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Report Number: S\02\09155

Title: An aide memoire in reflection of the wisdom of holding a plebiscite into changing the Australian Constitution

Prepared as an aide memoire:

I see myself as having experiences typical, even archetypical of those born soon after World War II. I attended state schools, won a Commonwealth Scholarship and a Cadetship with the Electricity Trust of South Australia and graduated in Mechanical Engineering just as the Club of Rome issued their warning to the world of Limits to Growth and just as the Whitlam experiment was put to test.

True to type I was confirmed and married in the Church of England in Australia but ceased attending church in my just still early twenties. The Club of Rome report haunted my faith in engineering and I sought academic balance to engineering and returned to university as a part time student picking an Arts Department path through Anthropology, Psychology and Economics and a post graduate diploma in Education as a sideline.

Like all who studied in the 'sixties and 'seventies, I graduated with extensive training in the philosophies of Marx, Weber, Levi Strauss and Samuelson and Keynes with academic foundations to embark on the post modern project of deconstructing our received institutions in order to reformulate them.

I became increasingly aware of the diminishing returns and the ephemeral nature of what is bundled into the "progressive" agenda.

At level after level, I experience the constitution we have received from history as outstanding in its construction and underlying wisdom.

At a casual level of observation, I have witnessed the post war generation turn 16 to the music of the Beatles, but 60 to the music of Bach. I suspect that as a generation we will die reclaiming the images, foundational language and concepts of the King James Bible and that will be our legacy to future generations. Our constitutional monarchy is a product of that foundation and just as post war generations revere Bach, our constitution will be revered similarly. It is a bitter sweet task to interrupt a frenetic workload to reflect on these issues.

In the brief pages that follow, I outline how serious are the consequences when the foundations of our Constitution are ignored or disrespected and how ambitions to "build a better world" are most readily pursued and most rapidly corrected under our status quo.

I will argue for promotion of understanding of the status quo not its undermining.

Author:

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1. Introduction

- 1.1. I am William Douglass Ridley Potts of 1 Bendall Avenue, Wayville, South Australia 5034.
- 1.2. I am a Consulting Mechanical Engineer, the principal engineer of Australian Technology Pty Ltd, a company that specialises in mechanical engineering design, analysis and testing. In particular, I have had extensive experience in design and testing of vehicle components and manufacturing processes relating to trucks, earthmoving equipment, heavy and light motor vehicles, marine equipment and vessels and failure and accident analyses.
- 1.3. I am a member of the Institution of Engineers Australia, (Colleges of Mechanical and Bio-medical Engineering), the Society of Automotive Engineers Australasia, the Australian Organisation for Quality and the Royal Anthropological Institute.
- 1.4. From the University of Adelaide, I hold Bachelors Degrees in Technology (Mechanical Engineering) (1971), Arts (Psychology, Social Anthropology, Economics) (1984) and a Post Graduate Diploma in Education (1981).
- 1.5. I am accredited by State authorities with such schemes to assess compliance of vehicles with the federal Motor Vehicle Standards Act and state Road Traffic Acts. I design, test, assess and report with respect to compliance with Australian Design Rules. From accrediting bodies I seek either approval or, if appropriate, I seek exemptions, dispensations and exceptions from aspects of Acts, Regulations and Rules. I submit reports to approval agencies such as Workplace Services within Departments of Labour and Industry for plant, equipment and process accreditation.
- 1.6. Since 1986, I have been Director and Principal Engineer of the consulting engineering firm of Australian Technology Pty Ltd. In those capacities, I have given evidence as an expert witness in Magistrates', District and Federal Courts and in the Supreme Courts of South Australia and of Queensland.
- 1.7. I regularly invent, design, test and certify items of plant and equipment that are developed for particular purposes.
- 1.8. I have extensive contact with householders, small firms and departments of large corporations and government departments. I am a participating observer of the economic, social and administrative relations between courts, consumers, producers and administrators of Acts.
- 1.9. As an expert witness in courts and an engineer engaged in the negotiation with government administrators of regulations pertaining to mechanical equipment and automobiles, I consider myself qualified to comment on issues of common law and statute law and the nature of State and Federal sovereignty.

2. Limitations

- 2.1. This document is necessarily brief and its preparation is necessarily rapid. It is written as a report because that is the style of writing most familiar to the author.

3. Background

- 3.1. In 1969, South Australian Leader of the Opposition D. A. Dunstanⁱ addressed the Australian and New Zealand Association for the Advancement of Science and argued “Our Constitution was written in a horse and buggy era”. He suggested that the Constitution is a set of “rules poorly understood by most politicians and even more poorly understood by the overwhelming majority of its citizens . . . we enforce by social convention, a series of limitations on ourselves, whose nature for the most part we do not know nor do we care about.”
- 3.2. Within a decade, Mr Dunstan resigned from office following his dismissal of Police Commissioner Harold Salisbury.
- 3.3. After the dismissal of the Police Commissioner, journalist Stewart Cockburnⁱⁱ wrote “The Salisbury Affair”, claiming “only in a community remote from the realities of conflict in a hard, dangerous world could considerations of national security have been brushed aside so contemptuously” (p.xvi).

In 1979, journalists Ryan and McEwenⁱⁱⁱ presented evidence in “It’s Grossly Improper” of conduct and patronage of the Premier not discovered in the 1978 Royal Commission on the sacking. Even prior to that, Mr Cockburn in “The Salisbury Affair” observed “there is a case for re-opening the Royal Commission for the purpose of specifically exonerating the former Police Commissioner from any charges of misconduct.”(p.206)

Mr Cockburn (p. 278) quotes the Premier as arguing “We will not have a system of responsible government overthrown by a section of administration which sets itself above loyalty to the government of this state”, to which the Police Commissioner responded:

“My belief was that a police officer is a servant of the Crown and owes a duty to the public to enforce the law . . . as Commissioner of Police I owed a duty to the Government and to the Parliament to ensure that the police force was properly managed and controlled in accordance with the law.” With respect to matters of security, Mr Cockburn notes (p. 276) that there was no evidence of misuse “of one tittle of information” held in the records of the Police Commissioner’s staff.

The Premier is quoted (p. 9) as defining the aims of law as the provision of a structure in which people can co-exist amicably, free of certain imposed codes of behaviour and in which people and property are protected. Sacrificing one aim to pursue another was a self defeating contradiction in the Police Commissioner’s sacking.

As a consulting engineer, I experience law as a process in which rights and aims are balanced with duties and responsibilities. Concepts of “service”, “ministry” and “witness” have been painstakingly described. It is a matter of record that there are zealots who believe truly that the future lies before us as clearly defined as an equation of Newtonian mechanics. They believe the end justifies whatever it takes to achieve it. It is also a matter

ⁱ Dunstan, D. A.; A view from the states; Dixon, J.; The Public Sector; Pelican, Victoria, 1972, Ch 10

ⁱⁱ Cockburn, S.; The Salisbury Affair, Sun Books, Melbourne, 1979

ⁱⁱⁱ Ryan, D. & McEwen, M.; It’s Grossly Improper, Wenan Pty Ltd, 1979

of record that all such purportedly utopian systems fail. A property of effective governance is stability via lively institutions that are at once independent but intertwined: hence “Servant of the Crown” and “Minister of the Crown”.

- 3.4. Since the sacking of the Police Commissioner, there are Members of Parliament across Australia who have been discredited — some imprisoned for criminal activity. Ephemeral theories of political economy and their champions have come and gone. Even “modernity” is now treated as an anachronism as people try to formulate a definition of “post modernity”. Amid all this, I believe time has vindicated the Police Commissioner’s actions. His notion of duty is consistent with the pillars of successful enterprise, articulated by W. Edwards Deming^{iv}: “constancy of purpose, profound knowledge and respect for systems”.
- 3.5. Each morning in the South Australian newspaper “The Advertiser”, there is a short column dedicated to a chronicle of Vice Regal events. On a regular basis, it is reported that the Governor has presided over Executive Council in which meetings the Governor grants assent to Bills passed by Parliament and in so doing converts the Bill to an Act, transferring the responsibility for it from Parliament to the public services, courts, the police force and to emergency services to administer and adjudicate upon.
- 3.6. Appendix 2 shows a schematic diagram of the flow of enactments and administration as described by Selway^v and the Coronation Service^{vi}.
- 3.7. Notwithstanding the truth that the Governor in States and the Governor General federally give assent to enactments, the enacting formula in South Australia reads “The Parliament enacts as follows:” This is untrue. It is absolutely untrue and that untruth paves the way for disingenuity in enactments and disingenuity in administration.
- 3.8. A problem that has arisen out of Parliament usurping the role of the Governor is that the core balance of power has shifted from a democratic ownership of Acts and Regulations and a democratic participation in their administration to one of despotic implementation.
- 3.9. Since 1975, this author has enjoyed a continuous relationship with the Department of Transport of South Australia but since its restructuring in 1999, has been in repeated conflict with it over matters relating to vehicle design, vehicle modification and production of vehicles in low volume. Prior to that, the author since 1989 has been in repeated conflict with the Federal Office of Road Safety or its equivalent title. There is similarity between these automotive industry issues. They are predicated on rigidity in interpretation of rules that disallows true analysis of aims in regulation, issues being never quite significant enough to bring to common law resolution, but sufficient to frustrate and ruin.
- 3.10. 1999 was a critical year because in that year the Department of Transport adopted the structure recommended to the South Australian government in 1992 by Arthur D. Little and Associates Inc^{vii}. As shown in Appendices 4, those directions included a revision to

^{iv} Edwards Deming, W.; *The New Economics for Industry, Government, Education*, MIT Press, 1994

^v Selway, B.; *The Constitution of South Australia*, The Federation Press, 1997

^{vi} Westminster Abbey; *The Form and Order of Service that is to be performed and the ceremonies that are to be observed in the Coronation of Her Majesty Queen Elizabeth II in the Abbey Church of St Peter, on Tuesday, the second day of June 1953*

^{vii} Arthur D. Little and Associates, Inc; *New Directions for South Australia’s Economy, Government of South Australia*, 1992

the modus operandi of the Public Service and the adoption of a “managerialist model” in which the Department “sets the agenda”. Little and Associates questioned whether those in government departments had been “too focused on ethical outcomes”.

- 3.11. Between 1975 and 1989 federally and 1999 in South Australia, this author was aware of an agreed understanding between officers of the Government Departments and the general public that Departments administered Acts according to the intention of the Act and that the complexities, paradoxes and contradictions of Acts and Regulations could be worked out cooperatively on a case by case basis.
 - 3.12. Federally, that changed in 1989 and in South Australia in 1999 when government departments increasing see themselves as “setting the agenda” and implementing policy rather than administering Acts within a framework of feedback loops and cooperative development of workable enforcement.
 - 3.13. However such respect for accommodating each person in the community requires a concept of “subject”. Instead of administration as public service of “subjects to be considered” there is slippage to bureaucratic assumption of “citizens to be controlled”.
 - 3.14. Legislators seem to imagine that the “subject is dead”, but I find every person is a subject and the concept needs to be restored.
 - 3.15. Appendix 3 shows how governments are appearing to form an alliance with the public sector and powerful corporations to usurp power and implement laws irrespective of truth or reason or natural justice. Indeed “procedural fairness” often supplants “natural justice” in the vocabulary of those who should constitutionally maintain the principles of common law in administration of statutes.
4. Corruption, untruth, misrepresentation, disingenuity, reason, truth – the probity continuum that Constitutional Monarchy contains concepts and procedures to resolve
 - 4.1. In 1929, Lord Hewart of Bury^{viii}, Lord Chief Justice of England, wrote about administrative law and the excellence of Civil Service but warned of the risk of mischiefs of bureaucracy. He claimed that “if a tree is bearing bad fruit, the more vigorously it yields, the greater will be the harvest of mischief.”
 - 4.2. This author claims to witness a slippage in public administration from truth towards corruption in the probity continuum as respect for constitutional structure slips. This is taking place from within parliament itself to the zealous minion in a government department who responds to questions as follows:

“Is my client eligible to do embark on this project?”

“He may be, but then again he may not. He may be eligible now but not by the time you submit your application.”

“Are you saying requirements are about to change?”

“I’m not saying anything. They may change or they may not. I can say that eventually they will change because everything changes eventually.”

^{viii} Hewart, Rt Hon Lord of Bury; *The New Despotism*, Cosmopolitan Book Corp, New York 1929

“I do not want to waste my time and my client’s money by applying if you know it will be rejected.”

“Ah well, your client is in business. Business involves risk. He knows that, and has chosen to be in business. He has to apply like everyone else.”

Such behaviour is not a public service nor is it in the spirit of being “quietly and godly governed” – concepts that underpin constitutional public service. Similarly, responsibilities that could be taken by States but are ceded to the Commonwealth government disaffect people without the means to travel at others’ expense to resolve problems. It is not uncommon to see bureaucratic usurping of power to take on governance in the style of Herod to kill off fledgling ideas and Pontius Pilate who pass decision making to others who are inaccessible. Again, under the respect for sovereignty, those in public service contain decision making at the local level.

- 4.3. Act after Act is introduced for reasons at variance to declared aims. This is a reality but somewhere there needs to be an independent focal point for justice and truth. That focal point is the Crown. Ultimately, when exposed, those in public service are brought to account for disingenuous behaviour but more respect for the Crown and respect for the way in which law, public service, law enforcement and the community link to the Crown would smooth the paths of interaction. In reality, the interactions of Appendix 2 attached do operate, but they operate within a strong attempt to behave as shown in Appendix 3.

5. Progress and modernity

- 5.1. Since World War II we have lived and witnessed the failure of three economic models – Marxist, Keynesian and monetarist. As shown in Appendix 1, the first principles or “things essential” to economic systems are external to the modelling.
- 5.2. Constitutional Monarchy with its roots in antiquity and a body of knowledge free of the secular experiment, allows those experiments and rapid recovery when they fail.
- 5.3. Our Constitutional Monarchy is our greatest civic treasure. It is the only inclusive institution we have. It is to be celebrated not denigrated. It is the only institution that has proved to be truly progressive and the only one to rise above the twists and turns of the body politic. It is time to cease criticism of it and to promote it as the considerate institution for subjects as well as those put in authority to administer justice.

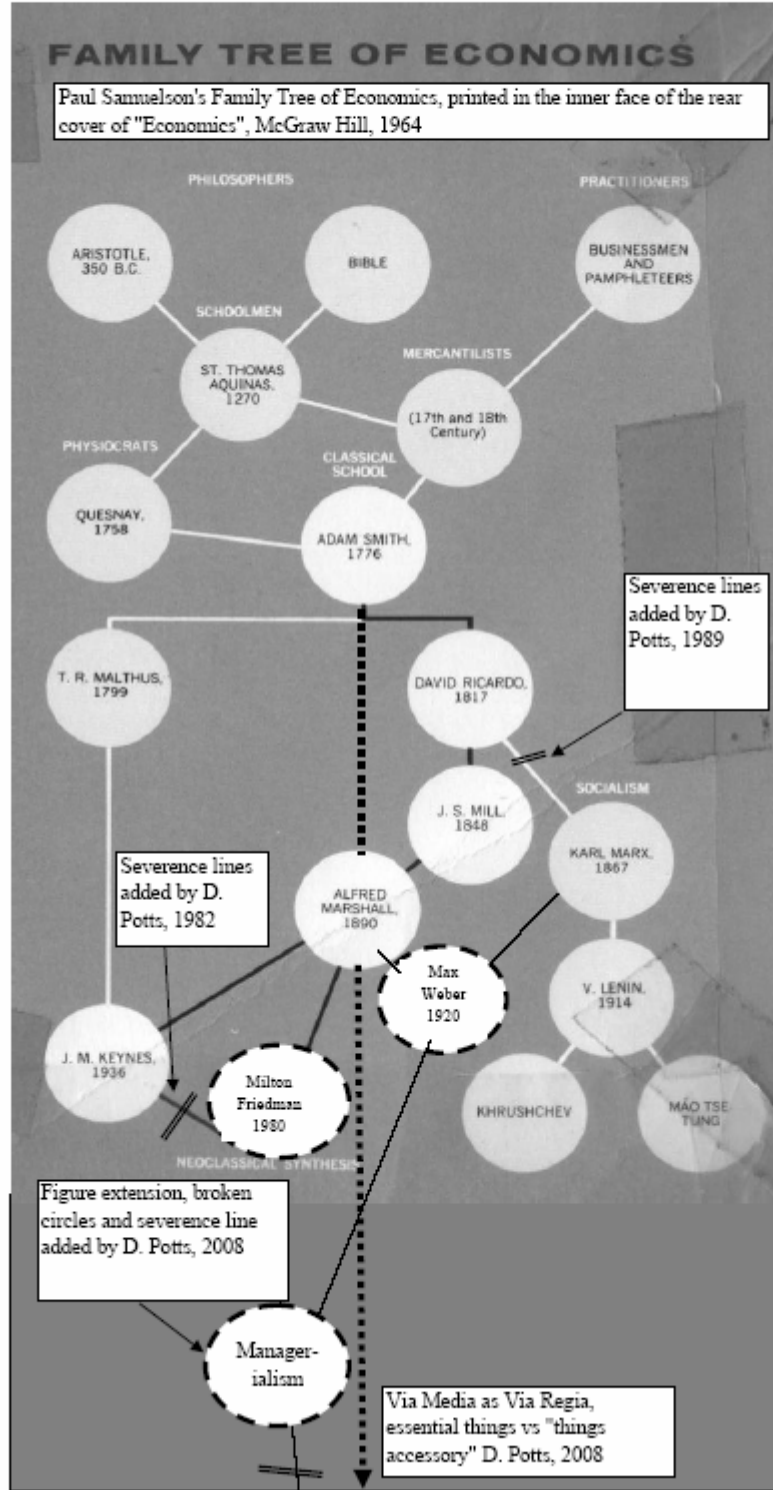


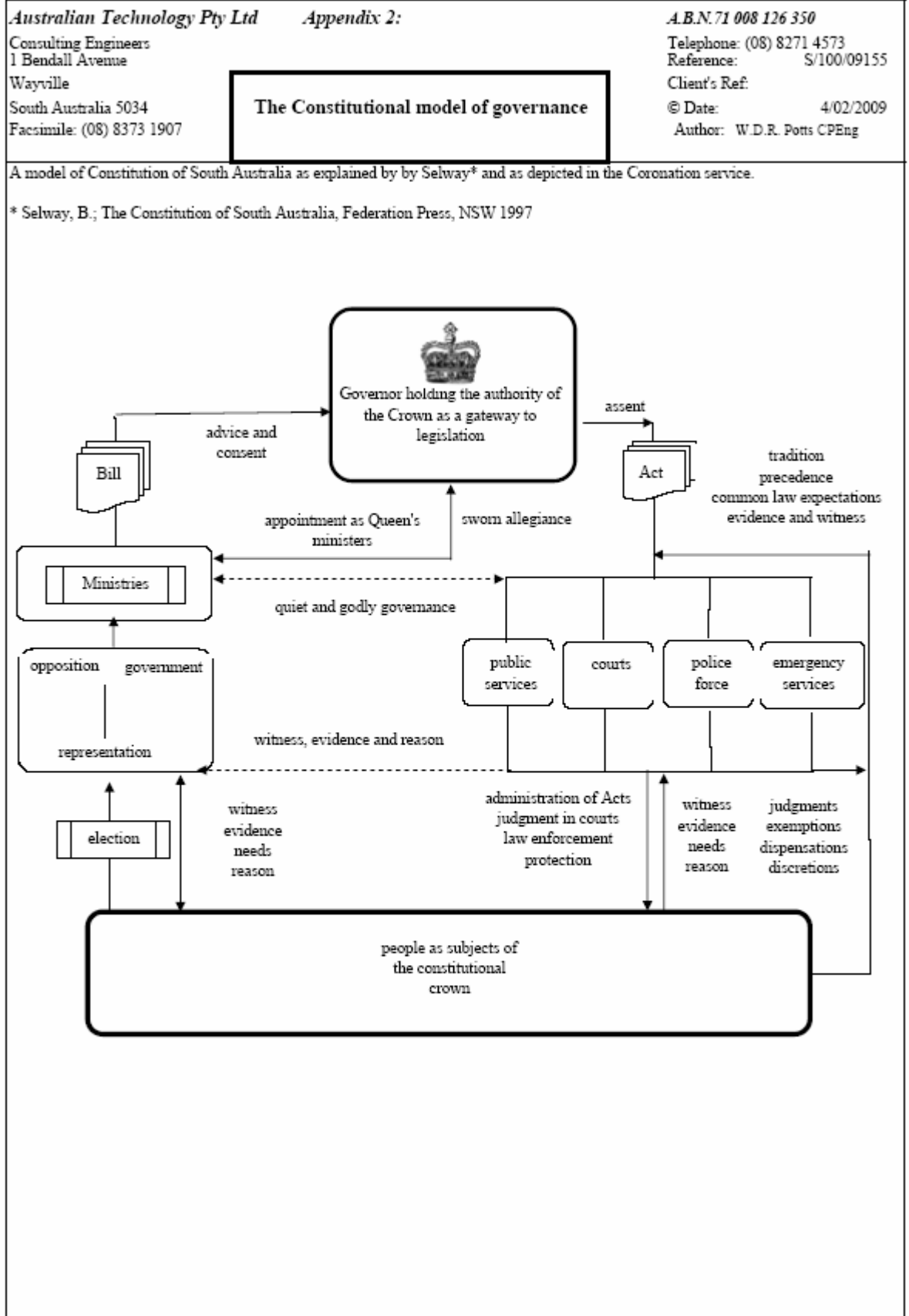
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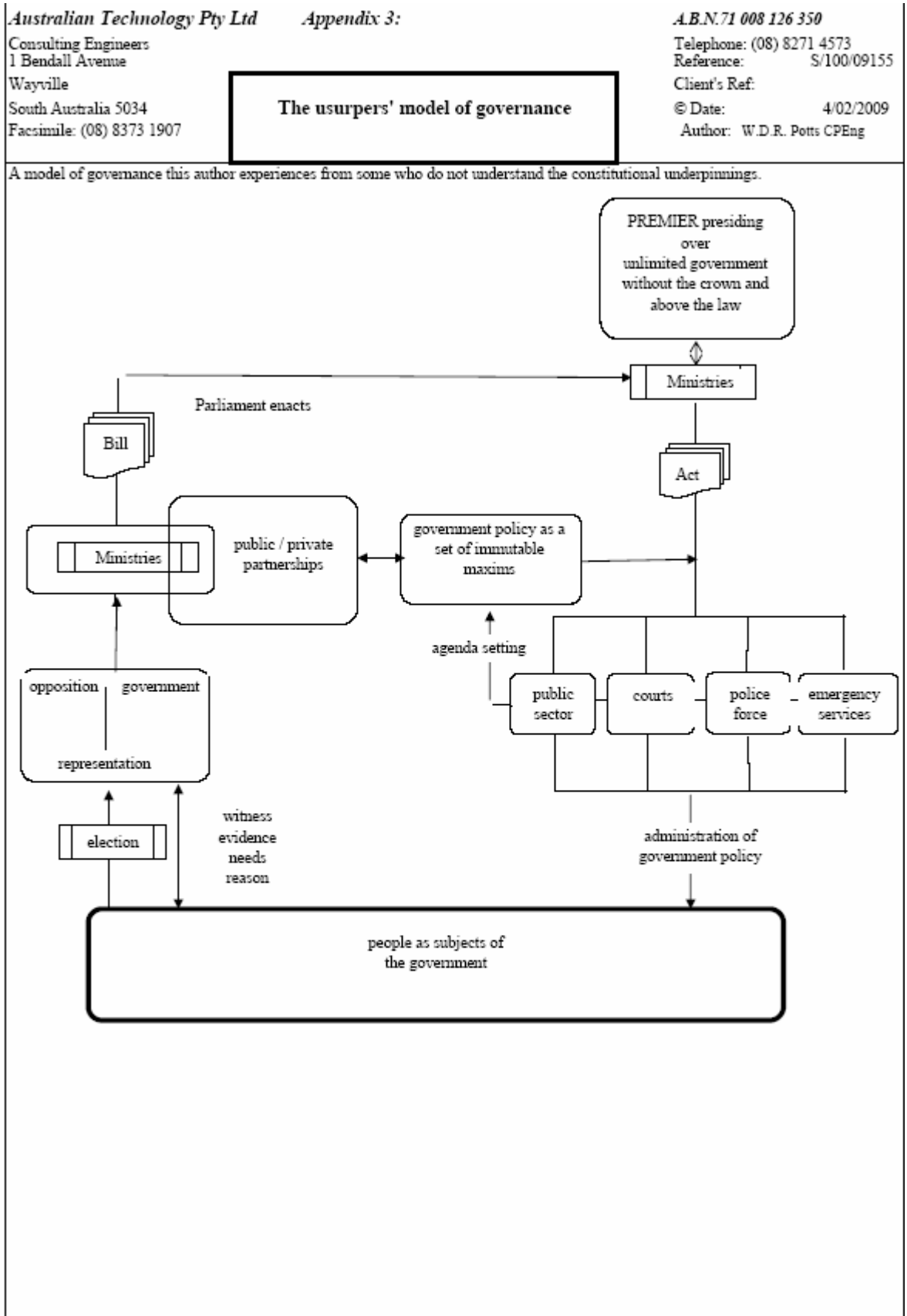
Appendix 1:

Samuelson's "Family tree of economics"

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Appendix 4(a):

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The cover of the Arthur D. Little and Associates Inc
report to the Government of South Australia

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Reference: S/100/09155

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© Date: 4/02/2009

Author: W.D.R. Potts CPEng

NEW DIRECTIONS FOR SOUTH AUSTRALIA'S ECONOMY



FINAL REPORT OF THE
ECONOMIC DEVELOPMENT
STRATEGY STUDY

prepared for the Government of South Australia



August 1992



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Appendix 4(b):

The Little report comparison between "managerial" and "administrative" models of governance

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MANAGERIAL (Managing Resources)	ADMINISTRATIVE (Doing or providing the service)
<i>Strategic</i> Do we offer the right services consistent with our mission and goals?	<i>Incremental</i> Do we address issues in a piecemeal fashion based on short-term imperatives?
<i>Results and output oriented</i> Outcome-focused - we know what we are trying to achieve	<i>Process and task-oriented</i> Focus on the process rather than the outcome
<i>Program Focused</i> Desired goals are achieved by across-government or department programs	<i>Functionally-driven</i> Does the traditional basis of organisational design assist in achieving goals?
<i>Customer Focus</i> Goals are established consistent with levels of expectations of customers	<i>Probity Focus</i> Have our organisations been too focused on ethical outcomes
<i>Opportunistic</i> Management has the responsibility and accountability to respond to opportunities as they arise. Management sets the agenda.	<i>Reactive</i> Organisations are consistently responding to the agendas of others and not in control of organisational direction.

4.6 Reform Options

To deliver a public sector which consistently embraces the above characteristics and can attain the above goals, we consider a paradigm shift is required.

The current emphasis on short-term policy setting and incremental change must be replaced by a longer-term strategic management model focused on alternative delivery mechanisms to produce desired client outcomes consistent with prevailing economic and social objectives. Essentially, this will involve the public sector shifting from "owning and doing" to facilitating service provision.

This review has examined four reform models and assessed them on their ability to deliver the desired characteristics and goals.

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Appendix 4(c):

A model of "Public Service" articulated in the same terminology chosen by Arthur D. Little and Associates Inc.

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Ref: Arthur D. Little & Associates Inc
 New Directions for South Australia's Economy 1992

Added by D. Potts 18/10/08

Ref: Arthur D. Little & Associates Inc
 New Directions for South Australia's Economy 1992

MANAGERIAL (Managing Resources)	PUBLIC SERVICE (On Her Majesty's Service)	ADMINISTRATIVE (Doing or providing the service)
<i>Strategic</i> Do we offer the right services consistent with our mission and goals?	<i>Integrative</i> Do we perform duties in a manner consistent with the principles of Common Law and administer Acts in keeping with their intent?	<i>Incremental</i> Do we address issues in a piecemeal fashion based on short-term imperatives?
<i>Results and output-oriented</i> Outcome-focused - we know what we are trying to achieve	<i>Service orientated</i> Focus on our immediate client within the boundaries of overall aims and responsibilities.	<i>Process and task-oriented</i> Focus on the process rather than the outcome
<i>Program Focused</i> Desired goals are achieved by across-government or department programs	<i>Client focused</i> Does efficient service delivery to one sector of the community disadvantage another sector for no useful purpose?	<i>Functionally-driven</i> Does the traditional basis of organisational design assist in achieving goals?
<i>Customer Focus</i> Goals are established consistent with levels of expectations of customers	<i>Ethical focus</i> Does our organisation make judgments that are fair, just and reasonable and apply impositions proportionate to the magnitude of issues?	<i>Probity Focus</i> Have our organisations been too focused on ethical outcomes
<i>Opportunistic</i> Management has the responsibility and accountability to respond to opportunities as they arise. Management sets the agenda.	<i>Responsive</i> Organisations accept responsibility as witnesses to needs and directions taken by subjects and to the impact subjects have upon each other and devise means of mutual accommodation.	<i>Reactive</i> Organisations are consistently responding to the agendas of others and not in control of organisational direction.

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- [1] Then spake Jesus to the multitude, and to his disciples,
[2] Saying, The scribes and the Pharisees sit in Moses' seat:
[3] All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.
[4] For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.
[5] But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,
[6] And love the uppermost rooms at feasts, and the chief seats in the synagogues,
[7] And greetings in the markets, and to be called of men, Rabbi, Rabbi.
[8] But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.
[9] And call no man your father upon the earth: for one is your Father, which is in heaven.
[10] Neither be ye called masters: for one is your Master, even Christ.
[11] But he that is greatest among you shall be your servant.
[12] And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
[13] But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.
[14] Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
[15] Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
[16] Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!
[17] Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?
[18] And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.
[19] Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?
[20] Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.
[21] And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.
[22] And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
[23] Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
[24] Ye blind guides, which strain at a gnat, and swallow a camel.
[25] Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
[26] Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.
[27] Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

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Matthew Ch 5: v 1 to 20

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- [1] And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
- [2] And he opened his mouth, and taught them, saying,
- [3] Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- [4] Blessed are they that mourn: for they shall be comforted.
- [5] Blessed are the meek: for they shall inherit the earth.
- [6] Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- [7] Blessed are the merciful: for they shall obtain mercy.
- [8] Blessed are the pure in heart: for they shall see God.
- [9] Blessed are the peacemakers: for they shall be called the children of God.
- [10] Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- [11] Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
- [12] Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- [13] Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- [14] Ye are the light of the world. A city that is set on an hill cannot be hid.
- [15] Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
- [16] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
- [17] Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- [18] For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- [19] Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.
- [20] For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

<p><i>Australian Technology Pty Ltd</i> Consulting Engineers 1 Bendall Avenue Wayville South Australia 5034 Facsimile: (08) 8373 1907</p>	<p><i>Appendix 5(c):</i></p> <p>Matthew Ch 25, v14 - 46</p>	<p><i>A.B.N.71 008 126 350</i> Telephone: (08) 8271 4573 Reference: S/100/09155 Client's Ref: © Date: 4/02/2009 Author: W.D.R. Potts CPEng</p>
<p>[14] For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. [15] And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. [16] Then he that had received the five talents went and traded with the same, and made them other five talents. [17] And likewise he that had received two, he also gained other two. [18] But he that had received one went and digged in the earth, and hid his lord's money. [19] After a long time the lord of those servants cometh, and reckoneth with them. [20] And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. [21] His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. [22] He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. [23] His lord said unto him, Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. [24] Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: [25] And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. [26] His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: [27] Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. [28] Take therefore the talent from him, and give it unto him which hath ten talents. [29] For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. [30] And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. [31] When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: [32] And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: [33] And he shall set the sheep on his right hand, but the goats on the left. [34] Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: [35] For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: [36] Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. [37] Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? [38] When saw we thee a stranger, and took thee in? or naked, and clothed thee? [39] Or when saw we thee sick, or in prison, and came unto thee? [40] And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. [41] Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: [42] For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: [43] I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. [44] Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? [45] Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. [46] And these shall go away into everlasting punishment: but the righteous into life eternal.</p>		

