of authority from this office.

- A Report on the Hearing in Adelaide attended by representatives of ABM.

Those former Anglican missions in various parts of Australia, particularly in Queensland and North West Australia, passed over the years into Government hands, and one presumes records, where they exist, of those families who lived in them, are in the hands of appropriate departments. Chaplaincy services are still provided at several such communities.

Research throughout Anglican Church offices throughout Australia has failed to bring any such records to light. It should be noted that missions in Arnhem Land in the Northern Territory were conducted by the Church Missionary Society of 93 Bathurst Street, Sydney 2000. CMS is a Voluntary Society within the Anglican Church of Australia.

Our present involvement in ministry with Aboriginal and Islander people includes:

- Grants are made to Anglican Dioceses managing centres that encourage the preservation of Aboriginal culture and skills training. One such institution, Nungalinya College in Darwin, also provides courses in leadership, craft, community development and theological studies.

- The provision of annual grants to the former Anglican Diocese of Carpentaria, now part of the Diocese of North Queensland, for ministry among Torres Strait Islanders. These funds assist in Diocesan administration and in the training of Torres Strait Islanders for ordained ministry.

The provision of administrative support to the National Aboriginal Anglican Council, which grew out of the Aboriginal work of ABM, but is now a self-determining entity of our General Synod, provides a voice for Aboriginal people in the wider councils of the Church. Significantly, at a recent meeting, it transpired that fourteen of seventeen members came from a background where they had been separated from their parents. Should the Inquiry wish to have discussions with the NAAC, I would suggest that you write to Bishop Arthur Malcolm, care of this address, to make the necessary arrangements.

Staff support for the Council for Aboriginal Reconciliation and faith groups, especially in the preparation of material for the annual Week of Prayer for Reconciliation, which will be held 23 May to 3 June 1996.

Encouragement and support for the Aboriginal and Islander Commission of the National Council of Churches in Australia.

Assistance, wherever possible, for Aboriginal people seeking to know more of their family background. This, in the main, involves directing them to Agencies and Government Departments where they might obtain further information.

I believe the above covers the issues highlighted in your circular letter, and I am sorry we are not in a position to be more specific. Representatives of this Agency will certainly attend hearings to be held in NSW between 1-12 July this year.

Please be assured of our support for your Inquiry.

Yours sincerely



The Right Reverend Brian Kyme
National Director

Introduction to ABM Chairman's correspondence relating to
Aborigines 1891-1976

Compiled by Margaret Southcott.

A BRIEF HISTORY OF THE A.B.M.'S DEALINGS WITH THE
ABORIGINES OF AUSTRALIA.

"In the earliest stages of the Board's programme for Aborigines it declared its hope in terms of converting and civilising the natives.

By the end of the 19th Century it was struggling to protect and ameliorate the lot of the remnant of a disappearing people. By the middle of this century it was trying to teach nomads to live a settlement life. In the middle years of this century Government support for settlement programmes reached significant proportions and the settlements which the Board had sponsored and supported began to reap the benefit of the new Government policies.

The point has now been reached where Government Departments manage and maintain those settlements leaving only the pastoral care of the people to the church." (1)

This description of the Board's past policies, from the 1870's to the time it was written (1967), encapsulates the way its perceived role changed over the years. During this time, these policies found expression mainly through the administration of its mission stations at Yarrabah (Diocese of North Queensland), Mitchell River, Edward River and Lockhart River (Diocese of Carpentaria) and Forrest River (now Diocese of North West Australia).

A brief overview of the situation throughout Australia can help clarify the A.B.M.'s role. Because of the maltreatment of Aborigines during the nineteenth century, government policy during the first half of the twentieth century was directed towards their protection. By 1921 the Aboriginal population of Australia had fallen to about 60,000, and it was at this time the churches and welfare organisations began to agitate for more government action on Aboriginal welfare. Large areas of land were finally set aside as reserves in 1931, mainly in the Northern Territory. When the Aboriginal population began to increase, the government was forced to adopt a new policy - assimilation. This was designed to integrate the Aboriginal people into white society, and marked the beginning of the welfare era. (2)

This policy continued into the early 1970's although it was evident earlier than this that it was not succeeding. Throughout the sixties, concerned groups were pressing for Aborigines to be given the right to self-determination, and from this came the current policy. The A.B.M. summed it up in its 1970 policy of "Acceptance".

When the government assumed responsibility for the control of the missions in the early 1960's, the A.B.M. was already moving into an area of different emphasis. This change is most significantly reflected in the development of the co-operative movement which was aimed at giving the Aboriginal people the opportunity for self-management.

In 1967 the A.B.M. decided it could best pursue its policies through the offices of an Aboriginal representative, and in 1968 Pastor Frank Roberts became the first appointee to this position. Below is an outline of the history of the more significant aspects of the A.B.M.'s involvement in its mission stations, and later in the co-operative movement.

Yarrabah. (3)

The Revd. J.B.Gribble approached the government to make an area near Cairns an Aboriginal reserve called Bellenden Ker. On June 17, 1892, the Mission began in the locality of "Eyerraba", near Cairns, in the Diocese of North Queensland.

By the end of 1893, as little had been achieved, the Council of the Diocese of North Queensland decided to close the Mission, but Gribble refused to leave.

Until 1911, the Mission was practically the personal project of Ernest Gribble, who during his eighteen years gained help from A.B.M. and the Queensland Government and the Diocese. In 1911, however, the Government made a radical change in management and therefore, a "Yarrabah Management Committee" was set up in Brisbane, appointed by Dr Donaldson, the Archbishop.

At this period the Queensland Government supplied £770 p.a., and the A.B.M., £850.

In 1933 the Bishop of North Queensland (Dr Feetham) demanded that the control of the Mission be handed to the Diocese because irregularities were occurring. In 1937 the Diocese undertook the financial responsibility.

The Queensland Government wiped off the deficit, and the A.B.M., in promising further staff, minuted a special appreciation for the work of Mr C.E.Smith. The new Yarrabah Committee was formed of the Bishop and Registrar, together with the Superintendent and others interested.

During these years insufficient finance and lack in numbers and calibre of personnel constantly endangered the life of the Mission. Every conceivable method was used to keep things going - sugar mills were canvassed to donate free sugar, attempts were made to grow cotton, wheat and pineapples, and sand was analysed for minerals.

In 1948 the Director of Native Affairs, meeting with the Committee, asked that the Mission be brought up to the standard of the Government Settlements. The following year, the Government gave £25,000 for housing, water supply, roads and development, and in 1950 the Minister for Health and Home Affairs visited the Mission.

1950 was a year of crisis in which it was seriously considered by many that the Mission should be handed over to the Government. Other counsels prevailed and a new era began. The Government paid off the debt of £9,000 which had accumulated and provided an increased grant. The A.B.M. promised a new trans- fusion of staff and a Government representative was added to the Yarrabah Committee.

Between 1950 and 1960 the Yarrabah Committee continued to do its best with the resources available. The Government and the A.B.M. increased their grants to £41,000 and £5,000 respectively, and the Diocese used money held in trust for capital works. However, the staff was too transient to provide continuity (e.g. four Superintendents in 10 years), too few to ensure efficiency, and often too inexperienced to provide harmony. Staffing needs were a constant problem for both the Diocese and the A.B.M.

Crisis followed crisis as members of the public, the press, labour interests, and representatives of Church and State added to the mounting

volume of criticism, very often based on the reports of disgruntled residents who overstepped the lines of discipline laid down by the State and administered by the Church.

At the end of 1959, the Minister and the Director both visited the Mission and made certain proposals to the Diocese of North Queensland. In 1960 The Government initiated legislation which ^{ultimately} removed all missions in the state from the Churches and into its control. The Church was left with the responsibility for the spiritual welfare of the people, while all material and social responsibilities (health and education) were assumed by the government.

Lockhart River Mission. (4)

Lockhart River Mission was established in July, 1924, at the request of the Queensland Government. Its purpose, as far as the government was concerned was to protect the Aborigines from inroads of diving boat crews and illicit recruiting. (5) The first station was established at Lloyds Bay near the Lockhart River, but the following year a new position was sought as the mosquitoes and sandflies made the original site untenable.

People came to the mission from five tribes scattered up and down the coast, but from inland as well. The early days were difficult and progress slow, hampered by the lack of funds.

During the war many of the men enlisted in the Small Ships section and formed boat crews operating in and around New Guinea. Others were diverted south to assist in agricultural and dairying industries on the Atherton Tablelands and around Cairns, leaving the Mission short of man-power. Many of those who left subsequently settled in Cairns.

After the war there was little improvement in the situation, with many of the men signing on to crew the trochus boats operating out of Thursday Island, with the result that many of the families were separated for a large part of the year.

One of the first decisions the Bishop made with regard to Lockhart River Mission, and one which was to have profound effects on the future of the Mission and the people, was to purchase a cutter. This was used to work for trochus by the the mission during the year 1951. During this year wages were paid by the mission and a profit made. At the end of the season the price of trochus fell considerably and it was decided to work the boat on a share system on a 50/50 co-partnership basis. Despite the greatly reduced price the boat paid off better than ever in 1952. During 1953 it was decided that the men should learn how to manage the boat and other business matters, and Administrative Councillors were elected by the people for this purpose. The share system continued.

During 1954, the Rev. Alf Clint, Director of Co-operatives in Australia and the Pacific for A.B.M. arrived and instigated a series of talks. As a result of these the people met and decided to form a co-operative. Further meetings were organised and under the Rev. Clint's direction, a co-operative was formed and registered in August, 1954. This, the first Aboriginal co-operative in Australia was known as the Lockhart River Aboriginal Christian Co-operative Ltd.

Along with the development of the trochus industry attempts were made to establish other industries. It was handicapped in this by both water supply problems and the bad anchorage. However both farming and cattle

production were started around this time. Subsequently, with a continued fall in the trochus market, and difficulties in the farming attempts, serious efforts were made to find alternative industries. Among these were the moves towards setting up a mining industry.

Other Missions.

Mitchell River Mission was established in 1904, after the Queensland government proclaimed a reserve of 600 acres in 1903. As part of the Diocese of Carpentaria, this mission continued to function fairly successfully until it was taken over by the Queensland government along with all other mission stations.

Forrest River Mission was first established in 1897 when four lay Christians attempted to establish a settlement. This effort failed, but was enough to cause another attempt to be made in 1913, shortly after the Diocese of North West Australia was established.

Edward River Mission was established in May, 1932, as an off-shoot of Mitchell River. As such, it was run in close contact with the latter mission and proved to be as successful as the others, although it was not without the usual problems.

Moore River Mission (Mogumbar) and Palm Island Mission differed from other missions in that they were from the beginning government settlements, with the church responsible only for the spiritual welfare of the people.

Moa Island Mission, established in 1908, also differed from other missions. It was established as a reserve for the Pacific Islanders who had been working in the canefields in Queensland, but forced to leave by government edict. While many returned home, others stayed and the A.B.M. was asked to establish a mission to cater for their needs.

The Co-operatives. (6)

The A.B.M. Co-operative Department was set up in 1953 to be administered by a Director who would foster and develop co-operatives under the direction of the Chairman of the A.B.M. to whom the the Director would be directly responsible.

A.B.M. agreed to give the Department twelve months trial and to pay the salary of the Director. Any other necessary finance would have to be raised by the Director himself, but he was not to raise any money from the "normal" A.B.M. Channels.

The Director appointed was the Rev. Alf Clint, who had just recently returned from New Guinea where he had been engaged in helping set up native timber, fishing and other producer co-operatives and consumer stores.

On the advice of Professor Elkin, the Director started activities in N.S.W. but on the insistence of the Chairman (Archdeacon C.S. Robertson) turned his attention to missions directly associated with A.B.M. Clint subsequently, with the Chairman, visited Mitchell River Mission, Edward River Mission, Lockhart River Mission, Moa Island and Yarrabah.

The result was that meetings were held at L.R.M. and Moa, with the consent of the Bishop of Carpentaria, and it was decided at these meetings to establish co-operatives at these places (in 1954 and 1956 respectively).

A third co-operative was latter started at Numbahging (Cabbage Tree Island) in N.S.W. in 1960.

The co-operatives in Carpentaria later failed and were closed by order of the Diocese in 1961. The A.B.M. Director had not visited those co-operatives since 1959 because "he was not wanted by the Bishop".

During this period the work was carried out under the auspices of the A.B.M. Christian Community Co-operative Limited. In 1962, at the Annual General Meeting, the name was changed to Co-operatives for Aborigines Ltd. Up to this period the Secretary of the Society was also Director of A.B.M. Co-operatives and his salary was the responsibility of the Board. Thenceforth Co-operatives for Aborigines Ltd took over responsibility for the staff.

This change arose from problems with the astructure of the A.B.M. Christian Co-operative Ltd within the Co-operative Department. Some of these are expressed in a 1961 report to the Standing Committee.

"It (the A.B.M. Christian Co-operative Ltd) is the organisation which directs all co-operative activity and its existence makes the purpose of the A.B.M Co-operative Department hard to define. In fact, the Department's main function seems to be to finance A.B.M. Christian Community Co-operative Ltd. It is also unfair to expect the Chairman of A.B.M. to supervise an organisation which has such tenuous links with the general administrative machinery of A.B.M.

Relations between the Director and the Diocese of North Queensland and Carpentaria are 'strained'. He has been informed that he is 'not wanted' in these dioceses. Carpentaria still nominates men for 'Tranby'. Similar relations exist with the present Queensland Government.

It is the intention of the Director to continue the work of A.B.M Christian Community Co-operative Ltd., irrespective of any action by A.B.M.

It seems that the present activities of the Co-op Department are mainly educational and little co-operative work as originally intended is being carried out. Apart from a small number of men from Carpentaria missions attending "Tranby", the link between "A.B.M." mission dioceses and A.B.M. Christian Community Co-op is very tenuous. So long as the Queensland authorities will not allow the Director to carry on his work in their territories, he is forced to limit his activities to welfare settlements in N.S.W. It would seem that this is in conflict with A.B.M. policy..". (7)

The re-organisation followed along the lines suggested in the Draft Report presented by the Chairman to the Board. In this it was recommended that:

1. the department cease to exist as such, instead becoming an Auxilliary of A.B.M. with no budget grant from A.B.M. ;
2. the Christian Community Co-operative Ltd take over the appointment and payment of the Director and the control of his work.
3. the link with A.B.M. be maintained through the clause in the rules that say five of the nine directors must be approved by the Chairman;
4. the Directors appoint their own chairman from among their numbers;
5. the co-operative continue the work of Tranby and the supervision of Aboriginal Co-operative societies; and
6. where the Auxilliary took a Mission Aborigine from the Diocese of Carpentaria for training at Tranby, a grant from A.B.M. be made for the costs of scholarship.

Tranby Training Centre. (8)

Tranby Co-operative Training Centre was established at 13 Mansfield Street, in Glebe, N.S.W. in 1958, after becoming the property of the Society in 1957. In 1962 the first steps towards the establishment of a co-operative college were taken and by 1966 Tranby Co-operative College was established with a full-time resident tutor. It provided day and evening tuition, and acted as a residential college for both men and women. 1967 saw the beginning of the Tranby Course in co-operatives and the correspondence co-operative course.

Durungaling Training Centre at Colleroy began its work in 1959 and became part of Tranby in 1966. In 1959 the First Aboriginal Co-operative Summer School was held at Tranby and washeld each subsequent year.

The Scholarship Fund. (9)

The scholarship Fund was in existence before the A.B.M. Co-operative Department was thought of, and when the Department was created, the A.B.M. asked for the Scholarship Fund to be paid into its care; this was agreed to by the Trustees of the Fund. The Fund was also registered as a charity. This Fund was created by Trade Unions and Co-operative support.

#####

Bibliography:

- (1) From the A.B.M.'s Statement of Board Policy, 1967.
- (2) Keith Cole, Aborigines - Towards Dignity and Identity, Keith Cole Publications, 1981.
- (3) The notes on Yarrabah Mission were taken from the A.B.M. Review, August 1960 (pp.102-105), with only minor changes to the text.
- (4) The notes on L.R.M. were taken primarily from a brief history of the Mission, written by John Warby. Also used were notes by C.J.Brown.
- (5) as in (4).
- (6) Notes on the co-operatives have been taken from several sources:
 - * A report by Alf Clint on Co-operatives for Aborigines Ltd, 1963.
 - * A report to the Standing Committee on Co-operatives, 1961.
 - * Draft report of the Chairman's to the Board on the Re-organisation of the Co-operative Department.
- (7) From the Draft report to the Board (see 6c above)
- (8) From a report by Clint on Co-operatives (see 6a-above)
- (9) From a letter to the Rev. J.Eley, 5/3/63.

COPY

National Inquiry into Separation of Aboriginal
and
Torres Strait Islander Children from their
Families

SUBMISSION
from the
CHURCH MISSIONARY SOCIETY

The Church Missionary Society (CMS) is an independent Christian missionary society within the Anglican Church (previously the Church of England). Most of CMS's activity among Aboriginal people has been in the Northern Territory during this century, and it is that work which we will deal with in some detail. We will, however, briefly refer to the much smaller involvement last century.

CMS in the 19th Century

CMS established a mission at Wellington, NSW, in 1832, under the patronage of the Church of England and the Governor of NSW. The Wellington Mission struggled to survive. Apart from a small amount of medical work and some schooling for Aboriginal children, it probably achieved little. It dwindled to a very small enterprise and was closed in 1843.

CMS was, however, a supporter of the Church of England Mission at Lake Tyers, particularly by the payment of the salary of the long-serving missionary, John Bulmer, who ran the mission from 1863 to 1907. However, like most missions at the time, the Lake Tyers Mission mostly existed on government funding. The receipt of these funds has always presented CMS with a dilemma because it obliged the mission to carry out certain government policies which CMS or its missionaries may not always have agreed with.

After Victoria's 1869 Bill to provide for the protection and management of the Aboriginal natives, Aboriginal people could be forcibly sent to various missions. Bulmer objected to this practice, but acceded to it rather than lose funding. Much more devastating for Victorian Aboriginal people was the 1886 Aborigines Protection Act which amended the earlier Act to declare that children of mixed parentage ('half-castes') were white. Those who came under the Act's definitions had to leave all missions. Their expulsion split families and caused great hardship to Victorian Aboriginal people. John Bulmer bitterly opposed the new Act, and refused to evict anyone. His strong criticism of the government for many years for splitting families was probably what led to the Victorian Board for the Protection of Aborigines finally removing Bulmer in 1907 and taking over the mission as a government station.

CMS in North Australia

CMS commenced its first northern mission at Roper River (now Ngukurr) in 1908. The stated intentions of the mission were to protect Aboriginal people from exploitation and murder, to bring

the Christian faith, and to provide European education and vocational training. Right from the outset, CMS was concerned about the obligations which the then South Australian government might place upon them if government funding was accepted. The first missionaries advised the Premier that they 'did not care to devote their lives to training cheap labour'.

The role of the mission as a place of protection was immediately accepted by the Aboriginal people of the whole region, who had been enduring many years of systematic killing. The remnants of the eight 'tribes' of the region rapidly and voluntarily gathered at the mission. The presence of the Roper River Mission itself served to deter further killing, and as the danger decreased over the next few years, Aboriginal people felt freer to return to their own traditional lands.

What subsequently developed became the general pattern of mission activity for Roper River and for CMS's later missions at Oenpelli, (Gunbarllanja), Groote Eylandt (Angurugu) and Rose River (Numbulwar). Aboriginal people chose to associate themselves permanently with a mission station, to visit the mission occasionally, or to have nothing to do with the mission.

In 1930, for example, at CMS's two Arnhem Land missions, there were 75 local Aboriginal people resident at Roper River and 93 at Oenpelli. At this time, it is conservatively estimated that around 6,000 Aboriginal people lived in the Arnhem Land reserve.

It is true that Aboriginal parents rapidly perceived the advantages of leaving their children in the care of the missionaries. They were fed, housed, schooled and given medical attention and their parents valued these things. A system of 'dormitories' developed on the missions with segregated boys and girls quarters.

Discipline was reasonably firm in these dormitories, although the strictness varied from missionary to missionary. Aboriginal people today recall a minority of these missionaries as being strict disciplinarians although it is also true that these same missionaries seem not to have remained long on the missions. The main punishments were loss of privilege of some kind or work or reduced free time. These were much the same punishments as would have been found in any Australian boarding school for white children. The most telling observation about these CMS institutions was that the most severe punishment was to be removed from the school and sent back to parents. This in itself symbolises the huge difference between CMS's mission schools and other restrictive children's homes run by governments and by some other organisations where children were forcibly retained against their and their parents wishes and where returning the child to the parents would hardly have been thought a punishment.

CMS schools observed a normal school year, and children spent holidays with their parents and also often visited them at weekends.

A somewhat different situation applied to the mixed race ('half caste') children who were at one period placed in CMS's care.

Before detailing that era, it should be said that CMS was always under considerable pressure to conform to government policy. It is very easy, in hindsight, to look back at past practices, and criticise those who were involved in them for being so accepting of government policy. But still today organisations receiving government funds (including, for example, Aboriginal organisations), are expected to observe government regulations and policies.

The first CMS (Roper River) mission began before the major legislation on Northern Territory Aboriginal people was enacted. This was South Australia's 1910 Act to make provision for the better protection and control of the Aboriginal inhabitants of the Northern Territory. This Act, like all the so-called Aboriginal Protection Acts of that era, made a clear legislative distinction between 'Aboriginal' and 'half-caste' people, and in subsequent amendments to the Acts over the years, this distinction was strengthened.

Basically, white Australia, speaking through the Commonwealth and State parliaments, considered mixed race people to be part-white. While we now recognise the way in which this view was used to deny people their Aboriginal heritage, the attitude of the legislatures was that white Australians had fathered them and that white Australia should therefore take some responsibility for them. Even the earliest of these post-Federation Acts tried to make white fathers financially responsible for their mixed race children.

Many of the mixed race children from the Gulf region were left in the care of the Roper River Mission by their mothers, or, in some cases, mothers with mixed race children moved as a family unit to the mission station. It would be fair to say that the missionaries generally felt that these children should be treated differently from the other ('full blood') Aboriginal children.

The CMS missionaries did not forcibly remove these children from their families. CMS, however, did decide to group all of these children together at one place on Groote Eylandt. The result of this was that some children whose mothers lived at the Roper River Mission were temporarily separated from their mothers and sent to Groote Eylandt in 1924. Several of these children in later adult years recalled the sorrow of that separation. CMS, however, saw what they were doing as creating some positive opportunities for these children. None of these separations were permanent. Their mothers visited them on Groote Eylandt, and some spent school holidays and other times with their mothers at the Roper River Mission.

In 1928 the Commonwealth Government appointed Dr John Bleakley, Protector of Aborigines in Queensland, to inspect and report on 'Aboriginals and Half Castes' in the Northern Territory. Bleakley's detailed report urged special treatment of mixed race

children and young people: 'Rescued from the camps and given opportunity for education and vocational training, they can be made an asset to the Territory'.¹ Two of the main recommendations of the Report were that mixed race children should be (1) placed in institutions for care and training, but (2) raised in the company of Aboriginal children and not segregated from them. Bleakley also recommended that these two aims were best achieved on mission stations.

Bleakley recommended several mission stations, with the idea that the children would not be removed very far. In the end, some were in fact removed from Central Australia to distant northern missions, but these were not CMS missions.

The effect of this on CMS was to make even more official their special efforts to treat the mixed race children in a special way. Some more of these children were sent into CMS care on Groote Eylandt, but only from the nearby region and never from distant places. CMS received government funding to assist in this work.

As the 1930s progressed, the older children grew into young adults. Some married each other and were given homes and small farms to work. Several were given responsible positions on the missions such as captaining the mission ship. It was, however, World War II which brought this all to an end. After a missionary had been beheaded by the Japanese, it was generally felt that no light-skinned person should remain on the northern missions.² We should realize that many experts thought a full Japanese attack on North Australia to be inevitable. Most missionary families and all the mixed race children and young adults were taken south to Sydney for safety for the duration of the war.

Other missions also took children south to other cities. Some adverse media publicity was given to some missions because a few of the older children did not want to return north after the war, but this was not in reference to children in CMS's charge.

The children in CMS's charge were cared for in various places on the outskirts of Sydney and at the end of the war were taken back north. Most were grown up by then and CMS did not reopen any institution for them. Some remained on the Groote Eylandt mission, by choice, and later gained employment with BHP. Some moved to towns in the Northern Territory. Some went back to Sydney and made successful careers there. Many continued in contact with CMS missionaries and with each other.

¹J.W.Bleakley, "The Aboriginals and Half-Castes of Central Australia and North Australia." Government Printer, Melbourne, 1929.

²John Harris, "One Blood". Sutherland, 1990, p. 776.

Over the years, these people spoke frankly to CMS missionaries and others about their childhood and youth on the Groote Eylandt Mission. They had the kind of mixed memories anyone does of boarding school. They remembered many missionaries with affection and spoke rarely if at all of harsh treatment. Several wished there was a similar mission to which to send their own children.

There is one criticism which some have made which is that the missionaries held relatively low aspirations for them and did not help them achieve higher education. Many as adults felt they would have been capable of university education, or of training as teachers, nurses, clergy and so on, but that they were never encouraged or given the opportunity for these things.

In hindsight, their criticism is valid. The Australian government and the whole Australian community held low aspirations for Aboriginal people of whatever descent. CMS cared more about them than did the rest of the community and viewed its responsibility as being only to help these people to a decent and independent life. CMS could not with its own meagre resources have established a secondary school. At that time it was clear to all that secondary education was the responsibility of the Government, and the Government did not provide this on Groote Eylandt. When during the Second World War, the half castes were evacuated on Government orders to Sydney, the children's accommodation was provided by CMS at the Government's expense and children were sent to the local secondary school.

It needs to be borne in mind also that many of the missionaries themselves lacked higher education and that there was no tertiary education facility in the Northern Territory at that time, the very presence of which would have raised the awareness of the possibility of tertiary education. In 1973, CMS along with the Uniting Church established *Nungalinga* as the first tertiary educational institute for Aboriginal people.

The young people committed to CMS's care were remarkable young Australians and during the years since the Second World War a number of these people have exercised significant leadership in their communities.

CMS continues to work among the Arnhem Land communities at the request of the communities, particularly in the field of language. Committing the language to writing, producing dictionaries, books in the local language about local flora, fauna and traditional food, as well as songs and books for literacy development. In this way we are continuing to seek to make a contribution towards the preservation of the traditional culture.

Archives

Most of CMS's archives in respect to its work in Arnhem Land are stored in the Northern Territory Government archives. Access may be gained by writing to Canon Barry Butler, 55 Calma Gardens, May Street, Ludmilla NT 0820, setting out the purpose of the proposed research.

END OF REPORT

St. Mary's Family Services

P.O. Box 2579 Alice Springs N.T. 0871 Ph. 522 833 Fax 555 037
 THE ANGLICAN CHURCH IN THE NORTHERN TERRITORY

Submission to Human Rights and Equal Opportunity Commission
 National Inquiry into Separation of
 Aboriginal and Torres Strait Islander Children
 from their Families

St. Mary's Family Services, Alice Springs

St Mary's was founded in 1946 as a result of Fr. Kenneth Leslie's concern for 'Part-Aboriginal' children.

" Ken (Father Leslie) was very keen to start an establishment for half caste children. St. John's hostel (1) catered for both half-caste and European children but the accommodation was limited and a large number of half-caste children needed help" (2)

Funds for the purchase of buildings and the site on which St. Mary's still stands came from the Anglican Diocese of Carpentaria.

The work of St. Mary's continues today under the auspices of the Diocese of the Northern Territory.

The original function of St. Mary's was the housing of 'Part-Aboriginal' children from remote communities in order that they might be educated in Alice Springs.

" Ken managed to get hold of some old army huts for next to nothing so St. Mary's hostel was started. The half-castes were not accepted by aboriginals or whites. The function of the hostel was to house these children, so that they could go to school in the Alice. Their parents lived out in the bush and the children came from as far as Newcastle Waters, 600 miles to the north. The Australian Board of Missions was the main financial backer." (3)

The facilitation of access to education for Aboriginal children from remote parts of Central Australia, remains a major focus of St. Mary's today.

In so far as we know, through all the development of St. Mary's over the last 50 years the policy of maintaining family links by children has been consistently applied.

This policy is enshrined in those statements which undergird the work of St. Mary's today, viz.

Committee's/STM Council/Exec Committee/Correspondence/ 06/96

(The) Agency Vision Statement

St. Mary's Family services is a Christian agency committed to serving families throughout Central Australia.

(The) Statement of Philosophy

St. Mary's Family Services believes that the Christian concept of family is the cornerstone of Australian Society and that it is in the family that one's individual needs are best met. Support for families and the strengthening of family relationships shall be a primary concern in the services offered by St. Mary's to Central Australian families with a high priority being given to preventative care.

(The) Agency Aims

The Mission Statement of St. Mary's Family Services reads thus:

St. Mary's will provide such preventative, restorative and education services in Central Australia as are necessary to develop and maintain family integrity.

The Agency's primary and central aim is the care of its clients either in the context of their family or in the community.

In practice, the Agency aims for high professional standards of care consistent with the values, ethics and standards of the Christian faith and the principles of the caring profession.

(The) Agency Philosophy of care

St. Mary's Family Services believes that all persons need -

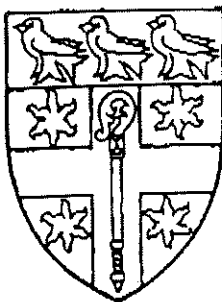
- the means to develop a personal identity, self respect, an awareness of their own worth and a sense of responsibility. A person has a right to his/her own cultural identity and language and this right must be fostered by caring agencies.
- the experience of stable love, expressed through significant personal relationships.
- a secure base for daily life and the opportunity to belong and to be valued as a member of a community which offers an appropriate cultural environment.
- boundaries within which to grow and to develop self-discipline
- encouragement to be creative and to develop skills in order to realise their full potential.

As at May 1996, there are fifty two staff and a capacity for seventy five children and adult clients in the following programs.

Education Program - Three houses on St. Mary's campus currently provide school term time board for 30 primary age Aboriginal children from remote communities whose parents wish them to attend school in Alice Springs, a fourth house to accommodate a further ten students is currently under construction.

Children's Services - Disability Services - Two houses, one on campus and the other in town, provide full time supported accommodation for up to 14 school age children with high support needs, over the last sixteen years Aboriginal children have made up the majority of this group. The maintenance of family

Committee's/STM Council/Exec Committee/Correspondence/ 06/96



THE ASSISTANT BISHOP **Diocese of Adelaide**

The Right Reverend S.M. Smith, B.A., Th. Schol.

44 Currie Street Adelaide South Australia 5000
(Postal Address: G.P.O. Box 2667 Adelaide 5001)
Telephone (08) 231 2402 Fax (08) 211 8748

NATIONAL INQUIRY INTO THE SEPARATION OF ABORIGINAL AND TORRES STRAIT ISLANDER CHILDREN FROM THEIR FAMILIES

Review Meeting, Bishop's Court, 3.00 pm, Friday, 26 April 1996

- 1 Those present were the Archbishop, the Assistant Bishop, the Revd J Stephenson, Mrs A Chittleborough, Mrs R Radford, Mr M Trinidad and Mr P N Casson (Diocesan Secretary).

There was an apology from the Revd C McLeod, Chaplain to the Nunga Ministry.

- 2 **Material presented to the Inquiry Hearing on Tuesday, 5 and Thursday, 7 April**

It was agreed that the presentations made both orally and in writing on behalf of the Anglican Church in this Province were very good.

- 3 The following general policy was agreed:

(1) We should tell the Inquiry that we are ready to assist and co-operate with the Inquiry as it seeks to fulfil its purpose; and are willing to facilitate the giving of any necessary and desirable information and counselling where appropriate.

(2) We identified that there might be request for two kinds of assistance: information about family members; or counselling.

(a) It was agreed that request for information about family members should be directed to the body responsible, that is, the body which might hold the information. In some cases this might be the Anglican Community Services, for information relating to persons cared for in one of the church homes, or under a family welfare scheme; the ABM, for persons who were resident in St Francis' House; or Mrs Robin Radford, for persons who were resident in St Francis' House, or elsewhere.

(b) It was agreed that requests for counselling should be referred to Margaret Conroy, Secretary, Family and Community Development, Anglican Community Services, in the first instance. Margaret would then decide which is the relevant body to provide the counselling. It was agreed that our two choices would probably be Anglican Community Services or the Nunga Ministry.

The second hearing was on Thursday, 7 March. Those present on behalf of the Diocese were Mrs Anne Chittleborough (Anglican Board of Mission - Australia), Mrs Radford and the Revd Chris McLeod (Chaplain to the Nunga Community). Also present were Mrs Smith, the widow of the late Revd P McD Smith, her son Mr John Smith, and two former residents of St Francis' House. Written information as submitted to the inquiry regarding our records, and also the current policies and practices of ACS; and there were also oral submissions, particularly by Mrs Smith and the former residents of St Francis.

The main issues for the Church, it seems to me, is that of giving information to the Inquiry or others from records which we may be holding regarding children and their families.

(2) **Anglican Catholic Schools committee**

The purpose for which this committee was set up was to increase and enhance the co-operation between our two churches in the conduct of Christian education through schools within this state. The immediate responsibility of the committee is to foster the foundation of a new joint school at Andrew's Farm. At the present time the committee is acting as the interim council of this school. The committee is involved in many questions regarding the acquisition of land; the engagement of architects; the planning of the buildings; the enrolment of pupils the appointment of headmaster; and a multitude of other matters which are necessary at this stage, if the school is to open at the beginning of 1997. The committee hopes that it will be possible to set up another interim council, with strong local representation, as soon as possible so that the committee can concentrate on its broader task of fostering co-operative education throughout the state.

This period, when we are undertaking planning for the Andrew's Farm school, is a period of intense activity for the committee.

SMS:cs
11.3.96

DIOCESAN COUNCIL

ASSISTANT BISHOP'S REPORT, 15 FEBRUARY – 13 MARCH 1996

- 1 **Parishes (services)**
Christ Church North Adelaide, Toorak Gardens, Cathedral (2), All Souls St Peters.

Commissionings: Payneham, Hillcrest
- 2 **Parishes (pastoral)**
School chaplains: Pulteney Grammar School, St Andrew's Walkerville, St Peter's College

Parochial clergy: St Luke's, Elizabeth Downs, Magill

Parish council: Elizabeth Downs
- 3 **Diocesan and other committees**
Consultations: Trinity College (with the Archbishop), Critical Incidents (regarding the members of the Diocesan Response Group)

Diocesan Council Planning Day, Bishop's Court Committee, Anglican Catholic Schools Committee, Leigh Trust, Pulteney Grammar School Council of Governors, Education and Training Network
- 4 **Other**
St Barnabas' College pre-sessional classes (parochial administration ordinance and stewardship); Adelaide City Council and Archbishop's Team; afternoon tea (Anglican Church Office and diocesan ordination candidates at St Barnabas' College); St Barnabas' College opening service; Collation (Archdeacons and Area Deans); National Inquiry into the Separation of Aboriginal Children from their Families; Archbishop and Examining Chaplains; Archbishop's Team; Archbishop and Archdeacons; Pulteney Grammar School (interview panel for staff appointment).
- 5 **Notes**
 - (1) **National Inquiry into the Separation of Aboriginal Children from their Families.**
So far as we can determine, the Church in this diocese has been involved in this matter in the following ways: the Poonindee Mission, near Port Lincoln (second half of the 19th century); St Francis' Home and the work of the Revd P McD Smith and others (in the 1940s to 1960s); occasional residence of aboriginal children at Farr House for Girls, St Mary's Home for Little Children and Kennion House for Boys; and the ongoing programmes conducted by ACS of Family Reunification, Family Connections and Keeping Families Together.

The inquiry has held two hearings in Adelaide so far. There was a preliminary hearing on Tuesday, 5 March. Those attending on behalf of the Diocese were myself, Mrs Radford (Honorary Diocesan Archivist), Mrs M Battye (ACS), and the Revd John Stephenson (Anglican Board of Mission – Australia). Those present gave the inquiry brief information outlining the Anglican involvement and the sources of information which we are holding.

(c) We should be ready to give information in an appropriate manner.

- (3) It was agreed that Anglican Community Services and Mrs Robin Radford would prepare a brochure setting out the Anglican process.

4 Appearance at the next hearing in Adelaide

It was agreed that we would be prepared to appear at the next hearing, and present a copy of the draft brochure, thus informing the Inquiry that we have a process in hand.

SMS subsequently inquired of the Inquiry office in Sydney about when the Inquiry would be coming to Adelaide. He was told that the Inquiry will not be visiting Adelaide for a second hearing; but that they would be interested in any material which we can send them.

It is suggested that we send them a summary of this record, together with the form of the brochure when it is finalised.

- 5 It was also agreed that the Archbishop, with assistance from the Assistant Bishop or Father McLeod, should check with those members of the clergy who have had a lot of contact with Aboriginal people, concerning any sensitive matters.

SMS.crs
6.5.96

Distribution:
The Archbishop
The Assistant Bishop
The Revd C McLeod
The Revd J Stephenson
Mrs A Chittleborough
Mrs R Radford
Mr M Trinidad
Mr P N Casson

30 JUN '97 15:06 FROM FLINDERS HUMANITIES

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ATTENTION Judy Long

23 The Esplanade
Pt Willunga
14 March 1996

COPY

Dear Archbishop Ian,

As you know, I attended sessions of the Inquiry into the Separation of Aboriginal Children from their Parents when it met in Adelaide last week.

Mrs Percy Smith and her son John made a submission on the Thursday morning (the 7th), and the various churches were invited to speak in the afternoon session.

I took notes of what the Smiths said in their submission, and I thought perhaps you might be interested to see them. I enclose them with this letter.

I think that the Anglican Church was very well represented on the Thursday afternoon. Robin Radford had prepared an outline of the areas of work in which the Anglican Church had been involved with Aboriginal people, and what records were known to exist. The records are an important part of the Inquiry, as one positive thing that can arise from it all is assistance to Aboriginal people who have not yet managed to trace their families. Members of the Inquiry were very pleased that the Churches were so helpful in this..

Concerning Point Pearce, Robin reported that the records had possibly been lost in a fire in the 1980s. There are no records currently in the Willochra office.

The Commission expressed interest in the Anglican Church doing anything it could to make contact with the ex-Point Pearce people now in Adelaide to make sure that they know about the Inquiry. For any who have a story to tell, it would be helpful if the Anglican Church could play a role in recording these in case the Inquiry was not able to interview everyone.

For St Francis' House there are some, fairly general, records. There are also many Anglican records in the Mortlock Library. However, these are not properly sorted/indexed, and are not easy to access. They include extensive records of the children's homes (St Mary's babies' home, Kennion House, Farr House).

When asked about access to the records Robin said that there were sometimes cases where records contained information sensitive to a third party and these might have to be given special consideration. Mr Dodson asked whether, in cases such as these, copies of the documents could be made available with such information expunged. Robin replied that a policy decision would need to be made.

She concluded by indicating the services provided by the ACS in counselling and keeping families together, and Chris McLeod outlined the work done by the Nunga Ministry.

The Commissioners were courteous and helpful, and pleased to have to co-operation of the Churches. Some observers exhibited a degree of angst about what members of the Lutheran Church and the United Aboriginal Mission said, as was reported in the *Advertiser*, but the Smiths were listened to with respect, and Robin's and Chris' contributions were well delivered and well received.

Yours sincerely,

Ann Chittibong

AN OUTLINE OF THE SUBMISSION GIVEN TO "THE NATIONAL INQUIRY INTO THE SEPARATION OF ABORIGINAL AND TORRES STRAIT ISLANDER CHILDREN" IN ADELAIDE ON 7th MARCH, 1996 BY MRS I E SMITH, OAM AND MR JOHN P MCD SMITH ABOUT THE WORK OF THE REV CANON P MCD SMITH, MBE.

We did not appear before 'The Inquiry....' to apologise.

In July ,1995 Charlie Perkins, who was one of the first six boys Father Smith brought to Adelaide in 1945 to further his education stated in an article in 'The Sydney Morning Herald' that he was 'taken' from his mother by an Anglican priest. Perkins went on to semantically explain away how it happened. What he said was a shameful misrepresentation of the truth about a man who was one of those who worked in the right way with Aboriginal people.

Since then we have been endeavouring to publically respond to Perkins' wickedness and have the truth known. Perkins utterances have been repeated ABC television, in 'The Australian' and in 'The Advertiser' and probably a number of other mainland papers. The media does not want to know us and virtually no-one will give us the right of reply. It became imperative for us therefore to see that the truth about Father Smith's great work should be on public record.

Father Smith went to Alice Springs as the first resident Anglican priest in 1933. A significant part of his ministry was with the Aboriginal children at 'The Bungalow', the Government 'Half-Caste' Institution. About eighty percent of the children there were Anglicans. Father was appalled at what he encountered there. In time he became the trusted and caring friend of these unwanted children. Father saw the cruelty, the lonliness, the maternal deprivation and the general hopelessness of these people. He decided that he must do something to offer these children and their mothers a better chance in life. Consequently he started St John's Hostel in 1941 in Alice Springs and offered places to Aboriginal children. Those who resided there did so with the desire and consent of their mothers who were encouraged to maintain contact with their children. White children from remote areas also lived at St John's and everyone went to school in Alice Springs.

From this positive beginning Father conceived the idea of bringing some of the most promising Aboriginal boys to Adelaide to further their education in a more conducive environment. He said that these children could do better than merely be stockmen or domestics.

By this time the Aboriginal people of Alice Springs had come to greatly love Father Smith, so when he proposed to a number of the mothers that they consider letting their sons go to Adelaide with him and Mrs Smith to board and go to school and hopefully to higher education, they were overjoyed and consented. The concept was no different from white people who lived in remote areas making arrangements for their children to go to Adelaide to board for secondary and further education. What was different was that a similar chance was being offered to some of the most deprived and downtrodden children in Australia! No Aboriginal children who came into Father Smith's care were 'taken' from their mother by him or any representatives of the Anglican Church!

From this beginning Father then started St Francis' House, Semaphore South under the auspices of the Anglican Church, Diocese of Adelaide which has a remarkable story of success. Many former St Francis' House boys will tell you the truth about Father Smith and his work. Quite a number are deeply incensed at what Perkins has done.

Please find enclosed what I said to 'The Inquiry...' about 'The Bungalow' and 'The Story of St Francis' House' which is the substance of what I related about Father Smith's work. Also find enclosed an outline of what my mother said.

The only quotation I have found in the printed report of 'The Inquiry...' of what we said appears on Page 138. Ninety-five percent of what we said is not in the printed report. It is important to appreciate that the printed report's aim is to tell a specific story and in general information that supports those aims is thus quoted. If you should wish to hear the whole transcript of what we said then you can access that on application to 'The Australian Archives' in Canberra.

Page 3

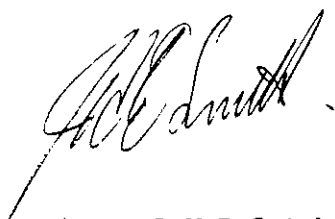
You would need to quote (Mrs Isabel Smith and Mr John Smith evidence 7).

We hope that The Standing Committee of General Synod of the Anglican Church of Australia understands why we gave evidence to 'The National Inquiry....' and appreciates the significance of the work of Father Percy Smith.

If you wish to contact me at any time then my address is

8 Elsworth Drive
BANKSIA PARK SA 5091

Telephone: W 08-8226-1289, H 08-8265-1306.



(John P McD Smith) 1/7/97.

NOTES FOR MRS I E SMITH

1. I want to tell about the work of my late husband, Father Percy Smith who was the first resident Anglican priest in Alice Springs in 1933.

I am very upset with a number of public statements that have been made which suggest that he took part-Aboriginal children from their families. This is not true. I want the truth to be on record.

2. During his twenty-one years of service in Alice Springs my husband had a lot to do with the part-Aboriginal people of the region - especially those who lived at the government institution called 'The Bungalow'

3. Father was not happy with the conditions he encountered at 'The Bungalow'. He did many things to help the people. He spoke up for them and helped the people to start speaking up for themselves. The mothers especially, came to love and trust Father Smith.

4. Father thought that these children should have a better chance than was being offered at 'The Bungalow'.

5. In keeping with this he started St John's Hostel in Alice Springs in 1941 for 'bush children' and offered places to part-Aboriginal children as well as white children. A number of the part-Aboriginal mothers who knew Father Smith well were keen for their sons to live at the hostel where they had a better chance to learn more and have more experiences. There was no coercion. It just evolved as a more positive way to help these children. The part-Aboriginal children who lived at St John's did so because it was the desire of their mothers.

Some of the part-Aboriginals who lived at St John's in the early 1940's were, Bill Espie, John Palmer, Charlie Perkins, Ernie Perkins, and Malcolm Cooper. I knew all the mothers personally myself. We enjoyed a great mutual respect.

6. The children progressed well at St John's and it was from this beginning that Father Smith developed the idea that a group of part-Aboriginal boys might do even better if they could have a chance to further their education in Adelaide. Something like this had never been done before.

7. When Father put his idea to the respective part-Aboriginal mothers they were very enthusiastic and wanted their sons to go. Father selected six boys, Bill Espie, David Woodford, Charlie Perkins, Peter Tilmouth, John Palmer and Malcolm Cooper. The mothers paid the rail fares for their sons, bought their clothes and provided other personal items.

We lived at Kensington Park initially, and the boys went to

Marryatville Primary School where they progressed well.

We maintained a family atmosphere and encouraged the boys to keep in contact with their mothers by letter. At Christmas time the boys returned to Alice Springs to be with their mothers. Once again, the mothers paid their fares.

Father likened our work to that of providing boarding accommodation under special circumstances for these children so that they could further their education much in the same way as white children from remote parts of Australia attend boarding schools.

8. We moved to St Francis' House at Semaphore South in 1946 because the numbers were growing as more part-Aboriginal parents asked if their sons could come. It is important to remember that by this time the success of our work had become quite well known in Alice Springs and Father Smith was a man who could be trusted to do the best he could for the boys.

9. We never wanted our work to include larger numbers of boys because we believed that it was important to maintain that family atmosphere, but this became difficult to maintain when so many were pressing for their sons to have the opportunity to be at St Francis' House.

10. St Francis' House continued to do this remarkable work under the auspices of The Anglican Church until it was closed in 1959 when government policy changed in relation to the caring of part-Aboriginal children. The emphasis was on the foster home concept but The Anglican Church did not continue the work.

11. Father Smith returned to Alice Springs in 1949 where he continued to run St John's Hostel among his many other duties and it was from his continued personal contact with part-Aboriginal people that he was able to offer places in Adelaide to their children.

During its life something over forty boys resided at St Francis' House, and many of them have achieved well in their various spheres of endeavour.

Over the years we have had many happy reunions and even today I still see some of the boys.

When Father died in 1982 a number of his boys were pall bearers.

EXERPTS FROM FATHER SMITH'S WRITINGS ABOUT 'THE BUNGALOW'

"Amongst my duties was the task of visiting the children at 'The Bungalow', to hold services and to instruct the children in the Faith. 'The Bungalow' was officially 'The Halfcaste Institution' and was situated at the Old Telegraph Station two and a half miles along the River Todd, north of the present township. The name 'Bungalow' was handed down from the efforts of Mrs Ida Standley who was responsible for starting the first school in Alice Springs. She collected some of the coloured girls, who were wandering around unwanted and uncared for and they were housed in a bungalow behind the Stuart Arms Hotel and within the premises on which the cottage known as 'Myrtle Villa' stood.

She started a day school for white and coloured children but in segregated groups, the whites in the morning and the coloured children in the afternoon. From this beginning in 1912 the Government later on took over the education of children, but the first Government School was primarily for white children.

The Government however, collected a number of mixed blood children and they were taken out to Jay Creek, some twenty miles west of Alice Springs where they lived in dormitories and make shift bungalows. It was eventually found that there was insufficient water here to make a permanent settlement. In 1929 the children were moved to the Old Telegraph Station.

When I arrived in Alice Springs (1933) there were over one hundred children at this station, which shortly became known as 'The Bungalow' and several adults and adolescent females did the domestic work. I found that most of the children (80%) had been baptised by Anglican priests on previous visits, therefore they were our particular responsibility. Representatives from Christian denominations could only go there in the same way as we had entry into Government Schools

for Religious Instruction. From the first I went to 'The Bungalow' every Sunday and held a service and every Wednesday for catechism.

There was an air of gloom and repression about the place and the children were silent and sullen. There was no laughter in the place, as could have been expected from healthy children. It was hard to find a cause. The Superintendent, who was also a Protector of Aborigines, was a bully and a drunkard. The children cowered under his rule. They were supposed to have school every day, but what a farce that was because there was no trained teacher on the staff and the Superintendent only put the children into the classroom when he got the 'Tip-off' from his scouts in Alice Springs that an official was coming.

However, a great shake up occurred shortly after I arrived and this man was arrested for co-habiting with one of the girls. She had a letter smuggled out complaining of the treatment at the place. The authorities took immediate action and the man was dismissed.

The girls of all ages from babies to adolescents all slept in one dormitory poorly ventilated. There were rows of three tiered beds and on hot nights it must have been cruel, as they were locked in. With babies howling and older ones swearing and quarreling it was a very unhappy situation. There was a separate dormitory for the boys.

A police constable and his wife were placed in charge after the Superintendent was dismissed and from then conditions improved for the children. It was not long after this before two trained teachers were sent from the SA Education Department and regular school was held, and the normal curriculum used. The children however, took a long time to recover from the repressive treatment. I could not get them to answer questions for the first eighteen months. After

broken down and laughter was heard in the place.

The white people generally had little regard for the mixed bloods, with a few exceptions. I listened to their comments. Some said the Government was waisting money trying to educate these children. Others said that they aught to be sent back to the bush to fend for themselves , but I noticed that quite a number of white women were glad enough to employ senior girls as domestics. They only had to paythem 5/- per week. Callous treatment was reported towards some of the older boys who had been sent out to work on stations. Against a background of being made to feel generally unwanted it is no wonder that a feeling of inferiority was papparent amongst these unhappy people.

The other side of the picture was the charm of the children themselves and their funny ways of expressing themselves when they came to trust people. As an example, one boy, who had received a letter from me, when he was later in Sydney, where they were as a result of the war, wrote in reply;

'I loved getting your letter but I couldn't read all the words because the writing was too fast.'

'The Bungalow' was still very much an Institution, as could be expected with so many living in dormitories, but therewas a different outlook now. Sometimes I would get a loan of Gordon Lines truck to drive up to 'The Bungalow' on Sundays and I always had plenty of passengers. The boys would come down to Middle Park or even as far as the then golf course to meet me and pile on to the truck. They were very handy if you happened to get stuck in the sandy Todd crossing.

THE STORY OF ST FRANCIS' HOUSE

In The Words of the Founder

Rev Canon P McD Smith, MBE

I went to Alice Springs in 1933 and was licenced by the Bishop of Carpentaria as the first Priest-in-Charge of Alice Springs. I was told that I was to do all I could to help the mixed blood children, especially those living at the 'Half-Caste Institution', as it was officially known at that time. It was situated at the Old telegraph Station two miles north of the present township. At this place there were over one hundred children, together with some adult mothers of these children.

It was not long before I saw that the mixed bloods were in a sad case as a people in between. In fact they were unwanted by both blacks and whites. The full blood Aborigines did not like them, but were kinder to them than the white people. In the main they were looked upon by the blacks as those who were born in an infringement of their tribal laws and were looked upon as the 'Cheeky Ones'. The white people ostracised them, except when they wanted cheap labour. Five shillings per week was their normal pay, even those who were employed by the Government itself!

The mixed bloods who lived in Alice Springs were fringe dwellers in a sector known as 'Rainbow Town' which consisted of tin and bag shantys. 'Rainbow Town' could only be described as sub-standard.

Children at the 'Bungalow', which was the popular name for the 'Half-Caste Institution', were quite obviously unhappy and uncommunicative. It wasn't hard to discover why. The man who was superintendent was a drunkard and a bully and the children feared him. He was tilted 'The Protector of Aborigines'! Fortunately, about a month after I arrived he was dismissed, arrested and goaled for co-habiting with senior girls at the 'Bungalow'. His place was taken by a police constable and his wife. When this happened things began to improve for these children, but it took about eighteen months before I could get the children to speak or answer questions. Even then, at first they spoke in whispers, until gradually they thawed out and became more like normal children, laughing and happy. In due course the Government appointed two trained teachers from the South Australian Education Department, for before this the children had not been receiving an education at all.

I thought a lot about the plight of these unwanted people and could see

that if they were ever to be able to live a fuller life some of them, at least, should get away from the atmosphere of being unwanted and neglected. The general view among white people was that the Government was waisting its money educating these children and that they should all be sent out bush to fend for themselves. This was unacceptable to me because I came to the conclusion that given the opportunity and away from the environment of being unwanted they could hold their own with the average Australian child.

My first attempt to try this theory was when Joe Croft did well enough at school to gain a Qualifying Certificate to go to higher education. The Native Affairs Branch in Darwin was agreeable for him to be sent away for schooling. I got him into All Soul's School, Charters Towers in Queensland. Here he did well. Besides gaining his Junior and Senior Certificates he was appointed Captain of the School. Later Joe went to the Queensland University to do an engineering course. I beleive he was the first person of Aboriginal descent to enter a University in Australia. The war interveined and after service with the Army he trained to be a surveyor eventually becoming a licensed surveyor. He later worked with the Department of Aboriginal Affairs in Canberra.

During the war the 'Bungalow' was closed and a good number of the children and their mothers were evacuated togehter with children from Roper River and Groote Eylandt. They were sent to Mulgoa near Sydney. Some however stayed in Alice Springs and lived in 'Rainbow Town'.

Having the success of Joe Croft in mind my conviction grew during this period that a better chance could be given to these children if they went to Adelaide than if they remained in Alice Springs. I wanted to prove that they could hold their own. The colour of their skin did not come into it at all with me. So when the opportunity arose Mrs Smith and I brought six boys to Adelaide to confront the authorities, both Church and State, and to challenge both of them to accept these boys and give them equality of oppportunity with other children of the Australian community.

The first six boys were. John Palmer, Malcolm Cooper, Peter Tilmouth, Charlie Perkins, David Woodford and Bill Espie. This was in January 1945. In fact what we were aiming at was assimilation and we started to do it before it was put forward as Government policy which did not

appear until 1954.

There is a lot being said about the Aborigines being allowed to keep their own culture, and this is how it should be for the full blood native people. As I see it, there are many of Aboriginal blood who have never had anything to do with tribal life which is the basis of Aboriginal culture, laws and customs. I refer to those of mixed blood who have never been admitted by initiation to tribal life. In fact the mixed bloods have no real culture of their own. They are people in between the black and white cultures and to a large extent belong to neither, and in certain places even now are ostracised. Therefore, the best way to help these people is to assimilate them and give them equality of opportunity in our society. It is up to our white society to receive them as equals. The fact that many white Australians are not willing to do this is a disgrace to our nation for in many cases they are part white and it is our duty to accept them! This was my aim in bringing the six boys to live and be educated in Adelaide.

Our first home was in Pembroke Street, Kensington Gardens, where we were able to rent a house, which had been a private hospital, owned by Miss Murphy, who lived in a house on the same block of land. She was a great help to us. There was an attached sleep-out at the back which accommodated six beds and this is just what we wanted. We lived in the main house. Mrs Smith and I had beds on the front verandah while Mrs Smith's mother, Mrs Almond, used the bedroom. I had a room for my study and we all mealed in the dining room adjacent the kitchen.

I enrolled the boys at Marryatville Primary School and had no trouble regarding their acceptance. Some people predicted that the boys would not be accepted in Adelaide schools. The teachers were particularly helpful to the boys. They soon settled in and we helped them with their homework. John Palmer showed promise in drawing and eventually took to painting with water colours. His very first attempt was to paint a copy of one of Namatjira's Ghost Gums. This was displayed at a school function where the Governor of South Australia, Sir Willoughby Norrie, selected John Palmer's painting for special commendation. At this time John Palmer's drawings and paintings were done by himself without any formal instruction. I thought it worthwhile to try and develop this talent and enrolled him at the Arts School where he had two years

tuition and his work improved. He did several watercolours some of which were left in St Francis' house when it closed. I have his first painting of the Ghost Gum and also a couple of pen sketches which are very good. Unfortunately when he left St Francis' House and went back to the Northern Territory he did not continue his painting.

Not far from Pembroke Street there is the Kensington Gardens Park and recreation grounds, and sometimes the boys used to go there after school or on Saturdays to play football or cricket. We all went to St Edward's Church at Kensington Gardens and some of the boys were confirmed there. We had no back yard of any consequence so there was little scope for games inside the yard. I remember once taking the boys out onto the street where we started a game of cricket using an old box for a wicket. Unfortunately two men came along and one ordered the boys off the street. I said, "Leave them alone, they're not doing any harm!" He said, "You're setting up an obstruction on the street!" I realized then that he was a police sergeant not in uniform. Another activity was to collect bark and pine cones from Kensington Gardens for the chip heater. The boys would climb two big pine trees in our yard to knock down cones.

One of the first things we did was to take the boys to Myers and buy them a suit of clothes and suitable shoes and socks. Most had not worn boots or shoes before, but better clothes made a great difference towards their equality with other children. Myers always gave us good discount. God knows where the money came from! We did not receive a penny from the Government until we had been in Adelaide for six months. By that time I had used up all the money I had in my own banking account and we were very poor. After Mrs Almond had been stricken with a stroke and after having been turned away from the Royal Adelaide Hospital, despite a doctor's request for admission, she had to be nursed at home, thus placing an added burden on Mrs Smith who had to cook and housekeep for us all. It became imperative to get some domestic help! Someone told me of a lady who would be suitable. Her name was Mrs Blaklock. I could only offer her two pounds a week for this part time employment. Unfortunately I did not have the money to pay her first week's wages. By this time the Australian Board of Missions (ABM) had become interested in what we were trying to do and someone must have told them of our plight, because I didn't. They made a grant of one hundred pounds for our work but I did

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not receive it straight away, so that at the end of the first week I did not know where I would get the money to pay Mrs Blaiklock's wages. That very day in the post was an envelope with two one pound notes inside and it was quite anonymous!

During the Christmas holidays the boys usually went to Alice Springs to see their mothers. It was never our intention to separate the boys from their relatives, and I used to encourage them to write home regularly. The trouble was that they seldom had any letters from their mothers and so they slackened off with their writing.

I still had no maintenance money from the Government and I was at the end of my tether and thought I would have to send the boys home. I had first however, tried to get them into All Souls' School, Charters Towers, and they would have accommodated them; but in the meantime the Bishop of Adelaide took up our cause with Canberra and as a result maintenance was paid and we received back pay from the time the boys were brought down.

The Australian Board of Missions were keen to be more involved and eventually asked me to find a larger premises so that we could help more boys. I began to look around. After inspecting a few places we decided we would like to negotiate for the purchase of Glanville Hall at Semaphore South. I went and interviewed the owner to see if he would sell. He said 'yes' but later wrote and said 'no'. I would not take 'no' for an answer, so I put the matter in the hands of an estate agent, Shepherds in King William Street, and as a result the owner agreed to sell. He wanted five thousand pounds. I said four thousand pounds. Eventually we reached a compromise and agreed to a sum of four thousand five hundred pounds. The money for the purchase was supplied by ABM. However, ABM by its constitution could not own property so the Diocese of Adelaide was asked to hold the property on behalf of ABM. Besides the house itself there were two other things that made it attractive for our purposes. One was that it was close to the beach and the second was that there were five and a half acres of grounds for the boys to play sport. The house itself had twenty-eight rooms and a tower. In addition there was an interesting coach house, a laundry, stables and a cobblestone courtyard. We were able to use the coach house as a gymnasium.

Everyone moved into their new home at the end of 1946. The attic rooms

were used as the boys' sleeping quarters. These rooms needed some work on them. The ground rooms were in good order except the kitchen which was sub-standard. Behind the kitchen was a room we used as a dining room. There was a large room off the passage in the south side of the house which had been used as a billiard room with a full sized billiard table in it. This we sold and the room was used as a Chapel. We had to install a proper sewerage system and update the bathroom and toilet facilities. Hot water was installed with a boiler room with a coke stove. An old lavatory seat was made of fine cedar so when the system was dismantled I had this fine bit of timber made into a Missal Stand and placed in the Chapel! I took the stand back to Alice Springs with me and used it in the Church.

When the house was in due course blessed by the Bishop of Adelaide, The Rt Rev B P Robin, it was dedicated to St Francis of Assisi, 'The little friend of the poor'. It became known as **St Francis' House**.

As Glanville Hall it was the home of Captain Hart who was an early pioneer of South Australia and owned a fleet of sailing ships. Captain Hart had entertained the Governor of South Australia and officers from Fort Glanville at Glanville Hall. From the tower Captain Hart could see his ships plying along the Gulf of St Vincent. It is recorded that a Governor's lady had taken ill and died at Glanville Hall. It is also recorded that the retaining wall facing Stevador's Paddock was made of basaltic rock that had been used as balast in wheat ships on their return journeys.

Our hostel was not one of fostering but rather of the idea of a boarding establishment to which the boys came with their mothers' consent for the school year; and in that respect it was no different from white children being sent by their parents to a boarding school. It was that these children had special needs for which we did our best to cater. It was unfortunate, in one respect that St Francis' House grew to the extent of being able to provide for up to thirty boys. The sudden increase in numbers was as a result of the establishment of Mulgoa near Sydney being closed after the war and the Government needing somewhere to place the Aboriginal children, for many did not know who their parents were nor where they had come from. When the Government asked if some of the boys could come to St Francis' House I could not refuse. A number of the

girls went to St Mary's Hostel, Alice Springs.

The boys, although they held their own with the average Australian children did not show any great desire to further their education after leaving Primary School at Ethelton and go on to Le Fevre Technical School. Few of them, if any, went on to their Leaving exam. We thought two of the boys showed enough promise to be sent to Woodville High School, Malcolm Cooper and Charles Perkins, but they did not show any great results and went to do apprenticeships.

Once we had a play, 'William Tell', together with a gymnasium display performed by the boys near Christmas to raise funds for them to go to Alice Springs to see their mothers during the long vacation. The boys and I cleaned up the grounds around the house and spent a lot of energy sawing up pine logs for the inside fires. Also the place was overrun with box thorns. We had a notice from the Port Adelaide Council requesting that we remove them. I said that they had been left by the previous owner so the Council removed them free of charge.

From the outset the boys took an interest in football and as they were good at sport they became more popular with their school mates and were readily sought after to play. Several of them were always in the Ethelton School Team and via this were invited into white boys' homes. Later, some boys became interested in soccer because a team practised on an adjacent oval. Two boys, Wilfred Huddleston and Richard Bray, ended up playing football for Port Adelaide. Vincent Copley was an outstanding footballer. Charles Perkins and John Moriarty became proficient soccer players playing top grade soccer in Adelaide. Charles Perkins went to England and played soccer. Wally McArthur, Jim Foster and Cyril Hampton were all very good rugby players. Wally McArthur went to England to play rugby.

It was not until 1954 that the Federal Government came up with a policy of Assimilation which was put forward by the Minister for Territories, Paul Hasluck and part of it read as follows: 'It should be possible for any human being to have the opportunities to lead the best life of which he is capable without being restricted by laws of political or social discrimination, by lack of natural means, or by being denied access to facilities and services. The policy of Assimilation is the result of

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an observation that the breaking of the tribes is actually taking place and that the movement of coloured people from desert areas and towards settlement is taking place inevitably....'

Before this all people of Aboriginal origin, whether they be full bloods or mixed bloods were considered Aboriginals under protective legislation and therefore not free agents. This meant that they were not allowed to move from state to state without a permit and therefore were not free citizens. A mixed blood man or woman who wanted to marry had to obtain written consent from the Director of Native Affairs. The states took years to get rid of their restrictive legislation concerning Aborigines.

At the end of 1949 I resigned from St Francis' House when the Bishop of Carpentaria asked me to return to Alice Springs as Archdeacon of the Northern Territory. It was a difficult decision to make and in some ways I wished I had stayed at St Francis' House. That most of the old boys from St Francis' House are doing good work in the community and helping their own folk is due to their own efforts, and proves the point I made at the beginning that given the right opportunity they can take their rightful place as citizens of our country.

Without the support of my wife, Isabel, and the equally important support given by many good Christian people over the years then our work would not have progressed. It is up to the boys themselves now to give the same opportunities to the rising generation.

Faithfully reproduced from the writings of Father Smith, March, 1997.

THE ANGLICAN CHURCH OF AUSTRALIA - DIOCESE OF PERTH -
INVOLVEMENT IN THE SEPARATION OF ABORIGINAL CHILDREN
FROM THEIR FAMILIES

APOLOGY OFFERED BY BISHOP DAVID MURRAY,
ADMINISTRATOR OF THE DIOCESE OF PERTH,
AT THE ENQUIRY BY COMMISSIONERS MR PAT DODSON
AND SIR RONALD WILSON IN PERTH ON 14TH MAY
1996

1. FORREST RIVER MISSION:

Aboriginal children were taken in for protection from non-Aboriginal settlers. The children could be visited by their families, but were not allowed to be taken home.

2. ANGLICAN CHURCH HOME FOR CHILDREN AT PARKERVILLE:

Aboriginal children were placed in the home and parents were not allowed access to them.

3. ANGLICAN HOME FOR HALF-CASTE ABORIGINAL CHILDREN
(Later Swan Orphanage, Swan Boys Home, and now Swanleigh Country High School
Students Hostel):

This home is believed to have had a punitive function.

4. SISTER KATE'S HOME:

This home for Aboriginal children was not run by the Anglican Church, but probably received support from Anglican parishes.

5. MOGUMBER / MOORE RIVER SETTLEMENT

This was a government settlement to which the Anglican church channelled some Aboriginal children.

6. FOSTERING OF ABORIGINAL CHILDREN TO ANGLICAN FAMILIES:

This was practised to provide Aboriginal children with all the advantages of non-Aboriginal children. The aboriginal children mostly returned to their own homelands. They generally lost touch with foster families and experienced difficulty in feeling accepted back into the aboriginal communities.

No matter how well intentioned the motives of the church were in its involvement in the separation of children from their families, its complicity has contributed to the dislocation of the people concerned, and therefore to their loss of land, language and identity.

It is evident that the present high rate of continuing social dislocation and aboriginal imprisonment is a direct result of the separation of children from their families in which the church was complicit.

If the Church is truly open to the Spirit of Truth, it should have had a built-in evaluation process and cannot be excused from not critically reviewing and evaluating its own work.

The Anglican Church of Australia in the Diocese of Perth apologizes and expresses its deep sorrow for its complicity in the removal of Aboriginal children and now seeks:-

- a) To work with the aboriginal people for reconciliation and the spreading of reconciliation.
- b) To work to provide resources for aboriginal people to research and document instances of dislocation caused by the church, so that people who are still separated from their families can be assisted in locating them if at all
- c) To renew the commitment and support of members of the Anglican Church to the Aboriginal Land Fund Trust established by the Diocesan Synod several years ago.
- d) To continue to pursue through the Diocesan Synod ways in which it might support Aboriginal chaplains/counsellors as discussed in its Synod in recent years.

I.2

Bendigo Diocese

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Anglican Diocese of
BENDIGO

The Right Reverend Dr Matt Brain
Bishop of Bendigo

Gift...Truth...Recognition

23 March 2023

Dear Friends,

I am nothing other than an Australian. My forebears came from other places, but I am of this country. I am Australian. As an Australian I am astounded by the gift given me by those who have been on this country long before I arrived. Even though our country's Aboriginal and Torres Strait Islander people have long been denied a voice, they continually use what voice they have to offer fellowship and reconciliation. We are invited to be of one blood.

Given our history this is a precious gift.

I write as an Australian responding to this gift. I write also as a child of God whose Son, Jesus, came as truth incarnate. As one who has benefited from the freedom which flows from the truth Jesus brings, I cannot enjoy the freedom while refusing to acknowledge the reality of the dispossession of those first entrusted with this country. This reality is compounded by national structures which do not provide forums for the country's Aboriginal and Torres Strait Islander people to have a voice. Yet, we have a new opportunity to walk in truth as children of God even as Aboriginal and Torres Strait Islander people have offered fellowship. They have done this through the ['Statement from the Heart'](#), and the ['Masig Statement'](#).

I am excited by the promise recognising Aboriginal and Torres Strait Islander people holds. To recognise an individual speaks of their value as a fellow image-bearer of God. To recognise a people is the first step in acting on this value. I want to say to Aboriginal and Torres Strait Islander people, 'I see you; you matter, I recognise you.'

While there are many opinions as to how this should be done, I will be acting on this value by voting to recognise Aboriginal and Torres Strait Islander people in our nation's constitution and to establish a permanent voice to parliament. For without hearing a people's voice how can I say I really recognise them. I encourage you to do the same.

We have been given a great gift as Australians. To recognise Aboriginal and Torres Strait Islander people is the first step in being a people of truth, and through truth freedom comes.

Your servant in Christ,

Bishop Matt Brain

If you want to know more about the coming referendum and how it relates to the Statement from the Heart you can find good materials at [RedShoesWalking](#). These are produced by the Chair of the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC) Rev Canon Assoc Prof Uncle Glenn Loughrey.

J

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Melbourne Diocese

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St Paul's Cathedral Melbourne

Together transforming our City and Diocese

CHAPTER

Tuesday 7 February, 2023

8. Support of Yes Campaign for Voice to Parliament

Motion: That the advocacy of our First Nations Canons for the Statement from the Heart and the Yes-Campaign for an Aboriginal and Torres Strait Islander Voice be noted, and Chapter formally endorse the Cathedral's support for both the Statement from the Heart and the Yes Campaign. **Carried**

Tuesday 6 June, 2023

10. Reconciliation Banner

Motion: That Chapter endorse the replacement of the current refugee banner with a new reconciliation banner. **Carried**

Tuesday 6 February, 2024

7b. Support of Treaty

Resolved: That

- (a) the ongoing advocacy of Canons Deverell and Loughrey for the Statement from the Heart and the Victorian Treaty process be noted, and
- (b) Chapter formally endorse its support for the Victorian Treaty process, and
- (c) request the Culture and Heritage Committee to advise on any practical steps forward.

K

Response to question 14

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Bendigo Diocese

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Indigenous Ministry in the Anglican Church of Australia

National Constitutional Change and Subsequent Action - PAC Briefing Paper

Draft resolution:

That the NATSIAC Executive:

1. Note the PAC Briefing Paper outlining the Vision, Key Principles, Partnerships, and Enabling Structures leading to constitutional change in the ACA and subsequent action to promote Indigenous ministry.
2. Endorse the Key Principles and explanatory wording (NB-Please give feedback and amend as necessary!)
3. Request that Standing Committee and the Church Law Commission present a memorandum on how the Constitutional change suggested by the PAC may be worded and effected.
4. Endorse the Pilot Program proposed to develop a Provincial Victorian ATSIAC to augment the work of NATSIAC and ask the bishops of the province to enable this group to be developed according to the Pilot Project brief as attached in Appendix 2.

Vision

As Anglican Christians of Australia we want to see Aboriginal and Torres Strait Islander people take their full place within the church. By this we will be made rich.

This will mean that space is made for self-determination within the family so that decisions which fit Aboriginal and Torres Strait Islander ways of life may be made for the blessing of the whole church and have the resource to be implemented.

Key Principles

Recognition

We recognise that there were people who lived on, cared for, and have sovereignty in what is now known as Australia before European settlement.

Reception

We receive the absurdly generous gift which Aboriginal and Torres Strait Islander People bring to it in asking to be recognised. We recognise that when the Gospel came God was on both sides of the beach.

Formation

We commit to form and fund a permanently established representative body of Aboriginal and Torres Strait Islander Anglicans (NATSIAC) to represent the interests of Aboriginal and Torres Strait Islander members of the Anglican Church in Australia

Self determination

We want Aboriginal and Torres Strait Islander Anglicans to have meaningful capacity to lead in decision making and ministry among First Peoples and participate fully in diocesan, provincial and national church life.

Key partnerships

Recognition of First Peoples in the ACA necessarily involves the coordinated work of several bodies. These include: NATSIAC (as the primary body interested in shaping the proposal), General Synod, Dioceses - their Bishops, clergy, and people, and Aboriginal and Torres Strait Islander peoples in the province (whether living on county or otherwise).

Proposed structure of response regarding ACA Constitutional Recognition

Constitutional Recognition of First Peoples in the ACA necessarily involves the coordinated work of several bodies, being:

1. PAC (charged with delivering a proposal to SC and GS as above),
2. NATSIAC (as the primary body interested in shaping the proposal)
3. Church Law Commission (the body charged with responsibility for drafting and delivering legislative change to GS)

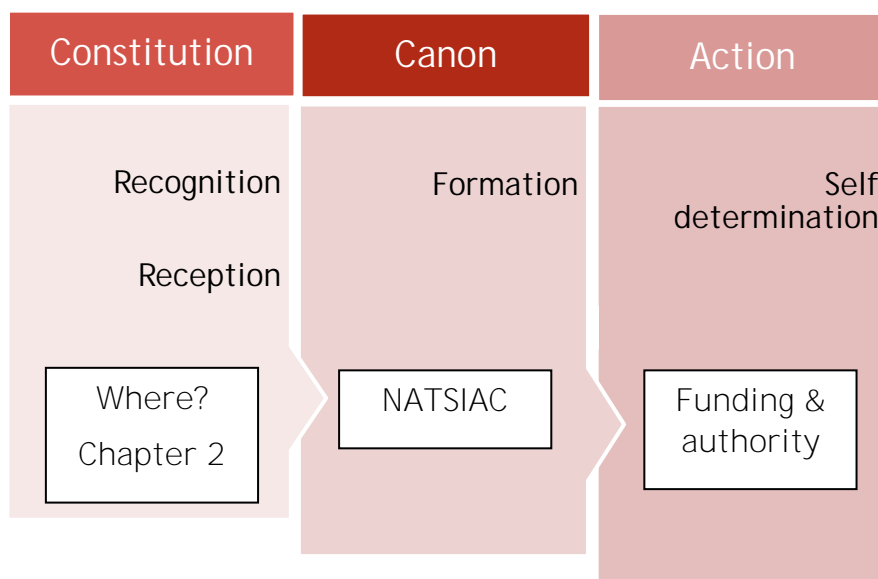
4. Standing Committee (as the body which prepares GS)
5. The General Secretary of GS (charged with coordinating work and establishing necessary budget)
6. GS itself...to pass and promote the necessary changes to the dioceses.

Given the numerous interested parties, and the potential for the intersection of interests to prevent it is suggested that our part of the task is approached in three stages:

1. Gaining agreement on a set of Principles for Constitutional Recognition, then
2. Gaining agreement on what elements should be included in any preamble or clause to be inserted, then
3. Identifying how NATSIAC & Aboriginal and Torres Strait Islander Bishops be supported so that constitutional improvements can be effected, then
4. Working on processes leading to GS 19 (2026) to promote the constitutional changes and endowment of Aboriginal and Torres Strait Islander work.

Enabling structure

Meaningful change which meets the call of NATSIAC for Recognition and adequate means to fulfil its brief, and the direction of SC2016/2/18 (see below), requires activity in three spheres: Constitutionally, Canonically, and practically through enabling Action. The four key principles find their expression under one of the three spheres.



Constitution

Initial discussion focussed on the inclusion of a Preamble Recognising Aboriginal and Torres Strait Islander people in the Constitution of the ACA. This has the capacity to provide commentary and declare aspiration for inclusion. The aspirations of the Preamble are not necessarily enforceable in the same way that other provisions of the document are and may result in wordsmithing by people taking it in contentious or harmful directions.

At the most recent NATSIAC gathering +Matt suggested the inclusion of a clause in Part 1, Ch2 to correspond with the note that ‘This Church, being derived from the Church of England ...’ (s4) which also includes the three-fold ministry and inherited form of worship. This would:

- a) place Recognition of Aboriginal and Torres Strait Islander people alongside the derivation of the church from England, and
- b) provide an appropriate juxtaposition of episcopal leadership in worship with leadership of First Peoples.

Appropriate wording may be something like (But would need to be amended and approved by NATSIAC):

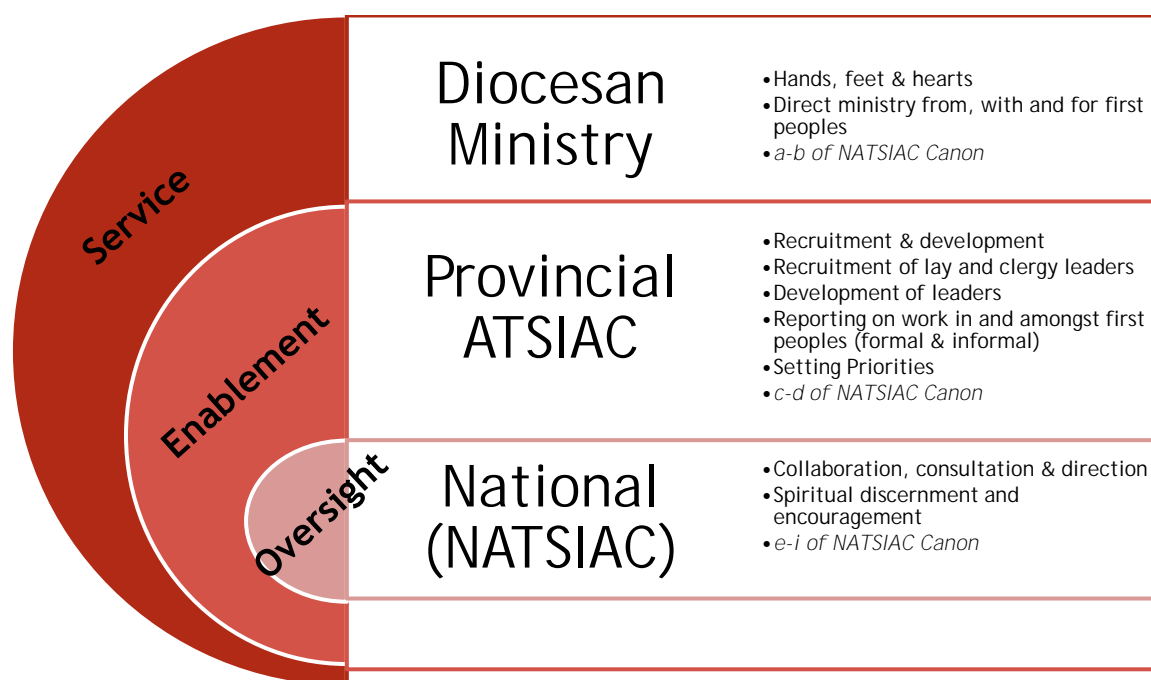
*(new s5?)“This Church, being found on land held by Aboriginal and Torres Strait Islander people, has grown in country which was never ceded. Yet it has discovered that God was already present working in the life of **this country’s** First Peoples. It is declared that Aboriginal and Torres Strait Islander people should have Bishops, Priests, and Deacons able to lead worship and take their place in **the councils of this Church.**”*

Canon & Action

The NATSIAC Canon 2014 explicitly provides for leadership in mission and ministry among Aboriginal and Torres Strait Islander people within the ACA. Like many Anglican institutions the aims set for (or outcomes required of) NATSIAC are vast. They encompass work from local through to international contexts. That is, work which requires attention from diocesan, through provincial to national structures. This may be characterised as Service, Enablement and Oversight respectively.

A Victorian Pilot Project was presented to the 2023 NATSIAC gathering which requested that NATSIAC invite the Bishops of the Province to call together a

Provincial ATSIAC (Aboriginal and Torres Strait Islander Commission) to work on the development of indigenous ministry and recognition in the lead up to GS19.



The Pilot Project (see Appendix 2) would:

1. Assign the objects (see Appendix 1) of the present Canon to diocese, provinces, and the national church depending on the character of the object,
2. Set aside a Project Lead in the Province of Victoria to develop provincial representation, decision making capacity and ministry provision and leadership, and
3. Promote a model of ministry which prioritises effective local decision-making and work by establishing a conciliar approach for Aboriginal and Torres Strait Islander Anglicans to have ‘Independence within the Family’.

End point

As a pilot for the operationalisation of the constitutional amendments to be considered by General Synod 2026 this project will test assumptions for vertically integrated, self-determining indigenous ministry from the dioceses through Provinces to the National church. It will help shape consequential amendments to

national canons and allow for co-sovereign ministry within the Anglican Church of Australia.

Timetable

2024

1. Clarifying the key work envisaged in objects c-d (see below) of the NATSAC Canon, through a pilot project which:
 - a. Builds on the work of present Indigenous clergy, develop a Council of the whole,
 - b. Grows the capacity of existing lay and ordained leaders so that they may lead for the future,
 - c. Recruits new leaders, and helping to shape fitting training and formational pathways,
 - d. Reports on work within Anglican entities in the Province (formally and informally),
 - e. Sets priorities for Indigenous ministry
2. Seed the initial 2 years of a 5-year project. Consult with Indigenous leaders regarding appropriate senior leadership.

Late 2024

1. Finalisation of NATSIAC and PAC advice to General Synod Standing Committee of Constitutional Recognition in the ACA and appropriate, consequential funding and ministry enablement model.

2025

1. Promotion of Constitutional Change and consequential action endorsed by Standing Committee for dioceses and GS representatives ahead of GS19.
2. Development of sufficient, sustainable financial provision to allow for coordinated and mutually reinforcing diocesan, provincial and national ministry. Working principle 1FTE : 0.2FTE : 0.05FTE (i.e. diocesan service : provincial enablement : national episcopate). If there is 1 lead Aboriginal or Torres Strait Islander minister in a diocese, then Provincial work should be funded at 20%, and National work at 5%.

2026

1. Sharpening of NATSIAC Canon to enable Provincial ATSIACs
2. Constitutional recognition in ACA through General Synod

Appendix 1

SC2016/2/18 -November 2016

Recognition of Aboriginal and Torres Strait Islander Peoples in the Anglican Church Constitution

1. *Standing Committee supports the recognition of Aboriginal and Torres Strait Islander Peoples in the Constitution of the Anglican Church of Australia.*
2. *Standing Committee requests the Public Affairs Commission in consultation with NATSIAC, to bring recommendations to the Standing Committee as to how this support and recognition can best be effected.*

Excerpt (Objects) from the NATSIAC Canon 2014

6. The objects of the Council are—

- (a) to promote the proclamation of the gospel especially to Aboriginal persons and to Torres Strait Islanders;
- (b) to encourage the provision of pastoral care especially to Aboriginal Anglicans and to Torres Strait Islander Anglicans;
- (c) to provide resources to those engaged in ministry with Aboriginal Anglicans and Torres Strait Islander Anglicans;
- (d) to encourage and facilitate the celebration of Aboriginal culture and Torres Strait Islander culture within the Church and the community;
- (e) to represent the views of Aboriginal Anglicans and Torres Strait Islander Anglicans both within Australia and internationally;
- (f) to develop and recommend to relevant bodies, policies and strategies for the purpose of facilitating Aboriginal and Torres Strait Islander mission and ministry;
- (g) to engage with other Aboriginal people and Torres Strait Islanders in the wider church nationally and internationally;
- (h) to advocate with Aboriginal people and Torres Strait Islanders nationally and internationally on issues relating to social justice; and
- (i) to exercise the powers and perform the functions conferred on it by the Constitution, this Canon, and the Canons and rules of the General Synod.

Appendix 2

Indigenous Ministry in the Province of Victoria Victorian Pilot Project

Vision

As Anglican Christians in the Province of Victoria we want to see Aboriginal and Torres Strait Islander people take their full place within the church. By this we will be made rich.

This will mean that space is made for self-determination within the family so that decisions which fit Aboriginal and Torres Strait Islander ways of life may be made for the blessing of the whole church and have the resource to be implemented.

Project Scope and deliverables

- 5 years
- Provision of senior Aboriginal and Torres Strait Islander leadership to:
 - *Draw together* a Provincial Aboriginal and Torres Strait Islander Aboriginal Council (ATSIAC) made up of clergy and lay leaders of the Province.
 - *Care for and develop* the leadership skills of existing Aboriginal and Torres Strait Islander clergy.
 - *Initiate pathways* for the recruitment, training and development of lay and ordained indigenous leadership.
 - *Advise diocesan MDOs/Bishops* on suitable training opportunities for emerging leaders.
 - *Deliver regular reporting* on existing and planned work undertaken by Anglican entities on reconciliation, first nations equity (?) and empowerment projects.
- Establishment of Provincial vehicle for the development of endowment capable of sustaining this appointment (approx. \$3.5m)

Project Cost

- \$100,000 per annum over 5 years.
- This cost accounts for:

- 0.5FTE Senior Leadership (based on ADOM Archdeacon's stipend and emoluments).
- 0.5FTE secretarial/administrative support
- Budget for travel, materials and events hosting.
- The first 2 years are funded through:
 - ADB grant of \$47,000
 - ADOM grant of \$100,000
 - The grants may be augmented or extended through in-kind secretarial support
- Request of Provincial Bishops:
 - Host one meeting of the Victorian ATSIAC per year and be present personally.
 - Encourage Aboriginal and Torres Strait Islander people who participate in diocesan life to join the ATSIAC.
 - Appoint a diocesan observer if no indigenous members are present to bring back news of the ATSIAC's work.
 - Work with the Project Lead and Senior Indigenous clergy to facilitate shared ministry across diocesan borders.
 - Open space for the Provincial ATSIAC to engage with parishes and diocesan entities to further reconciliation and Indigenous representation in diocesan life.
- Years 3-5 to be funded by a mix of:
 - Diocesan contribution
 - Provincial Trust drawdown
 - Philanthropic support
 - Contribution by Anglican Agencies which utilise ATSIAC expertise.

End point

As a pilot for the operationalising of the constitutional amendments to be considered by General Synod 2026 this project will test assumptions for vertically integrated, self-determining indigenous ministry from the dioceses through Provinces to the National church. It will shape consequential amendments to national canons and allow for co-sovereign ministry within the Anglican Church of Australia.



The Rt Rev'd Dr Matt Brain
Bishop of Bendigo

14 February 2024

Dear [REDACTED]

I am pleased to write and offer you the position of Project Lead - Indigenous Ministry in the Province of Victoria Victorian Pilot Project (VPP). The position would be part time [0.5 FTE] for three days a week commencing on 1/4/2024 for a period of 5 years, with a review after 3 years. We will also review and sharpen the phasing of the Project goals after 3 months.

A position description for this new role is included with this letter.

As this is a Provincial Role, you will be licenced by the Diocese of Melbourne through the Archbishop, meaning you are subject to the legislative and policy frameworks of the Diocese of Melbourne, including professional standards and Codes of Conduct.

Your remuneration and entitlements are outlined in the attached remuneration package. These will be processed by the Diocese of Bendigo for administrative purposes only. You fall under the jurisdiction of the licencing authority, the Archbishop of Melbourne, with regard to your appointment, entitlements, conditions and conduct.

In coming to the Anglican Diocese of Bendigo you are expected to minister according to the highest set of Professional Standards as defined by the General Synod Code of Good Practice: Faithfulness in Service.

This offer is subject to you being granted a Clearance for Ministry by Kooyoora, the Office of Professional Standards.

In order for me to grant you a PTO so that you can also minister as a Priest in the Diocese of Bendigo you will also be required to maintain the necessary safe ministry clearance requirements including:

- A National Police Check
- A Working with Children Check
- A Safe Ministry Check
- Complete Safe Church Training
- A satisfactory Letter of Good Standing

In coming to the Anglican Diocese of Bendigo clergy are required to attend:

- The Annual Diocesan Synod
- The Annual Clergy Conference
- The Annual Clergy Retreat
- Your Rural Deanery Meetings
- Training in Ministry

Should you have any pre-existing injuries or illness that may preclude you from undertaking any duties related to this position, you are encouraged to disclose and discuss these with myself.

Should you be willing to accept this appointment please sign the enclosed copy and return to me.

Your servant in Christ

A handwritten signature in black ink that reads "Matt".

The Rt Rev'd Dr Matt Brain
Bishop of Bendigo

BENDIGO ANGLICAN DIOCESAN CORPORATION

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📍 4 Myers Street PO Box 2 BENDIGO VIC 3550



The Rt Rev'd Dr Matt Brain
Bishop of Bendigo

POSITION DESCRIPTION

Indigenous Ministry in the Province of Victoria

Victorian Pilot Project (VPP)

Project Lead

Project term: 5 years

Part Time: 0.5 FTE

Remuneration: 0.5 of Archdeacon's package according to ADOM's annual stipend determination

Interactions: Canon of St Paul's Cathedral Melbourne, Meeting place and garden at St Oswald's Glen Iris, Diocese of Bendigo, Bishops of the Province of Victoria

Reporting and supervision: For the purposes of the VPP reporting would be to the Province through the Bishop of the auspicing Diocese (Diocese of Bendigo)

Key Project Objectives

1. Establishment of a Provincial Aboriginal and Torres Strait Islander Council made up of clergy and lay leaders of the Province.
2. Development of the skills of Aboriginal and Torres Strait Islander clergy and lay leaders.
3. Creation of a pathway for emerging indigenous leaders for the church.
4. Reporting and advice to the bishops and MDOs of the Province to assist in the continuing work of Recognition, Reception, Formation and Self-determination of Aboriginal and Torres Strait islander Anglicans within the ACA.

The Project Lead will:

1. *Provide senior leadership to:*

- a) **Draw together** a Provincial Aboriginal and Torres Strait Islander Aboriginal Council (ATSIAC) made up of clergy and lay leaders of the Province.
- b) **Care for and develop** the leadership skills of existing Aboriginal and Torres Strait Islander clergy.
- c) **Initiate pathways** for the recruitment, training and development of lay and ordained indigenous leadership.
- d) **Advise** diocesan MDOs/Bishops on suitable training opportunities for emerging leaders.
- e) **Deliver** regular reporting on existing and planned work undertaken by Anglican entities on reconciliation, first nations equity and empowerment projects.

2. *Work with diocesan leadership from the dioceses of the Province to establish a Provincial vehicle for the development of endowment capable of sustaining this appointment.*

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L

Response to question 15

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Melbourne Diocese

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RECONCILIATION ACTION PLAN

Synod Presentation

17 October 2014

*The Most Reverend Dr Philip Freier
Archbishop of Melbourne*

I want to start by repeating a few words from my Synod Charge:

Bless our Indigenous people! They have blessed us by welcoming into friendship people who are the successors to those who killed and displaced their ancestors. In a world where people have long memories that fuel unforgiveness, the Aboriginal and Torres Strait Islander people of Australia are remarkable in their application of Jesus' teaching about restored relationships with the non-Indigenous people of this country.

I would like to introduce the work that has taken place in developing a Reconciliation Action Plan for our Diocese by discussing what I call the 'Great forgetfulness' in Australian society and in the telling of our story as a nation.

Many people here tonight learned a version of Australian history that dominated the 20th Century in our country, that taught us how Australia was peacefully settled. It told us of the heroic tales of explorers who discovered the country and depicted Aborigines in the background as wild people who were soon pacified by the expansion of civilisation. Throughout the 20th Century we forgot what our pioneering ancestors knew in the century before - that the white settlement of Australia was accompanied by a war of conquest that according to historian Henry Reynolds took the lives of between 25,000 and 30,000 Aborigines and 2,500 to 3,000 settlers. It may seem strange to some of you that I am speaking of these events in this way, but the evidence from the time of first settlement at least up to the massacre of many Warlpiri, Anmatyerre and Kaytetye at Consiton in 1928 supports such a conclusion. That is to say, instead of peaceful settlement we instead should understand that a long frontier war of at least 140 years is the founding conflict that shapes our nation.

According to Reynolds: *"This is the forgotten war of conquest that saw the expropriation of the most productive land over vast continental distances, and the transfer of sovereignty from the Aborigines to the British government and its successor colonial administrations. This is the war that made the nation, not the fateful invasion of Turkey at the direction of the imperial government."*

We heard on Wednesday from Archdeacon Perry Brohier about the responsibilities of the church as a healing and reconciling force after the 30 year long civil war in Sri Lanka. Five years after the formal conclusion of this conflict much healing and reconciliation remains to be done. How much more after an unacknowledged frontier war of more than a century is there a big task of reconciliation in our own country, especially when so much of the truth of this reality remains unacknowledged?

You only have to read the books written by Christian missionaries of this period to see how much they were aware of the reality of a frontier war - even if they didn't use this term, and how motivated they were to respond to the profound humanitarian and spiritual needs that arose from it.

Bishop Gilbert White, the first bishop of both the dioceses of Carpentaria and Willochra, emphasised this very point on 1917 in his poignant words informed by his experience of the far north Queensland frontier: *"I have always felt that the aboriginal was the Lazarus of Australia. Poor, ragged, and sick with sores which are the result of contact with the diseases of the white man, hungry because he has been driven from the waterholes, where alone he can obtain food ... unable to defend himself against the wrongs which may be inflicted on him, he lies at the gate of Australia, so rich, so comfortable, and so well fed."*

Of any people in our country Anglicans should have the least reason to be gathered into this great forgetfulness.

Why do I mention this? Well, it is because everything looks different, not just about the past but the present when we see things for how they are. Each community in our nation has its story of frontier conflict, of Aboriginal people being dispossessed, of them being under harsh government administration and sustaining enduring disadvantage right to our own day. These are important factors that contribute to the gap in health, life expectancy, employment and other outcomes that generally see Aboriginal people expecting less of the good things of life than non-Aboriginal people. I'm not just speaking about those living in remote areas of Australia. Jill Gallagher, the head of the Victorian Aboriginal Community Controlled Health Organisation has commented, *"The health status of people living in Fitzroy is the same as people living in Fitzroy Crossing, so we have a job to do convincing governments that there are Aboriginal people who live in Victoria who need just as much support."* Forgetfulness about the truths of history easily merge in with a forgetfulness of Aboriginal and Torres Strait Islander people present in our midst.

Put simply a Reconciliation Action Plan provides an opportunity for all of us to play a part in making the future better for us all. It means working together to do those things which we can do that can make a difference for good. The Reverend Helen Dwyer, a member of the RAP Working Group, will tell us about the process that has led us to tonight.

Some of you here tonight are old enough to remember the great anthem of reconciliation that was released by the Warumpi Band in 1985. It was titled Blackfella Whitefella. If you were into the music scene in the late 80's and early 90's you may have heard them perform with Midnight Oil.

Amongst the verses in the song is one that goes:

All the people, of different races
With different lives, in different places,
It doesn't matter what your name is
We've got to have lots of changes.

Undoubtedly much has changed over that time but much remains to be done. Your support for our Reconciliation Action Plan means that significant things can be achieved in the areas that we are able to influence. More certainly will remain to be done but by support our RAP you nudge the Reconciliation efforts in our country forward.

Please take action in your parish! I am hoping to find a way to resource some consultancy to parishes and other ministries, but in the meanwhile please

- Recognise that reconciliation is needed; and
- Begin to turn your good intentions into real actions.

As Warumpi Band's chorus to their song goes:

Are you the one that's going to stand up and be counted?
Are you the one who understands these family plans?

So, on this important initiative let's stand up and be counted!

AiC Response to 2019 Synod Motion

Next Steps for Reconciliation

Moved by The Reverend Dr Garry Deverell

Seconded by The Reverend Glenn Loughrey

Motion

Part 1.

That Archbishop in Council make a considered formal response to:

- (a) the review of the diocesan Reconciliation Action Plan tabled by the RAP Working Group on Feb 20, 2018; and
- (b) the Statement to Provincial Leadership tabled by the Aboriginal Council of the Anglican Province of Victoria in November, 2018.

Part 2.

That Archbishop in Council make an interim report of its responses by electronic communication to all Synod members by May 31, 2020, to be followed by a full report of its responses to the Diocesan Synod of 2020.

2020 Year Timeline and consultation for report

Meet with working group and refine draft report	17 June
Meet on 21 July with working group	21 July
Present draft analysis to Glenn and Garry and refine as needed	23 July – 9 August
Refine and present back to the working group	11 August
Engage with the RAP group of 2018 and Wurundjeri Council, Koorie Heritage Trust, Provincial Bishops, Bishop Chris McLeod and others for comment	31 August
Working group to meet and modify the report as required	14 September
Present draft report to the People and Culture Committee of AiC	16 September
Follow up with Revd Glenn Loughrey and Revd Garry Deverell for responses	20 October
Present draft report to AiC with recommendations	26 November

AiC Response

Part 1.

That Archbishop in Council make a considered formal response to:

(a) the review of the diocesan Reconciliation Action Plan tabled by the RAP Working Group on Feb 20, 2018;

• Background

Archbishop's introduction 2015-2017 RAP plan (extract)

Reconciliation for Christians is essential to our faith, being reconciled to God and seeking reconciliation with others. Social justice demands that we love one another and that we implement policies and practices which seek to effect reconciled relationships. The details of the RAP highlight actions we will take to raise cultural awareness and bring about reconciled relationships between Aboriginal and Torres Strait Islander Australians and non Indigenous Australians.

A Statement of Commitment by the Anglican Diocese of Melbourne and signed by the Archbishop was registered with Reconciliation Australia in June 2013.

When the RAP Working Group commenced its work in 2012, the recommendation from Reconciliation Australia was to have one RAP for each organisation. Subsequently Reconciliation Australia recommended a choice of four Reconciliation Action Plans:

BACKGROUND CONT.

The **REFLECT RAP**

– listening and learning

The **INNOVATE RAP**

– developing programs and initiatives to pilot

The **STRETCH RAP**

– setting of targets

The **ELEVATE RAP**

– driving social or cultural change

For Australians, reconciliation must focus on relations between the original peoples and the people who arrived in the last few centuries. The Diocese is committed to working towards reconciliation at this level through the actions of its personnel, institutions and affiliates. It recognises the traditional custodians of this land and the many dire consequences of European settlement. It is committed to working towards justice at all levels.

Reconciliation is not seen as an optional extra, but at the very core of our obligations as Christians in Australia.

The INNOVATE RAP plan identified three key areas of engagement noted as Relationships, Respect and Opportunities (Refer power point 2015-2017 RAP Plan extract and the end of this document at slide 30)

Summary of Key points noted in the review tabled at Synod

In outlining the history of the Diocese of Melbourne there is no mention at all of the specific ways in which the Anglican Church, or prominent Anglican Christians, contributed to the removal of Kulin nations from their land or the wholesale destruction of Aboriginal families, culture and wellbeing.

The section on 'Commencing the RAP' leaves the reader with the impression that the diocese has enjoyed relatively good and positive relationships with local Aboriginal people. While the preamble certainly admits that there have been (unspecified) 'ways in which we have contributed to [the] ongoing disadvantage of Aboriginal and Torres Strait Islander people', and that these may be rightly called 'failures', the report claims that these failures (whatever they may be) have been effectively dealt with via formal expressions of sorrow. It then congratulates the diocese for 'bravely and boldly' moving forward toward 'true reconciliation and a full and fair future for all Australians'. One wonders, in the light of this rather romantic account, why reconciliation might be necessary at all.

....there is a distinct lack of 'repentance' or 'amendment of life' language in the explicitly theological section on the 'Meaning of Reconciliation'. There is much sound material here about reconciliation as a primary descriptor of the mission of God toward the world, and of the church in its imitation of Christ the reconciler. But the language is general and overwhelmingly optimistic in tone, failing to elaborate on the Christian practices of truth-telling, repentance and amendment of life as crucial stages in any concrete reconciliation process. It therefore fails to identify the heart of the matter of reconciliation as a real, communal, discipline that is intimately related to following Christ through the baptismal passage of his life, death, resurrection and exaltation.

Response noted:

- Limited explicit recognition of history and its impact
- Actual progress in reconciliation seems cosmetic and lacking real commitment
- Limited evidence of reconciliation as a way of behaviour in our churches and alignment with Christ's teachings

What is missing here, again, is a comprehensive account of precisely what is to be communicated in the educational process – namely that process of truth-telling and a call to repentance and amendment of life - and who, precisely, will take responsibility for facilitating that process. The only person specifically named is the Archbishop, as the ‘Champion’ of reconciliation. ‘Lighthouse’ parishes and ‘RAP Champions’ are invoked as concepts, but no parish or person is specifically named. Without specific naming, it seems to us, responsibility remains ethereal rather than concrete; which means, in the end, that no person, parish or agency is finally accountable for actioning the work of reconciliation.

One of the biggest challenges to progressing the RAP is the voluntary nature of the Working Group. So much remains undone simply because the members of the RAP group have little time or energy left over after the jobs they are actually employed to do have been honoured.

....the section entitled ‘Relationships’ we must sadly conclude that much of the engagement with groups external to the diocese has been sporadic at best. An Aboriginal Liaison officer was engaged for only part of the period 2015- 2017, and she quickly found that the tasks laid at her feet were far too onerous given the far-from-adequate time, authority and resource given her to address those tasks.

....what happened here, in the south-eastern part of the continent, is very different to what happened in the Northern Territory, in WA or even in northern Queensland. The contemporary experience of Aboriginal people here, in the south-east, is also, therefore, very different. The people we, as a diocese, are called to engage with first, surely, are those who are already amongst and alongside us.

Response noted:

- No defined leadership structure or process for accountability
- Volunteers inadequate
- No dedicated human resource to progress reconciliation that was adequate for the task at hand
- Inadequate interaction with local entities to build partnership

Under the section entitled ‘Respect’, it is clear that many clergy as well as most Anglicans remain completely unaware of the Diocesan RAP. The materials related to the RAP are difficult to find on the ADOM website, and they are poorly presented as well. Liturgical events around Sorry Day, Mabo Day, as well as NAIDOC and National Reconciliation weeks, have been sporadically attended to and poorly promoted. Notices in the *Ad Clerum* are clearly ineffective, as enquiries responding to that medium remain almost non-existent. (The recent launch of a dedicated Facebook page for ADOM Reconciliation may be more effective in getting the word out there). While we are aware of some parishes that are pursuing their own reconciliation processes, their stories are not widely circulated. Certainly the Working Group cannot claim to be across what is happening or not happening in this regard. Local groups clearly feel no obligation to communicate with the Working Group about what they are doing.

While acknowledgement of country is catching on here and there – largely as a consequence of determined action by government – it remains largely absent from local parish gatherings. As a Working Group we are not unaware of the tragic irony in the vast majority of acknowledgements: ‘We acknowledge this is Aboriginal or Torres Strait Islander country but we will now go on to behave as though it isn’t’.

Response noted:

- Poor communications process to inform parishes regarding reconciliation and how they can participate and share what they are doing.
- Need evidence of a sincere recognition to acknowledge Aboriginal people in services and events in the diocese.

Under the heading 'Opportunities', we note that (as far as we are aware) there have been no additional ATSI people employed by the diocese. There is no longer an Aboriginal Liaison Officer and the current Working Group remains very luke-warm concerning the job description for a new (part-time) Resource Worker. Indeed, we would prefer that the plans for this position be axed all-together as essentially undoable. More about that below. It was pleasing to see that reconciliation got something of a guernsey at the recent diocesan conference in the shape of Bishop Mark MacDonald's talks. We remain underwhelmed, however, by the lack of invited ATSI input into the shape and content of the conference theme, the choice of speakers, and the means by which ATSI voices might be heard within the conference community.

In the light of the plainly incomplete nature of the Innovate RAP of 2015-17, the current Working Group makes the following recommendations to the Archbishop.

Response noted:

- No defined budget and human resource allocation to progress reconciliation in the diocese.
- Lack of consideration in decision making and policy development of the ATSI voice...need to have a voice.

Recommendations from review

1. The Innovate RAP be re-written during 2018, with a view to resuming the process in the period 2019-2021.

Rationale: As this review of the current RAP makes clear, our RAP is too unfocussed with regard to an overall theological rationale, too ambitious and vague with regard to specific objectives, and far too resource-poor in terms of time, people and money. A rewritten RAP needs to regain a sense of focus and energy and be realistic with regard to the people and other resources it might concretely rely on.

Response Action:

Redesign a RAP plan for the next period which;

- Is ratified by Synod
- Is informed by ATSI voices
- Has a communications plan
- Has a budget
- Has identified human resources
- Has reporting lines for accountability
- Is reviewed annually by AiC for progress against outcomes

2. The diocese engage a full-time Indigenous Bishop or Archdeacon whose key responsibilities would be to support indigenous leaders and call anglican parishes, agencies and schools into a concrete practice of reconciliation

Rationale: The key role of the Indigenous Liaison Worker, under the current RAP, disintegrated for three reasons: (1) There was simply too much work to do in the allocated time; (2) the role was task- focussed rather than relationship-orientated, which contradicts both the movement of the gospel and the modes of ATSI relating; (3) the role sat outside of the DNA of historical Anglican authority structures, which meant that the Liaison Worker was never able to enjoy the freedom to minister according to a clear mandate and responsibility given by Christ via the church's orders of ministry.

Anglicans understand the authority and ministry of a bishop or archdeacon. Similarly, ATSI people understand the authority of an Elder. But neither group really understands what the authority and vocation of a 'Liaison Officer' or 'Resource Worker' might be. In order to clearly and unambiguously indicate how important the work of reconciliation is to the fortunes of the gospel in our part of the world, both symbolically and actually, the Archbishop should ordain an Indigenous bishop, or (at the very least) collate an Indigenous archdeacon. The current RAP Working Group might then be morphed into a Reference Group to support that bishop or archdeacon in her or his work.

Response Action:

- Engage a F/T Indigenous Bishop/Archdeacon to lead reconciliation in the diocese and its associated entities.
- Establish and define an Indigenous leadership structure and process to progress reconciliation which incorporates ATSI and diocesan governance and protocol requirements.

Response to Motion

Part 1

(b) the Statement to Provincial Leadership tabled by the Aboriginal Council of the Anglican Province of Victoria in November, 2018.

• STATEMENT OF ABORIGINAL COUNCIL TO PROVINCIAL LEADERSHIP

- We the *Aboriginal Council of the Anglican Province of Victoria* represent a sovereign and free people who continue in our ancient responsibility to nurture this country and its peoples.
- We invite you, the bishops of the Province, to join us in attending to the unfinished business between the First and Second peoples of our church. We invite you to walk with us the costly pilgrimage of truth-telling, repentance, reparation and justice. We invite you to join with us in composing a new hymn, a songline that will lead, one day, to the signing of a *makarrata* or covenant that inaugurates a more just settlement and relationship between us.
- We therefore ask for a seat at the table in the councils of the Province, and the dioceses therein, so that the aspirations of our people toward self-determination in matters of faith, worship and spirituality may be clearly heard and honoured. Let us take counsel together that the redemption won for us in Christ Jesus may find a home in our common work for justice and for peace in this ancient land.

Response Action:

- Establish and define an Indigenous leadership structure and process to progress reconciliation which incorporates ATSI and diocesan governance and protocol requirements.

Below you will find a list of our aspirations as a Provincial Aboriginal Council with the Anglican Church. For us, these aspirations give expression to our longing for a more just settlement between the First and Second Peoples of the church. We ask for your commitment to an ongoing and comprehensive conversation about ways in which these aspirations might be transformed into an agreement that is able to effect a real and lasting reconciliation.

1. That a First Nations bishop be appointed for the Province, and that a First Nations archdeacon be appointed in each diocese of the Province wherever possible. These sisters and brothers would sit on the key policy-making committees of our church as a VOICE for our people. They would also be evangelists for gospel TRUTH, JUSTICE and RECONCILIATION in the congregations, schools and agencies of the Province.
2. That each of the Anglican service agencies, theological colleges and schools be encouraged to appoint a local First Nations person to their governing boards as a VOICE and advocate for our people.
3. That the two Melbourne theological colleges be encouraged to collaborate in appointing at least one First Nations academic who would be tasked with teaching theology from the perspective of our people, and that every theological student on an ordination track be required to study with that academic as part of their core curriculum.
4. That every Anglican school be encouraged to hire at least one First Nations teacher who would be tasked with teaching First Peoples history, language and culture, and that such learning be undertaken by every student as part of their core curriculum
5. Where First Nations people are encouraged to take up study in Anglican schools and colleges, that high levels of pastoral and cultural support are put in place to help our people succeed. Wherever possible, this support would be delivered by our own people.
6. That every Anglican organisation in the Province be encouraged to commit itself to employing and supporting First Nations people to the tune of 5% or more of each organisation's total workforce.

Response Action:

- Establish and define an Indigenous leadership structure and process to progress reconciliation which incorporates ATSI and diocesan governance and protocol requirements.
- Liaise with the Theological Colleges to determine how to integrate ATSI voices in curriculum
- Liaise with Heads of Anglican Schools to determine how to integrate ATSI voices in curriculum development and pastoral support for Indigenous students where attending
- Establish policy for employment of First Nations people in Anglican organisations in the Province of Victoria.

7. That the learning of First Nations history, theology and culture be designated a core part of the professional development curriculum for all Anglican clergy, teachers, administrators, and welfare workers.

8. That all properties granted the Church by government (without fee) be made available for First Nations access and use: and, in the case of such properties being disposed of, that First Nations groups with a traditional claim to such properties be granted title without fee.

9. That 15% of proceeds from the sale of any other church properties be given over to First Nations people – 10% into a Trust Fund to be divested to traditional owners on the completion of a process of treaty and 5% into a Provincial fund set aside for resourcing the Anglican ministries outlined in this document; this as a fundamental act of REPARATION for past acts of thievery.

10. That all local parishes and congregations in the diocese be encouraged to pay an annual rent of 5% or more to either a local First Peoples organisation or else into a Fund held in the Province for resourcing the ministries outlined in this document.

11. That First Nations liturgical rites, including those already produced by clergy within this Province, be authorized for use throughout the Province.

12. That each local church or agency be encouraged to consider raising a memorial to commemorate all who lost their lives in the local Frontier Wars.

13. That each Anglican congregation, school or agency be encouraged – in partnership with this Council and with diocesan bishops – to form respectful relationships with local Aboriginal nations, including a commitment to support them as they take part in the process of treaty-making with the Victorian government.

14. That the bishops of this province commit themselves to working, locally with us, as well as nationally with NATSIAC, towards TREATIES with First Nations that enshrine these and other important aspirations of our people as a matter of gospel JUSTICE. To our mind, any such treaty would also encode the ways in which we are accountable to each other in realizing and reviewing the ongoing work of the gospel to which the treaties commit us.

Response Action:

- Implement the integration of First Nations history, protocols, theology and culture into staff PD programs in the diocese.
- Establish a schedule for dialogue at a Provincial level to consider points 8-14 in order to develop a Provincial response which can then guide individual dioceses.

Reconciliation activity in the Diocese (this needs further input and is not a definitive list)

- Wurundjeri projects
- St Paul's Cathedral
- St James Old Cathedral
- Ormond Anglican Church
- St Oswald's Glen Iris
- St Michael's Carlton North
- Programs in Anglican Schools
- Anglican Agency programs
- Jonathon Lopez- All Stars Boxing Club Fitzroy
- Spotswood Church
- St Columb's Hawthorn
- Other parishes still need to be further defined with activity

Collation of actions arising from review

Recommendations

RELATIONSHIPS

INNOVATE RAP

2015-2017 RAP extract

From the launch of the INNOVATE RAP-in mid 2015 through to 2017, through advocacy and promotion and by providing practical advice and liturgical resources for parish and other ministry events and encouraging attendance at community events, our organisation commits to:

Action	RELATIONSHIPS Responsibility	Timeline	Target
RAP Working Group	Coordinator	2012 -	Meet at least quarterly each year
including Aboriginal and Torres Strait			Continue to add to the membership
Islander staff and stakeholders will continue to meet			with key stake holders
Develop external relationships	RAP Working Group	2014 -	We will seek to compile a list of local Aboriginal and Torres Strait Islander groups and engage with them to listen, learn and develop relationships
Koorie Heritage Trust	Aboriginal Liaison Officer	2015 -	The RAP Working Group will maintain and develop the relationship with the Kodrie Heritage Trust.
Reconciliation Victoria	RAP Working Group		We will invite Aboriginal and Torres Strait Islander groups to the launch of the RAP.
Cultural Experiences	Aboriginal Liaison Officer	2015 -	We will continue to offer to parishes and staff cultural experiences including guided walks, led by Aboriginal elders, of significant areas and media

RELATIONSHIPS

Cultural Tours	Archbishop and others	2013 -	in the Diocese including areas close to the Diocesan Offices We will continue to offer clergy tours to the Northern Territory and other areas to engage with Aboriginal and
Advocacy	Archbishop and Anglican Media Melbourne	2014 -	Torres Strait Islanders We will seek opportunities to advocate for reconciliation: to the internal community of parishes, sector ministries and diocesan staff: within the external community using all forms of communication

RESPECT

Action	Responsibility	Timeline	Target
Raise awareness of the RAP	RAP Working Group Episcopate	2013 -	Synod presentations have taken place in 2009, 2013, 2014. The 2015 Synod will receive the Innovate RAP We will provide access to historical material via the ADOM website All relevant areas of the diocese will be encouraged to have an understanding of how their area can contribute to reconciliation.
Annual Recognition Close the Gap Sorry Day National Reconciliation Week NAIDOC Week	RAP Working Group	2013 -	The Diocese annually will mark significant celebrations of reconciliation in Cathedral services or other events. We will encourage participation in community celebrations. We will publicise events and promote the ADOM website resources and prayers for reconciliation.
We will foster Lighthouse Parishes	Aboriginal Liaison Officer Episcopate	2014 -	More Lighthouse parishes will be fostered, to be an example of good practice to others
Welcome to Country Acknowledgment of Country	Aboriginal Liaison Officer	2015 -	A protocol will be prepared for the diocese regarding Welcome to Country and its use encouraged. A protocol for acknowledgment of Country will be prepared and its use encouraged. The protocol will be used at diocesan events.. Acknowledgment will include written and spoken words as well as a permanent reminder as shown in a plaque. A protocol for the design and placement of plaques will be developed.



OPPORTUNITIES

OPPORTUNITIES

Action	Responsibility	Timeline	Target
Consider Aboriginal and Torres Strait Islander employment	Episcopate and Business Services	2014 -	We will look for ways to encourage the employment of Aboriginal and Torres Strait Islanders
Aboriginal Liaison Officer	Archbishop	2015 -	An Aboriginal Liaison Officer was employed in 2015 to work with parishes and engage with the community.
Parishes and Clergy	Episcopate	2015 -	We will encourage all parishes and clergy to be mindful of Aboriginal and Torres Strait Islanders in the area of the Melbourne Diocese. From time to time we will survey parishes to ascertain the level of implementation of reconciliation action.
Diocesan Events	Episcopate RAP Working Group	2015 -	Reconciliation will be promoted at key Diocesan events such as clergy conferences.
Other opportunities	Archbishop, RAP Working Group	2015 -	We will continue to support NATSIAC, Nungalinga College and other ATSI projects.

Other references

- Uluru Statement
- Anglican Indigenous Ministries survey 2009
- Indigenous Cultural Heritage and History within the VEAC Melbourne and Metropolitan Investigation area
- Black Lives Matter campaign
- Treaties around the world
- Uniting Church in Australia
- Reconciliation Australia
- Truth Telling Commission Victoria (To be enacted)



**ANGLICAN
DIOCESE OF
MELBOURNE**

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Subject: AiC Reconciliation Working Group (RWG) Terms of Reference
 Responsibility: Archbishop in Council
 Approved by: Archbishop in Council
 Status: **Approved by Governance & Nominations Committee**
 Date: **17.02.22**
 For Review: Annually

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1. Background of the Terms of Reference

Background

A motion was passed at the 2019 Synod which asked:

1. That Archbishop in Council make a considered formal response to:
 - (a) the review of the diocesan Reconciliation Action Plan tabled by the RAP Working Group on Feb 20, 2018; and
 - (b) the Statement to Provincial Leadership tabled by the Aboriginal Council of the Anglican Province of Victoria in November, 2018.

2. That Archbishop in Council make an interim report of its responses by electronic communication to all Synod members by May 31, 2020, to be followed by a full report of its responses to the Diocesan Synod of 2020.

The Terms of Reference arise from the report tabled at AiC in response to the motion passed at the 2019 Synod above. A motion was passed at Archbishop in Council on 26 November 2020 which Recommended "the AiC Reconciliation working group be maintained to advance the development of a new RAP in consultation with traditional owners of the lands which intersect with the Melbourne diocesan boundaries."

2. Purpose of the Terms of Reference

- 2.1. The Archbishop in Council (AiC) has resolved to adopt the Terms of Reference set out below to guide the function and operation of the AiC Reconciliation Working Group (RWG) as it seeks to fulfil the requirements of the motion adopted.

3. Objectives of the Terms of Reference and Reconciliation Working Group (RWG)

- 3.1. The RWG's role is to provide independent oversight and advice to the AiC regarding reconciliation as outlined by the AiC motion as adopted:

That the Archbishop in Council:

- a) Notes the Synod Reconciliation report
- b) Recommends the AiC Reconciliation Working Group be maintained to advance the development of a new RAP in consultation with traditional owners of the lands which intersect with the Melbourne diocesan boundaries,
- c) Provides approval for the MADC to engage Indigenous consultants as required to assist in developing the new RAP in consultation with the AiC Reconciliation Working Group
- d) Recommends that a new RAP
 - i. Defines and establishes an Indigenous leadership and advisory structure to progress reconciliation
 - ii. Develops appropriate governance and protocol frameworks to enable reconciliation to be realised and celebrated as part of the diocesan Visions and Directions strategy 2017-2025, noting
 - A. Strat 2, Outcome 9 Diverse ministry models developed
 - B. Strat 2, Outcome 10 Embrace increased accountability
 - C. Strat 4, Outcome 17 Improve all communications mechanisms
- e) Recommends that Bishop Kate Prowd liaises with the Provincial Officer to arrange for Bishop Chris McLeod to attend a Provincial Bishops meeting in 2021.

The RWG has no executive powers in relation to the operations of the project other than what are prescribed in by this document. It provides assistance to the AiC by monitoring activity within the scope of its remit, and by making recommendations to the AiC for resolutions relating to the following considerations:

- Define key issues requiring attention
- Development of a work plan with goals, timeline and KPIs
- Development of a project review process
- Development and assistance with network contacts with-in dioceses of the Province of Victoria for reconciliation activity with individuals, organisations and Traditional Owners.

4. Authority

4.1. The AiC authorises the RWG to undertake the following activities:

- Liaise and seek any information it requires from individuals, stakeholders and external networks in relation to the successful attainment of the objectives above
- Ensure appropriate governance, church protocols and ethics are managed effectively in accordance with the policies and procedures of the Anglican Diocese of Melbourne
- Ensure the RWG submits update reports in advance of scheduled AiC meetings noting any matters of importance requiring decision

5. Composition of RWG

5.1. Membership

The RWG will consist of the responsible Bishop, two AiC members, the Executive officer to the Archbishop (secretary role) and those who have expressed interest and are recommended by the RWG for approval by the Governance and nominations Committee of AiC.

Membership shall not exceed 10 persons including the Bishop.

5.2. Invitees

Other people may attend meetings of the Committee by invitation as advisers or observers, as determined by the RWG, but will not hold decision making authority.

6. Operation of the RWG

6.1. Meetings

The RWG will meet at least four times per year in advance of scheduled AiC meetings and hold extra meetings as required.

6.2. Secretariat Support

The RWG will receive secretarial support from the offices of the Bishop and the Archbishop as required.

6.3. Reporting

The RWG is to report to the AiC following each committee meeting. This is facilitated via provision of a copy of the minutes supplemented with other necessary information, including recommendations requiring AiC action and/or approval.

6.4. Annual Work plan and review

- a. The RWG will establish a work plan for reconciliation in the diocese with a set of clearly identifiable and achievable performance indicators which will inform the reporting of progress back to AiC annually.
- b. The work plan is to be reviewed annually noting areas for modification and improvement.

6.5. Reconciliation Engagement Group (REG)

- a. The Reconciliation Engagement Group will act as a network to promote the work plan and foster engagement and activity with parishes, organisations and individuals to further reconciliation in the diocese.
- b. The Reconciliation Engagement Group will have a minimum of one member of the Reconciliation Working Group as part of its membership.
- c. The Reconciliation Engagement Group has no executive powers under these Terms of Reference other than to make recommendations to the RWG regarding matters requiring AiC consideration.
- d. Membership of the Reconciliation Engagement Group is voluntary.
- e. Membership is endorsed by the Bishop of the RWG and is not subject to Governance and Nominations Committee of AiC approval.
- f. Dispute resolution: Any dispute among members of the Reconciliation Engagement Group will be managed in accordance with the Grievance management system of the diocese in consultation with appropriate professional and cultural support as required.
- g. The Reconciliation Engagement Group is to record minutes of meetings and provide regular reports to the RWG.

7. Other Matters

7.1. Conflicts of Interest

RWG members will be invited to disclose conflicts of interest at the start of each meeting. Ongoing conflicts of interest need not be disclosed at each meeting once they have been acknowledged. The Secretariat will maintain a list of standing conflicts of interest. Where members or invitees are deemed to have a real or perceived conflict of interest they will be excused from RWG discussions about the issue where a conflict exists, in accordance with the Conflicts of Interest Policy of the Diocese.

7.2. Ethical Standards Statement

The RWG will conduct its affairs within the ethical standards and good governance practices reflective of the Church's basic tenets as applied to the business environment.

7.3. Reviewing and Assessing RWG Performance

The RWG will perform an annual evaluation of its performance, or a self-assessment and provide that information to the AiC. Appropriate input should be sought from the AiC, parishes, Indigenous partners and other relevant stakeholders.

7.4. Review of the Terms of Reference

The RWG will review its terms of reference annually to ensure relevance and currency against the current and future needs of the AiC.

Any substantive changes to the Terms of Reference will be recommended by the RWG and formally approved by the AiC.

7.5. Governance and Operational Structure

The following schematic diagram is designed to assist the understanding of how the key structures referenced interact to achieve the objectives.

