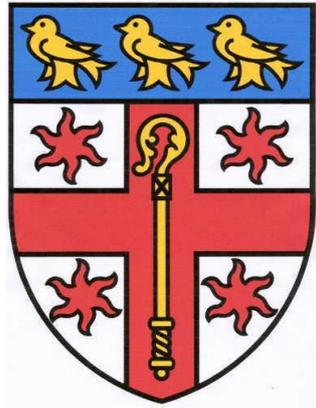


**FIRST SESSION OF THE
FORTY SECOND TRIENNIAL SYNOD**



THE PRESIDENT'S PASTORAL ADDRESS

Friday 18 October 2013

Members of Synod,

I welcome you to the first Session of the Forty Second Triennial Synod of the Diocese of Adelaide. Welcome also those who are observers from the other dioceses of the Province.

I offer a particular welcome to those of you who are members of Synod for the first time. I know some of the procedures can seem daunting, but remember that you are here among brothers and sisters in Christ who will be anxious to help and support you. I am sure that you will find that the President will be particularly indulgent with those who seek to contribute for the first time!

It was a joy to have so many members of Synod present earlier this afternoon as we blessed the foundation stone for a new building for St Barnabas' College. It has been a long time coming and is part of a broader rebuilding of theological and ministry education within our Diocese.

We gather over these days to share our stories in God, to support one another in fellowship and to shape our future together through an honoured process. Synod should never be just a business meeting. It should be a time for the People of God in the presence of God, seeking the way of God and seeking it in a godly way.

In a little volume I hope will be published later this year, I draw on Jean Paul Lederach's thought about conflict and creativity in human communities. Lederach argues it is only when we see ourselves deeply as part of a web of relationships that we are able to move beyond simply responding to episodic conflict and can start to build what he calls a "platform capable of generative adaptive change".¹ Such creativity, Lederach suggests, requires a certain attitude, "a kind of attitude and perspective that opens up, even invokes the spirit and belief that creativity is humanly possible".²

My prayer is that this triennium of this Synod will take us to the place that Lederach describes; where relationships of openness and trust will enable us to build that platform for creativity, taking us from recovery to discovery, from rebuilding to renewing and from risk aversion to adventurous missional risk taking together.

The Diocese

Emily's story

Emily came to Adelaide when her husband Colin was transferred here through his work. They were not expecting a move and it came with short notice. But they bundled up the three children, including a baby a few weeks old, and settled in the Western Suburbs. They initially worshipped at St Margaret's Woodville, but there were plans for a new church and they soon got involved; very involved.

In fact the new congregation started in their lounge room, including a Sunday School of about a dozen children. One way or another, the whole day was given over to Church. Then, with a little assistance, they were able to buy some land. Whenever possible Church was then held outdoors on the new site. They set up a holy table and Emily carted her sewing machine cupboard down the street and that was the credence table. Colin had an old truck and he used it to collect chairs. Emily learnt to drive and, when Colin was unable to go for the chairs, she took the truck and delivered the Sunday seating to the new church site. People would wander in off the street to join the worship and they were made welcome.

Eventually, with some help from the Diocese, they acquired a second hand wooden building from Port Adelaide. The parishioners could worship undercover in what was named St Columba's Church.

A more substantial building followed, but you will not find it today. There came a time when a strategic consolidation was required and a number of church buildings were sold and the Church of the Resurrection, Kidman Park, was built. The last remaining fabric of St Columba's can be found in the timber lining of the ceiling in the chapel of the Church of the Resurrection. Where St Columba's itself was located there is now an extended Woolworths.

Emily came to Adelaide in 1948. I visited her earlier this year after her 100th birthday and she was still very alert to the affairs of her parish church.

Hers is a wonderful story for our time. Today we would call Emily Brookes a church planter, a pioneer minister, and although she might be embarrassed with the language, it would be an apt description. She was one of many dedicated lay members who helped our Diocese respond to

the rapid growth and change in Adelaide that followed the Second World War.

We live in another time of great change and adjustment and we need to embrace the pioneering spirit of our past so evidenced in Emily's story. A number of new initiatives will emerge in the coming 12 months and my prayer is that these are indicators of more to come.

The Playford Cluster: This will establish a ministry team led by the Reverend Lyn McRostie, bringing into closer cooperation the parishes of Elizabeth and Elizabeth Downs. It will involve a church plant at Andrews Farm supported by the Mission and Ministry Fund. There will be a part time staff chaplain to Anglicare North as well as a refugee liaison officer working among the large numbers of African refugees who now live in the area. This position will be supported jointly by the Diocese, St Columba College and Anglicare SA. There is a growing sense of excitement in Playford in support of this new initiative.

Largs Bay – Croydon Corridor: A partnership covenant has been developed between the Parish of Largs Bay and a congregation at St Barnabas' Croydon. Bishop Tim is overseeing this new development, working with the Reverend Bob George. An additional appointment will soon be announced.

Kensington – Kidman Park: The parishes of Kensington and Kidman Park are in negotiation about establishing a new congregation at Mile End. This will involve a significant staffing commitment from Kensington as well as real commitment from Kidman Park Parish.

A Mandarin speaking congregation at Kensington Gardens: The parishes of Unley and Kensington Gardens are exploring the possibility of starting our second Mandarin speaking congregation. The growth of the congregation at Unley as well as the demographics of the Eastern suburbs has encouraged the possibility of a partnership, with oversight from Archdeacon Peter Chilver.

Trinity Gardens Church Plant: With some small support from the Diocese, the Parish of Kensington is planning a church plant at Trinity Gardens, to be launched in January. Initial meetings have been very well attended and there has been strong support from the immigrant community.

These are some examples of the conversations and explorations being held across the Diocese. Through them all, some patterns and themes are emerging.

Hope begins in facing truth. Over the past months I have been involved in a number of very open conversations in parishes, mostly with parish councils. The honesty of these conversations has been a gift, although at times it has been a costly gift. Sometimes cherished history or dearly held aspirations have needed to be questioned. I would not have been surprised by some rather defensive responses. Of course, people have struggled, but almost invariably they have shown wonderful courage in considering change for the sake of their church. Truthful conversation does set us free.

Congregations need to prayerfully ask the question of their vocation. One of the slightly provocative questions I sometimes ask in parish meetings is: "Why would people drive past five churches to come to your parish?" I am not seeking to promote unseemly competition between churches, but rather to focus on the question of the distinctive vocation of each faith community. In an urban and highly mobile context, it is as parishes embrace and develop their particular ministry distinctive, so they have greater potential for growth.

We need to look creatively at our physical assets. There are times when having multiple buildings in a parish not only adds to the overheads, but ensures that all the congregations remain below a critical size for growth. While we should always give careful consideration to any disposal of physical assets, and it should never be done just to keep things going. However, there are times when consolidation of plant may be an important part of a ministry strategy that looks to the future.

It is important that we continue to explore partnerships. Growth of ministry requires something of a critical mass that some of our parishes struggle to muster. The only way some initiatives are possible, or at least possible with sustainable quality, is through partnership and clustering. Sometimes it may involve recognising the gift of the other and supporting it. Sometimes it may mean working together to create something new. Sometimes it may mean working with an agency like Anglicare. Always it will involve setting aside a degree of territoriality to work in collaboration.

The Diocese needs a climate of blessing. Existing models of Church will need to be supported alongside fresh expressions. We will need a climate of mutual blessing and permission giving to enable the new to emerge alongside of what is without either being seen as a threat to the other. It may be impossible for an existing traditional congregation to start a new pioneering expression of Church and it could almost be

abusive of leaders to expect that they should. What they can do is bless the new and give it prayerful permission. And those who advocate the new equally need to bless and honour more longstanding and traditional expressions.

I trust that Synod will be encouraged by some of the developments that are emerging. There is still so much to be done and you will hear more of future directions later in our Synod with a presentation of the Strategic Plan we worked on together at Synod last year. There is some evidence that overall church attendance decline across the diocese has stopped (or at least flattened out). The worrying fact, however, is that this arresting of decline has been the result of growth in just four or five parishes, while others have almost halved in attendance over the same period.

Emily's story calls us to what can be done. It reminds us of what can start with the dedication and prayer of one or two. It reminds us that much of what we need for our future can be found as we look to the people we have and as we revisit the spirit of our missional past.

Anglicare SA: responding to growth

At this Synod, Anglicare SA is seeking in-principal support for its incorporation as a company limited by guarantee under the Corporations Act 2001. Currently Anglicare SA is incorporated under the Associations Incorporation Act.

Anglicare SA has over 900 rental properties in South Australia currently under management, to provide social housing to South Australians who are disadvantaged, marginalised, or at risk of homelessness. The provision of affordable housing is one of the cornerstones of Anglicare's services.

The Federal Government is introducing new national community housing legislation, whereby it will only invest significant Government funding in a few large "Tier 1" housing providers. Anglicare SA is seeking to become one of the "Tier 1" providers under this scheme, in order to access the Government funding needed to house more disadvantaged people. One condition of becoming a "Tier 1" housing provider is that the organisation must become a company limited by guarantee.

This means Anglicare SA would transfer its incorporation under the SA Associations Incorporation Act to the National Companies Act. As I understand it, this can be done without affecting Anglicare's relationship

with the Diocese, the Archbishop and the Synod and with only minimal amendments required to the current constitution.

Anglicare SA's charitable status and taxation status would not be affected by the change to the nature of incorporation. Given the complexity of the operations of Anglicare SA and the \$100m plus turnover, the Board believes the higher level of corporate governance and accountability required of a company is both necessary and appropriate irrespective of changed Government requirements.

As this is a major change I have suggested the matter would be considered in principle only at this Synod and Anglicare SA AGM and the actual changes could then be formally considered at a special meeting of Synod and Anglicare SA members in March 2014. This will allow time for the matter to be considered in detail and for members to seek information and ask any questions in the period between this meeting of Synod and March next year.

St Barnabas and funding the future

At a special session of Synod held in 2012, I launched the "165 Club" to raise funds for the building of a new St Barnabas' College in the grounds of Bishop's Court, in recognition of the 165th Anniversary of the Diocese.

I invited 164 other people to join me in pledging \$1,000 over two years, to kick start fund-raising, which has the goal of raising \$500,000.

I am pleased to inform you that as of today about 50 people, churches and organisations have pledged about \$100,000. I am also pleased to announce that the Dean and Chapter have informed me that, on winding-up, they have recommended that all residual funds should go to the building fund.

So we are well on the way, but there is still a financial hill to climb. In the past weeks, many of you will have received from me a letter and donation form. I urge you all to consider how you might be able to support this incredibly exciting and important project in the life of the Diocese.

We have good reasons to be confident about the future of our college. Enrolments have grown and stabilised. Currently, nearly 50 people are studying at St Barnabas' College and this includes a significant number of graduate and research students. The college has become a substantial contributor to the life of the Charles Sturt School of Theology.

The new building, which should be in use for second semester next year, is but one sign of a brighter future. We are also looking forward to:

- A public lecture by Professor Miroslav Volf in March 2014, sponsored in association with Anglicare SA and Tabor College.
- A five week visit by Professor Ellen Charry, from Princeton Theological Seminary, as Theologian in Residence in September-October 2014.
- Two symposiums to be held during Professor Charry's visit, one on the intersection of Positive Psychology and Theology, in collaboration with St Peter's College, and one on Anglican women leadership in Australia, scholarly and ecclesial.
- The donation of nearly 90,000 books from a private collection, most likely the largest private theology library in Australia. This collection includes nearly every book published in English, in the areas of biblical studies, theology, and mission over the last 30 years. The gift of this collection to our college is recognition of its remarkable development over the past few years.
- A major national theological conference is to be held in October 2015 on the theme of Christian Faith and Wellbeing.

This is why this fund-raising is so vital. The College has gone through a great phase of renewal and revitalisation and a new building and these new initiatives will take it to the next stage of education, research, and impact.

Another Chapter for the Diocese

Amongst the very first entities to be incorporated in South Australia was something called the Dean and Chapter of the Diocese of Adelaide Incorporated. It was the primary governance body of our diocese, working with the Bishop, before synods were developed. Even after the synodical system was well established here, the Dean and Chapter continued to have a particular role of advice to the Bishop and involvement in areas such as theological education. It is now time to formally gather up the legacy of Dean and Chapter into other bodies within the life of our diocese.

An important part of this will be the establishment of a Cathedral Chapter. The role of a chapter is to facilitate the mission of the cathedral in and through the wider diocese. Ours is the only Australian cathedral without such a body and this Synod will be considering legislation to

establish one. It is not a radical change. Nearly all the provisions of the existing Cathedral Ordinance will remain untouched, including the responsibilities and functions of the Cathedral Council. But the establishment of an advisory body from across the Diocese is an important measure to support the mission of our Cathedral and I commend it to Synod.

Synod is also being asked to take a role in the winding up of the Dean and Chapter. I have received a certificate from the Secretary of Synod, following a meeting of the Dean and Chapter, confirming their decision to wind up. I intend to table this certificate tomorrow when the Synod gathers in session and the Secretary of Synod will move a motion arising from my Presidential Address for the assets of the Dean and Chapter to be vested in the Synod pursuant to Section 4 of the Church of England Trust Property Act, to be used for purposes of the Church including theological education. I know there is a strong wish that residual funds should go to the new St Barnabas' building and my desire is that wish should be honoured.

Aboriginal leadership

Ever since I have been on the Standing Committee of General Synod, we have agonised at length on how to provide and sustain effective episcopal ministry to Aboriginal and Torres Strait Islander peoples. There are very limited national resources to draw on and the burden has fallen somewhat unfairly on the Diocese of North Queensland.

Presently we do not have an Aboriginal Bishop and despite great good will, dialogue between Standing Committee and the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAC) has yet to yield a sustainable way forward.

I acknowledge that the situation is complex, but do lament the lack of progress. In 1998, when General Synod was last held in Adelaide, legislation was passed which we hoped would open up real progress in the relationship between the Anglican Church and this nation's first people. We will host General Synod again next year, and my fear is that we will show the optimism of Adelaide 1998 as unfounded.

I have been exploring the possibility of the appointment of an Aboriginal Bishop based here in Adelaide. Anglicare SA can find funding for a half-time appointment and I am sure that we could find another half appointment, while every effort is made to bring the appointment to full

time. I acknowledge the commitment of the Board of Anglicare SA in being open to this initiative. All of the other Metropolitans have encouraged further exploration of this possibility and I have also been in dialogue with NATSIAC.

My view is that, should we make this appointment, it should be seen as a gift to the Province and, if possible, to the wider Church. While there are, without doubt, real needs among the Aboriginal people within our own Diocese, I would hope we could see an appointment as something much more than Adelaide focused.

In order for this possibility to be pursued, Synod will need to give consent to the appointment of an additional Assistant Bishop. It could give consideration to this during this session, or should we need a special call in March to deal with Anglicare matters, then it could do so then. In the meantime, I would very much appreciate some consideration by Synod of this matter in order to assist my own thinking.

Looking to the future of the Province

Bishop John Ford begins his ministry as the fourth Bishop of The Murray, with an installation on December 6th and first Eucharist on December 7th.

I have enjoyed getting to know Bishop John over recent months and have appreciated his missional commitment and his understanding of the need to work cooperatively across the Province of South Australia in some key areas.

With Bishop John's arrival, we have an important opportunity to dream together about the future of the Province. It is clear to me that there are an increasing number of things that we cannot do effectively unless we do them together.

The compliance demands on dioceses have grown massively in the time I have been a bishop. Those compliance requirements will become more demanding still as proposed legislation for the non-for-profit sector comes into effect. This is one area where cooperation across the Province is not only advisable, but increasingly essential.

In recent times three dioceses of the Australian Church have faced major crises around their investment in schools. In each instance an under-performing school or schools put the very viability of the diocese at risk. One diocese continues to face problems so huge that there is a risk of reputational damage to the national church.

The operation of schools is just one area of potential risk for smaller dioceses. Serious potential for risk also exists where dioceses have large involvements in State funded caring services, including retirement villages, and also in managing professional standards claims.

Developing shared administrative services at an intra-diocesan or provincial level will enable that critical function to continue with less exposure to the possibility of crippling legal or financial disaster.

If we are to retain our pattern of regional dioceses then the way we manage our administrative functions must change. My own hope, however, is for much more than administrative and compliance cooperation across the Province of South Australia. In the end a diocese is a ministering community gathered around its bishop and my strong desire is that we can develop much closer cooperation within the Province in every aspect of mission and ministry; where what we do together can bring about much more than what we are forced to do alone.

We pray for Bishop John and Bridget as they prepare to come to us.

The wider Church

The Royal Commission and Professional Standards

The Royal Commission has entered a public hearing phase. Our own diocese has been involved in preparing and providing a full record of matters, particularly since the Olsson-Chung Inquiry of 2004. I know that Anglicare SA and our schools have also been doing their best to ensure that records are available for the Commission's consideration should they be required.

There is always a temptation to be defensive in the face of the sort of scrutiny a Royal Commission brings, but a Gospel position is to welcome and support it. What we now know is that sexual abuse of children was far more pervasive across a range of Australian institutions, including the churches, than we had previously contemplated even a decade ago. Despite the pain, our place is to stand alongside those who have been damaged.

Meeting in Adelaide last November, the Standing Committee of General Synod reiterated its 2004 apology to all children who had been sexually abused by Anglican clergy and church workers. Since that 2004 apology, our Church has put in place a comprehensive range of measures to

respond to those who have been abused and to ensure that churches are safe places for children and other vulnerable people.

This is an area for constant improvement. This Synod will conference a number of proposals to amend our professional standards processes. These proposals have emerged from our learning over recent years and are likely to be considered at a national level.

I am grateful to those who have spent hours developing the proposals that will come before us and look forward to hearing something of your consideration of them.

The evolving ecumenical scene

Over recent years I have becoming increasingly involved in our church's ecumenical dialogues and relations. Presently, I chair the Leaders of Christian Churches SA, and the General Synod Ecumenical Relations Commission. I am a member of the Executive and of the Standing Committee of the Executive of the National Council of Churches and, in a little more than a week, I will be in Busan attending the 10th Assembly of the World Council of Churches.

Hans Kung suggests that all too easily the Church can become a prisoner of the “image it has made for itself in one particular period in history”.³ Like the churches, the ecumenical movement has been shaped by the history and culture of a particular era and always runs the risk of being imprisoned by it.

Generally, writers on modern ecumenism trace its beginnings to the world missionary conference in Edinburgh in 1910.⁴ Most of the 20th century was characterised by institutional optimism. Even the brutal realities of the Second World War and the onset of the Cold War did not dampen this optimism. The defunct League of Nations was replaced with greater expectations by the United Nations and the experience of war in countries like Australia produced, if anything, even higher levels of institutional loyalty.

This was the era in which the pictures of a young queen adorned country halls and classrooms, children marched into school in military style, and the "God Save the Queen" was played at the end of “bachelors and spinsters balls” as revellers stood on (by that time of the night) uncertain legs. Membership of the CWA, Red Cross, Masonic Lodges and trade unions flourished. Sunday Schools boomed and the ubiquitous church roster ruled supreme.

It was also the era in which the World Council of Churches came into being and flourished. The first council met 1948. At the same time national and state councils were being formed around the world, building momentum and inspiring people with ecumenical vision; that the disciples of Jesus might be one so that the world might believe.⁵

As powerful and as compelling as the movement surrounding the World Council of Churches was, its forms and expressions were those of that great era of institutional belonging. They were products of the time, of their own particular history and culture.

We now live in a different world. It is a world in which those of us who grew in the era when belonging was defined by institutional loyalty and geography can sometimes feel like startled immigrants. Popular culture in Australia is now dominated by the under forties. For these Australians, loyalty is defined by common interest and social networking is a digital phenomenon.

New ecumenical emphases are needed. A biblical truth more attuned to the era in which we live, is that unity is based as much on difference as on sameness or agreement. As St Paul reminded the Corinthians:

But as it is, God arranged the members of the body, each one of them as he chose. If all were a single member, where would the body be?⁶

For Paul, the unity of Christ's body depends on the complementarity of difference. In this approach to ecumenical reception, unity is increasingly approached, not so much as requiring the removal of confessional differences, but as calling for reconciliation through which the dividing character of confessional differences might be overcome.

So the practical expression of modern ecumenism is more likely to be inter-communion than visible institutional uniformity. This is a shift from unity represented in visible structure to one where it is expressed in relationship across visible difference.

This approach, I suggest, reflects much more faithfully the great aspiration and prayer of what is often called the high priestly prayer in John 17:

...that they may be one, as we are one.⁷

The prayer of Jesus is that the relational oneness which is intrinsic to the person and nature of the Trinity might be found among his disciples.

So as we look to the future, effective ecumenical expression will also need to be “institution-light”. The long term committees, commissions, monthly meetings and accompanying infrastructures that have previously characterised ecumenical endeavour will need to trim down to serve a movement that is network natured and project focused. The ad-hoc and messy will need to be seen as a sign of life, rather than resented as administrative untidiness.

The other shift I would identify and welcome is a shift from the churches looking towards each other in seeking unity, to churches together looking towards the world. Unity is increasingly seen as springing from shared mission, rather than as some prerequisite for mission. Many of our bi-lateral dialogues reflect this shift. The Anglican-Roman Catholic Dialogue in Australia is exploring the idea of holiness in the Australian context. The Anglican-Lutheran Dialogue has as its explicit focus the "Missio Dei"; the mission of God in the world. The Anglican-Uniting Church dialogue is focussing on models of local cooperation in mission and ministry. So the emerging theological emphasis here is that unity comes as the church dares to be faithful to its mission in the world.

This journey to unity is, therefore, one of mutual discovery. This is expressed in what theologians are calling "receptive ecumenism", which presupposes a journey of mutual discovery in which churches journeying together find out more about themselves and come to see their differences differently through the eyes of relational appreciation.

For a theological motif here, I turn to the Emmaus Road story; the day on the road together, the conversations that include strangers who turn out to be friends, the relational dynamic in which the Christ surprisingly appears.

The willingness to sit lightly to some of our ecumenical institutions, trappings and habits, to embrace a more networked approach to our life together, will not take us away from this Emmaus journey, it will place us back on that road, where perhaps once more, and together, our hearts will burn within us!⁸

The broader community

The boats keep coming - the debate goes on.

The recent Federal election saw the debate about asylum seekers descend to the political basement. Both major parties were seeking to outbid each other in measures where elements of basic humanity and many of the facts were set to the side.

One party centred its approach on a "no benefit" scheme. Basically this meant ensuring that if people arrived on Australian shores, they were sent to third world accommodation on places like Manus Island for indefinite periods. The claim was that this would destroy the "business plan" of people smugglers. The inhumane logic of this approach, though, was that it involved using the vulnerable victims of people smuggling to discourage its perpetrators.

The other main party pointed to deaths at sea and claimed that the only way to stop such tragedies was to "turn back the boats". No one offered a suggestion as to why the voyage *back* to places like Indonesia would be less risky, less fraught with the possibilities of tragedy, than continuing it to places like Christmas Island.

But then, these policies were espoused as part of an election campaign.

We have had the election and it is time to resume a sane conversation on this difficult subject. This would be helped if we could set aside some of the unhelpful language that so often pervades this debate:

- That asylum seekers are queue jumpers. This language assumes access to orderly processes and "queues". In the chaotic world of the refugee, this is nonsense.
- That they are "illegal arrivals". No Australian law criminalises the act of arriving in Australia without a valid visa for the purposes of seeking asylum and in fact asylum seekers are permitted to enter without prior authorisation because this right is protected by Article 31 of the 1951 U.N. Refugee Convention.
- That many of them are really "economic migrants" trying to get in the back door. More than 90 per cent of asylum seekers are shown by our own processes to be genuine refugees. The greater risk of people trying to get through a "back door" as economic migrants rests with people overstaying tourist or student visas.

Of course there must be appropriate border control. I know of no-one who suggests that Australia should have an open door policy for limitless

numbers; after all at any one time there are more than 40 million displaced persons in the world.

But this problem is not going to go away and even if they are reduced somewhat, the boats will keep coming. This is because they are part of a global phenomenon. For all that we might do here in Australia, this phenomenon needs to be addressed, with the help of global partners, and as close as possible to the place of first refuge.

The Federal election campaign is over. Perhaps now we can re-engage in a realistic and sensible conversation that takes account of all these realities.

Despite the political rhetoric, the human problem has not gone away.

Introducing Majur – or why our aid budget matters

Majur is about three years old. His actual age is a guess. He was abandoned outside the Diocesan Compound in Bor, South Sudan, as a baby of just a few months. His legs were twisted and he was almost blind. His future was bleak, but the women of the Diocese took him into their care.

A group of us met little Majur in Bor last January. Lindy and some of our youth pilgrims have taken him to heart, raising money to bring him to Australia, and enlisting the help of the Dreaming Foundation to provide surgery and give one little boy a chance in life.

But there are many thousands more. The infant mortality rate in South Sudan is so high that in some parts of the country children are not recognised as human until past their second week and often not named for months because of the risk that they may not survive.

Yet Australia is a country esteemed in South Sudan. This is entirely because of the way Australia opened its arms to its refugee peoples and because of the aid provided to those still in that country.

Carefully targeted foreign aid makes a huge difference, not just to individual lives, but to international goodwill across the globe. The Government's decision to slow the growth of overseas aid towards the goal of a half per cent of gross national income smacks of electoral opportunism. There will always be reasons, or perhaps more accurately excuses, to raid the aid budget in tight times, but our aid budget needs to be immune from such opportunism.

Majur and a million like him are counting on it.

Acknowledgements

As is my custom at the annual session of Synod I have listed new appointments in the diocese over the preceding year. There are many whose contributions I could worthily highlight. However, I take this opportunity to recognise the work of Chris Chataway as an Archdeacon through much of my episcopate and as a priest in several of our parishes. Chris leaves us in the New Year to become Dean of Ballarat.

I want to acknowledge as well, the work of the Diocesan Office and Professional Standards Office who, in addition to their usual duties, have worked long hours to ensure that the Diocese had material organised and formatted for possible consideration as part of the Church's response to the Royal Commission.

For these people, and for all of you who share the call of Christ's ministry within the Anglican Diocese of Adelaide, I give thanks to the God who is able to take what we dare to offer and accomplish abundantly more than we can ask or imagine. ^(Eph. 3.20)

Jeffrey Adelaide

October 2013

¹ Lederach, *The Moral Imagination: The Art and Soul of Building Peace*, 47.

² Lederach, *Moral Imagination*, 38.

³ Küng, *The Church*, p.4

⁴ Rusch, W. G 1988, *Reception – An Ecumenical Opportunity*, Fortress Press, Philadelphia, p.13

⁵ John 17:23

⁶ ICor 12:18

⁷ Jn 17:11

⁸ Lk 24:32

New Licenses Issued to Clergy since October 2012

2012

October

3	George, Robert William	PTO
9	John, Jobby	PTO
12	Nelson, Frank Derek	Dean of St Peter's Cathedral Parish Priest of the Cathedral Congregation
26	Asirvatham, Samson Devasagayam	Priest in Charge, Parish of Alberton

November

5	Devasagayam, Gerthzi Chella Kamala	Chaplain, Queen Elizabeth Hospital
6	Sandeman, Peter	CEO, Anglicare SA

December

1	Bleby, Benjamin Martin Daughtry, Stephen Peter	Associate Chaplain to St Peter's College Chaplain to St John's Grammar School & Pioneer Minister (Maker's Collective)
	Lee Barker, Jan Louise	Deacon Assistant, St Barnabas' Theological College Community
	Reddrop, Hilary Jennifer	Assistant Chaplain to the Royal Adelaide Hospital
	Henry-Edwards, Bonnie-Fay	Deacon Assistant, Parish of Hawthorn
6	Relf-Christopher, Sophie	Priest in Charge, Parish of Broadview and Enfield
12	Randle, Peter John	PTO

2013

January

1	Mathieson, Neil Thomas	Intentional Interim Minister, Parish of Port Adelaide
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|----|------------------------------|---|
| 7 | Harris, Timothy James | Parish Priest, Parish of Croydon-Woodville Gardens |
| 8 | McWhae, Elizabeth
Ann | PTO |
| 18 | Thomson, Peter
Somerville | Associate Chaplain to the Archbishop |
| 21 | Wright, David Charles | Associate Priest, St Matthew's Kensington (Children's and Families) |
| 25 | Loveday, Craig Max | Priest in Charge, Parish of St Francis' Congregation |

February

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|---|------------------------------|--|
| 2 | Andrews, Duncan
Nathanael | Deacon Assistant, Parish of Holy Trinity |
|---|------------------------------|--|

March

- | | | |
|----|--|---|
| 8 | Lane, Michael John | Assistant Chaplain, St Columba College |
| 8 | Thorpe, Paula
Christine | Assistant Chaplain, St Columba College |
| 14 | Bullen, Grantley
Kenneth | Parish Priest, Parish of Toorak Gardens and
Diocesan Director of Ordinands |
| 14 | Gibson-White, Helen
Jessie | PTO |
| 14 | Bowers, Maxwell John
Douglas | PTO |
| 26 | Chilver, Peter Andrew
Dyke, Elizabeth
Muriel | Archdeacon of Torrens
Archdeacon of Sturt |
| 26 | Mitchell, Paul Bentley | Archdeacon of The Para |

April

- | | | |
|---|---|---|
| 2 | Head, Graham Bruce

Sherwell, Timothy
Andrew | Chaplain, Dutton Court and
Canterbury Close, Anglicare SA
Senior Police Chaplain, The South
Australia Police |
|---|---|---|

May

- 17 Harris, Timothy James Priest in Charge of the Parish of Largs Bay and The Experimental Community at St Barnabas' Church, Croydon
- 22 Mitchell, Paul Bentley Parish Priest, Parish of Prospect
- 30 Teague, Lynda Marie PTO

June

- 7 Harris, Timothy James Assistant Bishop
- 22 Lane, Michael John Chaplain, Pulteney Grammar School
- 24 Hawkes, Mark Donald Priest in Charge, Parish of Golden Stirling Grove
- 30 Bechaz, Kenneth Priest in Charge, Parish of Andrew Semaphore

August

- 17 Zamagias, Phillip Assistant Priest, Parish of Magill Christopher
- 17 Lehmann, Matthew Deacon Assistant, Parish of Holy Trinity Inner South Congregation John
- 21 George, Robert Senior Associate Priest, Parish of William Largs Bay and The Experimental Community at St Barnabas' Church, Croydon

September

- 10 Brice, Keith Patrick Parish Priest, Parish of Christ Church North Adelaide
- 11 Deng, William Deng PTO
- 11 Anson, Peter George PTO
- 20 Davis, Barry Henry PTO
- 20 Young, Ian Douglass PTO
- 24 Lane, Michael John Anglicare SA Northern Staff Support Chaplain

October

- 8 Nelson, Frank Derek Dean of Adelaide

Locum Tenens

2012

November	1	O'Donovan, Bartholomew John	Locum Tenens, Parish of Mallala and Two Wells
	7	Bleby, Martin Edward	Locum Tenens, Parish of Christ Church North Adelaide
December	31	Goodes, William John	Locum Tenens, Parish of Toorak Gardens

2013

January	1	O'Donovan, Bartholomew John	Locum Tenens, Parish of Mallala and Two Wells
	20	Green, Sidney Leonard	Locum Tenens, Parish of Plympton
	30	Straub, Susan Frances	Locum Tenens, Parish of Golden Grove
April	1	Langshaw, Stuart Neale Head, Graham Bruce Dutton, Alan Gordon	Locum Assistant, St Peter's Cathedral Locum Tenens, Parish of Elizabeth Downs Locum Tenens, Parishes of Colonel Light Gardens and Edwardstown
	14	Holden, Ralph William	Locum Tenens, Parish of Prospect
	15	Goodes, William John	Locum Tenens, Parish of Parkside
	30	Bleby, Martin Edward	Locum Tenens, Parish of Christ Church North Adelaide
June	1	McEwin, Robert Gavin Keith	Locum Tenens, Parish of St Marys
	26	Patterson, Conrad Brenton	Locum Tenens, Parish of Woodville
July	1	Bowers, Maxwell John Douglas	Locum Tenens, Parish of St Marys
	2	Thomson, Peter Somerville	Locum Tenens, Parish of Plympton
August	1	Asirvatham, Samson Devasagayam	Locum Anglicare SA Chaplain, Ian George Court
	4	Straub, Susan Frances	Locum Tenens, Parish of Salisbury
September	1	Pearce, Caroline Heath	Locum Tenens, Parish of Parkside

	6	Stephenson, John Henry	Locum Tenens, Parish of Mitcham
	16	Goodes, William John	Locum Tenens, Parish of Hawthorn
October	2	Straub, Susan Frances	Locum Tenens, Parish of Broadview and Enfield

Ordinations 2012

December	1	Bleby, Benjamin Martin	Associate Chaplain to St Peter's College
		Daughtry, Stephen Peter	Chaplain to St John's Grammar School and Pioneer Minister (Maker's Collective)
		Lee Barker, Jan Louise	Deacon Assistant, St Barnabas' Theological College Community
		Reddrop, Hilary Jennifer	Assistant Chaplain to the Royal Adelaide Hospital
		Henry-Edwards, Bonnie-Fay	Deacon Assistant, Parish of Hawthorn

2013

March	8	Lane, Michael John	Assistant Chaplain, St Columba College
	8	Thorpe, Paula Christine	Assistant Chaplain, St Columba College
August	17	Zamagias, Phillip Christopher	Assistant Priest, Parish of Magill
	17	Lehmann, Matthew John	Deacon Assistant, Parish of Holy Trinity Inner South Congregation

Resignations and retirements – Clergy

2012	The Rev'd John Bonifant	Parishes of Mallala and Two Wells
	The Rev'd Barbara Bonifant	Parishes of Mallala and Two Wells
	The Venerable Sally Boothey	Parish of Plympton

2013

The Rev'd Graham Head	Parish of Woodville
The Rev'd Nick Wallace	Parish of St Marys
The Rev'd Peter Thomson	Parish of Toorak Gardens
The Rev'd Ian Young	Parish of Golden Grove
The Rev'd Tim Sherwell	Parish of Kensington Gardens/Norton Summit
The Venerable Chris Chataway	Parish of Walkerville

School Heads - Resignation

2013

December	Ms Fiona Godfrey	St Peter's Girls' School
	Dr Eddie Groughan	Pulteney Grammar School

Diocesan Office

Appointments

Mrs Susan Wilkins - Registrar's PA

Mr Simon Potter - Administration

Mrs Anna-Marie Tamagnone - Safe Ministry & Professional Standards Administration

Mr Andrew Boucaut – North Road Cemetery Manager

Mrs Betty Edwards – Volunteer

Resignations & Retirements

2012

Ms Linda Ratchford - Receptionist (resigned)

Mrs Janette Pavlovich - Registrar's PA (moved to Anglicare SA, CEO's Office)

2013

Mr Chris White – Lay Education Coordinator (moved interstate)

Mr Robin McKnight – North Road Cemetery Manager (retired)

Mr Grant Reubenicht – Anglican Funds SA Manager (moved to Anglicare SA, CFO)

Mrs Nereda Ozols – Volunteer (retired)

St Barnabas' College

New staff: Ms Tracey Schultz – Office Administrator

New adjuncts: Rev'd Ruth Mathieson (New Testament)

New teaching assistants: Ms Sharon Tonkes (Biblical Hebrew)

New postgraduate supervisors: Revd Dr Gillies Ambler (Uniting Church)

New guest lecturers: Rt Rev'd Dr Keith Rayner AO, Rev'd Craig Broman

Resignation – St Barnabas' College:

Rev'd Janet Phillips – Formation Program

Obituary

From October 2012

Clergy

The Rev'd Dr Ron Dowling

Archbishop Emeritus Philip Russell

The Rev'd Christopher Pullin

Lay

Mrs Helen Doreen Meyer

Mr Mark Pickhaver

Mr Keith Smith OAM

Parish

Elizabeth Downs

Mr John Farrington (Parish Support)

Mrs Gillian Farrington (Parish Support)

Mrs Maureen Fieldhouse (MU President)

Mrs Marjorie Marshall (MU member)

Mr John Perrott (Parish Support)

Diocesan Office Closure – Christmas/New Year

Close Tuesday 24 December 2013 at 12 noon

Re Open Monday 6 January 2014 at 9.00am