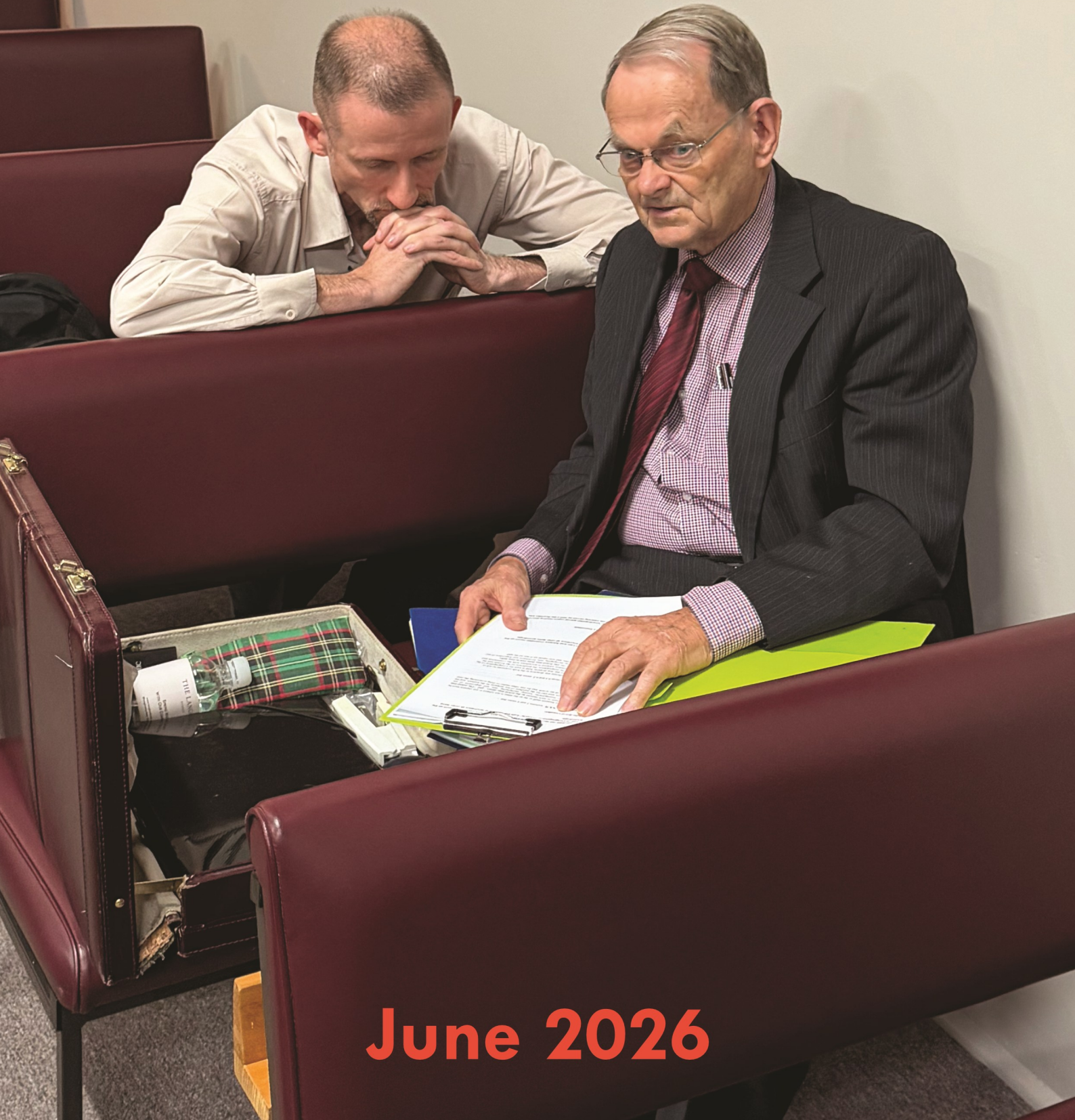


"You are my rock and my fortress; and for your name's sake you lead me and guide me" Psalm 31:3

# The Presbyterian Banner



June 2026

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Meditation: "Great Is Thy Faithfulness, Part 1"

By Robin Tso

*The following, including the next three pages, is the first half of the incoming moderator's address to Synod 2026, given during the evening session on Tuesday 5th of May, the first day of the 178th annual meeting of synod. The second half will be printed in next month's issue.*

Reading: Lamentations 3:1-33

Fathers and brethren, and visitors, as we gather as the Synod of Eastern Australia in 2026, I am sure many of you know that, on the 10th of the 10th this year, it will mark the 180th anniversary of our denomination. Perhaps, at this juncture, you may wonder how we got here? You may try to recall the different events, circumstances and situations in history.

Our denomination, humanly speaking, began with three ministers: Rev. William McIntyre, Rev. Colin Stewart, and Rev. John Tait; along with one elder, Samuel Martin. They formally protested on 10 October, 1846, and formed the Synod of Eastern Australia, and the denomination, the Presbyterian Church of Eastern Australia, in the upper room, in the house of William Byers in 4 Hunter St, Sydney.

These men acted not out of selfish ambition, but out of conviction and courage, centred in the Lord Jesus Christ, desiring to defend the Crown rights of the Redeemer, the spiritual independence of Christ's

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The editor is grateful for the assistance of an informal network of Banner liaisons from the various PCEA congregations.

## Meditation

“Let what you heard from the beginning abide in you.” 1 John 2:24

Kirk.

We gather here nearly 180 years later. We stand not only as beneficiaries but as spiritual descendants, seeking to honour the King and Lord of his church, the Lord Jesus Christ.

The history of our church has not been easy. There were many times of difficulties, challenges.

Fathers and brethren, you and I know that as well, in our own times, especially in the recent years. I do not make any pretence to gloss over the recent past. There were painful times, tearful times, times you may have wondered if the Lord was still working among the candlesticks of our denomination, of our churches.

Maybe, even a few years ago, you wondered whether we would ever be able to gather and see 2026 as a Synod.

But as we reflect this evening, not just on the years of prosperity and progress, but also on those years of adversity and afflictions, what is your response, what is your confession?

Fathers and brethren, we are not the only ones considering and reflecting on past times. The word of God takes us to meet with someone who also reflected, not just on the year past, but thinking back on the previous decades in the Southern Kingdom.

The conclusion that he came to is that it was not about his faithfulness, not about the faithfulness of the people around him. As he looks back, he confesses, “great is thy



faithfulness.”

It is indeed my hope and prayer, in this moderator’s address, to bring out snippets of the history of the life of our church, as we consider the word of God, here in the book of Lamentations, chapter 3, with the main focus on verses 22-24, under the 3 thoughts:

Firstly, The Darkness of Despair

Secondly, The Declaration of Hope

Thirdly and Finally, The Dependency of Grace.

In the Word of God this evening, we meet with Jeremiah.

As we know, he had been a prophet of God for many decades, serving the Lord, bringing the Word of God to the people of Judah. When he penned these words in Lamentations, he is no longer that young man, that youth, recently called by the Lord, but someone who is well seasoned with life.

He is in Jerusalem. He is downcast, lamenting. There is this darkness of despair. Jeremiah is a man of great sorrow.

Yes, it is true, he is in the capital city, Jerusalem. Yet the Jerusalem, the Judah here is post 587 BC.

What happened? Jerusalem has

lost all her former glory. This city of peace is now a place without peace. Because right now, Jeremiah, and the people there, everywhere they look, the city is full of the signs of devastation, distress, and destruction. 587 BC was the year of the Babylonian captivity. The very thing the people of Judah thought

would never happen is now before their eyes. The capital city is no longer a thriving place, full of people. Jerusalem has been laid waste. Many of the Judeans have been taken captive, driven to a place they do not know, with a language they do not speak.

What is happening to Jerusalem and Judah is not some accident. Somehow, out of the blue, the Babylonians came to capture. No, it is because of the continuous idolatry and defiance of Judah, sinning against God.

The Lord had been warning about impending judgement, if they would not repent before God. He sent his prophets, preaching the Word of God, bringing the message of repentance to them.

Jeremiah is one of them, used and sent by God, and he has been faithfully preaching this word for over 40 years.

It has not been easy for Jeremiah, in these four decades, as his ministry seems to have borne so little fruit. Throughout that time, there was opposition after oppositions, even imprisonment and death threats.

Now, in Jerusalem, he is a man who is struggling, filled with

## Meditation

"Let what you heard from the beginning abide in you." 1 John 2:24

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despondency, discouragement and distress.

When we meet him here, he's not writing about the devastation, affecting others only, from a third person point of view. No, he loves the people whom he has been caring for, the people whom he has been ministering.

He is identifying himself with the people of Judah, the old Testament church, in the face of devastation and ruins.

Do you hear him in verse one? "I am the man that hath seen affliction by the rod of his wrath." He is describing the depths of his affliction, a heavy weight upon him, in great need.

Maybe, as we gather here, we are reminded of the many needs we have in our denomination. The need for the three vacant pulpits to be filled, the need for more office bearers, elders and deacons, the need for assessors, and the multiple hats many of us wear at the presbyterial and synodical levels, they reveal that need.

Not only that, there are various challenges in different congregations, both spiritual, and material, the preaching and pastoral care for the flock, in the midst of the society filled with the idol of self, and worldliness. There is a temptation to be downcast and discouraged.

But look at Jeremiah here: he is not rejoicing at the situation, at the devastation, saying how deserving the Judeans are. No, he is right there with the people, experiencing the affliction, the troubles, the trials in his soul.

In the midst of his anguish and distress, he even tried praying to

the Lord. But we read in verse 8, "Also when I cry and shout, he shutteth out my prayer."

That makes it even more painful, as he tries calling upon the Lord, but in his spiritual experience, he feels as if God does not want to listen to him. He feels God has ignored all his prayers and cries.

In verse 9, he is experiencing the roadblocks, not by the Babylonians, nor the Judeans, but the Lord, that he cannot make any progress, that he cannot go forward.

In verse 10, he is expressing that the Lord is like a lion or a bear, trying to attack him.

In verse 12, he feels like a target of an archer.

Jeremiah does not find his life tolerable. He is on the brink of giving up. For him, he doesn't know what happiness or joy is any more.

Here, we have a child of God, giving us an honest description of the despair that he finds himself in. He is not pretending as if everything is rosy and okay.

Yes, this would have been the experience of many of our forefathers in the history of our church.

No doubt our forefathers, they thought that in making a bold and courageous stand, in 1846, following the counterpart in Scotland back in 1843, they would have much help and support from the Free Church.

The PCEA in the early years faced a severe shortage of ministers, as the Free Church was busy with planting their own local congregations in Scotland.

In 1857, in Victoria, two

ministers named Arthur Paul and Peter MacPherson held firmly the Free Church principles during the time of union negotiations. They were concerned that the basis of union, allowing ministers to hold contrary views on church state relations, would undermine the Crown rights of the Redeemer, the spiritual independence of the church. The minority there appealed to the Free Church in Scotland for recognition, and got rejected in both 1860 and 1861. They felt abandoned.

The PCEA was the only one in real meaningful connection with them. In Tasmania, the Free Church of Scotland would send a minister and financial assistance, to help with the rival church of Scotland presbytery.

That was a challenging time, a hard time. The Free Church in Australia felt alone.

Yes, in our denomination, the Synod of Eastern Australia, in 1863, we were blessed to have 17 ministers. But after the union with the Presbyterian Church of New South Wales, in 1865, those who continued the Free Church principles were down to 5 ministers in New South Wales.

One minister was deposed two years later, and in 1870, Allan and William McIntyre, the sons of William McIntyre, both ministers, died within a short time of each other.

It was a devastating blow to the denomination. In the 1890s, our Synod was down to three active ministers at one point. Yes, along with many schisms, a number of preaching stations had to be shut down due to the lack of

## Meditation

"Let what you heard from the beginning abide in you." 1 John 2:24

manpower.

In other words, fathers and brethren, as a denomination, we have faced dark and devastating times. Just like with Jeremiah and in his times, it tells us something. It tells us that your and my faithfulness to the Lord does not exempt us from facing the darkness of despair.

Look at the situation of Jeremiah. After all these decades his life is not easy. In fact, it is worse as he is now in the midst of a destroyed city, seeing piles of ruin, as Nebuchadnezzar spent 18 months attacking Jerusalem.

Think about it, everywhere he goes, the homes are gutted, and the house of God has all the temple utensils carried away, flames and ruins before his eyes, like many war zone places right now.

But here is Jeremiah, walking through the rubble with no more public worship, no more sacrifices, no more gatherings of God's people. Everything seems so dark. True, thankfully, we are not in the midst of a war-torn country. But we, as a denomination, can be grieved by the events in the recent years with closing some of our congregations. A few years ago, we had 13 congregations, now we are down to ten.

Indeed, it is humbling that our land departs further and further from the word of God, doing that which is right in his own eyes. We see that both church and nation deserve the judgement of God, with so much darkness. It is true, the future can seem very bleak.

Yet, when we see Jeremiah here, he does not end in verse 18 of this chapter, he continues. And he is

enabled to confess those words in verse 23, "Great is thy faithfulness."

Fathers and brethren, this is extraordinary because these words are not written in a wall to wall carpeted, air-conditioned office, with a lovely view outside of the window. No, under the inspiration of the Holy Spirit, Jeremiah is penning these words in the midst of the rubble, wreck and ruin of a battered city and countryside. He could smell the smoke, see the misery, and agony. Yet, Jeremiah is able to confess, "Great is thy faithfulness." How is it possible?

So, let us consider our second point, "the declaration of hope."

I'm sure, you would agree that Jeremiah has been facing so much trouble and trial. But we can hear him again, as he declares, in verse 21, "This I recall to my mind, therefore have I hope." How is it possible that his complaining is turned into a confession of hope?

There is a change, yes. Jeremiah has been looking around not just the city of Jerusalem, but the countryside of Judah, the gutted homes, the ruined temple, as well as many of his kinsman have been carried away. What helps him to have hope is not somehow that he ignores his surroundings, as if nothing has happened. No, not at all. At this point, when we meet him at verse 21, he is not looking around, but he is looking up.

He has stopped looking at the devastation around him, and begins to look at the divine goodness of God. What comes to his mind is not the depression he faces, but the God who alone is in charge over all things. Meditating upon who God is, there comes the anchor of his

hope, enabling him to lay hold of God himself, even in this ruined city of Jerusalem.

So too, this was the hope and confidence of our forefathers, in our denomination, throughout nearly 180 years.

I want to draw attention to the situation, with the remnant minority of the Free Presbyterian Church of Victoria, who also held firm to the principles as the PCEA. They experienced a constitutional crisis, as they did not even have a quorum from 1870. And 4 years later, Peter MacPherson was called to Raymond Terrace, leaving Arthur Paul and Alexander McIntyre as the remnant.

Humanly speaking, it would have looked like the lowest point, as the circumstances seem bleak.

Yet, they went forth driven by conviction and courage. They met on 24 April, 1876, in Geelong, and issued the "act of reconstruction." In that document, they sought to safeguard the church in the future.

Some of the matters covered were, as I quote from the act itself, "1. The disallowing of liturgies, or set forms of read prayer, in the service of God. 2. The rendering of praise by means of inspired psalms as the matter, and the voices of the congregation as the instrument, only. 3. The assigning of a principal place in the services to the preaching of the Word; and 4. The rejection of religious days, other than the Christian Sabbath and such days of thanksgiving or humiliation, upon special emergent occasions, as may be appointed by public authority."

*To be continued.*

## Visitors from Other Churches at Synod 2026

Once again, a highlight of synod were the visitors who brought greetings from other churches.

Synod again resolved: "The Synod of the Presbyterian Church of Eastern Australia gives thanks to God for the churches with whom we have formal fraternal relations and for those churches with whom we have contact and resolve to pray for the Lord's blessing upon their work and witness."

The following quotations are from the minutes of synod.

"Rev Robin Tso introduced delegates from other churches: Rev Lorens Nel from the Christian Reformed Churches

of Australia; Rev, Aaron Warner from the Reformed Churches of New Zealand Rev Shanmugam Partheepan from the Free Church Continuing; Rev Graeme Hart from the Reformed Presbyterian Church of Australia; Rev. John Nelson from the Australian Free Church. It was intimated that Mr Derek De Jong from the Southern Presbyterian Church is expected to attend from Wednesday.

It was moved seconded and carried that these men be associated with the court. The Moderator advised them of the conditions of association. The Moderator welcomed the delegates to the Synod."

\* \* \* \* \*

"The Moderator called for Mr Lorens Nel to address the Synod. Mr Nels declared their appreciation of the close relationship that the



CRCA has, and has had with the PCEA, over the years. We have a shared desire to see the Church grow as Christ Jesus grows His Church. Mr Nels advised that the CRCA has 7513 members, organised in seven classes. The next CRCA Synod is due in May 2027 to be held in Wollongong. Mr Nel reported the 2024 reaffirmation of the complementarian position of the CRCA in accord with Belgic Confession Article 7. Mr Nels informed us that they are praying for the PCEA that we may have wisdom, courage and clear discernment."

\* \* \* \* \*

"Rev. Graeme Hart brought greetings from the RPCA. He spoke of the smallness of the

denomination, especially felt since the closure of the Frankston congregation. They are thankful for the broader Reformed community and fraternal relations with the PCEA. Mr Hart reported that Frankston congregation had closed mid 2025 but retained evening services and studies in the hope of revitalisation. The congregation was closed finally at the end of the year. Rev. Andrew Stewart took up the role of lecturer in Systematic Theology at RTC. Rev. Andy McCracken was installed in the RPCA congregation at Geelong. The McKinnon congregation

rejoices in 80 years of ministry and look to Christ Jesus to bless the ongoing work. Formal relations



with the SPC were established last year. It is encouraging to see the PCEA re-establish links with the RTC (Melbourne).

Dr Muldoon led the court in prayer for the RPCA."

## The Broader Body

“and all the families of the nations shall worship before you.” Psalm 22:27

★ ★ ★ ★ ★ ★ ★

“Mr Nelson brought greetings from the Australian Free Church



Presbytery. He expressed the desire for the application of the AFC for union would be received. Mr Nelson reported that the work continues in Chadstone and Hamilton. They have been encouraged by people, especially young men, joining with services online. One online attendee is now a member and is studying at PTC Melbourne. The AFC has a strong interest in the support of missions and the TBS. They value their relationship with the SPC and interaction at SPC Camps. Invitations to preach in Melbourne PCEA and St George's have been accepted and are a cause of rejoicing in fellowship. Mr Nelson stated our common purpose is evident in our standards. He appreciated the frank discussions with the Inter-Church relations Committee. His desire was that,

seeing we hold the same standards, to have unity, but unity based on Truth. We all have a duty to bear with one another's infirmities and rejoice in God's gifts and graces given to ministers and elders.

Mr Nelson brought an historical note to the attention of the court from PCEA Act 2, 1978 which sought to address the situation of ministers using other versions, giving them liberty to do so. Mr Nelson requested a sympathetic consideration of their application. He stated that theirs is not a novel position, being also held by the FCC and Heritage Reformed churches. Mr Nelson thanked the ICR Committee for their consideration and sought a resolution of the matter from the Synod directly. They are seeking a home with the PCEA as a matter of urgency.

Mr Miller prayed for the work of the AFC. ”

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“Rev. Aaron Warner brought greetings from the Reformed Churches of New Zealand (RCNZ). He thanked the members of Synod for a warm reception. The RCNZ was established in 1953 and has 23 churches, 3 church plants and approximately 3600 members. There is a lack of ministers and ministers elect. Mr Warner noted our common struggle in the church and nation, giving the example of restrictions on the presentation of the Gospel in both our lands. He was encouraged by our statement of position on Genesis and



sympathised with our struggles with burdening our treasurers with extra work. They are in the process of finding a solution to help their own treasurers. He hopes we can continue to learn from one another to face the world with the light of the Gospel. He closed with a reading from 2 Cor. 4.

Mr Forbes prayed for the work of the RCNZ.”

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“Mr Derek de Jong spoke on behalf of the Southern Presbyterian Church (SPC). He was grateful to be with us for this Synod and brought greetings from the SPC, and particularly Rev. Tom Budgen, Messrs John and Stuart Coles and Mr Bian Bosveld. He reminded the court that our friendship with the SPC goes back a long way and hopes that it will continue. He told us about his own first contact with the PCEA during his childhood. While living on the Hunter with his parents as a teenager in 1993, he met Rev. George Ball. He still has

## The Broader Body

“and all the families of the nations shall worship before you.” Psalm 22:27



to stand together. They were praying for the PCEA that we might have unity, the provision of office-bearers and, overall, a love for Christ Jesus.

Mr Leggott prayed for Mr de Jong and the work of the SPC.”

★ ★ ★ ★ ★ ★ ★

“The Convener invited Rev. Shanmugam Partheepan to address the Synod. Rev. Partheepan brought greetings from the Free Church Continuing. He stated that the FCC values their relationship with the PCEA as we are united in doctrine and practice. We share a history and a future, knowing that the gates of Hell will not prevail against Christ’s Church. He noted that we are in different countries but the work is the same. There is a similar culture in Scotland and Australia where the Gospel is scorned, however we are on the right side of history. Mr Partheepan quoted John Knox that one man with God is in the majority. Doctrine is not



regular contact with the PCEA through our Ulverstone congregation and the long-standing relationship there. It is strengthened through regular pulpit swaps. Their Launceston congregation has had a wonderful increase by God’s providence which has caused the problem of a lack of space and the need for more deacons. By God’s grace they have been provided with a new church building and now have four elders and extra Deacons. In Hobart, elders supply along with the Interim Moderator, Rev. Tom Budgen. Winnaleah preaching station has been established under the oversight of Launceston with online streaming of services and occasional supply. Mr de Jong referred to Joshua 22 and stated that the SPC is invested in each other’s spiritual welfare. He called us

determined by culture and so the Gospel is never out of date. Mr Partheepan advised us that he did not identify as Scottish and Sri Lanka has different struggles: the culture of the West assumes no god, the culture of the East assumes many gods but the answer to both is the revelation of the one, true God. Mr Partheepan prayed for the resourcing of the PCEA to serve Christ in Australia.

Mr Dotson prayed for the work of the FCC.”



## June Search Work

“With my whole heart I seek you; let me not wander from your commandments!” Psalm 119:10

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### Senior and Intermediate

(Intermediate omit questions 6 and 7)

### Junior

#### James 1

1. What should a person do who lacks wisdom?
2. Why is the man blessed that endures temptation?
3. Where does every good and perfect gift come from?
4. To whom is one who is a hearer of the word and not a doer compared? What is the difference with a doer of the word? (3 verses)

#### James 2

5. Is it a sin to have respect of persons [partiality]?
6. Name the two persons from the Old Testament that James uses as examples of justification by works. How is faith without works described?

#### James 3

7. Write out two verses that describe the evil of the tongue.
8. What are the qualities of the wisdom that is from above?

#### Daniel 6

1. What did Daniel do when he knew that his enemies' decree was signed by king Darius?
2. How did the king feel when he heard that Daniel had not regarded the decree?
3. How did Daniel answer the king when the king came next morning to the lions' den? (2 verses)
4. What happened to the men who had accused Daniel?

Find the verse(s) in the Bible that answer the questions, write/type them out, and send to:

Mrs Irene Steel

18/1-55 West Parade, West Ryde NSW 2114

or Email: [iesteel@gmail.com](mailto:iesteel@gmail.com)

A book voucher is awarded at the end of each year to children who send in the answers.

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## June Prayer Points

“We give thanks to God always for all of you, constantly mentioning you in our prayers.” 1 Thessalonians 1:2

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*Note: The matters for prayer this 2nd month are all connected to what took place at the May synod meeting. Matters “in quotation marks” are taken from the Minutes of Synod 2026. Note: these matters for prayer are presented in the order they were dealt with at the meeting. They do not cover everything that was dealt with and decided at synod.*

**1st:** “The Clerk reported that the Rev. Robin Tso had been nominated as the incoming Moderator. It was moved and seconded that the appointment be confirmed. The motion was carried.”

**2nd:** From the Law and Advisory Committee report, “Synod resolves to send the following overture to presbyteries in accordance with Barrier Act procedure.... that: The phrase “in the space of six days” in Westminster Confession 4.1 is held to teach, as the received doctrine of this Church, that the creation occurred in the timeframe of six, literal, consecutive, days. This Church disowns allegorical or figurative interpretations which seek to accommodate instantaneous creation or creation over long ages, as also literary interpretations in which the creation week is held to be merely a literary framework rather than a literal, historical

account.”

**3rd:** “The Moderator called for Mr Lorens Nel to address the Synod. Mr Nels declared their appreciation of the close relationship that the CRCA has, and has had with the PCEA, over the years.” Pray for our relationship with the Christian Reformed Churches of Australia.

**4th:** From the L&A report, “Synod acknowledges that the current diversity of psalters in use within our small denomination tends to disunity. Synod recognises the historic principle of uniformity and recommits to work towards uniformity in psalm versions.”

## June Prayer Points

“We give thanks to God always for all of you, constantly mentioning you in our prayers.” 1 Thessalonians 1:2

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**5th:** A draft statement on Divorce, Separation and Remarriage was sent to the presbyteries for comment. Pray for wisdom for the presbyteries as they consider this matter.

**6th:** From the Youth and Fellowship Committee report, it was resolved, “Synod encourages the committee to proceed with the organisation of the family and youth camps in 2026 and pray that these will result in spiritual growth and building godly relationships.”

**7th:** From the Y&F report, it was resolved, “Synod pray for those involved in teaching Sunday-school and youth classes and for the children and youth in the Church.”

**8th:** From the Y&F report, it was resolved, “Synod thank Irene Steel and Nic and Amelia O’Dell for the scripture search work and birthday card greeting and uphold them in prayer.”

**9th:** From the Y&F report, it was resolved, “Synod thank John and Judy Greensill for the use of their property for the youth camp, and the Northern Rivers congregation for their generosity, and for wisdom as the committee consider future options.”

**10th:** From the Training of Ministry Committee report, it was resolved, “That Synod note the signing of the Memorandum of Understanding with the Reformed Theological College, Melbourne (RTC) which has established them as a Synod-approved College...” Pray that our relationship with the RTC may be a blessing for them and for us.

**11th:** From the ToM report, it was resolved, “That we would earnestly and regularly pray for the provision of candidates for the ministry from within our ranks, help from sister churches, and men ready for office-bearing in our congregations.”

**12th:** “Rev. Graeme Hart brought greetings from the RPCA.” Pray for our relationship with the Reformed Presbyterian Church of Australia.

**13th:** “Mr Nelson brought greetings from the Australian Free Church Presbytery.” Pray for our relationship with the AFC.

**14th:** From the Church and Nation Committee report, it was resolved, “In response to the NSW Conversion Practices Ban Act 2024, Synod ‘encourages Christians to be unafraid to proclaim the truth of God’s word in matters relating to sexuality, marriage, identity and gender, and to provide prayer for those who seek to live a godly life in obedience to God’s word and aligned with God’s purposes, notwithstanding that they may be subject to a complaint under the Conversion Practices Ban Act for doing so.’”

**15th:** From the C&N report, it was resolved, “Synod abhors every expression of racism in the church and society. We affirm that in Christ, ‘There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus’ (Gal. 3:28). We also affirm that in the church we welcome and embrace every nationality and colour upon acceptance of our terms of membership.”

**16th:** From the C&N report, it was

resolved, “Synod affirms its conviction that the gospel of the Lord Jesus Christ is the greatest need of the Jew the Muslim and all false religions, and endeavours to pray for their conversion, and for the Lord’s blessing upon those who labour among them in the work of the gospel.”

**17th:** From the C&N report, it was resolved, “Synod resolves to consider how we might practically love one another as Jesus loved us – in the Synod, Presbytery, and in the local congregation.”

**18th:** From the C&N report, it was resolved, “Synod reaffirms the importance of serious, personal, systematic Bible study and persistent private and corporate prayer, and family worship. Synod commends the use of daily devotionals from a reformed perspective as a supplement to, but not a substitute for more serious Bible study.”

**19th:** From the C&N report, it was resolved, “Synod gives thanks for the faithful work of the editor of the Presbyterian Banner, Rev. Jim Klazinga, and for his endeavour to keep us connected, and his encouragement for us to pray for one another.”

**20th:** From the Banner report, it was resolved, “Synod promote The Presbyterian Banner as the official magazine of the PCEA.

**21st:** From the Banner report, it was resolved, “Synod continues to support the printing and mailing of the magazine, along with distributing pdf copies by email and making it available on the PCEA website.

## June Prayer Points

“We give thanks to God always for all of you, constantly mentioning you in our prayers.” 1 Thessalonians 1:2

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**22nd:** From the Banner report, it was resolved, “Synod expresses thankfulness for the assistance of the Presbyterian Banner liaisons from the congregations.

**23rd:** From the Information Technology Committee report, it was resolved, “That the Synod commend the PCEA website to delegates and congregations and they be encouraged to participate in the life of the church online by active registration, collaboration and comment.”

**24th:** “Rev. Aaron Warner brought greetings from the Reformed Churches of New Zealand.” Pray for our relationship with the RCNZ.

**25th:** “Mr Derek de Jong spoke on behalf of the Southern Presbyterian Church.” Pray for our relationship with the SPC.

**26th:** From the Inter-church Relations Committee report, it was resolved that synod, “Gives thanks to God for the churches with whom we have formal fraternal relations and for those with whom we have contact and resolves to pray for the Lord’s blessing upon their work and witness.”

**27th:** From the ICR report, it was resolved that synod, “Approves Rev. Jim Klazinga as a delegate to the 11th General Meeting of the International Conference of Reformed Churches (South Korea, 15–21 October 2026),” and that synod “Approves Rev. Robin Tso as a second delegate to the said meeting.”

**28th:** From the ICR report, it was resolved that synod, “Approves

Rev. Jim Klazinga as the official PCEA delegate to the WRF General Meeting (28–30 October 2026, Seoul).”

**29th:** From the ICR report, it was resolved that synod, “Approves Rev. Robin Tso and Rev. George Ball attending the Presbyterian Church of Australia’s General Assembly of Australia (Scots Church Wynyard, Sydney, 7–11 September 2026) as fraternal representatives of the PCEA.”

**30th:** In connection with the ICR report, it was resolved, “that the Convener of the Inter-Church Relations Committee seek contact with his equivalent in the GKSA – Reformed Church of South Africa.”

**31st:** At the Missions evening, “Dr Muldoon delivered a presentation of his visit to Dumisani.” Pray for our ongoing relationship with the Dumisani Theological Institute in South Africa.

**32nd:** At the Missions evening, “The Convener then introduced Rev. Shanmugam Partheepan to speak on the work of the Reformed Presbyterian Mission in Sri Lanka.” Pray for our developing relationship with this mission.

**33rd:** In connection with the ICR report, it was resolved, “that the PCEA will not pursue union with the Australian Free Church at this time,” and “that the underlying theological concerns raised in the course of these discussions may be aired further, if the Synod sees fit.”

**34th:** In connection with the Southern Presbytery Report, it was resolved “that a letter of sympathy be sent to Mrs Kumnick [widow of

Rev David Kumnick] on behalf of the Synod.”

**35th:** In connection with an overture from the Southern Presbytery, it was resolved that synod “grant permission for the proceeds from the sale of the Wantirna church be applied to a Southern Presbytery fund to be held and administered by Presbytery for the ongoing support of ministry within its bounds.”

**36th:** From the Missions Committee report, it was resolved, “The Synod gives thanks to the Lord for the opportunity and privilege to be involved in the work of missions at home and abroad, both in giving, in praying, and being directly involved during this past year.”

**37th:** From the MC report, it was resolved, “Synod thanks the congregations that held mission events during the year and urges all congregations to consider inviting mission workers in person, or online, to give an update of their ministry, and field questions from church folk. Presbyteries could assist or coordinate.”

**38th:** “Rev. Partheepan brought greetings from the Free Church Continuing.” Pray for our relationship with the Free Church of Scotland (Continuing).

**39th:** It was resolved, “The Rev. R. Tso was nominated as Moderator-Elect for Synod 2027.”

**40th:** “It was agreed that the next Annual Synod take place in the church building of the Brisbane Congregation from Tuesday 4th to 7th May, 2027.”

