



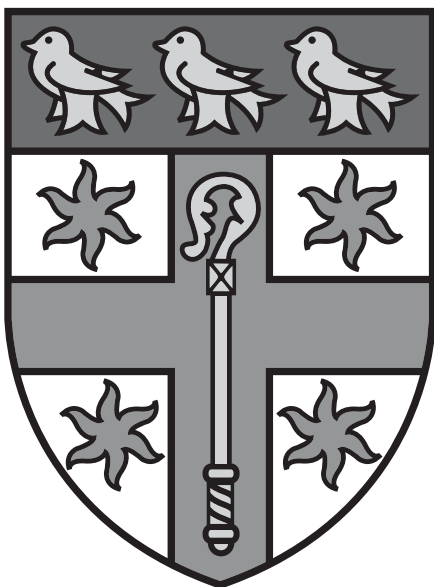
Anglican Diocese
of Adelaide

2016

REPORTS & ACCOUNTS

FOR THE FIRST SESSION OF
THE 43RD TRIENNIAL SYNOD

162ND ANNUAL SESSION



94

WORSHIP
CENTRES

10,660^{*}

ATTENDERS
ON SUNDAYS

471

BAPTISMS
(33 ADULTS)

304

MARRIAGES

321

FUNERALS

Data provided by parish
statistical returns for 2015.

^{*} Increase attributed to -5% organic growth
in reported worshippers, and inclusion of
South Sudanese Missional Congregations

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MEMBERS OF SYNOD

<i>President</i>	Right Rev'd Dr Timothy Harris - Administrator (<i>Sede Vacante</i>)
<i>Chancellor</i>	Mr Richard Dennis
<i>Registrar & Secretary of Synod</i>	Mr Keith Stephens

CLERGY

All clergy eligible to attend are listed

Rev'd	David	Amol	Elizabeth
Rev'd Dr	Margaret	Anells	Chaplain
Rev'd Canon Dr	Matthew	Anstey	St Barnabas' College
Rev'd Dr	Lynn	Arnold AO	St Peter's Cathedral
Rev'd	Samson	Asirvatham	Alberton
Rev'd Canon	Simon	Bailey	Glen Osmond
Rev'd	Peter	Balabanski	Stirling
Venerable	David	Bassett	Kensington & Norwood
Rev'd	Ken	Bechaz	Semaphore
Rev'd	Benjamin	Bleby	St Peter's College
Rev'd	Sam	Bleby	Kensington & Norwood
Rev'd	Stephen	Bloor	Parafield Gardens & Salisbury
Rev'd	Keith	Brice	Christ Church North Adelaide
Rev'd	Craig	Broman	City Bible Forum
Rev'd	Linda	Brooker	The Barossa
Rev'd	David	Brown	Tea Tree Gully
Rev'd	Peter	Brown	Warradale
Rev'd	Grant	Bullen	Toorak Gardens
Rev'd	David	Burgess	Royal Adelaide Hospital
Rev'd	Sue	Burgess	Lockleys
Rev'd	Coria	Chan	Unley
Rev'd	Rachel	Chapman	Walkerville & St Andrew's School
Rev'd	Peter	Chilver	Walkerville
Rev'd Dr	Joseph	Chung	Burnside
Rev'd	Joan	Claring-Bould	Christ Church North Adelaide



Rev'd	Stephen	Clark	St Mary Magdalene's
Rev'd	Ben	Cosford	Salisbury & St Andrew's School
Rev'd	David	Covington-Groth	Mitcham
Rev'd	Natasha	Darke	St Peter's Collegiate Girls' School
Rev'd	Stephen	Daughtry	Belair & St John's Grammar School
Rev'd	Piers	Davey	Elizabeth Downs
Rev'd	Steve	Davis	Golden Grove
Rev'd	Steven	de Kleer	The Barossa
Rev'd	William	Deng	St Marys
Rev'd	Julia	Denny-Dimitriou	Glenelg & St Peter's Woodlands Grammar School
Rev'd	Nic	Denny-Dimitriou	Coromandel Valley
Rev'd	Gethzi	Devasagayam	Queen Elizabeth Hospital
Rev'd	Mara	Di Francesco	Campbelltown
Venerable	Bob	George	Ministry & Formation
Rev'd	Marian	Giles	Chaplain
Rev'd Canon	Bill	Goodes	Brighton
Rev'd	Tracey	Gracey	Fullarton & Walford Anglican School
Rev'd	Zinkoo	Han	Kidman Park and Mile End
Rev'd	Paul	Harrington	Holy Trinity Adelaide
Rev'd	Mark	Hawkes	Golden Grove
Rev'd	Graham	Head	Chaplain
Rev'd	Brad	Henley	Kangaroo Island
Rev'd	Bonnie-Fay	Henry-Edwards	Hawthorn
Venerable	Gwilym	Henry-Edwards	Port Adelaide
Rev'd Dr	Simon	Hill	Largs Bay
Rev'd Dr	Warren	Huffa	Hawthorn

CLERGY

Rev'd	Paul	Hunt	Magill
Rev'd	Simon	Jackson	Norwood
Rev'd	Chris	Jolliffe	Holy Trinity Adelaide
Rev'd	George	Kirreh	St Luke's Adelaide
Rev'd	Michael	Lane	Pulteney Grammar School
Rev'd	Matthew	Lehmann	Holy Trinity Adelaide
Rev'd	Bernie	Leo	Holy Trinity Adelaide
Rev'd	Geoff	Lin	Holy Trinity Adelaide
Rev'd	Caroline	Litchfield	Holy Trinity Adelaide
Rev'd	Craig	Loveday	St Francis' Congregation
Rev'd	Dave	MacGillivray	Trinity College Gawler
Rev'd	John	Magak	Sudanese Congregation - St Luke's, Whitmore Square
Rev'd Dr	Simon	Marshman	Holy Trinity Adelaide
Rev'd Canon	Ruth	Mathieson	Trinity College Gawler
Rev'd	Rick	Maude	Tea Tree Gully
Rev'd Dr	Theo	McCall	St Peter's College
Right Rev'd	Chris	McLeod	Woodville & Assistant Bishop
Venerable	Lyn	McRostie	Elizabeth
Rev'd	Elizabeth	McWhae	Adelaide Clinic & Fullarton Private Hospital
Rev'd	Barbara	Messner	Kapunda & Diocese
Rev'd	John	Miller	Henley and Grange
Rev'd	Andrew	Mintern	Glenelg
Rev'd	Paul	Mitchell	Prospect
Rev'd	Scott	Moncrieff	Goodwood
Rev'd	Grant	Moore	St Cyprian's North Adelaide
Rev'd	Cameron	Munro	Holy Trinity Adelaide
Rev'd	Christopher	Myers	St John's Halifax Street
Very Rev'd	Frank	Nelson	St Peter's Cathedral
Rev'd	Tony	Nicholls	Trinity College Gawler
Rev'd	Ken	Noakes	Holy Trinity Adelaide

Rev'd	Bart	O'Donovan	Mallala & Two Wells
Rev'd	Prue	O'Donovan	Anglicare SA
Rev'd	Sonya	Paterson	Plympton
Venerable	Conrad	Patterson	Woodville
Rev'd	Barbara	Paull-Hunt	Somerton Park
Rev'd	Janet	Phillips	Payneham
Rev'd Dr	Wayne	Philp	Woodville & Royal Adelaide Hospital
Rev'd	Gary	Priest	St Marys
Rev'd	Deirdre	Ragless	Fullarton Private Hospital
Rev'd	Hilary	Reddrop	Royal Adelaide Hospital
Rev'd	Sophie	Relf-Christopher	Broadview and Enfield
Rev'd	Joan	Riley	Modbury
Rev'd	Yvonne	Riley	Ingle Farm and Para Hills & Modbury
Rev'd	Darren	Russ	Brighton & Diocesan Office
Rev'd	Michael	Russell	Magill
Rev'd	Peter	Sandeman	Anglicare SA Ltd
Rev'd	Dianne	Schaefer	Women's & Children's Hospital
Rev'd	Tim	Sherwell	SAPOL Chaplain
Rev'd	David	Smith	Holy Trinity Adelaide
Rev'd	Jo	Smith	Elizabeth & St Columba College
Rev'd	Kym	Smith	Seacliff & Flinders Medical Centre
Rev'd	John	Stephenson	Burnside
Rev'd	Tony	Tamblyn	Colonel Light Gardens & Edwardstown
Rev'd	Paula	Thorpe	Belair & St John's Grammar School
Rev'd	Heather	Turner	Repatriation General Hospital
Rev'd	Peter	Williams	Unley
Rev'd Canon	Jenny	Wilson	St Peter's Cathedral
Rev'd	Ben	Woodd	Congregation of St Barnabas Croydon
Rev'd	Martyn	Woodsford	Parkside
Rev'd	Andy	Wurm	St Peters

LAITY

List correct at time of printing.

Holy Trinity Adelaide

Chapman, Ben
Chittleborough, Richard
Crawley, Phil
Forsyth, Karl
Severin, Andrew

St John's Halifax Street

Mickan, Margaret
Starke, Russell

St Luke's Adelaide

Bird, Jasper
Marini, Sharon

St Mary Magdalene's

Bright, Chris
Freriks, Catherine

Christ Church North Adelaide

Gryst, Dr. Mark
Tomkins, Max

St Cyprian's North Adelaide

Wilkins, Paul

Alberton

Asirvatham, Raja
Quin, Marjorie

Belair

Hall, David
Thomas, Neil

Brighton

Gameau, Julie
Judd, Susan
Warren, Susie

Broadview and Enfield

Penn, Rosemary
Nelson, Margaret

Burnside

Jackson, Bob
Kernick, Phil
Moore, Jill

Campbelltown

Clifford, Una
Greeneklee, Charles

Colonel Light Gardens

Rogers, Tony

Coromandel Valley

Bleby, Vivien
Jeanes, Deborah

Edwardstown

Heyer, Marilyn

Elizabeth

Hall, Tony
Lees, Elizabeth

Elizabeth Downs

Edwards, Betty

Fullarton

Riquier, Olwyn
Wilson, Meriel

Gawler

Green, Robert
Hunt, Carol

Glen Osmond

Hawkins, Malcolm
 Lewis, Susanne
 Phillips, Katy
 Scrutton, Rosemary

Glenelg

Cordes, Neville
 Cordes, Ros
 Greaves, Anne
 Pittman-Lomas
 Riggs, Emma

Golden Grove

Dewell, Dennis
 Harrison, Eric

Goodwood

Harding, Emily
 Hokin, Margaret

Hawthorn

Jeffrey, Wendy
 Leeder, Rob
 Nadge, Ann

Henley and Grange

De Pasquale, Martin
 Smith, Liz

Ingle Farm and Para Hills

Hughes, Hazel
 Rogers, Peter

Kangaroo Island

Cass, Roger
 Gloyne, Jill
 Hams, Ron

Kapunda

Holden, Elaine
 Mosey, Liz
 Shannon, Pam

Kensington

Bloor, Geoff
 Chapman, Grant
 Hoare, Wendy
 McPharlin, Fergus
 van Ruth, Nicholas

Kensington Gardens

Dingle, Margaret

Kidman Park and Mile End

Daw, Dot
 Balmforth, Terry

Largs Bay

Martin, Chris

Lockleys

Gill, Jeannie
 Smith, Eric

Magill

Hamer, David
 Jaeschke, Samuel
 Mitchell, Sandy
 Purton, David

Mallala

Noble, Neta

Mitcham

Evanson, Colin
 Ferguson, Elizabeth
 Wotton, David AM

LAITY

Modbury

Robjohns, Chris
Robjohns, Mark
Wright, Helen

Norton Summit

Bourne, John
Rogers, Cate

Norwood

Coleman, Aidan
Powell, Chris

Parafield Gardens

Thurston, Lyn

Parkside

Bleby, Diana
Conway, Clive

Payneham

Felgate, Heather
Graham, Lachlan

Plympton

Kerwin, Francine
Lee, Barbara

Port Adelaide

Cates, Peter

Prospect

Haskard, Anne
Morecroft, Wendy

Salisbury

Gambell, Robert
Inglis, Ann
Lennard, Max

Seacliff

Emery, Heather

Semaphore

Lehmann, Colin

Somerton Park

Hunt, Andrew
Morton, John

St Francis' Congregation

Mayger, Mark

St Marys

Flippance, Mark
Parker, Tom

St Peter's Cathedral

Beal, Christine
Perryman, Allan
Tracey, Kevin
Teague, Dr. Baden
Thorp, Joe

St Peters

Parfitt, Pauline
Pugh, Kat

Stirling

Martin, Helen
Shillabeer, Elizabeth
Shillabeer, Paul
Wescombe, Robyn

Tea Tree Gully

Field, Bill
Salagarus, Estelle
Phillips, David

The Barossa

Adams, Sandra
Little, John
Pennington, Tim
Willoughby, Amanda

Toorak Gardens

Bishop, Sue
Jones, Angela

Two Wells

Gordon, Margaret

Unley

Ford, Anne
Fowler, Rodney
Qiao, Anson

Walkerville

Edgar, Allan
Gray, Ian
Owen, Liz

Warradale

O'Nyons, Chris
Strudwick, Vern
Windows, Jan

Woodville

Dellit, Katherine

Archbishop's Appointment

Bleby QC, The Hon David
Carrig, Helen
Cox SC, Tom
Linn, Bruce
Murray, Simon

DIOCESAN REPORTS

DIOCESAN COUNCIL

JULY 2015 TO JUNE 2016

Diocesan Council met on seven occasions over the 2015/2016 period. Diocesan Council received presentations from the Professional Standards Director and Convenor, Church in Society Ministry Unit (CiSMU).

During the past year, Diocesan Council considered a number of key strategic positions and policy documents that included matters relating to governance, property development, professional standards, the financial affairs of the Synod as well as matters relating to the health, vitality and future of a number of our parishes and congregations.

In particular, the Royal Commission into Institutional Responses to Child Sexual Abuse was a significant recurring item of business, especially in relation to the Synod's response to Case Study 36, the Church of England Boy's Society, and subsequent Public Hearing that took place in Hobart in January/February 2016.

A special joint meeting of Diocesan Council and the Board of Anglicare SA Ltd took place in April 2016 and was an important opportunity for the members of the Council and Board to spend some time together appreciating each other's special stewardship roles in the life of the Diocese. It also provided a forum where matters of joint strategic interest could be discussed.

In April 2016 the Archbishop, The Most Rev'd Dr Jeffrey Driver advised Diocesan Council that he was to retire as Archbishop of Adelaide later in the year. Diocesan Council affirmed the

ministry of Archbishop Jeffrey and Lindy over eleven years in Adelaide.

In June 2016 The Honourable David Bleby QC retired as Chancellor of the Diocese after 21 years. To thank and acknowledge David for his exceptional contribution to the life of the Diocese and the National Church a reception at Bishop's Court was held in his honour.

Mr Christopher Purton will also retire from Diocesan Council at the last meeting of Diocesan Council of the 42nd Triennium of Synod. Chris has been a significant contributor to the discussions and deliberations of Diocesan Council and has also served as Diocesan Nominator and as a member of the Synod Steering Committee.

Elections and Appointments to various Diocesan Committees, entities and Anglican schools is a standing item. Diocesan Council places significant importance to all appointments and is not only grateful that so many people volunteer their time and skills to support the mission of the Church in so many ways, but also is encouraged by the high calibre of volunteers.

Listed below are the resolutions passed by Diocesan Council for the twelve months July 2015 – June 2016. Resolutions have been catalogued in date order and highlight the range of issues that Diocesan Council has considered throughout the last twelve months.

Meeting 12 August, 2015

Minutes of Previous Meeting

- That Diocesan Council confirms the minutes of the meeting held 10 June, 2015.

Archbishop's Report

- That Diocesan Council receives the Archbishop's report.

Parish of Holy Trinity

- That Diocesan Council expresses support for the actions that have been taken by the Archbishop in the matter regarding the Parish of Holy Trinity and requests that a copy of the presentation be attached to the minutes.

CiSMU

- That Diocesan Council concurs with the appointment of Mr Peter Burke as Conventor of Church in Society Missionary Unit (CiSMU).

Budget 2015-2016

- That Diocesan Council endorses the revised 2015/2016 Budget and recommends its approval by Synod.

Bishop's Court Update

- That Diocesan Council notes the preparations in relation to options for the sale of Bishop's Court and recommends to Synod that in order to consider all possibilities to maximise the financial return of any sale/lease plan that it rescinds the decision made in 2014 to reserve a portion of land in the north east corner of the site.

Synod Insurance

- That Diocesan Council receives the report, endorses and ratifies the strategy concerning insurance arrangements for the Synod.

Leigh Trust

- That Diocesan Council recommends to Synod that the Deed of Covenant for Appointment as a Trustee to the Leigh Trust be amended as per the report.

Diocesan Administration and Resources Executive (DARE)

- That Diocesan Council receives the draft

minutes of the DARE meeting held 5 August, 2015.

Parish Synod Attendance

- That Diocesan Council notes that the following parishes have unpaid assessment and resolves:
 - not to exclude the Parish of Port Adelaide from the 2015 Annual Session of Synod;
 - not to exclude the Parish of Gawler from the 2015 Annual Session of Synod;
 - writes to those parishes and synod representatives advising them of this decision.

Parish of Gawler

- That Diocesan Council endorses the Diocesan Leadership continuing the process of pastoral engagement with the Parish of Gawler with regards to administration as per section 85B of the Parochial Administration Ordinance.
- In the event a request is received prior to the next meeting of Diocesan Council from the Parish of Gawler regarding the appointment of a Parish Manager, as per section 85B(3)(a) of the Parochial Administration Ordinance, that Diocesan Council appoints the Venerable Lyn McRostie, with the support of Diocesan Office, as the Manager of Parish Property & Financial Affairs.

Correspondence

- That Diocesan Council requests that the letter from The Right Rev'd Kay Goldsworthy be circulated to all parishes in the Diocese.
- That Diocesan Council affirms the work of NATSIAC, however, declines to offer financial assistance for the 2015 Gathering

citing that the Diocese of Adelaide already contributes substantially to Aboriginal ministry in the Anglican Church through the funding of a Bishop with special responsibility for Aboriginal People in the Province of South Australia and noting that this ministry is available to the wider church.

Leigh Trust

- That Diocesan Council recommends to Synod that Mr Keith Stephens be appointed to the Leigh Trust.
- That Diocesan Council recommends to Synod that The Venerable Paul Mitchell be appointed to the Leigh Trust.

Laura and Alfred West Cottage Homes (LAWCH)

- That Diocesan Council ratifies the appointment of Ms Susan Arnold to the Board of LAWCH as per the email resolution of 5 August 2015.

Professional Standards

- That Diocesan Council appoints Ms Theodora Ekonomopoulos as Professional Standards Director for the Diocese with an initial period of 12 months under the supervision and mentoring of the former Professional Standards Director, Mr Peter Caporaso.
- That Diocesan Council appoints Mr Peter Caporaso as Deputy Professional Standards Director.

Professional Standards Confidential Matter

- That Diocesan Council under Section 52 of the Professional Standards Ordinance approves a further and final payment of \$5,000 for legal assistance in relation to [REDACTED] who is the subject of reference to a Professional Standards Board.

Diocesan Council expresses the strong desire that the matter in question be brought to an expeditious conclusion as is envisaged in Section 60 (1) of the Professional Standards Ordinance.

Meeting 6 October, 2015

Minutes of the Previous Meeting

- That Diocesan Council confirms the minutes of the meeting held 12 August, 2015.

Archbishop's Report

- That Diocesan Council receives the Archbishop's Report.

O'Leary Bakewell Trust

- That Diocesan Council encourages the Archbishop to apply \$5,000 in O'Leary Bakewell funds to support ministry on Kangaroo Island.

End of Year Synod Operations Report and Presentation

- That Diocesan Council receives the End of Year Synod Operations Report.

Financial Statements – Ratification of Circular Resolution

- That Diocesan Council ratifies its receipt of the end of year financial reports June 2015 and authorises the Archbishop and Secretary of Synod to sign the Auditors' Statement on behalf of Diocesan Council as per the email resolution of 8 September 2015.

Royal Commission

- That Diocesan Council notes the report provided by the Registrar.

Synod Property Development Programme – Phase 2, Discussion Paper

- That Diocesan Council:

- a. endorses the establishment of a Major Projects Committee; and
- b. agrees in principle to the engagement of a Property Development Manager subject to the Diocesan Administration and Resources Executive settling on a position description, salary arrangements and financial model supporting the role.

Draft Provincial Professional Standards Memorandum of Understanding (MOU)

- That Diocesan Council endorses entering into a shared Provincial Professional Standards arrangement as outlined.

Anglican Funds SA (AFSA): Endowment Fund Project

- That Diocesan Council notes the report.

Church in Society Ministry Unit (CiSMU): Prison Chaplaincy

- That Diocesan Council notes the report and thanks CiSMU and Anglicare SA Limited for their time considering the issues contained therein and commends this in the next budget cycle.

Work Health and Safety

- That Diocesan Council notes the status of the Diocesan Office Work Health and Safety Action Plan.

Parish of Largs Bay – Land Title Transfer

- That Diocesan Council assents to the resolution pursuant to section 3 of the Church of England Trust Property Act 1971 passed by the Vestry of the Parish of Largs Bay on the 20th day of September 2015 and declares that the land referred to therein be held by the Synod upon the trusts set forth in the Model Declaration of Trust Ordinance 1985 for the purpose of the Parish of Largs Bay.

Parish of Unley – Loan

- That Diocesan Council approves a loan up to \$70,000 from Anglican Funds South Australia to the Parish of Unley for the purposes of repaying the Synod money owed for a combination of Payroll, Insurance and Assessment.

Parish of St Mary's – Loan

- That the Diocesan Council approves the loan up to \$600,000 from Anglican Funds South Australia to the Parish of St Marys for the purposes of purchasing a Rectory.

Anglican Funds South Australia (AFSA)

- That Diocesan Council approves the appointment of Mr Kevin Stracey as Chair of the Board of AFSA for a period of three years as per Section 10 (1), (2) and (3) of the AFSA Board Policy Statement.
- That Diocesan Council approves the appointment of Mr Geoff Barber as Deputy Chair of the Board of AFSA as per Section 10 (1), (2) and (3) of the AFSA Board Policy Statement.

Professional Standards Board – Appointment of Secretary

- That Diocesan Council appoints Mr Michael Norris as Secretary to the Professional Standards Board as per Section 48 (1) of the Professional Standards Ordinance.

Meeting 2 December, 2015

Minutes of the Previous Meeting

- That Diocesan Council confirms the minutes of the meeting held 6 October 2015.

Archbishop's Report

- That Diocesan Council receives the Archbishop's report.

Parish of Holy Trinity

- That Diocesan Council notes the matters

raised in the Archbishop's report regarding The Parish of Holy Trinity, the Trinity Network, and related matters including long service leave of their clergy and the proposal to establish an unregistered congregation at Golden Grove, and affirms the Archbishop's approach and supports his response as outlined in the report.

- That Diocesan Council receives the Archbishop's report.

Royal Commission

- That Diocesan Council acknowledges that legal and administrative costs associated with responding to the Royal Commission will be in the order of \$200,000.
- That Diocesan Council acknowledges the additional workload in Diocesan Office because of the Royal Commission and thanks the team for their commitment and diligence during this time.

Confirmation of Synod Minutes

- That Diocesan Council confirms the minutes of the Third Session of the Forty Second Triennial (161st Annual Session) together with the attached Ordinances.

Business Arising from Synod

Professional Standards Ordinance and Episcopal Standards Ordinance

- That Diocesan Council establishes a working group, consisting of the Archbishop, the Chair of the Legal Committee, the Registrar, the Professional Standards Director, 1 representative from Diocesan Council and 1 representative from the Professional Standards Committee to:

- a. draft a Protocol appropriate to the 2015

Professional Standards Ordinance and the 2015 Episcopal Standards Ordinance;

- b. consider names to appoint to the Episcopal Standards Committee and Episcopal Standards Board;
- c. consider and recommend a name to appoint as the Episcopal Professional Standards Director; and
- d. report back at the February 2016 meeting of Diocesan Council.

- That Diocesan Council agrees that in adopting the Professional Standards Ordinance (PSO) 2015 and until a revised Protocol is approved, the current Protocol be used where there are no inconsistencies with the PSO 2015 and that where there are inconsistencies, the Ordinance will take precedence over the Protocol.

Synod Membership Feedback

- That Diocesan Council receives the Synod membership feedback following the Third Session of the Forty Second Triennial of Synod (161st Annual Session).

Annual Session of Synod

- That Diocesan Council notes that the Archbishop has indicated his preference to summon the First Session of the Forty Third Triennial of Synod on Friday, 28, 29 and 30 October, 2016.

Insurance Briefing and Certificates of Currency

- That Diocesan Council receives the report and notes the Certificates of Currency.

Anglicare SA Constitution Amendments

- That Diocesan Council notes the advice and requests the Registrar to organise a joint meeting of the Diocesan Council and Angli-

care SA Board to further discuss the proposal in early 2016.

2016 Stipend Review

- That Diocesan Council approves a base stipend of \$51,454 from 1 January 2016, being an increase of 3% on the 2015 stipend, or \$1,508 per annum, and related adjustments to allowances.

Clergy Personal Leave Discussion Paper

- That Diocesan Council notes the Discussion Paper and requests the Registrar to include this item again at a meeting of Diocesan Council in early 2016, noting that the Archbishop will want to consult the clergy on the matter.

Anglican Identity in Schools

- That Diocesan Council thanks the Working Group for its formulation of the statement of Anglican Identity and commends it for use in Anglican Schools in the Diocese.

Diocesan Administration and Resources

Executive

- That Diocesan Council receives the draft minutes of the DARE meeting held 11 November, 2015.

Professional Standards

- That Diocesan Council receives the correspondence from Ms Margaret Kelly and Bishop Tim Harris' response and agrees that a table of memes to provide fairness should be established as well as support and training to the PS Board.

Anglicare SA Limited/Anglicare SA Housing Limited

- That Diocesan Council notes that there are two vacancies on the board of Anglicare SA that may be filled by Diocesan Council, and

requests the Archbishop and Registrar to bring names forward for consideration at the February 2016 meeting.

Professional Standards Matter

- That Diocesan Council notes the correspondence provided by Strachan Carr Solicitors dated 1 December 2015 and declines the request to provide funding beyond \$10,000.

Meeting 17 February, 2016

Minutes of the Previous Meeting

- That Diocesan Council confirms the minutes of the meeting held 2 December 2015 with the amendment to Item 6.2 "the Chair of the Legal Committee or their nominee"

Archbishop's Report

- That Diocesan Council receives the Archbishop's Report.

Church in Society Ministry Unit

Presenter: Presenter: Mr Peter Burke (Acting Chair – CiSMU)

- That Diocesan Council thanks Mr Peter Burke (Acting Chair of CiSMU) for his presentation.
- That Diocesan Council confirms the focus Sundays for this year as: 3 and 10 July (NAIDOC), 19 June (Refugee Week), 9 October (Anglicare Sunday), with ABM in February.

Royal Commission

- That Diocesan Council notes the Statement of the Archbishop of Adelaide, 20 January 2016, and the Supplementary Statement of 28 January 2016 submitted in relation to Case Study 36 of the Royal Commission into Institutional Responses to Child Sexual Abuse tabled at this meeting.

- That Diocesan Council thanks the Diocesan Office team for their diligent work over many months in preparation for and attendance at the Public Hearing in January/February in Hobart.
- That Diocesan Council thanks Mr Garth Blake, SC, Mr Nicholas Iles and the legal team for their work in preparing for the Royal Commission.

Professional Standards

- That Diocesan Council notes the report.

O’Leary Bakewell Fund

- That Diocesan Council notes the Archbishop’s intention to allocate from the O’Leary Bakewell Fund, \$10,000 for Parish Support, and \$10,000 over two years for the establishment of a Primary Healthcare Clinic in our Companion Diocese of Bor.
- That Diocesan Council concurs with the allocations from the External Ministry Fund, as outlined.

Royal Commission – Ratification of Circular Resolution

- That Diocesan Council ratifies the resolution circulated and approved by Diocesan Council on 23 December, 2015 as follows:
That Diocesan Council notes the current investigations of the Royal Commission and endorses the strategy outlined in regard to the provision of legal assistance for those called to provide a statement or give evidence to matters relating to this Diocese and its institutions at the scheduled Public Hearings in Hobart in early 2016.

Royal Commission – Approval of Funds for Mr Gerard Menses

- That Diocesan Council approves up to an

additional \$5,000 for Mr Gerard Menses to assist in his submission to the Royal Commission.

Appointment of Synod Auditors

- That Diocesan Council, upon the recommendation of the Risk and Audit Committee, appoints Ernst & Young as the Synod’s Auditor for a period of three years commencing with the 2015-2016 financial year.

Professional Standards Working Group – Follow Up

- That Diocesan Council notes the update concerning the Professional Standards Working Group.

Anglicare SA Limited/Combined Meeting – Follow Up

- That Diocesan Council invites the Board and CEO of Anglicare SA to attend the 13 April 2016 meeting of Diocesan Council at 6.30 pm for a period of one hour.

Half Yearly Financial Report

- That Diocesan Council receives the Finance Report as at 31 December 2015.

Risk and Audit Committee – Risk Register

- That Diocesan Council adopts the Synod Operations Risk Register-Diocesan Office on the recommendation of the Risk & Audit Committee, and notes that Risk Registers for AFSA, St Barnabas’ College, and the North Road Cemetery are to be completed as per the Work Plan.

Risk and Audit Committee

- That Diocesan Council notes the draft minutes of the Risk and Audit Committee, 2 February 2016.

St Peter’s Cathedral

- That Diocesan Council notes the report and

encourages the Cathedral Community with the organ restoration project; and

- approves the payment by the Cathedral of the required deposit (circa \$55,000) to Harrison & Harrison Limited to secure the proposed works in 2018; and
- requests the Cathedral Council to regularly brief the Diocesan Administration and Resources Executive (DARE) on the fundraising project; and
- requests that further expenditure of funds for this project be referred to DARE for approval.

The Parish of Unley

- That Diocesan Council, having been requested by the Parish of Unley, agrees that the parish be placed under Administration according to section 85(3)(a) of the Parochial Administration Ordinance for an initial period until 31 December 2016 and appoints the Venerable David Bassett, with the support of Diocesan Office, as the Manager of Parish Property & Financial Affairs.

The Parish of Largs Bay

- That Diocesan Council approves that the loan repayments for the Largs Bay rectory be an allowable assessment deduction for a period of five years.

Correspondence

- That Diocesan Council encourages the Archbishop to provide a reply to Ms Wilson in consultation with the Registrar.

Anglicare SA Ltd/Anglicare SA Housing Ltd Board

- That Diocesan Council appoints Mr Grant Chapman to the Anglicare SA Ltd Board filling the Diocesan Council appointed vacancy.

- That Diocesan Council appoints The Rev'd Darren Russ to the Anglicare SA Ltd Board filling the Synod elected vacancy for the remainder of the current triennium.

Laura and Alfred West Cottage Homes (LAWCH)

- That Diocesan Council reappoints The Hon David Bleby, QC, Dr Geoff Bloor, Ms Susan Arnold and Mr Nicholas Iles to the Board of Laura and Alfred West Cottage Homes (LAWCH).

Special Meeting of Diocesan Council 6 April, 2016

Retirement of the Archbishop

- That Diocesan Council appreciates the Archbishop's report and the thinking behind it and expresses its goodwill and blessing for the Archbishop's retirement from his ministry as Diocesan Bishop and envisages a time in the Diocese of support for the Archbishop and Lindy as he farewells parishes and Anglican bodies.

Meeting 13 April, 2016

Minutes of the Previous Meetings

- That Diocesan Council confirms the minutes of the meeting held 17 February 2016.
- That Diocesan Council confirms the minutes of the meeting held 6 April 2016 with the inclusion of the words "and Lindy" after Archbishop.

Archbishop's Report

- That this Diocesan Council refers matters relating to upper limits on the age of ordination to the Diocesan Legal Committee for advice, noting at the same time the Archbishop's intention to consult with the clergy about this

matter.

Parish of Holy Trinity

- That this Council, having been regularly consulted by the Archbishop, and consistently endorsing the approach of the Archbishop in relation to developments concerning the Trinity Network, affirms the approach of the Archbishop to date to the licensing of clergy in churches planted by Holy Trinity, North Terrace and, as being consistent with Anglican polity and practice, authorises the establishment, if deemed necessary, of a working group as appointed by the Archbishop.
- This working group is tasked with proactively approaching Holy Trinity as broadly as possible (Trustees, clergy as relevant, and associated congregations) with the goal of seeking clarity of the status and place of Trinity Network congregations within the Anglican Church of Australia and, through that, with the Diocese of Adelaide.
- The parameters of this engagement on behalf of Diocesan Council are as follows:
 1. That the status of the Parish of Holy Trinity, North Terrace as a parish within the Diocese of Adelaide is not in question.
 2. Given the responses from the Rector of Holy Trinity Adelaide that the key leadership group for such matters is the Trustees of Holy Trinity, the Trustees be asked to nominate a working group of three to meet with the Diocesan Council working group, and that the DC working group also communicate directly with the clergy leading the church plants, together with their associated congregations and

invites input from such groups.

3. Two options only should be the focus of the working group in seeking clarity regarding the status and place of the church plants:
 - (1) That the church plants be identified and recognised as associated congregations within diocesan provisions, and receive licences accordingly, or
 - (2) That the Holy Trinity Network determines to identify as an entity independent of the Anglican Church of Australia.

That Diocesan Council receives the Archbishop's Report.

Royal Commission – Update

- That Diocesan Council notes Counsel Assisting's Submission (the Diocese of Adelaide specific component) regarding Case Study 36 and the accompanying report of the Registrar.

Royal Commission – Approval of Funds for Mr Gerard Menses

- That Diocesan Council noted the email from Mr Gerard Menses requesting a further \$5,000 in support. Diocesan Council agreed to defer this matter to the next meeting to provide Diocesan Council and the Anglicare SA Ltd Board time to consider the matter further.

Bishop's Court Update

- That Diocesan Council notes the update concerning Bishop's Court.

Diocesan Administration and Resources Executive

- That Diocesan Council receives the draft minutes of the DARE meeting held 16 March, 2016.

Pulteney Grammar School

- That Diocesan Council nominates The Rev'd Sophie Relf-Christopher to the Board of Pulteney Grammar School.

Trinity College

- That Diocesan Council reappoints Mr David Russell to the Board of Trinity College for the 2016-2017 year.
- That Diocesan Council reappoints Dr Ken Heath to the Board of Trinity College for the 2016-2017 year.

Church in Society Ministry Unit (CiSMU)

- That Diocesan Council encourages the Archbishop to appoint The Right Rev'd Chris McLeod to CiSMU for the remainder of the triennium.
- That Diocesan Council appoints Mr Brad Chapman to CiSMU for the remainder of the triennium.

Meeting 8 June, 2016

Minutes of the Previous Meeting

- That Diocesan Council confirms the minutes of the meeting held 13 April 2016.

Archbishop's Report

- That Diocesan Council receives the Archbishop's Report.

Professional Standards

Presenters: Ms Catherine Bridgland (Convenor Professional Standards Committee) & Mrs Theodora Ekonomopoulos (Professional Standards Director)

- That Diocesan Council receives the presentation.

Companion Diocese Co-ordinator

- That Diocesan Council endorses the ap-

pointment of The Rev'd Paul Mitchell as our Companion Diocese Co-ordinator.

Parish of Holy Trinity

- That Diocesan Council notes the correspondence between the Archbishop and the Rector of Holy Trinity as tabled and affirms the content and tone of the Archbishop's draft reply.

Diocese of Bor

- That Diocesan Council notes the report of the team visiting our companion Diocese of Bor, including the governance and reporting arrangements for the Primary Healthcare Clinic and rejoices in the progress made and encourages parishes and schools to involve themselves in this missional initiative in a country where human need is acute.

Culturally Distinct Congregations

- That Diocesan Council formally notes the appointment, and the rationale behind it, of The Rev'd Mee Ping Lau to the Parish of Unley as an Archdeacon with special responsibility for culturally distinct (Asian) congregations.

Royal Commission into Institutional Responses to Child Sexual Abuse – Data Project

- That Diocesan Council notes the request from the Royal Commission for the Synod to participate in a data collection project and the arrangements that are being put in place to meet the request.

Royal Commission into Institutional Responses to Child Sexual Abuse - Redress Conference That Diocesan Council:

- notes the report of the Archbishop and Registrar in regards to redress for survivors of abuse;
- affirms its support for endeavours to obtain

consistency in redress across church, dioceses and other institutions;

- notes the difficulties to date in obtaining consistency in professional standards legislation and process across the Anglican Church of Australia; and
- encourages wide consultation particularly within South Australia before a commitment is made to any proposals.

Royal Commission into Institutional Responses to Child Sexual Abuse - Future Evidence from the Archbishop

- That Diocesan Council affirms that it will provide financial support to The Most Rev'd Dr Jeffrey Driver, Archbishop, should he be asked to give evidence in his capacity as the former Archbishop of Adelaide at a future hearing of the Royal Commission into Institutional Responses to Child Sexual Abuse.

Royal Commission into Institutional Responses to Child Sexual Abuse - Approval of Funds for Mr Gerard Menses (see Item 11.1(a) and (b))

- That Diocesan Council notes the correspondence from Anglicare SA Ltd in relation to Mr Gerard Menses' request for additional funds in support of him responding to the Royal Commission and agrees to the extra funding of \$5,000 to Mr Menses.

Healing Steps

- That Diocesan Council notes the update regarding Healing Steps matters.

Bishop's Court Update

- That Diocesan Council notes the draft subdivision plan for Bishop's Court and asks that this matter be considered for decision at the August meeting along with a report from the

Trusts of the See Committee.

Synod Operations Budget 2016/2017

- That Diocesan Council endorses the 2016/2017 Synod Operations Budget and recommends its approval by Synod.

Clergy Superannuation

- That Diocesan Council affirms the position of the Superannuation (Contributions) Ordinance 1990 and recommends "grand-fathering" arrangements to correct those stipend packages that do not accord with the Ordinance

Diocesan Administration and Resources Executive (DARE)

- That Diocesan Council receives the draft minutes of the DARE meeting held 27 May, 2016.

Anglican Funds SA (AFSA)

- That Diocesan Council receives the AFSA report.

Provincial Synod Observer's Report

- That Diocesan Council receives the Observer's Report for the Synod of the Diocese of The Murray.

Bequest Report

- That Diocesan Council receives the report of bequests disbursed between 1 July 2015 and 30 June 2016 under the standing delegations of the Bequests Policy.

Colonel Light Gardens and Edwardstown

- That Diocesan Council notes the proposed amalgamation of the Parishes of Colonel Light Gardens & Edwardstown, the conditional approval granted by the Diocesan Administration & Resources Executive for the sale of the land in Bedford Square, and anticipates the proposal to register the new

parish. This Council prayerfully upholds these Parishes as they undertake significant change for effective mission and ministry.

Kensington – Trinity Gardens Congregation

- That Diocesan Council approves the registration proposal of the Congregation of Grace Church, Trinity Gardens in the Parish of Kensington.

St Mark's College

- That Diocesan Council notes the resignation of Mr Keith Stephens from the Council of St Mark's College and invites suggested names to be considered at the next meeting of this Council.

St Columba College

- That Diocesan Council notes the intention of the Archbishop to reappoint The Rev'd Canon Bill Goodes to the Board of St Columba College for the 2016-2017 year.
- Noting that the Archbishop has chosen to reappoint the Rev'd Canon Bill Goodes, Diocesan Council reappoints Mrs Rosie Hamilton to the Board of St Columba College for the 2016-2017 year.

Pedare Christian College

- That Diocesan Council appoints Ms Mary Szabo to the Board of Pedare Christian College for a further term from 1 July 2016.
- That Diocesan Council appoints Mr Brian Burton, nominated by Modbury Anglican Church, to the Board of Pedare Christian College for a further term from 1 July 2016.

Walford Council of Governors

- That Diocesan Council notes the intention of the Archbishop to reappoint The Rev'd Canon Jenny Wilson to the Walford Council of Governors.

USE OF THE SYNOD SEAL

JULY 2015 – JUNE 2016

July 2015

- 17/7 Memorandum of Lease between The Synod of The Diocese of Adelaide of The Anglican Church of Australia Inc and the Minister for Education and Child Development of 31 Flinders Street, Adelaide re land in Certificate of Title Volume 5801 Folio 990 being known as 14 Iona Street, Broadview SA 5083.

The Seal was not used during August 2015, September 2015, October 2015, November, 2015.

December 2015

- 24/12 Memorandum of Transfer between The Synod of The Diocese of Adelaide of The Anglican Church of Australia Inc and James Vincent McMahon and Leoni Mary McMahon both of 50 Russell Terrace, Woodville Park re property at 50 Russell Terrace, Woodville Park, Certificate of Title Volume 6150 Folio 149.

- 24/12 Memorandum of Transfer between the The Synod of The Diocese of Adelaide of The Anglican Church of Australia Inc and Darren Scott Lonergan and Peta Danielle Lonergan at 15 Columbine Avenue, West Lakes Shore 5021 re property at 15 Columbine Avenue, West Lakes Shore 5021 Certificate of Title Volume 5595, Folio 43.

January 2016

- 20/1 Assignment of Lease between The Synod of the Diocese of Adelaide of The

Anglican Church of Australia Inc and McGuiness Advisory Pty Ltd and SK St Marys Pty Ltd re 1163-1175 South Road, St Marys 5042, Certificate of Title Register Book Volume 5444 Folio 29.

February 2016

24/12 Memorandum of Transfer between The Synod of The Diocese of Adelaide of The Anglican Church of Australia Inc and Ross David Hosking and Gillian Hosking both of 1 St George's Terrace, Bellevue Heights re the property at 1 St George's Terrace, Bellevue Heights, Certificate of Title Register Book Volume 5545 Folio 167.

March 2016

08/3 Deed between the Synod of The Diocese of Adelaide of The Anglican Church of Australia Inc and SK St Marys Pty Ltd and Bendigo and Adelaide Bank Ltd with regards to the lease to Storage King at 1163-1165 South Road, St Marys, a Deed acknowledging that execution of the Security by the Lessee does not constitute a breach of the Lease and agrees to do all things reasonably required to enable the Security to be registered.

April 2016

6/4 Memorandum of Lease between The Synod of The Diocese of Adelaide of The Anglican Church of Australia Inc and Kathryn Jean English of 11 Key Court, Encounter Bay SA 5211 re portion of land in Certificate of Title Volume 5392 Folio 900 being known as 594 Portrush Road, Glen Osmond SA 5064.

6/4 Memorandum of Lease between The Synod of The Diocese of Adelaide of The Anglican Church of Australia Inc and Healing Life Church and Ministries Inc. c/- 1 Tusmore Drive, Onkaparinga Hills SA 5163 re whole of land in Certificate of Title Volume 5869 Folio 36 being known as 26 Clark Street, Wayville SA 5034.

The Seal was not used in May 2016

June 2016

21/6 Memorandum of Lease between The Synod of The Diocese of Adelaide of The Anglican Church of Australia Inc and Bhavana Dalvi of 1 Lucy Street, Burton SA 5110 re the portion of land in Certificate of Title Volume 5171 Folio 611 being known as 6-22 Wiltshire Street, Salisbury SA 5108 and also known as 37-39 Wiltshire Street, Salisbury SA 5108.

ATTENDANCE AT DIOCESAN COUNCIL

Between July 2015 and June 2016 Diocesan Council met on 7 occasions.

	Total	Apologies	Attended
The Most Rev'd Dr Jeffrey Driver	7		7
The Hon David Bleby, QC (Chancellor)	7	1	6
Mr Keith Stephens (Secretary of Synod)	7		7
The Right Rev'd Dr Tim Harris	7		7
The Right Rev'd Chris McLeod	7	1	6
The Rev'd Dr Matthew Anstey	7		7
The Rev'd David Covington-Groth	7	2	5
The Very Rev'd Frank Nelson	7	2	5
The Rev'd Janet Phillips	7	2	5
The Rev'd Martyn Woodsford	7	1	6
The Rev'd Andy Wurm	7	2	5
Dr Geoff Bloor	7	1	6
Mr Alastair Lea	7	3	4
Ms Sandy Mitchell	7	2	5
Mr Allan Perryman	7	1	6
Mr Chris Purton	7	1	6
The Ven Lyn McRostie	7	2	5
Mr Simon Murray	7	4	3
<i>Resigned</i> The Ven Paul Mitchell	2		2
<i>Appointed</i> The Ven David Bassett (appointed 31/12/2015)	4		4

DIOCESAN ADMINISTRATION & RESOURCES EXECUTIVE (DARE)

Members of DARE for 2015/2016

- The Most Rev'd Dr Jeffrey Driver, Archbishop (Ex officio & Chair)
- The Right Rev'd Dr. Timothy Harris, Administrator
- Mr Keith Stephens, Registrar & Secretary of Synod (Ex officio)
- The Hon Justice Bleby QC, Chancellor (Ex officio) (retired 30 June, 2016)
- Mr Alastair Lea
- Mr Don Palmer (retired 27 May 2016)
- Mr John Neeves
- Mr Kevin Stracey
- The Ven Lyn McRostie (commenced 16 March 2016)

The Diocesan Administration and Resources Executive, as a sub-committee of the Diocesan Council under Section 7 of the Diocesan Council and Ministry Units Ordinance, met on 4 occasions during 2015/2016. As a sub-committee of Diocesan Council, DARE has a responsibility of overseeing and preparing much of the material that ultimately is presented to Diocesan Council for consideration and decision. DARE has a limited delegation concerning parish matters and other related affairs, however, is an effective body in overseeing much of the business affairs of the Synod as well as providing valuable advice to the Archbishop and Registrar. DARE receives regular detailed reports from the Registrar concerning a number of strategic and operational activities of the Synod.

Special thanks to Mr Don Palmer, who retired from DARE after a number of years' service to both DARE and RAMU. DARE also thanks The Hon David Bleby QC for his service since

DARE's inception. Both members contributed substantially to the Diocese as members of the Executive.

Some of the key areas of activity over the preceding twelve months include:

Parish Engagement:

This year, DARE has continued to play a key role in the changing nature of our church. This can be seen in three key property transactions in particular:

- Over the last two years, a significant commercial lease development has commenced in the Parish of St Marys, South Road. With additional income and the appointment of a new minister, the Parish purchased a new Rectory in Bellevue Heights. The purchase was made with debt financing, the cost of which is fully covered by the lease income. This arrangement will significantly increase the capital position of the Parish over coming years, providing a firm foundation for ministry into the future.
- The Parish of Semaphore has also undertaken a Rectory transaction, with the sale of the former heritage-listed residence and the purchase of a modern house. The new Rectory will cost significantly less in ongoing maintenance, and is expected to last longer before requiring capital intensive refurbishment. The project was planned and driven by the lay leadership of the Parish, and DARE recognised and supported them in this by working collaboratively to ensure due diligence was undertaken on behalf of the Synod.
- A very significant process of the last twelve months was the receipt and consideration of an unsolicited offer for the land and plant of

All Saints, Colonel Light Gardens. Heritage and zoning requirements for the area made the valuation for the transaction complex, and the purchaser being a Korean Presbyterian Church made for unique yet encouraging negotiations.

- The role of DARE has been significant in giving due consideration and oversight to significant asset changes in our churches, and doing so in concert with other supporting entities such as Anglican Funds SA, Diocesan Council, and Diocesan Office.

Strategic Property

Since Synod in October 2012, the desire to determine the best use of resources, including property, has been highlighted as an important issue for Diocesan office, with the desire being to ensure that property resources are contributing to the mission and ministry of the Diocese. A Property Development Programme was established to provide a structure to the management of Synod properties, particularly those that were not being utilised to their full potential or no longer were fit for purpose. The programme was initially managed by existing resources at Diocesan office, however, the workload involved and the need for there to be a dedicated focus on this important area of stewardship necessitate dedicated and expert resourcing.

In 2015, Diocesan Council agreed, in principle, to the engagement of a Property Development Manager to resource and oversee the programme. The aim of this role is to manage the various property development projects for the Synod itself, as well as on behalf of parishes where required. Funding for the role will be drawn from the profits of the projects undertaken, with the costs of the management charged to each project as it occurs.

A successful candidate was appointed and commenced as the Strategic Property Officer in late May, 2016. The establishment of this role and the additional resource within Diocesan Office has allowed for progress to be made across a number of key projects since May 2016, with investigation into and consideration of concept plans for additional project sites commencing.

The priorities that have been progressed since May 2016 include:

- gaining development approval for dwellings in Firle;
- gaining valuations for four properties;
- working with various consultants to progress a development for Bishop's Court;
- visiting a number of parishes to inspect property and discuss options for altering assets to support ministry, in conjunction with the Ministry and Parish Support Manager;
- financial modelling of development scenarios for numerous properties;
- entering preliminary budget and timing data into project management software to enable monitoring and forecasting of resourcing, financing and cash flow;
- preparation of briefing papers to inform Diocesan Council and DARE about property projects.

Policy Development and Review

Following a request of the 2016 meeting of Provincial Council, an issues paper is being prepared to explore the possibility of clergy being able to carry over annual leave entitlements accrued in a role in one Diocese when they move to a role in a different Diocese within the Province.

A Diocesan Archives Policy is being prepared to formalise and affirm the principle that the Diocesan Archive is intended to serve the purposes of the Synod as a whole, and acts as a central repository for all records of Synod.

Internal consultation is being undertaken, prior to the following policies (adopted by Diocesan Council in 2014), undergoing their biennial review by Diocesan Council:

- **Work Health and Safety Policy**
- **Risk Management Policy**
- **Privacy Policy**

Risk and Audit

The Synod appointed Ernst & Young as its auditors for a three-year period, commencing with the audit for the 2015-2016 Financial Year. This followed a competitive selection process, in which leading firms were invited to submit a proposal for the provision of audit services to the Synod. The Diocesan Risk and Audit Committee oversaw the selection and evaluation process. Having satisfied itself that Ernst & Young met the selection criteria and that its cost structure was very competitive, the Committee recommended that Diocesan Council appoint Ernst & Young as its auditors.

The Diocesan Risk and Audit Committee examined the Financial Statements in detail at its August meeting. The Finance Manager and Ernst & Young attended that meeting, presented the Financial statements to the Committee and answered questions posed by members of the Committee. Following that review, the Risk and Audit Committee recommended that the Financial Statements be received and signed off by Diocesan Council.

The Risk and Audit Committee has met quarterly, and is actively monitoring the implementation of the Synod's Risk Management Framework, in addition to assisting with the development of appropriate policies around risk and compliance.

Governance

Changes in the Return to Work legislation has resulted in the appointment of a Return to Work Co-ordinator, who is undergoing training so as to be able to facilitate rehabilitation for Synod employees, who sustain injury or illness in the course of their employment.

During the compilation of current data around Synod property holdings, it came to light that an allotment in one parish was still held on trusts set up in the 1960's. This anomaly has now been rectified so that Synod holds the property in the usual way, on trusts contained in the Model Declaration of Trusts 1985, and this has been noted on the Certificate of Title at the Lands Titles Office.

Work Health and Safety

A staff induction booklet, which includes WHS material relevant to workers at Diocesan Office, has been produced and rolled out at Diocesan Office. The joint St Barnabas' College/Diocesan Office WHS Committee has met quarterly and is formulating a cohesive approach to WHS across the site. Annual staff consultations resulted in the identification of potential hazards at the site and remedial action has been taken to reduce and/or to eliminate these risks.

Listed below are the resolutions passed by Diocesan Council for the twelve months July 2015 – June 2016

Meeting 5 August, 2015

- That Diocesan Administration and Resources Executive confirms the outcomes of the meeting held 3 June, 2015.
- That Diocesan Administration and Resources Executive receives the Registrar's Report and notes the report from Ekistics relating to Bishop's Court.
- That Diocesan Administration and Resources Executive asks that it receives a report from Anglican Funds South Australia regarding the proposed separation of reporting and accounting procedures of Anglican Funds SA from Anglican Funds Melbourne.

Budget Update

- That the Diocesan Administration and Resources Executive notes amendments to the 2015-2016 Synod Operations Budget and commends the revised budget to Diocesan Council to recommend it to Synod.

Parish Debtors to 30 July 2015

- That Diocesan Administration and Resources Executive receives the Debtors report and encourages the Area Archdeacons to liaise with the listed parishes to resolve any outstanding monies owed to the Diocese.

Insurance

- The Diocesan Administration & Resources Executive affirms the approach of the Registrar in providing appropriate insurance cover for the Synod, Parishes, and associated entities through a cost effective and efficient programme, as required by the Insurance of Property Ordinance and Insurance for Members of Clergy Ordinance and recommends that the proposal be provided to Diocesan Council for approval at the next meeting.

Parish of Kensington Gardens

- That Diocesan Administration and Resources Executive receives the request from the Parish for the sale of the Rectory, and notes that whilst the site is assessed for the Synod Property Development Programme that the property will be managed by Diocesan Office.

Parish of St Marys

- That Diocesan Administration and Resources Executive notes the approval for the development to proceed at 1163-1165 South Road thereby complying with Clause 7 in The Schedule of the lease agreement with McGuinness Advisory Ltd.

Parish of Colonel Light Gardens

- That the Diocesan Administration & Resource Executive notes the correspondence from the Hope Bible Presbyterian Church, and that consultation is underway with the Parish regarding the future of the church property.

Laura and Alfred West Cottage Homes (LAWCH)

- That the Diocesan Administration & Resource Executive recommends to Diocesan Council the appointment by circular resolution of Ms Susan Arnold to the Board of LAWCH.

Meeting 11 November, 2015

- That Diocesan Administration and Resources Executive confirms the outcomes of the meeting held 5 August, 2015.

Registrar's Report

- That Diocesan Administration and Resources Executive receives the Registrar's Report. With regards to legal representation at the

Royal Commission, it was agreed that The Hon David Bleby would consult with Mr Nicholas Iles and report to the Archbishop for circulation to DARE. The Registrar to consult with the Diocese of Brisbane.

Quarterly Financial Report

- That the Diocesan Administration and Resources Executive receives the Quarterly Financial Report.

Insurance

- That Diocesan Administration & Resources Executive notes the successful renewal of insurance policies for the 2015/16 period, with new broker CKA Risk Solutions achieving an overall premium reduction and improved policy cover for the Synod, its parishes, and associated entities and congratulates the Diocesan team for their fine work.

Clergy Leave

- That Diocesan Administration & Resources Executive notes the discussion paper and recommends its consideration by various groups prior to presentation to Diocesan Council.

Parish of St Mary's Property

- That the Diocesan Administration & Resources Executive approves the sale of a portion of land of the Parish of St Marys, comprising approximately 345m2 in the north-east corner of Certificate of Title Vol. 5444 Fol. 29 for \$105,000 (excluding GST), conditional upon successful application for subdivision, and acceptance of final terms by the Parish Council of St Marys, and authorises the Secretary of Synod to enter contracts to give effect to the transaction.

Assistant Bishop's Residence

- That Diocesan Administration and Resources Executive approves the expenditure of up to

\$700,000 to purchase a residence for use by the second Assistant Bishop.

Synod Property Development Plan Phase 2

Taking into account the discussion, the Diocesan Administration and Resources Executive approves:

- The appointment of a Property Development Manager to be based in Diocesan Office;
- The position description and salary arrangements to be advised by the Registrar; and
- The position to be initially deficit funded, and thereafter by project management fees resulting from approved projects.

Firle Briefing

- That the Diocesan Administration & Resource Executive notes the report regarding progress in the matter of the development of the property at 86 Gage St, Firle.

Parish of Prospect - Kilburn

- That the Diocesan Administration & Resource Executive approves the demolition of the Kilburn rectory with expenses being met by the Synod to be repaid from future sale or development income from the whole site.

Meeting 16 March 2016

- That Diocesan Administration and Resources Executive confirms the outcomes of the meeting held 11 November, 2015.

Registrar's Report

- That Diocesan Administration and Resources Executive receives the Registrar's Report.

North Road Cemetery

- That Diocesan Administration and Resources Executive notes the report concerning a Notifiable Incident at North Road Cemetery.

Financial Reports – January 2016

- That the Diocesan Administration and Resources Executive receives the Finance Report as at 31 January 2016.

Debtors Report

- That the Diocesan Administration and Resources Executive receives the Debtors Report as at 29 February 2016 and encourages the Area Archdeacons to liaise with the listed parishes to resolve any outstanding monies owed to the Diocese.

Budget Preparations

- That the Diocesan Administration and Resources Executive notes the preparations and the assumptions in relation to the 2016/2017 Synod Operations Budget.

Parish of Elizabeth

- That the Diocesan Administration & Resources notes the correspondence from The Rev'd Peter Sandeman, CEO Anglicare SA Ltd and requests the Registrar to respond reinforcing the need for, amongst other things, openness in exploring possibilities for the development of the Northern Hub and Integrated Parish Project.

Meeting 27 May, 2016

- Mr Don Palmer's resignation was noted and the Registrar was asked to write to Mr Palmer thanking him for his service to DARE and its predecessor RAMU.
- That Diocesan Administration and Resources Executive confirms the outcomes of the meeting held 16 March, 2016.

Registrar's Report

- That Diocesan Administration and Resources Executive receives the Registrar's Report.

WHS Report

- That Diocesan Administration and Resources Executive receives and notes the report on WHS matters.

Anglican Funds SA (AFSA)

- That Diocesan Administration and Resources Executive receives the Anglican Funds SA Report.

Crimtrac

- That the Diocesan Administration & Resources Executive approves the adoption of Crimtrac so as to improve the Safer Ministry Screening process, and the associated costs which have been incorporated into the the 2016/2017 Synod Budget.

Diocesan Database

- That the Diocesan Administration & Resources Executive notes the work underway to scope a replacement system for the functions of the 'Diocesan Database', allocates \$70,000 as a capital expense in the 2016/2017 Synod Budget and affirms the Registrar in seeking to implement these changes in the 2016/17 Financial Year.

Draft Budget

- That the Diocesan Administration and Resources Executive notes the draft 2016-2017 Synod Budget and commends it to Diocesan Council to recommend it to Synod.

Parish of Colonel Light Gardens and Edwardstown

- That the Diocesan Administration & Resources Executive notes the proposed amalgamation of the Parishes of Colonel Light Gardens & Edwardstown, and, contingent upon the in-principal agreement of the Parishes and Diocesan Council to the amalgamation, approves the acceptance of the offer received

from the Hope Bible Presbyterian Church Inc. for the land in Bedford Square, Colonel Light Gardens.

St Peter's Cathedral Organ Restoration

- That the Diocesan Administration & Resources Executive authorises the Secretary of Synod to sign the agreement on behalf of Synod with Harrison and Harrison Ltd for the restoration of the St Peter's Cathedral organ, noting the financial arrangements for the project as outlined in the paper.

Parish of Campbelltown

- That the Diocesan Administration & Resources Executive approves the proposal from the Parish of Campbelltown to build a new office and function venue, subject to an acceptable financial plan being provided to the Registrar.

Parish of Elizabeth

- That the Diocesan Administration & Resources Executive notes the proposal to redevelop the site used by the Elizabeth Mission.

Membership of DARE

- The Diocesan Administration & Resources Executive notes the resignation of Mr Don Palmer and invites the Registrar to speak to The Rev'd Darren Russ with regard to membership.

The Hon David Bleby, QC

- The Diocesan Administration & Resources Executive acknowledges the contribution made by The Hon David Bleby, QC to DARE and thanks him and wishes him well in his future endeavours and trusts that he has a more restful life.

MISSION AND EVANGELISM MINISTRY UNIT (MEMU)

Archbishop Jeffrey Driver

CONVENOR

Rev. Sam Bleby

Rev. Steve Daughtry

Rev. Stephen Bloor

Rev. Dave MacGillivray

Rev. Martyn Woodsford

Mrs Lee-Anne Walsh

Ms Sandy Mitchell

The Mission and Evangelism Ministry Unit has sought to work with reference to sections of the Diocesan Strategic plan relating to this area of diocesan life.

A key goal in the area of mission and evangelism has been that the diocese should develop new paradigms in ministry, including regional “hub” churches and ministry clusters. Areas where such models are developing include:

- The Grace Network
- Playford Cluster
- The Croydon-Largs Bay cooperation
- Ministries developing around St Margaret’s Woodville and along Port Road
- Trinity Networks

One key area for further development of cluster ministry in the coming years is Gawler, where population growth will necessitate a flexible approach to growth.

MEMU has also focussed on “mixed economy” churches, with a special emphasis on cross cultural ministry. There has been growth in Mandarin language ministry at Unley and in

the eastern Suburbs, with Grace International Fellowship and also in the Parish of Burnside. Mandarin language teaching at St Barnabas College has also provided an effective outreach into the growing Asian community. A Tamil service has been established in Alberton, a Malayalam community has begun to be associated with the Parish of Broadview and Enfield. The Parish of Prospect has been exploring sub-continental ministry. St Marys South Road has been developing cross-cultural ministry under the leadership of the Rev’d Gary Priest, and now with Priest in Charge, the Rev’d William Deng. Church-plant funding has been provided for Croydon, Andrews Farm, and Trinity Gardens. Transition funding has been provided for Largs Bay.

The Diocese continues to support ministry in Sudanese congregations and a recent new initiative is a three-way partnership between AnglicareSA, St Columba College and the Diocese to support ministry by the Rev’d David Amol among Sudanese refugee families.

The strategic plan also encouraged MEMU to assist parishes to develop and implement their mission plan. While not always involving MEMU members, this has occurred with a number of parishes, including Gawler, Colonel Light Gardens and Edwardstown, St Marys South Road, Salisbury, Broadview-Enfield, Prospect, Alberton and Woodville.

A new project in association with St Barnabas College has been the development of a Master in Ministry programme focussed around developing missional ministry in local faith communities. An applied part of this programme will focus on the development of mission planning in the local faith community. Some funding has been provided for supplementary conferencing.

Support has once again been provided for the Church Life Survey, with part funding for parishes that wished to participate.

As a group of people called to ministry, MEMU has recognised that mission comes from prayer and waiting upon God. The group has sought to “clear space and create a culture of prayer” from which new perspectives, approaches and initiatives might emerge.

EDUCATION & FORMATION MINISTRY UNIT (EFMU)

Ms Ann Nadge
CONVENER

Bishop Tim Harris
Rev. Canon Dr Matthew Anstey
Rev. Dawn Colsey
Rev. Michael Lane
Rev. Dr Theo McCall
Ms Christine Nelson
Mr Jim Raw

EFMU is the reference group for matters of ‘education’ and ‘formation’ in the Diocese. The specific areas include St Barnabas College, Diocesan Education, Safer Ministry and Schools Liaison.

EFMU has continued to align its work with key Diocesan strategic directions related to the Diocesan Vision, 2016.

In particular, the work of EFMU has focused on supporting strategies to:

1. *Develop educational opportunities for lay members in ministry leadership and administration.*
2. *Develop St Barnabas College as a place*

of theological excellence and ministry formation.

There has been an increase in the uptake of Interest Only courses at SBC and “SBC on the Road” has provided an open opportunity to engage with theological study. Further detail is available in the SBC report.

3. After extended research into different models, a joint Diocesan/SBC Bishops’ Certificate has been developed for Lay Leaders and it is anticipated that after the pilot phase this will become available throughout the Province. The Certificate will provide a core experience of theology and electives focusing on praxis.
4. *Strengthen schools and agencies as expressions of the Church’s mission.*
5. *Support our schools in engaging with the wider community as part of the Church’s mission.*
Jim Raw, Schools Liaison, has continued to represent the growth and work of Anglican Schools in the Diocese.

EFMU has also continued to promote dialogue around the theology of wellbeing, pastoral care and spirituality. The Anglican Schools Australia conference was held in Adelaide in August. The theme of *Rivers in the Desert* explored the work of schools as centres of community leadership and hubs of excellence in education. The Schools’ Service at the Cathedral in May reflected this theme as have Leadership Workshops and staff professional development initiatives.

As Rev'd Andrew Mintern relocated to the parish of Glenelg, Rev'd Dr Theo McCall took up the role of Senior Chaplain for Anglican Schools.

In 2016, Schools Ministry Group celebrated 25 years of lay chaplaincy in S.A State Schools. As Chair of the Board, Rev'd Dr Lynn Arnold leads SMG in responding to funding challenges and developing the service.

6. *Develop policy and advocacy capacity around public issues.*

The Safer Ministry Courses (Child Safe Environments and Ensuring Safer Church Communities) continue to bring parishes as well as diverse groups together. In particular, feedback from those involved suggests that the growth in educational experiences is also strengthening the Diocesan vision of rebuilding credibility as a prophetic voice in the community. Two EFMU members continue their involvement in the delivery and evaluation of these courses which are managed by Professional Standards.

I have come that they may have life, and have it to the full. John 10:10

CHURCH IN SOCIETY MINISTRY UNIT (CISMU)

Mr Peter Burke

ACTING CONVENOR

Bishop Christopher McLeod

Rev. Dr Lynn Arnold AO

Rev. Peter Sandeman

Rev. Ken Bechaz

Rev. William Deng

Mrs Nereda Ozols

Ms Jillian Rivers

Mr Brad Chapman

Meetings

CISMU meetings are usually held every second month on the third Wednesday of the month.

Networks

The **Anglican Ecumenical Network** continues to meet every second month at St Oswald's Parkside. In 2016 it was decided to shift the focus from a 'business meeting' to a focus on 'ecumenical conversation' with members and invited guests. Recent meetings have included members of the Uniting Church Synod Ecumenical Commission and consideration of the paper '*Weaving a new cloth*'. The network maintains close contact with the South Australian Council of Churches and members are active in this wider ecumenical network. A motion on Receptive Ecumenism was passed at the October 2015 Synod and 30 responses received from parishes in relation to their local ecumenical engagement. The network is convened by Peter Burke.

The **Anglican Opportunity Shop Network** met twice this past year with the October 2015 meeting held at St John's Halifax Street. Jane Tang from SAPOL spoke about Opportunity Shops and Crime Prevention. The April 2016 meeting was held at St Paul's Port Adelaide on the theme '*Sorting Service and Sales*' led by Sandra Williams of Cathedral Fashions and Colin Fidock of Luke's Op Shop Modbury. The network is convened by Colin Fidock.

The **Anglican Refugee Network** continues to operate as an informal network of people directly involved in or supporting newly arrived refugees. Support for the '*Home Maker Kits*'

provided through AnglicareSA continues and there is good supply boosted by regular donations. Regular contact between AnglicareSA refugee support workers and parish people supporting refugees in their communities facilitates local support. During Refugee Week (18 – 25 June) two events were held in association with the Welcome Centre at St John's Salisbury with support from the network and AnglicareSA. The network is convened by Jill Rivers.

The Anglicans Towards Reconciliation

Network is the newest network associated with CISMU arising from the two cultural respect sessions held for clergy and lay leaders in February and June 2015. Since this time a significant proportion of those who attended these sessions and others have met at the Church of the Good Shepherd Plympton every two or three months to continue the journey of learning and conversation towards reconciliation. Members of the network participated in the NAIDOC week march in early July. With the passing of the motion at the October 2015 Synod to develop a Reconciliation Action Plan for the Diocese of Adelaide, this network is most likely to be involved in the process to develop the plan. The network is convened by Jeff Oake.

Parish Community Engagement

CISMU keeps in touch with parish community engagement activities and partnering with AnglicareSA through regular reports from Jill Rivers, Parish Community Engagement Worker and Peter Burke Director Mission and Anglican Community Engagement AnglicareSA.

AnglicareSA Parish Community Engagement Fund has not received any grant applications in the past year following three successful grant applications in the previous year. Funds are currently available for small grants for new parish

based community engagement initiatives.

Anglicare Sunday

CISMU has supported the promotion of Anglicare Sunday held on the second Sunday in October which in 2015 was Sunday 11 October. There were 10 AnglicareSA speakers in parishes on Anglicare Sunday or at other times during the months of October to December which by tradition is known as the 'Anglicare Quarter'. Anglicare Sunday will be held this year on Sunday 9 October 2016 with seven requests for Anglicare speakers already received.

PROFESSIONAL STANDARDS COMMITTEE

In 2015, the Diocesan Councils of Adelaide, The Murray and Willochra entered into a shared approach to Professional Standards. The dioceses agreed to appoint the same persons as Professional Standards Director, President and Deputy President of the Professional Standards Board, secretary of the Board, and members of the Professional Standards Committee and Panel. Benefits of the provincial approach to Professional Standards include having the experiences and knowledge gained in each Diocese, assist the other. Furthermore, the Healing Steps process adopted by the Diocese of The Murray, maintained centrally by the Diocese of Adelaide, ensures consistency in policy surrounding assistance for complainants, including the authorisation of counselling support, when necessary.

The finalized *Professional Standards Ordinance* 2015 was put before the Synod of Adelaide in October 2015 and formally adopted in December 2015. A revised Protocol is currently being prepared to better reflect the new Ordinance.

Further supporting a common approach to Professional Standards across the Province, the Diocese of Willochra moved to adopt identical Professional Standards legislation in its session of Synod held in May 2016. It is anticipated the Diocese of The Murray will also enact the new Professional Standards Ordinance, and that once finalised, the revised Protocol will be adopted by all three dioceses.

The Professional Standards Committee meets monthly, and more frequently as required. The Committee's practice has been to hold separate meetings for each Diocese, with one following on from the other; each meeting being minuted separately. Members of the Committee in the 2015/2016 year were Ms. Catherine Bridgland (chair), the Rev'd Peter Brown, Ms. Carolyn Grantskalns, Mrs. Annette Cinnamon, Ms. Jan Nicholson, Ms. Amanda Harfield and the Rev'd David Patterson (nominated by the Diocese of The Murray). As set out in Section 11 of the *Professional Standards Ordinance* 2015, the membership of the Committee must reflect experience in law, ordained ministry, human resources, pastoral ministry, investigations, social work, ethics and counselling.

After over seven years of dedicated and loyal service, in July 2015 Mr Peter Caporaso stepped down as Professional Standards Director, with Mrs Theodora Ekonomopoulos appointed in August 2015. Mr Caporaso continues to assist with Professional Standards matters in some capacity, being appointed Deputy Professional Standards Director, and attending Committee meetings, where appropriate. The Committee thanks and acknowledges Peter for his distinguished and commendable service to Professional Standards.

Although normally infrequent, two matters were

referred by the Professional Standards Committee to the Professional Standards Board in the past year. The first matter heard in 2015, and the Board resolving to suspend consideration of the second matter for the time being.

Under the Professional Standards National Register Canon, the Professional Standards Director is responsible for the entering of data electronically onto the National Register. The General Synod Professional Standards Commission released a *Statement of Principles for the sharing of information between the Directors of Professional Standards*, in June 2016. This document outlines the procedures for those occasions where information may be sought from Professional Standards Directors that is otherwise not included on the National Register, but is relevant none-the-less for screening and licensing purposes. The release of such guidelines ensures continued transparency in screening and Professional Standards processes.

The Professional Standards Office has over the last twelve months provided significant assistance in the preparation of material for the Archbishop and Synod's responses to the Royal Commission into Institutional Responses to Child Sexual Abuse. In the 2015/16 year two sizeable responses were prepared, with a further response currently being prepared at the time of writing this report. Members of Diocesan staff also attended the Public Hearing for Case Study 36 (Australian Anglican Church) held in Tasmania over January and February 2016. With the Royal Commission drawing to a close in 2017, despite the areas of Professional Standards and Safer Ministry evidently evolving dramatically in recent years, it is envisaged that with each particular recommendation released by the Royal Commission, the Diocese will undoubt-

edly review its current practices to maintain the safety and wellbeing of children.

THE GUARDIAN

Mr Peter March

GUARDIAN EDITOR

Guardian continued to communicate messages of hope, faith, transformation and community to the Diocese of Adelaide, across the 2015/2016 period.

The quarterly publication, which for the past several years had been produced externally by Katrina McLachlan and her business, Stories Well Told, changed hands, and was brought back in-house. In February 2016, Peter March was hired as the new Editor of Guardian, with Diocesan Graphic Designer, Alex Gatley in charge of layout and design.

Shifting production back in-house brought about two key changes to Guardian. The first of these was the move to a slim line, 16-page magazine. A 16-page publication is printed on 1 x A1 sheet of paper, which drastically cut printing costs, while the lighter weight reduced shipping expenses. While 16 pages meant that we were limited with what content we ran in print, it led to the second major change, which was us working to better utilise digital and social media platform, namely adelaideanglicans.com and Adelaide Anglicans on Facebook.

The value in the use of digital and social media is perhaps best summarised by William Vanderbloemen who wrote in his book, “Rome built roads, and then Paul planted churches. Alexander conquered the then known world and gave it one common language, and the New Testament was canonised in his Koine Greek. The printing

press was invented, and Martin Luther put a Bible in the hands of anyone who wanted one. Now, as we sit on the heels of the most seminal communication breakthrough ever, the church is poised for enormous growth and expansion.” I guess you could say digital media is our virtual printing press, and we want to take advantage of this to best communicate to the Diocese of Adelaide.

Finally, the year ended on a high for Guardian as Bishop Chris McLeod claimed the Gold Award in the category of Best Social Justice Article at this year’s Australasian Religious Press Association (ARPA) conference dinner in Sydney.

The article published in the 2015 Advent edition of Guardian, “Trinity & Reconciliation”, explored the idea that “Christians, whose lives are shaped by repentance, forgiveness, and reconciliation, are well placed to lead by example”, when it comes to reconciliation between Aboriginal and non-Aboriginal Australians.

The ARPA judging panel called it a “well-researched, clearly written, comprehensive and honest discussion about a very important issue in Australian life. It challenges its readers to embrace the idea that relationships with God and relationships with other people are intrinsically connected.”

It was one of two prizes awarded to the Adelaide Anglican publication, with previous Editor of Guardian, Katrina McLachlan taking out Silver in the category of Best Headline.



ANGLICAN FUNDS SOUTH AUSTRALIA

Mr Kevin Stracey

CHAIR OF THE AFSA BOARD

Mr Jamie Anderson

HEAD OF AFSA

Introduction

Anglican Funds South Australia has had an exciting year of growth and continues to take steps forward in many areas of its operations and offerings to members.

Funds under Management and Administration grew to \$229m during the 2015/16 Financial Year, and AFSA was able to provide the following benefits over the period:

- Interest paid on Community Fund investments \$689,000
- Saved the community \$170,000 in loan interest expense
- Made combined distributions of \$4.1m
- Endowment Fund total return of 1.6%

This total economic return of some \$5.0m directly supports our Anglican Community in achieving our shared mission, educational, and charitable goals.

The Community Fund

Thanks to the continuing support of the South Australian Anglican Community, assets of the Community Fund grew by \$1.4m to \$28.9m. We were proud to help many parishes and Anglican Organisations with loan funding for many

worthy projects.

The Community Fund declared a Participant Distribution for 2015/16 of \$20,000, which is funded through an allocation from its operating surpluses. We are very excited to see this unique initiative grow, and look forward to seeing the rewards gained from putting this money to good use in our community.

The Endowment Fund

This year was a volatile period for the markets with many events on the world stage providing mixed signals. A strong recovery which started in February was interrupted in June when the Brexit vote caused markets to fall again. As a result, though the AFSA Endowment Fund's total return for the year underperformed its target of CPI + 5%, income distribution remained on target at 5.1%.

More importantly, over the 5-year investment horizon the fund is designed for, the Endowment Fund has made a total return of 8.3%pa, which is favourable to its target of 6.8%pa. During this period the Fund has also fulfilled its primary objective of paying income semi-annually equivalent to a yield of 5.6%pa, beating the target of 5%pa by 0.6%pa.

Investments in the Endowment Fund ended the year at \$71.6m.

Relationships with Other Anglican Dioceses

During the past year, we welcomed the Diocese of Gippsland, and the Diocese of the Northern Territory into the fold. Gippsland have engaged AFSA to assist in the operation of the banking software for its Development Funds, and the Northern Territory has made investments with AFSA.

These ongoing business relationships continue

to be fruitful for all parties concerned. We are now helping other Dioceses administer some \$128.5m in assets over four states and territories.

AFSA Board elects a new Chair

Following the retirement of Mr Allan Perryman, the Board of AFSA elected Mr Kevin Stracey as Chair. Mr Stracey has been a long-serving member of the AFSA Board and is also the Chair of the Assets and Liabilities Board Sub-committee.

Our Staff

The work of the Board and Management have been greatly assisted during this year by the staff who have worked very hard to make sure that Anglican Funds South Australia continues to be a success. It is only through their dedication and hard work we continue to make a significant contribution to the mission and charitable endeavours of the South Australian Anglican Community.



ST BARNABAS' COLLEGE

The Rev. Canon Dr Matthew Anstey
PRINCIPAL, ST BARNABAS' COLLEGE

The last twelve months have been very significant for the College, in terms of growth and new initiatives. For this we give thanks to God.

Enrolments

In 2016, I am delighted to report that we have about 26 equivalent fulltime students (EFTSLs) and a headcount of about 65. This is a 50%

growth from 2015. In 2010 EFTSLs were 3.8 and the headcount was 8.

Staffing

In the last twelve months the team has grown considerably, most in voluntary positions and all part-time: Dr Warren Huffa (Lecturer in Theology), Dr Lynn Arnold AO (Reader in Church History & Public Theology), Stuart Langshaw (Friends of St Barnabas), Peter Williams (CPE Centre Director & Lecturer in Pastoral Theology), Ann Nadge (Learning Pathways Coordinator), Fiona Harris (Digital Media Editor), Associate Professor Rigmor George (Director of Learning & Teaching), and Dr Gillies Ambler (Postgraduate Research Coordinator).

We have welcomed four new adjunct lecturers: Rev'd Dave Brown (NT), Dr Margaret Annells (Pastoral Theology), Rev'd Jenny Wilson (Homiletics) and Dr Jenny Hein (Church History), who worships with the Salvation Army. Our adjunct Dr Gethzi Devagasayam received her PhD in OT from Flinders University.

Dr Phillip Tolliday left the College in December 2015 after many years of service. He contributed to the College in many areas, especially in its transition to Charles Sturt University in 2011, in teaching and research in systematic theology, and as Academic Dean from 2011 to 2014.

Teaching & Learning

In 2016 we successfully launched three new educational offerings: the Graduate Certificate in Ageing and Pastoral Studies, a new Master of Ministry, and an eight-week Introduction to the OT and NT taught entirely in Mandarin by Dr Joseph Chung. These new courses alone have brought almost 40 new students to the College.

In 2016 we also launched a monthly Doctoral Studies Seminar, for people interested in possi-

ble doctoral studies at the College in 2017 and beyond. Each month we read a major book in Scripture, theology, or church history.

The Principal now teaches Biblical Hebrew online for the entire School of Theology. This has proved to be highly successfully and implements cutting edge digital learning methods.

In 2016 we commenced the SBC On The Road with Matthew and Tim presenting over two nights in regional locations. We will further develop this program in 2017.

In the last two weeks of September we will host Professor Richard Middleton, a biblical scholar of international repute. He will contribute to research and teaching at the College and offer a public lecture.

Research & Publications

In August, the College jointly with St Peter's College Boys School submitted a book manuscript to Cascade entitled *Flourishing in Faith: Theology encountering Positive Psychology*. In September the College will host 11 leading Biblical scholars for a two-day workshop on *Lament in Scripture and Life*. Both the book and workshop papers should be published in 2017.

Lecturers at the College continue to publish in important journals and books, here and overseas. The Principal, Dr Matthew Anstey, was appointed as a Visiting Research Fellow in Linguistics at the University of Adelaide.

Dr Rodney Fopp and Dr Gillies Ambler are working with the Principal to apply for major research grant money in 2017.

The College currently has five doctoral students with about 4-5 more considering applying in 2017.

Marketing & Engagement

September-October will see the launch of a major rebranding and new visual identity of the College. This is the result of over twelve months' consultation and research, facilitated by Michael Neale (Literally Brilliant). The new marketing strategy will be focussed on digital and social media.

The College Principal and Vice-Principal have visited a large number of churches and deaneries in 2016 in order to deepen the College's engagement with the Diocese and Province. Both continue to contribute nationally through key speaking engagements and committees.

An exciting new initiative to be launched in 2017 is the (revamped) Friends of St Barnabas, overseen by Stuart Langshaw. This will also reinvigorate the old scholars' network, provide greater prayer for the College, and raise the profile of the College in the province.

Library

On the Archbishop's final day, we happened to unpack the final 1,837th box of books donated in 2014. The library now has all 70,000 or so donated books on shelves and is being used daily by students. We are currently in a major fund-raising project for \$210,000 to fund a Library Manager position for the next three years. This is a vital undertaking to ensure the Library continues to grow and develop.

Council

Archbishop Jeffrey Driver chaired the St Barnabas Council throughout his episcopacy. During this time, the College has gone from strength to strength. The College presented the Archbishop an early edition of Hooker's Homilies and a book of poems entitled "*Wrestling until Day-break*": *Poems of Blessing for Archbishop Jeffrey*

Driver to recognise his outstanding leadership and contribution to St Barnabas College.

The Rt Rev'd Chris McLeod will be Chair while the See is vacant.

YOUTH MINISTRY

Greg Lock

DIOCESAN YOUTH FACILITATOR

Thrive

Youth ministry is a vital part of the life and mission of this diocese. The quarterly combined gathering of Anglican youth groups - called "Thrive" - has had another strong year - for which we're very thankful to God.

'Thrive' exists to bring together high-school aged youth from across our city to be encouraged and built up in the faith as they encounter the transforming power of the Gospel of Jesus Christ. Thrive seeks to provide youth groups with a regular 'shot-in-the-arm' as youth return to their own churches and schools with a renewed passion and conviction to live for Christ and serve His people. Thrive is also designed to be accessible to those who are in the early stages of exploring who Jesus is. Each evening features energetic but genuine praise and worship, age-appropriate Bible teaching that is both filling and digestible, while also providing plenty of opportunities to build relationships through shared activities and consuming copious amounts of pizza together (we've devoured over one hundred family-sized pizzas in the last year).

We've engaged with a number of different topics in the last year, including "Walking in the truth and love" (2 John), also featuring guest band "Men in Boats"; "Dying to Live" (1 Cor 15) -

flowing out of Easter, what does the resurrection mean for Christian living; "A beginner's guide to changing the world" - self-sacrifice and forgiveness; and most recently, "What are you worth?" - How understanding the cross transforms our self-esteem.

We are very thankful to Temple Christian College for their partnership in the Gospel in providing a flexible and well-equipped space which is serving us so well and gives us plenty of space for continued growth.

In the last 12 months, attendance at Thrive has averaged 140 people, from over 20 different youth groups or churches. This has been most encouraging. Our prayer is that Thrive continues to grow and can be a resource for churches and schools all across our city.

If you have high school aged youth connected in some way to your church, we'd love to get to know them at Thrive. For more information and updates:

Webpage: adelaideanglicans.com/thrive

Facebook: www.facebook.com/AdelaideAnglicanYouth

FINANCIAL OPERATIONS

Financial Statements

YEAR ENDED 30 JUNE 2016

Audited financial statements for the activities of the Synod of the Diocese of Adelaide of the Anglican Church of Australia Inc. for the year ended 30 June 2016 follows.

**THE SYNOD OF THE DIOCESE OF ADELAIDE OF THE
ANGLICAN CHURCH OF AUSTRALIA INCORPORATED**

**STATEMENT OF COMPREHENSIVE INCOME
FOR THE YEAR ENDED 30 JUNE 2016**

	2016	2015
	\$	\$
REVENUE		
Investment Income	3,521,017	3,248,631
Net Gain (Loss) on Disposal of Investments	(667,518)	1,508,514
Net Gain on Disposal of Property	-	835,526
Assessment	1,334,565	1,497,994
Fees for Services	841,384	791,327
Interest Income	461,066	575,725
Grant Income	893,530	737,096
Donations	266,497	39,724
Property Income	212,443	176,260
Other	306,808	124,412
TOTAL REVENUE	<u>7,169,792</u>	<u>9,535,209</u>
 EXPENSES		
Staff Costs	2,734,022	2,553,064
Administration	1,184,344	928,719
Property Costs	488,187	467,130
Grant Expenses	170,869	379,520
Management Fees	389,670	336,437
Finance Costs	630,268	749,893
Depreciation	198,997	192,194
TOTAL EXPENSES	<u>5,796,357</u>	<u>5,606,957</u>
	<u>1,373,435</u>	<u>3,928,252</u>
 FINANCE COSTS ATTRIBUTABLE TO UNITHOLDERS		
Distributions Paid	1,862,762	1,426,612
Movement in Net Assets attributable to Outside Parties	(917,218)	279,302
SURPLUS FROM OPERATIONS	<u>427,891</u>	<u>2,222,338</u>
 OTHER COMPREHENSIVE INCOME		
Net Gain on Revaluation of Land & Buildings	147,723	-
Net Gain (Loss) on Revaluation of Investments	(370,592)	749,964
TOTAL OTHER COMPREHENSIVE INCOME	<u>(222,869)</u>	<u>749,964</u>
 TOTAL COMPREHENSIVE INCOME FOR THE PERIOD	<u><u>205,022</u></u>	<u><u>2,972,302</u></u>

**THE SYNOD OF THE DIOCESE OF ADELAIDE OF THE
ANGLICAN CHURCH OF AUSTRALIA INCORPORATED**

**BALANCE SHEET
AS AT 30 JUNE 2016**

	NOTE	2016 \$	2015 \$
CURRENT ASSETS			
Cash and Cash Equivalents	2	8,974,976	6,374,101
Trade and Other Receivables	3	2,178,256	1,973,060
Loans	4	376,561	352,442
Investments	5	1,000,000	1,000,000
Other	6	283,919	230,786
Total Current Assets		12,813,712	9,930,389
NON-CURRENT ASSETS			
Trade and Other Receivables	3	58,600	58,600
Loans	4	2,555,068	3,875,908
Investments	5	77,511,560	72,918,370
Property, Plant and Equipment	7	19,087,307	17,448,562
Total Non-Current Assets		99,212,535	94,301,440
Total Assets		112,026,247	104,231,829
CURRENT LIABILITIES			
Trade and Other Payables	8	2,868,161	951,755
Borrowings	9	23,569,670	23,336,041
Provisions	10	1,013,858	758,940
Distributions Payable	11	986,627	797,350
Total Current Liabilities		28,438,316	25,844,086
NON-CURRENT LIABILITIES			
Borrowings	9	80,567	760,567
Provisions	10	135,363	108,815
Amounts Due to Outside Parties	12	36,192,953	30,544,335
Total Non-Current Liabilities		36,408,883	31,413,717
Total Liabilities		64,847,199	57,257,803
Net Assets		47,179,048	46,974,026
EQUITY			
Accumulated Surplus	13	3,439,874	3,057,645
Capital	14	9,313,488	9,313,488
Endowments	15	329,149	329,149
Reserves	16	34,096,537	34,273,744
Total Equity		47,179,048	46,974,026

**THE SYNOD OF THE DIOCESE OF ADELAIDE OF THE
ANGLICAN CHURCH OF AUSTRALIA INCORPORATED**

**STATEMENT OF CHANGES IN EQUITY
YEAR ENDED 30 JUNE 2016**

	Accumulated Surplus	Capital	Endowments	Reserves	Total
Balance at 1 July 2014	1,193,766	9,313,488	329,149	33,165,321	44,001,724
Surplus from Operations	2,222,338	-	-	-	2,222,338
Transfer to Capital	-	-	-	-	-
Transfers to Reserves	(358,459)	-	-	358,459	-
Total Other Comprehensive Income	-	-	-	749,964	749,964
Balance at 30 June 2015	3,057,645	9,313,488	329,149	34,273,744	46,974,026

	Accumulated Surplus	Capital	Endowments	Reserves	Total
Balance at 1 July 2015	3,057,645	9,313,488	329,149	34,273,744	46,974,026
Surplus from Operations	427,891	-	-	-	427,891
Transfer to Capital	-	-	-	-	-
Transfers to Reserves	(45,662)	-	-	45,662	-
Total Other Comprehensive Income	-	-	-	(222,869)	(222,869)
Balance at 30 June 2016	3,439,874	9,313,488	329,149	34,096,537	47,179,048

**THE SYNOD OF THE DIOCESE OF ADELAIDE OF THE
ANGLICAN CHURCH OF AUSTRALIA INCORPORATED**

**CASH FLOW STATEMENT
FOR THE YEAR ENDED 30 JUNE 2016**

	NOTE	2016 \$	2015 \$
CASH FLOWS FROM OPERATING ACTIVITIES			
Assessments Received from Parishes		1,128,146	1,397,795
Receipts from Fees for Services		899,631	808,275
Investment Income Received		3,509,226	3,336,884
Grants Received		899,698	742,877
Property Income Received		234,385	201,727
Donations Received		23,497	39,724
Other Receipts		312,289	182,050
Payments to Suppliers and Employees		(2,724,796)	(4,098,737)
Grants Paid		(170,869)	(379,520)
Net Cash provided by Operating Activities	17(a)	4,111,207	2,231,075
CASH FLOWS FROM INVESTING ACTIVITIES			
Proceeds from Sale of Property, Plant and Equipment		108,717	2,039,359
Proceeds from Sale of Investments		20,403,453	19,875,174
Purchase of Property, Plant and Equipment		(1,561,217)	(3,250,995)
Purchase of Investments		(26,641,156)	(33,479,470)
Loans Advanced		1,296,721	274,227
Net Cash used in Investing Activities		(6,393,482)	(14,541,705)
CASH FLOWS FROM FINANCING AND OTHER ACTIVITIES			
Proceeds from Borrowings		7,832,193	13,656,095
Distributions Paid		(1,673,485)	(1,226,440)
Interest Paid		(630,268)	(749,893)
Interest Received		512,210	575,725
Repayment of Borrowings		(1,157,500)	(987,500)
Net Cash provided by Financing & Other Activities		4,883,150	11,267,987
Net Increase / (Decrease) In Cash Held		2,600,875	(1,042,643)
Cash at Beginning of the Year		7,374,101	8,416,744
Cash at End of the Year	17(b)	9,974,976	7,374,101

**THE SYNOD OF THE DIOCESE OF ADELAIDE OF THE
ANGLICAN CHURCH OF AUSTRALIA INCORPORATED**

NOTES TO THE FINANCIAL STATEMENTS FOR THE YEAR ENDED 30 JUNE 2016

NOTE 1: STATEMENT OF SIGNIFICANT ACCOUNTING POLICIES

These financial statements are for The Synod of the Diocese of Adelaide of the Anglican Church of Australia Incorporated (the Association) and include Special Funds and Anglican Funds SA.

Basis of Preparation

The Synod of the Diocese of Adelaide of the Anglican Church of Australia Incorporated applies Australian Accounting Standards - Reduced Disclosure Requirements as set out in AASB 1053: Application of Tiers of Australian Accounting Standards and AASB 2010-2: Amendments to Australian Accounting Standards arising from Reduced Disclosure Requirements and other applicable Australian Accounting Standards - Reduced Disclosure Requirements

The financial statements are general purpose financial statements that have been prepared in accordance with Accounting Standards - Reduced Disclosure Requirements of the Australian Accounting Standards Board and the Associations Incorporations Act South Australia and the constitution of the Synod of the Diocese of Adelaide of the Anglican Church of Australia Inc. The Association is a not for profit entity for reporting purposes under Australian Accounting Standards.

The financial statements, except for the cash flow statement, have been prepared on an accruals basis and are based on historic costs, modified where applicable, by the measurement at fair value of selected non-current assets, financial assets and financial liabilities. The amounts presented in the financial statements are rounded to the nearest dollar.

The following is a summary of the material accounting policies adopted by the Association in the preparation of the financial statements. The accounting policies have been consistently applied, unless otherwise stated.

(a) Income Tax

The Association is exempt from income tax under Section 50-5 of the Income Tax Assessment Act 1997.

(b) Employee Entitlements

Provision is made for the Association's liability for employee entitlements arising from services rendered by employees to balance date. Employee entitlements expected to be settled within one year have been measured at their nominal amounts. Employee entitlements payable later than one year have been measured at the present value of the estimated future cash outflows to be made for those entitlements.

(c) Revenue

Revenue from sales of goods is recognised upon the delivery of goods to customers.

Interest revenue is recognised on a proportional basis taking into account the interest rates applicable to the financial assets.

Dividend revenue is recognised when the right to receive a dividend has been established.

All revenue is stated net of GST.

(d) Investments

Investments are purchased primarily as long term investments and not for trading purposes. Investments are brought to account at market value at the end of the year, apart from unlisted debentures and investments in unit trusts which are recorded at cost. Any revaluation to market value is credited to the Investment Revaluation Reserve. Investment income is brought to account on an accruals basis, when the right to receive payment is established.

(e) Property, Plant and Equipment

Property, plant and equipment is brought to account at cost or valuation, less, where applicable, accumulated depreciation and impairment losses.

Land and buildings are initially valued at cost. The valuations are subsequently reviewed each year based on the capital values determined by the State Valuer-General. Independent valuations are obtained whenever their carrying amounts are considered likely to differ materially from their valued amounts.

Certain properties belonging to the Anglican Parishes under the Adelaide Diocese are held in the name of the Association for legal reasons. These properties can not be disposed of by the Association unilaterally and since the Parishes are the beneficial owners of the properties, they have not been brought to account as assets belonging to the Association.

**THE SYNOD OF THE DIOCESE OF ADELAIDE OF THE
ANGLICAN CHURCH OF AUSTRALIA INCORPORATED**

NOTES TO THE FINANCIAL STATEMENTS FOR THE YEAR ENDED 30 JUNE 2016

NOTE 1: STATEMENT OF SIGNIFICANT ACCOUNTING POLICIES (continued)

(e) Property, Plant and Equipment

Depreciation

The depreciable amount of all fixed assets (excluding land and buildings) is depreciated on a straight line basis over their useful lives, commencing from the time the asset is held ready for use. The depreciation rates used for each class of depreciable assets are:

Class of asset:	Depreciation rate
Plant and equipment	20%
Office equipment	20%
Computer equipment	33%
Motor Vehicles	20 - 33%
Property Improvements	20%

Asset residual values and useful lives are reviewed and adjusted if appropriate at each balance date.

An asset's carrying amount is written down immediately to its recoverable amount if the carrying amount is greater than its estimated recoverable value.

Gains and losses on disposals are determined by comparing proceeds with the carrying amount. These gains and losses are included in the income statement. When revalued assets are sold amounts included in the revaluation relating to that asset are transferred to accumulated surpluses.

(f) Leases

Lease payments under operating leases, where substantially all of the risks and benefits of ownership of the asset remain with the lessor, are charged as expenses in the periods in which they are incurred.

(g) Donations & Bequests

Donations and Bequests are brought to account as revenue when received.

(h) Goods and Services Tax (GST)

Revenues, expenses and assets are recognised net of the amount of GST except where the amount of GST incurred is not recoverable from the Australian Taxation Office. In these circumstances GST is recognised as part of the cost of acquisition of the asset or as part of an item of expense.

(i) Cash and Cash Equivalents

For the purposes of the Cash Flow Statement, cash includes cash on hand, at banks and on deposit that are readily converted into cash and which are subject to an insignificant risk of change in value.

(j) Impairment of Assets

At each reporting date, the Association reviews the carrying values of its tangible and intangible assets to determine whether there is any indication that those assets have been impaired. If such an indication exists, the recoverable amount of the asset, being the higher of the asset's fair value less costs to sell and value-in-use, is compared to the asset's carrying value. Any excess of the asset's carrying value over its recoverable amount is expensed to the Statement of Comprehensive Income.

Where it is not possible to estimate the recoverable amount of an individual asset, the Association estimates the recoverable amount of the cash-generating unit to which the asset belongs.

(k) Comparative Figures

When required by Accounting Standards, comparable figures have been adjusted to conform to changes in presentation for the current financial year.

**THE SYNOD OF THE DIOCESE OF ADELAIDE OF THE
ANGLICAN CHURCH OF AUSTRALIA INCORPORATED**

NOTES TO THE FINANCIAL STATEMENTS FOR THE YEAR ENDED 30 JUNE 2016

NOTE 1: STATEMENT OF SIGNIFICANT ACCOUNTING POLICIES (continued)

(l) Financial Instruments

Recognition

Financial instruments are initially measured at cost on trade date, which includes transaction costs, when the related contractual rights or obligations exist. Subsequent to initial recognition these instruments are measured as set out below.

Financial assets at fair value through profit and loss

A financial asset is classified in this category if acquired principally for the purpose of selling in the short-term or if so designated by management. Derivatives are also categorised as held for trading unless they are designated as hedges. Realised and unrealised gains and losses arising from changes in the fair value of these assets are included in the Statement of Comprehensive Income in the period in which they arise.

Available-for-sale financial assets

Available-for-sale financial assets include any financial assets not included in the above categories. Available-for-sale financial assets are reflected at fair value. Unrealised gains and losses arising from changes in fair value are taken directly to equity.

Financial liabilities

Non-derivative financial liabilities are recognised at amortised cost, comprising original debt less principal payments and amortisation.

(m) Critical Accounting Estimates & Judgements

The council members evaluate estimates and judgements incorporated into the financial statements based on historical knowledge and best available current financial information.

Estimates assume a reasonable expectation of future events and are based on current trends and economic data, obtained both externally and within the Association.

	2016 \$	2015 \$
NOTE 2: CASH AND CASH EQUIVALENTS		
Cash on Hand	750	950
Cash at Bank	8,974,226	6,373,151
	<u>8,974,976</u>	<u>6,374,101</u>
NOTE 3: TRADE AND OTHER RECEIVABLES		
CURRENT		
Parish Debtors	689,730	483,311
Accrued Income	579,664	587,830
Net GST Receivable	69,151	59,618
Imputation Credits Receivable	753,861	733,904
Trade and Other Debtors	85,850	108,397
	<u>2,178,256</u>	<u>1,973,060</u>
NON CURRENT		
Lease Bond	1,000	1,000
Equity Mortgage - Anglican Housing Association Inc.	65,000	65,000
Less: Provision for Diminution in Value	<u>(7,400)</u>	<u>(7,400)</u>
	<u>58,600</u>	<u>58,600</u>
TOTAL TRADE AND OTHER RECEIVABLES	<u>2,236,856</u>	<u>2,031,660</u>
NOTE 4: LOANS		
CURRENT		
Loans to Community Fund Members	<u>376,561</u>	<u>352,442</u>
NON CURRENT		
Loans to Community Fund Members	<u>2,555,068</u>	<u>3,875,908</u>
TOTAL LOANS	<u>2,931,629</u>	<u>4,228,350</u>

**THE SYNOD OF THE DIOCESE OF ADELAIDE OF THE
ANGLICAN CHURCH OF AUSTRALIA INCORPORATED**

NOTES TO THE FINANCIAL STATEMENTS FOR THE YEAR ENDED 30 JUNE 2016

	2016 \$	2015 \$
NOTE 5: INVESTMENTS		
CURRENT		
Term Deposits	1,000,000	1,000,000
NON CURRENT		
Listed on the Australian Stock Exchange - at market value	49,102,609	43,088,019
Unlisted Investments in Managed Funds - at market value	11,320,507	7,777,612
Fixed Interest and Money Market Investments	13,512,024	18,135,267
Unlisted Debentures and Investments in Unit Trusts - at cost	330,000	500,000
Cash Management Trusts	3,246,420	3,417,472
	<u>77,511,560</u>	<u>72,918,370</u>
TOTAL INVESTMENTS	<u>78,511,560</u>	<u>73,918,370</u>

NOTE 6: OTHER ASSETS		
Prepayments and Other Assets	283,919	230,786

NOTE 7: PROPERTY, PLANT AND EQUIPMENT		
Freehold Land and Buildings - at valuation	18,321,577	16,777,712
Property Improvements - at cost	175,980	175,980
Less: Accumulated Depreciation	<u>(172,919)</u>	<u>(171,201)</u>
	3,061	4,779
Plant and Equipment - at cost	1,096,619	943,221
Less: Accumulated Depreciation	<u>(793,648)</u>	<u>(697,555)</u>
	302,971	245,666
Motor Vehicles - at cost	804,271	767,403
Less: Accumulated Depreciation	<u>(344,573)</u>	<u>(346,998)</u>
	459,698	420,405
TOTAL PROPERTY, PLANT AND EQUIPMENT	<u>19,087,307</u>	<u>17,448,562</u>

Movements in carrying amounts

Movement in the carrying amounts for each class of Property, Plant and Equipment between the beginning and the end of the current year.

	Land and Buildings	Property Improvements	Plant and Equipment	Motor Vehicles	Total
Balance at Beginning of Year	16,777,712	4,779	245,666	420,405	17,448,562
Revaluations	147,723				147,723
Additions	1,396,142		171,813	236,263	1,804,218
Disposals			(18,415)	(95,784)	(114,199)
Depreciation Expense		(1,718)	(96,093)	(101,186)	(198,997)
Balance at End of Year	<u>18,321,577</u>	<u>3,061</u>	<u>302,971</u>	<u>459,698</u>	<u>19,087,307</u>

NOTE 8: TRADE AND OTHER PAYABLES

Trade Creditors and Accruals	999,481	906,073
Pending Unitholder Applications	1,868,680	45,682
	<u>2,868,161</u>	<u>951,755</u>

**THE SYNOD OF THE DIOCESE OF ADELAIDE OF THE
ANGLICAN CHURCH OF AUSTRALIA INCORPORATED**

NOTES TO THE FINANCIAL STATEMENTS FOR THE YEAR ENDED 30 JUNE 2016

	NOTE	2016 \$	2015 \$
NOTE 9: BORROWINGS			
CURRENT			
Loans		50,000	937,471
Green Shoots		526,000	116,000
Community Fund Member Liability		22,993,670	22,282,570
		<u>23,569,670</u>	<u>23,336,041</u>
NON CURRENT			
Green Shoots		75,000	705,000
Other		5,567	55,567
		<u>80,567</u>	<u>760,567</u>
TOTAL BORROWINGS		<u>23,650,237</u>	<u>24,096,608</u>
NOTE 10: PROVISIONS			
CURRENT			
Provision for Employee Entitlements		163,099	146,460
Provision for Ministry Benefits		829,544	590,065
Provision for Chaplaincy		215	1,415
Provision for Insurance Premiums and Claims		21,000	21,000
		<u>1,013,858</u>	<u>758,940</u>
NON CURRENT			
Provision for Employee Entitlements		135,363	108,815
		<u>135,363</u>	<u>108,815</u>
TOTAL PROVISIONS		<u>1,149,221</u>	<u>867,755</u>
NOTE 11: DISTRIBUTIONS PAYABLE			
Distributions payable by AFSA Endowment Fund to outside parties		<u>986,627</u>	<u>797,350</u>
NOTE 12: AMOUNTS DUE TO OUTSIDE PARTIES			
Outside Parties' share of the Net Assets of AFSA Endowment Fund		<u>36,192,953</u>	<u>30,544,335</u>
<i>Outside parties are unitholders in the Anglican Funds SA Endowment Fund that are external to the legal entity of the Association, such as parishes and other Anglican entities. For the purposes of the financial statements these entities' share of the assets of the endowment fund, as represented by their unit holding, are regarded as a liability of the Association.</i>			
NOTE 13: ACCUMULATED SURPLUS			
Accumulated Surplus at the Beginning of the Year		3,057,645	1,193,766
Net Surplus for the Year		427,891	2,222,338
Transfers to Reserves	16(a)	(45,662)	(358,459)
Accumulated Surplus		<u>3,439,874</u>	<u>3,057,645</u>
NOTE 14: CAPITAL			
Balance at the Beginning of the Year		9,313,488	9,313,488
Transfers from Accumulated Surplus		-	-
Net Movement during the Year		-	-
Balance at the End of the Year		<u>9,313,488</u>	<u>9,313,488</u>
NOTE 15: ENDOWMENTS			
Balance at the Beginning of the Year		329,149	329,149
Endowment of Churches distributions capitalised		-	-
Net Movement during the Year		-	-
Balance at the End of the Year		<u>329,149</u>	<u>329,149</u>

**THE SYNOD OF THE DIOCESE OF ADELAIDE OF THE
ANGLICAN CHURCH OF AUSTRALIA INCORPORATED**

NOTES TO THE FINANCIAL STATEMENTS FOR THE YEAR ENDED 30 JUNE 2016

	NOTE	2016 \$	2015 \$
NOTE 16: RESERVES			
Capital Reserves	16(b)	13,670,588	13,670,588
Property Revaluation Reserve	16(c)	10,729,085	10,581,362
Investment Revaluation Reserve	16(d)	8,569,012	8,939,604
Other Reserves	16(e)	<u>1,127,852</u>	<u>1,082,190</u>
		<u><u>34,096,537</u></u>	<u><u>34,273,744</u></u>
(a) Summary			
Balance at the Beginning of the Year		34,273,744	33,165,321
<i>Movements during the year:</i>			
Transfer from Accumulated Surplus		45,662	358,459
Increment on Revaluation of Properties		147,723	-
Increment on Revaluation of Investments		<u>(370,592)</u>	<u>749,964</u>
<i>Net Movement during the Year</i>		<u>(177,207)</u>	<u>1,108,423</u>
Balance at the End of the Year		<u><u>34,096,537</u></u>	<u><u>34,273,744</u></u>
(b) Capital Reserves			
Balance at the Beginning of the Year		13,670,588	13,030,588
<i>Movements during the year:</i>			
Transfers from Accumulated Surplus		-	640,000
<i>Net Movement during the Year</i>		<u>-</u>	<u>640,000</u>
Balance at the End of the Year		<u><u>13,670,588</u></u>	<u><u>13,670,588</u></u>
<i>Capital Reserves include amounts set aside for the future maintenance of the North Road Cemetery, and to maintain a capital base for the derivation of investment income in order for the Association to carry out its missions.</i>			
(c) Property Revaluation Reserve			
Balance at the Beginning of the Year		10,581,362	10,581,362
<i>Movements during the year:</i>			
Revaluation of Properties		<u>147,723</u>	-
<i>Net Movement during the Year</i>		<u>147,723</u>	<u>-</u>
Balance at the End of the Year		<u><u>10,729,085</u></u>	<u><u>10,581,362</u></u>
(d) Investment Revaluation Reserve			
Balance at the Beginning of the Year		8,939,604	8,518,652
<i>Movements during the year:</i>			
Revaluation of Investments to Market Value		(1,263,783)	1,082,432
Less Outside Parties Share of Revaluation		893,191	<u>(332,468)</u>
Disposal of Investments			<u>(329,012)</u>
<i>Net Movement during the Year</i>		<u>(370,592)</u>	<u>420,952</u>
Balance at the End of the Year		<u><u>8,569,012</u></u>	<u><u>8,939,604</u></u>
(e) Other Reserves			
Balance at the Beginning of the Year		1,082,190	1,034,719
<i>Movements during the year:</i>			
Transfer from Accumulated Surplus		45,662	47,471
<i>Net Movement during the Year</i>		<u>45,662</u>	<u>47,471</u>
Balance at the End of the Year		<u><u>1,127,852</u></u>	<u><u>1,082,190</u></u>

**THE SYNOD OF THE DIOCESE OF ADELAIDE OF THE
ANGLICAN CHURCH OF AUSTRALIA INCORPORATED**

NOTES TO THE FINANCIAL STATEMENTS FOR THE YEAR ENDED 30 JUNE 2016

	2016 \$	2015 \$
NOTE 17: NOTES TO THE CASH FLOW STATEMENT		
(a) Reconciliation of Operating Surplus from Operations to Net Cash provided by Operating Activities		
Operating Surplus	427,891	2,222,338
<i>Non-Cash Items:</i>		
Depreciation	198,997	192,194
Donations	(243,000)	
Net (Gain) / Loss on Disposal of Investments	667,518	(1,508,514)
Net (Gain)/ Loss on Disposal of Property, Plant & Equipment	5,481	(835,526)
Movement in Net Assets attributable to Outside Parties	(917,218)	279,302
<i>Revenue Classified as Other Activities</i>		
Interest Received	(512,210)	(575,725)
<i>Expenses Classified as Other Activities</i>		
Distributions Paid	1,862,762	1,426,612
Finance Costs	630,268	749,893
<i>Movement in Operating Assets and Liabilities:</i>		
(Increase) / Decrease in Trade & Other Receivables	(256,189)	(45,332)
(Increase) / Decrease in Other Assets	(2,109)	35,837
(Increase) / Decrease in Investments	51,144	78,541
Increase / (Decrease) in Trade & Other Payables	1,916,406	54,930
Increase / (Decrease) in Provisions	281,466	156,525
Net Cash provided by Operating Activities	<u>4,111,207</u>	<u>2,231,075</u>

(b) Reconciliation of Cash

Cash at the end of the financial year as shown in the Statement of Cash Flows is reconciled to the related items in the Statement of Financial Position as follows:

Cash	8,974,976	6,374,101
Term Deposits	<u>1,000,000</u>	<u>1,000,000</u>
	<u>9,974,976</u>	<u>7,374,101</u>

NOTE 18: CONTINGENT LIABILITIES

(a) Guaranteed Mortgage and Other Loans

The Association has no guaranteed mortgage or other loans for clergy or other Anglican entities.

(b) Critical Incidents

No claims for critical incidents were settled in the twelve months ended 30 June 2016.

The Association may have potential liabilities for claims arising from critical incidents. The Association cannot reasonably estimate the amount of the potential liability and it is uncertain whether any part of these claims or future potential claims will be covered by insurance. No amount has been recognised in the financial statements relating to this matter.

**THE SYNOD OF THE DIOCESE OF ADELAIDE OF THE
ANGLICAN CHURCH OF AUSTRALIA INCORPORATED**

NOTES TO THE FINANCIAL STATEMENTS FOR THE YEAR ENDED 30 JUNE 2016

NOTE 19: FINANCIAL RISK MANAGEMENT

The Association's financial instruments consist mainly of deposits with banks, local money market instruments, short & long term investments, accounts receivable and payable, and loans to and from Anglican entities. The totals for each category of financial instruments, measured in accordance with AASB 139: Financial Instruments: Recognition and Measurement as detailed in the accounting policies to these financial statements, are as follows:

	NOTE	2016 \$	2015 \$
Financial Assets			
Cash and cash equivalents	2	8,974,976	6,374,101
Trade and other receivables	3	2,178,256	1,973,060
Current Loans	4	376,561	352,442
Non Current Loans	4	2,555,068	3,875,908
Current Investments	5	1,000,000	1,000,000
Non Current Investments	5	77,511,560	72,918,370
Total financial assets		92,596,421	86,493,881
Financial Liabilities			
Trade and other payables	8	2,868,161	951,755
Current Borrowings	9	23,569,670	23,336,041
Non Current Borrowings	9	80,567	760,567
Total financial liabilities		26,518,398	25,048,363

NOTE 20: RELATED PARTY TRANSACTIONS

The Diocesan Council is the controlling body of the Association and was comprised of 19 members during the year (2015: 19 members).

Of these members the following were remunerated by the Association:

The Most Rev'd Dr Jeffrey Driver
The Right Rev'd Dr Timothy Harris
The Right Rev'd Christopher McLeod
The Rev'd Canon Dr Matthew Anstey
Mr Keith Stephens

NOTE 21: OTHER INFORMATION

Association details

The Synod of the Diocese of Adelaide of the Anglican Church of Australia Incorporated is an association incorporated in South Australia under the Associations Incorporation Act 1985. The registered office and principal place of business of the Association is 18 King William Road, North Adelaide, South Australia.

Number of Employees

As at 30 June 2016 the Association had 31 employees on a full-time equivalent basis (30 June 2015: 31)

<i>Key Management Personnel Compensation</i>		Short term Benefit	Post Employment Benefit
2016	Total Compensation	265,456	32,636
2015	Total Compensation	249,074	31,390

THE SYNOD OF THE DIOCESE OF ADELAIDE OF THE
ANGLICAN CHURCH OF AUSTRALIA INCORPORATED

STATEMENT BY DIOCESAN COUNCIL

In the opinion of Diocesan Council the accompanying financial report as set out on pages 1 to 13:

- 1 Presents fairly the financial position of The Synod of The Diocese of Adelaide of The Anglican Church of Australia Incorporated as at 30 June 2016 and it's performance for the year ended on that date in accordance with Australian Accounting Standards, other mandatory professional reporting requirements and the policies described in Note 1 to the Financial Statements
- 2 At the date of this statement, there are reasonable grounds to believe that the association will be able to pay it's debts as and when they fall due.
- 3 Satisfies the requirements of the *Australian Charities and Not-for-profits Commission Act 2012* and the *Associations and Incorporations Act 1985*.

Diocesan Council reports that no officer of the association or firm of which the officer is a member or a corporation in which the officer has a substantial interest, has received or become entitled to receive a benefit as a result of a contract between the officer, firm or corporation and the association.

Diocesan Council also reports that no officer of the association has received directly or indirectly from the association any payment or other benefit of a pecuniary value other than as stated in Note 20 to the financial statements.

This statement is signed for and on behalf of Diocesan Council by:



.....
The Right Rev'd Dr Timothy Harris
Administrator (Sede Vacante)



.....
Mr Keith Stephens
Registrar & Secretary of Synod

Date: 8 September 2016

Independent auditor's report to the members of The Synod of the Diocese of Adelaide of the Anglican Church of Australia Incorporated

Report on the financial report

We have audited the accompanying financial report of The Synod of the Diocese of Adelaide of the Anglican Church of Australia Incorporated (the 'registered entity'), which comprises the statement of financial position as at 30 June 2016, the statement of comprehensive income, statement of changes in equity and statement of cash flows for the year then ended, notes comprising a summary of significant accounting policies and other explanatory information, and the Diocesan Council's declaration.

Members responsibility for the financial report

The members of the Diocesan Council of the registered entity are responsible for the preparation of the financial report that gives a true and fair view in accordance with Australian Accounting Standards - Reduced Disclosure Requirements and the *Australian Charities and Not-for-Profits Commission Act 2012* and for such internal controls as the members determine are necessary to enable the preparation of the financial report that is free from material misstatement, whether due to fraud or error.

Auditor's responsibility

Our responsibility is to express an opinion on the financial report based on our audit. We conducted our audit in accordance with Australian Auditing Standards. Those standards require that we comply with relevant ethical requirements relating to audit engagements and plan and perform the audit to obtain reasonable assurance about whether the financial report is free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial report. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the financial report, whether due to fraud or error. In making those risk assessments, the auditor considers internal controls relevant to the preparation of the financial report that gives a true and fair view in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the registered entity's internal controls. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by the members, as well as evaluating the overall presentation of the financial report.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

Independence

In conducting our audit we have complied with the independence requirements of the *Australian Charities and Not-for-Profits Commission Act 2012*. We have given to the members of the Diocesan Council of the registered entity a written Auditor's Independence Declaration.

Opinion

In our opinion the financial report of The Synod of the Diocese of Adelaide of the Anglican Church of Australia Incorporated is in accordance with the *Australian Charities and Not-for-Profits Commission Act 2012*, including:

- (a) giving a true and fair view of the financial position of The Synod of the Diocese of Adelaide of the Anglican Church of Australia Incorporated at 30 June 2016 and of its performance for the year ended on that date; and
- (b) complying with Australian Accounting Standards – Reduced Disclosure Requirements and the *Australian Charities and Not-for-Profits Commission Regulation 2013*.



Ernst & Young
Adelaide
8 September 2016



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Auditor's Independence Declaration to the members of The Synod of the Diocese of Adelaide of the Anglican Church of Australia Incorporated

In relation to our audit of the financial report of The Synod of the Diocese of Adelaide of the Anglican Church of Australia Incorporated for the financial year ended 30 June 2016, and in accordance with the requirements of Subdivision 60-C of the *Australian Charities and Not-for profits Commission Act 2012*, to the best of my knowledge and belief, there have been no contraventions of the auditor independence requirements of the *Australian Charities and Not-for profits Commission Act 2012* or any applicable code of professional conduct.

Ernst & Young

Nigel Stevenson
Partner
8 September 2016

AREA DEANERIES

ADELAIDE DEANERY

We have sought to meet most months during the course of the last year on the third Wednesday commencing with some lunch. We endeavour to move around the deanery gathering in parish halls, school campuses and sometimes pubs (Christmas breakup).

The numbers coming together vary from two to as many as twelve and comprise parish priests, chaplains and the semi-retired. The group represents a broad church from a variety of traditions and experience. I very much appreciate learning from my colleagues in particular from those who have had time to reflect upon their ministry experience following retirement from full-time ministry.

The meeting is for the most part informal and provides us an opportunity to listen to each other's ministry and personal news and to catch up with the latest news we hold in common (the latest diocesan developments). This coupled with pastoral encouragement and prayer fills about an hour and a half.

In respect to the individual parishes there have been three or four changes of leadership as well as one or two changes of the guard in chaplaincy roles.

City Cluster

- Halifax Street, St John's
- Moore Street, St Mary Magdalene's
- North Terrace, Holy Trinity
- Whitmore Square, St Luke's

North Adelaide Cluster

- Broadview & Enfield
- North Adelaide, St Peter's Cathedral

- North Adelaide, Christ Church
- North Adelaide, St Cyprian's
- Prospect & Kilburn
- Walkerville, St Andrew's

EASTERN DEANERY

Once again, our monthly clergy meetings have involved getting together for a chat over coffee. There has been no set agenda, other than to see what's going on in our parishes and other ministries, as well as personally. Sometimes we pick up ideas from one another and sometimes we encourage new ventures. As Area Dean, I am aware of the pressures upon clergy to be involved in many things, so I refrain from pressuring members to attend our gatherings, but with low numbers attending, I am concerned whether some clergy are getting the pastoral support they need, because it's essential in some form. That aside, I continue to be impressed by the faith, wisdom, commitment, perseverance and self-giving of those I get the honour of meeting with.

Lower North East Rd Cluster

- Campbelltown, St Martin's
- Payneham
- St Peters – All Souls'

Eastern Cluster

- Burnside
- Kensington Gardens
- Kensington – St Matthew's & Norwood, St Bartholomew's
- Magill
- Norton Summit – St John's and St Paul's
- Toorak Gardens

GAWLER DEANERY

Shortly after I accepted the role of Area Dean of the Gawler Deanery we welcomed Joan Riley, David Brown and Ben Cosford into our Deanery. When you read this, we will also have welcomed Simon Bailey into the parish of Gawler. We have also farewelled Barbara Messner as she has been called to minister in the Stirling Parish.

As we meet together each month, we seek to build our faith through the study of God's word, share ministry resources or insights and pray for one another as we share our successes and challenges. We are also blessed to have retired clergy contribute to our deanery meetings as they share their wisdom and fellowship with us on a regular basis.

We pray that we can continue to encourage and edify one another as we seek to proclaim the good news about Jesus in our various contexts. You can read some of the details of how we go about this in our various parish reports.

Mark Hawkes

Country Cluster

- Kapunda
- The Barossa
- Two Wells / Mallala

North-East Cluster

- Golden Grove
- Ingle Farm & Para Hills
- Modbury
- Tea Tree Gully

Gawler Cluster

- Gawler
- Trinity College, St Francis

Playford / Salisbury Cluster

- Elizabeth
- Elizabeth Downs
- Parafield Gardens
- Salisbury

SOUTH EAST DEANERY

We continue our pattern of monthly meetings at a café. Attendances vary in size, but the fellowship and mutual support they enable is valued and life-giving.

Hills Cluster

- Belair
- Coromandel Valley
- Mitcham
- Stirling

Unley Road Cluster

- Fullarton
- Goodwood
- Hawthorn
- Parkside
- Unley

Eastern Cluster

- Glen Osmond

SOUTH WEST DEANERY

This year the South West Deanery has welcomed The Rev'd Andrew Mintern as Parish Priest of the Parish of Glenelg, The Rev'd Julia Deny-Dimitriou as Chaplain to St Peter's Woodlands, The Rev'd Sophie Relf-Christopher as Parish Priest of the Parish of Brighton, and The Rev'd William Deng into his new role as Parish Priest of the Parish of St Marys. The Rev'd Tony

Tamblyn has also returned to our Deanery in his capacity as Locum Tenens for the Cooperating Parishes of Edwardstown and Colonel Light Gardens.

The Rev'd Sonya Paterson, Area Dean, enjoyed visiting the Parish of Kangaroo Island twice in the last 12 months to support The Rev'd Brad Henley and the people of the parish in their ministry on the Island. A number of other clergy within and beyond our Deanery have also visited Kangaroo Island. We heartily encourage any clergy interested in combining a working visit to the parish with a beautiful stay on the Island to do so.

Our clergy continue to meet on the first Wednesday of most months, hosted by the various member parishes. Reports from our member parishes indicate the range and dynamics of ministry in our area.

Anzac Highway Cluster

- Colonel Light Gardens
- Edwardstown
- Kangaroo Island
- Plympton
- St Marys

Coastal South Cluster

- Brighton
- Glenelg
- Seacliff
- Somerton Park
- Warradale

WESTERN SUBURBS DEANERY

Greetings from the wonderful West! The clergy of the deanery continue to meet mostly monthly with informal meetings and to share news from parishes as well as collegial hospitality.

Of note has been the rise in numbers of parishes with decent coffee machines – a very good sign indeed! We have also begun to have some of our gatherings at good cafés in the district.

We've welcomed some new clergy to the deanery – John Miller at Henley and Grange, and Margaret Annells at St Laurence's Court Residential Aged Care facility.

We are a diverse bunch, representing different traditions but striving to increase the Kingdom of God in the west of Adelaide in many varied ways. We look forward to the future God is leading us into.

The Port Cluster

- Alberton
- Croydon
- Largs Bay
- Port Adelaide
- Semaphore
- Woodville

West Adelaide Cluster

- Henley & Grange
- Kidman Park & Mile End
- Lockleys

PARISH & MINISTRY REPORTS

ST PETER'S CATHEDRAL

The Very Rev. Frank Nelson

DEAN

St Peter's Cathedral continues to exercise a flourishing ministry of worship, hospitality, education and outreach in the city and diocese. Visitors frequently comment on the multi-ethnic nature and wide age-range of the congregation on a Sunday morning.

At this year's Vestry Meeting I quoted Bill Wallace's hymn: "We are an Easter people, ours is an Easter faith" and went on to list some of the characteristics of the Cathedral.

"One of the hallmarks of being Easter people with Easter faith is that it is to be shared. A cathedral is uniquely placed to do this and we have sought and used every opportunity to do so. An iconic building such as we are blessed with, with its commanding position and soaring spires, invites people to come inside. A wide range of concerts and special services - from school carol services to diocesan ordinations, commemorative events such as that held last ANZAC Day marking the centenary of Gallipoli, to the very different worship led by some of the Pentecostal music groups before the Adelaide Prayer Breakfast, a formal white napkin black-tie dinner for Anglicare SA, a glorious flower festival and provocative art exhibitions - all of these invite people into our Cathedral. All speak of an Easter faith held by Easter people. None of them just happens. Thank you, one and all, you who turn out week by week, month by month, to serve at the altar, welcome the visitors, staff the tills,

make the tea, arrange the flowers, clean the silver and brass and pews, ring the bells, sing the hymns, sweep the leaves and, if I may be permitted to use a catch-all phrase, make us who and what we are, an Easter people."

Like all old buildings St Peter's is in need of a great deal of tender loving care. This was high-lighted in June when a chunk of plaster fell from high above the choir stalls. The choir/chancel area was sealed off while scaffolding was erected to reach the 18m high ceiling area. Once there, and with good spotlights trained on those normally darker places up high, the extent of the water damage over many years and the need to get moving on the Cathedral Conservation Strategy of 2014 became much clearer. The work needed is far too extensive and costly for the Cathedral congregation to cope with and allies, particularly in support from the Diocese, are needed. Diocesan Council will, I trust, take real ownership of this amazing resource the Anglican Church in Adelaide has. While the scaffolding was in place, and following advice from the structural engineer, a faculty was sought from the Archbishop to remove the rood cross. It is now stored pending a decision on its future.

In May 2016 Diocesan Council signed a contract with Harrison & Harrison Ltd (UK) for the complete restoration of the Cathedral organ. Work is expected to begin in June 2017 with completion and re-installation envisaged by the end of 2018, just in time for the 150th anniversary of the laying of the foundation stone in 1869. This project has an estimated cost of \$2 million and active fund-raising is underway.

As Dean I am grateful and mindful of the number of people from parishes across the Diocese who own the Cathedral as theirs - and put in time as welcomers, shop-keepers, members of

Chapter, as well as attending the special (and not so special) events and services. St Peter's Cathedral is, after all, your Cathedral, our Cathedral. We are always looking for more volunteers to help keep the Cathedral open for prayer and a place to visit 24/7 and 365 days a year.

A final note to acknowledge the vibrant service of farewell for Archbishop Jeffrey and Lindy Driver, and the faithful manner in which Archbishop Jeffrey regularly celebrated the 7.30am Eucharist on most Tuesday mornings.

ALBERTON

St. George's Parish continues to witness the glory of God and serve for the holistic wellbeing of people within and around the community. Sunday morning service (Sung Eucharist) held at 9.30 am followed by the fellowship time. Healing service takes place every First Sunday and Parish Luncheon every second Sunday.

Sunday school starts after the Children's conversation in the service. Combined youth group meetings (English & Tamil) held fortnightly on Sunday afternoons during the Tamil service.

Lenten Bible studies were conducted and a combined Lenten meditation was led by The Venerable Gwilym Henry-Edwards. Regular Bible study was conducted by Rev. Dr Gethzi Devasagayam from the book of Isaiah. Around 10 people were attending and sharing their thoughts and insights.

Three parishioners were confirmed by the Most Rev Dr Jeffery Driver, Archbishop of Adelaide on Sunday the 13th Dec '15. Currently there are couple of teen agers ready to be confirmed.

Pastoral care and support is extended to people who couldn't make it to church and suffering

from illness. Fortnightly Holy Communion service is conducted at Mount Carmel (Southern Cross, Aged Care) in Rose water. Parish is representing an ecumenical chapel service at Penwood village in Pennington. Supporting patients' visit at the Queen Elizabeth Hospital, Woodville as and when the need arises.

Parishioners underwent refresher courses in "Safer ministry education" to renew their licences.

Thrift shop has been our major outreach which continues to serve the needy and disadvantaged people in the area. It provides space for pastoral conversations and relationships and supports the financial need of the Parish. Nowadays the thrift shop is open from Wednesday to Friday.

Community garden has come to life again with the involvement of a community volunteer, Debbie. Unfortunately she could not continue due to other commitments; we look forward for somebody who could give a hand to this task.

The Emmanuel Tamil Congregation is worshipping fortnightly on Sunday afternoons. There is an increase in the Church attendance with the arrival of new families. The congregation has got some musicians to help with the worship. Fasting prayer is conducted every 2nd Saturdays. Members of the Tamil congregation joyfully participated in the Fundraising activity and contributed towards the repair of Parish hall. During

Christmas time, homes of the congregation members were visited by Carol singing (Carol rounds) and 2016 Calendars were distributed in Tamil and English.

The Good Shepherd Malayalam Congregation is gaining momentum with regular weekly worship. A priest from Melbourne is helping

to conduct the service in Malayalam once a month. Now the congregation is moved from St. George's to St. Philips, Broadview.

Our efforts to repair the Parish Hall are still under way. As announced earlier we couldn't proceed with the underpinning as the soil was collapsing when the hole was dug. We had a second opinion from a town planning architect and a stone mason who are involved with the heritage listed buildings. At present we are waiting on a revised plan and budget to implement the process. But currently the process is kept on hold until further guidance from the Church office.

At the moment the parish is facing a significant challenge in its life and work. The average numbers of worshippers in the Sunday morning service is around 20-25 and half of them are senior citizens. The Parish is in the process of exploring future ministry options in Alberton with the help of the diocese to continue to witness God's presence and share the love of God.

Rev Samson Asirvatham

THE BAROSSA

With five churches in the Parish it's always a challenge to provide services each week. Together with Parish Priest, Lay Readers, the Deacon and help from Fr. Malcolm Mayes we manage it on most Sundays. It does mean that the congregations get variety with all the very different personalities, but it works (most times).

One of the great things about having five churches is that we get to celebrate five Patronal Festivals. This year, instead of having a shared lunch we have gone to local restaurants (mostly hotels) to have lunch. This has proved to be very popular and we are finding more parishioners

across the valley are attending both the services and the lunch.

Again our Christmas services have to be thought about carefully each year. Every church has a service, usually three on Christmas Eve and two on Christmas Day. The Christmas Eve services are all well attended but it is important to provide opportunity on Christmas Day. Angaston has one of these services and usually pair up with the Uniting Church which means it is easier to get organists. The other takes place at Tanunda. This means that everyone can access a service that suits them. We also have had 5pm children's service on Christmas Eve, which has been very well attended in spite of over 40 degree heat last year.

This year has seen more than the usual amount of Baptisms, Weddings and Funerals. Particularly Funerals. Many of the funerals have been our own parishioners as we have an ageing population.

The congregations have provided food for Blaze Aid who come in after the fires and help to clean up and rebuild properties. These are people who travel around the country giving their time and energy throughout Australia and are very appreciative of the meals. The same people also provide meals for other parishioners who might be incapacitated at any time because of ill health or surgery etc.

This year, as part of formation, the ordinands had to do a project that was to do with whatever ministry they were involved with. The Deacon chose to do an audit of the Parish roll. The idea is to contact all those on the roll who no longer attend church to check with them about what their needs might be e.g. can no longer drive so can't get to church and we might be able to get

them a lift or, if they wish, take the church to them on a regular basis. This is still in process and opening up all sorts of possibilities.

While we do not have large numbers in our congregations, apart from Nuriootpa, the parishioners are faithful and committed to the work of serving our Lord.

Rev Linda Brooker

BELAIR

The Parish of Holy Innocents, Belair has had a good year of consolidation. The community is strong, welcoming and growing in faith.

Highlights of the year have been many:

- The 'Companion Life Prayer ministry workshops ran for close to three months and brought many people to the parish. The healing, spiritual growth and community building associated with the visit of George and Dorothy Mathieson and the links built with the ecumenical organising team were wonderful and we saw God at work very clearly.
- Combined services with our neighbouring parish of Coromandel Valley have been deeply encouraging as we have gathered together to share worship, fellowship and food both in church and at Belair National Park. The growing bonds between the parishes bodes well for the future.
- The Memorial Service for the Rev'd Canon Ron Keynes was an amazing time of celebration and grief. It was a magnificent event in which his family and all who knew and loved him came together to recognise his contribution to the church and the parish.
- Christmas and Easter services were well

attended and meaningful. The use of beautiful artwork in these and the weekly services has been aided by the acquisition of wonderful, bright new projectors!

- Our relationship with St John's Grammar School continues to develop with both the Rev'd Stephen Daughtry and the Rev'd Paula Thorpe working in school and parish.
- The weekly Bible studies led by Rev'd Paula have been very well attended and provided the opportunity for many to dig more deeply into God's word.
- The parish has been the venue for the making of birthing kits by the Zonta Club. The students of St John's Grammar also participated.
- New work is happening with our young people and they led the process of renovating and decorating a new room for their meetings.
- We have sadly farewelled a few parishioners who have moved on or into care but we are grateful to God that we have welcomed many new faces in the last year.

We express our gratitude to all who contribute to the life of the parish and most especially give thanks to God that we are able to continue playing our part in building the inclusive kingdom here in Belair.

Rev Steve Daughtry

BRIGHTON

Three Priests and a Deacon

It has been a year of comings and goings at St Jude's — we have farewelled our Rector, Bishop Chris after 11 years, welcomed and farewelled our locum Bill Goodes and now welcomed our new Priest in Charge, Sophie Relf-Christopher. Throughout this time of change the Gospel of our Lord Jesus Christ has been the anchor that continues to hold us fast and shape our hearts and minds, as God's Word is proclaimed and as we celebrate church life and community together.

BROADVIEW AND ENFIELD

The Parish of Broadview & Enfield continues to be very active, not only in its sacramental life, but in a broad range of ministries. There are regularly three musicians at the Sunday Eucharist at St. Philip's with little children often joining in with their bell-shakers. Monthly Eucharists are held at two aged care homes in Enfield, while the priest and Lay Assistants take Holy Communion to those unable to come to church. The children look forward to the monthly 'Sunday Funday' with its Bible stories and craft.

The wardens and parish council demonstrated their dedication, using their considerable administrative abilities to further Christ's mission. They have worked to have two large jobs of repair completed on St. Philip's Church during the year; and dealt with various other property matters both at St. Clement's and St. Philip's, ensuring that the fabric of all the buildings is in good shape. They have also kept St. Philip's large Hall well used by outside groups; and the Men's Shed at St. Clement's continues to be a place

where older men use their skills in the company of others while giving back to the community as well as the Parish.

Volunteers collect and deliver bread; the quarterly magazine, 'Parish Voice' has become an attractive and interesting vehicle of communication both within the Parish and with the wider community. Both the annual Art Fair and the Craft Fair attract visitors.

However, there are two important things that have happened this year. First, The Maralayam community has been welcomed to St. Philip's, where they worship weekly on Saturdays and join the congregation in a monthly shared Eucharist. Second, it was with sadness at losing her and her family, but at the same time happy for them, that the Parish farewelled the Rev'd Sophie Relf-Christopher and 'gave her away' at her commissioning at St. Jude's, Brighton.

Susan Straub, Locum Tenens

BURNSIDE

St David's has been without a full time Parish Priest for more than a year now, with Fr. John Stephenson, as Locum, working half time.

Two main services are held on Sunday, plus Morning Prayer on Tues and Thursday. Approximately 80 Parishioners attend at present, many of whom contribute to rosters including Intercessions, Lay Serving, Flowers and Gardening, and Welcomers. Morning Tea is appreciated and we Cater for Funerals as needed. Combined services are held on the 5th Sunday of the month followed by a well attended Parish breakfast. A Prayer group meets regularly and Pastoral Care is provided to the sick and home-bound Parishioners.

Rev. Dr. Joseph Chung, has been working in our Parish for several years, building a Chinese Ministry. This has been a challenge for him with many Chinese people on Temporary Visas. He has introduced English classes for children and adults, bible study and home fellowship groups. Numbers are still low. Combined social activities with all Parishioners are popular.

Julie Denman & Philip Kernick - Wardens

CAMPBELLTOWN

Restructuring for the Future

Building has continued at St Martin's this year.

Our cemetery extension has progressed well, although not quite as fast as hoped. However, we have now almost completed Stage 1 and the construction of our Mausoleum has been formally approved by Campbelltown Council and the good news is that most of the crypts in the mausoleum have been sold. As it has been a very wet winter the ground is too soggy to enable heavy equipment to enter the site to commence the building, but the construction will start as soon as the ground dries out.

Completion of Stage 1 will be followed as soon as practicable by the commencement of Stage 2.

We have also developed slightly amended plans for a new complex to be attached to the current church/hall building which will incorporate an extended kitchen, another small hall/meeting room and new offices for the Rector, Cemetery Curator and staff. It is anticipated that we will be able to hire this additional facility to other community-based groups in our area, particularly as it can be completed isolated from the current church and hall.

Our Old St Martin's Chapel has required some

restoration this year due to the slow deterioration of the lead jointing around the existing stained-glass windows. To date this year we have installed two new stained-glass windows in the Chapel, donated by two separate groups in memory of family members.

Worship

We have continued to be a thriving church community.

On Sundays our 9am Eucharist service is well attended and we have a growing congregation at our monthly Family Service. Our monthly Sacred Space congregation has not increased in number as hoped and in 2017 we plan to change our focus slightly towards a new program based on Mind, Body, Spirit. This new venture will link well with our current comprehensive Spiritual Development program which has ranged over a variety of topics such as Candles in the Church, the Gospel of Mary Magdalene, The Jesus Prayer, Christianity Explained and incorporated a visit to a Synagogue and a Labyrinth Walk.

Our Lenten Studies this year were based on the film *Chocolat* and were particularly well attended, with some of the groups going so far as to organise a dinner based around recipes in the book!

Service to Others

Our community support project, i.e. Our Backpack Project, has been so successful that we have delivered more backpacks to the Service to Youth Council than they have been able to handle! We therefore have begun to provide backpacks to a Women's Shelter based in Campbelltown. The composition of items provided in the backpacks, whilst predominantly similar in nature, has changed slightly to cater for women

and in some cases their children.

Thanks to generous donations and links with other community members, we are hopeful of this continuing into next year.

Outreach

Our school holiday outreach activities continue to attract members of the community – our Teddy Bears' Picnic, Meet the Animals, and Blessing of the Pets are well known in our area. Our monthly Car Boot Sale is also well patronised.

Building Community

We have a particular focus on welcoming new people into our community and any newcomers have been invited to join our very active home groups. This system provides both friendship and support for church members as do our Men's Group and Ladies Guild. Our Book Club and Movie Club also continue to be popular.

Pastoral Care

Pastoral Care is an important part of what we pride ourselves on in this parish along with our mission giving and outreach, creativity and inclusiveness of all.

As an extension of this in the middle of the year we began a program we have called 'Scones and Chat on Friday'. This involves inviting a number of former parishioners who are either house-bound or living in aged care facilities to come to St Martin's for an afternoon's entertainment and conversation. A guest speaker also has been invited to talk on a topic that should be interesting to this group. We have publicised the gathering on the radio and in the local newspaper and hope that it will grow over time. St Martin's parishioners transport the invitees to and from the event and also serve them their Devonshire teas and assist with the 'chat'. Early signs are that the venture could be very successful.

In the local community we continue to minister to the 14 Nursing Home we have in the area and the 20 plus people who can no longer attend our services but are still very much part of our faith community.

As with most parishes we are finding these times challenging but also interesting and exciting and we are looking forward to the coming year.

CHRIST CHURCH, NORTH ADELAIDE

The workload for our office staff, with the absence of our Administration Manager on maternity leave, has been increased and has meant the temporary employment of resource people with the necessary finance management qualifications to meet administrative requirements. Whilst this has helped it has still meant much pressure has been put upon our regular office team and I pay them special mention for their tremendous efforts.

Fr Frank Kernot has maintained his ministry of pastoral care principally by visiting the house-bound with the Blessed Sacrament and sharing the chaplaincy responsibilities with me at Calvary Hospital, North Adelaide. Fr David Keay continues to share celebrating Holy Communion with Frank and me on Thursdays and both priests exercise ministries at the 10am service on Sundays. Fr Frank has been focusing some of his time on updating the parish roll by contacting/visiting those who we have not heard from for some time.

We were very blessed as a parish during 2015 to have Fr Andrew Forder minister among us. It was a delight to have him and Deb with us at Christ Church and his ministry alongside the rest of the team in the sanctuary whilst he

further honed his skills was a privilege for us. Following his time with us and his ordination to the Priesthood he is continuing his teaching/chaplaincy role at Woodcroft College but with additional liturgical responsibilities to surrounding parishes whilst being based at St Hilary's, Morphett Vale. Our thoughts and prayers go with them both into the future.

The splendid ministry of the Christ Church Playgroup seems to have moved into another gear. I continue to rejoice in the quality and amount of time and effort that Jean Bain, Briar Newland and their team put into this vital and clearly much appreciated ministry. Their very busy and successful year culminated in a marvellous Play Group Breakup Party and then the Christmas event, complete with the menagerie of animals and refreshments. Such is the quality and appreciation of this particular play group that one of the mothers who has a significant link with a local primary school has undertaken to promote any children's ministry activities provided by CCNA.

Rosemary Woolman and Zena Chapman maintain their faithful and regular ministry of pastoral care to the Anglican residents of Helping Hand, North Adelaide. On the first Tuesday of each month I celebrate a service of Holy Communion in the Helping Hand chapel, and following the service we visit Anglicans residing in the dementia wards and any others unable to get to the chapel service. These dear folk coupled with the loving care of Rosemary and Zena represent the Christ Church, North Adelaide faith community by extension. We are also available on-call.

Members of the serving team provide faithful service week by week.

Our Director of Music, Andrew Georg, together with the CCNA Choristers, have both maintained and continue to build onto the very fine tradition of church/sacred music at Christ Church. It has been another busy schedule this year for Andrew and his team and amongst that team I include Paul Leeson as the assistant organist, principally responsible for the provision of music at 8am, and Shirley Gale who steps in when

Andrew is called away. This is a vital ministry at Christ Church and I cannot commend its importance highly enough.

Mission and Outreach – The Building Up of the Body of Christ

Many parishes are in crisis, endeavouring to keep themselves going in terms of keeping the doors open and maintaining active Christian ministry that is effective, viable and growing. Regardless of our parish budget 'bottom-line' the Gospel imperative remains for us to preach, teach and baptise in the Name of the Father, and of the Son and of the Holy Ghost. The reality is that regardless how meticulously we plan for such ministry and how passionately we work toward that end, the fruits of our labour, under God, may well prove meagre. Regardless of all that, that is our clarion call as followers of Christ.

Keith Brice

COLONEL LIGHT GARDENS & EDWARDSTOWN

In many places today it is a struggle to be the Church as we want it to be. It is easy for the faithful few to feel the effects of dwindling numbers and to grow weary of holding things together to keep a church building open. We meet together, we pray together, we enjoy sweet fellowship together, but we also realise that the bills have to be paid. Fetes, book stalls, fashion parades, all sorts of fund raising functions can be fun and supply much needed funds, but they can also sap energy when organisers grow older.

Such has been the lot of the good people at All Saints Colonel Light Gardens over recent years. We have shared a priest with the people of St Francis of Assisi Edwardstown with whom we have been in a co-operating working relationship for eleven years. Each year we resolve to worship and work together more closely. Our intentions have been good. But now the time has come.

The two parishes have made a decision to amalgamate. It has been a courageous and most gracious decision by the people of All Saints to move to closure. A timely offer for the heritage listed property in Bedford Square has been an important catalyst. For the last six months we have been worshipping together on two Sundays each month and have discovered a new sense of belonging with each other.

On one level there is still a good deal of hurt and grief. On another level there is a measure of excitement as we anticipate a new future together as one parish entity centred around St Francis as the worship centre. We look forward to a full time priest coming to lead us into a new journey together. We give thanks to God for the work and witness of the members of All Saints

Colonel Light Gardens over the years.

COROMANDEL VALLEY

Almost one year ago the Denny-Dimitriou family and their new parish priest, Nic, were welcomed as they moved into a renovated rectory alongside one of the two parish churches. Julia has since been licensed as Chaplain to St Peter's Woodlands Grammar School, Glenelg and Associate Priest, St Peter's Glenelg. The strong lay leadership has continued with only a few changes; fellowship groups have expanded and play a key pastoral and faith building role; we have welcomed a few new individuals and families to regular worship, and a few areas of community ministry are continuing. The parish is financially viable, reporting a good first-six-months for the year, and foresee that continuing. Vision for ministry growth and outreach is being considered; like many small-to-medium parishes in the diocese, some ways of "being church" need to adapt, or die.

Rev Nic Denny-Dimitriou

CROYDON

We continue to be very grateful for the support that we have received from MEMU and the diocesan office as we establish a new ministry here in Croydon.

God has been very kind to us over the last year, continuing to grow his church at Barneys. The focus of church life at Croydon is what we call Gospel Communities. A Gospel Community (GC) is a small group of people who are prayerfully seeking to live out their identity as a Family on Mission. They try to think like a team of overseas missionaries would think. The

only difference is that the mission field is right here in Adelaide! The GCs gather together for corporate worship on Sundays but most of our discipleship, pastoral care, and mission takes place in the context of our GCs.

In January we launched a second GC and have seen that small group grow together wonderfully. Their mission focus has been on internationals living in the area and they have been able to build strong relationships with a few people through weekly meals, Bible studies and group activities. We praise God that two men have recently professed faith in Christ and are continuing to grow as disciples.

Our two GCs are now at the stage that they are needing to multiply and send out new teams in the next few months. Our hope and prayer is to see Gospel Communities scattered throughout Croydon and the surrounding suburbs so that every person can encounter the Lord Jesus through the witness of his people.

God continues to bring a steady trickle of new people to join us at our Sunday services. In the first term of 2016 we spent ten weeks going through the Story of God. We didn't preach sermons for those ten weeks but simply told the story and then discussed it together. It felt more like an Adelaide Fringe Story-Telling workshop than a typical church service! But those who came really enjoyed the interaction and the opportunity to get a grasp of the big picture of the Bible.

After the success of last year's Mark Drama, a team of actors from Croydon, Largs Bay, Kensington, and Norwood put on a production as part of the Fringe. We performed twice in the main cathedral space and twice at St Barnabas. It was an amazing experience! Three of the four

performances were sold out, the Advertiser gave us a 4-star review, and over 500 people saw the gospel story powerfully presented. We would love to see the Mark Drama used in more and more parishes in the coming years.

FULLARTON

What we celebrated!

New initiatives in 2015 were a combined youth group with Rosefield Uniting Church and a carols evening in our community garden. We continued to build on and improve our worship services, children's programs and Little Chad's music program.

- A successful youth program
- The ongoing hard work of our Children's & Outreach Coordinator ... [Julie Ascher-Ellis]
- Carol Service in our community garden project
- Successful planned giving program
- Parish breakfast and worship service
- The ongoing growth of our Little Chad's music program
- Lenten Evensong with Peter Ward & Cathy Caird
- Innovative Children's Good Friday Service & Nativity Play
- Pastorally supporting those who cannot attend church
- Ongoing support at Unley High School
- Ongoing connection with Walford families and staff

- Fundraising events that provided fellowship for parishioners and friends
- Our children and their contribution to our parish
- A fantastic Fayre
- Joyful Christmas services with lots of visitors
- Worship that relates to the 21st century
- New families and parishioners

GAWLER

In August 2015 Gawler Church Council took the bold step of entering into Administration.

The Council did this because they recognised that life is changing in the Gawler region and the changes are so significant they can't be addressed by the parish alone.

There's considerable anticipated population growth, new suburbs, new schools, new opportunities to be the church.

The Council chose positively to work in partnership with the Diocese and Diocesan Officers to determine the way forward, to maximise the assets it has, to seek to discover where God is leading the people of Gawler and the current parish communities.

This is not a short term strategy. It draws on the strengths of all partners in taking the Important decisions that will have to be made and in the discernment of the parish's mission.

Please pray for the people of Gawler and the officers of the Diocese as work together in this task.

I am the vine; you are the branches. Those who remain in me, and I in them, will produce much fruit. For apart from me you can do nothing.
John 15:5

For the St Francis congregation, 2016 has been a year of strengthening and growing. With sincere appreciation we would like to humbly acknowledge the generosity of Trinity College in allowing us to use the chapel space and facilities. A 25th anniversary celebration was held this year and attended by many supportive Trinity College staff and former parishioners.

The preaching of God's Word has been a highlight of our Sunday morning gatherings - preaching from the pastor, from two other Trinity College chaplains and from numerous guest speakers. God's Holy Spirit is shaping us to be a community who loves the Word and build our lives on it.

The love of God is being poured out amongst our Bible study groups to grow us in discipleship and care for one another. There is an increase in members attending the groups as well as new groups forming. There's an eagerness to be together and to be bonding more closely.

New families from several different nations have been warmly welcomed into our church family. Each new addition brings a fresh vibrancy! There is now some African rhythm and freedom in our music. We've enjoyed getting to know our Heavenly Father better by meeting more of His beautiful children.

Reaching out with Jesus' love to the Trinity College community has included a much celebrated Kidz Club ministry, a growing Youth Bible study bursting with enthusiastic teenagers and the inauguration of a quarterly "Biscuit Baking" ministry to bless the College staff at the busy

end of each school term.

GLEN OSMOND

Some of the highlights of 2015 include

- Michele Yuen joined us as an 'ordinand in formation'
- New blue choir robes designed and made by members of the choir and friends
- Community of the Holy Name (CHN) again regularly used church etc. for their Oblates' and Friends' Quiet Days
- Friendship Lunches continuing strong; well-attended and interesting Community Information seminars
- Fourth Sunday of the month 9.00am Morning tea and Trading Table again reaping financial rewards for our Outreach and fellowship rewards for the parish community
- Bishop Bruce Rosier preached at Patronal Festival and will lead Parish Quiet Days in 2016, following a three-month trial of Quiet Days in the spring of 2015 which proved that there is a need and desire for these
- Both outside noticeboards refurbished and looking excellent
- Provincial Mothers' Union Festival held on August 7th to celebrate Mary Sumner Day
- The Strawberry Fair held in November was a great success

Fr Simon Bailey

GLENELG

The Parish of Glenelg (including St Peter's and St Martin's Churches) farewelled the Rev'd Tony Tambllyn last May after nearly twenty years of service in the parish. Glenelg was well served in the interregnum by three locum tenens: Rev'ds Bill Goodes, Michael Whiting and Peter Thomson. The Rev'd Andrew Mintern was inducted in December 2015 and The Rev'd Julia Denny-Dimitriou came on board in March as Chaplain at SPW and Associate priest at Glenelg. The parish's regular groups include Sunday Kids, Play group, home fellowship, Mothers Union, Thursday Fellowship service, GALS, and speakers corner, where we have enjoyed some fantastic speakers recently. New groups have begun for younger women in the parish and a men's group will commence shortly. The relationship with SPW school is strong and growing. We look forward to reflecting upon our calling and creating a new vision for mission and ministry in the coming year.

GOLDEN GROVE

"All praise to God, the Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly realms because we are united with Christ."
Ephesians 1:3

At St Mark's we continue to overflow with praise to God for the salvation he has given us and that he offers to each and every person on this planet. Our goal is to share that invitation with as many people as possible to bring more praise and honour to God.

As 2015 came to a close, the parish of Golden Grove was actively planning for 2016.

As the year got under way we launched a Kids Club for primary aged children. We are now in our third term of running and it's great to share the love of God with children in a fun and interactive way. This year also saw the start of a confirmation class as we prepare people for confirmation in November.

God's word continues to shape our lives and our meetings together at St Mark's. During the first half of this year we began a new Bible discussion group, and there are currently a few people planning to start another one in the coming weeks. That will bring our total up to four weekly Bible discussion groups. On Sundays we have looked in detail at the Lord's prayer, reflected on some Old Testament descriptions of Jesus as Messiah, been challenged by the activities of the early church in Acts as they sought to carry out God's mission and reflected on the kind of man Jesus is by looking at portions of Matthew's gospel. We are now exploring what it means to be "in Christ" from the book of Ephesians.

We are continuing to pray and think and plan about how we can proactively reach out into our community with the Good News about Jesus Christ and bring his transforming love to bear in people's lives. Praise God for all his love and goodness towards us, through Jesus Christ our Lord.
Mark Hawkes

GOODWOOD

St George's continues its distinctive mission within the Diocese with quality Catholic worship and mission. The Parish draws people every week from throughout the Diocese and beyond who have a commitment to the Catholic ethos of worship and music. We are a slow religion church.

Our witness to our Lord Jesus is not only in worship but in outreach – by being involved in our community, by our support of spirituality through the Benedictine oblates and the Cell of Our Lady of Walsingham. Every year we hold a special mass for St Benedict's Day that also celebrates the work of the religious orders in south Australia.

We continued to support the work of ABM and in particular the Diocese of Aipo Rongo, PNG.

The major phase of the new lighting and wiring of the church is also starting for 2016.

HAWTHORN

This calendar year has so far been defined by the heavy downpour of rain which occurred on the last Friday in January and damaged the ceiling of our Parish Centre beyond repair. The ceiling was quickly removed to avoid problems with falling materials and mould, but with it went the electrical supply and so the Centre became unusable. Worship services have not been affected, and we continue with our traditional Sunday morning services. As we are unable to use the parish centre for activities, children have become more involved in the Sunday services providing a musical accompaniment to the Taize chant. In addition, our non-traditional service, Columba

Nights, continues to attract 12 - 15 people each week. Seating is on the floor or on cushions rather than pews, and the time is used for discussion and meditation, followed by supper.

Rejoicing that we had not had an earthquake, such as rendered buildings in Christchurch NZ entirely unusable, we adapted our practices and moved the parish office into the priest's vestry and the parish kitchen into the choir vestry and life went on. We found that morning tea after church was very pleasant out in the garden, and were grateful for the fine weather which lasted for months. Since then we have found ingenious ways of removing the traces of morning tea from the carpet in the church transept. The many office functions which had to be carried out in the other vestry required some good choreography, but we managed and we are all still getting on well with each other.

Larger social functions did not fit into the choir vestry, and several of our groups have been very grateful to the All Hallows residential facility which made its very pleasant Mortlock Lounge available to us when needed.

The Chancellorship of the Diocese remains at Hawthorn parish, as Richard Dennis PSM replaced The Hon David Bleby QC in the position earlier this year. It is not totally an inside job, however, as the Deputy Chancellor, Tom Cox SC, is not a parishioner of Hawthorn.

In 1925 St Columba's parented the establishment of the All Saints' Mission Hall, Colonel Light Gardens. This year the parish of Colonel Light Gardens accepted an offer for the sale of its property, as it is completing its partnership with St Francis, Edwardstown by amalgamating fully. All Saints' has a Memorial Courtyard where ashes of former parishioners have been in-

terred, and needed to find somewhere to remove the ashes and the memorial plaques.

With some sense of returning home, the councils of both parishes have agreed to the removal of the ashes and the plaques to the Memorial Garden at St Columba's, and the necessary designs and planning are underway, with the assistance of the staff of the North Road Cemetery.

By the time of Synod, we hope to be back in a fully-functioning, clean, repainted Parish Centre and to have completed the establishment of the combined Memorial Garden.

HENLEY AND GRANGE

The last 12 months have been a period of transition for the parish of Henley and Grange as Rev. Peter Brown concluded his ministry at Easter in 2015 and there was an interim period with Rev. Robert McEwin as locum from April to November. Rev. John Miller was commissioned as parish priest in late November 2015.

From the beginning of 2016 we decided that our vision is to be 'a church for all ages', a vision which commits us to reaching out to families and younger people, while continuing to nurture and care for our older members. In line with this vision we began weekly Children's spots and a Children's ministry at the 9.30am service, and we have redeveloped the monthly Family Service to make it more accessible for all ages. The congregation has adopted a 'Prayer for the Renewal of our Church' for members of the church to use in their devotions, and we had a sermon series on the Lord's Prayer in the season of Easter to encourage us to seek God and his kingdom in our midst. The parish is running the Christianity Explored course in August and

September to help us grow as disciples of Christ and see how we could use this course to invite others to discover Jesus.

Currently a team is gathering to pray and plan for a new congregation, Sundays@5, that we hope to begin in February 2017, with a creative and flexible format intended to minister to primary and high school-aged children and their parents. We pray that God will provide us with the people and the gifts needed to begin this new ministry and for Christ to empower us to reach out to people with his love and good news. In addition, in early December we have a team of 14 university students coming to our parish to help us reach out to the local community, which we plan to do through a Community Lunch for retirees, a Family Fun Day at Henley Beach, and a Guest Service on Sunday 11 December.

HOLY TRINITY

The city precinct continues to provide many evangelistic and ministry opportunities, especially with the continued development along North Terrace for which we are very thankful to God.

We continue to receive a flow of newcomers to the church, both local and international. Our internationals ministry continues to grow and at the start of the year we had 330 internationals, from over 18 different countries, linked in with a Sunday gathering or ministry group. We are eternally thankful to see people pass from death to life and place their trust in Jesus. One way we have seen this happen is through the regular evangelistic programs and events that we run. Our Sunday gatherings and small groups are designed to continue to grow and encourage faithful disciples of Jesus. We have continued

to develop discipleship programs and work on growing healthy churches and ministries.

INGLE FARM & PARA HILLS

The two congregations continue to worship and minister to the surrounding areas in our Parish. Also holding regular services to accommodate people with disabilities and challenges. We hold regular services at the four nursing homes in our area.

We combine as one congregation on a regular basis throughout the year on special occasion and feast days.

As two congregations in the one Parish we try to socialize on a regular basis having meals at local hotels.

Our congregations are ageing but we maintain a committed number of worshippers. The Sudanese congregation fellowship and worship in our Ingle Farm church.

We have closed the Thrift shop at Ingle Farm but continue to trade at the Op Shop at Para hills.

We support missions and provide shoe boxes filled with presents for children overseas, and provide food for the Anglicare centre.

God bless you all.

Jenni Frost, Priest Warden

KAPUNDA

The Parish of Kapunda has continued to worship regularly with Kapunda having a weekly Service and Eudunda and Hamilton having fortnightly Services. This was able to be maintained while Rev'd Barbara Messner was our Priest in Charge aided by a Lay Reading service being held in Kapunda while Barbara was leading a Service in Eudunda.

On 5th Sunday services we have a Parish service at alternating venues. Our four Churches are in different locations.

St Mary's Point Pass is in the process of closing having already had public meetings confirming the decision to close St Mary's. It was decided not to hold Services from winter 2015 until the final Service of Thanksgiving for the Church and those who have worshipped there.

St Mathews Hamilton celebrated St Mathew's day with worship led by Rev'd Michael Lane on Sunday night. This is the first Clergy-led service since Rev'd Barbara Messner left on 31 July 2016. Since then all Services in the Parish have been led by Lay Readers from Christ Church Kapunda.

Hamilton attendances remain stable with a number of regular visitors from neighbouring parishes. Christmas and Easter Eve services continue to be popular as do evening services during winter.

St Hilda's Eudunda Church grounds were enhanced with a Nativity Display at Christmas time. An annual community calendar is made and sold with funds used to support the Church. This has been done for many years.

Christ Church, Kapunda is in the biggest town

but with work commitments we are still a very small congregation. Christ Church has an active Women's Fellowship. Cafe Church is being held in the Parish Hall Kapunda regularly. Organ recitals are a regular feature at Christ Church. Nine lessons and Carols are held annually with participation of other churches and organisations.

Members of the Parish attend and participate in world day of prayer, Kapunda Anglican Women's Fellowship, volunteer at the Thrift shop, maintain the Churches and the grounds and lead active lives supporting other organisations.

We also have a Rectory which needs some maintenance before being available for rent / sale or Clergy.

Even though we have some difficulties that include distance / no public transport / poor cash flow and no Priest, we still have a core congregation endeavouring to maintain our churches.

KANGAROO ISLAND

Trust in the Lord with all your heart
Proverbs 3:5-6

This year in traditional worship and Family Church we've been growing in wisdom by beginning with a healthy fear of God (Proverbs 9:10). We've seen that by fearing God there is nothing else of which we need be afraid, whether in life or death, sickness or health, poverty or riches.

Mainly Music, Bible Study and hospitality have enriched our experience of God in life and Bush Church Aid have blessed us greatly with their partnership.

KENSINGTON & NORWOOD

At the start of 2016 the Grace Anglican Network went through a major reconfiguration. Our young adults' ministry moved from our Kensington site to the Norwood site becoming GN5 with Shane Ellery taking the major pastoral oversight of this congregation. Simon Jackson moved from overseeing the Kensington 10:30 congregation to being the senior pastor at Norwood and focusing especially on the 10am service.

The announcement of the new focus and energy of these ministries at Norwood have had some interesting public response. The blessing is that these congregations have seen growth in number, focus and mission.

Our Kensington site is focusing its energy on two Sunday services and a Wednesday mid-week service. The Wednesday service has strengthened averaging 30 - 40 members who are growing in their care for each other and looking at outreach opportunities.

Grace, Trinity Gardens (led by Sam Bleby) continues to grow and is at the significant stage of being too big for the bowling club site. Pray with us as we look for the right place to relocate this ministry that will enable us to reach others. The ministry of TGIF continues to reach out to migrants and is a wonderful initiative of Grace Church supported by the whole network.

Our GAN Youth continues to be an important ministry and it is wonderful to see young people connecting with the church. The strengthening of the relationship between GAN youth and GN5 continues to bear much fruit.

It is exciting to be involved in a church on mission to see Jesus known.

David Bassett (Senior Minister)

KENSINGTON GARDENS

The ministry is to a faithful group of mainly elderly people, but we are blessed to have some young ones to add to the life of the church. They love helping at the Eucharist, which has moved to 10.30am – a more helpful time for the elderly. The midweek service is held on Wednesdays at noon. Once a month we form church for the residents of Estia Health Residential Aged Care. I am attending Pastoral Care and Elderly People at St Barnabas' College. That is a useful course for sharing experiences and gaining fresh ideas, especially for helping those who are "ageing at home" or are transitioning to a place of being cared for. A neighbourhood meeting at the nearest Uniting Church has encouraged local residents to consider what we could offer to the concept of a "village hub" for Kensington Gardens, with input from COTA and the concept of a Living Laboratory to encourage the newly retired and older women and men to offer active leadership and involvement in matters which concern them. Bible study, spirituality and poetry are ideas which we have offered from our own interests.

Dawn Colsey

KIDMAN PARK & MILE END

We thank God for a peaceful year. Annual events like Christmas Carol Service and Morning Market are continuing and the regular ministries of op shop, Settlers' English Class and local school involvement are all going well. One new area of ministry is Elpida House at Mile End. Elpida House is a community rehabilitation centre and Rev'd Zinkoo Han has been able to visit there regularly to pray for people who are going through rehabilitation program. We have also had people from Elpida House attending

Sunday services at St James, Mile End. Korean language service is officially on, but we have not seen people coming. We hope to have some breakthrough in this area in the coming months.

LARGS BAY

A key topic we looked at in the past year is our vision and mission. While there is no way to reduce the mission God to one or two things, the approach taken was to firstly locate our mission in God's work and plans for the world—so our work is nestled in God's glory and kingdom, not our own! We continue to consider what the New Testament says about our identities in Christ. When mission and vision (what we do) considered in terms of identity in Christ we immediately have a grace based dynamic to what we do—because the identity is a gift, it's not earned, and so even in our failures we came back to who we truly are in Christ. The way we live is not about pulling up our socks, or trying harder to make ourselves acceptable to God, but living our identity which Christ has already won us! A guilt and shame free vision that is not based on trying harder, or being more committed is rather to be so familiar with 'who' the gospel has graciously made us in Christ that what and how we live is simple and clear—and without burden. May God's goodness and faithfulness give us great hope and perseverance as we press on in his grace.

LOCKLEYS

The Anglican Parish of Lockleys has enjoyed an eventful year in ministry and celebrated a number of events. This included an Epiphany Carol service in February followed by refreshments in the hall. During Advent we visited some of our

local aged care homes to sing carols and deliver the Christmas message. From this a small number from St Richard's has commenced visiting an aged care facility on a monthly basis to sing hymns and well known songs with the residents.

A special highlight for the parish was our Confirmation Service held on Christ the King Sunday. We were blessed to have three teenagers and two adults confirmed by Bishop Chris. On 19th June we celebrated our Patronal Festival with Archbishop Jeffrey and Lindy followed by a delicious luncheon.

St Richard's held an 'Animal Antics' morning assisted by professional puppeteer Sue Harris. This was a really successful community event followed by a BYO picnic lunch. The church was decorated with props, animals, and a huge ark made especially for the event.

We continue to actively encourage children's involvement within the service. Our children's ministry has been steadily growing in numbers. Our children and young adult's talks prove to be popular with the young and not so young. The children come away with a good message and a craft they have made which ties in with the talk.

Worshipping opportunities at St Richard's vary. We hold a monthly healing service which includes the Eucharist. We commenced a monthly Friday@5 evening prayer service followed by supper in the hall. Each Wednesday we hold a Prayer and Praise group. Prayer requests come from far and wide. St Richard's also commenced a weekly Christian Meditation group through ACMC - SA on Thursdays.

St Richard's continues to work with a mission focus engaging with the wider community. This is through our established ministries which include Holy Football Tipping, Trading Post and Book Post. Our hall continues to be used by

a number of organisations; some include a ballet school, bridge club, Pennies from Heaven card ladies, dance groups, and exercise groups. We continue to look for opportunities to connect with the wider community and to share the gospel. We look forward to how the Holy Spirit will further shape and develop our worship and outreach at St Richard's.

MAGILL

Our Mission

To present everyone mature in Christ and to present Christ to everyone.

I have been at St George's for 10 years now and a few retrospective observations might be appropriate.

The changes and growth over the last 10 years have been to the glory of God and led by his gracious hand. Many in the Parish have laboured hard serving him and his people as well as seeking to reach those who do not know about Christ – it's been a team effort.

So, over the last 10 years ...

- We have developed and strengthened our children and youth ministry. Now there are 30 children and youth in church on a Sunday quite often and 10.15am on a number of occasions has topped over 100 in attendance. We hope under God's grace to keep growing, not just in this age group.
- More small group bible study groups – there are 8 now, with about 60-65% of all the adults in the church attending, which we pray will help us mature and deepen our faith.
- 8.30am service numbers grew for the first few years when I came and we have basically

maintained attendance until this past year when it has plateaued and gone down a little. If people stopped dying we'd have a growing attendance – if people could do that, that would be great!!! We still have "returnees" to church at this service and need to reach out to those who have for some reason in their earlier years topped attending church. We have farewelled many into the hands of our Lord and thank him for their faithful witness.

- We are a more multi cultural community with a greater proportion of people from different ethnic backgrounds.
- We now have a ministry connection at Uni-SA with Rev Mike Russell being the AFES Campus Director. We have wanted a closer association there for many years and are pleased with this development.
- Training for the future church – we have appointed Cherie Jaeschke as a ministry apprentice this year and have trained many in lay leadership as well as a number for ordained pastoral ministry over past years.
- We have supported a new Burundian ministry at St Barnabas' Firlie, moved it to Elizabeth and had to close it down (although a youth group still meets) and closed the Firlie site. However, much good and gracious ministry was undertaken in that time.
- We have a good website (some people have come because of it), Facebook page, colour pew sheet, a garden in our car park (rather than just a car park!), solar panels, rainwater tanks and a revamped cemetery (if you can say such a thing about a cemetery)!

We have a remarkable range of ministries currently, from the "cradle to the grave". Some

ministries and groups have stopped or changed. A number have started and have in some ways replaced those that have disappeared.

There are some less tangible changes – whilst the recent Royal Commission into Abuse has raised issues again, I think St Georges has grown through the painful hurts of decades past connected to the child abuse that happened in the parish and have not let that define our future.

I believe we are more cohesive as a church and more unified. While we, as a sinful group of God's people are not perfect, I believe there is a growing spirit of cooperation and harmony.

I believe we are continuing to build a strong biblical foundation as the assumption for our ministries.

I also believe we have slowly but surely become more aware of the need to share the Good news and this is part of our thinking as a church.

I think our major challenges will be

- building a more multi-cultural, multi-ethnic church with the challenges of care, English or other language priorities and cultural change for us to welcome new people from non-English speaking backgrounds
- develop a strong financial base for our paid ministries and ministry goals
- to be flexible enough to face the changes that are coming (and in many ways are already here) and are inevitable in our church and Australian culture without compromising our Gospel foundations
- still focus on growing in faith and sharing that faith with others without being distracted by the things that will come our way that are not core to our mission.

Thank you

I want to thank the members of the Parish for their hard work, love, care and for acts of dedication in our Saviour's name without the request or expectation of praise – thank you! God sees your service and is honoured by it.

May we continue to see God's blessing on us for the next 10 years (and more - if Jesus hasn't returned!) as we seek to faithfully serve him, bringing all things to the cross of Christ.

We know that in all things God works for the good of those who love him, who have been called according to his purpose. Romans 8:28

In his name and for his glory
Rev Paul Hunt

MITCHAM

Over the last 12 months the Parish of Mitcham has continued to build upon a firm foundation that has enabled us to increase our focus on community engagement. St Michael's is in a beautiful peaceful location found at the base of the Adelaide Hills, we work hard on promotion and outreach to ensure we have a larger community footprint and increased community awareness. The result of this is seen in our community programs as we continue with Seniors in Harmony, Friendship Services, monthly Buntings Barbeque, our Youth Ensemble Service (YES) and a new Friday Morning craft group. After much planning and anticipation we have also commenced, at the beginning of third term, a Mainly Music Program which continues to grow in numbers and build relationships with families in the local community. We have also worked on the development of our wedding ministry, using this as an opportunity to connect

with people as they come to celebrate a love that unites them together before God. The Parish of Mitcham continues to have a very active involvement in the local ecumenical sphere through the Mitcham Inter-church Council and this year the Mayor's Prayer Breakfast. The worshipping life of the parish has been maintained through Sunday services, monthly Evensong, weekday services, healing services, and the daily offices. The use of a new data projection system has enabled all people to follow and engage with the services in an easily accessible manner. The Parish has also made some capital improvements with re-carpeting of the hall and offices and some slight modifications to make our facilities more usable and functional.

Fr David Covington-Groth

MODBURY

St Luke's Church farewelled the Rev'd Peter Yeats late in 2015 and welcomed their new parish priest the Rev'd Joan Riley. The parish is a strong, vibrant and lively community of faithful people. There is a good sense of mission and a generous embrace of outward reaching ministry. St Luke's op shop is an excellent resource in the Modbury community, servicing people from all walks of life with affordable, good quality clothing and household goods. A dedicated team of volunteers ensures the shop is a welcoming environment. For many who come, this is a first taste of the church. St Luke's Bible study is an engaging group of interested people who come together each week to discuss scripture. A men's group also meets each week. Youth and children's activities are beginning to form, and children's ministry continues each Sunday, now

with a singing component.

St Luke's hosts the Sudanese Christian Fellowship each Sunday for worship. This is an ecumenical group which brings together multiple language and cultural groups.

A good year has passed and the coming year promises much more, with the grace of God.

NORTON SUMMIT

The past year has been a steady one for the Parish of Norton Summit. At St Paul's Montacute we have installed a new professional sign at the junction of Corkscrew Road and Montacute Road which has been well received as the church is now publicly identified. The access has been improved and a large proportion of the stonework renovated. We have welcomed a new family to the congregation.

St John's Norton Summit has continued to be an attractive venue for weddings – whilst we have also revamped the church sign. Whilst weekly attendances have remained fairly static the broader congregation has increased with some people now coming up the hill from the Magill area. The website and Facebook pages have been very helpful in getting the message out. A special Christmas service including the Ashton Steiner playgroup was a great success and has led to the formation of a regular singing group within the church. Total attendances at St John's for the year saw a gratifying 49% increase and an 8% increase in communicants over the past twelve months. The parish has continued to support the Schools Ministry Group Chaplaincy programme, the annual Uraidla Christmas Carol night and the aged care facility at Summerhill.

PARAFIELD GARDENS

St Barbara's has continued to see new people join the congregation and a new sense of energy and vision is part of our dreaming of our future and mission. Each week we have a small Sunday School that meets during the service. Our monthly markets continue to see us engaging with our community while at the same time raising funds to assist with our ministry and mission. Our Op Shop and Craft Group contribute greatly to the life of the parish and to the markets. We continue to have a weekly discovery bible reading group that is seeing a greater engagement and understanding of the scriptures.

PARKSIDE

In the last 12 months we have begun a new AA group, which makes 4 per week now. Last Christmas we were the only one running in Adelaide on Christmas Day. In association with Unley Ministers Fellowship and Schools Ministry Group we ran a fundraising concert with our local primary school and raised about \$1000. Mostly we had a good time and some fun. It was a delight to see their choirs and music groups perform alongside the choir and musicians from St. Oswald's.

We also did a fundraising event for refugees. We watched the movie *When Mary Met Mohammed*, which I can highly recommend.

Things that are planned for the rest of the year:

- an art show at the end of October/beginning November, working with the Soroptomists and raising awareness and funds for the Zahra Foundation who work with people in domes-

tically violent situations.

- dinner and a play towards the end of October.
- the launch of a CD of Ian Carrig's music to celebrate his contribution to the music community of Adelaide and the wider community.

People are growing in depth and relationship with God.

The St. Oswald's Centre for Spirituality has done a sterling job this year in helping people to deepen their spirituality with quiet days and an upcoming Advent Retreat. Thanks to Dianne Bradley, Deirdre Ragless, Caroline Pearce, and Gwyneth Ottrey.

PAYNEHAM

Over the past year, St. Aidan's has continued to enjoy our outreach ministry through the Op shop and also the Big Table in partnership with Anglicare. We now have a core group of people who regularly attend the second Thursday of the month, beginning at 10am with morning tea and staying for the Anglicare activities facilitated by Helen Sims of Anglicare and concluding with a lunch prepared by St. Aidan's people. It was our pleasure to work with Jill Rivers and Peter Burke of Anglicare in hosting the annual Anglicare-SA Service on Thursday 7th July. Our Fellowship gather monthly and a refreshing variety of activities has benefited the parish as a whole. From a suggestion at our recent Sunday Forum (a time when parishioners have an opportunity to discuss parish matters), it has been decided to trial opening our Op Shop on Fridays, making it open Thursday, Friday and Saturday mornings. It is pleasing that there is the energy and willingness to give this a go. Whilst not abandoning

our traditional services, we are occasionally trying different liturgies to enhance our styles of worship. Our Café Church services continue to meet the needs of a small community, engaging in faith/life issues, with an informal service and sharing a meal afterwards. St. Aidan's is a small community doing the best we can for the parish and the wider community.

PLAYFORD MINISTRY

Currently the constituent partners of Playford Ministry are the parishes of Holy Cross Elizabeth and St Catherine Elizabeth Downs; the Dinka Sudanese community resident at Holy Cross; AnglicareSA through the Anglicare Staff Chaplaincy in the North; Pioneer Ministry in the North (sponsored by the Diocese of Adelaide) and St Columba College through Its connection with Holy Cross, the on-site Anglican Chaplain and its sponsorship of the Sudanese Community Engagement Project, based at St Columba and funded by St Columba, AnglicareSA and the Diocese of Adelaide. Playford Ministry supports the Schools Ministry Group, particularly the work of Sarah Bernhardt, CPSW at Craigmare South Primary. It engages with Trinity College; St Catherine has a representative on the College Board. There is ministry to nursing homes in the area and ministry at Lyell McEwin Hospital.

Elizabeth

At Holy Cross life continues to grow beyond traditional Sunday morning worship:

The Dinka Sudanese Community has been welcomed and we are exploring life as two communities under one roof. An Indigenous Women's Art Group continues to see our building as a safe and welcoming place. In thanks, they are pre-

paring a painting for the Church. The Soul Café fortnightly meals and Christmas Day lunch are meeting continuing needs. A Friday Night Fellowship has grown out of the latest Lent Study group. The Wednesday morning Healing service (at St Catherine's) and Thursday morning Study service (at Holy Cross) continue to nurture and sustain. Several people have undertaken studies offered by St Barnabas College. There is regular worship at nursing homes in the area, a growing ministry as older people transition from independent living. The Work for the Dole program has been a gift to the Holy Cross; in the weeks that people have come together there has been giving, learning and blessing. The building regularly hosts meetings for Anglicare groups. Holy Cross has celebrated the signing of the Covenant between AnglicareSA and Holy Cross. It affirms the ongoing relationship; it is expecting Holy Cross and AnglicareSA to explore deeply mutual working on site and to look ahead to future opportunities.

Elizabeth Downs

St Catherine's shares these stories:

Our Friendship group in conjunction with Anglicare host a luncheon each month for elderly and housebound people in our area. Alongside the food there's entertainment, fellowship and friendship. Our Mothers' Union group meet each month for shared prayer and fellowship. We support the Quickest Warmth initiative by making blankets, mittens, beanies, pyjamas and other items always in great demand by Families SA. Emergency toiletry bags are also made up for the Lyell McEwin hospital and Anglicare. We support for the wider work of MU in the Diocese and beyond.

Our Op Shop provides good clean and affordable clothing and household items and the shop

team often direct people to places where appropriate help can be obtained for their particular problems.

The Work for the Dole crew have been doing a great job keeping the church, hall and gardens clean and tidy. We provide lunch and snacks for the people who participate in this scheme.

Our Pastoral Care team help with home communions and at the local nursing homes and keep in touch with parishioners not able to attend our services. We were pleased to host the commissioning of Fr Piers Davey at St Catherine's on 26th May as he joined the Playford Ministry team. His ministry is shared with Aged Care Chaplaincy at (AnglicareSA) Canterbury Close facility

Pioneer Minister

The Rev'd Jo Smith, Pioneer Minister in the North has these reflections:

Pioneer ministry became a visible presence in the Playford area in January 2016.

We give thanks for the building of relationships and the increased awareness of this ministry in the local community. People are interested in our work and connecting to talk about issues of life and faith. A cafe ministry is growing and has provided links with a range of people. Our ministry is best described at this stage as "making friends and praying with them." One cafe customer was heard to comment, "I didn't know Christians talked about such interesting things."

Dinka Sudanese Congregation

The Rev'd David Amol, Assistant Curate at Holy Cross, Leader of the Dinka Sudanese Community at Holy Cross and Sudanese Community Engagement Worker at St Columba College offers these thoughts: *"As we were using*

Uniting Church Building in the City for the last ten years of our settlement in Adelaide. Our settlement was not yet completed but the moving to Holy Cross on the 4th of April 2014 make it fully complete settled in Australia and we term it finally at home."

"Our vision, to transform people through the word of God and Mission to lead all people to God is fitting Holy Cross vision and Mission."

"Our relationship with St. Columba is growing stronger as we have one Volunteer on the ground so far and the number of Students from Community is growing repeatedly. Compared to the previous year, we currently have 128 students across the School with good number in the waiting list.

Many thanks for your great support Lyn!

We look forward to strength our relationship to serve Lord better."

Playford is part of the life of St Columba College.

The Rev'd Jo Smith is Anglican Chaplain to the school, ministering to the whole community, students, staff, parents, care givers and responsible adults. She is supported by her clergy colleagues who share particularly with her in leading worship in the school. Holy Cross offers an annual music scholarship to a student at the school and Rev'd Jo has been instrumental in developing a new protocol for this award. Past and present students from the school are attending a Youth Group run at a local venue and they connect with Holy Cross at major festivals.

AnglicareSA

Playford team and AnglicareSA welcomed The Rev'd Prue O'Donovan on 29 April 2016 as Anglicare Staff Support Chaplain in the North.

Her extended ministry is to staff and volunteers in the various Anglicare sites and programs in Holden Hill, Salisbury, Elizabeth and Gawler. Recently the Anglicare Mission and Anglican Community Engagement Team, of which she is a member won an award for services provided to the wider Anglicare Community including staff, volunteers and clients at the AnglicareSA Awards event. Prue brings a wealth of experience from parish, school and diocesan ministry in Willochra and Adelaide Dioceses.

Lyell McEwin Hospital

Playford also contributes to hospital chaplaincy at Lyell McEwin. This is another key area of ministry. Historic practice has been that pastoral ministry has been provided by ordained clergy. We are exploring whether Lay Readers with appropriate training may be affirmed as Lay Chaplains in Hospital Ministry and priestly ministry is then offered as needed via the local communities.

In summary, Playford Ministry is an evolving set of partnerships and complex relationships. We are grounded in Anglicanism. We are learning about how it is to be church in the 21st century. We are discerning how to integrate our heritage with a differently shaped world. We know that we are living in a mixed economy; traditional church alongside new ways. All may seem to be settled and at the same time all is experimental. We are experiencing and reflecting on what it is to be a living tradition.

PLYMPTON

Rev'd Sonya Paterson has been our Parish Priest for two years and she has encouraged us to continue in our missional activities even though we have become a small congregation.

We support CMS workers Jenny and Andy Bennet in Tanzania, the Kangaroo Island Parish via BCA, Anglicare and ABM among others. To support our missional fundraising we hold regular fundraising activities. We are a small band of volunteers but an active group.

Our home communion team provides pastoral care to our parishioners who are no longer able to join our weekly worship. Earlier this year we saw the passing of Deacon Rev'd John Payne. For many years John had conducted services at Southern Cross and has been sadly missed.

On Oct 25th the Parish celebrated its 90th Birthday with the service conducted by Bishop

Tim Harris followed by lunch. Past and present parishioners attended and a great time was had by all.

During our Sunday 10am service Rev'd Sonya spends time with the younger members of our parish. Sonya brings the reading of the day to their level through stories and craft. She is planning a Messy Church on the Friday 23rd December. I am looking forward to it.!

PORT ADELAIDE

The Parish of Port Adelaide suffers because it is essentially an island. To the North and West lies the Port River, while to the South, the railway embankment provides a visual, physical and psychological barrier. To the East lies a conglomeration of museums, disused wool storage and other industry. The centre of the Port has been taken over by investors who have either allowed their heritage buildings to lie empty or who have converted the former residential areas of the Port into shopping centre car parks. Only to the west of Church Street is there any residen-

tial area, together with units along McLaren Wharf. Most members of St Paul's congregation travel some distance to church on Sunday and Thursday; places including Evanston Gardens to the north and Lockleys to the south. The strength of St Paul's lies in the faithfulness of its congregation and the unique Anglo-Catholic quality of its Sunday worship. There has been a small increase in the congregation over the last year and the Op Shop has flourished since its refurbishment last year. The future of the parish lies in its collaboration with local groups in the development of St Paul's Community Centre. In this we have the active support of the City of Port Adelaide Enfield and community groups such as Port Adelaide Village.

The church and hall are used by community groups including Fringe events. With the provision of an easy access ramp we are looking forward to further community development and participation.

PROSPECT

The small church communities of Prospect and Kilburn continue to explore the ways in which we can best be the church faithfully and authentically. Rationalisation of the physical assets will give an opportunity to consolidate and look forward with hope. Entrepreneurial assistance from Wendy Morecroft, Sue Cabral and Conrad Cabral (all theological students assisting in the parish) has given inspiration to the changes which we know we must embrace.

SALISBURY

St John's has continued to see a transition in the demographic of the congregations as it reflects more and more the demographics of the local community. It has been wonderful to see Rev. Ben Cosford ordained as a deacon and continue to assist with new initiatives. A significant initiative has been the starting of our Evening Congregation "All Nations" which has seen us engage with other segments of our community. Our Sunday School continues to meet each week and we are very thankful of our Sunday School teachers.

Welcome Salisbury which was established last year has continued to move from strength to strength, thanks to the renovated original church building that it is now able to use full time. The Parish is still very thankful for the generous grant provided by AnglicareSA that allowed for this.

SEACLIFF

All Saints at Seacliff continues to be a small but warm and close-knit fellowship in which much pastoral care is quietly and mutually exercised among the members. This is necessary as it has to share its priest with chaplaincy at Flinders Medical Centre but we are grateful for the ministry that also occurs at the hospital. Several Bible studies are ongoing as well as Mothers' Union. Our monthly evening service, Solid Rock Fellowship, in support of people living with mental health issues is a great blessing to those who come. There is an increasing awareness of the need to minister beyond ourselves and into the community.

SEMAPHORE

The Semaphore parish have had a busy year. Our partnership with Anglicare SA in the Drop In Centre continues and provides service to vulnerable people in the community. We are working towards a covenant with AnglicareSA and a better connection between the congregations and the Drop In Centre. We've had successful social events, and had good engagement with the community with events such as the Semaphore Street Fair and the Port Adelaide Christmas Pageant. We are working with the Semaphore Music Festival and The Jam, The Mix, The Gig, to bring musical performance into the Church, including the concluding concert of the festival coming up in October featuring Archie Roach. We have always sought to live and teach the Gospel of inclusion, and we are extending that inclusivity outward into our engagement with the community as we spread the Good News that the Kingdom has indeed come near. Overall, St Bede's is settled, slowly growing and looking forward to where God will lead us.

Fr Ken Bechaz.

SOMERTON PARK

Over the past 12 months we have seen an increase of about 9 people and two young families return to us one from interstate and the other through confirmation. We celebrated a confirmation this year of about three children and two adults. One of the adults joined with us from Magill parish for his confirmation. It was wonderful to have Archbishop Jeffrey Driver preside over the confirmation being his last visit to us before his retirement from this Diocese.

Our Youth group has grown by 3 children this

year and so has the number of our servers for our once a month family service. We still continue with our Sunday School and Play group. Our on- going support to the CPW in Paringa Park Primary School continues, as does our outreach programs.

It was just great to have Bishop Tim with us for our Patronal Festival in May and show him the continued work our parish is doing in the Sigatoka District School Sigatoka Fiji. Since May we have been helping the Conua District school in Sigatoka Fiji, as the Head teacher Mr. Gounder has now moved to that school and it has 85 students and 3 teachers and 2 staff. This school is in need of much help and it is in the hills and is part of the farming district along the Sigatoka River.

We have sent more books to Gambella in Ethiopia during the year and have been asked to pray for their priests and deacons and their Theological College, where earlier in the year two students and their families were affected by a massacre. They have had as many as 300,000 refugees to care for during the course of the year and they still keep coming.

We have just upgraded our heating and cooling system by replacing with 4 air-conditioners in the church, and putting in an alarm system for the church and Hall.

Our parishioners have been very generous in their giving to make much of this possible. We have been very blessed this year.

ST CYPRIAN'S, NORTH ADELAIDE

During 2015/16 St Cyprian's Church has exhibited stable attendance numbers, regularly being in the mid to high thirties at Sunday morning worship services. A mid-week Eucharist (Wednesdays at 12.15pm) was instituted in January this year and continues, although with single digit attendance figures. Eucharistic services for selected Saints' Days were also held during the week on several occasions. In addition, during the past twelve months, there have been five baptisms and one reaffirmation of a baptism, four weddings and one reaffirmation of marital vows, and four funerals conducted in the church.

Events of note have included the Patronal Festival in September 2015 when the Rev'd Dr Matthew Anstey was the guest preacher and a family luncheon was held after the service, and also a series of family services held on the first Sunday of each month. The Rev'd Grant Moore celebrated the first anniversary of his commissioning service with a special morning tea on 14 August.

Grant Moore

ST JOHN'S, HALIFAX STREET

The parish is currently led by Father Christopher Myers, Priest-in-Charge, and Father David Thornton-Wakeford, Associate in Ministry. Fr David provides pastoral care for members of the Anglican Church who are patients at the nearby St Andrew's Hospital and will take up the role as locum upon Fr Christopher's retirement later in the year.

Parishioners deeply appreciate the vision and

leadership of Father Christopher over the past twenty-seven years. Our recent Parish Profile noted that most parishioners wished for continuity. That the "legacy of the beautiful liturgy, sense of community, opportunities for healing, participation in sophisticated music, tending of the buildings and grounds and the engagement with the wider community will be built upon."

Despite moving into a period of transition, our outreach continues unabated through the Community Store, St John's Youth Services, The Magdalene Centre Partnership, St Andrew's Hospital visiting, St John's Feast of Music, People's Messiah, History Month, Kairos Prison Ministry, refugee support and the regular use of parish facilities by numerous outside groups.

ST LUKE'S, WHITMORE SQUARE

It is my joy to present my first report for the Parish of St Luke's Adelaide. I would like to thank God for all the people of St Luke's and their enthusiasm and love for the parish. I was commissioned into this parish in May 2016. It is my pleasure to serve in this parish and with the people of St Luke's. We will move forward and grow together continuing the ministry that God has appointed to the parish, working alongside the Diocese for the glory of God. The parish of St Luke's has always been known as a parish of the community, providing services to the homeless people and help for the broken-hearted who come to find comfort in the hall and church. It also provides lunches and helps in giving out food assistance to families who are in need. As the parish is beginning a new journey, there are some changes coming in the near future – with a five-year plan that will be presented at the beginning of the next year at the vestry meeting. We

have already established the mission action plan for the parish and alongside this, we are aiming to produce a five-year action plan for the growth of the church. Already some of the changes that have taken place have been commencing, a mid-week communion service every Wednesday at 10am, Sunday morning service at 10am, based on the ABPA and the evening service at 5.30pm praise and worship with communion and contemporary songs. Moreover, we have also begun the renovation of the hall, for the use of the church and the community. There also will be some renovations happening within the church building itself. We appreciate your prayers.

Our Lord and God Jesus Christ sends us to the community and abroad to preach his gospel and proclaim his love, and we are to listen and obey his command.

George Kirreh

ST MARYS

What a year of revitalisation and renewal for the Parish of St Mary's. It has been transformed from an aged and depleted congregation to a youthful and strengthened group of people, excited to become a meaningful presence in the community. Led by Fr Gary Priest and Fr William Deng the parish continues to grow.

On June 7th Fr William Deng was commissioned by Archbishop Jeffrey Driver, as Priest in Charge of St Mary's, at a turning point in the life of the parish. Fr William and his wife Linda and their five children moved into the newly purchased rectory in April and their inclusion into the parish family was cemented.

Fr Gary Priest who has had the role of Locum Priest for two years has now become mentor and

advisor to Fr William, the relationship which continues to be a blessing to the parish.

Other reasons for celebration during the year have been the acknowledgement of the Kaurna people as traditional owners of the land on which the church stands and the dedication of a plaque worded as follows:

The Anglican Parish of St Mary's recognises that we worship on the traditional lands of the Kaurna people. We express our gratitude in the sharing of this land; our sorrow for the personal, spiritual and cultural costs of that sharing; and our hope that we may walk together in harmony in the spirit of reconciliation. 11th October 2015

And also the celebration of the 175th anniversary of the parish on the 3rd July with guest preacher and speaker the Bishop of Bathurst, the Rt Rev'd Ian Palmer and a celebratory lunch.

The parish continues to work in partnership with Anglicare SA in its outreach to the community through St Mary's with Anglicare. The community centre, workshop and community garden are thriving and valued projects in the local community.

ST MARY MAGDALENE'S, ADELAIDE

The parish is both 'small' and 'large'. Two smallish amazing Sunday congregations continue to support an Anglo-Catholic style of worship: we believe that rich worship which includes all God's people is what church should look like in the 21st century. Sunday church has two strong cores and always welcomes visitors with gusto and joy.

Our contact with the wider community comes

through our strong *personal contacts* (city dwellers, palliative care, indigenous communities and many others); the *Magdalene Centre* continues to offer counselling and support and networks for many vulnerable people; *The Collective of St Mary Magdalene* and our drop-in meal on Saturday nights is a powerful expression of God's love and acceptance. There is a lovely team of volunteers and a good number of parishes and schools (Hawthorn, Kensington, Concordia, Walford, Adelaide Medical Students, Interfaith Group...and many others) who cook and enjoy showing generous hospitality.

On "high holy days" our choir sings the liturgy with a beauty that is a great gift to the Diocese and the world.

In the meantime our parishioners are mothers and fathers, brothers and sisters; they care for each other and extend their care to others.

We are thankful that the God who loves us, also enables us to be effective servants of the love of Jesus

Stephan Clark

ST PETERS

This year we continued to support the Magdalene Centre through our large annual collection from donations contributed by local people, weekly trolley donations and collection from the local bakery.

Our monthly Service for the Young and Young at Heart was supported by the Young Souls' Orchestra, comprised of whoever turned up to play on the day. The monthly BCP and Saturday night Contemporary services continued as well. Also in the worship department, the first of a few ecumenical Taize-style services was held. A

number of possums were sent to test us during the year and proved a challenge to persuade to move out of the pipe organ.

Students in the parish who were doing year 12 exams were given Exam Survival Kits, composed of chocolates, a prayer and a movie ticket, and hopefully this helped them get through their exams.

We continued to provide ministry to 2 aged-care facilities –Polish and Greek, where the parish priest's popularity ranks just below the resident rabbit. Although our ministry is small, we like to be able to be there for people who have no visitors, as well as give the staff some support too.

Lastly, the biggest project for the year revolved around some planning sessions with someone from outside the church, who we thought might bring a different perspective. This helped clarify what we value and hope for our ongoing restoration project, although we knew it would always need ongoing modification.

STIRLING

Strong and vibrant life continues at all three centres. Each has its own particular culture and each has a focus on outreach. There are also lots of activities that involve parishioners from the three congregations and which give us a strong sense of community and mission as a parish – particularly our on-going commitment to the Magdalene Centre and the St Mary Mag's meals, our monthly markets at Bridgewater, our Lenten soup suppers and our on-going partnerships with Aboriginal communities in Papunya, Point Pearce, Port Augusta and Davenport. Some continuing and new ministries which we celebrate include

- Education for Ministry – the current group still thrives, and there's also a regular gathering of 'Old Scholars' for theological reflection
- Our Christian Meditation groups continue to serve a number of people in the district, and recently some of our people have begun a prison outreach where inmates at Yatala are now being taught to meditate
- Our other (not overtly Christian) meditation group continues to attract new people to its programmes
- We have established a new Hills chapter of the Order of St Luke which is based in the healing ministries this parish, but will soon develop ecumenically through the ministers' association
- Last year saw our inaugural local Aboriginal Pilgrimage led by Peramangk elder Ivan Copley. This will happen again later this year, and will again be an ecumenical event
- Our hospitality flying squad co-ordinated the parish in catering for a huge open garden event which was a very successful fundraiser for the local CFS
- Our candle-lit All Souls observance is becoming a significant event for many in the community
- Ministries in nursing homes, the local hospital and partnerships with five school chaplaincies are encouraging
- For the second year, we will celebrate the Season of Creation in September, in ecumenical partnership with churches around the world

We give thanks to God for these and all the other blessings of life and love in Christ which we are privileged to share in.

TEA TREE GULLY

Over the last year our new evening service has gone well. (it started in March 2015) and has seen people converted from a non-church background as well as some people coming back to church after not being part of a church for a number of years. It is great to see God's word changing lives and the gospel of our Lord Jesus bringing people out of the kingdom of darkness and into the kingdom of light. (See John 3:36)

We continue to seek ways to engage and evangelise people who do not yet know the gospel of our Lord Jesus and well as establish and equip people who are followers of Jesus. We are all a work in progress and as a church our desire is to see God's name gloried in his world.

The word of God continues to set direction for life and ministry in our parish. This happens through our preaching series, our bible study groups, our one to one bible reading groups as well as each of our ministries like kids clubs, youth groups etc.

Our young adults group has grown significantly (about 18 members) both through Christian teenagers getting older and also through new converts. We keep praying for God to draw people to him across all of the age ranges in our parish. Our Youth group also continues to provide a great place for youth to encounter the gospel and think about how to live under God's word in light of the gospel.

As a Parish council we are looking at ways to continue gospel growth such that we are not just seeking disciples but we are seeking disciple making disciples so that God's word is upheld and God's name is honoured both for now and into the future.

Of course all this happens under the sovereign rule of God. He works through us to his glory. We are very thankful to God for this growth and for lives changed by the gospel, we have a wonderful Lord and Saviour.

TOORAK GARDENS

It was a steady and positive year in our parish, with good morale and a steady trickle of new people joining our community. New developments in our life include:

- A strong Lenten teaching series, with good numbers of people staying-on for education and discussion during the Sundays of Lent.
- The beginning of a major Access Project to plan and build an access ramp into our church building.
- The beginning of a Saturday night Eucharistic community for our younger families – meeting in a participant's home for worship, a meal and a workshop on the Gospel of the day.

We are conscious of the blessings in our life – worship is strong, lay leadership and participation continues to be faithful and the parish is well administered and the property well cared for. We are grateful!

TWO WELLS & MALLALA

"Fear not little flock for it is your Father's good pleasure to give you the kingdom."

Luke 12:32 AV.

This could well be the motto for the congregations of St Peter Mallala and St Paul Two Wells as they have weathered the vagaries of living in the 19th through to the 21st centuries without

despair. For most of their existence the two parishes have been yoked together with the ministry of a part-time priest and have learnt on the job how to be a Christian community ministering to one another and the people among whom they live. Ever under the threat of closure due to small numbers, they have survived by the outstanding love and care that they have given to one another and to the surrounding community. At this stage they are responding to a slow and steady increase in numbers so that the average attendance at the Sunday Masses has reached 25 communicants. Services each Sunday are a Sung Mass at 10:00am offered on the first Sunday of the month at Mallala and every other Sunday of the month at Two Wells.

The Sunday Masses are supported musically by recorded music and by one family that have formed a band to accompany the worship. From time to time the group of Licenced Lay Ministers lead Sunday Worship using a variety of liturgies from the Prayer Book. The Sunday Services are always a combined event with members from both parishes combining for worship. Fellowship activities widen out from Sundays to a fortnightly Time Out Craft Group and lay led Bible studies. They also maintain a community craft group, the Round Table Quilters which meets in a member's place. This group supports various community charities and has recently taken on contributing to the Quickest Warmth Project that assists a number of care groups to cater for the physical needs of families and children in care. Part of this community involvement is also an informal men's shed. These activities give an interface with others in the local community. Mission support is for the Anglican Board of Mission, Anglicare SA and the Christmas Bowl Appeal. There is a challenge on the horizon in the large housing development on the edge of

Two Wells touted to start any time soon that when full, means an influx of thousands of new people. It is not anticipated that this will fill up quickly but be a gradual process that will be more manageable for us as we reach out to them.
Father Bart O'Donovan

UNLEY

September 25, 2016 was the 5th anniversary of Chinese ministry built in St. Augustine's, Unley parish. We give thanks to the Lord who leads us all the way through the past five years.

At the very beginning, the attendees were less than 15 and now are about 75 including children. Most of them are come from the main land of China; others are come from Tai Wan, Malaysia, Vietnam and Hong Kong. About one third of the congregation was new believers and 10 percent are non-church person.

Samuel Chan had resigned from his ministry in Unley since May 2016 and Coria is the locum at the moment. We are glad to see the Rev'd Mee Ping Lau and Brother Mark Peterson to join St. Augustine's family as our Pastoral team in the near future.

Coria Chan

WALKERVILLE

Worship and Prayer which aims to lead us closer to God and one another continue to be a priority. St Andrew's Church is popular for Weddings with the facilities we enjoy.

The Walkerville Aged Care is celebrated as a valuable inclusion of our faith community.

We would like to see more young families in

regular worship; this comes with challenges in which we listen to our current worshipping families and look to shape particular needs. Effective ways of ministering with the growing number of retirees has been a recent topic of exploration.

The sharing of gifts and development of people's gifts are celebrated and appreciated.

The church site is used on a daily basis including various external groups. Thought and prayer to how best connect further with the people on our doorstep is ongoing. Particularly with our relationship with St Andrew's School.

The new car park and renovations which we share with St Andrew's School is complete and has made improvements which provide benefits to all who use the precinct.

The next building project that is ahead of us is the restoration and improvements on the Bell Tower. There has been considerable work on this already, with more to proceed with.

Funeral Services have found us saying farewell to a number of parishioners over the past year who are missed. We give thanks to God for their lives, dedication of faith and service, along with all the departed including the current people who are involved with the life of St Andrew's.

WARRADALE

The Parish of Warradale had another busy year with many social and fundraising events filling the calendar and enabling the church community to bind together as well as engage with the local district. We continue to have good relationship with the SA Aquatic and Leisure Centre and together, held another successful Welcome to Australia event for new arrivals to our country.

One issue facing our parish is the fact that most of our parishioners are on fixed incomes and as costs continue to rise it is becoming increasingly difficult to keep the parish budget balanced. An increase in the number of parishioners is unlikely to resolve this problem. We are exploring creative uses of our land as a way forward. Nevertheless, this is an issue, no doubt, also faced by many parishes in the Diocese and we feel that a wider discussion in the Diocese will be needed soon.

WOODVILLE

Remembering our History was a significant part of the story of the Parish of Woodville for 2015. The Centenary of the events of World War I focussed attention on the Lych Gate at the front of the church which is one of the earliest Great War memorials in the state. A special service was held with community representation to mark the event. It is also significant as being a memorial to Colonel Arthur Blackburn VC. He was a son of the Rector of Woodville, Canon Thomas Blackburn. As the Victoria Cross attests he served with great distinction at that time. The parish also celebrated the Centenary of the erection and Dedication of the extensions to St

Margaret's, Chancel, vestries and organ chamber, which were completed in 1915 as a memorial to the services of Canon Blackburn who had died shortly before the outbreak of the war. As part of that commemoration the old font from the closed church of St Edward's, Kilkenny, was restored and placed in the garden. This was blessed by the Archbishop.

The parish's finances continued to improve and when and if the parish can provide adequate financial management, it is probable that the parish will cease its current status and revert to normal arrangements.

With the opening by Anglicare/Laura & Alfred West Cottage Homes of a set of affordable housing units on the site of the former Church of St Augustine's, Woodville Gardens, it has been possible to recommence monthly services at the aptly named St Augustine's Court.

The parish welcomed The Rev'd Dr Wayne Philp as an honorary deacon. His duties are mostly liturgical on Sundays as he has a number of other chaplaincy roles with the Navy, Air Force, hospitals and institutions.

CHAPLAIN REPORTS

Health Care Chaplaincy Snapshot

The gaze of the angelic being suggestive of the Holy Spirit in Andrei Rublev's 15th century icon, "The Trinity", looks beyond the circle of loving contemplation. The three angelic beings are being *offered* hospitality under the Oak of Mamre (Genesis 18.1-8) by Abraham and Sarah and the abundance they bestow is news that a child will be born. There will be an abundant future. The third outward looking "angelos" silently communicates a message of welcome, an

offer of hospitality, and there is space at the table. Hospital Chaplaincy can be understood as an **offer** of welcome, hospitality and invitation into the life of the church.

Chaplaincy, now called Spiritual Care, is in rapid transition and evolution in South Australia. The ongoing implementation of a paperless data management system (EPAS) will result in religious affiliation being inaccessible to chaplains. This has precipitated a move from denomination or faith-based ministry to a broader approach called Ward Based Visiting. Those engaged in spiritual and religious care within the current system will have the privilege to visit **anyone** in public hospital in which they work.

Chaplaincy Services South Australia is the interfaith peak body that oversees the formalised service agreement between the State Government and the member organisations to provide spiritual care. Currently all the member organisations are Christian. As a foundation member of Chaplaincy Services - SA, the Anglican Church has an unprecedented opportunity to offer a message of welcome and hospitality.

In the calendar month of June, 2016, The Anglican chaplains and volunteers at, the Repat (0.5FTE), The Queen Elizabeth (0.5FTE), the Women's and Children's Hospital (0.5FTE) and the RAH(1.2FTE) saw approximately 720 patients, family members and staff each week. Two thirds of this cohort of 720 people are have their spiritual affiliation listed as either "Nil" or "Unknown". 480 per month is about 120 per week. Anglicans, in a spiritual care role in 3 of 5 metropolitan hospitals will meet, assess and address the spiritual needs of at least 120 people as part of the multidisciplinary team. Does this sound like a missionary opportunity? Could Euangelion be shared? (Due to short notice, the

numbers of people seen at Flinders (0.5FTE) and Lyell McEwin (0.5FTE) were not available for inclusion).

Challenges

- Affirming the ministry of Anglican volunteers who are trained to a professional standard and growing this volunteer base.
- Reframing chaplaincy as an inherently evangelical activity that is part of the mission of the church.
- Developing referral networks so seekers can connect with Anglican communities when the need is identified in hospital.
- Strengthening connections between parishes and chaplaincy teams so church communities can effectively alert a chaplain that an Anglican has been admitted. (Remember, chaplains can no longer ascertain the religious or non-religious affiliation of patients where EPAS has been implemented.
- Discuss the contraction of resourcing of health care chaplaincy, particularly by ongoing, small increments.
- Address a trend of protracted locum appointments to health chaplaincy roles. Timely recruitment with the assurance of ongoing ministry ensures chaplains can build the long-term relationships necessary with institutions that have a poor understanding of the spiritual care role and the value it adds to the health care system.

Police Chaplaincy

Anglican Priest The Reverend Tim Sherwell is Senior Chaplain SA Police. The theological premise of industrial chaplaincy is that God already exists in the workplace. The role of the chaplain is to articulate and validate the experience people have of that greater mystery. We do so using a new language, weaving and connecting parables of ancient times to current experience for all people. Chaplaincy is truly ecumenical but goes beyond that in police chaplaincy and is a creative futuristic aspect of mission and ministry as we work in a multi-disciplinary and multi-cultural all inclusive environment. Police work at the sharp end of life; questions of meaning arise, the need for pastoral and spiritual care is evident, and the ceremonial aspect of ministry quite prolific in a para military setting. Police Chaplaincy supports 4,500 police in South Australia as well as retired police, their families and another 1,000 unsworn employees.

The senior chaplain leads a team of about 33 accredited volunteer chaplains who are highly dedicated, and are derived from mainline Christian churches. Police Chaplains work in isolation from one another but gather for monthly forums, a bi-annual conference and have regular contact with the senior chaplain. Chaplaincy is well received by SA Police and is delivered as a professional service. The senior Chaplain also has a role in the body of national police chaplains, has served a one year term as deputy chair of the national body, has a teaching role at the SA Police Academy and sits on the Board of Governors SA Police Legacy. The senior Chaplain has recently returned from a week at the Victoria Police Academy in Glen Waverly Victoria.

St Lawrence's Court, Anglicare SA chaplaincy

In January 2016 I was delighted to be appointed and commence the role as Chaplain ministering to the 144 residents of St Laurence's Court Grange SA.

Following a period of settling in as a new team member, my Commissioning, officiated by Bishop Chris McLeod, took place in April attended by several members of the All Saints Colonel Light Gardens congregation where I worship weekly. To be engaged with the local parish I attend monthly services at St Agnes Anglican Church, Grange.

Some of the things happening at St Lawrence's:

Musicians from St Agnes Anglican Church play the chapel organ for 2 Thursday chapel services per month.

An ecumenical sacred music service is now held on the second Thursday of the month in the Brig House dining room. This is followed by morning tea and has proved successful.

On the fourth Thursday visiting musicians have been attending and have included a Cellist, vocal soloist, visiting organist accompanied by a glockenspiel and a stringed quartet for the Adelaide symphony orchestra. Different musicians are now programed until the end of 2016.

To help with the pastoral care visiting, Susan McLeod commenced assisting in that role as a volunteer for 4 hours on Mondays -since June 2016.

Many of the residents have disabilities that prevent them attend the chapel services.

The initiative to conduct Monday Eucharist

services in House 3 (Hostel), House 7 (Nursing Home) and House 10 (Secured dementia area) has been successful and has made for rewarding ministry in addition to the one on one Eucharist.

The St Laurence community is exactly that, an embracing community with much diversity and care for one another.

ANGLICAN SOCIETIES



Anglican Cursillo Movement

Ian Walsh

LAY DIRECTOR

Our local Cursillo Secretariat continues to meet regularly to plan and administer the activities in the Province of South Australia.

We welcomed 31 new Cursillistas during this reporting period; with 20 men completing Men's 24 during October 2015 and 11 women completing Women's 26 during April 2016. Both weekends went well with attendees enjoying various fellowship, spiritual and healing activities.

It was great to see representation at the weekends from the three Dioceses within the Province. Formation of leaders and team for weekends continues to be a challenge. Like most volunteer activities the weekends do not run without support and a shout out big thank you to the leaders and teams for their time and commitment with both weekends.

National Secretariat our executive body of the Anglican Cursillo Movement of Australia held two National Cursillo meetings during this period, in Brisbane and Tasmania. Fortunately, we were able to have representatives attend the Tasmania meeting in June 2016. A report was tabled by the Province of South Australia Secretariat as part of the the general administrative session. Most States were represented by a number of other Diocese which provided a

great opportunity for fellowship and a chance to update on their activities.

Upcoming national meetings are planned for Busselton, Western Australia (April 2017) and Adelaide (September 2017). In July this year we were pleased to have the National Episcopal Adviser for Cursillo visit South Australia. During his time in Adelaide the Rt. Rev. Ian Palmer, Bishop of Bathurst, met with local representatives of Cursillo for fellowship, singing and an informal meal.

Distance still presents a challenge to support the Province with local weekends and visits in the Dioceses of the Willochra and Murray; however, the local Secretariat is looking at ways to support the regional Diocese to grow in faith and develop the Cursillo ministry in the Province.

Thank you God for the strength you give us each day and for the people around us. We pray that you will strengthen the Anglican Cursillo Movement for your purpose and open our minds to the reality that everything is unfolding according to your plan.



EVANGELICAL FELLOWSHIP IN THE ANGLICAN COMMUNION (EFAC)

Rev. Paul Hunt

EFAC-SA CHAIR

EFAC continues to promote and support events that help us think biblically about contemporary issues, encourage ministry and promote confi-

dence in the Scriptures as God's great news and powerful word for churches, our society and us.

AGM, Public Seminars and Media

On a cold night in June 45 hardy souls heard Tim Patrick (Principal of BCSA) speak on "Church and State" (while we still had a hung parliament).

Public Seminars continued this year including Brian Rosner (Principal of Ridley College) speaking on "Greed as a False Religion".

We now have a YouTube channel and better promotion of our events through Facebook and other avenues. We expect Public Seminars to be videoed and made available as a matter of course.

We have also produced a video entitled "Considering Ordination in the Anglican Church of Australia" aimed at younger people thinking about ministry who might not think ordained ministry is for them.

It's available on our EFAC-SA website (efacs.org.au under "Resources") and you are welcome to use it! It is general and not Adelaide specific.

Equip Ministries

Our Saturday training day was well attended again this year. 32 churches from across SA were represented, 18 new for this year. It is encouraging to be able to assist smaller churches (Anglican and non-Anglican) that don't have the resources to train their members in such a range of ministries.

The largest number in an age range represented as attendees at Equip is 21-39yrs – this shows promise for the future!

Other Equip ministries continue to encourage people in their gifts in serving the Gospel of Christ

- Equip Youth Multiply – youth leadership training
- Equip Preaching – is helping to develop young preachers
- Equip Pastors – encouraging pastors to grow in preaching and pastoring

Unfortunately, the re-Definition youth camp had to be cancelled at short notice this year (there were 130+ youth last year). A team has been formed and is expecting to run it in 2017.

Ministry Workers

Our re-launch of MW (for those in vocational ministry) this year was quite successful. 35+ at our first event (it may have been something to do with the free BBQ!).

Tim Patrick (BCSA Principal) spoke at our second event on "Casting Lots – A Biblical basis for choosing leaders". His talk has been more widely disseminated around the diocese as a helpful template for thinking about a future Archbishop. It was less well attended with 22 there (no free sausages).

Our third MW event was "Church Planting with Missional Communities" and our fourth was "Pastoral Lessons from 1 Corinthians with Brian Rosner.

Membership

With free membership now on offer we have reached the heady heights of 91 people on our membership list! We have 191 on our contact list.

EFAC-SA continues to seek to promote Gospel priorities, encourage trust in Scripture and confidence in God's good news in Jesus to transform lives and hearts!

We pray we are being faithful in this.



GIRLS' FRIENDLY SOCIETY IN SOUTH AUSTRALIA INC. (GFS)

Janice Doyle

CHAIRMAN

I am pleased to present the 136th Annual Report for the Girls' Friendly Society (South Australia) Inc.

The GFS Executive met regularly and continual looked for ways GFS can assist ways to work with children and families. During the year we welcomed Miss Helen Warmingham to the Executive Committee.

The Adelaide and Murray Dioceses do not have any formal form of children and family ministry. The Willochra Diocese has a willing team who conduct children's days two or three times a year. Mrs June Hillier is leading this team.

A newsletter (prepared by Mrs. June Hillier) to keep in contact with interested people including former GFS members was produced four times. Three very successful luncheons were held where former leaders met together.

GFS in South Australia continues to be part of the Australian and Worldwide organisation. Three members represented GFS SA at the GFS Australia Council meeting held in January in Hobart. This year we financial supported the Kathleen Bright-Parker Fund which finances young people to experience children and youth discussions overseas.

Networking

Miss C Barber liaises with MU and the Australian Church Women South Australia on behalf of GFS.

GFS continues to be affiliated with the National Council of Women, Australian Church Women and the Children's Ministry Network. A very successful CMN evening was held in August for School Chaplains, Children's workers and leaders.

Thank You

Special thanks to all the members especially the Executive Members for their loyalty, and for organising of activities.

'Bear one another's burdens, and so fulfil the law of Christ'



MOTHERS' UNION

Marion McCall OAM

PRESIDENT

God so loves the world is our current theme and we continue to step out in faith with this in mind.

We aim to spread God's love through our continued financial support the St John's Youth Services programme for young mothers and their dependent children, Indigenous women's training fund, and our Overseas Fund. God's love is also shown by members as they knit and sew items for the Quickest Warmth project which assists Families SA in the northern suburbs; providing toiletries for the Seeds of Affinity group which assists women before and

after their prison terms; baby-sitting at the Helen Mayo House and many more projects our seventeen branches support in their local areas.

We had a great celebration of Mothers' Union's 120 years in this Diocese when in March we displayed many items collected over those years with stories of the good work done by many of our members showing God's love was shared in earlier years as today.

Prayer is central to MU and so we shared God's love earlier this year both prayerfully and financially with the Ordination candidates from St Barnabas' College and the Willochran Bush Fire Appeal. We continue to pray daily for MU work and members in many parts of the world as well as for our Defence Force personnel and the Adelaide Diocese prayer circle. We use the inspirational personal prayer of our founder, Mary Sumner:

All this day O Lord, let me touch as many
lives as possible for thee,

and every life I touch do thou by thy
spirit quicken,

whether through the word I speak, the
prayer I breathe,

or the life I live.

Amen.

Find out more about us and our work at
www.themothersunion.org and/or
www.muaustralia.org.au

ANGLICAN ENTITIES

ANGLICARE SA

ANGLICARE SA LTD. &
ANGLICARE HOUSING LTD

The Rev'd Peter Sandeman
CHIEF EXECUTIVE OFFICER

We are continuing to experience substantial demand for our Emergency Assistance services from our six sites – Adelaide City (The Magdalene Centre), Elizabeth Mission, Salisbury, St Mary's, Christies Beach (Diocese of The Murray) and Whyalla (Diocese of Willochra). To help respond to managing this demand, planning for the Elizabeth Mission redevelopment continues and it is hoped concept planning will be completed by the end of the first half of the 2016-17 financial year. This is an exciting project and a great example of strong partnering with the Parish of Holy Cross Elizabeth and the Diocese of Adelaide.

Our strong connections with the Anglican community continues in many and varied ways. We have regular contact with close to 30 parishes in the Diocese of Adelaide, ranging from our support for local outreach projects; the supply of Home Maker Kits offered to on arrival Humanitarian Refugee Households; Community Friendship Groups for older isolated people operating in three parishes and specific partnering arrangements such as The Magdalene Centre, St Mary's with AnglicareSA, St Bede's Drop in Centre, and the Holy Trinity Home Group Community Inclusion Program.

Two Archdeaconry Consultations were held in the past year to inform people about the range of AnglicareSA services and identifying partnering opportunities. The Archdeaconry of Torrens session included 26 participants and the Archdeaconry of the City and the Port included 12 participants.

Recently we received some welcomed acknowledgement for the work undertaken at our Canterbury Close residential facility. The facility was recognised at the Australian Aged Care Quality Agency's Better Practice Awards program, with our Positive Interactive Engagement (PIE) program winning a Better Practice Award.

Our Foster Care services received State Government funding for a new Specific Child Only program.

The intent of the service is to provide a dedicated pathway for SCO carers to progress through the screening, assessment, learning and registration process. We are continually amazed and proud of the support our 385 foster carers provide to over 460 children.

Encountering Anglicanism sessions for AnglicareSA staff commenced in November 2015, offering a five hour session introducing Anglicanism: past to present; systems and structures; people, engagement and partnering. Over 30 staff have so far participated, with sessions well supported by 'Visiting Anglicans' who offer their insights, answer questions and engage in informal discussion.

We have also welcomed some new Chaplains working in AnglicareSA including Reverend Margaret Annells at St Laurence's Grange; Reverend Dr Wayne Philp at Ian George Court, Brompton; Reverend Prue O' Donovan Staff Support Chaplain North; Reverend Piers Davey

at Canterbury Close, Elizabeth East and Reverend Dr Warren Huffa at All Hallows Court, Westbourne Park assisting Reverend Marian Giles as Site Chaplain.

I am extremely thankful for the time, support and efforts of our 1771 employees and our 700 volunteers who are an integral part of our organisation. I am equally thankful of the support of the Anglican Community through its Dioceses, Parishes, schools and other ministry organisations for the continuing prayerful and practical support especially the partnering relationships we have with parishes in the Diocese of Adelaide and the Members of Synod who are the Members of AnglicareSA Ltd.

ANGELICAN CEMETERIES

Andrew Boucaut

NORTH ROAD & MITCHAM CEMETERIES

Finance

	<i>Actual</i> 2015/2016	<i>Budget</i> 2015/2016	<i>Last year</i> 2014/2015
Revenue	487,063	429,475	425,095
Expenses	-402,554	-393,573	-381,211
Profit/(Loss)	84,509	35,902	43,884

New licences issued

	2015/2016	2014/2015	2013/2014
Earth	9	15	11
Vault	1	4	13
Ashes	6	10	7
Total	16	29	31

This is a very pleasing result compared to budget and previous years considering we are now very limited in the available sites in particular vaults we have to offer. To offset the decline in new licence sales considerable work has been done to

renew expired licences resulting in a significant increase in revenue.

Renewing expired licences will continue to be the main focus for the new financial year.

Expenses have been well contained and are in line with budget and previous years.

Burials

	2015/2016	2014/2015	2013/2014
Earth	26	30	29
Vault	16	23	19
Ashes	61	45	44
Total	103	98	92

Burials continue to hover around the 100 per year although there has been a change in the mix of burials from traditional earth and vault burials to ashes burials.

Staff

Staffing for the year continued at 4 full-time and 3 part-time casual staff for 4.8 FTE, this includes maintenance at Mitcham Anglican Cemetery and various external project work.

Staff continue to maintain the cemetery to a high standard and are to be commended for their dedication.

For King and Country

Our book *For King and Country* documenting all known ex-service men and women was launched in July 2016. It details over 1,200 men and women who served in the Australian armed forces and who are buried in the cemetery, it also memorializes over 200 others who gave their lives and are buried overseas.

More than half of the memorial headstones make no mention of service and sadly many do not have headstones making this publication a most important historical document. I

commend our Cemetery Historian Helen Stein for her work.

Preserving and documenting our history and heritage has and will continue to be a main focus of our work.



Laura & Alfred West
— COTTAGE HOMES —

LAURA & ALFRED WEST
COTTAGE HOMES INC.

John McNeil
CHAIRMAN

Arriving at a decision to remain as an independent entity or to merge with another similar organisation

During 2015, we investigated and met with several organisations similar to our own and in August, Geoffrey White and I met with the Archbishop, The Visitor to the Laura & Alfred West Board to share our views on our alternative future options of remaining independent or transferring the management of the trust assets to Anglicare SA Housing Limited.

This followed with the Archbishop providing a meeting room for all our directors to meet and question Bruce Linn, Chairman of Anglicare SA Limited.

Finally, we had a board meeting with the Archbishop as The Visitor in attendance and a motion was put forward that the management of the assets of Laura & Alfred West Cottage

Homes Inc. be transferred to Anglicare SA Limited. The motion was carried on an overwhelming majority of votes. The decision was endorsed by resolution of the Annual General Meeting of the association on 27 October 2015.

During the year, we held several meetings with our solicitor Mr Ray Frost of Treloar & Treloar. These meetings were concerning the documentation being prepared by the Hon. David Bleby in relation to our submission to the Supreme Court seeking a forgiveness of inadvertent breaches of Trust in past years by the Laura & Alfred West Cottage Homes Board. We also discussed seeking a variation of trust for the management of the Laura & Alfred West Cottage Homes assets to be transferred to Anglicare SA Housing Limited.

While the documentation was completed in March 2016 and submitted to the Crown Solicitor's Office, there have been unfortunate delays in its process before passing to the Attorney General's office and the Supreme Court. As a result of this delay, the board of Laura & Alfred West Cottage Homes Board has not been able to consider any rebuilding of housing or consider new housing projects.

Operations

It has been another fantastic year for Laura & Alfred West Cottage Homes (LAWCH) () with an amazing 99% of tenants surveyed satisfied with the overall quality of the housing services provided. The Board commends the team that are dedicated to deliver tenants with these services.

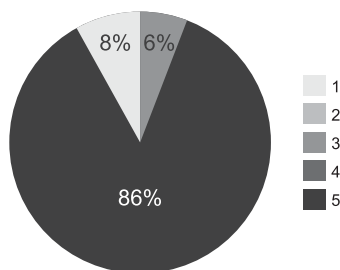
A complete review of the LAWCH waiting list has been conducted and there are currently 202 eligible applicants seeking long-term accommodation within the LAWCH property portfolio.

A large percentage of the current tenants are now aged in their eighties so we have increased our Tenancy Officers routine inspections at properties to every six months. At these visits, they also check on the welfare of our tenants, on the overall health of our tenants and suggest appropriate wrap around services as needed.

A complete review of all properties was conducted in 2016, with properties being inspected by a qualified person to ascertain the current condition of the assets as noted in the following tables.

Rating	Definition
1	Very poor, badly damaged, needs total replacement
2	Poor, damaged, needs significant repairs
3	Average, may need minor repairs
4	Good condition
5	New, as new

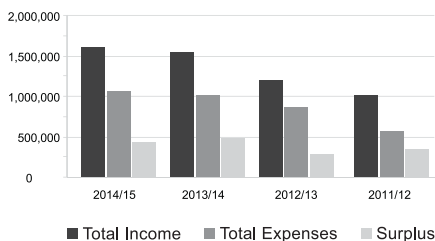
Table 1 Component/Condition Ratings



Our planned maintenance program continues to be rolled out over several sites to ensure we maintain the assets at an appropriate standard. The dedicated maintenance team has also achieved a 96% tenant satisfaction service for tenants reporting urgent repairs.

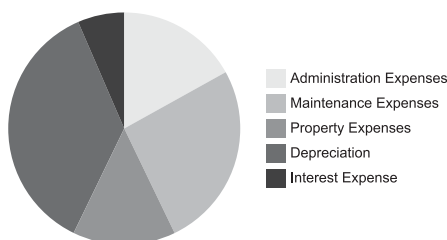
Financial Performance

LAWCH delivered a strong surplus of \$499,420 in the 2015 financial year. Without NRAS (National Rental Affordability Scheme) income the surplus would have been \$123,616. Rental revenue increased by \$38,277 (3.1%).



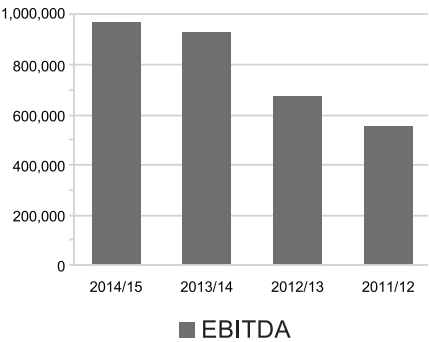
Expenses increased by \$87,071 largely due to an increase in depreciation as a result of the market value revaluation of the property portfolio in the previous financial year. Savings in interest expense were achieved during the year by the utilisation of a loan-offset facility. A focus on repairs & maintenance across the portfolio resulted in an increase in expense from the previous year.

Expenses 2014/15



Earnings adjusted for interest and depreciation (EBITDA) for 2015 was \$992,876.

EBITDA



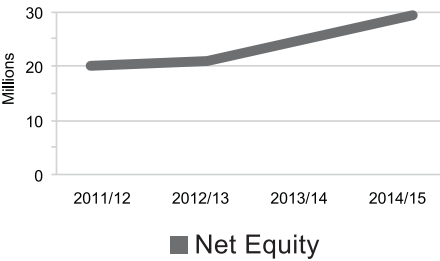
Changes in the board at the last Annual General Meeting

At the last Annual General Meeting, I was re-elected to the board and the Ven. David Bassett was elected as a director. Matthew Retallick retired as a director.

The property portfolio was revalued at 30 June 2015 in line with the Fair Value accounting standard. An analysis of recent comparable market sales data was conducted and resulted in an increase in valuation of \$3,594,260.

Since the end of the 2015 year we have repaid most of the loan funds provided by Anglican funds and our debt amount is now \$100,000 instead of \$1,676,000.

Net Equity



LAWCH's balance sheet has grown by \$9.2m over the last three financial years to \$29.5m driven by operational surpluses and a change in valuation methodology as a result of new accounting standards.



LEIGH TRUST

Annual Report

Year Ended 31 March 2016



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LEIGH TRUST

Annual Report for year ended 31 March 2016

1. The Trust

Leigh Trust was incorporated by an Act of the South Australian Parliament assented to on 4 December 1929.

The Trust was formed with the vesting of a number of properties and in particular, two Town Acres numbered 76 and 111 in the City of Adelaide, which properties were originally donated pursuant to a certain Indenture made 6 April 1840 between William Leigh of Little Aston Hall near Litchfield in the County of Stafford in England and the Society for the Propagation of the Gospel in Foreign Parts incorporated by the Charter of His Late Majesty King William the Third.

The purpose of the original donation was then and is now principally for maintenance and support of clergy, the building and maintenance of Churches, Schools, Halls and Rectories of the Anglican Church of Australia in South Australia.

In 1996, almost 20 years ago, as the result of the sustained recession in South Australia evidenced by significant falls in the value of city properties, increasing vacancies in secondary commercial buildings and in many instances whole buildings remaining empty, the ability of Leigh Trust to continue to provide growth in grants was not possible and in fact grants were then budgeted to drop by one third from 1 January 1997.

During that year, the Trust had a Strategic Plan prepared by J L W Advisory, and as a result, in August 1997, the Trust sold the ten properties, which it owned in Leigh Street, Adelaide. The net proceeds from this sale, after discharging bank borrowings, have been progressively reinvested into various types of listed shares, trusts and other securities to generate income from which grants continue to be paid.

Since then, the remaining properties in Pulteney Street, Adelaide, the Barossa and Jeffcott Street, North Adelaide have been sold. One small holding has been retained – a block of land in Cockburn, listed as an asset under "Land and Buildings".

Grants are made to the three Dioceses of the Province of South Australia, being Adelaide, Willochra and The Murray, for the more effective work of the Anglican Church in South Australia.



2 Trustees and Administrators

2.1 Trustees

Under the Act of Parliament, all Trustees are appointed by the Synod of the Diocese of Adelaide, except the Archbishop of Adelaide (for the time being) who holds office pursuant to the Act.

- Mr W Parham, Chairperson – From October 2015
- Mrs JE Blanchard – Retired October 2015
- The Most Reverend Dr J W Driver
- Dr K J Pidgeon
- The Reverend D B Thornton-Wakeford – Retired October 2015
- Archdeacon M Whiting
- Mr J M Ford
- The Reverend PB Mitchell – Appointed October 2015
- Mr KM Stephens – Appointed October 2015

2.2 Secretary

Mr R H Heywood-Smith F.C.A

2.3 Accountants

BDO (SA) Pty Ltd

2.4 Auditor

HLB Mann Judd

2.5 Solicitors

Minter Ellison



3 Trustees' Report

3.1 Statement of Policy

The long term strategy of the Trustees of the Leigh Trust is to provide the Dioceses of the Province of South Australia with a steady and consistent growth in grants from income earned from its net assets which historically had been predominantly direct property.

The Trust has now diversified its asset base so as to achieve a spreading of risk with the long term aim of increasing, over time, not only the Trust's capital, but also net income and ultimately, once again, grants payable to beneficiaries. The Trust has been progressively purchasing shares in listed public companies, units in listed property trusts, convertible notes and other income earning securities pursuant to an investment strategy prepared originally by J B Were and now monitored by Macquarie Private Wealth. Their advice is considered at regular meetings of the Trustees.

Pursuant to this strategy, investments are made as market conditions and portfolio balancing dictate.

3.2 Financial Performance

3.2.1 Income and Expenditure

	2016	2015	2014
Total Earning Income	\$1,283,724	\$1,461,893	\$1,246,967
Gains on Sale of Investments	\$ 428,729	\$ 68,560	\$ 152,931
Total Income	\$1,712,453	\$1,530,453	\$1,399,898
Total Expenditure (inclusive of Grant Payments)	\$ 911,536	\$ 843,162	\$ 770,517

The Trust's earning income is derived from its listed investments and cash on deposit. Where total earning income decreased by \$178,169 from \$1,461,893 to \$1,283,724, it should be noted that gains on sale of investments increased by \$360,169 from \$68,560 to \$428,729.

The total expenditure including grants of \$870,000 increased by \$68,374 from \$843,162 to \$911,536.



LEIGH TRUST
Annual Report for year ended 31 March 2016

3.2.2 Operating Surplus

2016	2015	2014
\$1,242,188	\$1,422,731	\$1,208,450

The operating surplus decreased during the year from \$1,422,731 in the 2014/2015 year to \$1,242,188. This was primarily due to reduced investment income and related imputation credits.

3.2.3 Capital Gain

During the year, capital gains totalling \$428,729 were made from the sale of various investments. Pursuant to the established policy, the balance was transferred to the Asset Realisation Reserve.

3.2.4 Grants

Regular grants to the three Dioceses in South Australia were increased by approximately 8.209% from the previous year. The grants paid were as follows:

Year ending 31 March	2016 \$	2015 \$	2014 \$
Diocese of Adelaide	580,000	536,000	488,000
Diocese of Willochra	145,000	134,000	122,000
Diocese of The Murray	145,000	134,000	122,000
TOTAL	\$870,000	\$804,000	\$732,000

In determining the level of grants to be paid in the following year, Trustees budget an operating surplus, and after setting aside twenty percent of that surplus for addition to Trust Capital, allocate a significant proportion of the balance for payment of regular grants.

3.2.5 Trust Funds

	2016	2015	2014
Total Trust Funds	\$18,636,984	\$17,836,066	\$17,148,778
Increase	\$800,918	\$687,288	\$629,381

In the twelve months prior to 31 March 2016, the total Trust Funds book value increased by \$800,918 compared to an increase of \$687,288 in the same period to 31 March 2015.



LEIGH TRUST

Annual Report for year ended 31 March 2016

3.3 General Overview and Outlook

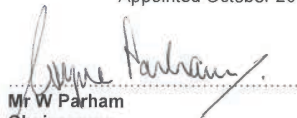
In developing the budget for the year ending 31 March 2017, Trustees continue to have regard to the need to sustain and grow the Trust's assets over the long term, with the aim of achieving increasing grants year on year.

The income this year exceeded budget by \$470,258 mainly from capital gains. Trustees continue to pursue a conservative long term budget policy.

3.4 Investment Committee

To effectively administer the Trust's portfolio of investments, Trustees continue with an Investment Committee which meets on a regular basis with the Secretary and a representative of Macquarie Private Wealth.

The Committee members were Mrs J E Blanchard – Retired October 2015, Mr W Parham – Chair from October 2015, Dr KJ Pidgeon, Reverend PB Mitchell – Appointed October 2015.


Mr W Parham
Chairperson

Date: 27, 05, 16



LEIGH TRUST

Annual Report for year ended 31 March 2016

FINANCIAL RESULTS

**LEIGH TRUST
BALANCE SHEET
AS AT 31ST MARCH 2016**

	NOTES	2016 \$	2015 \$
CURRENT ASSETS			
Cash	2	542,133	160,216
Receivables	3	407,789	505,451
Prepaid Expenses		1,129	1,129
TOTAL CURRENT ASSETS		<u>951,051</u>	<u>666,796</u>
NON-CURRENT ASSETS			
Land and buildings		100	100
Investments	4	<u>17,685,833</u>	<u>17,169,170</u>
TOTAL NON-CURRENT ASSETS		<u>17,685,933</u>	<u>17,169,270</u>
TOTAL ASSETS		<u>18,636,984</u>	<u>17,836,066</u>
CURRENT LIABILITIES			
Sundry Creditors		-	-
NET ASSETS		<u>18,636,984</u>	<u>17,836,066</u>
TRUST FUNDS			
Capital Reserves		5,883,982	5,883,982
Accumulated Surplus	5	3,791,636	3,667,448
Other Reserves	6	<u>8,961,366</u>	<u>8,284,636</u>
TOTAL TRUST FUNDS		<u>18,636,984</u>	<u>17,836,066</u>

The accompanying notes form part of these financial statements.

**LEIGH TRUST
INCOME STATEMENT
AS AT 31ST MARCH 2016**

	2016 \$	2015 \$
INCOME		
Investments Income	962,879	1,063,481
Interest Received	10,515	6,610
Franking Rebate	310,330	391,802
	<u>1,283,724</u>	<u>1,461,893</u>
LESS EXPENSES		
Auditor's fees - auditing accounts	3,486	3,287
Bank charges	8	32
Disbursements	1,230	1,230
Donations	500	0
Insurance	1,935	1,903
Management fees - Accounting	30,750	30,748
Rates & Taxes	52	50
Sundry Expenses	2,367	831
Travelling Expenses	508	381
Trustees Fees	700	700
	<u>41,536</u>	<u>39,162</u>
<u>OPERATING SURPLUS</u>	<u>1,242,188</u>	<u>1,422,731</u>
Less Distributions by Grant:		
Diocese of Adelaide	580000	536,000
Diocese of The Murray	145000	134,000
Diocese of Willochra	145000 <u>870,000</u>	134,000 <u>804,000</u>
Net operating surplus after distributions	372,188	618,731
Add gain on disposal of investments	428,729	68,560
<u>NET SURPLUS</u>	<u>800,917</u>	<u>687,291</u>

The accompanying notes form part of these financial statements.

LEIGH TRUST
NOTES TO THE FINANCIAL STATEMENTS
AS AT 31ST MARCH 2016

1 STATEMENT OF SIGNIFICANT ACCOUNTING POLICIES

The financial report is prepared to satisfy the reporting obligations of the trustees.
The trustees have determined that the trust is not a reporting entity and that this will be a special purpose financial report.
The financial report has been prepared in accordance with the requirements of the following Australian Accounting Standards:

AASB1031:Materiality
AASB110:Events Occurring After Reporting Date

No other Australian Accounting Standards, Urgent Issues Group Consensus Views or other authoritative pronouncements of the Australian Accounting Standards Board have been applied.

The financial report is also prepared on an accruals basis, is based on historic costs and does not take into account changing money values or, except where specifically stated, current valuations of non-current assets.

The following material accounting policies, which are consistent with the previous period unless otherwise stated, have been adopted in the preparation of this financial report:

Non-current assets

As at 31 March 2016 land is carried at the valuer general's valuation as at 1 January 2000. The same valuation was relevant for 31 March 2015.

Listed investments are carried at cost after making allowance for any permanent impairment in value. The Trust is a long term investor and the Trustees do not necessarily accept that current traded market values evidence a permanent impairment in value.

Income Tax

The Trust is income tax exempt pursuant to subdivision 50-B of the Income Tax Assessment Act 1997.

Revenue

Dividend revenue together with the associated franking rebates is recognised when the right to receive a dividend has been established.

Disposal of Shares

Receipts on disposal of shares together with related franking rebates are treated as proceeds of disposal although an element of the transaction takes the form of a franked dividend.

Goods and Service Tax (GST)

Revenues, expenses and assets are recognised net of the amount of GST except where the amount of GST incurred is not recoverable from the Australian Taxation Office. In these circumstances GST is recognised as part of the cost of acquisition of the asset or as part of an item of expense.

LEIGH TRUST
NOTES TO THE FINANCIAL STATEMENTS
AS AT 31ST MARCH 2016

	2016 \$	2015 \$
2 CASH		
Cash at bank - Cheque Account	1,647	488
Macquarie Cash Management Account	540,486	159,728
	<u>542,133</u>	<u>160,216</u>
3 RECEIVABLES		
Sundry Debtors	91,598	111,894
Franking Rebate Refund	314,024	392,503
GST Refundable	2,167	1,054
	<u>407,789</u>	<u>505,451</u>
4 INVESTMENTS - AT COST		
Shares in Listed Companies	14,979,767	14,346,266
Units in Listed Unit Trusts	1,078,108	1,194,946
Debenture Stock	925,966	925,966
Share Application	0	0
Reset Preference Shares in Listed Companies	701,992	701,992
	<u>17,685,833</u>	<u>17,169,170</u>
<p>The market value of shares in listed companies at 31 March 2016 was \$16,233,592 (2015 - \$19,039,042), units in listed unit trusts was \$1,066,736 (2015 - \$1,213,826), reset preference shares in listed companies was \$706,150 (2015 - \$713,460) and debenture stock was \$909,740 (2015 - \$939,900)</p>		
5 ACCUMULATED SURPLUS		
Accumulated Surplus at the beginning of the year	3,667,448	3,288,717
Net operating surplus after distributions	372,188	618,731
Net gain on disposal of investments	428,729	68,560
Less: Appropriations		
Transfer to Asset Realisation Reserve	-428,729	-68,560
Transfer to Capital Maintenance Reserve	-248,000	-240,000
Accumulated Surplus at the end of the year	<u>3,791,636</u>	<u>3,667,448</u>

LEIGH TRUST
NOTES TO FINANCIAL STATEMENTS
AS AT 31ST MARCH 2016

	2016 \$	2015 \$
6 OTHER RESERVES		
<u>a) Asset Realisation Reserve</u>		
Opening Balance	5,730,629	5,662,071
Profit on Disposal of Investments	428,729	68,557
Closing Balance	<u>6,159,358</u>	<u>5,730,628</u>
<u>b) Capital Maintenance Reserve</u>		
Opening Balance	2,554,008	2,314,008
Transfer from accumulated surplus at end of year	248,000	240,000
Closing Balance	<u>2,802,008</u>	<u>2,554,008</u>
<u>TOTAL OF OTHER RESERVES</u>	<u>8,961,366</u>	<u>8,284,636</u>



LEIGH TRUST
Annual Report for year ended 31 March 2016


LEIGH TRUST
STATEMENT BY THE TRUSTEES

The Trustees have determined that the Trust is a non-reporting entity. The Trustees have determined that this special purpose financial report should be prepared in accordance with those accounting policies outlined in Note 1 to the financial statements.

In the opinion of the Trustees the accompanying financial report presents fairly the financial position of the Trust as at 31 March 2016 and of its performance for the year ended on that date.

This statement is made in accordance with a resolution of the Trustees and is signed for and on behalf of the Trustees by


Trustee


.....
W Parham

Trustee


.....
K J Pidgeon

Date


25.05.2016.
.....

LEIGH TRUST INC.

ABN 75 634 404 198

INDEPENDENT AUDITOR'S REPORT

To the trustees of Leigh Trust Inc.:

We have audited the accompanying financial report, being a special purpose financial report, of Leigh Trust Inc. ("the Association"), which comprises the balance sheet as at 31 March 2016, the statement of income and expenditure for the year then ended, notes comprising a summary of significant accounting policies and other explanatory information and the Trustees statement.

Trustees' Responsibility for the Financial Report

The Trustees are responsible for the preparation and fair presentation of the financial report and have determined that the basis of preparation described in Note 1 to the financial report is appropriate to meet the requirements of the *Leigh Trust Inc. Act 1929* and meet the needs of members. The Trustees' responsibility also includes such internal control as the Trustees determine is necessary to enable the preparation and fair presentation of the financial report that is free from material misstatement, whether due to fraud or error.

Auditor's Responsibility

Our responsibility is to express an opinion on the financial report based on our audit. We conducted our audit in accordance with Australian Auditing Standards. Those standards require that we comply with relevant ethical requirements and plan and perform the audit to obtain reasonable assurance about whether the financial report is free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial report. The procedures selected depend on the auditor's judgement, including the assessment of the risks of material misstatement of the financial report, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the Association's preparation and fair presentation of the financial report in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the Association's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by the Trustees, as well as evaluating the overall presentation of the financial report.

Our audit did not involve an analysis of the prudence of business decisions made by the Trustees or management.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

HLB Mann Judd Audit (SA) Pty Ltd ABN: 32 166 337 097

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Postal: PO Box 377, Kent Town SA 5071

HLB Mann Judd Audit (SA) Pty Ltd is a member of  international. A world-wide organisation of accounting firms and business advisers.

Liability limited by a scheme approved under Professional Standards Legislation

LEIGH TRUST INC.**ABN 75 634 404 198****INDEPENDENT AUDITOR'S REPORT (CONTINUED)*****Independence***

In conducting our audit, we have complied with the independence requirements of the Australian professional accounting bodies.

Opinion

In our opinion the financial report of Leigh Trust Inc. has been prepared in accordance with the *Leigh Trust Inc. Act 1929*, including:

- (a) presenting fairly, in all material respects the Association's financial position as at 31 March 2016 and its performance for the year ended on that date; and
- (b) complying with Australian Accounting Standards to the extent described in Note 1.

Basis of Accounting

Without modifying our opinion, we draw attention to Note 1 to the financial report, which describes the basis of accounting. The financial report has been prepared to assist the Association to meet the requirements of the *Leigh Trust Inc. Act 1929* and for the purpose of fulfilling the Trustees' financial reporting responsibilities. As a result, the financial report may not be suitable for another purpose.



HLB Mann Judd
Chartered Accountants



Corey McGowan
Partner

Adelaide, South Australia
27 May 2016



APPENDIX A

16/05/2016
13:03

LEIGH TRUST
A.B.N. 75 634 404 198

Investment	INVESTMENT ANALYSIS						
	Units	Holding Cost	Cost/Unit	Date	Market Price	Holding	%
<u>Shares in Listed Companies</u>							
ADELAIDE BRIGHTON FPO	165000	580181	3.52	31/03/2016	5.070	836550	4.4
AUSTRALIAN FOUNDATION INVESTMENT CO LTD.	126795	450219	3.55	31/03/2016	5.530	701176	3.7
AGL ENERGY LIMITED	42000	550055	13.10	31/03/2016	18.400	772800	4.1
ANZ BANKING GRP LTD FPO	38000	880806	23.18	31/03/2016	23.460	891480	4.7
ARGO INVESTMENTS LIMITED	44000	312797	7.11	31/03/2016	7.270	319880	1.7
AUSTRALIAN STOCK EX FPO	9616	329184	34.23	31/03/2016	41.430	398391	2.1
BHP BILLITON	45000	1492736	33.17	31/03/2016	16.860	758700	4.0
BRICKWORKS INVESTMENTS COMPANY LIMITED	615000	867413	1.41	31/03/2016	1.620	996300	5.3
COMMONWEALTH BANK OF AUSTRALIA	27131	1535573	56.60	31/03/2016	74.920	2032655	10.7
HEALTHSCOPE LIMITED	200000	501554	2.51	31/03/2016	2.660	532000	2.8
ISHARES S&P/ASX DIVIDEND OPPORTUNITIES	32500	403411	12.41	31/03/2016	12.780	415350	2.2
MILTON CORPORATION LIMITED	240539	727256	3.02	31/03/2016	4.180	1005453	5.3
MACQUARIE GROUP LIMITED	4650	302275	65.01	31/03/2016	66.090	307319	1.6
MANTRA GROUP LIMITED	50000	214101	4.28	31/03/2016	4.530	226500	1.2
NATIONAL AUSTRALIA BANK LIMITED	26500	742131	28.00	31/03/2016	26.240	695360	3.7
NEW HOPE CORPORATION LIMITED	90000	419429	4.66	31/03/2016	1.310	117900	0.6
ORIGIN ENERGY FPO	52486	531426	10.13	31/03/2016	5.090	267154	1.4
STEADFAST GROUP	195001	316455	1.62	31/03/2016	1.790	349052	1.8
SONIC HEALTHCARE FPO	17000	306666	18.04	31/03/2016	18.780	319260	1.7
SANTOS LIMITED	46066	484035	10.51	31/03/2016	4.030	185646	1.0
TEMPLETON GLOBAL GROWTH FUND LIMITED	300000	405159	1.35	31/03/2016	1.130	339000	1.8
TELSTRA CORPORATION LIMITED	164508	702774	4.27	31/03/2016	5.330	876828	4.6
WESTPAC BANKING CORP FPO	53740	1054940	19.63	31/03/2016	30.350	1631009	8.6
WESFARMERS LIMITED FPO	23986	539551	22.49	31/03/2016	41.450	994220	5.3
WOOLWORTHS LIMITED FPO	11928	329638	27.64	31/03/2016	22.100	263609	1.4
		14979765				16233592	85.8
<u>Units in Listed Trusts</u>							
GATEWAY LIFESTYLE GROUP	145000	404085	2.79	31/03/2016	2.700	391500	2.1
SCENTRE GROUP	54203	373926	6.90	31/03/2016	4.440	240661	1.3
WESTFIELD GROUP	43501	300097	6.90	31/03/2016	9.990	434575	2.3
		1078108				1066736	5.6

16/05/2016
13:03

LEIGH TRUST
A.B.N. 75 634 404 198

Investment	INVESTMENT ANALYSIS						
	Units	Holding Cost	Cost/Unit	Date	Market Price	Holding	%
<u>Debenture Stock</u>							
APT Pipelines Ltd	4000	411935	102.98	31/03/2016	102.010	408040	2.2
Macquarie Group Capital Notes	3000	306956	102.32	31/03/2016	99.500	298500	1.6
Woolworths Ltd Fixed Interest	2000	207075	103.54	31/03/2016	101.600	203200	1.1
		<u>925966</u>				<u>909740</u>	<u>4.8</u>
<u>Units in Unlisted Trusts</u>							
<u>Reset Preference Shares in Listed Companies</u>							
ANZ Banking Group FRN Jun22	3000	300000	100.00	31/03/2016	101.250	303750	1.6
ANZ Preference Shares	4000	401992	100.50	31/03/2016	100.600	402400	2.1
		<u>701992</u>				<u>706150</u>	<u>3.7</u>
		<u>17685831</u>				<u>18916218</u>	<u>100.0</u>



LEIGH TRUST

Annual Report for year ended 31 March 2016

APPENDIX B

LEIGH TRUST FINANCIAL SUMMARY & STATISTICS FOR THE TEN YEARS ENDED 31 MARCH 2019											
	Note	2007	2008	2009	2010	2011	2012	2013	2014	2015	2019
Net Assets (1)		11,965,134	13,038,117	13,713,214	14,316,772	15,205,851	15,748,210	16,521,277	17,150,858	17,836,066	18,636,984
Operating Surplus		928,147	1,040,707	1,052,717	973,294	1,023,332	1,045,516	1,159,006	1,208,450	1,422,731	1,242,188
Grants		408,000	462,000	522,000	564,000	600,000	636,000	684,000	732,000	804,000	870,000
Capital Profit/(Loss) on Disposal of Investments		973,094	494,275	300,200	194,284	465,747	132,843	296,181	152,931	68,560	428,729
Operating Surplus as a % of Net Assets		7.76%	7.98%	7.68%	6.80%	6.73%	6.64%	7.02%	7.05%	7.98%	6.67%
<p>Note</p> <p>(1) Investments are based on cost as at year end (31 March).</p> <p>(2) Grants to the Province over the past ten years have amounted to \$6,654,000</p>											



APPENDIX C

LEIGH TRUST TRUSTEES TENURE				
	MAXIMUM AGE OF 72	APPOINTED	COMPLETION OF PRESENT TENURE	DATE RETIRED
Archbishop Jeffrey Driver (ex officio)	Oct-23	Oct-05	n/a	
Mrs Joan Elizabeth Blanchard	Jan-18	Aug-97	Oct-15	Oct-15
Dr Kenneth John Pidgeon	Jan-18	Sep-98	Sep-16	
Rev. David Thornton-Wakeford	Feb-22	31-May-03	Oct-15	Oct-15
Archdeacon Michael Whiting	Aug-19	23-Oct-10	Oct-16	
Mr Wayne Parham	Aug-19	26-Oct-11	Oct-17	
Mr John Michael Ford	Aug-19	18-Oct-13	Oct-19	
The Reverend Paul Mitchell	Apr-35	Oct-15	Oct-21	
Mr Keith Stephens	Oct-53	Oct-15	Oct-21	

ST MARK'S UNIVERSITY COLLEGE

Was invited but did not supply a report

ANGLICAN SCHOOLS

LIAISON OFFICER'S MESSAGE

Jim Raw

SCHOOLS LIAISON OFFICER

Introduction

In February this year, 11,280 students were enrolled in the ten Anglican schools in the Diocese (Woodcroft College and Investigator College are in The Murray Diocese). Cheryl Bauer, the Principal of St John's Grammar in Belair, chairs meetings of the Principals from all the schools in the Province each term. These meetings cover a wide range of topics and events that are shared by the schools.

The Cathedral was filled to capacity for the fifth Combined Anglican Schools Worship Service on 25th May where Year 5-10 students and staff from all twelve schools in the Province came together. The Rev'd Dr Theo McCall was appointed the Senior Chaplain for Anglican Schools earlier this year and replaced The Rev'd Andrew Minter who has worked in this role for the past four years. The Rev'd McCall worked with other school chaplains to plan and organise the service. The theme was "Hope" with students from five schools reading their one hundred words describing what hope meant to them. The Dean of the Cathedral, the Very Rev'd Frank Nelson welcomed the students and the service was led by two of our Chaplains, the Rev'd Ben Bleby from St Peter's College and the Rev'd Jo Smith from St Columba College. The Right Rev'd John Ford, Bishop of The Murray prayed and the words "May we live each day as a prayer, so that others may see us being friends to the lonely, the hungry, the destitute and the broken, and so discover their own courage" spoke in a

meaningful way to everyone present. The Archbishop in his reflection told some stories about the amazing hope of the people in South Sudan. All of the chaplains working in our schools then came forward and were blessed by the Archbishop. A very special part of the service was when students from one of our schools spoke about the work of Archbishop Jeffrey in the Diocese. In a prayer for the Archbishop, another student thanked God for the Archbishop's service and ministry in our schools and prayed for his ministry after he concluded his episcopacy in the Diocese in August.

The annual Student Leadership Workshop was held at Walford on 10th August. A group of Senior Executive staff from seven of our schools organised this event where just over eighty students were challenged by speakers and discussed in small groups their leadership structures and achievements. The guest speaker was Henry Olonga who spoke about his life as a young sportsman culminating in playing Test cricket for Zimbabwe. He spoke about his faith and how he was moved by the help and support of many people following his public declaration against apartheid in his country. Henry concluded his talk by singing to the student leaders who were inspired by his life story and his work now as a cricket commentator, author and singer! To conclude the morning workshop, the Rev'd Dr Theo McCall led Morning Prayer. This feedback from two St Peter's Girls' School Year 11 students who attended reflects the value of this workshop to the student leaders in our schools:

"I was really interested by Henry Olonga because he spoke exceptionally well and gave me a new perspective on leadership and interacting with others. Also by applying his own experiences it was easy to relate to ourselves and learn

how to guide our own leadership based on his guidance.

I really enjoyed hearing from Alex Arthur from St John's Grammar and Ye-Jin Chang, the Woodcroft College School Captain because again, they were more relatable being a similar age to us. They were truly inspiring as they explained some of the individual challenges they had to conquer and new positive programs they want to implement in their school community by using their leadership positions.

Getting together with other student leaders was really beneficial as everyone had something different to offer or suggest to bring back to our own school community."

"It was amazing to have the opportunity to listen to such a wide variety of leaders not only from schools but also from the outside world. In particular, I really enjoyed listening to Henry Olonga, who used his influential power as a professional cricketer to stand up against violations of human rights that were occurring in his home country of Zimbabwe. I admired the courage and strong morals behind Henry's actions as he took great risks to do the right thing. It was great to speak with Henry afterwards and ask him questions as by the time we left, I felt really inspired to apply his example of being courageous to my own life.

Getting together with leaders from different schools was also highly beneficial as there was a lot to learn from each other's experiences. It was interesting to hear about projects going on at different schools and to share what is happening at ours such as the House charity work."

The annual Anglican Schools Australia Conference was hosted by our twelve schools in August this year at the Adelaide Convention Centre.

Over two hundred and fifty delegates from all States and Territories in Australia and also from New Zealand attended the two-day conference. On the day prior to the conference, a Chaplains' Shadowing Program, a Chaplains' Networking Program and an Emerging Leaders Day provided some unique opportunities for our chaplains and senior staff to learn more about what is happening in our Anglican schools. The Opening Celebration of the Conference involved students from all twelve of our Anglican schools and demonstrated to all the delegates that our students are thriving in their learning environments. The keynote speakers for the conference included Denis Edwards, Angela Evans, Erica McWilliam, Michelle Campbell and the Australian of the Year, Lt General David Morrison. We were very blessed to have as our "Conference Prophet", Bishop Garry Weatherill who thoughtfully brought together the theme of "Rivers in the Desert – Anglican Schools as Communities of Hope" throughout our two days together. The Archbishop preached at the Conference Eucharist towards the end of the conference and focused on the conference theme of "Rivers in the Desert". The Conference Committee was led by Christopher Prance, the Principal of St Peter's Woodlands Grammar School. There was very positive feedback from the 250 delegates who returned to their schools with renewal and rejuvenation for building Anglican schools as communities of hope.

The South Australian Provincial Anglican Education Trust (the Trust) has continued its investigation into the establishment of one or more new Anglican schools in the Province. Following further research from the Trust's Executive Officer, some forecasting population data was commissioned and the due diligence process of the Trust is ongoing.

At the beginning of 2016, we welcomed the newly appointed Principal of St Columba College, Ms Leanne Carr. The Principals and their partners gave a special farewell to Archbishop Jeffrey and Lindy at Adelaide Oval in July and used this opportunity to thank him and Lindy for their service and commitment to our Anglican schools.

Five schools each year provide a report to Synod and I am delighted that St Peter's Woodlands Grammar School, St Peter's College, Trinity College, St John's Grammar and St Peter's Girls' School have each prepared a report in a specially devised format this year.

SCHOOLS CHAPLAINCY

The Rev'd Dr Theo McCall

SENIOR CHAPLAIN FOR ANGLICAN SCHOOLS

The end of 2015 saw the Senior Chaplain for Anglican Schools in South Australia, the Reverend Andrew Mintern, move back to parish ministry in the parish of Glenelg. This marked the end of four years of faithful ministry in the role and Fr Andrew was reluctantly, but fondly farewelled by the chaplains at their end-of-year lunch. After a subsequent interview process, the Reverend Dr Theo McCall was appointed to this role of encouraging and supporting Anglican school chaplains in South Australia. Fr Theo has already visited a number of schools, participating in worship, sometimes preaching, meeting with the chaplains, and generally being a support and resource person for this significant ministry.

The chaplaincy network continues to meet once a term for mutual support and sharing of resources. The group was glad to welcome into its midst the Reverend Julia Denny-Dimitriou,

Chaplain of St Peter's Woodlands Grammar School, the Reverend Jo Smith, Chaplain of St Columba College, and the Reverend Ben Cosford, Acting Chaplain of St Andrew's School. The ecumenical nature of our work is highlighted not only by the fact that the majority of students in our schools are not practising Anglicans, but also by the existence of the combined Anglican/Catholic school, St Columba College, and the combined Anglican/Uniting school, Pedare Christian College.

The annual combined Anglican Schools worship took place again in St Peter's Cathedral on Wednesday 25th May, with all schools sending middle years' students to attend this wonderful expression of unity in the faith. The theme of hope was chosen, which was particularly pertinent given the world events leading up (and subsequent to) the service. The symbol of water was used during the service, with water being poured into a font at the front of the Cathedral, while prayers were read by students from different schools. This was followed by a traditional Asperges rite, which was a new experience for most of the students, although some students were familiar with the tradition, having experienced it in their own schools. Archbishop Jeffrey preached on hope, telling a powerful story of hope in the midst of suffering and pain in the new nation of South Sudan. Words of thanks for the Archbishop's ministry in the schools, and a prayer for him and Lindy in the future, were delivered by students from Trinity College and Walford Anglican School for Girls. The lively singing and excellent participation in the service was a reminder of the joy of ministering to the young people in our schools.

A smaller group of the chaplains, the Reverend Natasha Darke, the Reverend Andrew Mintern

and the Reverend Dr Theo McCall, were members of the planning committee of the Anglican Schools Australia (ASA) Conference, which was held in Adelaide this year. The committee was chaired by Mr Chris Prance (Principal of St Peter's Woodlands Grammar School), and also included Mr Simon Murray (Headmaster of St Peter's College), Mr Don Grimmer (Principal of Investigator College), Mr Jim Raw (Schools Liaison Officer) and Ms Ros Christie from BCC Management, the Conference Managers. The chaplains poured significant effort into planning the Chaplains' Networking Day, the Opening Celebration of the Conference and the worship at the Conference proper. The Chaplains' Networking Day saw over 70 Anglican school chaplains from around Australia descend on Adelaide to listen to Bishop Garry Weatherill encourage us in school ministry and to participate in peer-led workshops. Two significant expressions of unity in worship then occurred at the larger Conference. The Opening Celebration in the Adelaide Convention Centre was a joyful occasion, highlighted by the Pulteney Senior Drum Corps, the St Peter's Girls' Choir and dancers, the Walford Strings Quintet, and the participation of a number of students in the prayers, again using the symbolism of water being poured into a font. The Conference Eucharist in St Peter's Cathedral closed the ASA Conference and was a wonderful expression of traditional worship at its best, highlighted by the Taizé intercessions sung by the St Peter's Woodlands Grammar School Choir. The St Peter's College Choir led the congregational singing of the Eucharist and the hymns, sang the psalm, and performed anthems during the receiving of Holy Communion.

The ministry of school chaplains in our Anglican schools is a significant and growing part of the

Diocese of Adelaide and the Diocese of The Murray. A profound challenge for all chaplains is to preach the word and celebrate the sacraments for students and staff, many of whom do not come from Christian backgrounds, let alone have regular contact with the Church. In this context, an incarnational ministry, which is nonetheless confident in expressing the trinitarian faith of our Church, is critical.



ST JOHN'S GRAMMAR SCHOOL

Cheryl Bauer
PRINCIPAL

Mission – *Learning to Soar*

What we do

- Learn to live full, healthy lives
- Learn to learn
- Learn to relate, participate and care
- Learn to think, know and understand
- Learn to create purposeful futures
- Learn to act ethically

Values

- We flourish in community
- We build resilience
- We encourage responsibility
- We celebrate achievement
- We nurture creativity

Enrolments

St John's Grammar School has 3 campuses and 4 sub-schools. The Middle and Senior School are housed on the Gloucester Ave site and the Early Learning Centre and Junior School are on separate sites on Sheoak Road. Currently the

enrolment for each sub-school is:

Early Learning Centre	84
Junior School	273
Middle School	270
Senior School	284
TOTAL	911

Ministry and Worship

We have two School Chaplains, Paula Thorpe and Stephen Daughtry who share the chaplaincy role across the school. Junior School children attend chapel once per week in the St John's Chapel and Secondary School students attend chapel once per fortnight in the St Barnabas Chapel. In addition, there are special Year level services or whole school services spread throughout the year. A most recent initiative is buddy services e.g. the Year 10 and Reception students will strengthen their relationships and worship together at Holy Innocents' Church. Our Chaplains also present a homily and prayer at each Secondary and Junior assembly.

Home Group each morning commences with prayer as do staff meetings.

Our Chaplains are available to support individuals, families and groups with personal issues and are in turn supported by the Counselling arm of our Student Welfare Executive.

A parent group of the school runs a crisis support program for families providing meals, laundering, transport and numerous other things depending on particular needs.

Christian Education Program

The Religious and Values Education program (RAVE) is compulsory from Reception to Year 10 and is available in Years 11 and 12. The programs are very detailed and very broad, cov-

ering Christianity in detail, other religions and detailed analysis of values, what they are, where they come from and why they are important. As part of the student extra-curricular offering there is a Christian worship group that meets at lunchtime weekly.

Service

Service is an important part of the program at SJGS. We do not just want to raise money, but we aim to teach our children about the experience of others and how they can each contribute to improving the lives of others. This occurs by constructing events where students experience a “movement of the heart”. If they can feel what it is like for others and are shown ways they can make a difference they are likely to continue to be dedicated to service for the rest of their lives. We have a relationship with APY Lands community, Pipalyatjara which has resulted in a student developed Reconciliation Plan that has been accepted by the entire school. There is an annual trip to Vietnam and Cambodia where Year 9 students work with disabled children in an orphanage, and also with homeless children at the Koto hospitality school. In addition, they build a home for a needy family. This year students raised enough money to fund and build two houses. Each Home Group selects their own group that they learn more about and determine how they can help.

Pastoral Care

The structures in place to ensure that each child is known well and is cared for pastorally include our Home Group teachers, Heads of House, Heads of Schools, Chaplains and School Counsellor. The pastoral care programs are extensive and are aimed at being preventative. The Junior School program is underpinned by CARES – courtesy, awareness, responsibility, empathy

and service. This is a program that is fostering a culture of respect. The Secondary School is using a wellbeing framework called GOES – Gratitude, Optimism, Engagement, Strengths. This has been developed by Parent Wellbeing Psychologist, Jodie Benveniste and builds on the Positive Education movement and character strengths. The Rite Journey at Year 9 is a year-long course where single sex classes examine the process of moving from childhood to adulthood and accept challenges to assist with the process. This year we introduced a Coaching for Life course for all Year 11 students where they are being trained to be coaches. This is important in their work as buddies and mentors for younger students.



St Peter's College

ADELAIDE, AUSTRALIA

ST PETER'S COLLEGE

Simon Murray

HEADMASTER

VISION, MISSION & VALUES

Vision - to be a world-class school where boys flourish.

Mission - to provide an exceptional education that brings out the very best in every boy.

Impact – to build great men:

- Who believe safety, service and integrity are fundamental parts of their lives;
- Who are active members of socially and culturally diverse communities;
- Who engage in political, ethical and environmental challenges as good citizens.

Core Values

Unlocking individual strengths and virtues; embracing creative potential; fostering wellbeing; celebrating the uniqueness of each individual; honouring differences and valuing teamwork; developing life-long engagement, meaning and purpose; celebrating accomplishments; building life-long mindfulness, resilience and commitment to service; developing emotional maturity and spiritual richness within the Anglican tradition; fostering honesty and integrity; meaningful engagement with our community.

Our commitment to our boys and our own val-

ues sets us apart. Our values are the foundation of our work and inform how we interact with each other. They shape our culture and define St Peter's College.

Enrolments

	Boarders	Dayboy	Total 2016
Early Learning Centre		66	66
Reception		57	57
Year 1		48	48
Year 2		66	66
Year 3		70	70
Year 4		69	69
Year 5		88	88
Year 6		100	100
Junior		564	564
Year 7	2	123	125
Year 8	6	135	141
Year 9	13	134	147
Year 10	24	151	175
Year 11	24	112	136
Year 12	18	143	161
Senior	87	798	885
Total			1449

Ministry and Worship

The great 2nd century Christian theologian Irenaeus of Lyon said, "The glory of God is a human being fully alive." What he was striving to say was that human beings, and creation more generally, were fundamentally good. Creation (as made by God) and human beings in particular (as made in God's image) could reflect something of God.

In recognising the beauty and wonder of creation, a key part of the Christian Gospel is the acceptance of all who are different from us, especially those whom society marginalises. Jesus

modelled this behaviour in his open acceptance and non-judgemental welcoming of all who were ostracised. For the Christian, this is not an “optional extra”, rather it is integral to the Gospel way of life. St Peter's College strives to embody these principles through service and through an acceptance and encouragement of students from all faith traditions and none. Chapel services are a key component of the life of the school, with the Chapel being one of the very few places where every student from Year 1 to Year 12 gathers at least once a fortnight. The Chaplains, The Rev'd Dr Theo McCall and The Rev'd Ben Bleby, minister across the whole school, and are conscious of the need to welcome all students. The School is enriched and strengthened by our diversity. We are uncompromising as a school in being a safe and inclusive learning community respectful of diverse backgrounds by their race and ethnicity, gender, sexual orientation, nationality, and religion.

This inclusive theology informs Chapel themes, intercessions, homilies and assembly talks, and the ministry undertaken through classroom visits from the chaplains, the student prayer group, Confirmation preparation, support of staff, and community engagement through baptisms, weddings, and parent and friends' social events.

Christian Education Program

St Peter's College has a strong Christian Anglican tradition that continues to be central to the mission and purpose of the College. The message of Jesus Christ forms the foundation of the values we hope to instil in the young men of this school through the many and varied opportunities they experience. The School is concerned to awaken an awareness of God's presence in each boy, encouraging them to explore their spirituality and to be challenged to

express what they believe. The two primary ways in which this is done formally is Chapel services and timetabled lessons of Religious and Values Education (RAVE).

The study of religion is vital in helping young men to develop their understanding of themselves, others and the societies in which we live. The course is an academically rigorous approach using a variety of modes of learning and includes the following general topics: Creation Stories, Human Rights, The Bible, Prayer, Meditation and Stillness, Who is Jesus? Old Testament Families, Philosophy, Ethics, World Religions, Church History, Faith in Action.

Classroom teachers in the Early Learning Centre to Year 2 integrate RAVE as a part of their general curriculum supplemented by regular lessons with Rev'd Ben Bleby. Boys attend RAVE lessons taught by specialist teachers from Years 3 to 11 where lessons generally consist of one 50-minute lesson per week.

Service

Since the School's very foundation, one of the important values has been instilling a sense of Christian mission and service in the students. The Service Learning Certificate in the Senior Years encourages students to focus on serving others. Students are able to qualify for different levels of the Service Learning Certificate, based on the number of hours' service provided to the Saints community and beyond.

Students initiate their own service project at organisations such as working in Op-shops, Aged Care facilities, hospitals, disability centres (including Disability SA and Novita Children's Services), child-care centres and kindergartens, primary schools, libraries, community education centres, Meals on Wheels and many more.

Many of the boarders undertook their service project in their home communities, giving them a chance to take the St Peter's College approach to serving others to a wider community than simply Adelaide's.

The Junior School SRC comprises a boy from each of the Reception to Year 6 classes to serve their peers and the wider community. Throughout the year the boys organise numerous activities which are enthusiastically embraced by the families at Saints. Our Year 6 boys plan a Mission Day event in Term 2 which raises some \$5,500 for Anglicare. Anglicare is also strongly supported through the Christmas Appeals. The boys also responded to the challenge of running other fund-raising events which raise important funds for various charities in SA.

One of the significant mission organisations at St Peter's College is the very active 'Mission Guild', made up of the mothers of current students. The Guild raises tens of thousands of dollars each year for Anglicare and other local charities. 'St Peter's College Mission (Inc.)' adds to this donation through student fundraising, including casual clothes days, and investment income. The Mission donated \$15,000 each to St John's Youth Services, Anglicare's Magdalene Centre and the Elizabeth Mission, with \$8000 going to Anglicare's Family Centre South. In addition, the students donated \$5000 to the Anglican Board of Mission and collected thousands of cans for the Magdalene Centre.

Wellbeing

- All students throughout the school have been taught 4-5 evidence-based preventative mental health positive education programs.
- St Peter's College hosted 4, 2-hour workshops on positive psychology and parenting.

These were oversubscribed and very popular. Anonymous surveys indicated 9/10 parents attending said they would recommend these workshops to others and believed the workshops helped them to know and understand their children better.

- At the first International Positive Education Network Festival in Dallas, Texas, July 2016 St Peter's College was recognised as one of the global leaders in developing a whole school wellbeing strategy and teaching positive education programs. With over 850+ delegates from 30 countries, the St Peter's College approach was singled out by Martin Seligman and others as best practice.
- Professor David Cooperrider who is Fairmount Santrol Professor of Appreciative Inquiry at Case Western Reserve University & The David L. Cooperrider Center For Appreciative Inquiry at Champlain College, Stiller School of Business said, "When people ask me for the best example of the discovery and design of Positive Education I tell them somewhere in the world it is already tomorrow – and it's a school called St Peter's College – Adelaide".
- St Peter's College book published by Springer on wellbeing was launched by Professor Field Rickards, Dean, Melbourne Graduate School of Education, The University of Melbourne.
- The Rev'd Dr Theo McCall (Chaplain) and Dr Mathew White (Director of Wellbeing & Positive Education) from St Peter's College have collaborated with St Barnabas' College to edit a book on Positive Psychology and Theology to be published by Wipf & Stock in the USA.
- St Peter's College has recently agreed to

partner with Playford International College (formerly Freemont-Elizabeth High School) to develop their wellbeing strategy and train their teachers in Positive Education. St Peter's College will host a conference for all 120 Playford International College employees at the end of the year. St Peter's College staff will volunteer to help lead the training.



ST PETERS GIRLS

ST PETER'S GIRLS' SCHOOL

Julia Shea
PRINCIPAL

The School has spent much of 2016 preparing for the release of its next strategic plan *A New Vision: Towards 125*. This plan will be executed in the three-year period from 2017 to 2019 and culminate in the 125th anniversary of the School.

In order to review our position and help to determine those strategic items to address, current parents, staff and students responded to an extensive survey which covered all aspects of the School. Numerous focus groups convened to discuss key areas and both the Senior Leadership Team and Board of Governors held targeted planning days. As a consequence of these discussions the School's vision, mission and values statements have been refined and are outlined below. The vision and values now reflect our incredible history and the amazing women that

have graced our classrooms from our founding Sisters through to our recent graduates.

VISION, MISSION AND VALUES

Mission

At St Peter's Girls' School, we provide outstanding educational opportunities for students from Early Learning to Year 12 in an engaging, collaborative and dynamic environment. Since 1894, the School has built upon the legacy of our founding Sisters, who were brave pioneers of girls' education. Their daring vision and faithful determination continues to resonate with students today. Guided by their example, our holistic education encourages students to inquire, challenge, serve and lead with integrity and imagination in a global society.

Vision

St Peter's Girls' School: Inspiring women of character and influence

Values

We are:

- Creative - igniting our imagination to innovate and excel
- Courageous - pursuing opportunities with confidence and strength
- Compassionate - connecting with the global community through respect and service

Our Motto

Pro Ecclesia Dei – Beati Mundo Corde

For the Church of God: Blessed are the Pure in Heart

Enrolments

The School commenced Term 3 2016 with an enrolment of 654 girls, surpassing the previous highest enrolment of 651. At the start of 2015,

the School opened an extension to the ELC allowing up to 120 children to attend per day. There are 220 families in our ELC community. Latest figures indicate that approximately 77% of the 4-year olds in the ELC continue onto Reception thereby ensuring very strong enrolments in our Junior School.

Given the strong financial position of the School, a number of major building programs will be completed over the next three years. Work on the new Middle School will commence in November 2016.

Ministry and Worship

Our Chapel services help to foster strong sense of community while providing essential space for spiritual reflection. We are privileged to have a chapel that seats the whole school and a place that the community is brought together every week to share, celebrate, reflect and pray. Our Chapel provides many opportunities for student leadership and all students are encouraged to be actively involved. In addition to a weekly whole School service, age specific Chapel services are held once a week for the Junior School (Tuesdays) and Middle/Senior school (Thursdays). The Eucharist is celebrated twice each term aligned with major events on the Church calendar. In addition, we hold an annual Confirmation service at which numerous girls choose to be baptised and confirmed.

Christian Education Program

The Religious Education program is underpinned by the ethos of the founding Sisters of our School who valued inclusivity, cultivated creativity, and sought to nurture the ability to think for oneself. Much of our Religious Education follows an inquiry method of learning where students are encouraged to ask questions that are meaningful to them. Our Junior School

program draws upon *Seasons of the Spirit* – an inclusive, comprehensive, lectionary-based resource that utilises a variety of experiences to build a connection between worship and education. The Middle School Religious Education program is taught by the Chaplain and follows a 5 strand approach, incorporating studies of the Bible and Christian tradition, Ethics, Philosophy of Religion, World Religions, and Affective education (prayer, meditation and stillness.)

Service

Over the last 12 months the School has instigated a House based model of service learning. The charity has been chosen by the House on the basis that our girls will be able to assist children of a similar age to themselves. It is hoped that the relationships with these charities will become long lasting and continue to evolve over time.

Kennion – Kickstart for Kids: The Year 10 girls in Kennion House are volunteering at breakfast mornings every Thursday at Largs Bay Primary School. They prepare and serve breakfast and spend some time with the children, thereby getting some insight into why their family has been unable to provide a meal. The girls have also conducted a vegemite and jam drive with proceeds donated to the charity.

Kilburn – Cancer Council: The Year 10 Kilburn House girls are arranging visits to the Cancer Council Lodges to volunteer and support the maintenance of the centres.

Patteson – Australian Refugee Association (ARA): The girls in Patteson House attended a presentation from the ARA outlining their mission and vision. They plan to hold a 'book drive' and assist the ARA in donating the books to children of a similar age.

Selwyn – Smith family: A number of girls

in Selwyn House have participated in the *Student2Student* program. This program targets students who are up to two years behind in their reading development. Our girls act as buddies. Each student and buddy receives an identical book pack from The Smith Family. The reading buddy then telephones the student two to three times a week for at least 20 minutes, over an 18 week period. The student reads to the buddy, who uses the skills learnt in their training to assist the student with their reading and offer encouragement and praise. The buddy keeps a simple record of each phone call and reports progress to a Volunteer Supervisor fortnightly. In addition, money raised from Selwyn House fundraising activities is being used to purchase bike kits. The girls will assemble the bikes and donate them to the Smith Family for distribution to those students who require transport to school.

The existing Year 9 community service program has been modified to allow the girls to also assist the chosen House charities.

In addition to the House program the School continues to support the Mary Magdalene Centre. Girls studying the International Baccalaureate Diploma are involved in various one-off service activities and many travel to Cambodia and participate in the Habitat for Humanity Program.

Pastoral Care

Pastoral Care of students involves all members of the School community and is an integral part of the School philosophy and curriculum. Pastoral Care is implemented in a variety of ways across the Sub-Schools and may be summarised as follows:

Junior School

The students are introduced to a structured pastoral care program, *Program Achieve*. Through this program all students are encouraged to grow in personal and behavioural independence while continuing to develop co-operative, caring and respectful relationships within and beyond the classroom. Through a range of structured and unstructured programs all students are supported to develop the skills of confidence, getting-along, persistence, personal organisation and emotional resilience. Year 3 students also work with the school counsellor, using the Pastoral Care resource, *Bounce Back*. Year 4 utilise the *Healthy Peer Relationships* material and Year 5 access the *Friendly Kids Friendly Classrooms* and *Positive and Powerful programs*. The focus of the Year 6 pastoral care program is leadership. All Year 6 students take on a school leadership role and participate in a formal induction program. They also attend a two-day structured leadership workshop and participate as student leaders within the Peer Support program. The Leader In Me program is incorporated throughout the year.

Middle School

The Middle School pastoral care program develops positive social interaction, teamwork and collaboration. The pastoral care messages presented to the girls include encouragement to value themselves as individuals and to engage in healthy relationships at school and online. The Health program provides opportunities to address issues of concern for young women today and workshops with outside organisations encourage them to learn to 'love the skin they are in'. Home Group teachers in Years 7 and 8 deliver lessons based around the *SenseAbility* materials developed by Beyond Blue, whilst the *Rite Journey* provides the framework for pastoral care in Year 9.

Senior School

The Year 10 girls have been the drivers of the House based service learning program. In addition, Paul Dillion, an expert in the area of drug education, runs workshops for all girls in the Senior School. Girls in Year 10 complete the *Positive You* program, girls in Year 11 attend a Leadership Camp and Year 12 spend two days on retreat at Mount Lofty House. Study skills sessions, tips on examination preparation and careers counselling form a major part of the Senior School program.

This year the School engaged Dr Tom Nehmy as a consultant to review the wellbeing programs and structures within the School. With Tom's assistance our goal is to create a proactive, strategic, theoretically sound and evidence-based approach to school-based wellbeing and pastoral care. We look forward to receiving Tom's report and implementing his recommendations throughout the next three years of our strategic plan.



ST PETER'S WOODLANDS GRAMMAR SCHOOL

Christopher Prance
PRINCIPAL

VISION, MISSION & VALUES

St Peter's Woodlands Grammar School (SPW), is a co-educational Anglican Grammar School. SPW, an accredited International Baccalaureate Organisation school, began in 1863 as the Parish Day School of St Peter's Glenelg. For almost a century, St Peter's Anglican Grammar School, as it was known then, remained small and catered primarily for the local children in the Glenelg area. The ensuing years saw the school grow and develop, and with the closure of Woodlands Church of England Girls Grammar School in 1998 it became possible for St Peter's Glenelg to acquire the Partridge Street site and move its independent operation to a much larger campus. With this great foresight and commitment, a new school, St Peter's Woodlands Grammar School, an Anglican co-educational Early Learning to Year 7 Primary School was established in 1999.

SPW is considered to be a moderate fee school and strives at all times to remain an affordable and inclusive school for all children.

Vision

We will nurture our students to be happy, knowledgeable and creative young people who care for others and make a positive difference in the world.

Mission

Children

- To foster a love of learning
- To appreciate the uniqueness of every child
- To assist each child in their faith development
- To encourage service and build a sense of community
- To promote an awareness, understanding and respect of the world and people around us
- To promote international mindedness
- To value each child's best efforts
- To develop self-confidence, a high self-esteem and an appreciation of total wellbeing
- To help children take responsibility for their actions
- To provide an enjoyable school experience

Learning & Teaching

- To maintain a stimulating and integrated curriculum
- To provide activities and learning opportunities for children that considers and builds on their existing understanding to develop new understanding, skills and knowledge.
- To integrate Information & Communications Technology (ICT)
- To inspire creative and critical thinking

- To provide a strong foundation for life-long learning
- To promote team membership and team leadership
- To develop social and communication skills
- To help children manage their time
- To develop programs of international education

Community

- To advocate for children
- To be inclusive
- To foster partnerships between parents, caregivers, children, staff, volunteers and Old Scholars
- To be safe and caring
- To be vibrant, entrepreneurial and innovative
- To support our dedicated staff and volunteers
- To acknowledge the global context of which we are a part

Values

As an Anglican school community, we uphold our Christian faith and are guided by the following values in all we do:

- Wonder - Approaching each day with curiosity and appreciation; sharing fun and happiness; and expressing gratitude
- Courage - Always doing our best; being honest, strong and resilient; and standing up for what is right
- Respect - Being true to yourself; appreciating other people and cultures; and caring for the environment

- Service - Helping others; contributing to the community; and being a good citizen

Enrolments

Currently St Peter's Woodlands has a total enrolment of 631 which is comprised of enrolments from Foundation (Reception) to Year 7. In its Early Learning Centre, there are 152 children enrolled, understanding that some of these children attend for 1 day per week and others for 5 days per week.

The Early Learning Centre is newly established in 2016 and is unique as it provides long day education for children from 2 years of age for 48 weeks per year. The day can begin from 7.30am and for some children concludes at 6.00pm.

Ministry and Worship

St Peter's Woodlands employs approximately 100 staff, all of whom must be supportive of the Christian ethos of this Anglican School. St Peter's Woodlands maintains a strong connection with its mother Parish, St Peter's Glenelg. The Rector of St Peter's Glenelg, the Reverend Andrew Minter, attends our weekly Chapel Services. In turn, the student and staff walk to St Peter's Glenelg in fourth term for an annual Service celebrating our patron saint, and we also hold our annual Carols Service at St Peter's as a co-operative Parish/School event. In addition, the Archbishop has a representative on the School Council as does the St Peter's Glenelg Parish, with both the Rector and one other person nominated through Parish Council.

A milestone in SPW's development in 2016 has been the joint appointment of the Reverend Julia Denny-Dimitriou in a role as both School Chaplain at SPW and Assistant Priest at St Peter's Glenelg. This opportunity is further developing our traditional Parish links and

opening new opportunities.

Our Chaplain is employed for 4 days a week, jointly funded through the Commonwealth Government's National Chaplaincy Program and by the school. The role of the Chaplain focuses on spiritual well-being, ministry, enabling worshipping opportunities and counselling for staff, parents and children. The Chaplain is also a resource for religion and values curriculum, however the role does not include direct teaching responsibilities. Worshipping opportunities at St Peter's Woodlands centre around St Margaret's Chapel, the central worshipping and meeting place for our school community. Weekly Services follow a variety of formats, including Communion, Year level-led Services, guest speaker, and sub-school Services. These worshipping opportunities and the worship calendar are developed by our Chaplain in consultation with teaching staff. They centre on both the Christian calendar and the particular Units of Inquiry that form part of our integrated curriculum which is part of the Primary Years Program of the International Baccalaureate.

Weekly Chapel Services are a significant gathering for our school and provide opportunity for parents, grandparents and all staff to worship together with the children. We delight in visitors and special friends joining us for our services. All teaching staff are timetabled to attend Chapel weekly.

A new initiative in 2016 has been the introduction of a voluntary weekly prayer and reflection time for staff on a rotating early morning weekly basis.

Each year, students in Years 3 to 5 have the opportunity to be admitted to communion, and students in Years 6 and 7 can be confirmed in

the faith. For a number of students this has also been an opportunity to receive baptism as part of their admission to confirmation. It has also been a delight in recent years to see a number of staff being confirmed. This is a great reason to celebrate and an example of people exploring and growing in their faith through the school community. The Chaplain also leads weddings and funerals for members of the school community when requested.

Christian Education

At St Peter's Woodlands it is the responsibility of all teachers to develop and implement an integrated approach to studies of Christian Education using the Western Australian framework of the RAVE (Religious and Values Education) curriculum. A significant development at the school is the integration of the 5 strands of this framework with the Units of Inquiry that are developed as trans- disciplinary themes and part of the Primary Years Program.

In addition, the life of St Peter's Woodlands provides an opportunity for daily prayer and to learn the rituals of the Anglican Church. The Chaplain is a regular contributor to school publications and these form a link to parents and the wider community about the spiritual life of the school.

Pastoral Care

The provision of an appropriate supportive and caring environment is central to a successful Early Learning to Year 7 Primary School and the quality of our pastoral care programs are reflected in the values of our school.

Central to effective pastoral care is the establishment of authentic partnerships between children, staff and parents, and this is the prime responsibility of home group teachers. All staff

work hard to develop effective, meaningful and lasting relationships with both children and parents. Each of the sub-schools also has a Head of School who is able to nurture and provide a pastorally supportive environment for children, staff and parents. SPW also has a formal pastoral care program delivered by classroom teachers. A variety of programs and resources are used.

A hallmark of our pastoral care has been the long term development of buddy classes, where specific older year levels are paired with younger year levels for a planned weekly timetabled interaction.

Our Outdoor Education Program is also a critical element of our Pastoral Care. Over the past few years the Outdoor Education Program has been sequentially developed to provide children with opportunities and experiences with which they may not generally have been involved. These programs, while focusing on outdoor education, also include indigenous education. Equally the camp experience provides opportunity for students to work collaboratively with their peers, build their resilience and challenge themselves outside of the classroom. It is also a wonderful opportunity for children and staff to build relationships in a different context.

Critical also to effective pastoral care is the provision of appropriate academic programs.

Classroom teachers are the key drivers of successful learning outcomes for children and they differentiate the curriculum and learning for individual children in collaboration with our Learning Support Centre, which is located in The Hub. The Hub incorporates not just learning support during class time but provides a "hub" at lunch time where children can come for support if they have friendship or social issues.

These children are able to participate in clubs including knitting, comic club, chess, Lego, and other games.

Furthermore, teaching staff at SPW have the support of a range of other resources, aimed at ensuring that pastoral care and academic programs are optimum. Our Learning Support team, including the Heads of School, Special Education teachers, Education Support Officers, and of course our volunteers are critical in all programs. These resource people provide assistance to class teachers and together work to cater for the individual needs of the children.

Our pastoral care has been enhanced with the establishment of our one-stop-shop. This one-stop-shop sees educational specialists practising from SPW thus providing critical advice to children, parents and teachers alike. The presence of educational specialists such as psychologists, speech pathologists, counsellors and occupational therapists working collaboratively with teachers and parents, has enabled a far more integrated and whole children approach.

SPW integrates a number of pastoral care programs into its Units of Inquiry whilst in addition has some targeted programs such as “What’s the Buzz”. These, along with ongoing support from our School Chaplain and home group teachers, are critical in establishing effective pastoral care. Another specific pastoral care program is the Year 3-5 Wellness program which has been developed over the past 5 years. This Wellness ‘program’, Balance four Life (four used to represent social, emotional, physical and spiritual), incorporates both implicit and explicit teaching of skills and beliefs. Implicit teaching occurs at all MP year levels and includes formal/informal lessons during pastoral / home group times and as part of the extra/co-curricular pro-

gramme. Explicit teaching and the focus varies per year level and is embedded cross-curricular. Class teacher, specialist teachers, PYP Coordinators, Heads of sub-schools, and the Deputy Principal, Principal and School Chaplain all role model and reflect and implicitly teach the skills identified within the Pastoral Care Program and the values of SPW.

Service

Service at St Peter’s Woodlands is founded in the action component of the Primary Years Program and paramount to this is that service is of others and not of one’s self. St Peter’s Woodlands gains much of its ethos around service; helping others; contributing to the community; and being a good citizen.

SPW has amongst “its core values to demonstrate love, hope and faith and seek to know God in our lives” (SPW Values) in helping shape its attitude to service.

The main conduit for student service is through our Junior and Senior Student Representative Councils (SRC).

A variety of community projects are adopted by the SRC and form the basis of their action for the year. Recent and ongoing service has centred on supporting Anglicare, the homeless through “Walk a Mile in My Boots” Hutt Street Program, and this year with the Backpack 4 Kids program. This program enables SPW children to gain a greater understanding of how life is for children in Adelaide who don’t necessarily have a home to live in.

Future Thinking

In recent years SPW has strategically focused on strategies that will value-add to our current offerings. This has led to the establishment of our long day Early Learning Centre in 2016, and

the establishment of our Year 6-7 Unit in 2015. Both of these initiatives have deliberately targeted the necessity to provide the very best learning opportunities for children, with Early Learning supporting the needs of today's parents, and the 6-7 Unit meeting the needs of emerging adolescents.

During 2016 we are personally engaged with Dr Yong Zhao, global educationalist and futurist, in the development of projects that will enable us as a school community to focus more broadly on 21st Century learning.

In closing, I warmly invite members of Synod to visit SPW.



TRINITY COLLEGE

TRINITY COLLEGE

Nick Hately

HEAD OF TRINITY COLLEGE

VISION, MISSION AND VALUES

In 2016 Trinity College celebrates 32 years of operation. Through hard work, prayer and discipline a now thriving College operates in Adelaide's north. The Trinity College story began in 1984, when a small group of committed Anglican families from Gawler began operation with 27 students in the hall at St George's Anglican Church.

In 1985 the College moved to its current location on Alexander Avenue in Evanston

Park. Since then Trinity College has undergone significant growth and development (including sites in Blakeview and Angle Vale) but remains a community that adheres to its founding principles. The current College structure comprises five schools (four Reception to Year 10 schools, which feed into Trinity College Senior for Years 11 and 12) collectively with an enrolment of 3704. Additionally, the College operates a significant Community recreation facility known as STARplex, has an outdoor education property, a farm, an equestrian centre and a Montessori Pre-school. Trinity College is the largest College in Australia.

Trinity is open to all who would like their children educated in a liberal and Anglican tradition regardless of their economic status or religious affiliation.

The vision and pioneering spirit of dedicated staff, parents and students has seen Trinity College grow into an extraordinary educational institution from Pre-school to Year 12 and beyond.

Vision

"A College of excellence, open to all, in a disciplined, caring Christian environment."

College Motto

"In God is my Faith"

Constitutional Aims

The College seeks:-

- to foster in every student a desire to serve God and humanity; to develop a respect for truth and a lasting set of moral values and to acquire the greatest possible understanding of self and the worth of each individual's contribution to Society;
- to develop fully the spiritual, so-

cial, academic and physical potential of each student in a caring yet disciplined environment;

- (c) to foster a co-operative relationship between all members of the College community - students, staff and parents;
- (d) to develop to the fullest extent possible, the mastery of basic academic skills and to foster creativity and overall excellence;
- (e) to provide a curriculum which has a balanced use of Christian themes in all areas and to create and foster an environment for learning, in which the Christian year is followed and observed, and in which the life of the participating parishes provides a practical focus for that observance;
- (f) to help each student appreciate the joy of living;

Enrolments

Trinity College has increased enrolment every single year for 30 years! Based on the census figures from the past nine years, Trinity College has maintained significant enrolment with waiting lists a feature in many years. Trinity fees are usually in the bottom 10% of Independent schools and range from \$3816 per year at Reception to \$6183 per year at Year 12. Trinity reflects the broader socio-economic position of the area with our enrolment equally spread between high, medium, low and very low income families. A significant 60% fee discount is available for all students who qualify for school card ensuring those with the least economic resources have a chance of accessing the opportunities provided by the College.

Year	School Students
2016	3704
2015	3695
2014	3690
2013	3655
2012	3626
2011	3605
2010	3589
2009	3586
2008	3500

In addition to these enrolments we also have 107 students attending the College Montessori Pre School.

Trinity College built and operates a community sport, training, arts and recreation centre known as STARplex. STARplex receives 9000 community visits a week, which includes 1750 children participating in the Learn to Swim program, 1550 members of the fitness centre and 100s of netball and basketball teams playing weekly.

Trinity College employs over 700 people.

Physical features of the College include a farm, an environmental/outdoor education centre known as 'Blackham', the Indoor Cricket Centre, art gallery, Trade Training Centre, Rural Studies Centre, designated music centres, an equestrian centre, flood lit Ovals and of course the Chapel.

Strong academic performance and wonderful opportunities help drive enrolment and last year saw five students achieve a university entrance score above 99, nine students achieved above 98 and fifty-six achieved above 90. Trinity supplied the highest number of graduates from one organisation, in South Australia, to Tertiary institutions (University/TAFE).

Opportunities available include cultural tours

to China and France, service tour to Cambodia, a full complement of sporting endeavours, very extensive music and performing arts programs, outdoor education, leadership experiences, academic extension, VET/TAFE based courses and a very broad curriculum. More than 50 subjects are available for selection in Years 11 and 12. Over 100 students attained a Certificate II or Certificate III qualification in vocational areas to complement their SACE study.

The scale of Trinity enables opportunities for students usually only associated with high fee alternatives.

Ministry and Worship

The College ministry team features four Chaplains David McGillivray, Ruth Matheson, Craig Loveday and Tony Nicholls, two Christian Liaison officers and two youth workers. Our team is well coordinated by The Rev'd David McGillivray. The Chapel is the heart of Trinity College. Weddings, Confirmations, the Parish of St Francis and important College gatherings are all based here. Eucharist services are held in the Chapel and/or at STARplex or in other worship spaces in the individual schools. Sub-schools gather regularly to worship and the spiritual dimension is an important component in all College events, assemblies and formal occasions. Regular formal Eucharist services are held. Building closer ties with all nearby parishes is a strategic aim of the College.

Christian Education Program

Prior to the commencement of Year 12, all students are invited to attend a retreat to prepare for the upcoming year. Led by The Rev'd Dave McGillivray, the retreat is a wonderful way to bring the group together, set goals for the upcoming year and offer spiritual support. Retreats have periodically been run for younger

students. The Rev'd Craig also leads the St Francis Parish which is located at Trinity as well as working part time at the College. The Rev'd Ruth has mentored and sought funding for two old scholars to operate as Youth Chaplains. All students at Trinity attend Religious Education classes as part of their timetable with age specific offerings. Additional Sunday services based out of our Gawler River school are currently being explored.

Service

The service dimension is a vital and expanding component at Trinity College. Service has been focussed on local, national and international issues and organised with a class/house, sub school and College involvement. In 2013 our first group from the College, led by Rev Dave, undertook service work in Cambodia and will return there later this year. Service days, fundraising, community outreach and guest speakers are all features of the service program. Significant relationships have been established with organisations such as the Little Heroes Foundation, SCOSA, Guide Dogs, Eldercare, Anglicare, World Vision and the Starlight Foundation.

Pastoral Care

Perhaps the dominant feature of Trinity College is a 'commitment to care'. All teachers are part of the Pastoral Care team. Our system is class based in the Junior Schools and House based in the Middle and Senior Schools. The aim of the Pastoral Care program is to enhance resilience through promoting connectedness, provide guidance and enhance strong and decent values. Pastoral Care features formal and informal components and leadership of the program is provided by staff including school leaders, Heads of Pastoral Care, Counsellors, Chaplains and the College Psychologist.

PARTNER ORGANISATIONS

ABM

ANGLICAN BOARD OF MISSION

Bishop Chris McLeod

CHAIR OF THE PROVINCIAL COMMITTEE

The Anglican Board of Mission is committed to empowering missional leadership in the context of partnership with churches overseas and within Australia. Of note is ABM's commitment to partnership with the Aboriginal and Torres Strait Islander peoples of Australia, particularly but not exclusively, through its support of the National Aboriginal and Torres Strait Islander Anglican Council. The provincial council wishes to thank The Most Rev'd Dr Jeffrey Driver for his leadership and commitment to ABM as Archbishop of Adelaide and Chair of the South Australian Provincial Committee. The committee recognises Jeffrey's and Lindy's strong commitment to the Sudanese people and their particular support for the people of Bor. The committee actively supported the work of ABM through:

- Providing speakers on ABM Sunday and on other occasions
- The annual Provincial Dinner
- The annual Eucharist commemorating the New Guinea Martyrs
- Attendance at the national ABM Diocesan Conference
- The annual Evening Service of Prayer for mission

The Adelaide ABM-A Auxiliary

As well as being to the fore at all ABM-A South Australian Provincial events, the ABM-A Auxiliary maintains a busy schedule of fund-raising events throughout each year. These events must be publicized, requiring the Auxiliary to be in touch with its supporters in the parishes at least five times a year, so that lay people and parish priests are kept informed about Mission through ABM-A and are encouraged to support that Mission.

The Auxiliary made and supplied to parishes and schools, 10,190 palm crosses for distribution on Palm Sunday; various fund raising events have been held, including the sale of Christmas puddings, a Film Morning, the sale of Spring Bulbs and most recently, the sale of lamingtons. Ball point pens are being sold in support of the National Auxiliary Special Project - *Sustainable Livelihoods in Kenya*. \$13,000 has been donated to the General Funds of ABM-A, and \$1,144 to the National Auxiliary Special Project over the last twelve months, as a result of the Adelaide Auxiliary's efforts.

Recently, it was noted that over the last five years, Mr. John Inkster has raised \$21,170 from the sale of used stamps and given mint stamps to the value of \$2,356 to ABM in Sydney and to the Auxiliary in Adelaide. Mr. Inkster has been sorting and selling used stamps for the benefit of ABM-A for over forty years and in that time has raised significant sums of money for ABM-A.

The ABM-A Auxiliary in Adelaide is most grateful for the support which it receives from the people and priests in parishes and for the support and encouragement received from Archbishop Driver and the members of staff in the Diocesan Office as it *learns, prays and works for Mission*.



THE AUSTRALIAN FELLOWSHIP OF EVANGELICAL STUDENTS

Rev. Geoffrey Lin

ANGLICAN CHAPLAIN (ADELAIDE
UNIVERSITY/UNISA CITY CAMPUSES)

AFES is an inter-denominational mission organization that works in partnership with local churches to equip Christian tertiary students to proclaim the gospel of Jesus Christ on campus. It was first established in 1934 at Adelaide University and there are partner groups on all campuses in South Australia. Today, there are both Anglican and Baptist Chaplains who work in partnership with this important ministry.

In 2016 we have seen God powerfully at work in the lives of young people, drawing many to faith in Jesus Christ as Saviour and Lord, and preparing many more young believers for a lifetime of Christian service.

Some highlights include our 5-day Mid-Year Conference attended by nearly 140 students on the topic of “The Trinity”, a growing outreach to international students, and our week of heightened evangelism known as “Jesus Week” featuring outreach talks and debates on the topic of “Have you met the real Jesus?”, eg “Can Jesus take away my stress?” and “Jesus: The Ultimate Wingman”

We’ve been privileged to see many students become disciples of the Lord Jesus and we would

ask you to please continue to pray for this strategic ministry which seeks to evangelize unbelievers and enable Christian students to navigate their way through the various philosophical, intellectual and life challenges which growing independence brings.



SOUTH AUSTRALIAN COUNCIL OF CHURCHES INC.

Geraldine Hawkes

ECUMENICAL FACILITATOR

SA Council of Churches has been in existence for nearly 70 years and is formed by the commitment, membership and active participation of eleven Churches in SA. Its focus is as a place of gathering where the **understanding, spiritual growth, disposition and practice** of ecumenism can be nurtured and nourished so that **the churches at all levels** may be drawn into deeper expressions of love and more visible expressions of Christian unity **from within as well as across their institutions**.

The work of SACC includes several formal standing relationships eg General Council, various Standing Committees, Leaders of Christian Churches SA. In addition, it serves individuals and agencies across the churches **at all levels**, as well as liaising with Government bodies, NGOs and the wider community. This aspect continues to grow as SACC is received and recognised as a place of gathering and a

conversation partner on the ecumenical journey, where resourcing, exploring, learning and acting across the churches can occur or be facilitated.

Some examples during 2015-16 include:

i. Formation and Education for Leadership in Ecumenism in the Spirit of Christ is an essential aspect in the journey towards more visible signs of our unity in Christ. During 2015, SACC invited the Member Churches to describe how their church is shaping and developing ecumenical consciousness and leadership. As well as areas of strength, some recommendations emerged. SACC has written to each Church to encourage their further action with a view to deepening their commitment to unity in Christ alongside their brothers and sisters in Christ.

See http://www.sacc.asn.au/_data/Formation_and_Education_Letter_April_2016.pdf

ii. General Council, Standing Committees for Ecumenical Learning, Local Ecumenism & Christian World Service/Ecumenical Partners for Justice & Peace

Since being [re]formed in 2008, General Council and the Standing Committees have continued to evolve. During the early part of 2016, each was invited to consider the direction/possibilities of their responsibility, with reference to the document *2015 Onwards*, which was a key focus last year.

The result is a fresh description for action during 2016-2018, some name changes, and in particular the potential for deeper collaboration, collegiality and flourishing for the work of ecumenism. For detail see www.sacc.asn.au or contact sacc1@picknowl.com.au

iii. Receptive Ecumenism continues to be a key focus for various individuals, committees and agencies seeking assistance and support with workshops, resources, and development of pilot projects.

Preparations with Community for Ecumenical Learning are under way, for an event early 2017.

In addition, SACC has held a pivotal role in the planning, coordination and programme development of the Fourth International Receptive Ecumenism Conference [RE IV], to be held on 6-9 November 2017 in Canberra. It is hoped that many from SA will participate in RE IV.

iv. Developing and providing resources to assist SACC Appointees and others in **ecumenical action and communication** with their church at whatever level is achieved especially through one-to-one or small group consultation and conversations, exchange of stories/insights over meals, general enquiry/advice, weekly E-News, Ecumenical Lenten Resource, SACC Website, and also through provision of regular Summaries, formal Minutes and Annual Reports.

v. Finances

Each Member Church is dependent both on the people and on the financial contribution that each makes so that their ecumenical council, SACC, may exist. Together the eleven Member Churches contribute a total of around \$75,000 each year.

The additional costs of running SACC are generated through SACC sharing of administrative staff and office space with ecumenical partners, return from investments, and occasional trusts/grants.

The Annual Budget, prepared in consulta-

tion with the Executive Committee, and the externally Audited Statements are distributed to each Member Church and their appointees for consideration and approval by General Council.

For more information on any aspect and other activities during 2015-2016, including Peace in the Middle East, Resources for Journeying with Refugees, Meeting with the Premier of SA etc:

a. Contact a current Appointee/Church Leader of Anglican Church - Province of South Australia:

Mr Peter Burke [SACC Vice-President]

The Rev'd Caroline Pearce

The Rt Rev'd John Stead

The Rt Rev'd John Ford

The Rev'd Dr Jane Lee-Barker

The Rev'd John Littleton

The Rt Rev'd Tim Harris

b. Contribute/Subscribe to *Ecumenism: Reflection & News* (weekly e-news):
sacc@picknowl.com.au

c. Contact Geraldine Hawkes or Visit
www.sacc.asn.au



Bush Church Aid Society

Steve Davis

REGIONAL OFFICER SA/NT

South Australia and the Northern Territory cover the second largest BCA region in the nation covering in total 2.4 million square kilometres. The area includes 4 dioceses, Adelaide, the Murray, the Northern Territory and Willochra. The SA/NT office also includes Kununurra in the Diocese of the North West

Within our region, much of it is arid or semi-arid Australia, we have had 6 field workers.

The BCA Ministry Centre

The SA office is open Monday to Wednesday from 9am to 1pm. Helen Spring manages the office on those days, and provides support in arranging deputations and contacts with churches. We are located on the site of the historic St Luke's Church in Whitmore Square.

Deputations.

Most deputations in 2016 have been in the Adelaide Diocese. We greatly appreciate the opportunity to come into churches, and update supporters about the work of BCA in Australia. It is encouraging when people apply to receive regular prayer notes and copies of the Real Australian and to hear from people who are praying for individual BCA field workers

The Regional Committee

This group meets 5 times per year and is chaired

by Henry Schafing. The group meets together to plan events and to hear about field workers (particularly within our region)

Events and Fund Raising

- The annual Spring Lunch in September in 2015 was again well attended. Our guest speaker was the Bishop of the Northern Territory, Greg Anderson. Bishop Greg spoke on the opportunities to open up ministry in the Territory, and was hopeful that BCA would support new initiatives.
- The AGM was held in April at Christ Church, North Adelaide. The speakers were Rev'd Geoff and Tracey Piggott, who spoke of the challenges of ministry in Coober Pedy, and also of their recent mission trip to India. The Catacomb Church in Coober Pedy has for many years helped to sponsor an orphanage in India.
- The Bush Tubs have continued to raise awareness of BCA and a low key way of raising funds for BCA
- A get together for BCA mission contacts was held in November. This is a means of thanking the contacts for their work in the churches and to support them in their work.

Field Trips

Visits have been made to Brad and Joh Henley on Kangaroo Island, Geoff and Tracey Piggott at Coober Pedy, Gary and Nikki Alexander in Kununurra, Mary and Owen Lewis, Barry and Avril Luke at Roxby Downs and to Darwin and Katherine to meet with clergy there. A second BCA field worker was located into Katherine in June. It was a joy to be part of their welcome to Katherine and participate in the commissioning of Rev'd Kristen Slack and his wife Katherine.

It was also sad to farewell Rev'd Peter and Joy Palmer. Peter had been involved with mining chaplaincy over a number of years, but with the down turn in the mining industry, Peter's FIFO ministry came to an end. Peter and Joy moved to the Beenleigh Parish in the Diocese of Brisbane.

Rev'd Mary and Dr Owen Lewis left their positions in Roxby Downs and moved to Port Pirie where Mary accepted the role of Dean at the Cathedral.

Rev'd Barry and Avril Luke accepted a position at the Cummins Parish in the Diocese of Willochra. Barry will work there part time and continue studies at St Barnabas College.

The Willochra Mission Conference was held in Port Pirie over the June long week end. The conference focuses on the missional roles of ABM, CMS and BCA. This year the focus was on ABM, but the other mission organisations were able to share their work, through displays and a mission spot. The conference is being planned for 2017 with the main mission focus being on BCA

Field Staff

Coober Pedy

Rev. Geoff with Tracey Piggott

Diocesan Youth Officer NT based at Nightcliff

Rev. Bruce with Jodi Chapman

Kangaroo Island

Rev. Brad with Dr. Joh Henley

Roxby Downs

Position now vacant

Rev Joel with Hannah Hill (Joel appointed Deacon at the Roxby Downs church in January 2015.)

Mine chaplaincy position vacated by Barry Luke

not renewed

Katherine NT

Rev'd Kristen and Katherine Slack

Kununurra

Rev'd Gary and Nikki Alexander. (Tenure will conclude at end of 2016)

Finances

Our year ended well achieving our budgeted target.

Future Plans

Recognising that we need to engage younger generations in God's mission across Australia we plan to:

- Raise awareness of the role and work of BCA by engaging with young people in our Anglican schools
- Take up opportunities to speak with students at SBTC and BCSA about opportunities for country ministry

Past BCA workers.

Over the last twelve months we acknowledge the passing of previous BCA workers

Rev'd Ron Keynes – Leigh Creek, Ceduna

Rev'd Ian Robertson – Coober Pedy

Rev'd Owen Thomas – former State Secretary, BCA

Thanks

I thank the Regional committee, for their support, their contributions in planning and prayer. I continue to thank God that he has equipped them to serve as part of this group.

I also thank the many BCA contacts we have in the churches across the region, for their work in local advertising, selling Bush Tubs, collecting BCA Boxes. My thanks also to the many BCA

supporters who encourage Lyn and me in our role as we speak in churches

Above all I thank God for the men and women who have gone out to serve our Lord Jesus Christ, and to take his message of love and forgiveness to the remote parts of our country.



SCHOOLS MINISTRY GROUP

Message from Chairperson

Gavin Jones

BOARD CHAIRPERSON

It is with a sense of the privilege of serving alongside those who serve in Jesus' name, that I write my first message as chair of the Board of SMG. The invitation to join the Board over a year ago, and then my succeeding to Gavin Jones after his term of able chairing, was one that I accepted with enthusiasm. I did so because of the great impression I had of the whole SMG family when I addressed the Annual Conference back in 2014. I saw such energy, commitment and discipleship amongst those working in the schools, and those supporting them in the SMG office and the support offered by the community support groups throughout the state.

The challenges that our post-modern society throws at our young are ever more complex and insidious. Little wonder then that so many of them feel overwhelmed not just by the traditional problems of maturing into young adulthood but also by the noise of beguiling yet contradictory messages from a wider world that so often seems more interested in preying on our young

than praying for them.

The growth in SMG presence in the numbers of schools and young people served is very heartening indeed. There are naysayers who seek to misrepresent what we do for these young people by our ministry in schools - they are misinformed about what is being done. The challenge for us is to correct that misinformation whenever we encounter it. Promoting this Annual Report is a great way to start.

Message from Executive Director

Angela Jolly

EXECUTIVE DIRECTOR

SMG continues to grow and develop as an organisation and it is my privilege to serve and lead an organisation that seeks to enable young people and school communities the opportunity to respond positively to God, themselves and others.

It is difficult to measure the value and impact of what we do however the value of Chaplaincy has never been more publicly acknowledged than it was after the tragic death of the Adelaide Crows coach Phil Walsh.

In the July 21 Advertiser titled "Unsung Heroes" Warren Tredrea wrote "What separates chaplains from the rest is they often do their best work when emotions and stress are at their greatest – in love & loss." "Both Chaplains have played pivotal roles for their clubs in the most difficult of circumstances. But their work isn't only in times of tragedy; they also play a brilliant role when things are going well. And like great mates they are there through the good times and the bad". "It's a role worth its weight in gold. They do it for nothing, because they love it. And their clubs and players love them for doing it". As you will read this report you can confidently

replace club with school and players with students, staff and parents.

I am very proud of the SMG team and how we work together to support school communities across SA. The collaborative nature and innovative approach to our work will be evidenced as we celebrate SMG's 25th birthday in 2016. Thank you to all who support and partner with us.



CHURCH MISSIONARY
SOCIETY SA/NT

David Williams

REGIONAL DIRECTOR

Introduction: 'Celebrate Partnership'

As Christians we have many reasons to celebrate. First and foremost, we celebrate the good news of Jesus Christ our Lord and Saviour. We also celebrate that in Christ we have the victory (1 Cor 15:57; Rom 8:37); we do not need to fear (Isaiah 41:10); nothing can separate us from the love of God (Rom 8:38-39); the trials we face are temporary and have a purpose (2 Cor 4:17); and we are all one in Christ Jesus (Gal 3:28). All of these reasons to celebrate are also reasons to give thanks and that is our aim in our annual report: To give thanks.

CMS SANT is a family, a fellowship, a partnership. We are united in our love for the Lord Jesus and our desire to see him receive all the glory as people from all nations, tribes and tongues

come to know and love him too. Being part of CMS truly is a celebration of partnership! As you read these reports and stories of partnership, we ask that you join together with us in giving thanks to our great, almighty God, who sees fit to include each of us in his work.

Gospel Workers

By God's grace, in the 2015/2016 financial year CMS SANT went from 17 adult gospel workers with 14 children serving in 9 countries to 19 adults, 18 children and 10 countries. Mike and Karen Roe with Amelia Mitchell commenced at St Andrew's Hall in July 2015, were accepted as CMS gospel workers in December 2015 and headed to Namibia in June 2016. We rejoiced with Leigh and Tamara Filmer who welcomed their third child, Cole Jack, in November 2015 and Arthur and Tamie Davis who welcomed their second child, Callum Awe, in February 2016.

The branch has also continued its links with five couples/families sent from other CMS branches (Chris & Grace Adams, Steven & Sandra Parsons, Warwick & Caroline, Time & Kylie and Mark & Rosemary Dickens). Additionally, Stafford and Rae Cowling have continued as 'Short-term' workers in Ethiopia. Jasper Bird went to East Asia in September 2015 to teach short-term at the school in East Asia where Dave and Tab's son Monty attends.

The Rubie, Prins and Davis families all spent time on Home Assignment during the 2015/2016 financial year and conducted fruitful deputations. The Rubie family returned to Ethiopia in July 2015, the Prins to Cambodia and the Davises to Tanzania in June 2016. The Prins are now based at a new location in Phnom Penh, and the Davies are now based in Dar Es Salaam.

Tim and Kylie also spent a brief period of their Home Assignment in Adelaide, reconnecting with family, St Wilfred's and running a mid-week mission seminar about their work in the Middle East. The Filmer family were briefly in Adelaide for the birth of Cole and then had to return to Adelaide earlier than expected for Home Assignment (in June 2016) due to visa issues.

Andy Bennett was ordained as a deacon in the Diocese of Kagera, Anglican church of Tanzania, to take up his new role teaching 'Bible Knowledge' in schools (a syllabus set by the Tanzanian government).

Returned Gospel Workers

Margaret Holt continues to keep in close contact with colleagues in the Middle East to support them through prayer. Prayer updates continue to be sent out by CMS SANT.

Grant & Janna Lock continue to reach out to Urdu, Farsi and Dari communities in Adelaide, and attend numerous speaking engagements arising from Grant's book, *Shoot me first* and recently published book *I'd rather be blind*.

Barry & Ann Lock continue as our honorary Pastoral Carers and coordinate Missions Interlink Short-term Training courses. Barry also serves on the Missions Interlink State Leadership Team.

Leanna Haynes has had to take a break from her role as honorary Deputations Coordinator due to her mother's health. Rob Haynes continues to serve on the CMS SANT board. Rob and Leanna both continue to keep ministry to Indigenous Australians on our agenda.

Rev. Dr. Mary Lewis, with Dr. Owen Lewis, have moved from Roxby Downs to Pt Pirie

where Mary is now the parish priest of Flinders Plains (which incorporates Point Pirie, Point Broughton and Crystal Brook), and the Dean of the Cathedral of Saints Peter and Paul, Point Pirie. Mary also coordinates the annual Willochra Diocese missions conference. Owen had the opportunity to return to Nepal for 3 months from October 2015 teaching in a hospital and encouraging Nepali Christians.

Dr Richard and Claire Chittleborough enthusiastically coordinate the Returned Missionaries Fellowship.

Mission Education

We continue to seek to engage churches in cross-cultural mission (the third part of the CMS vision). As a branch we continue to do this through mission education events such as the annual CMS dinners and Summer Encounter conference.

At the August 2015 Dinners, 537 people attended over the two nights. We were challenged by a talk from CMS gospel worker Paul Barker on the topic of 'Blessed?' particularly from Matthew 5. The program also included video contributions from SANT gospel workers Arthur and Tamie Davis and Stephanie.

Summer Encounter 2016 was our second year at Edwardstown Baptist Church, building on the success of the move to a metro location. 380 people attended, plus approximately another 130 for the special Friday night event with local Adelaide band 'Men in Boats'. 79 of those who attended were children and youth and 81 churches were represented. from Keynote speakers were Rev Dr Mike Roe (CMS SANT gospel worker who had recently finished at St Andrew's Hall) and Bishop Greg Anderson (Bishop of the Northern Territory and former

CMS gospel worker). Mike encouraged and challenged us with Bible talks on 'Looking forward, living now: the gospel in light of eternity'. Greg spoke about ministry in partnership with Indigenous people in Northern Australia along with Mady Manggurra, Millie Mamarika and Estelle Farrer, Indigenous Christian leaders from Arnhem Land—a beautiful demonstration of this partnership.

In June 2015 David Williams attended and spoke at the Willochra Diocesan Missions conference, coordinated by Rev Mary Lewis. The keynote speaker was Rev Dr Tim Patrick.

Office Team

The only change to the office team in the 2015/2016 financial year has been that part-time administration assistant Sheena Kulikovskiy finished (and is now attending GLO Bible college in Tasmania) and Caitlin Ellery moved from her administration role to become the Mission Mobiliser, particularly focusing on building relationships with AFES (the Australian Fellowship of Evangelical Students) University students and staff.

David Williams continues as Regional Director, Richard Early as Associate Director, Elspeth Scanlen as Office Coordinator, Isabel O'Keeffe as Communications Coordinator and Kate Hollister as Member Services Coordinator. Richard also serves on the CMSA Finance Committee and on the national board of Wycliffe Australia and David serves on the Steering Committee of a group seeking to establish a branch of A Rocha in Australia (a Creation Care organisation that was supported by John Stott). Kate assisted the WA Branch in updating its database and providing training to their staff.

Our faithful mailing team of volunteers

continues to be led by Sue Sarkies and Rev Phil Zamagias continues as our branch's honorary NT Coordinator. Chen Jin continues to serve on the Federal Candidates Committee. Rev Martin Bleby is the Chair of the CMS-Australia Board and Rev Darren Russ (Associate Pastor at Mt Barker) is the SA nominee on this board.

The branch board is ably led by Rev. David Bassett. Allan Alcock (Treasurer), Rev Martin Bleby, Dr Philippa Harris, Robyn Richardson, Andrew Jackson, Barry Lock, Tamra Purton, Naomi Noakes, Rev Rob Haynes and Rev Chris Jolliffe also continue to serve us faithfully as SANT board members.

STORIES OF PARTNERSHIP: SNAPSHOTS FROM SOME CMS SANT GOSPEL WORKERS

Andy & Jenny Bennett – Tanzania

Andy's new role (elaborated below) is to deliver Bible classes in secondary schools on behalf of the Diocese of Kagera, Tanzania. Jenny works as a chaplain at Murgwanza hospital. Here Andy shares about what can happen when you partner with God in his work ...

We returned to Tanzania in mid 2015 for our third and final term. Andy was due to start a new project, but what did God have planned for him? The Bishop has had it on his heart for many years to start a Bible teaching program in secondary schools – that's how he became a Christian! But there was nobody available to coordinate it – would Andy do it? Yes! Now there are 18 diocesan pastors teaching Bible Knowledge to 2,000 students in 17 government schools. This has been made possible by a whole bunch of partnerships.

- God doing his mission in partnership with his people.

- Andy & Jenny with CMS working in partnership with the Diocese of Kagera, supported by link churches and individuals.
- The Tanzanian government making Bible Knowledge an optional subject for all secondary schools, and enabling partnerships with local churches to teach it.
- 18 pastors being willing to devote one or two days per week to teach Bible Knowledge.
- The Bible Society providing discounts on Bibles for use in schools.
- SparkLit providing funds to buy Bibles for this program.

Recently, a neighbouring diocese has asked to work in partnership with the Diocese of Kagera to start a similar program.

Don't you love the way God works! Thank you for partnering with us!

Frances Cook – Chile

Frances has been serving in Chile for over 25 years. In one of her current roles she is working at the Centre for Pastoral Studies (CEP), which equips Christian leaders to serve in Chile and other South American countries. She also partners with her local church and shares the joy of seeing God at work:

I love my local Anglican church here in Chile. The pastor is a graduate of the Centre for Pastoral Studies (CEP) (where I teach) and was brought up in a Christian family. It is amazing what a difference that last point often makes. In the CEP we try hard to work on issues of character and personal spiritual life, but sometimes it feels like we're trying to force a process which God, rather more kindly, works on for much longer. Building on that past, it has been

lovely to see the way Juan Esteban has grown in his own ministry, undoubtedly helped along by an extremely supportive wife, Carolina, and the polishing of character that comes from bringing up four kids.

A fairly regular participant of my Home Group Bible Study is Alejandro, who was converted through being offered a Bible on the street, from a former member of our congregation. Alejandro is from a very poor background and somehow manages to live as a musician who never does paid performances and has long been part of anarchist communities (which are a significant force of social disruption in Chile!). Since his conversion he has not lost his tendency to swim against the social current, largely rejecting technology and social media, but he has nevertheless been well received and has fitted well into our generally rather middle class congregation (which is still certainly poorer than most Australians). A couple of weeks ago, Alejandro brought along a man who lives on the street (it's pretty hard for a guy like that here to get a shower!) and that has opened up all sorts of discussion, practical action and reflection.

It is great to see God working in many ways in our local church!

Stafford & Rae Cowling – Ethiopia

Stafford and Rae have served as CMS short-term workers for 7 years teaching science and maths subjects at Bingham Academy in Addis Ababa, Ethiopia. Teaching not only enables many other gospel partnerships, but also impacts the lives of individual students—equipping the next generation of globally-minded Christian leaders.

The Bingham Academy school operates in partnership at several levels. There are various Christian Mission partners operating the school,

and teachers from many different countries. The school has students from missionary families alongside students whose parents are involved with NGOs, the UN or Africa Union. And they are from a diverse range of nationalities.

Some students' comments from the most recent Bingham Academy yearbook illustrate the role of teachers in partnering with students and the importance of faith in students' lives. One wrote: "I encourage everyone to find a teacher to be able to talk about your faith and doubts." Another: "I am grateful to have reconnected with God at Bingham." A third one: "A huge shout out to the Cowlings who ensured I was never stranded on a boat, up a creek, without a paddle." One more: "Our class has been blessed with teachers, friends and mentors who have poured into our lives and helped make us the people we are today."

For these TCKs (Third Culture Kids) partnerships are essential, and it is a joy to serve God and to have the opportunity to speak into their lives through our work at Bingham.

Maggie Crewes – based in the UK (travelling to East African countries and Brazil)

Maggie works in partnership with Retrak bringing hope to street children by developing new partnerships in different locations to see this work extended to more of the most vulnerable ...

In the past few years I have worked in partnership with CMS and Retrak to reach out to more children on the street so they can be reconnected to family, community and to Jesus. As we have done this, I have also had a growing role in developing partnerships within Retrak.

Partnership is not always easy! One of my toughest assignments in the past few years was with our new partner in Malawi. We came at

their invitation, as they desperately wanted partnership to help Malawian street children but when it came time to collaborate and bring change and to grow the work in more healthy directions, then that was a bit more complicated! But by God's grace, somehow this work is growing and developing despite the ups and downs of partnering with this organisation. We both grow together through the various challenges.

I write this from Kenya where I am based for the month of August to explore potential new partnerships so we can extend our ministry out to more highly vulnerable Kenyan children and families. How much I need God's wisdom and discernment as I try and wade through hearing what others might want me to hear – and what is the reality on the ground!

I am yet again “of no fixed abode” ... as I work with children on the street who have no home—I too am homeless—and this is not always a comfortable place to be – though of course my experience of this is without the physical deprivations that they suffer.

Please pray that as I seek to build these local partnerships, both externally and internally within Retrak, that the greater work of building God's kingdom would also grow, that organisations and staff would be encouraged in their work, and children with no hope would be attracted to the light of God's grace and love in Jesus.

Dave & Tab with Monty, Jed & Oscar – East Asia

Dave and Tab with their three boys serve in East Asia. Dave leads the local branch of their partner organisation and Tab serves with this organisation in partnership with a local orphanage. Here they share some recent highlights made possible

through our partnership ...

Being in partnership with so many who faithfully pray and give is a humbling privilege that we are often astounded by. It is so fun sharing the joy of seeing God at work, knowing that the dreams and hopes God lays on our heart for the people around us can come true—because you are praying and partnering with us to see it happen.

Some highlights of this last year include:

Having the first child from the SOAR village program adopted into his own forever family. This program, started in 2014 by Tab and Mercy in partnership with a local orphanage, took on children with various disabilities who were seen as ‘un-adoptable’, ‘un-fosterable’ and ‘un-educatable’. From our original 20 children we now care for 54 and have already seen 10 go to foster care, 14 promised to be given files for adoption, and 16 in school each day.

Starting our SOAR Family Support Program (Abandonment Prevention). After years of prayer we are finally starting this crucial work to stop the abandonment cycle before it begins. We have already helped 6 families keep their loved children, helping them access surgery, medicines and support.

Dave stepping into leadership. Praise God that Dave's language has developed to a level where he is able to work with local colleagues, both in his role as Taiyuan Regional Director, as well as overseeing an organizational restructure and developing a training and discipleship program for our local staff.

Thank you for praying for us—we truly love living in the answers!

Arthur & Tamie Davis with Elliot and Callum – Tanzania

Arthur and Tamie have just commenced their second term in Tanzania with the move from Dodoma to Dar es Salaam. They are now working as part of the team training Christian leaders at TAFES (Tanzanian Fellowship of Evangelical Students). Here they share how our partnership with them in turn supports people like Waryoba ...

Waryoba is the TAFES staffworker in Dodoma, where we were for our first term, and will likely take a leadership position among TAFES staff in years to come, possibly joining or leading the team Arthur currently works with. He's a wonderful example of partnership in the gospel.

Arthur mentored him in Dodoma, and he's just returned from several months of theological study in Nigeria. Arthur has been one part of his formation, contributing alongside brothers and sisters from other parts of Africa.

Elliot was delighted to see Waryoba again. We see this as another aspect of partnership—our whole family is involved in seeing TAFES staff built up, and is, in turn, included in the fellowship of TAFES.

Thanks for the role you play in our lives, and so in Waryoba's life, and the lives of the students he works with. May they meet Jesus at uni and take Jesus beyond uni!

Mike & Karen Roe with Amelia & Mitchell – Namibia

Mike and Karen with Amelia and Mitchell departed for Windhoek, Namibia in June 2016. Here is how they have seen God at work already...

We've been in Windhoek, Namibia for almost 3

months now: having been sent by you through CMS to serve at the Namibian Evangelical Theological Seminary (NETS). How have we seen God at work so far? In growing us to patiently trust Him.

Four weary travellers arrived at Windhoek airport, relieved to have almost made it! The 24-hour journey included emotional farewells, a sick child, and almost no sleep. But we knew we'd been sustained, and we were excited to move through those exit doors. But it was not without further red-tape as we were given unexpectedly short tourist visas. Mike and Mitchell were given 5 weeks in Namibia, and Karen and Amelia just 6 weeks.

Fast forward 5 weeks and we still hadn't been granted our work permits. Had God led us up a dead-end street? Had we come to Namibia in vain? We believed he hadn't, and continued to ask many to pray with us that our tourist visas would be extended to 3 months. Then a day after they had expired we got word they had been extended—phew! But a tourist visa isn't a long-term option, and we couldn't start teaching without a work permit ... By now we'd set up a home and enrolled kids at school and kindy. We were starting to settle, but to what end if the door remained closed and we had to return home after-all?

Encouraged by messages, emails and most importantly knowing we were 'backed' by your prayers, we pressed on. Our days were spent in orientation at NETS, hearing about God at work in the students' lives, community chapel, sitting in on lectures, enjoying the occasional Braai (BBQ), and preparing classes. But still, it was a pretty unsettling time. Imagine our relief when we finally heard that our work permits had been approved! We thank God for answering

your prayers and ours on this front.

Stephanie – Central Asia

Stephanie is serving in a secure location in Central Asia as a psychologist in the area of mental health training. Her desire is to see Central Asians find the real peace that their hurting hearts need.

One of the lessons impressed upon us in our training at St Andrew's Hall is that we must be life-long learners. As I close out my second term in Central Asia, I feel like I'm still a novice in so many ways. Indeed, this year has been one of learning, with much more still required. This year, a big focus of my learning has been on flexibility.

I've now been in M-Town for 2 years now, and that's longer than anywhere else that I've lived in Central Asia. If there's one thing I've learned living in this country, it's that you can't get too attached anywhere! Indeed, even though I've technically lived in the same place this term, I travel to H-City regularly for extended work trips. I'm learning to tolerate airports better, functioning in two different dialects and living out of a suitcase about half the time.

With such instability in my living arrangements, let alone the constant possibility of evacuation, my partners and supporters in Australia have been a source of encouragement. Their faithful, consistent emails, blog comments and skype calls have held me steady, assuring me that when everything feels uncertain, their love and support is now. It's been a great testimony to me of the Great Rock on which our hope is built, and who we can trust through all the storms of life.

Warwick & Caroline

Warwick and Caroline work in Dubai pastoring and discipling believers in partnership with the Fellowship of the Emirates, a large international

church. They write about the importance of partnership...

Without partnership our work with Fellowship of the Emirates here in Dubai would be much harder.

Our partnership with you before we left Australia prepared us incredibly well for so many of the challenges we have encountered in our first two years.

Most of all we value your faithful prayers. Our great God is at work in his world, and we are reminded of that daily where we live. We constantly see the unexpected and impossible happen. His plan is unfolding here, and we feel very privileged to be part of it.

As our location continues to be stable and peaceful but surrounded by areas that are not, do not cease to partner with us in prayer, for eyes to be opened and for the lost to come repentance and belief.

The harvest here is big, and we need more workers. Please keep sending them.



CITY BIBLE FORUM

Ask the bigger questions

CITY BIBLE FORUM

Rev'd Craig Broman

City Bible Forum Adelaide is an interdenominational ministry operating in Adelaide workplaces. It's a nation-wide organisation whose vision is **to reach the world through the workplace with the good news about Jesus**. Our four

main goals are: to **mobilise and equip** Christian workers for the task of workplace mission and to **engage and follow up** their interested colleagues with that astounding news.

A recent nationwide survey, entitled 'State of Work' found that only 1 in 5 Christians felt comfortable sharing the gospel at work. City Bible Forum is tackling that issue by creating competent, culturally sensitive missionaries for the workplace.

Engaging in the public space

In 2016 we staged six events in the public space. These were:

What's so funny about God?; a panel discussion in the midst of the Fringe, between two comedians & an evangelist including comedy sketches.

Kate's kitchen table: Masterchef winner, Kate Bracks, demonstrated her favourite recipes sprinkled with informal conversations of hospitality, God & food which is a constant metaphor for rescue in the Bible.

Leaving a legacy or a debt: the future of our economy. Former Deputy Prime Minister, John Anderson challenged a cross-section of entrepreneurs to reflect on history to address the future.

We launched a new concept event, **REEL DIALOGUE** where A film producer, theologian and agnostic historian deconstructed a new movie, Ben Hur, with the audience at an exclusive pre-release screening.

When the fashion model met the Designer: International Supermodel, Tracy Trinita spoke convincingly about identity, image & what makes us who we are.

Sorry, one small word that could change the world. On November 1, a panel of experts will

give their take on the revolutionizing power of 'sorry' to transform how people feel about going to work.

Training

60 Minute Mentor was a new initiative. It involved a mentor auction where people made bids to spend 60 minutes with a senior Christian business leader. They could ask questions about faith, life and working in Adelaide. The focus was making connections between Christians in different work sectors. It highlighted how many quality Christians are in leadership across our city in diverse spheres. It was surprising how many seized the opportunity to discuss personal discipleship in their jobs with older and wiser Christians.

Workshops for Young Workers starting in the workplace. Topics included handling money, getting organized and on-going coaching & prayer support. It's helped university graduates launch well in new jobs & develop a mission heart for their workplace.

The Celebration Dinner, attended by over 200, was focused on helping Christians **Break the good news** to others. Leigh Hatcher, media personality, demonstrated from decades of radio and television experience, how to communicate news, especially the gospel. Leigh also dropped in on Christians meeting to pray at Channel 9 studios with practical encouragement for what is a tough industry for Christians.

Church partnerships and visits

Approximately 45 churches/Christian organisations have been visited for preaching, workshops, training and profile raising over 12 months. The CBF staff also met regularly 1-1 with over 40 Anglicans in the workplace. **Take a Pastor to Breakfast** was a new initiative with

church leaders. John Anderson, Former Deputy Prime Minister, spoke about the critical role of the workplace for their congregations. Over 40 people were challenged to help workers take up the mantle of leadership in secular work.

Finances

City Bible Forum Adelaide, is funded by members, Christian business and church partners. We have an annual budget of \$180,000. We genuinely thank Jesus & His people that our finances are on track for 2016, which is no small miracle in the current economic climate. We would love to increase our staff to serve more people in 2017, pending greater support in the future. To donate or access free resources, visit our website, <http://citybibleforum.org/city/adelaide>.



CONVERGE INTERNATIONAL

Les Milner

PASTORAL COUNSELLOR COORDINATOR(SA)

Converge International (formerly known as ITIM Australia Limited, and the Interchurch Trade and Industry Mission) is an inter-denominational organisation. Since 1960 it has provided pastoral counselling (that is, chaplaincy) and related employee services to workplaces. In July 2013 Converge International merged with Resolutions RTK. Converge International is a member of the Employee Assistance Professionals Association of Australia (EAPAA), and can provide its workplace services both nationally and internationally. Across Australia, Converge International services Commonwealth, State and

Local Government, Health and Community Services and private sector organisations.

On-site pastoral counselling

In South Australia, Converge International providers complete more than 2000 hours of on-site care and counselling a year to our client organisations – both private and public sector – at numerous locations across the state. The amount of work we are contracted to do depends on client demand, which can be unpredictable. At the time of writing we are waiting for the outcome of a tender for the provision of EAP services for a large government department, including a significant component of onsite services delivered to date by Converge International. There is the possibility of a loss of hours for our Pastoral Counsellors. Needless to say, we are always keen to hear from companies interested in what our service can offer their people. We welcome enquiries from key persons in the private and public sectors who see the value of pastoral care provided by a Church-based organisation.

Employee concerns raised with the pastoral counsellors include personal matters such as relationship breakdown, loss and grief, and health of self or a family member, as well as work-related matters such as bullying, stress and coping with change. Rather than being work-related, the majority of issues raised in workplace counselling are in fact personal, but of course they may have a direct impact on productivity and safety at work. Sometimes work-related issues predominate in response to events such as redundancy or a critical incident. Our services are available to both employees and family members at the employer's cost.

Converge International personnel

In South Australia a team of seven Pastoral

Counsellors (chaplains) currently provides the on-site workplace ministry. They come from diverse disciplines, including the ordained ministry, social work, nursing, education, prison chaplaincy, business and government. All are accredited for the pastoral role, and are endorsed by their local church. They are located in the metropolitan area, the Adelaide Hills and the South East. Professional support and mentoring are provided by the SA Coordinator, and there are opportunities for peer supervision. Australia-wide leadership is provided by Managing Director Principal Chaplain, Dr Lindsay McMillan OAM, who heads up "Reventure", which engages the pastoral counsellors and contracts them to work for Converge. A national conference for pastoral counsellors is held in Melbourne each October.

Two significant appointments in 2016

In January Dr Jenny George commenced as the new Chief Executive Officer of Converge International. Prior to her appointment, Jenny was a member of the Converge board. Her academic and professional interests are in analytics and management education. Jenny is a member of the Australia Institute of Company Directors and was a director of Ridley College from 2007 until 2012.

In May Dr Romane Abell was appointed State Manager, South Australia. This appointment indicates a new focus on growth and management of the business in this state, and follows a long vacancy after the retirement in 2007 of former State Manager (the now Rev'd) Linda Brooker.

Our other services

Besides on-site chaplaincy, Converge International also provides a range of services under the Employee Assistance Program model. They are available on a fee-for-service basis to all

customer organisations serviced by our Pastoral Counsellors, and to organisations that choose not to have an on-site service. Services include face-to-face, telephone and on-line counselling by appointment, critical incident response, mediation and conflict resolution, manager assist, financial counselling, return to work programs, and training and workshops on work-related and personal development topics, such as mental health in the workplace.

Contacting Converge International

The Converge International premises are at Suite 10, Level 5, 108 King William Street, Adelaide, SA 5000.

Telephone number 24/7: 1300 687 327.

For further information about the Pastoral Counselling (formerly Chaplaincy) service and the Employee Assistance Program please contact Dr Romane Abell, State Manager SA.

E-mail: Romane.Abell@convergeintl.com.au

Website: www.convergeinternational.com.au



**Spark
Lit.org**

Igniting
Christian
Writing

SPARKLIT

Michael Collie

NATIONAL DIRECTOR

Where the gospel is preached books are needed. SparkLit advances God's kingdom by empower-

ing Christian writers, publishers and distributors around the world.

Equipping publishing professionals

We invest in the training and development of promising Christian writers, editors, designers and booksellers. We embrace strategic opportunities and love discovering hidden talent.

During the last twelve months SparkLit sponsored training opportunities for Christian publishing professionals from Argentina, Bolivia, Cambodia, China, Colombia, DR Congo, Ethiopia, Laos, Mexico, Myanmar, Pakistan, Peru and Turkey.

Nurturing emerging publishers

SparkLit currently nurtures emerging Christian publishing houses in Argentina, Cambodia, Central Asia, China, Cuba, Egypt, India, Laos and Nepal. We direct funds, expertise and energy where Christian writing is needed most. We encourage local initiative and support sustainable enterprises.

This year SparkLit supported the formation of Firefly Press, the first Christian publisher in Laos. Please pray for the Firefly team as they prepare to publish the first Christian books written in Lao by local Christians.

We resume our support of the Open Theological Seminary (OTS) in Pakistan with the provision of a high-speed, heavy-duty digital printer. The ability to print-on-demand will mean that sensitive material need not be trusted to commercial printers or stored in the OTS office.

Sexual abuse survivor writes 2016 Christian Book of the Year

The Australian Christian Literature Awards were announced and prizes presented during the SparkLit Awards Night on Thursday 18 August

2016. 'Child, Arise! The Courage to Stand: A Spiritual Handbook for Survivors of Sexual Abuse' by Jane Dowling is the 2016 Australian Christian Book of the Year. Victorian Miriam Dale won the 2016 Young Australian Christian Writer Award with her manuscript 'The Weight of Hope'. Annie-Jo Vogler of Charters Towers, Queensland, won the 2016 Australian Christian Teen Writer Award with her composition 'The Ways We Are'. With these awards SparkLit celebrates and encourages the courage and enterprise of local Christian writers and publishers.

Supplying books where resources are scarce

SparkLit makes Christian books available, accessible and affordable where commitment is strong but support and resources are scarce. SparkLit is providing theological texts and essential reference works to students and pastors in Cambodia, China, Kenya, Myanmar, Nigeria, Pakistan, the Philippines and Tanzania.

Find out more

We rely on your prayers and donations. If you would like to know more about the work of SparkLit and its partners in difficult places please visit: www.SparkLit.org

Companion Diocese Bor

COMPANION DIOCESE OF BOR

The Reverend Paul Mitchell

CONVENOR

BOR COMPANION COMMITTEE.

We are at a place of opportunity and hope!

The tensions and ongoing violence in recent years delayed the long-prepared plans for a primary health clinic in Bor. In 2015 it was decided that the situation in South Sudan was sufficiently settled to allow us to proceed.

An extremely generous offer of support made it possible to send a container to Bor with a generator and panels for the construction of two buildings to begin the clinic. In January 2016 a team travelled to Bor to undertake this construction but the late arrival of the container mean that it was not possible at that time to begin construction. We were, however, able to clear the majority of the land for the clinic and arrange for the first fencing around that land. We contracted substantial foundations for the two buildings and the team assisted in this work. When the container arrived we enlisted assistance from the nearby United Nations camp with offloading from the truck. This has been a time of ongoing and developing relationships!

In April/May a second team travelled to Bor and were able to construct the first of the two buildings, though an untimely storm resulted in some damage. Further work was able to be done on the surrounds and the preparations for the operation of the clinic were able to be clarified and consolidated.

We are currently preparing for a new team to travel to Bor in January 2017. This team will complete construction of the second building, make repairs to the first building using panels being sent at the time and complete work on transforming two containers being sent from Adelaide late this year into an accommodation building and a meeting room/kitchen. Depending on funding available the team will also prepare and arrange installation of a bore for the site, undertake landscaping and other site works and continue the consolidation of the security and the overall plans for the site.

It is also expected that the operation of the clinic will be able to commence in the early part of 2017, and to this end Mrs Lindy Driver is coming with the team and will be spending 2 months in Bor to ensure that the project comes to fruition.

Thanks are due to the many people who have contributed in time, finances and prayer to assist this project. Diocesan Council recently established a Bor Committee, which I convene. We have a long term and ongoing commitment to the relationship with the people of Bor, of which the clinic is an important expression. Please continue to pray and to support this work of the church together.

PRESIDENT'S ADDRESS

Members of Synod,

I welcome you to the Third Session of the Forty Second Triennial Synod of the Diocese of Adelaide. This Synod marks 160 years of the founding of the modern day Synod in the Anglican world and beyond. The first such synod was constituted here in October 1855 and met in session on April 29 1856, with others soon following in other parts of Australia and beyond.

This historic development was prompted by a problem but shaped by conviction. By the middle of the 19th century it had become clear to leaders of churches in fellowship with Canterbury across the globe that the Church of England did not have jurisdictional authority in the colonies. There was a significant void in governance within the colonial churches.

The problem was discussed here in Australia at the 1850 Bishops Conference. There was pressure from some quarters to take a minimalist approach; to establish clerical synods to provide the necessary governance framework. But others, among them Short from Adelaide and Selwyn from New Zealand, saw the opportunity to put in place something more innovative; synods involving the laity in equal voice with the clergy. Their convictions prevailed and the form of synod we know today emerged and has been replicated with variations across the Anglican world and beyond. Eventually the Church of England itself adopted the model in the 1970s.

Short and others here in Adelaide were prepared to draw deeply on the heritage of faith and innovate for their time. They went beyond simply

addressing a bureaucratic need and allowed the heritage of faith to inform them as they developed a form of church governance that provided for rich representation and operated through consent rather than imposition.

Their initiative is worth celebrating and their example is worth following. One hundred and sixty years later, as the Third Session of this Forty- Second Synod goes about its business, may we have a similar capacity to draw on the heritage of faith to innovate faithfully for our day.

Governance in the 21st Century Church

Just as synods were developed in the 19th century in response to a pressing need, so the Anglican Church of Australia of today faces the challenge of evolving appropriate structures for our time.

I want to highlight two challenges that we cannot ignore.

The first is that many of our smaller dioceses are now struggling to deal with the proliferation and complexity of administrative and compliance requirements that seem to mark our times. Over the past decade there have been a number of difficulties or crises in dioceses that have had the potential to impact upon us all.

This emerging situation is not just a result of a decline in numbers and resources, although there is no denying the population decline in many parts of rural Australia, nor of diminishing church attendance in many places. However, the pressure upon many of our smaller dioceses also arises from the overwhelmingly complex compliance environment in which we now operate. Of course, this is not a reality restricted to the Church. Many of our social service, aged care, or housing agencies are facing a similar challenge

and many are choosing to amalgamate or put in place partnerships that enable them to continue effectively.

We could choose just to battle on with the diocesan structures as they are. There is a resilience about country Australians that might enable many of these smaller dioceses to survive for years. But we are called to more than survival.

They could simply merge with larger dioceses. This might solve many of the administrative and compliance issues, but there will probably be a loss of local community and identity. A better way forward might be to take the inspiration of Short, Selwyn and others, and look to the depths of our heritage to develop new structures for our time.

What follows is a simplistic statement, but I believe it is nevertheless helpful: as we think about our dioceses we need to separate “ministration” from “administration”. At its heart, a diocese is a unit of mission and ministry. That is the call and responsibility of bishop, clergy and people in a diocese and for periods in our history (for example in the Celtic Church) the administrative was little and light.

Later, through the development in England after the Synod of Whitby of a diocesan model more in line with the Roman Church, and then later again as the Church of England developed in its relationship with the State, each diocese developed as an *administrative unit*. This heritage was taken into the strong diocesan structure of the Australian Church and now leaves us with many of our smaller dioceses carrying separately almost impossible compliance and administrative burdens.

But if we allow our history to inform us, and if we break the link between “ministration” in a

diocese and the “administration” necessary for the functioning of a diocese, then a missional future opens up to us.

I do not accept that in the future of the Australian Church, our mission will be assisted by massively cutting down the number of dioceses, I say this with the proviso that our emphasis is on the diocese as a ministry unit under the personal oversight of a bishop. Many of our country dioceses cover vast areas in which the task of maintaining genuine community is huge. What we need to do is release these dioceses from having to repeat, diocese by diocese, a stand-alone administrative structure to deal with the modern-day complexities of compliance and risk.

It is here that the provincial structure of the Australian Church has much to offer. We are one of a few national churches in the Anglican Communion to have internal provinces and those provinces, with some minor variations, reflect our State boundaries and share accountability to State legislation. The province in the Australian Church could be the major unit of *administrative support*, allowing the dioceses to be what they should be; units of mission and ministry.

The second development that we need to address is the proliferation in our time of ministry initiatives, missional expressions and networks that do not fit easily into existing diocesan structures, and in fact often transcend them.

There are a number of examples I could point to across the Australian Church, but one prominent example within South Australia is the development of the Trinity Network of Churches, which has reached a size comparable to either of South Australia's two country dioceses and with

more financial capacity. The development of church networks spanning diocesan boundaries has been given additional impetus in our time by ease of mobility and the immediacy of digital engagement.

As new developments emerge, either on a large scale or small, one temptation is to try force them too quickly into existing structures. The results will probably be frustrating, and almost certainly unproductive. On the other hand, a temptation for those involved in these new initiatives might be to disregard existing structures, seeing them as irrelevant.. In the longer term the result of this will be a new structure with its own set of limitations, constraints and frustrations and the unity of the Body of Christ will be further diminished. Both temptations offer the easy answer at the expense of the relational travelling together under God from which good things might emerge as a gift to all.

More than 160 years ago, Short, Selwyn and others were prepared to dialogue robustly, to dig deeply into the heritage of faith, and to apply substantial ecclesiological principles to develop structures to serve the church of their time.

The principles that informed them and which were expressed through the development of synods were those of working consent and relational accountability. As we evolve structures for the 21st century church, it seems to me that we could do much worse than make those principles our touchstone. Neither over-rigidity or the abrogation of relational accountability are faithful options.

A lesser anniversary

This synod marks within a week the 10th anniversary of my installation as the ninth Bishop of Adelaide. That personal milestone is of small

consequence except that it also marks a decade since the Diocese of Adelaide began to emerge from a crisis around the handling of sexual abuse claims, with the previous Archbishop resigning on the advice of the Diocesan Council, huge financial pressures resulting from responding to critical incidents, and a loss of public trust and confidence in the church.

At my service of installation, the Gospel reading was from John Chapter 5, the story of the man who had been at the Pool of Bethzatha for 38 years waiting for an angel to stir the healing waters. The text with which I addressed us on that occasion was the brief question of Jesus: "Do you want to be healed?" (5.6).

As I pointed out, it might have seemed like a question that hardly needed asking – why else was the man sitting beside the pool all these years? Yet Jesus knew that the reasons people stay in unhealthy places can be complex and that healing can be costly. The question was an appropriate one for Jesus to ask, and an important one for us to hear in the crippling experiences of more than a decade ago.

Healing has been costly and there are many stories of that cost that will probably never be told. But I believe we are walking once more. There are a number of indicators for which we must give thanks to God. There is a growing sense of confidence and we have a good stream of ordination inquiries. The decline in church attendance seems to have been arrested. In 2006 we put in place a 10-year financial plan and most of its elements have been fulfilled. This synod will debate the lowering of parish assessment, with a further lowering signalled.

We are on our feet; something of a healing seems to have occurred. But perhaps we need to

reflect further on the biblical idea of healing. In Scripture, healing is much more than just the removal of sickness, the alleviation of pain. It is the reception of all that makes for wholeness and thriving.

So while I thank God for the healing we have received, and for the dedication of people who have been part of the process of rebuilding, still the question rings in my ears, “Do you want to be healed?”

I hear it differently now. No longer is it related to a crisis filled with humiliation and grief. Now it comes to me as the challenge to receive a life of thriving; of adventurous growth, of kingdom risk and surprise. Perhaps this is the greater challenge, for crisis provides its own motivation, but having reached a less painful place we might be tempted to settle down beside the pool once more. But then a stranger comes and we hear that question once more, “Do you want to be healed?”

If the last decade has been one of restoration and healing, perhaps the challenge before us now is to dare to contemplate an adventurous building on that restoration and healing.

It is wonderful that the diocese is no longer under massively restricting financial pressure, but what if we had could free significant resources for growing new churches?

It is wonderful that we can now support two or three part-time positions in church planting, but what if we had three or four people fully supported in growing new congregations?

It is wonderful that we have been able to restore some resources for part-time youth ministry support, but what if we had, perhaps, two full time appointments in specialised ministry

among youth and children?

It is wonderful that we can now reduce assessment a little, but what if we could ease the assessment burden even more substantially to something more like 13%?

I celebrate the fact that we have made a substantial commitment to ministry with and among our Aboriginal people, but what if we could also afford to fund a full time Aboriginal prison chaplain to work with the 25% of those in our correctional system who are Aboriginal people?

These “what if questions”, and the ones you may have thought of while I was speaking, are perhaps another way of our hearing afresh that question from Jesus, “Do you want to be healed?” – not as relief from the crippling pain of crisis, but as the invitation to live more and more into his wholeness and life.

To change the metaphor a little, the last 10 years have seen a restoration of the foundations, but this brings with it the responsibility to build. Over the next 12 months, let's engage together in that “what if” journey. As we come to the conclusion of a ten-year financial plan and five-year diocesan mission plan, let's engage in a multi-level conversation about the seeming impossibilities that just might be there in our future under God. My hope is that Synod in 12 months' time will have a new draft diocesan mission and ministry plan before it, crafted in conversation through Area Deaneries, Arch-deaconry gatherings, Ministry Units and in consultation with key agencies like Anglicare SA and our Schools. Accompanying this, we should look for a new financial plan developed around the need to create resources for building and growth.

“Do you want to be healed?” Ten years later, the

question means something different, but still it challenges us with a life beyond where we are.

In relationship and partnership

The stories of internal strife in South Sudan over the past two or three years, with that internal conflict following on from almost 50 years of war with the North, bring their own dimension to that question of Jesus, "Do you want to be healed?"

In a country already broken by a war over three generations, what looked like ego and tribalism was ensuring that the world's youngest nation continued to be a cripple.

Our link is with the Diocese of Bor in Jonglei State. It is from this area that many of the Sudanese in Adelaide come and it continues to be a place of great need. It is one of the world's very poor places. It is an area that has been torn by civil strife, invaded and sacked at least three times over recent years but now moving towards relative peace.

The violence has left thousands displaced, health care facilities destroyed and what little education facilities that are there even further disrupted. With a population of 1.4 million, Jonglei State does not have one secondary school and less than two per cent of girls complete a primary education.

In the face of such need, we might find ourselves wondering if there is any way that we can make a difference. But it is amazing what possibilities can be opened through partnership. Let me give you a wonderful example.

One of the members of this Synod was speaking enthusiastically about the need for a health clinic in Bor to an academic in the University of South Australia's School of Natural and Built

Environments. The academic was involved in research and development testing for a company that develops a range of buildings for the mining industry. In a casual conversation he shared with the owner of the company his interest in the health clinic. Interest was sparked, meetings occurred, plans were drawn and Australian Portable Camps (APC) at Monarto has agreed to provide the clinic without cost. With training provided, some Sudanese from Adelaide who have some experience in the construction industry will accompany a team going to Bor to erect the purpose designed and prefabricated clinic. It is a story of two barley loaves and two fishes multiplied by the grace of partnership.

This is how God's Kingdom grows; - how the mustard seed becomes a tree. The Church that reflects something of the wholeness of life in Jesus will always be a church deeply in partnership with others. This is the nature of our God who in the being of Trinity is the "ultimate partnership" and is the basis of believing in possibilities beyond our own small resourcing.

Professional Standards and Royal Commission

One area where those words of Jesus, "Do you want to be healed?" must continue to ring in our areas is in regard to child protection and professional standards. These areas must be subject to constant review and improvement and to that end we have revised professional standards legislation for consideration by this Synod.

As a diocese we have had the sad opportunity of significant learning in the way we respond to critical incidents and also in regard to the processes for dealing with complaints against clergy and other church workers.

The revised professional standards legislation before us has three major changes:

- Subject to the Bishop's agreement, it provides for the possibility of a church worker accepting an outcome that would be recommended by the Professional Standards Committee to the Professional Standards Board. Without in anyway compromising either the process or outcome, it thus provides for an expedited result and takes seriously the notion of repentance.
- There is a substantial reworking of the provisions around suspension and prohibition.
- There is a provision for a substance review "on the papers", whereas up to this time we have only had a provision for a review of process. The restriction to a review of process has had the (probably unintended) effect of making the processes more legalistic and protracted.

All of these proposed changes have emerged from careful reflection on experience. They are in line with revised Episcopal Standards Legislation meaning that clergy and bishops will be subject to substantially the same regime. These measures have my strong support.

During the year we have also worked to provide additional information to the Royal Commission on Institutional Abuse. While the Commission's scrutiny of the churches has been at times very painful, it does represent the best opportunity we have to make the whole community safer for children and young people.

As recommendations emerge from the Commission our task will be to use them to ensure we respond consistently and compassionately to people who have been harmed in our schools, parishes and organisations; and to protect people from such harm in the future.

Some of the issues are complex and we will look

to the Commission for advice on maintaining best practice in relation to screening processes, mandatory reporting, redress schemes, known offenders attending our churches and on how to ensure that church, agency, and legal processes work effectively together.

The encouragement of St Barnabas

The past year has seen significant progress on a number of fronts for St Barnabas College. The move into the new permanent location was completed and functional by early March, and it has proven to be a great fit for the college community, with multiple teaching spaces, staff and faculty offices, and plenty of community and study space. In addition to this, the substantial task of setting up the library is well underway, with shelving and a compactus allowing for books to emerge from the many boxes. A new library management platform has been established, and the cataloguing process has commenced in earnest. A growing team of volunteers is assisting with this exciting project and we would be delighted to have especially anyone with library science expertise to lend a hand.

In terms of the College's teaching responsibilities, a significant number of new initiatives are being added alongside the core undergraduate and post-graduate offerings. A more accessible Certificate in Christian Studies is being developed for those looking for studies prior to a degree level, and a Graduate Certificate in Christian Studies is similarly being crafted to equip people in other sectors of employment (such as education, health, social work, carers, law, business, industry and the like). The Graduate Certificate will assist Biblical and theological reflection on what it means to be a Christian in such occupations. The goal is to provide access to quality theological education for the whole

people of God, wherever and whatever their callings in life.

Special consideration will be given to offering education and personal discipleship formation for youth and young adult, and also for those coming from other cultures. Greater flexibility in access is being established through on-line options, mini-intensives, and regional initiatives such as "SBC in the North", where we are developing partnerships with local churches and Anglican schools.

Within this wide landscape of ministry opportunities, two areas have been identified for special attention. A newly redeveloped Charles Sturt University (CSU) Master of Ministry course will integrate more advanced research interests with ministry praxis skills that reflect our 21st century context. This will focus on biblical and theological models and paradigms for mission and church, with attention given to how this might work on the ground in our local contexts. As the age profile of our wider community grows, a specialist Graduate Certificate in Ageing and Pastoral Studies will commence in 2016.

In May I travelled though Hong Kong and China with Charles Sturt University's Pro-Vice Chancellor with responsibility for International Education and Partnerships. As a result of this trip Ming Hua College in Hong Kong is moving towards becoming part of the CSU School of Theology and there are possibilities for joint ventures with the national seminary in China at Nanjing.

It is fair to say that all of these developments and initiatives have given the College significant energy – there is a strong sense of direction, enthusiasm, and learning in community that is good for the whole diocese.

Conversations, community and politics

In my view it is not appropriate for a church leader to comment on personalities in politics. However, in the recent and multiple changes of Federal leadership I detect a theme that seems worth underlining. It is that of the difficulty of having a sustained and open conversation about important issues. There would seem to be a number of factors that drive our politicians to favour carefully rehearsed and oft repeated "one liners" over engagement in real public conversation.

This leads us away from a dialogue that seeks a creative tension of ideas and opinions that can take us all to deeper levels of understanding. God endowed humanity with the capacity for reflection and the creation of ideas and opinions. But much in our current times seems to undermine these capacities - so true conversation is in danger of becoming talking at each other.

- There is the nature of the digital media that tends to extract 25 seconds out of whatever is said.
- There is the aggressive character of much of our journalism that pushes our public leaders into the defensive option of carefully rehearsed "grabs" ("will you rule out the possibility..." etc.).
- I suspect there has been a view among some political advisors that the Australian electorate is incapable of sustained conversation and that much more political traction is achieved by simplified "messaging".

One of the challenges for democracy in our time is how to have sustained and substantial conversation about the issues that touch us all. So I welcome some of the language that has emerged from Canberra in recent times, signaling a more conversational and consultative approach to how issues are addressed. At the same time, I

recognize that the political headwinds to such an approach blow strong in our society.

Organisations like the Church can play their part; not taking policy positions, but enabling the longer and more meaningful conversation. I have been very encouraged to the response to the cathedral series, "Thinking Allowed Aloud", facilitated by Dr Lynn Arnold, which have over the past eighteen months touched on a great range of public issues and engaging diverse and often conflicting viewpoints.

I believe there is great scope, particularly in partnership with Anglicare SA and our schools, to offer much by way of opening up sustained community conversation on any number of issues that would otherwise rush past us like the view from a bullet train. In the end effective democracy begins with each of us accepting our individual responsibilities to be part of thoughtful conversations where we speak, listen and reflect with grace upon the important issues confronting us.

Justice in the APY Lands

The high level of custodial incarceration of Aboriginal and Torres Strait Islander people continues to be a matter of grave concern. Australia's first people make up 2.4% of Australia's population, but make up 28% of the prison population. Incarceration rates of Aboriginal and Torres Strait Islander people have increased by 57% over the last 15 years.

Recent announcements that the "Legal Services Commission" will no longer be travelling to the Anangu Pitjantjatjara Yankunytjatjara (APY) have the potential to further disadvantage disadvantaged people.

Magistrate courts will no longer be conducted in the APY lands with audio-visual technology being used to provide court hearings in Ceduna

and Port Augusta. For many APY people, English is their second or third language. A translator will not be present in court, but will be provided through an audio-visual link. This can only add to the confusion felt by many APY people who already experience difficulty understanding the legal process.

Travelling away from 'country' also places great stress on Aboriginal people as they are removed from cultural ties and family supports. Travelling away from 'country' will also necessitate longer remands in custody. There has already been a marked increase in APY people being held in Port Augusta Gaol.

More thought needs to be given to the cultural and language needs of the APY people to provide and to ensure fair access to justice.

I would encourage members of Synod to commend this matter to prayer, and a motion calling on the Attorney-General and Premier to review this proposal may be an appropriate expression of our support and solidarity.

These are our children

The image of the Syrian toddler, whose lifeless body washed up on a beach in Turkey and was carried away by a police officer, somehow captured for us all the humanitarian tragedy facing millions of Syrians displaced by four years of civil war. Alan Kurdi, his brother Galib, 5, and their mother, Rehana, were among a dozen refugees who died when their inflatable boat capsized in the Aegean Sea. The father, Abdullah Kurdi, survived.

The Turkish police officer who so gently took that child from the sea imaged for us a responsibility we all share. With something like 11 million people displaced, this problem cannot be the responsibility of a handful of nations. One way or another it involves us all. Little Alan

Kurdi is our child as are hundreds of thousands of others.

I welcome the Federal Government's decision to make a one-off provision of 12000 additional places. It is an important step and the churches have the opportunity to support this initiative though the provision of welcome and care.

However, the problems in Syria are not going to go away quickly nor are the needs of millions of other displaced persons in our region. I add my voice to those who are seeking an increase to the refugee intake from around 13000 to at least 20000 places each year.

Only a sustained and cooperative approach will touch the depth of human need that confronts us and to avoid the perils of travel over perilous waters or hostile borders, the processing of refugee status needs to be as close as possible to the place of first refuge. I call upon every parish to work with agencies such as Anglicare SA to ensure that we as a Diocese make out contribution to ensuring that those who come to us from trauma find in Australia a community of welcome.

Little Alan Kurdi calls to us from silence.

CONCLUSION

Since the last session of Synod we have taken the historic step of consecrating an aboriginal person as a bishop among the first people of South Australia. I am delighted to have Chris McLeod, alongside Bishop Tim, as an episcopal colleague and am pleased to announce that the National Aboriginal and Torres Strait Islander Commission of our Church has recently nominated Bishop Chris as the National Aboriginal Bishop. The process of appointment is in the process of being completed, but we offer our congratulations to Chris in anticipation.

As is my custom at the annual session of Synod

I have listed new appointments in the diocese over the preceding year and acknowledged retirements and moves. There are many whose contribution might appropriately be acknowledged by name, but this year I want to initiate what I hope will be a diocesan tradition; a special recognition each year for two or three of our number who have made significant and sustained contributions to our life and mission. I have here some beautifully crafted silver pins displaying the diocesan crest and this inaugural year it is my intention to present four:

- To Mr Allan Perryman, long term servant of our cathedral, key architect of the development of Anglican Funds SA, and National Church treasurer.
- To the Hon. David Bleby, "Chancellor after the Order of Melchizedek", advisor to many bishops, ardent bellringer, and long term contributor to the national church in the area of church law.
- Mrs Betty Edwards, servant of Mothers Union, and volunteer "Mother in Israel" in Diocesan Office.
- Mrs Robin Radford, Diocesan Archivist for many years; steward of our stories.

For them, 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 constantly takes the five barley loaves and two fish of what we can bring and performs the multiplying miracle of grace.

+Jeffrey

ARCHBISHOP OF ADELAIDE

October 2015

SYNOD OF THE DIOCESE OF ADELAIDE
OF THE ANGLICAN CHURCH OF AUSTRALIA INCORPORATED

MINUTES OF
THIRD SESSION OF THE FORTY SECOND TRIENNIAL SYNOD
(161st Annual Session)

Friday 16 – Sunday 18 October 2015

Following a dinner on Friday, 16 October, 2015 held in the Memorial Hall, St Peter's College, Hackney that celebrated 160 years of synodal governance in the Diocese of Adelaide, the session opened with the Synod Eucharist in the Cathedral Church of St Peter at 8.30 am on Saturday, 17 October 2015 at which The Most Reverend Dr Jeffrey Driver, Archbishop of Adelaide presided. Following the Eucharist, the Archbishop, The Most Reverend Dr Jeffrey Driver, opened the Third Session of the Forty Second Triennial Synod at 11.15 am on Saturday, 17 October 2015.

The Archbishop, 110 members of the clergy and 143 lay representatives were present.

The Rev'd Susan Straub led the Opening Prayers.

1. The President welcomed members, especially those attending Synod for the first time, to the Third Annual Session of the Forty Second Triennial Synod and thanked The Rev'd Susan Straub for arranging the Synod worship service. The President made introductory remarks regarding general procedure for Synod.

2. PROCEDURAL MOTION

Leave was granted by Synod for Mr Keith Stephens, Secretary of Synod, to move the following motion in an amended form.

MOTION

That this Synod welcomes:

- The Observers from the Diocese of Willochra (The Venerable Prue O'Donovan and Mrs Rosemary O'Leary) and the Diocese of The Murray (The Very Rev'd Dirk van Dissel and Mr John Strachan);
- Sudanese Experimental Congregations:
 - The Pastor and Observers from the Dinka Sudanese Anglican (Episcopal) Experimental Congregation at Playford;
 - The Pastor and Observers from The Lakes Province of Sudan (Episcopal) Experimental Congregation at St Luke's Whitmore Square;
 - The Pastor and Observers from the Sudanese Anglican (Episcopal) Congregation at Church of the Holy Redeemer, Ingle Farm;
- The Observers from the Congregation of St Barnabas' Croydon;
- The Observers from MarThoma Church, Adelaide;

- Ms Anne Hywood, General Secretary, General Synod of the Anglican Church of Australia;
- Ms Susan Arnold, Diocesan Finance Manager;
- Mrs Theodora Ekonomopoulos, Professional Standards Director;
- Mr Peter Caporaso, Deputy Professional Standards Director;
- Ms Catherine Bridgland, Convenor, Professional Standards Committee;
- Members of Diocesan Administration Resources Executive (DARE) who are not members of Synod;
- Ministry Unit Members who are not members of Synod;
- Members of the Diocesan Risk & Audit Committee who are not members of Synod;
- Directors of the Board of AnglicareSA Ltd who are not members of Synod;
- ABM SA Education Manager, Mr Brad Chapman;
- Mr Mark Short, National Director, Bush Church Aid Society;
- Mr David Williams, State Director, Church Missionary Society;
- Cathedral Chapter Canons who are not members of Synod;
- Ordinands;
- Mr Nick Denny-Dimitriou – Incumbent Elect for the Parish of Coromandel Valley;

and accords them a seat on the floor of Synod with the right to speak but not to vote or move or second motions.

Moved by Keith Stephens, Secretary of Synod

Seconded by The Rev'd Janet Phillips

CARRIED

In his 10th year as Archbishop of Adelaide, The Most Reverend Dr Jeffrey Driver delivered the President's address wherein he reflected on Governance and the 21st Century Church and highlighted the importance of the Diocese's "relationship and partnership" with the Diocese of Bor in Jonglie State. Among the wide-ranging issues discussed by the President included justice in the Aboriginal and Torres Strait Islands and the plight of Syrian Refugees in the recent conflict. The Archbishop also advised the recently nominated Bishop Chris McLeod as the National Aboriginal Bishop. This year the Archbishop initiated what he hoped would be a diocesan tradition, namely, a special recognition to four lay recipients who have made significant contribution to the life and mission of the Diocese: Mr Allan Perryman (Anglican Funds South Australia), The Hon David Bleby, QC (Chancellor), Mrs Betty Edwards (the Parish of Elizabeth Downs) and Mrs Robin Radford (Diocesan Archivist).

Synod resumed at 1.00 pm following lunch. The President made introductory remarks regarding general procedure for Synod.

3. **PROCEDURAL MOTION**

Leave was granted by Synod for Mr Keith Stephens, Secretary of Synod, to move the following motion in an amended form.

MOTION

That so much of Standing Orders be suspended as to allow for the timetable of Synod to be as outlined on the revised Order of Business Paper as circulated noting several orders of the day.

Moved by Mr Keith Stephens, Secretary of Synod

Seconded by Seconded by The Rev'd Janet Phillips

CARRIED

4. **PROCEDURAL MOTION**

That this Synod suspend so much of Standing Orders as is necessary to allow for the use of electronic voting, in accordance to the memorandum circulated to members of Synod, at this Session of Synod as and when the President shall determine.

Moved by Mr Keith Stephens, Secretary of Synod

Seconded by The Rev'd Janet Phillips

CARRIED

5. The President announced the appointment of Synod Minutes Secretary (Mrs Susan Wilkins), Scrutineers (Ms Susan Arnold, Mr Jamie Anderson, Mr Leon Varghese, Ms Kris Coventry, Mrs Anna Halman, Mr Daniel Harris and Mrs Helen Clarke) and Timekeeper (The Archbishop's Chaplain, The Rev'd Susan Straub).
6. The President tabled the register of Members of the Synod.
7. The President tabled the names of those Members to whom he had granted leave from attendance and tabled the Register of Alternate Lay Members of Synod.
8. The Secretary of Synod, Mr Keith Stephens, was invited by the President to address matters regarding Work Health & Safety, Housekeeping and general Synod procedures.
9. The President tabled the parochial statistics and "Reports and Accounts for the third session of the 42nd Triennial Synod 2015", containing the following Annual and Special Reports and Accounts, previously distributed with the Notice Paper.

Members of Synod	Clergy Representatives Lay Representatives
Diocesan Reports	Diocesan Council Report to Synod Diocesan Administration and Resources Executive Mission and Evangelism Ministry Unit Education and Formation Ministry Unit Church in Society Ministry Unit The Guardian Professional Standards Financial Operations Anglican Funds – South Australia St Barnabas' College Youth Ministry Report

Parish Ministry	<p>St Peter's Cathedral Adelaide Area Deanery Eastern Area Deanery South Eastern Area Deanery South Western Area Deanery Western Suburbs Area Deanery Gawler Area Deanery</p>
Anglican Societies	<p>Anglican Cursillo Movement Evangelical Fellowship in the Anglican Communion SA Girls' Friendly Society in SA Inc Mother's Union Australia – Diocese of Adelaide</p>
Anglican Entities	<p>Anglicare SA Ltd Anglicare-SA Housing Association North Road Cemetery Laura & Alfred West Cottage Homes Inc Leigh Trust</p>
Anglican Schools	<p>Schools Liaison Officer Schools' Chaplaincy Pulteney Grammar School Pedare Christian College Walford Anglican School for Girls St Columba College St Andrew's School</p>
Partner Organisations	<p>Anglican Board of Mission Bush Church Aid Society Fly In Fly Out (FIFO) Ministry Church Missionary Society SparkLit Australian Fellowship of Evangelical Students Schools Ministry Group Converge International South Australian Council of Churches City Bible Forum</p>

10. No Petitions were presented.

11. **APPOINTMENT TO CHAIR OF COMMITTEES**

MOTION

That Dr Baden Teague be appointed Chair of Committees for this session of Synod.

Moved by Mr Keith Stephens, Secretary of Synod

Seconded by The Rev'd Janet Phillips

CARRIED

12. **VOTE OF THANKS to the Archbishop for his Presidential Address**

MOTION

That a Vote of Thanks be accorded to the Archbishop for his Presidential Address to the Synod.

Moved by Ms Sandy Mitchell

Seconded by The Venerable Lyn McRostie

CARRIED

13. Motions arising from Presidential Address.

13.1 JUSTICE IN THE APY LANDS

MOTION

That this Synod calls on the Attorney-General and Premier to review the proposal to establish court proceedings by 'audio-visual' link for the APY people, and to re-establish Magistrate Courts in the traditional homelands for the hearing of court proceedings to ensure fair access to justice.

Moved by The Right Rev'd Chris McLeod

Seconded by Mr Peter Burke

CARRIED

13.2 10th ANNIVERSARY OF AS NINTH ARCHBISHOP OF ADELAIDE

MOTION

That this Synod gives thanks to God and congratulates the Archbishop on the 10th Anniversary as Ninth Archbishop of Adelaide.

In particular, Synod recognises and values the way in which the Archbishop has been the public face of our Church with regard to sexual abuse issues, and especially in meeting and responding to survivors of abuse.

Synod also gives thanks for the Archbishop's guidance in responding to the financial implications of our response to survivors, and for overseeing our development of a Diocesan response and Safer Ministry practices.

Moved by The Right Rev'd Dr Tim Harris

Seconded by Mr Peter Burke

CARRIED BY ACCLAMATION

13.3 THESE ARE OUR CHILDREN

MOTION

That this Synod commends the Federal Government of Australia in making 12,000 places available for displaced persons in the Middle East, and requests the government:

- (a) Increase this number;
- (b) To have particular concerns for Christians who are a minority, and suffer discrimination even in refugee camps

Moved by The Right Rev'd Dr Tim Harris

Seconded by Mr Peter Burke

AMENDMENT

Moved by Mr Joe Thorp

Seconded by The Rev'd Canon Jenny Wilson

Add:

- (c) To permanently increase the intake of refugees to at least 20,000 per annum;
- (d) To permanently raise the number of humanitarian refugees to 20,000 per annum

CARRIED

MOTION AS AMENDED

That this Synod commends the Federal Government of Australia in making 12,000 places available for displaced persons in the Middle East, and requests the government:

- (a) Increase this number;
- (b) To have particular concerns for Christians who are a minority, and suffer discrimination even in refugee camps
- (c) To permanently increase the intake of refugees to at least 20,000 per annum;
- (d) To permanently raise the number of humanitarian refugees to 20,000 per annum

CARRIED

14. The President called over the Notice Paper. Standing Orders provide for us to move into conference to discuss the matters referred to in Motion 17 and 19. Motions 18, 27, 32 and 33 were regarded as formal to be put forthwith without speech, amendment or debate.

FINANCE**15. FINANCE**

Leave was granted by Synod for Mr Keith Stephens, Registrar and Secretary of Synod & Ms Susan Arnold, Finance Manager to present the Financial Statements for the Diocese of Adelaide.

15.1 MOTION

That Synod receives the Financial Statement for the 12 months ended 30 June 2015 and the Synod Operations Report 2015 as dispatched with the Notice Paper.

Moved by Mr Keith Stephens, Secretary of Synod

Seconded by Mr Allan Perryman

CARRIED**15.2 MOTION**

That Synod adopts the budget for the Year 1 July 2015 to 30 June 2016 as dispatched with the Notice Paper.

Moved by Mr Keith Stephens, Secretary of Synod

Seconded by Mr Allan Perryman

CARRIED**15.3 ASSESSMENT**

Leave was granted by Synod to the mover to move the motion in an amended form.

MOTION

That Synod adopts the estimate of Diocesan Expenses for the year 2016 and the rate of assessment of 16.00% of assessable income for the year 2016 and encourages Diocesan Council to prepare a budget with assessment at 15% for the year 2017.

Moved by Mr Keith Stephens, Secretary of Synod

Seconded by Mr Allan Perryman

AMENDMENT

Moved by The Rev'd Stephen Bloor

Seconded by Ms Lyn Thurston

Replace "16.00%" with "16.75%" – Line 2

After Diocesan Council delete existing wording and replace with "not to reduce assessment until Diocesan current borrowings are repaid".

AMENDMENT NOT CARRIED

MOTION

That Synod adopts the estimate of Diocesan Expenses for the year 2016 and the rate of assessment of 16.00% of assessable income for the year 2016 and encourages Diocesan Council to prepare a budget with assessment at 15% for the year 2017.

Moved by Mr Keith Stephens

Seconded by Mr Allan Perryman

CARRIED

LEGISLATION

16. ORDINANCES

16.1 PROFESSIONAL STANDARDS ORDINANCE

MOTION

That this Synod agrees in principle to a Measure for an Ordinance relating to professional standards within the Church, and for other purposes.

Moved by The Hon David Bleby QC, Chancellor

Seconded by The Rev'd Peter Brown

CARRIED

Following a call for consideration of the matter in Committee the Synod moved into committee. The Chair of Committees, Dr Baden Teague chaired the committee.

The Chair of the Committee reported that the Committee had recommended that the Measure be passed without amendment.

Moved by The Hon David Bleby QC, Chancellor

Seconded by The Rev'd Peter Brown

That the Measure be now passed.

CARRIED

(*"Professional Standards Ordinance 2015"* attached)

16.2 EPISCOPAL STANDARDS ORDINANCE

MOTION

That this Synod agrees in principle to a Measure for an Ordinance relating to professional standards of the Bishop and for other purposes.

Moved by The Hon David Bleby QC, Chancellor

Seconded by The Right Rev'd Dr Tim Harris

CARRIED

As there was no call for the Synod to move into committee the President invited the mover to move that the measure be now passed.

Moved by The Hon David Bleby QC, Chancellor

Seconded by The Right Rev'd Dr Tim Harris

That the Measure be now passed.

CARRIED

(*"Episcopal Standards Ordinance 2015"* attached)

17 TRUSTS OF THE SEE AMENDMENT ORDINANCE

Leave was granted by Synod to the mover to introduce the Measure in an amended form.

MOTION

That this Synod agrees in principle to a Measure for an Ordinance to amend the Trusts of the See of Adelaide adopted by the Synod on the 10th day of April 1980 as amended on the 23rd day of December 2008 and the 8th day of August 2012.

Moved by The Hon David Bleby, QC, Chancellor

Seconded by Mr Keith Stephens, Secretary of Synod

CARRIED

As there was no call for the Synod to move into committee the President invited the mover to move that the measure be now passed.

Moved by The Hon David Bleby, QC, Chancellor

Seconded by Mr Keith Stephens, Secretary of Synod

That the Measure be now passed.

CARRIED

(*"Trusts of the See Amendment Ordinance 2015"* attached)

MOTION

18. 160 YEARS OF SYNODAL GOVERNANCE

MOTION

That Synod gives thanks to God for those who have come before us in establishing synodal governance in our Church, and celebrates Bishop Augustus Short's vision of bringing all the people of God together in leadership and responsibility.

Moved by The Venerable David Bassett

Seconded by Mr Chris Purton

CARRIED

SYNOD CONFERENCE & PLENARY

The Synod moved into conference mode to discuss the future of Bishops' Court.

The Conference was facilitated by Mr Keith Stephens, Secretary of Synod. Synod members worked in tables for discussions.

MOTIONS continued

19. BISHOP'S COURT

MOTION

That this Synod, without qualifying the power of sale referred to in the motion on the subject of minute 22c. of the 2nd Session of the 42nd Triennial Synod held in October 2014, subject to the consent in writing of the Archbishop and pursuant to clause 3(3) of the Trusts of the See, authorises the lodging and processing of a development application for the division of the whole of the allotment of land on which the Bishop's residence is erected in such manner and subject to such conditions as the Diocesan Council may determine or agree.

Moved by Mr Keith Stephens, Secretary of Synod

Seconded by The Hon David Bleby, QC, Chancellor

AMENDMENT

Moved by Mrs Wendy Hoare

Seconded by The Venerable David Bassett

Add: "...and gives in principle support to realise income from the sub-divided portions in the eastern sector of the site, and thereafter review the option of retaining Bishop's Court for use by the Diocese."

NOT CARRIED

AMENDMENT

Moved by Mr Clive Conway

Seconded by Mrs Diane Bradley

"That this Synod, pursuant to paragraph 3(3) of the Trusts of The See, and subject to the consent of the Archbishop gives in principle support to sell or lease the entirety of Bishop's Court excluding the house and the minimum associated land to meet heritage requirements upon such terms and conditions as the Diocesan Council may approve.

NOT CARRIED

AMENDMENT

Moved by Mr Clive Conway

Seconded by Mrs Diane Bradley

Add: "and requests the Diocesan Council to review the question of the sale of the Bishop's residence and to report to the Synod on that question in light of any development approval involving a sub-division of the present Bishop's Court."

CARRIED

AMENDMENT

Moved by The Rev'd Peter Sandeman

Seconded by The Rev'd David Covington-Groth

Add: "That this authorisation will lapse after a period of 5 years after which any proposal to sell, subdivide or develop Bishop's Court must return to Synod for further consideration."

CARRIED

MOTION AS AMENDED

That this Synod, without qualifying the power of sale referred to in the motion on the subject of minute 22c. of the 2nd Session of the 42nd Triennial Synod held in October 2014, subject to the consent in writing of the Archbishop and pursuant to clause 3(3) of the Trusts of the See, authorises the lodging and processing of a development application for the division of the whole of the allotment of land on which the Bishop's residence is erected in such manner and subject to such conditions as the Diocesan Council may determine or agree and requests the Diocesan Council to review the question of the sale of the Bishop's residence and to report to the Synod on that question in light of any development approval involving a sub-division of the present Bishop's Court. That this authorisation will lapse after a period of 5 years after which any proposal to sell, subdivide or develop Bishop's Court must return to Synod for further consideration.

CARRIED

20. CHURCH MISSIONARY SOCIETY – SA BRANCH

MOTION

That Synod notes the centenary of the SA branch of Church Missionary Society in 2017 and affirms:

- the longstanding relationship that CMS has with the Anglican Church and the contribution made by SA missionaries to the church in Australia and overseas;
- the role and significance of cross cultural gospel ministry in the 21st century, in particular, the sending of missionaries into gospel poor regions; and encourage parishes to:
- pray for and support cross cultural gospel ministry and
- to contribute to a centenary gift to go towards raising up new missionaries in training from the Diocese.

Moved by The Venerable David Bassett

Seconded by The Rev'd Paul Hunt

CARRIED

21. ST BARNABAS' COLLEGE RELOCATION

MOTION

That the Synod gives thanks to God for the return of St Barnabas' College to the St Barnabas Building, North Adelaide, and commits to support the College in its new initiatives for growth in 2016, a central part of which is the commencement of cataloguing for the SBC Library project.

Moved by The Rev'd Canon Dr Matthew Anstey, St Barnabas' College

Seconded by The Rev'd Paula Thorpe

CARRIED

22. EDUCATIONAL SERVICES

MOTION

That Synod gives thanks for the provision of educational services in regional locations of the Diocese, particularly the offerings of St Barnabas in the North and Safer Ministry Training in parishes and encourages this approach as an ongoing educational mission of the Diocese.

Moved by Mr Tony Hall

Seconded by Mrs Maureen Davis

CARRIED

23. MASTER OF MINISTRY PROGRAMME

MOTION

Synod recognises the increasingly diverse demands on ministry skills and capabilities and commends and supports St Barnabas College in focusing on developing a Masters of Ministry program as a platform for supporting and assisting all in ministry leadership.

Moved by The Right Rev'd Dr Tim Harris

Seconded by The Rev'd Martyn Woodsford

CARRIED

24. KICKSTART YOUTH AND YOUNG ADULT MINISTRIES

MOTION

Synod recognises the vital importance of youth and young adult ministries in the life of our church, and commends and supports the St Barnabas College initiatives in developing discipleship training and ministry apprenticeship programs through partnerships in strategic locations throughout the diocese.

Moved by The Right Rev'd Dr Tim Harris

Seconded by The Rev'd Brad Henley

CARRIED

25. WORKSHOP RELATED TO WORKING WITH ABORIGINAL PEOPLE

Moved by The Rev'd Barbara Paull-Hunt

Seconded by The Rev'd Sonya Patterson

That this Synod notes and recognises the 2 day workshop 'Developing Respectful Service Responses in Working with Aboriginal People' and encourages lay and ordained leaders in parishes and other ministry contexts in the Diocese to actively pursue meaningful engagement with reconciliation processes through this workshop, so that our different cultures may better walk together with mutual respect for each other.

CARRIED

26. RECONCILIATION ACTION PLAN

MOTION

That Synod notes with interest the recent launch of a Reconciliation Action Plan (RAP) in the Anglican Diocese of Melbourne and request that Diocesan Council form a working party to develop a RAP in the Diocese of Adelaide.

Moved by The Rev'd Martyn Woodsford

Seconded by The Rev'd Sonya Patterson

CARRIED

27. REFUGEES

MOTION

While recognising the need to take appropriate action to prevent terrorism, this Synod expresses concern that the Australian Citizenship Amendment (Allegiance to Australia) Bill 2015 erodes cherished freedoms, lacks due process and judicial oversight and says that any deprivation of citizenship and associated rights must be necessary, lawful and proportionate, particularly for refugee and humanitarian entrants.

Moved by Ms Emma Riggs

Seconded by Mr Eric Smith

CARRIED

28. RECEPTIVE ECUMENISM

MOTION

That this Synod:

- acknowledges the significance of the practice of Receptive Ecumenism within the Anglican Communion with other Christian Churches and the wider Community;
- commends the work of the South Australian Council of Churches for its leadership in promoting Receptive Ecumenism including the production of "Healing Gifts for Wounded Hands" as a guide to the practice of Receptive Ecumenism;
- encourages the active participation of members of the Anglican Diocese of Adelaide, its parishes, schools and organizations in implementing the practice of Receptive Ecumenism as part of the future of its ministry and mission and for the sake of the vitality and unity of the whole Christian Church.

Moved by The Rev'd David Covington-Groth

Seconded by The Right Rev'd Dr Tim Harris

CARRIED

29. CATHEDAL 150

MOTION

That this Synod acknowledges the sesquicentenary of St Peter's Cathedral in 2019, and:

1. notes that the Cathedral community including Council, Chapter and Archbishop have initiated a process of vision planning under the banner of "Cathedral 150";
2. encourages the Cathedral in its plans to restore and enhance the Cathedral organ as Phase 1 of Cathedral 150;
3. looks forward to supporting the Cathedral and the launch of the formal fund-raising for the Organ Appeal on Thursday 12 November 2015.

Moved by The Very Rev'd Frank Nelson

Seconded by Mr Joe Thorp

CARRIED

30. DIOCESE FOR BOR, SOUTH SUDAN

MOTION

That this Synod commends to parishes, schools and other Diocesan entities the relationship between the Diocese of Adelaide and the Diocese of Bor in South Sudan. Further, that this Synod encourages active involvement in this partnership through prayer, fundraising, support and sharing of information.

Moved by The Venerable Paul Mitchell

Seconded by Ms Emma Riggs

CARRIED

31. ANGLICARE SA

31(a) AMENDMENTS TO ANGLICARE SA LIMITED CONSTITUTION

Leave was granted by Synod to the mover to move the motion in an amended form.

MOTION

That the amendments to the Constitution of Anglicare SA Limited passed at the Annual General Meeting of Anglicare SA Limited held on the 17th day of October 2015 as set forth in the certificate from the Chair of the meeting now tabled before the Synod be confirmed, except changes relating to Section 19.1 and 21.2 of the Constitution, and that Diocesan Council and the board of Anglicare SA form a working group to review any concerns pertaining to the election of directors to the Anglicare SA board in light of amendments to the accounting standards and report back to Synod.

Moved by Mr Keith Stephens

Seconded by The Hon David Bleby, QC

CARRIED

31(b) AMENDMENTS TO ANGLICARE SA HOUSING LIMITED

CONSTITUTION

MOTION

That the amendments to the Constitution of Anglicare SA Housing Limited passed at a meeting of the Anglicare SA Housing Limited Board held on 3 September 2015 as set forth in the certificate from the chair of the meeting now be tabled before the Synod be confirmed.

Moved by Mr Keith Stephens

Seconded by The Hon David Bleby, QC

CARRIED

32. LEIGH TRUST

MOTION

That Synod amends the Leigh Trust 1992 Deed of Covenant for Appointment as a Trustee to provide for only one additional term limit of six years to a maximum of twelve years.

Moved by Mr Keith Stephens, Secretary of Synod

Seconded by Mr Allan Perryman

CARRIED

33. APPOINTMENTS TO THE LEIGH TRUST

MOTION

That Synod, on recommendation of Diocesan Council appoints Mr Keith Stephens and The Venerable Paul Mitchell to the Leigh Trust, replacing The Rev'd David Thornton-Wakeford and Mrs Joan Blanchard, who retire at the commencement of the Annual Synod 2015.

Moved by Mr Allan Perryman

Seconded by The Rev'd David Covington-Groth

CARRIED

34. VOTE OF THANKS for Synod Arrangements

MOTION

To the Headmaster of St Peter's College, Mr Simon Murray and his staff, for the use of the Memorial Hall and other school facilities and for agreeing to host the Synod Dinner on Friday evening;

To Mr Bill McNerney of this School for his constant and excellent attention to the lighting, public address system and many other details for the smooth running of this session of Synod and the Synod Dinner;

To Spotlight Catering for their excellent and tasty catering both at Synod and at the dinner on Friday;

To Ms Anne Hywood for being the Guest Speaker at the Synod Dinner and to The Rev'd Dr Lynn Arnold, AO, for being the Master of Ceremonies at the Dinner.

To The Rev'd Susan Straub and the Cathedral Team for the coordination of worship on Saturday morning and prayers during the Synod sessions;

To The President, Archbishop Dr Jeffrey Driver, for his chairing;

To the Chancellor, The Hon David Bleby, QC, the Secretary of Synod, Mr Keith Stephens and the Synod Steering Committee for their preparatory work;

To members of Diocesan Council and other committees and working groups for their talents and time applied to Synod business and the Anglicare SA Ltd Annual General meeting;

To our Chairman of Committees, Dr Baden Teague;

To the Diocesan Office Staff, Mr Daniel Harris, Mrs Susan Wilkins, Ms Susan Arnold, Mrs Margie Messner, Mr Simon Potter, Mr Alex Gately, Mrs Helen Clarke, Mrs Theodora Ekonomopoulos, Mrs Nicole Crocker and Ms Kristi Asser for the preparation and organisation of Synod along with Mr Jamie Anderson, Mrs Anna Halman, Mr Leon Varghese, Mrs Kris Coventry of AnglicanFunds-South Australia; and

To ourselves, the members of Synod for preparation of debates, co-operation, patience and good humour.

Moved by The Rev'd Stephen Daughtry

Seconded by The Right Rev'd Dr Tim Harris

CARRIED BY ACCLAMATION

35. CLOSING WORSHIP

Synod closed at 6.00 pm with Evening Prayer led by The Rev'd Susan Straub

PROFESSIONAL STANDARDS ORDINANCE 2015

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The Schedule

An Ordinance relating to professional standards within the Church, and for other purposes

The Synod hereby determines:

PART 1 - PRELIMINARY

Title

1. This Ordinance may be cited as the "Professional Standards Ordinance 2015".

Interpretation

2. (1) In this Ordinance, unless the context otherwise requires:

"Board" means the Professional Standards Board established under Part 12.

"ceremonial" has the same meaning as that expression has in the Constitution;

"Certificate of Conviction" means a certificate of conviction given under or in accordance with sections 42 or 43 of the *Evidence Act 1929* (SA) certifying as to the conviction of a Church worker of a criminal offence referred to in Part 3, Divisions 11, 11A or 12 of the *Criminal Law Consolidation Act 1935* (SA) or Parts 6 or 7 of the *Summary Offences Act 1953* (SA) or any equivalent provision in legislation which repeals or replaces those Acts, or any equivalent provision in any Commonwealth, State or Territory legislation;

"child" means a person under the age of 18;

"Church" means the Anglican Church of Australia;

"Church authority" means the Bishop or a person or body having administrative authority of or in a Church body to license, appoint, authorise, dismiss or suspend a Church worker;

"Church body" includes a parish, school and any body corporate, organisation or association that exercises ministry within, or on behalf of, the Church;

"Church worker" means a person who is or who at any relevant time was:

- (a) a member of the clergy; or
- (b) a person employed by a Church body; or
- (c) a person holding a position or performing a function with the actual or apparent authority of a Church authority or Church body;

but excludes a bishop subject to the jurisdiction of the Special Tribunal of the Church;

"Code of Conduct" means a code of conduct approved from time to time under Part 2;

"complainant" means a person who makes a complaint;

"complaint" means a complaint under section 19 of this Ordinance;

"Constitution" means the Constitution of the Anglican Church of Australia;

"Director" means the Director of Professional Standards appointed under Part 5;

"equivalent body" means a body of another diocese exercising powers, duties or functions equivalent to those of the Director, the PSC the Board or the Review Board as the case may be, or where there is no such body, the bishop of the diocese;

"faith" has the same meaning as that expression has in the Constitution;

"information" means information of whatever nature and from whatever source relating to alleged misconduct on the part of a Church worker;

"member of the clergy" means a person in Holy Orders;

"misconduct" has the meaning in subsection (3) of this section;

"national register" means any national register established pursuant to a Canon of General Synod or a resolution of the Standing Committee of General Synod for the purpose of recording determinations of the Board and other equivalent bodies;

"Professional Standards Committee" or **"PSC"** means the Professional Standards Committee established under Part 4;

"prohibition order" means an order prohibiting a Church worker from holding a specified position or office in or being employed by a Church body or Church authority or from carrying out any specified functions in relation to any office or position in the diocese or in relation to employment by a Church body, and includes a variation of a prohibition order;

"protocol" means a protocol approved from time to time by the Diocesan Council under Part 3;

"respondent" means a Church worker whose alleged conduct is the subject of a complaint;

"Review Board" means the Professional Standards Review Board established under Part 14;

"ritual" has the same meaning as that expression has in the Constitution;

"suspension order" has the meaning in section 32.

(2) For the purposes of this Ordinance –

- (a) a person employed by a Church body; or
 - (b) a person holding a position or performing a function with the actual or apparent authority of a Church authority or Church body;
- will be taken to be engaged by a Church authority.

- (3) The expression “**misconduct**” in relation to a Church worker means an activity or wilful or careless inactivity that –
- a) involves harassment, or causes harm to a person's physical, spiritual, emotional or financial well-being or, in the case of a child, to his or her development; or
 - b) is carried out by a person in a position of power or authority over another –
 - (i) for the inappropriate gratification of that person; or
 - (ii) for the exploitation of the other; or
 - c) involves the exploitation of an office or position within the Church or a Church body; or
 - d) brings an office within the Church or a Church body or, if relevant, brings the Church or a Church body more generally into disrepute; or
 - e) involves a breach of the standards of sexual conduct prescribed in the Code of Conduct;

and includes:
 - f) wilful or careless failure to comply with an undertaking given to or a direction imposed by a Church authority under section 104 of this Ordinance;
 - g) wilful or careless failure to comply with an undertaking given to the Board, the Review Board or the Church authority;
 - h) wilful or careless failure to comply with the provisions of section 17; and
 - i) a breach of the Offences Canon 1962 or any Canon amending or replacing that Canon which is in force in and is not excluded from this diocese;¹
- by the Church worker whenever occurring which, if established, would on its face call into question:
- (i) the fitness of the Church worker, whether temporarily or permanently, to hold a particular or any office, licence or position of responsibility in the Church or to be or remain in the employment of a Church body, or in Holy Orders; or

¹ . Section 1 of the *Offences Canon 1962* provides for the following offences in respect of a person licensed by the Bishop:

- 1. Unchastity.
- 2. Drunkenness.
- 3. Habitual and wilful neglect of ministerial duty after written admonition in respect thereof by the bishop of the diocese.
- 4. Wilful failure to pay just debts.
- 5. Conduct, wherever occurring,
 - (a) which would be disgraceful if committed by a member of the clergy, and
 - (b) which at the time the charge is preferred is productive, or if known publicly would be productive, of scandal or evil report.
- 6. Any other offence prescribed by an ordinance of the Synod of the diocese.

- (ii) whether, in the exercise of the Church worker's ministry or employment, or in the performance of any duty or function, the Church worker should be subject to any condition ;

but excludes for the purposes of this Ordinance any breach of faith ritual or ceremonial.

Membership of equivalent bodies

3. 1) The Director, the members of the PSC, the Board and the Review Board may constitute or be members of an equivalent body either generally or for a particular case or matter.
- 2) The Diocesan Council may enter into such agreements or arrangements as it sees fit with the relevant authority of another diocese as to the terms on which the powers and functions of the equivalent bodies or persons of that diocese are to be exercised by the persons holding office in or as delegates of the PSC, or by the members or the secretary of the Board or of the Review Board.

Overriding Purposes

4. The overriding purposes of this Ordinance and of any protocol made under this Ordinance, in their application to any complaint under this Ordinance, are to facilitate the just, quick and inexpensive resolution of the real issues in the complaint and to regulate fitness for ministry for the protection of the community.

Purposes to be given effect

5. The Director, the PSC, the Board and the Review Board must each seek to give effect to the overriding purposes when exercising any power given by this Ordinance or by any protocol and when interpreting any provision of this Ordinance or of any such protocol.

PART 2 – CODE OF CONDUCT

Approval of Code of Conduct

6. The Synod or the Diocesan Council shall from time to time by resolution approve a Code of Conduct for observance by Church workers in the diocese.

Promotion of Code of Conduct

7. The Diocesan Council through the PSC and by such other means as may be considered appropriate shall take such steps as may be necessary or desirable to promote the knowledge, understanding and observance in this Church of any code of conduct applicable in the diocese.

PART 3 – PROTOCOLS

Making and content of protocols

8. (1) The Diocesan Council must from time to time consider and approve a protocol or protocols not inconsistent with this Ordinance for implementation in relation to information and complaints.
- (2) The protocol or protocols must include:
 - (a) procedures for dealing with information and complaints;
 - (b) the appointment, role and function of contact persons;
 - (c) provision for informing complainants and victims of alleged misconduct, and respondents, of rights, remedies and relevant procedures available to them;
 - (d) provision for assisting or supporting, as appropriate, any person affected by alleged misconduct the subject of information;
 - (e) an explanation of the processes for investigating and dealing with information and complaints;
 - (f) provisions for dealing fairly with each party to a complaint;
 - (g) processes for mediation, conciliation and reconciliation, as appropriate;
 - (h) provisions for information, reports, advice and recommendations to the Bishop and any other relevant Church authority at each stage of the process of dealing with a complaint or information;
 - (i) procedures for working, where necessary, with law enforcement, prosecution and child protection authorities of the States and Territories of the Commonwealth of Australia.
- (3) The Diocesan Council, through the Director and the PSC and by such other means as they may consider appropriate, must take such steps as may be necessary or desirable to promote throughout the community a knowledge and understanding of any protocol.

PART 4 – PROFESSIONAL STANDARDS COMMITTEE

Establishment of PSC

9. There shall be a Professional Standards Committee for the diocese constituted in accordance with the provisions of this Part.

Functions of the PSC

10. (1) The PSC has the following functions:
 - (a) to implement a protocol;
 - (b) to receive information;
 - (c) to act on information in accordance with the provisions of this Ordinance and any protocol;

- (d) to receive a complaint against a Church worker;
 - (e) to act on a complaint in accordance with the provisions of this Ordinance and any protocol and, where appropriate, to obtain independent legal advice for that purpose;
 - (f) to appoint suitable persons to fulfil the several roles required to implement the protocol in each particular case;
 - (g) where appropriate, to recommend conciliation or mediation;
 - (h) to investigate a complaint in a timely and appropriate manner;
 - (i) where appropriate, to recommend to the Diocesan Council any changes to a protocol and any other changes to Church processes, structures and education programmes that would reduce the risk of misconduct;
 - (j) subject to any limit imposed by the Diocesan Council to authorise such expenditure as may be necessary or appropriate to implement, in a particular case, a protocol and the provisions of this Ordinance;
 - (k) to advise any relevant Church body as to the financial, pastoral or other needs of a person affected by misconduct the subject of a complaint and in connection with any legal proceedings, anticipated or existing, against such Church body arising out of that alleged misconduct;
 - (l) to refer any information in its possession to a law enforcement, prosecution or child protection authority of a State or Territory or of the Commonwealth of Australia for which the information is or may be relevant;
 - (m) to maintain proper records of all information and complaints received and of action taken in relation to each of them; and
 - (n) to exercise such other powers and functions as are conferred on it by this or any other Ordinance or by a protocol.
- (2) The exercise of functions by the PSC under this Ordinance arises in respect of alleged misconduct of a Church worker:
- (a) resident or licensed in the diocese, or engaged by a Church authority;
 - (b) not resident or licensed in the diocese nor engaged by a Church authority but whose misconduct is alleged to have occurred in the diocese or when the Church worker was resident or licensed in the diocese or was engaged by a Church authority;
 - (c) wherever and whenever it is alleged to have been engaged in by a Church worker; and
 - (d) whether such misconduct is alleged to have occurred before or after the commencement of this Ordinance.

Membership of the PSC

11. (1) The members of the PSC shall be appointed by the Diocesan Council.
- (2) The members of the PSC shall hold office on such terms and conditions as may be determined from time to time by the Diocesan Council.
- (3) The PSC must have at least three members including the chair, any of whom may reside outside the diocese.

- (4) The membership of the PSC must be constituted so far as reasonably possible so as collectively to provide experience and appropriate professional qualifications in –
 - (a) law;
 - (b) the ordained ministry; and
 - (c) human resources, pastoral ministry, investigations, social work, ethics or counselling.
- (5) The PSC must –
 - (a) include at least one person who is not a member of the Church;
 - (b) so far as is reasonably practicable have at least one man and one woman.
- (6) The chair of the PSC must be appointed by the Diocesan Council.
- (7) The members of the PSC may constitute or include the members of an equivalent body either generally or for a particular complaint or matter.
- (8) A member of the PSC must not act unless the member has agreed in writing to abide by this Ordinance.

Conduct of business

12. (1) The PSC may meet from time to time as determined by the chair or a majority of its members and may conduct its business by telephone or electronic communication.
- (2) The chair must convene a meeting of the PSC at the request of the Director.
- (3) The procedures of the PSC shall be as determined by the PSC.
- (4) A majority of the members shall constitute a quorum.
- (5) A decision taken other than at a meeting of the PSC, if supported by a majority of members of the PSC, constitutes a decision of the PSC.
- (7) The PSC must act in all things as expeditiously as possible.

Validity of proceedings

13. An act or proceeding of the PSC is not invalid by reason only of a vacancy in its membership and, notwithstanding the subsequent discovery of a defect in the nomination or appointment of a member, any such act or proceeding is as valid and effectual as if the member had been duly nominated or appointed.

Delegation of functions

14. (1) Subject to subsection (2), the PSC may delegate, upon such terms and conditions as the PSC may approve, any of its functions under this Ordinance to any person.
- (2) The PSC cannot delegate:
 - (a) its functions under subsection (1);
 - (b) its functions under paragraphs (g) and (j) of section 10(1);
 - (c) its functions under Part 10; or
 - (d) its functions under section 57.

- (3) A delegation under this section must be made by instrument in writing signed by a member of the PSC.

PART 5 – DIRECTOR OF PROFESSIONAL STANDARDS

Appointment

15. (1) There shall be a Director of Professional Standards.
- (2) The Director shall be appointed by the Diocesan Council.
- (3) The Director shall hold office on such terms and conditions as may be determined from time to time by the Diocesan Council.
- (4) The Director may act in a corresponding capacity or as Director of Episcopal Standards for another diocese either generally or for a particular case or matter.

Functions of the Director

16. (1) The Director shall have the following functions:
- (a) to receive information and complaints on behalf of the PSC;
 - (b) in his or her discretion to make a complaint against a Church worker;
 - (c) to manage the implementation of any protocol in respect of any information and complaint;
 - (d) to be the executive officer of the PSC;
 - (e) to attend meetings of the PSC except for any part of a meeting which deals with the conditions of employment, remuneration or performance of the Director?
 - (f) to provide advice about the code of conduct, the protocol and procedures under this Ordinance;
 - (g) to provide or arrange care or treatment of the complainant and respondent;
 - (h) to provide input into education and vocational training programs for Church workers;
 - (i) to provide advice to complainants and the respondent about the operation of the protocol, with particular emphasis on helping the respondent to understand and discharge his responsibilities under the protocol;
 - (j) to keep proper records of complaints, decisions, meetings, employment screening details, police checks and people affected by any allegation of misconduct;
 - (k) to consult and co-operate with other persons and bodies in the Church with responsibility for professional standards;
 - (l) in cases of alleged illegal behaviour, to support the complainant in making a report to police or child protection authorities;
 - (m) to report to the PSC on any recommended changes to the protocol and any other changes to Church processes, structures and education programmes that would reduce the risk of misconduct; and

- (n) such specific functions and duties, consistent with this Ordinance, as may be determined from time to time by the PSC.
- (2) The Director must act in all things as expeditiously as possible.

PART 6 – INFORMATION

Disclosure of information

- 17. (1) A member of the Clergy and a Church authority in the diocese must as soon as possible refer any information in his her or its possession or knowledge to the Director unless there are reasonable grounds to believe that the information is already known to the Director or the PSC.
- (2) This section does not affect the operation of the Canon Concerning Confessions 1989 of the General Synod or any other Canon or legislative instrument relating to confessions in force in the diocese.

Director to Report

- 18. Subject to this Ordinance, where the Director considers that the subject matter of information, if established, would constitute misconduct the Director must report the conduct to the PSC or, if appropriate, to an equivalent body.

PART 7 – COMPLAINTS

Who may make a complaint

- 19. Any person, including the Director, may make a complaint of misconduct to the PSC in relation to a Church worker.

Form of complaint

- 20. (1) A complaint may be in any form, oral or in writing, whether by electronic means or otherwise.
- (2) Where a complaint is oral, the Director must make a written record of the complaint as soon as practicable after receiving it.
- (3) A complaint must include details of the misconduct complained about.
- (4) The Director must not make a complaint based only on information provided anonymously.
- (5) The PSC may not act on an anonymous complaint.
- (6) Non-compliance with a provision of this section shall not invalidate a complaint unless the Board determines otherwise.

Further information and verification

21. (1) The PSC may require a complainant to –
- (a) give further details of the complaint; and
 - (b) verify any details of the complaint by a statutory declaration.
- (2) A requirement under subsection (1) must be in writing and allow the complainant a reasonable time to comply.

Power to dismiss or take no further action

22. (1) The PSC may dismiss a complaint or take no further action in relation to a complaint if—
- (a) the PSC is of opinion that the complaint does not fall within the provisions of this Ordinance;
 - (b) the complainant has failed to provide further details to the PSC or to verify the allegations by statutory declaration when requested by the Director to do so;
 - (c) the complainant (other than the Director) has not given consent to the Director's giving notice of the complaint to the respondent and to the PSC's dealing with it under this Ordinance;
 - (d) the PSC is of opinion that the complaint is false, vexatious, misconceived, frivolous or lacking in substance; or
 - (e) the PSC is of opinion that there is insufficient reliable evidence to warrant an investigation or further investigation
- and may take no further action or delay further action in relation to a complaint if—
- (f) the behaviour the subject matter of the complaint has been or can properly be dealt with by other means; or
 - (g) the subject matter of a complaint is under investigation by some other competent person or body or is the subject of legal proceedings.
- (2) If a complaint is dealt with by the PSC under the preceding subsection, the PSC must give the complainant a written notice of the outcome including the reasons for the outcome.

PART 8 – INVESTIGATIONS

Investigation and report

23. (1) Subject to this Ordinance, the PSC must investigate each complaint as expeditiously as possible.
- (2) The PSC may investigate the conduct of the Church worker if –
- (a) the PSC has reason to believe that the conduct may amount to misconduct

under this Ordinance; and

- (b) notwithstanding that a complaint about the conduct has been withdrawn.
- (3) If, in the opinion of the Director, the alleged misconduct constitutes an indictable offence the Director must refer any information concerning the alleged misconduct in the possession of the PSC to a member of a law enforcement, prosecution or child protection authority to which the information may be relevant.
- (4) In this section the expression "indictable offence" means an offence whether committed in or outside South Australia that is an indictable offence against a law of the Commonwealth or against a law of the State in which the offence is alleged to have been committed.

Investigation by equivalent bodies

- 24. (1) The Director may, if the Director thinks it appropriate to do so, refer the complaint, or the investigation of the complaint, to an equivalent body or bodies.
- (2) When the PSC and an equivalent body or equivalent bodies have the power and duty to investigate a complaint concerning the alleged misconduct of the same Church worker and the respective bodies cannot agree on:
 - (a) which body shall carry out the investigation or any parts of such investigation; or
 - (b) whether the complaint should be referred to the Board or to an equivalent body which has jurisdiction;

then the PSC must prefer the disagreement for decision by the Director and the persons acting in a corresponding capacity for every other diocese acting together.

- (3) The PSC shall act in accordance with the unanimous decision of the persons referred to in subsection (2) or, if such persons cannot agree within a reasonable time of the disagreement being referred, in accordance with the decision of the Primate or a member of the House of Bishops appointed by the Primate.
- (4) In all matters affecting the operation of this Ordinance the PSC and the Director shall cooperate with and assist an equivalent body.
- (5) In making a decision under subsection (2) the Director shall not be bound by the views or instruction of the PSC but shall take into account the most convenient course for all concerned and the proper and expeditious conduct of the investigation or referral as the case may be

Material to be obtained

- 25. For the purpose of an investigation the PSC or an investigator shall obtain such statutory declarations, written statements, recorded conversations, reports, documents and other material as the PSC or its delegate considers necessary or advisable for presentation to the Board.

Response of respondent

26. The PSC may by notice in writing to the respondent require the respondent –
- (a) to meet with an investigator to answer questions in relation to a complaint;
 - (b) to provide a detailed report to the PSC within a reasonable time specified in the notice in relation to any matter relevant to the investigation;
 - (c) to verify the report by statutory declaration or another specified manner.

Duties of the respondent

27. (1) The respondent must, subject to subsection (2) –
- (a) comply with a requirement of the PSC pursuant to paragraphs (a), (b) and (c) of the previous section; and
 - (b) truthfully answer any questions put by or on behalf of the PSC in the exercise of powers conferred by this Ordinance.
- (2) If the respondent declines to answer a question on the ground that the answer might tend to incriminate the person, a written record shall be made of the question and of the ground of refusal.
- (3) The respondent must –
- (a) not mislead the PSC or a member or delegate of the PSC;
 - (b) not unreasonably delay or obstruct the PSC or a delegate of the PSC in the exercise of powers conferred by this Ordinance; and
 - (c) attend a mediation, conciliation, neutral evaluation or other dispute resolution meeting arranged by the PSC in relation to a complaint.

Exercise of powers by the PSC

28. (1) At any time after the PSC receives a complaint, the PSC may:
- (a) recommend mediation, conciliation, neutral evaluation or other alternative resolution of the complaint; and
 - (b) exercise its powers under section 22 of this Ordinance to dismiss a complaint or to take no further action in relation to a complaint.
- (2) The fact that the subject matter of a complaint may be settled or resolved in whole or in part between the parties affected thereby does not prevent the PSC from taking any further action in accordance with the provisions of this Ordinance in respect of the complaint.
- (3) Any term of settlement or resolution referred to in subsection (2) which purports to prevent or to limit the taking of any such further action shall, for the purposes of this Ordinance, be of no effect.

PART 9 – CERTIFICATE OF CONVICTION

Summary hearing and recommendations

29. If, during the course of carrying out their duties under this Ordinance, the Director, the PSC or the Board receives a Certificate of Conviction of a Church worker, then:
- (a) If the person who receives the Certificate of Conviction is not the Director, the person must immediately hand the Certificate of Conviction to the Director;
 - (b) The Director must immediately provide a copy of the Certificate of Conviction to the secretary of the Board, stating that it is provided pursuant to this section;
 - (c) Upon receipt of the Certificate of Conviction by the secretary of the Board the President or Deputy President as the case may be must as soon as possible determine the membership of the Board for the purpose of making a recommendation under this Part;
 - (d) The Board may act pursuant to this section whether or not a complaint against the Church worker has been referred to the Board;
 - (e) Subject to giving the Church worker opportunity to show cause by such means as the Board may in its absolute discretion allow, the Board may make any of the recommendations referred to in section 51(1) in respect of the Church worker to whom the Certificate of Conviction relates.

No review of determination

30. A determination under this Part is not a reviewable decision for the purposes of Part 14.

Effect on other proceedings

31. No action taken under this Part shall, of itself, stay or preclude any act, proceeding, investigation or enquiry otherwise in progress or proposed under this Ordinance in respect of the Church worker to whom the Certificate of Conviction relates.

PART 10 – SUSPENSION AND PROHIBITION

Interpretation

32. (1) For the purposes of this Ordinance –

"suspension order" means an order suspending a respondent to a complaint from the duties of office or employment by a Church body and may include an order:

- (a) that from a specified date the respondent and his or her immediate family cease to reside in any accommodation provided by the Church body;
- (b) restricting or prohibiting the use by the respondent of a motor vehicle and any other property provided by the Church body;
- (c) prohibiting the attendance of the respondent at a particular church or place of worship or within a specified geographical area;

and includes a variation of a suspension order.

- (2) If a suspension order includes an order under paragraph (a) of subsection (1) the suspension order must include, for the duration of any period involved, an order that the respondent and, if appropriate, his or her immediate family be provided with a reasonable accommodation allowance from funds under the control of the Synod at a rate specified in the order.

PSC may recommend

33. (1) Subject to section 34, at any time after the PSC has commenced or caused to be commenced an investigation of a complaint it may recommend to the relevant Church authority that a suspension order or a prohibition order or both be made against the respondent.
- (2) Subject to section 34, the PSC may at any time and from time to time recommend the variation of a suspension order or a prohibition order or both.
- (3) Before making or varying a recommendation under this Part the PSC must give the respondent an opportunity to be heard.

Matters to be taken into account

34. Before making or varying a recommendation under section 33 the PSC must take into account:
- (a) the seriousness of the misconduct alleged in the complaint;
 - (b) the nature of the material to support or negate the allegations;
 - (c) whether any person is at risk of harm;
 - (d) after consultation with the relevant Church body or its representative, the effect on the respondent, a relevant Church body and on the Church in the diocese of acting and of not acting under section 33;
 - (e) any other allegations of misconduct previously made to the PSC or to an equivalent body within the previous 10 years; and
 - (f) any other relevant matter.

Mandatory orders

35. If the PSC forms the opinion that –
- (a) the evidence of misconduct, if accepted, would establish misconduct on the part of the Church worker which would be likely to call into question the fitness of the Church worker, whether temporarily or permanently, to hold the office, licence or position then held or to be or remain in Holy Orders and that the evidence is sufficiently strong to justify such a finding; or
 - (b) there is an unacceptable risk of harm to any person; or
 - (c) as a result of the alleged misconduct there is, or there is an unacceptable risk that there will be, serious damage to the reputation of the Church or a Church body;
- the PSC must recommend to the relevant Church authority that a suspension order or a prohibition order or both, as the case may require, be made against the respondent.

Church authority may give effect to a recommendation

36. The relevant Church authority is authorised to give effect to a recommendation under sections 33 or 35.

Termination of suspension or prohibition

37. (1) Subject to subsection (2), a suspension order or prohibition order made by a Church authority pursuant to a recommendation under this Part must be terminated by the Church authority:
- (a) if the PSC terminates the investigation without referring the matter to the Board;
 - (b) upon any direction to that effect given by the Board;
 - (c) upon an agreement being made and in force in accordance with the provisions of Part 10; or
 - (d) upon the Church authority giving effect to a recommendation of the Board or the Review Board under section 103.
- (2) Upon an application being made to the Review Board in accordance with Part 15, the PSC must reconsider whether a suspension order or prohibition order should be made, continued, varied or revoked and may recommend accordingly to the Church authority.

Effect of suspension order or prohibition order

38. During the period of operation of a suspension order or prohibition order pursuant to the provisions of this Part or during a period when a person voluntarily stands down from a position while a complaint is dealt with under this Ordinance:
- (a) the respondent must comply with the terms of any suspension order or prohibition order;
 - (b) the respondent is ineligible for appointment to any position or function covered by any suspension order or prohibition order;
 - (c) the vacancy caused by the suspension order, prohibition order or standing down may be filled by another suitably qualified person; and
 - (d) subject to the terms of the suspension order or prohibition order the respondent is entitled to whatever stipend, salary, allowances and other benefits that he or she would otherwise have received and which are to be met or reimbursed from funds under the control of the Synod.

PART 11 – CONSENT DETERMINATION

Application and interpretation

39. (1) For the purposes of this Part:

"a recommendation" means any recommendation that the Board could make in respect of the respondent under section 61 if the alleged misconduct the subject of the complaint were established; and

"the report" means the report referred to in section 40 (1) and any amended report referred to in this Part and includes any documents and material referred to in or relevant to any part of the report.

- (2) This Part only applies if the Church authority is the Bishop.

PSC to report to the Bishop

40. (1) As soon as practicable after investigation of a complaint in accordance with Part 8, where the PSC has formed the opinion that the alleged misconduct the subject of the complaint, if established, would call into question whether–

- (a) the respondent is unfit –
 - (i) to hold office or to be or remain in Holy Orders; or
 - (ii) whether temporarily or permanently to exercise ministry and perform any duty or function of the office; or
- (b) in the exercise of ministry or in the performance of any duty or function the respondent should be subject to any condition or restriction;

the PSC must prepare a written report comprising a report of its investigation and opinion and a recommendation.

- (2) In preparing the report the PSC may consult with the complainant and with the respondent and must include in the report any expressed view of the respondent on the taking of action under this Part.
- (3) The report must–
 - (a) state the facts on which its opinion and recommendations are based;
 - (b) be accompanied by copies of any documents and material referred to in or relevant to any part of the report; and
 - (c) state whether the PSC considers it appropriate for action to be taken under section 43.
- (4) A copy of the report signed by a member of the PSC must be delivered to the Bishop.

Bishop may request reconsideration

41. (1) Within 10 days of receiving a recommendation from the PSC the Bishop may request the PSC to reconsider the report.
- (2) if the Bishop does not request a reconsideration in accordance with the provisions of subsection (1) the provisions of section 43 shall apply.

Reconsideration by the PSC

42. (1) If the Bishop does request a reconsideration in accordance with section 41 (1) the PSC must as soon as practicable reconsider the report in the light of any further information made available to it.
- (2) If upon the reconsideration referred to in subsection (1) the PSC decides that the complaint should be dealt with under section 22 it shall inform the Bishop as if it were a direction made by the Bishop to give effect to a recommendation under section 103.
- (3) If upon the reconsideration referred to in subsection (1) the PSC decides not to alter the report it must inform the Bishop accordingly and cause a copy of the report to be delivered to the respondent, and the provisions of section 43 shall apply.
- (4) If upon the reconsideration referred to in subsection (1) the PSC decides to amend the report it shall deliver an amended copy of the report to the Bishop and to the respondent, and the provisions of section 43 shall apply.

Bishop to determine

43. Within 14 days of an event occurring which gives rise to the operation of this section the Bishop must determine either –
- (a) that implementation by agreement of the recommendation contained in the report would be appropriate; or
- (b) that implementation of the recommendation by agreement would not be appropriate.

Implementation by agreement

44. (1) If the Bishop makes a determination under paragraph (a) of section 43 the Bishop must invite the respondent to indicate whether or not he or she would agree to the implementation of the recommendation.
- (2) If the respondent agrees to the implementation of the recommendation the Bishop must cause the determination to be reduced to writing and be signed by the Bishop and the respondent and, subject to subsection (3), the determination shall take effect as if it were a direction made by the Bishop to give effect to a recommendation under section 103.
- (3) Where it is agreed that the determination should include a provision that –
- (a) the Church worker's licence or authority be permanently revoked;
- (b) the Church worker cease permanently to hold any office then or previously held; or
- (c) the Church worker be deposed from Holy Orders;

the respondent may, within the period of seven days following the date of the signed agreement, withdraw from the agreement by written notice to the Bishop, whereupon the agreement will be ineffective and the determination will not be implemented in accordance with this section.

- (4) If no agreement is reached or if an agreement becomes ineffective under subsection (3), the Bishop must inform the PSC accordingly.
- (5) If agreement is reached under this section and is not rendered ineffective, the Bishop must inform the PSC accordingly and the facts referred to in section 40(3)(a) shall constitute a finding that the conduct referred to therein occurred for the purpose of –
 - (a) any requirement by law to notify a person or authority that a finding has been made that the respondent engaged in conduct the subject of any such requirement to notify; and
 - (b) entering on the National register the details of information required by the provisions of the National Register Canon 2007.

Consequence of no agreement

45. If the Bishop informs the PSC either –
- (a) that implementation by agreement of any recommendation would not be appropriate; or
 - (b) that an agreement in accordance with this Part has not been reached or has become ineffective;
- the PSC must refer the complaint to the Board in accordance with the provisions of this Ordinance.

Director to notify complainant

46. The Director must notify the complainant as soon as practicable of the result of any action taken pursuant to this Part.

PART 12 – PROFESSIONAL STANDARDS BOARD

Constitution

47. There shall be a Professional Standards Board comprising three persons constituted and appointed in accordance with the provisions of this Part.

Functions of the Board

48. (1) Subject to the provisions of this Ordinance, the functions of the Board are –
- (a) to enquire into and determine a complaint referred to it under section 57; and
 - (b) to make a determination and, where appropriate, make a recommendation under section 61.

- (2) The Board has jurisdiction to exercise its functions in respect of a Church worker:
 - (a) resident or licensed in the diocese, or engaged by a Church authority; and
 - (b) not resident or licensed in the diocese or engaged by a Church authority but whose conduct giving rise to the reference is alleged to have occurred in the diocese or whose omission giving rise to the reference is alleged to have occurred when the Church worker was resident or licensed in the diocese or was engaged by a Church authority.

Panel

49. (1) The members of the Board in a particular case shall be appointed from a panel comprising:
 - (a) a President and a Deputy President, both of whom shall be or shall have been either a judicial officer or a practising barrister or solicitor of at least 10 years' standing of the Supreme Court of a State or Territory and who are members of the Church;
 - (b) three members of the clergy of at least seven years' standing; and
 - (c) three laypersons who may or may not be members of the Church and at least two of whom are persons who are considered by the Diocesan Council as having professional experience, training or skills in a field that is relevant to addressing the needs of persons who are subjected to misconduct.
- (2) As far as reasonably practicable the members of the panel should comprise an equal number of men and women.

Appointment of the panel

50. (1) The members of the panel shall be appointed by the Diocesan Council and shall hold office on such terms and conditions as may be determined from time to time by the Diocesan Council.
- (2) Any vacancy in the membership of the panel shall be filled by the Diocesan Council.

Appointment of the Board

51. (1) The members of the panel to be convened for a complaint referred to the Board shall be determined by the President or, if there is a vacancy in the office of President or if the President is unable to act, by the Deputy President.
- (2) For the purpose of any reference to the Board, the Board shall consist of the President or Deputy President, who shall be the presiding member, and one clerical and one lay member of the panel.
- (3) The Board must, so far as reasonably practicable, have at least one man and at least one woman.
- (4) A member of the Board may reside outside the diocese.
- (5) A member of the Board must not act in a matter unless the member has agreed in writing to abide by this Ordinance.
- (6) The members of the Board may constitute or include the members of an equivalent body either generally or for a particular complaint or matter.

Vacancies on the Board

52. (1) If a member of the Board, other than the presiding member, dies or is for any other reason unable to continue with any matter referred to the Board –
- (a) the Board constituted of the presiding member and the other member may, if the presiding member so determines, continue and complete the reference; or
 - (b) if the presiding member so determines, a substitute member may be appointed to fill the vacancy.

Secretary

53. (1) There shall be a secretary to the Board who shall be appointed by or in accordance with a resolution of the Diocesan Council, and whose duties shall be defined by the President.
- (2) The secretary to the Board may act in a corresponding capacity for another diocese either generally or for a particular case or matter.

Quorum

54. The quorum for a meeting of the Board shall be all the members of the Board except where the Board by its presiding member makes directions under section 84 of this Ordinance.

Simultaneous sittings

55. The Board, separately constituted in accordance with this Part, may sit simultaneously for the purpose of matters referred to it or for conducting separate business of the Board.

Validity of proceedings

56. An act or proceeding of the Board is not invalid by reason only of a vacancy in its membership or of the membership of the panel and, notwithstanding the subsequent discovery of a defect in the nomination or appointment of members of the panel or the Board, any such act or proceeding is as valid and effectual as if the member had been duly nominated or appointed.

PART 13 – REFERENCE OF A COMPLAINT TO THE BOARD

Reference after investigation

57. As soon as practicable after investigation of a complaint in accordance with Part 8, and subject to the provisions of Part 11, where the PSC has formed the opinion that the alleged misconduct the subject of the complaint, if established, would call in question whether:
- (a) the respondent is unfit –
 - (i) to hold office or to be or remain in Holy Orders; or

- (ii) whether temporarily or permanently to exercise ministry and perform any duty or function of the office; or
 - (b) in the exercise of ministry or in the performance of any duty or function the respondent should be subject to any condition or restriction;
- the PSC must refer the complaint to the Board.

Procedure for reference

58. (1) The PSC must refer the complaint to the Board by delivering to the secretary of the Board a written report of its investigation and opinion signed by a member of the PSC.
- (2) Within 14 days of the date of the reference of the complaint to the Board or within 14 days of the date of the document or material coming into existence, whichever is the later, the PSC must cause to be delivered to the secretary of the Board any documents and material relevant to the reference.
- (3) The PSC, as soon as practicable after delivering the report referred to in subsection (1) to the secretary of the Board, shall, if they have not already been delivered to the respondent, cause to be delivered to the respondent a copy of the report and opinion and notice that the respondent may advance any submissions to the Board if he or she wishes to do so.
- (4) The report referred to in subsection (1) may be the report referred to in Part 11 without any reference to any action taken or not taken under Part 11.

Convening of the Board

59. (1) Upon a complaint being referred to the Board, the President or Deputy President as the case may be shall as soon as possible determine the membership of the Board for the purpose of the reference.
- (2) The President or Deputy President as the case may require must thereupon cause to be convened a sitting for the purpose of giving directions.

Board to act expeditiously

60. (1) The board must deal with a complaint as expeditiously as possible.
- (2) The Board may, if it sees fit, proceed with the determination of a reference notwithstanding that there may be mediation or conciliation proceedings relating to the subject matter of the reference being conducted by or at the direction of the PSC and notwithstanding that there may be criminal or other proceedings being taken against the respondent or some other person.

Powers of the Board

61. (1) If the Board is satisfied² that the Church worker did commit any misconduct and that:
- (a) the Church worker is unfit-
 - (i) to hold a particular or any office, licence or position of responsibility in the Church or to be or remain in the employment of a Church body or in Holy Orders; or
 - (ii) whether temporarily or permanently to exercise ministry or employment or perform any duty or function of the office, licence or position;
- or
- (b) in the exercise of the Church worker's ministry or employment or in the performance of any duty or function, the Church worker should be subject to any condition;
- the Board may determine in writing accordingly and may recommend to the relevant Church authority any one or more of the following:
- (c) that the Church worker be counselled;
 - (d) that the Church worker be suspended from office or employment or from performing the function as the case may be for such period determined by the Board;
 - (e) that the licence or authority of the Church worker be revoked;
 - (f) that the Church worker's contract of employment (if any) be terminated;
 - (g) that the Church worker cease to hold any office then held;
 - (h) that a prohibition order be made in terms specified by the Board;
 - (i) that the Church worker's holding of office or employment or performance of the function, as the case may be, shall be subject to such conditions or restrictions as the Board may specify;
 - (j) that the Church worker be directed to do or to refrain from doing a specified act;
 - (k) that a charge be promoted against the respondent before the Diocesan Tribunal;
 - (l) that the operation of a determination shall be suspended for such period and upon such conditions as the Board shall specify;
 - (m) that the Church worker should be deposed from Holy Orders;
 - (n) otherwise as the Board sees fit.³

² See section 90.

³ Recommendations which might be made under paragraph (n) include participation in conciliation or mediation; an apology; an admonition; retraining of a specified nature; reparation of a specified nature.

- (2) If the Board is satisfied⁴ that the Church worker is unfit –
- (a) to hold a particular or any office, licence or position of responsibility in the Church or to be or remain in Holy Orders or in the employment of a Church body; or
 - (b) whether temporarily or permanently to exercise Ministry and perform any duty or function of office;
- its recommendation must include any one or more of those specified in paragraphs (d), (e), (f), (g), (h) or (m) of subsection (1).

Power to dismiss or take no further action

62. (1) If the Board is not satisfied that the Church worker committed any misconduct or that the complaint is false, vexatious or misconceived, the Board may determine accordingly and must dismiss the complaint.
- (2) If the Board is satisfied that the Church worker did commit misconduct but is not satisfied as to any of the matters in paragraphs (a) and (b) of subsection (1) of section 61, the Board may determine accordingly and must take no further action in relation to the complaint.

Power to defer final recommendation

63. (1) The Board may defer making any final recommendation on a complaint and may for that purpose adjourn any hearing from time to time for a period or periods not exceeding in the aggregate 12 months, on terms that the Church worker undertake for a specified period and in a form approved by the Board to do one or more of the following acts or omissions –
- (a) stand down from the office or employment or from performing specified duties of office or employment;
 - (b) undertake counselling from a person approved by the Board;
 - (c) submit to periodic medical examination by a person approved by the Board;
 - (d) undertake a specified program of medical treatment or rehabilitation whether as an outpatient or inpatient;
 - (e) provide medical or other evidence requested by the Board to assist it in deciding on any final recommendation; and
 - (f) perform or refrain from performing some other specified act.
- (2) If at the time of deferring a final recommendation in accordance with this section the Board is satisfied that the Church worker is at that time either unfit to hold office or to exercise ministry or to perform any duty or function of the office or employment, any undertaking given by the Church worker must include an undertaking under paragraph (a) of subsection (1) in such form as the circumstances may require and as the Board may approve.

⁴ See section 90.

- (3) If within a period specified by the Board the Church worker declines to give an undertaking in accordance with subsection (1), the Board must proceed to make a determination and recommendation.
- (4) The Board may take into account the failure of the Church worker to comply with his or her undertaking under subsection (1) in deciding on any final recommendation on a complaint.

PART 14 – PROFESSIONAL STANDARDS REVIEW BOARD

Establishment of Review Board

- 64. There shall be a Professional Standards Review Board comprising 3 persons and constituted and appointed in accordance with the provisions of this Part.

Function of the Review Board

- 65. Subject to the provisions of this Ordinance the function of the Review Board is to determine any application authorised by this Ordinance for review of a decision of the Board.

Panel of Review Board members

- 66. The members of the Review Board in a particular case shall be appointed from a panel of 8 persons comprising:
 - (a) a President and a Deputy President, both of whom shall be or shall have been either a judicial officer or a practising barrister or solicitor of at least 10 years' standing of the Supreme Court of a State or Territory; and
 - (b) six other persons of whom –
 - (i) three shall be members of the clergy; and
 - (ii) three shall be laypersons.

Appointment of Panel

- 67. (1) The members of the panel shall be appointed by the Diocesan Council.
 - (2) The members of the panel shall hold office on such terms and conditions as may be determined from time to time by the Diocesan Council.
 - (3) The members of the panel may constitute or include the members of an equivalent body either generally or for a particular complaint or matter.

- (4) Any vacancy on the membership of the panel shall be filled by the Diocesan Council.

Convening a Review Board

68. (1) The members of the Review Board to be convened for any review of a decision of the Board shall be determined by the President or, if there is a vacancy in the office of President, by the Deputy President.
- (2) For the purpose of any application to the Review Board, the Review Board shall consist of the President or Deputy President, who shall be the presiding member, one member of the clergy and one lay person.
- (3) So far as it is reasonably practicable, the Review Board shall include at least one man and least one woman.
- (4) The quorum for a meeting of the Review Board shall be all the members of the Review Board except where the Review Board by its presiding member makes directions under section 84 of this Ordinance .
- (5) A member of the Review Board shall not act as a member unless the member has agreed in writing to abide by this Ordinance.

Vacancies on the Review Board

69. (1) If a member of the Review Board, other than the presiding member, dies or is for any other reason unable to continue with any matter referred to the Review Board –
 - (a) the Review Board constituted of the presiding member and the other member may, if the presiding member so determines, continue and complete the review; or
 - (b) if the presiding member so determines, a substitute member may be appointed to fill the vacancy.
- (2) Any vacancy in the membership of the Review Board, if required to be filled, shall be filled by the President or, if the President is not available, the Deputy President.

Secretary

70. There shall be a secretary to the Review Board who shall be appointed on such terms and conditions as may be determined from time to time by the Diocesan Council.

Simultaneous sittings

71. The Review Board, separately constituted in accordance with this Part, may act simultaneously for the purpose of applications made to it.

Validity of proceedings

72. An act or proceeding of the Review board is not invalid by reason only of a vacancy in its membership or in the membership of the panel and, notwithstanding the subsequent discovery of a defect in the nomination or appointment of a member of the panel or the Review Board, any such act or proceeding is as valid and effectual as if the member had been duly nominated or appointed.

PART 15 – APPLICATION FOR REVIEW

Interpretation

73. In this Part, "**reviewable decision**" means any finding of fact, determination or recommendation by the Board under sections 61 or 62 of this Ordinance.

Application to Review Board

74. Where the Board has made any reviewable decision, the respondent or the PSC may within 14 days from the date of the decision or such further period as the Review Board may allow, apply to the Review Board for review of the decision.

Documents and material to be delivered following application

75. Within 14 days of the date of the application to the Review Board or within 14 days of the date of the document or material coming to existence, whichever is the later, the PSC shall cause to be delivered to the secretary of the Review Board any documents and material relevant to the application for review including the reasons of the Board for its determination and any recommendations.

President to determine membership of Review Board

76. Upon delivery to the secretary of the Review Board the documents and material relevant to the application for review, the President or Deputy President of the Review Board as the case may be shall as soon as possible determine the membership of the Review Board for the purpose of the application for review.

Review Board may exercise the powers of the Board

77. The Review Board may exercise all the powers of the Board under this Ordinance and may—
- (a) affirm the decision under review;
 - (b) vary the decision under review;
 - (c) set aside the decision under review and make another decision in substitution for it; or
 - (d) set aside the decision under review and remit the matter for reconsideration by the Board in accordance with any directions or recommendations of the Review Board.

Review Board to deal with application expeditiously

78. The Review Board must deal with the application as expeditiously as possible and must consider any further submissions from the respondent or the PSC.

PART 16 – PROCEEDINGS OF THE BOARD AND THE REVIEW BOARD

Conduct of proceedings

79. Subject to the provisions of this Ordinance each of the Board and the Review Board—
- (a) must act with fairness and according to equity, good conscience, natural justice and the substantial merits of the case without regard to technicalities or legal forms; and
 - (b) is not bound by the rules of evidence but may inform itself on any matter in such manner as it thinks fit.

Failure to appear

80. (1) The Board may make a determination in any proceedings in the absence of a person affected by the determination if satisfied that reasonable efforts were made to give that person an opportunity to appear.
- (2) The Review Board may make a determination in the proceedings in the absence of any submissions from or on behalf of a person affected by the determination if satisfied that reasonable opportunity was given to that person to make submissions.

Powers and duties

81. (1) Subject to this Ordinance, each of the Board and the Review Board –
- (a) may regulate the proceedings of its meetings as it sees fit;
 - (b) may inform itself from the record of or transcript of proceedings in any court or tribunal and may adopt any findings in, and accept as its own, the

- record of or transcript of proceedings in of any court or tribunal;
 - (c) may conduct its business and any proceedings by video link, conference telephone or by any electronic means of communication; and
 - (d) must give written reasons for any determination and recommendation, other than by way of directions in the course of an application, unless the determination is made by consent of the respondent and the PSC.
- (2) The Board must give the PSC and the respondent a reasonable opportunity to adduce evidence, to examine and cross-examine witnesses and to make submissions to the Board.
 - (3) The Board may give any other person to whom notice of the proceedings was given or who satisfies the Board that he or she has a proper interest in the matter a reasonable opportunity to make submissions to the Board.

Review Board proceedings

82. (1) Subject to this Ordinance a review by the Review Board will be conducted upon a review of the material referred to in subsection (2) of section 83.
- (2) *Subject to this Ordinance, the Review Board is not obliged –*
 - (a) to hold a hearing at which -
 - (i) evidence is adduced, whether by oral examination or signed statement or statutory declaration; or
 - (ii) submissions are heard orally; or
 - (b) to admit evidence that was not adduced before the Board in relation to the facts relevant to the complaint unless –
 - (i) the evidence could not have been obtained with reasonable diligence for use at the hearing before the Board; and
 - (ii) that there is a high probability that the result would have been different had it been received at that hearing.

Matters to be considered

83. (1) Where a matter is referred to the Board the Board must consider the complaint and may make any finding on any relevant question of fact, taking into account –
 - (a) the final report (if any) of the investigator including any attachments;
 - (b) such report of the PSC as may be submitted;
 - (c) any further material received from the complainant and the Church worker relevant to its consideration;
 - (d) any other relevant evidentiary material;
 - (e) whenever the conduct may have occurred, any standards prescribed by the code of conduct approved under this Ordinance;
 - (f) the conduct of the Church worker as it finds it to have been; and

- (g) any failure of the Church worker to comply with a provision of this Ordinance.
- (2) Where an application for review is made to the Review Board, the Review Board may make any finding on any relevant question of fact, and in making its determination must take into account –
- (a) the determination and reasons of the Board;
 - (b) the evidentiary and any other material that was before the Board;
 - (c) any submissions made to the Review Board in relation to the review;
 - (d) any evidence admitted by the Review Board under section 82;
 - (e) whenever the conduct may have occurred, any standards prescribed by the code of conduct approved under this Ordinance;
 - (f) the conduct of the Church worker as it finds it to have been; and
 - (g) any failure of the Church worker to comply with a provision of this Ordinance.

Legal representation

84. The PSC may and the respondent at the respondent's own expense may appoint a legal representative to assist in the process.

Directions

85. Each of the Board and the Review Board may at any time and from time to time give directions:
- (a) as to the inspection by and supply of copies to the respondent or any other person of the documents or material relevant to the reference; and
 - (b) as to the conduct of its inquiry into the reference or review;
- and for that purpose the Board or the Review Board may be constituted by the presiding member or by a member appointed for the purpose by the presiding member.

Appointment of a person to assist

86. Each of the Board and the Review Board may, for the purpose of any particular reference, appoint such person or persons to assist it in inquiring into (but not determining) a reference as the Board or the Review Board thinks fit.

Directions to PSC

87. Each of the Board and the Review Board may at any time and from time to time give directions to the PSC as to any further inquiries or investigation it requires to be carried out for the purposes of the reference and the PSC must to the best of its ability cause such directions to be carried out.

Written evidence

88. Without limiting the meaning and effect of section 82, each of the Board and the Review Board may receive a statutory declaration or a signed statement without the need for the personal attendance of the maker of the statutory declaration or statement and may also in its discretion use electronic means such as video link or conference telephone to receive evidence and submissions.

Decisions of other bodies

89. (1) In any proceedings before it, where the Board or the Review Board is satisfied that the respondent—
- (a) has been convicted by a court within Australia of an offence involving misconduct;
 - (b) has been found guilty (without conviction) by a court within Australia of an offence involving misconduct;
 - (c) has admitted in proceedings before a court or tribunal within Australia having engaged in conduct involving misconduct;
 - (d) has been found by a court or tribunal within Australia to have engaged in conduct involving misconduct; or
 - (e) has been disqualified by a court or tribunal within Australia from professional practice on account of conduct involving misconduct;
- then—
- (f) a certificate, reasons for judgment or other record from the court or tribunal (as the case may be) shall be conclusive evidence that the respondent engaged in the conduct concerned; and
 - (g) neither the respondent nor any other party shall be at liberty to call or give evidence or make submissions for the purpose of calling into question the conviction or finding of guilt of the respondent or denying that the respondent engaged in the conduct concerned.
- (2) Nothing in this section affects the operation of Part 9 of this Ordinance.

Standard of proof

90. (1) The standard of proof to establish an allegation is that of a reasonable satisfaction on the balance of probabilities.
- (2) Each of the Board and the Review Board must scrutinize evidence with greater care if there is a serious allegation to be established, or an inherent unlikelihood of an occurrence of a given description or if there are grave consequences that would flow from a particular finding.

Members of Board and Review Board not to meet with parties

91. No member of the Board or the Review Board shall individually meet with either the complainant or the respondent or anyone acting on their behalf while the matter is in progress.

Disqualification where personal interest

92. (1) Where a member of the Board or the Review Board has a personal interest in a matter before it the member shall be disqualified from participating in the matter.
- (2) The opinion of the presiding member of the Board or the Review Board, as the case may be, as to whether any other member of the Board or the Review Board has a personal interest in a matter shall be conclusive.

Medical examination

93. (1) The PSC or the Board or the Review Board may require the respondent to submit within a specified time to a medical, psychiatric or psychological examination by a person approved by the PSC or the Board or the Review Board (as the case may be) the cost of which shall be met from church funds under the control of the Synod.
- (2) A copy of the report of an examination under subsection (1) shall be provided to the respondent, the Director, the PSC, the Board and, if applicable, the Review Board.

Duties of the respondent

94. (1) The respondent must, subject to subsection (2), truthfully answer any question put by on behalf of the Board or the Review Board in the exercise of powers conferred by this Ordinance.
- (2) If the respondent declines to answer a question on the ground that the answer might tend to incriminate the respondent, a written record shall be made of the question and of the ground of refusal.
- (3) The respondent must –
 - (a) not mislead the Board or the Review board or a member of either of them;
 - (b) not unreasonably delay or obstruct the Board or the Review Board or a member of either of them in the exercise of powers conferred by this Ordinance.

Limitation on promotion of a charge in the Diocesan Tribunal

95. If the Board or the Review Board is satisfied that there is no reasonable likelihood that the Diocesan Tribunal would find the respondent guilty of any offence, the Board or the Review Board shall not recommend that a charge be promoted against the respondent in the Diocesan Tribunal.

Certain matters not to be inquired into

96. (1) Neither the Board nor the Review Board shall, in the course of considering a complaint or reconsidering a decision respectively:
- (a) inquire into any matter which is the subject of a completed inquiry by a Board under the Professional Standards Ordinance 2006 or this Ordinance; or
 - (b) inquire into any matter which is or has been the subject of any completed formal investigation or inquiry and determination conducted pursuant to any provision of the Constitution, the Clergy Discipline Ordinance 1983 or an ordinance of a diocesan synod in any case relating to the discipline or professional standards of Church workers by a board of inquiry, tribunal or other body;
- save to the extent of any fresh evidence that was not reasonably available during the previous formal investigation or enquiry, but may take into account the finding of any such formal investigation or enquiry.
- (2) Neither the Board nor the Review Board shall inquire into, make any findings in relation to or take into account any alleged breach of faith, ritual or ceremonial.

Costs

97. (1) Neither the Board nor the Review Board has the power to award costs of any complaint or matter before it.
- (2) A Church worker who is a respondent to a complaint to the Board or a party to proceedings before the Review Board may apply to the Diocesan Council for the provision of legal assistance.
- (3) The Diocesan Council may grant legal assistance to a Church worker on such terms and subject to such conditions as it shall determine.

Making of rules

98. (1) The President of the Board may make rules of the Board reasonably required in relation to the practice and procedure of the Board.
- (2) The President of the Review Board may make rules of the Review Board reasonably required in relation to the practice and procedure of the Review Board.
- (3) The rules of the Board or the Review Board made under this section may provide that, in relation to the exercise of specified functions, or in relation to matters of a specified class, other than the determination of an application including the making of a recommendation, the Board or the Review Board, as the case may be, may, at the direction of the presiding member, be constituted by a single member sitting alone.

- (4) The PSC, the respondent and any other party joined to a complaint or matter by leave of the Board or the Review Board must comply with the rules of the Board or the Review Board, as the case may be, and with any directions given by either the Board or the Review Board.

Practice and procedure

99. Subject to this Ordinance and the relevant rules-
 - (a) the practice and procedure of the Board will be as directed by the presiding member of the Board; and
 - (b) the practice and procedure of the Review Board will be as directed by the presiding member of the Review Board.

Determination of questions

100. (1) In any proceedings of the Board or the Review Board:
 - (a) any question of law or procedure shall be determined by the presiding member; and
 - (b) any other question will be determined by majority decision of the members, and in the case of an equality of votes the opinion of the presiding member shall prevail.
- (2) Where the Board or the Review Board is constituted by a member sitting alone who is not the President or the Deputy President, any question of law that arises must be referred to the President or Deputy President for decision and any decision made on such a reference is a decision of the Board or the Review Board, as the case may be.

Open sittings

101. (1) Subject to subsections (2) and (3), any hearing of the Board or the Review Board must be held in public.
- (2) Each of the Board and the Review Board may direct –
 - (a) that the whole or part of a proceeding be held in private; or
 - (b) that only persons or classes of persons specified by it may be present during the whole or any part of a proceeding.
- (3) Each of the Board and the Review Board may only make a direction under the preceding subsection if satisfied that the direction is necessary on one or more of the following grounds -
 - (a) to comply with applicable legislation of the State or a Territory or the Commonwealth;
 - (b) prevent a real and substantial risk to the proper administration of justice that cannot be prevented by other reasonably available means;
 - (c) to protect the safety of any person;
 - (d) to avoid causing undue distress or embarrassment to a complainant (other than the Director) or witness (other than the respondent) in a

proceeding that relates in whole or part to a complaint of a sexual offence as defined in section 4 of the *Evidence Act 1929* (SA);

- (e) to avoid the disclosure of confidential information; and
- (f) for any other reason in the interests of justice.

Provision of copies of determination and recommendation

- 102 (1) The Board and the Review board must cause a copy of the determination and recommendations, together with reasons, to be provided to –
- (a) the relevant Church authority;
 - (b) the complainant;
 - (c) the respondent; and
 - (d) the Director and the PSC.
- (2) The Director must cause to be entered in the national register all details of information required by the provisions of the National Register Canon 2007.

PART 17 – CHURCH AUTHORITY AND COMPLIANCE

Church authority to give effect

103. The Church authority to whom a recommendation under this Ordinance is made must and is empowered to do any acts to give effect to –
- (a) a recommendation of the PSC, the Board, an equivalent body or, if applicable, the Review Board; or
 - (b) any variation or modification of the recommendation consistent with any facts found by the body making the recommendation provided that the body making the recommendation agrees that the substance of the recommendation is preserved.

Compliance by Church worker

104. (1) A Church worker must –
- (a) comply with any undertaking given to the Board, the Review Board or the Church authority;
 - (b) comply with a direction made by the Church authority to give effect to a recommendation of the PSC, the Board or the Review Board, as the case may be, or any permitted variation or modification that recommendation; and
 - (c) comply with an agreement made under section 44 which is not rendered ineffective.
- (2) Failure of a Church worker who is a member of the clergy to comply with an undertaking, direction or agreement referred to in sub-section (1) is an offence.

- (3) Subject to section 95, the PSC may institute proceedings forthwith in the Diocesan Tribunal in respect of an offence against this section or, if the Church worker is no longer a Church worker, shall refer the matter, together with such relevant information concerning the alleged offence as may be in its possession, to the bishop of the diocese in which the former Church worker is then resident.

PART 18 – DEPOSITION FROM HOLY ORDERS

Effect of deposition

105. A person who has been deposed from Holy Orders in accordance with this Ordinance or in accordance with the provisions of any ordinance, act, canon, constitution, statute, legislative measure or provision of the General Synod or the diocesan synod of another diocese of this Church –
 - (a) is incapable of:
 - (i) officiating or acting in any manner as a bishop, priest or deacon of this Church;
 - (ii) accepting or holding an office in this Church capable of being held only by a person in Holy Orders;
 - (b) ceases to have any right privilege or advantage attached to the office of bishop priest or deacon;
 - (c) shall not hold himself or herself out to be a member of the clergy; and
 - (d) is not capable of holding an office in the Church which may be held by a lay person without the prior consent of the Bishop.

Instrument of deposition

106. (1) The deposition of a person from Holy Orders by the Bishop pursuant to the recommendation of the Board or an equivalent body shall be effected by the execution by the Bishop of an Instrument of Deposition in or to the effect of the form in the Schedule.
- (2) The Bishop must forthwith:
 - (a) register the Instrument in the Registry of the Diocese;
 - (b) deliver a copy of the Instrument to the Bishop of the Diocese in which the person who is the subject of the Instrument was ordained;
 - (c) deliver a copy of the Instrument to the Registrar of the Primate;
 - (d) cause relevant details to be forwarded to the Director for entry into the national register.

PART 19 – CONFIDENTIALITY AND PUBLICATION

Duty of confidentiality

107. (1) Subject to the provisions of this Ordinance, the Director, a member of the PSC, a member of the Board or the Review Board and a person employed or engaged on work related to the affairs of the PSC, the Board or the Review Board must not divulge information that comes to his or her knowledge by virtue of that office or position except:
- (a) in the course of carrying out the duties of that office or position;
 - (b) as may be authorised by or under this Ordinance or any protocol;
 - (c) as may be authorised or required by or under the National Register Canon 2007 or any canon prescribed by General Synod in substitution for that canon;
 - (d) in any proceedings before a diocesan tribunal, a provincial tribunal, the Special Tribunal or the Appellate Tribunal;
 - (e) as may be required by law; or
 - (f) to any insurer or insurance broker of a Church body where the information may give rise to or be relevant to a claim for indemnity by the Church body is against the insurer or is relevant to obtaining or continuing insurance cover.
- (2) The PSC may release to any person, including a Church authority, such material as it may determine with respect to any information or complaint.

Release of information by PSC

108. (1) The PSC must disclose to an equivalent body information in its possession concerning the alleged misconduct of a Church worker:
- (a) which is information relevant to, or arising during the course of, an investigation being undertaken by the PSC where the PSC knows that the Church worker is residing in the diocese of the equivalent body; or
 - (b) which is information concerning misconduct alleged to have occurred in the diocese of the equivalent body;
- and must co-operate with any equivalent body.
- (2) The PSC may disclose to a person or body of another church or Christian denomination exercising powers, duties or functions similar to those of the PSC, details of information in its possession concerning the alleged misconduct of a Church worker and the PSC must co-operate with such person or body to whom the information is disclosed.

Church authority may release information

109. The relevant Church authority may release to any person such material as the Church authority may determine with respect to any information, complaint or finding.

PSC reports

110. (1) Without disclosing the identity of any complainant or the details of any complaint, the PSC must report annually to the Diocesan Council on its activities for that calendar year.
- (2) Notwithstanding subsection (1), the report of the PSC pursuant to that subsection may identify a Church worker who has been exonerated from an allegation the subject of the complaint or who has been the subject of a determination or recommendation by the Board or the Review Board favourable to the Church worker.
- (3) The PSC must, in respect of every complaint with which it is dealing under this Ordinance, report either orally or in writing to the Bishop with such frequency and as fully as the Bishop may reasonably require.

PART 20 – INDEMNITY

Obligation to indemnify

111. The Diocesan Council must and is hereby authorised out of church funds under the control of the Synod to indemnify –
- (a) the Director and any delegate of the Director;
 - (b) any carer appointed under this Ordinance or any protocol;
 - (c) the members of the PSC and each of them;
 - (d) any delegate of the PSC;
 - (e) the members of the Board and each of them;
 - (f) the secretary of the Board;
 - (g) any person appointed by the Board pursuant to this Ordinance;
 - (h) the members of the Review Board and each of them;
 - (i) the secretary of the Review Board;
 - (j) any person appointed by the Review Board pursuant to this Ordinance; and
 - (k) the Bishop;

in respect of any act or omission respectively by them in good faith and in the exercise or purported exercise of powers or functions, or in the discharge or purported discharge of duties, under this Ordinance in relation to a Church worker.

PART 21 – REGULATIONS

Regulation making power

112. The Diocesan Council may from time to time make, amend or repeal regulations not inconsistent with the provisions of this Ordinance providing for records arising out of or incidental to the operation of this Ordinance and for all or any of the purposes, whether general or to meet particular cases, which may be convenient for the administration of this Ordinance or which may be necessary or expedient to carry out the objects and purposes of this Ordinance.

PART 22 – REPEAL, COMMENCEMENT AND TRANSITIONAL

Repeal

113. The Professional Standards Ordinance 2006 (hereinafter referred to as "the repealed Ordinance") is repealed.

Commencement

114. This Ordinance shall take effect on a date ("the commencement date") to be determined by the Bishop after consultation with the Diocesan Council.

Transitional

115. (1) The Code of Conduct approved under the repealed Ordinance as at the commencement date shall continue as a Code of Conduct approved under this Ordinance.
- (2) The members of the Professional Standards Committee and the Director of Professional Standards holding office under the repealed Ordinance at the commencement date shall continue in their respective offices under this Ordinance.
- (3) Any delegation of a function made by the Professional Standards Committee under the repealed Ordinance, other than a delegation not permitted under section 14 of this Ordinance, shall remain in force under this Ordinance.
- (4) Any step taken to refer any information, as defined in the repealed Ordinance, to a member of the Professional Standards Committee or the Director of Professional Standards under the repealed Ordinance shall continue to have effect under this Ordinance, unless the matter has been resolved or determined before the commencement date, and any action taken under Parts 4, 5 or 6 of the repealed Ordinance by the Professional Standards Committee, the Director of Professional Standards or any delegate in relation to such information shall continue to have effect as if it were action taken under this Ordinance and, in the case of a matter before the Professional Standards Committee, as if it were the subject of a complaint under this Ordinance, subject nevertheless to any decision of the Professional Standards Committee, director or delegate made after the commencement date.

- (5) Any suspension or prohibition order made under Part 6 of the repealed Ordinance having effect on the commencement date shall continue to have effect as if it were a suspension order or a prohibition order as the case may be under this Ordinance.
- (6) A Professional Standards Board constituted under the repealed Ordinance and holding office at the commencement date shall continue in office for the duration of the matter before it and shall have and may exercise any of the powers of a Board under this Ordinance in relation to that matter as if the matter were a complaint referred to the Board under this Ordinance.
- (7) If any question arises as to the powers of a Professional Standards Board acting under subsection (6) the matter shall be resolved by the President of that Board having regard to the matters referred to in section 79 of this Ordinance.
- (8) Any determination, recommendation or finding of fact of a Professional Standards Board acting under subsection (6) shall take effect as if it were a determination, recommendation or finding of fact made under this Ordinance.
- (9) Nothing in this Ordinance shall affect the validity or operation of any determination or recommendation made or given effect under the repealed Ordinance.

THE SCHEDULE

TO

I,
ARCHBISHOP OF ADELAIDE do by these presents hereby depose you from
Holy Orders (particulars of which are set out below) in accordance with the
recommendation of the Professional Standards Board of the Diocese of Adelaide.

PARTICULARS OF HOLY ORDERS:

FULL NAME AND ADDRESS:

	ORDAINING BISHOP	PLACE	DATE
ORDINATION	AS		
DEACON:			
ORDINATION	AS		
PRIEST:			
CONSECRATION	AS		
BISHOP:			

DATED:

SEALED:

EPISCOPAL STANDARDS ORDINANCE 2015

An Ordinance relating to professional standards of the Bishop and for other purposes.

Now the Synod hereby determines:

PART 1 – PRELIMINARY

Short title

1. This Ordinance may be cited as the *Episcopal Standards Ordinance 2015*.

Commencement

2. This Ordinance or provisions of this Ordinance come into operation on a day or days to be appointed by the Bishop so that the Bishop may appoint -
 - (a) a day for the Ordinance or provisions of the Ordinance to come into operation; or
 - (b) different days for different provisions of the Ordinance to come into operation.

Interpretation

3. (1) In this Ordinance, unless the context otherwise requires:

“**abuse**” means bullying, emotional abuse, harassment, physical abuse, neglect of a child, sexual abuse or spiritual abuse;

“**Administrator**” means the person who would, in the absence or incapacity of a bishop, be the administrator of a Diocese;

“**Board**” means the Episcopal Standards Board established under Part 11;

“**bullying**” means repeated behaviour directed to a person or persons -

 - (a) which a reasonable person, having regard to all the circumstances, would expect to victimise, humiliate, undermine or threaten the person or persons; and
 - (b) which creates a real risk to the health and safety of the person or persons,

but does not include excluded conduct as defined in this Ordinance;

“**ceremonial**” has the same meaning as that expression has in the Constitution;

“**child**” means a person under 18 years of age;

“**Church**” means the Anglican Church of Australia within the Diocese;

“Church body” includes a parish, an incumbent, a parish council, a vestry, a school, and any body corporate, organization or association that exercises ministry within, or on behalf of, the Church;

“code of conduct” means a code of conduct approved from time to time under Part 2;

“complainant” means a person who makes a complaint;

“complaint” means a complaint under section 16 of this Ordinance;

“Constitution” means the Constitution of the Anglican Church of Australia;

“Council of Bishops” in relation to a complaint has the meaning in subsections (3), (4) and (5) of this section;

“Diocese” means a diocese of the Anglican Church of Australia and in relation to the Bishop means the Diocese of Adelaide of the Anglican Church of Australia;

“Diocesan bishop” means the Archbishop of Adelaide and former Diocesan bishop has a corresponding meaning and **“diocesan bishop”** in relation to another diocese or a body constituted under this Ordinance, means the Bishop of another Diocese holding office as a diocesan bishop under the Constitution;

“Director” means the Director of Episcopal Standards appointed under Part 7;

“emotional abuse” means:

- (a) subjecting a person to excessive and repeated personal criticism;
- (b) ridiculing a person, including the use of insulting or derogatory terms to refer to that person;
- (c) threatening or intimidating a person;
- (d) ignoring a person openly and pointedly;
- (e) behaving in a hostile manner or in any way that could reasonably result in another person feeling isolated or rejected; or
- (f) any other act or omission in relation to a person,

which has caused, or is likely to cause physical or mental harm including self-harm but does not include excluded conduct;

“Episcopal Standards Committee” or **“ESC”** means the Episcopal Standards Committee established under Part 6;

“equivalent body” means a body of another Diocese exercising powers, duties or functions under legislation with respect to professional standards or discipline of a church worker, similar to those of the ESC or the Board as the case may be, or where there is no such body, the bishop of the Diocese;

“excluded conduct” has the meaning in subsection (6) of this section;

“faith” has the same meaning as that expression has in the Constitution;

“harassment” means unwelcome conduct, whether intended or not, in relation to a person where the person reasonably feels in all circumstances offended, belittled or threatened which has caused, or is likely to cause physical or mental harm including self-harm but does not include excluded conduct;

“incapable” in relation to the Diocesan bishop has the meaning in section 2 of the *Bishop (Incapacity) Canon 1995*¹;

“medical” includes psychiatric, psychological and other areas of health practice;

“misconduct” has the meaning in subsection (7) of this section;

“ministry” means ordained ministry in Bishop’s orders;

“national register” means the national register established pursuant to the *National Register Canon 2007* or any canon prescribed by General Synod in substitution for that canon;

“neglect of a child” means the neglect of a child where the child has suffered, or is likely to suffer, significant harm to his or her wellbeing or development;

“physical abuse” means any intentional or reckless act, use of force or threat to use force causing injury to, or involving unwelcome physical contact with, another person but does not include lawful discipline by a parent or guardian;

“prescribed person” means –

- (a) the complainant other than the Director; or
- (b) any witness other than either the respondent or a witness as to character; or
- (c) any person against whom a prescribed sexual offence is alleged to have been committed;

“prescribed sexual offence” means–

- (a) a sexual offence; or
- (b) such other offence as may be prescribed under legislation of the State for the purposes of prohibiting the publication of details of the identity of a victim of crime;

“protocol” means the protocol approved from time to time by the Diocesan Council under Part 5;

¹ Section 2 provides–

“Incapable”, in relation to a person who is the bishop of a diocese, means–

- (a) *incapable, continuously or intermittently, of managing the person’s affairs; or*
- (b) *by reason of a physical or mental disability of any kind, unable, continuously or intermittently, to make reasonable judgments in respect of matters relating to all or any part of the carrying out of the person’s affairs or the affairs of the person’s office as the bishop of the diocese;*

“Provincial Tribunal” means the Provincial Tribunal of a province established under Chapter IX of the Constitution;

"Registrar" in relation to the Diocesan bishop, means the Registrar of the Diocesan bishop;

“respondent” means the Diocesan bishop in respect of whom a complaint is made;

“relevant Metropolitan” in relation to a Diocesan bishop means:

- (a) unless paragraph (c) or (d) applies, the Metropolitan of the Province in which the diocese of the Diocesan bishop is situated; or
- (b) if the Diocesan bishop is the Metropolitan but not the Primate, the Primate;
- (c) if the Diocese is an extra-provincial Diocese, the Primate;
- (d) if the Diocesan bishop is the Primate, the person who, at the relevant time, is the next most senior Metropolitan who is available, seniority being determined by the date of consecration²;

“Review Board” means the Episcopal Standards Review Board established under Part 14;

"ritual" has the same meaning as that expression has in the Constitution;

“sexual abuse” means sexual assault, sexual exploitation or sexual harassment and in relation to a child includes the use of a child for a person’s own sexual stimulation or gratification or for that of others;

“sexual assault” means any intentional or reckless act, use of force or threat to use force involving some form of sexual activity against an adult without consent or against a child;

“sexual exploitation” means any form of sexual contact or invitation to sexual contact with another person, with whom there is a pastoral or supervisory relationship, whether or not there is consent and regardless of who initiated the contact, but does not include such contact or invitation within a marriage;

“sexual harassment” means unwelcome conduct of a sexual nature, whether intended or not, in relation to a person where the person reasonably feels in all circumstances offended, belittled or threatened;

“sexual offence” means-

- (a) a sexual offence as defined by section 4 of the *Evidence Act 1929* of South Australia; or
- (b) an attempt to commit an offence referred to in paragraph (a); or
- (c) an assault with intent to commit an offence referred to in paragraph (a);

² See s2 of the *Bishop (Incapacity) Canon 1985*.

“**spiritual abuse**” means the mistreatment of a person by actions or threats directed specifically to that person and justified by appeal to God, faith or religion, which mistreatment has caused, or is likely to cause physical or mental harm including self-harm but does not include excluded conduct;

“**Special Tribunal**” means the Special Tribunal established under the Constitution.

- (2) In this Ordinance, a reference to conduct shall be read as a reference to—
 - (a) doing or refusing to do any act; or
 - (b) refraining (otherwise than inadvertently) from doing an act; or
 - (c) making it known that an act will not be done.

Council of Bishops

- (3) “**Council of Bishops**” in relation to a complaint, means a council of Bishops comprising-
 - (a) the Primate; and
 - (b) the two most senior Diocesan bishops in office as at the date of the complaint (seniority being determined by date of consecration), one of whom shall be a Metropolitan, if willing and able -

each of whom shall have consented in writing to act as a member of the Council of Bishops in relation to the complaint and to abide by the provisions of Part 18 (Confidentiality and Publication).

- (4) If an office holder referred to in subsection (3) -
 - (a) is a respondent to the complaint; or
 - (b) is a respondent to any other complaint that, as at the date of the first mentioned complaint, has been—
 - (i) either referred to the Board under Part 12 or Part 13 of this Ordinance and has not yet been dealt with by the Board or Review Board; or
 - (ii) if it has been dealt with, has resulted in a recommendation to the Council of Bishops pursuant to section 40, 45 or 58 of this Ordinance; or
 - (c) is unable to act because of illness or absence from his or her Diocese; or
 - (d) otherwise ceases to hold office; or
 - (e) declines for whatever reason to consent in writing as set out in subsection (3) —

that office holder shall (as the case may be) be ineligible, or shall cease, to be a member of the Council of Bishops and the place of that office holder –

- (f) if the Primate, shall be taken by the Primate's successor in office or, if the office is vacant or the Primate is incapable, by the Metropolitan or

bishop who would exercise the authorities powers rights and duties of the Primate during such vacancy or incapacity;

- (g) if a Metropolitan (other than the Primate), shall be taken by the Metropolitan next senior to that bishop (if any); and
 - (h) in any other case, shall be taken by the next most senior diocesan bishop.
- (5) If the Metropolitan or bishop who would exercise the authorities powers rights and duties of the Primate, when the office was then vacant, takes the place of the Primate and is already or would otherwise be a member of the Council of Bishops as Senior Metropolitan, the place shall be taken by the Metropolitan next senior to that bishop not already or otherwise a member of the Council of Bishops.

Excluded conduct

- (6) The expression “excluded conduct” in relation to the Diocesan bishop means–
- (a) any act or omission or refusal of the Diocesan bishop to ordain, appoint, correct, discipline, counsel, admonish, transfer, demote, suspend, retrench or dismiss a person; or
 - (b) any other act or omission or refusal of the Diocesan bishop in the course of episcopal ministry; or
 - (c) any decision of the Diocesan bishop relating to the same,
- if the Diocesan bishop has acted or omitted or refused to act or decided –*
- (d) in good faith;
 - (e) reasonably; and
 - (f) in the lawful discharge of the duties and functions of the Diocesan bishop.

Nothing in this definition shall be read as imposing any duty or function on the Diocesan bishop.

Misconduct

- (7) The expression “misconduct” in relation to the Diocesan bishop means –
- (a) bullying;
 - (b) emotional abuse;
 - (c) harassment;
 - (d) physical abuse;
 - (e) neglect of a child;
 - (f) sexual abuse;
 - (g) spiritual abuse;
 - (h) any offence under an ordinance of the Diocese;
 - (i) any of the following offences under the *Offences Canon 1962*³ or any canon in substitution or amendment of that canon-

³ Section 2 of the *Offences Canon 1962 – 1998* provides-

- (i) unchastity;
- (ii) drunkenness;
- (iii) wilful failure to pay just debts;
- (iv) wilful violation of the Constitution or of the canons made thereunder or of the Ordinances of Synod; and
- (v) any conduct involving wilful and habitual disregard of the consecration vows of the Diocesan bishop;
- (j) wilful or reckless failure to comply with a condition imposed by the Council of Bishops under section 100 of this Ordinance;
- (k) wilful or reckless failure to comply with an undertaking given to the Board, the Review Board or the Council of Bishops;
- (l) an act or omission, or series of acts or omissions, made inappropriately or unreasonably in response to a complaint about the conduct of a person who is subject to a canon of General Synod or an ordinance of a diocesan synod relating to discipline or professional or episcopal standards;
- (m) any breach of the duty to report a matter referred to below in section 8;
- (n) any other conduct (other than excluded conduct) that is unbecoming or inappropriate to the office and duties and functions of a diocesan bishop,

by the Diocesan bishop whenever occurring (whether before or after the commencement of this Ordinance) which, if established, would on its face call into question:

- (i) the fitness of the Diocesan bishop to hold office, or to be or remain in Holy Orders; or
- (ii) the fitness of the Diocesan bishop, whether temporarily or permanently, to exercise ministry and perform any duty or function of the office; or
- (iii) whether, in the exercise of ministry or in the performance of any duty or function, the Diocesan bishop should be subject to any condition,

but excludes for the purposes of this Ordinance any breach of faith ritual or ceremonial.

(1) *The Special Tribunal in addition to its powers under section 56(2) of the Constitution may hear and determine charges against any member of the House of Bishops made in respect of the following offences:*

1. *Unchastity.*
2. *Drunkenness.*
3. *Wilful failure to pay just debts.*
4. *Conduct, whenever occurring,*
 - (a) *which would be disgraceful if committed by a member of the clergy, and*
 - (b) *which at the time the charge is preferred is productive, or if known publicly would be productive, of scandal or evil report.*
5. *Wilful violation of the Constitution or of the canons made thereunder or of the ordinances of provincial synod or of his diocesan synod.*
6. *Any conduct involving wilful and habitual disregard of his consecration vows.*

Overriding purposes of Ordinance

4. The overriding purposes of this Ordinance and of any protocol made under this Ordinance, in their application to any complaint under this Ordinance, are to facilitate the just, quick and inexpensive resolution of the real issues in the complaint and to regulate fitness for ministry for the protection of the community.
5. The Director, the ESC, the Board and the Review Board must each seek to give effect to the overriding purposes when exercising any power given by this Ordinance or by any protocol and when interpreting any provision of this Ordinance or of any such protocol.

PART 2 – CODE OF CONDUCT

Approval of code of conduct

6. The Synod or the Diocesan Council may from time to time by resolution approve a code of conduct for observance by the Diocesan bishop, which does not make provision for any matter concerning faith, ritual or ceremonial.

Promotion of code of conduct

7. The Diocesan Council through the ESC and by such other means as may be considered appropriate must take such steps as may be necessary or desirable to promote the knowledge, understanding and observance in the Church of the code of conduct.

PART 3 – DUTY TO REPORT

8. (1) If the Diocesan bishop –
 - (a) believes on reasonable grounds that a person has suffered harm or is at risk of harm as a result of abuse by a person who is subject to a canon of General Synod or an ordinance of a Diocese relating to discipline or professional or episcopal standards; and
 - (b) has no reason to believe that the Director of Professional Standards or the Director of Episcopal Standards (as the case may be) appointed under that canon or ordinance or any member of the Professional Standards Committee or Episcopal Standards Committee appointed under that canon or ordinance is aware of those facts,the Diocesan bishop must as soon as possible report the matter to that Director or to a member of that Professional Standards Committee or that Episcopal Standards Committee as the case may be.
- (2) This section does not affect the operation of the *Canon Concerning Confessions 1989* of General Synod or any other canon or legislative instrument relating to confessions in force in the Diocese.

PART 4 – OTHER DUTIES OF THE RESPONDENT

Duties concerning the process

9. (1) The Diocesan bishop must subject to subsection (2)–
 - (a) comply with a requirement of the ESC pursuant to section 27(a) of this Ordinance to meet with an investigator to answer questions in relation to a complaint;
 - (b) comply with a requirement of the ESC pursuant to section 27(b) and (c) of this Ordinance to provide a verified detailed report to the ESC within a reasonable time; and
 - (c) truthfully answer any question put by or on behalf of the ESC or the Board or the Review Board in the exercise of powers conferred by this Ordinance.
- (2) *If the respondent declines to answer a question on the ground that the answer might tend to incriminate the person, a written record shall be made of the question and of the ground of refusal.*
- (3) The Diocesan bishop must–
 - (a) not mislead the ESC or the Board or the Review Board or a member of any of them or a delegate of the ESC;
 - (b) not unreasonably delay or obstruct the ESC, the Board or the Review Board or a member of any of them or a delegate of the ESC in the exercise of powers conferred by this Ordinance; and
 - (c) attend a mediation, conciliation, neutral evaluation or other dispute resolution meeting arranged by the ESC in relation to a complaint.

Duty to comply with an undertaking or direction

10. (1) The Diocesan bishop must –
 - (a) comply with any undertaking given to the Board, the Review Board or the Council of Bishops; and
 - (b) comply with a direction made by the Council of Bishops to give effect to a recommendation of the ESC, the Board or the Review Board (as the case may be) or any permitted variation or modification of that recommendation.
- (2) *Failure of the Diocesan bishop to comply with an undertaking or direction is an offence.*
- (3) *The ESC may institute proceedings forthwith in the Special Tribunal in respect of an offence against this section or, if the bishop is no longer a Diocesan bishop, shall refer the matter, together with such relevant information concerning the alleged offence as may be in its possession, to the diocesan bishop of the Diocese in which the former Diocesan bishop is then resident.*

PART 5 – PROTOCOL

Making and content of protocols

11. (1) The Diocesan Council must from time to time consider and approve a protocol or protocols not inconsistent with this Ordinance for implementation in relation to complaints.
- (2) The protocol or protocols must include:
 - (a) procedures for receiving a complaint;
 - (b) the appointment, role and function of support persons and carers;
 - (c) provision for informing a complainant and victim of alleged misconduct, and the respondent, of rights, remedies and relevant procedures available to them;
 - (d) provision for assisting or supporting, as appropriate, any person affected by alleged conduct the subject of a complaint or the respondent;
 - (e) an explanation of the processes for investigating and dealing with a complaint;
 - (f) provisions for dealing fairly with each party to a complaint;
 - (g) processes for mediation, conciliation and reconciliation, as appropriate, of a complaint or grievance;
 - (h) provisions for information, reports, advice and recommendations to the Primate and the relevant Metropolitan or the relevant Administrator at each stage of the process of dealing with a complaint;
 - (i) procedures for working, where necessary, with law enforcement, prosecution or child protection authorities of the States and Territories and of the Commonwealth of Australia.

Promoting knowledge and understanding of any protocol

12. The Diocesan Council through the Director and the ESC and by such other means as they may consider appropriate must take such steps as may be necessary or desirable to promote throughout the community knowledge and understanding of any protocol.

PART 6 – EPISCOPAL STANDARDS COMMITTEE

Establishment of ESC

13. (1) There shall be an Episcopal Standards Committee constituted in accordance with the provisions of this Part.
- (2) *The members of the ESC including its chair shall be appointed by the Diocesan Council, meeting when the Diocesan bishop is not present.*

- (3) *The members of the ESC shall hold office on such terms and conditions as may be determined from time to time by the Diocesan Council, meeting when the Diocesan bishop is not present.*
- (4) *The ESC shall have at least 3 members including the chair, any of whom may reside outside the Diocese.*
- (5) *The membership of the ESC shall be constituted, so far as reasonably possible, so as collectively to provide experience and appropriate professional qualifications in:*
 - (a) law;
 - (b) episcopal ministry; and
 - (c) human resources, pastoral ministry, investigations, social work, ethics or counselling.
- (6) *The ESC shall –*
 - (a) include at least one person who is not a member of the Anglican Church of Australia;
 - (b) so far as it is reasonably practicable have at least one man and at least one woman; and
 - (c) not include a person who is a Diocesan bishop or a clergy person holding a licence or other authority from the Diocesan bishop.
- (7) *The members of the ESC may constitute or include the members of an equivalent body either generally or for a particular complaint or matter.*
- (8) *A member of the ESC must not act in a matter unless the member has agreed in writing to abide by this Ordinance.*

Conduct of business

- 14. (1) *The ESC may meet from time to time as determined by the chair or a majority of its members and may conduct its business by telephone or electronic communication.*
- (2) *The chair must convene a meeting of the ESC at the request of the Director.*
- (3) *The procedures of the ESC shall be as determined by the ESC.*
- (4) *A majority of the members shall constitute a quorum.*
- (5) *A decision taken other than at a meeting of the ESC, if supported by a majority of members of the ESC, constitutes a decision of the ESC.*
- (6) *The ESC must act in all things as expeditiously as possible.*

Validity of proceedings

- 15. *An act or proceeding of the ESC is not invalid by reason only of a vacancy in its membership and, notwithstanding the subsequent discovery of a defect in the*

nomination or appointment of a member, any such act or proceeding is as valid and effectual as if the member had been duly nominated or appointed.

Functions of ESC

16. The ESC has the following functions:

- (a) to implement a protocol;
- (b) to receive a complaint against the Diocesan bishop;
- (c) to act on a complaint in accordance with the provisions of this Ordinance and any protocol and to obtain independent legal advice for that purpose;
- (d) to appoint suitable persons to fulfil the several roles required to implement a protocol in each particular case;
- (e) where appropriate, to recommend the conciliation or mediation of any complaint;
- (f) to investigate or cause to be investigated a complaint in a timely and appropriate manner;
- (g) where appropriate, to recommend to the Diocesan Council any changes to a protocol and any other changes to Church processes, structures and education programmes that would reduce the risk of misconduct;
- (h) subject to any limit imposed by the Diocesan Council to authorise such expenditure as may be necessary or appropriate to implement, in a particular case, a protocol and the provisions of this Ordinance;
- (i) to advise any relevant Church body as to the financial, pastoral or other needs of a person affected by conduct the subject of a complaint and in connection with any legal proceedings, anticipated or existing, against such Church body arising out of that alleged conduct;
- (j) to refer any information in its possession to a law enforcement, prosecution or child protection authority of a State or Territory or of the Commonwealth of Australia for which the information is or may be relevant;
- (k) to maintain proper records of all complaints received and of action taken in relation to each of them; and
- (l) to exercise such other powers and functions as are conferred on it by this or any other Ordinance or by a protocol.

Power of ESC to delegate

17. (1) Subject to subsection (2), the ESC may delegate, upon such terms and conditions as the ESC may approve, any of its functions under this Ordinance to any person.

(2) *The ESC cannot delegate:*

- (a) its functions under subsection (1);
- (b) its functions under paragraphs (e) and (g) of subsection 16;
- (c) its functions under Part 12 (suspension); or
- (d) its functions under sections 28 and 29.

- (3) *A delegation under this section must be made by instrument in writing signed by a member of the ESC.*

PART 7 – DIRECTOR OF EPISCOPAL STANDARDS

Appointment of Director

18. (1) There shall be a Director of Episcopal Standards.
- (2) *The Director shall be appointed by the Diocesan Council meeting when the Diocesan bishop is not present.*
- (3) *The Director shall hold office on such terms and conditions as may be determined from time to time by the Diocesan Council meeting when the Diocesan bishop is not present.*
- (4) *The Director may act in a corresponding capacity as a Director of Episcopal Standards for another diocese either generally or for a particular case or matter.*

Functions of Director

19. (1) The Director shall have the following functions under this Ordinance:
- (a) to receive any complaint on behalf of the ESC;
 - (b) in his or her discretion to make a complaint against the Diocesan bishop;
 - (c) to manage the implementation of the protocol in respect of any complaint or grievance;
 - (d) to be the executive officer of the ESC;
 - (e) to attend meetings of the ESC except for any part of a meeting which deals with conditions of employment, remuneration or performance of the Director;
 - (f) to provide advice about the code of conduct, the protocol and procedures under this Ordinance;
 - (g) to provide or arrange care or treatment of the complainant and respondent;
 - (h) to provide input into education and vocational training programs for the Diocesan bishop;
 - (i) to provide information to complainants and the respondent about the operation of the protocol, with particular emphasis on helping the respondent to understand and discharge his or her responsibilities under the protocol;
 - (j) to keep proper records of complaints, decisions, meetings, employment screening details, police checks and people affected by any allegation of misconduct;
 - (k) to consult and co-operate with other persons and bodies in the Church with responsibility for professional standards;
 - (l) in cases of alleged illegal behaviour, to support the complainant in making a report to police or child protection authorities;

- (m) to report to the ESC on any recommended changes to the protocol and any other changes to Church processes, structures and education programmes that would reduce the risk of misconduct; and
 - (n) such specific functions and duties, consistent with this Ordinance, as may be determined from time to time by the ESC.
- (2) *The Director must act in all things as expeditiously as possible.*

PART 8 – COMPLAINTS

Making a complaint of misconduct

20. (1) Any person including the Director may make a complaint of misconduct to the ESC in relation to the Diocesan bishop.
- (2) *If the Director receives or makes a complaint against the Diocesan bishop, the Director must request the Registrar to, and the Registrar must, constitute the Council of Bishops in accordance with subsections (3), (4) and (5) of section 3 of this Ordinance.*

Form of a complaint

21. (1) A complaint may be in any form, oral or in writing, whether by electronic means or otherwise.
- (2) Where a complaint is oral, the Director must make a written record of the complaint as soon as practicable after receiving it.
- (3) *A complaint must include details of the misconduct complained about.*
- (4) *The Director must not make a complaint based only on information provided anonymously.*
- (5) *The ESC must not act on an anonymous complaint.*
- (6) *Non compliance with subsection (2) and (3) of this section does not invalidate a complaint.*

ESC may require more information and verification

22. (1) The ESC may require a complainant to—
- (a) give further details of the complaint; and
 - (b) verify any details of the complaint by statutory declaration.
- (2) *A requirement under subsection (1) must be in writing and allow the complainant a reasonable time to comply.*

ESC may dismiss a complaint or take no further action

23. The ESC may dismiss a complaint or take no further action in relation to a complaint if—

- (a) the ESC is of the opinion that the complaint does not fall within the provisions of this Ordinance; or
 - (b) the complainant has failed to provide further details to the ESC or to verify the allegations by statutory declaration when requested by the Director to do so; or
 - (c) the ESC is of the opinion that the complaint is false, vexatious, misconceived, frivolous or lacking in substance; or
 - (d) the ESC is of the opinion that there is insufficient reliable evidence to warrant an investigation or further investigation,
- and may take no further action or may delay further action in relation to a complaint if—
- (e) the behaviour, the subject matter of the complaint, can properly be dealt with by other means; or
 - (f) the subject matter of the complaint is under investigation by some other competent person or body or is the subject of legal proceedings.

ESC must give complainant notice of outcome of complaint and reasons

24. If a complaint is dealt with by the ESC under the preceding section, the ESC must give the complainant a written notice of the outcome including the reasons for the outcome.

PART 9 – INVESTIGATIONS

When ESC is to investigate

25. (1) Subject to this Ordinance, the ESC must investigate each complaint as expeditiously as possible⁴.
- (2) *The ESC may investigate the conduct of the Diocesan bishop if—*
 - (a) the ESC has reason to believe that the conduct may amount to misconduct under this Ordinance; and
 - (b) a complaint about the conduct has been withdrawn.
- (3) *The Director must prior to any investigation seek from the complainant his or her written consent to –*
 - (a) the giving by the Director of notice of the complaint to the respondent;
 - (b) the investigation of the complaint by the ESC or its delegate;
 - (c) the ESC otherwise dealing with it under this Ordinance;
 - (d) the hearing and determination of the complaint by the Board and on any review, the Review Board, either by hearing or otherwise in accordance with this Ordinance; and

⁴ The ESC may delegate its investigation of a complaint: see clause 14.

- (e) the making of recommendations to the Council of Bishops in accordance with this Ordinance.
- (4) *If the complainant (other than the Director) has not given the written consent referred to in the preceding subsection—*
 - (a) the ESC shall not be required to investigate the complaint and otherwise to refer it to the Board; and
 - (b) the ESC may dismiss the complaint or take no further action in relation to the complaint.

ESC to obtain material

- 26. For the purpose of an investigation the ESC or its delegate shall obtain such statutory declarations, written statements, recorded conversations, reports, documents and other material as the ESC or its delegate considers necessary or advisable for presentation to the ESC.

Respondent to respond to ESC

- 27. The ESC may by notice in writing to the respondent require the respondent—
 - (a) to meet with an investigator to answer questions in relation to a complaint;
 - (b) to provide a detailed report to the ESC within a reasonable time specified in the notice in relation to any matter relevant to the investigation; and
 - (c) to verify the report by statutory declaration or another specified manner.

PART 10 – OUTCOMES OF ESC

How ESC may or must respond after receipt of complaint

- 28. At any time after the ESC receives a complaint, the ESC may:
 - (a) recommend mediation, conciliation, neutral evaluation or other alternative resolution of the complaint;
 - (b) if it considers on reasonable grounds that the Diocesan bishop may be incapable, report the matter in writing to the relevant Metropolitan;
 - (c) if the Diocesan bishop whose conduct is under investigation ceases to be the Diocesan bishop prior to any reference of the complaint to the Board, refer the complaint, together with such information as it shall have received, to the equivalent body having jurisdiction in the Diocese by whose Bishop the former Diocesan bishop is licensed or, where the former Diocesan bishop is not licensed, in which the former Diocesan bishop resides; and
 - (d) exercise its powers under section 23 of this Ordinance to dismiss a complaint or to take no further action in relation to a complaint.
- 29. At any time after investigation of a complaint in accordance with Part 9, the ESC:
 - (a) must, if required under section 52 of this Ordinance to do so, refer the complaint to the Board; and

- (b) may institute, amend or withdraw proceedings by way of charge against the Diocesan bishop before the Special Tribunal.

If a complaint is settled or resolved

- 30. (1) The fact that the subject matter of a complaint may be settled or resolved in whole or in part between the parties affected thereby does not prevent the ESC from taking any of the steps referred to in sections 28(b), (c) and (d) and 29 in respect of the subject matter of the complaint.
- (2) *Any term of settlement or resolution referred to in subsection (1) which purports to prevent or to limit the institution of action under either of sections 28(b), (c) and (d) and 29 shall be of no effect.*
- (3) *The ESC may agree with the Diocesan bishop for the submission to the Board or the Review Board of either or both a statement of the facts relevant to the complaint and any recommendation proposed to be made by the Board or the Review Board to the Council of Bishops.*
- (4) *The Board or the Review Board may in its discretion proceed on the basis of the statement of agreed facts and determine any recommendation to be made to the Council of Bishops, having regard to but not bound by any proposed recommendation agreed between the ESC and the Diocesan bishop.*

PART 11 – EPISCOPAL STANDARDS BOARD

Establishment of Board

- 31. There shall be an Episcopal Standards Board comprising 3 persons and constituted and appointed in accordance with the provisions of this Part.

Functions of Board

- 32. Subject to the provisions of this Ordinance, the functions of the Board are –
 - (a) to make a determination and where appropriate make a recommendation under section 45 of this Ordinance;
 - (b) to enquire into and determine a complaint referred to it under section 55; and
 - (c) to make a determination and where appropriate make a recommendation under section 58.

Board appointed from a panel

- 33. (1) The members of the Board in a particular case shall be appointed from a panel of at least 6 persons comprising:
 - (a) a President and a Deputy President, both of whom shall be or shall have been either a judicial officer or a practising barrister or solicitor of at least 10 years' standing of the Supreme Court of a State or Territory and who are members of the Anglican Church of Australia; and

- (b) at least four other persons of whom at least—
 - (i) two shall be clergy who are or have been a diocesan bishop; and
 - (ii) two shall be lay persons who are members of the Anglican Church of Australia.
- (2) *As far as reasonably practicable the lay members of the panel should comprise an equal number of men and women.*

Appointment of members of panel

- 34. (1) The members of the panel shall be appointed by the Diocesan Council, meeting when the Diocesan bishop is not present.
- (2) The members of the panel shall hold office on such terms and conditions as may be determined from time to time by the Diocesan Council, meeting when the Diocesan bishop is not present.
- (3) Any vacancy in the membership of the panel shall be filled by the Diocesan Council, meeting when the Diocesan bishop is not present.

Appointment of members of Board

- 35. (1) The members of the Board to be convened for a complaint referred to the Board shall be determined by the President or, if there is a vacancy in the office of President, by the Deputy President.
- (2) *For the purpose of any reference to the Board, the Board shall consist of—*
 - (a) the President or Deputy President, who shall be the presiding member;
 - (b) one person who is or has been a diocesan bishop; and
 - (c) one lay person.
- (3) The Board must so far as reasonably practicable have at least one man and at least one woman.
- (4) *A member of the Board may reside outside the Diocese.*
- (5) *A member of the Board must not act in a matter unless the member has agreed in writing to abide by this Ordinance.*
- (6) The members of the Board may constitute or include the members of an equivalent body either generally or for a particular complaint or matter.

Quorum of Board

- 36. The quorum for a meeting of the Board shall be all the members of the Board except where the Board by its presiding member makes directions under section 81 of this Ordinance.

Secretary to the Board

37. There shall be a Secretary to the Board who shall be appointed by the President of the Board on such terms and conditions as may be determined from time to time by the President of the Board.

Filling vacancies on the Board

38. (1) Any vacancy in the membership of the Board shall be filled by the President of the Board, or if the President is not available, the Deputy President of the Board.
- (2) Where a member of the Board is unable to enquire into and determine a complaint, a substitute member may be appointed by the President of the Board, or if the President is not available, the Deputy President of the Board.

Validity of proceedings

39. An act or proceeding of the Board is not invalid by reason only of the subsequent discovery of a defect in the nomination or appointment of a member of the Board or the Panel, and any such act or proceeding is as valid and effectual as if the member had been duly nominated or appointed.

PART 12 – SUSPENSION

ESC may refer to Board or recommend suspension

40. Where after receipt of a complaint and at any time during the progress of a complaint under this Ordinance, the ESC is satisfied that if the Diocesan bishop remains in office pending the outcome of the complaint–

- (a) *there is an unacceptable risk of harm to any person; or*
- (b) *there will be serious damage to the reputation of the Church,*

the ESC must refer the matter to the Board or, as the urgency of the matter requires, make a recommendation to the Council of Bishops that pending that outcome–

- (c) the Diocesan bishop be suspended from the duties of office or certain of those duties; and
- (d) such other action be taken as may be thought fit.

Respondent to be given notice

41. Before making a recommendation pursuant to section 40 or referring the matter to the Board, the ESC must give the Diocesan bishop notice that grounds exist for the ESC to be satisfied as stated in section 40 (specifying the same) and notice of any proposed recommendation and request the Diocesan bishop to show cause in writing within 7 days why the recommendation should not be made.

No notice where immediate unacceptable risk

42. The provisions of the preceding section shall not apply if the ESC is satisfied that there is an immediate unacceptable risk of harm to any person if the Diocesan bishop remains in office.

Referral to the Board

43. Where the ESC is satisfied that there is an immediate unacceptable risk of harm to any person if the Diocesan bishop remains in office and makes a recommendation to the Council of Bishops pursuant to section 40-
- (a) the ESC must forthwith refer the matter to the Board; and
 - (b) the Director must as soon as practicable give the Diocesan bishop notice that—
 - (i) the recommendation has been made without notice and the grounds relied on;
 - (ii) the ESC will report the recommendation to the Board at its next meeting and that the Board will consider whether the recommendation should stand; and
 - (iii) the Diocesan bishop may advance submissions to the Board if he or she wishes to do so.

ESC or Board to consider respondent's response

44. (1) The ESC or the Board (as the case may be) must consider the response if any from the Diocesan bishop received within the time specified above or any further period allowed, before making a decision on the recommendation to be made.
- (2) The provisions of subsection (1) shall not apply in relation to any recommendation of the ESC to the Council of Bishops under section 40 where the ESC is satisfied that there is an immediate unacceptable risk of harm to any person if the Diocesan bishop remains in office and for that reason the provisions of section 41 do not apply.

Powers of Board if satisfied as to unacceptable risk or serious damage to reputation

45. If the Board is satisfied –
- (a) that if the Diocesan bishop remains in office pending the outcome of the complaint—
 - (i) there is an unacceptable risk of harm to any person; or
 - (ii) there will be serious damage to the reputation of the Church,
 the Board may after considering the response if any from the Diocesan bishop–
 - (b) determine accordingly and make a recommendation to the Council of Bishops that pending that outcome action be taken as referred to above in section 40;
 or where the ESC has already made a recommendation under section 40—

- (c) affirm or vary that recommendation; or
- (d) set aside that recommendation and make another in substitution for it.

Matters to be considered by ESC or Board before recommending

46. Before making a recommendation under this Part, the ESC or the Board (as the case may be) must take into account:
- (a) the seriousness of any alleged misconduct;
 - (b) the nature of the material to support or negate the allegations;
 - (c) the extent to which any person is at risk of harm;
 - (d) any breach of a duty imposed on the Diocesan bishop under this ordinance;
 - (e) after consultation with the Diocesan Council, the effect on the Diocesan bishop, and on the Church and its reputation of acting and of not acting under this Part; and
 - (f) any other allegation of similar conduct previously made to the ESC or to an equivalent body,
- and may take into account any other relevant matter.

Suspension by the Council of Bishops

47. (1) The Council of Bishops to whom a recommendation is made under this Part must, and is hereby empowered to give effect to –
- (a) that recommendation of the ESC or the Board; or
 - (b) any variation or modification of that recommendation, consistent with any facts found by the body making the recommendation provided that the substance of that recommendation is preserved, as the Council of Bishops sees fit.
- (2) Subject to subsection (3), the Council of Bishops must release to the public as soon as practicable a written statement disclosing their decision on the recommendation received and the steps to be taken or that have been taken pursuant to this section to give effect to it.
- (3) The Council of Bishops must ensure that any statement so released is anonymised and redacted so as not to contain any particulars that identify or are likely to lead to the identification of a prescribed person.

Decision of the Council of Bishops to be decided by a majority of the votes

48. A question before the Council of Bishops under this Part may be decided by a majority of the votes of the members of the Council of Bishops.

Criminal charges – Notice of suspension by the relevant Metropolitan

49. (1) If the Diocesan bishop has been charged in any jurisdiction in Australia with a sexual offence or an offence relating to child pornography whether committed within or outside the Diocese, the Diocesan bishop must

forthwith stand down from the duties of office pending the determination of the charge.

- (2) If the Diocesan bishop fails to do so, the relevant Metropolitan may serve on the Diocesan bishop a notice of suspension signed by the relevant Metropolitan.
- (3) Upon service of that notice, the Diocesan bishop shall be deemed to have been suspended pending the outcome of the hearing of the charge.

Effect and consequences of suspension

50. A suspension of the Diocesan bishop made by the Council of Bishops following a recommendation under this Ordinance or a suspension deemed under the preceding section:
 - (a) has effect as an absence of the Diocesan bishop from the see; and
 - (b) continues until it ceases to have effect by reason of:
 - (i) the ESC terminating the investigation of the complaint without referring the matter to the Board; or
 - (ii) a determination to that effect by the Council of Bishops; or
 - (iii) the Council of Bishops giving effect to a recommendation of the Board or such a recommendation as varied or modified by the Council of Bishops under section 100; or
 - (iv) the see becoming vacant (whether or not under this Ordinance), whichever first occurs.

Continuation of stipend, allowances and other benefits

51. During any such suspension or any voluntary standing down from the duties of office pending the outcome of a complaint, the Diocesan bishop is entitled to receive whatever stipend, allowances and other benefits as would otherwise have accrued and they are to be met or reimbursed by the body normally responsible for their payment.

PART 13 – REFERENCE OF A COMPLAINT TO THE BOARD

ESC to refer certain matters to the Board

52. After investigation of a complaint in accordance with Part 9, where the ESC has formed the opinion that the conduct the subject of the complaint if established would call into question whether—
 - (a) the Diocesan bishop is unfit –
 - (i) to hold office or to be or remain in Holy Orders; or
 - (ii) whether temporarily or permanently, to exercise ministry and perform any duty or function of the office; or

- (b) in the exercise of ministry or in the performance of any duty or function, the Diocesan bishop should be subject to any condition,
- the ESC must refer the complaint to the Board.

How ESC to refer matters

53. The ESC must refer the complaint to the Board by delivering to the Secretary of the Board a written report of its investigation and opinion signed by a member of the ESC.

If Diocesan bishop resigns from office

54. If after a complaint is referred to the Board, the Diocesan bishop resigns from office, the Board may continue to enquire into and determine the complaint, notwithstanding such resignation.

Documents and materials to be delivered to the Board

55. (1) Within 14 days of the date of the reference of a complaint to the Board or within 14 days of the date of the document or material coming into existence, whichever is the later, the ESC must cause to be delivered to the Secretary of the Board any documents and material relevant to the reference.
- (2) *The ESC, as soon as practicable after delivering the report referred to in section 53 to the Secretary of the Board, shall cause to be delivered to the Diocesan bishop as the respondent a copy of the report and opinion and notice that the respondent may advance any submissions to the Board if he or she wishes to do so.*
56. The Board must deal with a complaint as expeditiously as possible.

Powers of Board

57. (1) If the Board is not satisfied that the Diocesan bishop committed any misconduct or that the complaint is false, vexatious or misconceived, the Board may determine accordingly and must dismiss the complaint.
- (2) If the Board is satisfied that the Diocesan bishop did commit misconduct but is not satisfied as to any of the matters in paragraphs (a) and (b) of section 58, the Board may determine accordingly and must take no further action in relation to the complaint.
58. (1) If the Board is satisfied⁵ that the Diocesan bishop did commit any misconduct and that—
- (a) the Diocesan bishop is unfit –
- (i) to hold office or to be or remain in Holy Orders; or
- (ii) whether temporarily or permanently, to exercise ministry and perform any duty or function of the office; or

⁵ See section 77.

- (b) in the exercise of ministry or in the performance of any duty or function, the Diocesan bishop should be subject to any condition, the Board may determine in writing accordingly and may recommend to the Council of Bishops any one or more of the following:
 - (c) that the Diocesan bishop be counselled;
 - (d) that for a specified period the Diocesan bishop's holding of office or performance of a function as the case may be, shall be subject to such conditions or restrictions as the Board may specify;
 - (e) that the Diocesan bishop be suspended from office or from performing a function as the case may be for such period recommended by the Board;
 - (f) that the Diocesan bishop be directed to do or to refrain from doing a specified act;
 - (g) that the Diocesan bishop be removed from office and the See be declared vacant;
 - (h) that the implementation of a determination shall be suspended for such period and upon such conditions as the Board shall specify;
 - (i) that a charge be promoted against the Diocesan bishop before the Special Tribunal;
 - (j) that the Diocesan bishop be prohibited from functioning as a bishop;
 - (k) that the Diocesan bishop be deposed from Holy Orders;
 - (l) otherwise as the Board sees fit.

59. If the Board is satisfied that the Diocesan bishop is unfit-

- (a) to hold office or to be or remain in Holy Orders; or
- (b) whether temporarily or permanently, to exercise ministry and perform any duty or function of the office,

its recommendation must include any one or more of those specified above in paragraphs (e), (g), (j) and (k).

Board may adjourn on terms

60. (1) The Board may defer making any recommendation under section 58 on a complaint and may for that purpose adjourn any hearing from time to time for a period or periods not exceeding in the aggregate 12 months, on terms that the Diocesan bishop undertake for a specified period and in a form approved by the Board to do one or more of the following acts or omissions –
- (a) stand down from the duties of office or from performing specified episcopal duties;
 - (b) undertake counselling from a person approved by the Board;
 - (c) submit to periodic medical examination by a person approved by the Board;

- (d) undertake a specified program of medical treatment or rehabilitation whether as an outpatient or inpatient;
 - (e) provide medical or other evidence requested by the Board to assist it in deciding on any final recommendation; and
 - (f) perform or refrain from performing some other specified act.
- (2) If, within a period specified by the Board, the Diocesan bishop declines to give an undertaking in accordance with subsection (1), the Board must proceed to make a determination and recommendation.
- (3) The Board may take into account the failure of the Diocesan bishop to comply with his or her undertaking under subsection (1) in deciding on any recommendation on a complaint.

PART 14 – EPISCOPAL STANDARDS REVIEW BOARD

Establishment of the Review Board

61. There shall be an Episcopal Standards Review Board comprising 5 persons and constituted and appointed in accordance with the provisions of this Part.

Function of the Review Board

62. Subject to the provisions of this Ordinance, the function of the Review Board is to determine any application authorised by this Ordinance for review of a decision of the Board.

Panel of Review Board members

63. The members of the Review Board in a particular case shall be appointed from a panel of 10 persons comprising:
- (a) a President and a Deputy President, both of whom shall be or shall have been either a judicial officer or a practising barrister or solicitor of at least 10 years' standing of the Supreme Court of a State or Territory; and
 - (b) eight other persons of whom—
 - (i) two shall be clergy who are or have been a Diocesan bishop;
 - (ii) two shall be clergy not in bishop's orders; and
 - (iii) four shall be lay persons.

Appointment of members of Review Board Panel

64. (1) The members of the panel shall be appointed by the Diocesan Council, meeting when the Diocesan bishop is not present.
- (2) The members of the panel shall hold office on such terms and conditions as may be determined from time to time by the Diocesan Council, meeting when the Diocesan bishop is not present.

- (3) The members of the panel may constitute or include the members of an equivalent body either generally or for a particular complaint or matter.
- (4) Any vacancy in the membership of the panel shall be filled by the Diocesan Council, meeting when the Diocesan bishop is not present.

Convening a Review Board

- 65. (1) The members of the Review Board to be convened for any review of a decision of the Board shall be determined by the President or, if there is a vacancy in the office of President, by the Deputy President.
- (2) For the purpose of any application to the Review Board, the Review Board shall consist of the President or Deputy President, who shall be the presiding member, one clergy person in bishop's orders, one clergy person not in bishop's orders and two lay persons.
- (3) So far as it is reasonably practicable, the Review Board shall include at least one man and at least one woman.
- (4) The quorum for a meeting of the Review Board shall be all the members of the Review Board except where the Review Board by its President or Deputy President makes directions under section 81 of this Ordinance.
- (5) A member of the Review Board shall not act as such a member unless the member has agreed in writing to abide by this Ordinance.

Secretary to Review Board

- 66. There shall be a Secretary to the Review Board who shall be appointed on such terms and conditions as may be determined from time to time by the President of the Review Board.

Separately constituted Review Boards may sit simultaneously

- 67. The Review Board, separately constituted in accordance with this Part, may act simultaneously for the purpose of applications made to it.

Review Board's proceedings valid despite vacancies etc

- 68. An act or proceeding of the Review Board is not invalid by reason only of a vacancy in its membership or in the membership of the panel and, notwithstanding the subsequent discovery of a defect in the nomination or appointment of a member of the panel or the Review Board, any such act or proceeding is as valid and effectual as if the member had been duly nominated or appointed.

PART 15 – APPLICATION FOR REVIEW

Interpretation

69. In this Part, “reviewable decision” means any finding of fact, determination or recommendation by the Board under section 58 of this Ordinance.

Application to Review Board

70. Where the Board has made any reviewable decision, the respondent or the ESC may within 30 days from the date of the decision or such further period as the Review Board may allow, apply to the Review Board for review of the decision.

Stay

71. Except in so far as the Board or the Review Board may direct otherwise, the application for review shall not operate as a stay of the action on any recommendation by the Council of Bishops required under this Ordinance.

Documents and material to be delivered following application

72. Within 14 days of the date of the application to the Review Board or within 14 days of the date of the document or material coming to existence, whichever is the later, the ESC shall cause to be delivered to the Secretary of the Review Board any documents and material relevant to the application for review including the reasons of the Board for its determination and any recommendations.

President to determine membership of Review Board

73. Upon delivery to the Secretary of the Review Board the documents and material relevant to the application for review, the President or Deputy President of the Review Board as the case may be shall as soon as possible determine the membership of the Review Board for the purpose of the application for review.

Review Board may exercise the powers of the Board

74. The Review Board may exercise all the powers of the Board under this Ordinance and may—
- (a) affirm the decision under review;
 - (b) vary the decision under review;
 - (c) set aside the decision under review and make another decision in substitution for it; or
 - (d) set aside the decision under review and remit the matter for reconsideration by the Board in accordance with any directions or recommendations of the Review Board.

Review Board to deal with application expeditiously

75. The Review Board must deal with the application as expeditiously as possible and must consider any further submissions from the respondent or the ESC.

PART 16 - PROCEEDINGS OF THE BOARD AND THE REVIEW BOARD

Conduct of proceedings

76. Each of the Board and the Review Board—
- (a) must act with fairness and according to equity, good conscience, natural justice and the substantial merits of the case without regard to technicalities or legal forms; and
 - (b) is not bound by the rules of evidence but may inform itself on any matter in such manner as it thinks fit.

Powers and duties of the Board and Review Board

77. (1) Subject to this Ordinance, each of the Board and the Review Board—
- (a) may regulate the proceedings of its meetings as it sees fit;
 - (b) may conduct its business and any proceedings by video link, conference telephone or by any electronic means of communication;
 - (c) may inform itself from the transcript or other record of proceedings in any court or tribunal and may adopt any findings, and accept as its own, the record of any court or tribunal;
 - (d) may give any other person to whom notice of the proceedings was given or who satisfies them that he or she has a proper interest in the matter a reasonable opportunity to make submissions to them; and
 - (e) must give written reasons for any determination and recommendation, other than by way of directions in the course of an application, unless the determination is made by consent of the respondent and the ESC.
- (2) *The Board must give the ESC and the respondent a reasonable opportunity to adduce evidence, to examine or cross-examine witnesses and to make submissions to the Board.*
78. (1) Subject to subsections (2) and (3), any hearing of the Board or the Review Board must be held in public.
- (2) Each of the Board and the Review Board may direct –
- (a) that the whole or part of a proceeding be held in private; or
 - (b) that only persons or classes of persons specified by it may be present during the whole or any part of a proceeding.
- (3) Each of the Board and the Review Board may only make a direction under the preceding subsection if satisfied that the direction is necessary on or more of the following grounds-
- (a) to comply with applicable legislation of the State or a Territory or the Commonwealth;

- (b) prevent a real and substantial risk to the proper administration of justice that cannot be prevented by other reasonably available means;
- (c) to protect the safety of any person;
- (d) to avoid causing undue distress or embarrassment to a complainant (other than the Director) or witness (other than the respondent) in a proceeding that relates in whole or part to a complaint of a prescribed sexual offence;
- (e) to avoid the disclosure of confidential information; and
- (f) for any other reason in the interests of justice.

Review Board not obliged to hold hearing or admit certain evidence

79. Subject to this Ordinance, the Review Board is not obliged –
- (a) to hold a hearing at which-
 - (i) evidence is adduced, whether by oral examination or signed statement or statutory declaration; or
 - (ii) submissions are heard orally; or
 - (b) to admit evidence that was not adduced before the Board in relation to the facts relevant to the complaint unless –
 - (i) the evidence could not have been obtained with reasonable diligence for use at the hearing before the Board; and
 - (ii) that there is a high probability that the result would have been different had it been received at that hearing.

Legal representation

80. The ESC may and the respondent at the respondent's own expense may appoint a legal representative to assist in the process.

Directions

81. Each of the Board and the Review Board may at any time and from time to time give directions:
- (a) as to the inspection by and supply of copies to the respondent or any other person of the documents or material relevant to the reference; and
 - (b) as to the conduct of its inquiry into the reference,

and for that purpose the Board or the Review Board may be constituted by the President or Deputy President alone.

Board and Review Board may appoint a person to assist

82. Each of the Board and the Review Board may, for the purpose of any particular reference, appoint such person or persons, to assist it in inquiring into (but not determining) a reference as the Board or the Review Board thinks fit.

Directions to ESC

83. Each of the Board and the Review Board may at any time and from time to time give directions to the ESC as to any further inquiries or investigation it requires to be carried out for the purposes of the reference and the ESC must to the best of its ability cause such directions to be carried out.

Board and Review Board may receive written evidence

84. Without limiting the meaning and effect of sections 76 and 77, each of the Board and the Review Board may receive a statutory declaration or a signed statement without the need for the personal attendance of the maker of the statutory declaration or statement and may also in its discretion use electronic means such as video link or conference telephone to receive evidence and submissions.

Board and Review Board may rely on decisions of other bodies

85. In any proceedings before it, where the Board or the Review Board is satisfied that the respondent—
- (a) has been convicted by a court within Australia of an offence involving conduct as described in any of paragraphs (a) to (i) and (l) of subsection 3(7) of this Ordinance (“specified conduct”);
 - (b) has been found guilty (without conviction) by a court within Australia of an offence involving specified conduct;
 - (c) has admitted in proceedings before a court or tribunal within Australia having engaged in specified conduct;
 - (d) has been found by a court or tribunal within Australia to have engaged in specified conduct; or
 - (e) has been disqualified by a court or tribunal within Australia from professional practice on account of specified conduct,
- then—
- (f) a certificate, reasons for judgment or other record from the court or tribunal (as the case may be) shall be conclusive evidence that the respondent engaged in the specified conduct; and
 - (g) neither the respondent nor any other party shall be at liberty to call or give evidence or make submissions for the purpose of calling into question the conviction or finding of guilt of the respondent or denying that the respondent engaged in the specified conduct.

Standard of proof applying to Board and Review Board

86. (1) The standard of proof to establish an allegation is that of a reasonable satisfaction on the balance of probabilities.
- (2) *Each of the Board and the Review Board must scrutinize evidence with greater care if there is a serious allegation to be established, or an inherent unlikelihood of an occurrence of a given description or if there are grave consequences that would flow from a particular finding.*

Individual members of Board and Review Board not to meet with parties

87. No member of the Board or the Review Board shall individually meet with either the complainant or the respondent or anyone acting on their behalf while the matter is in progress.

Disqualification where personal interest

88. (1) Where a member of the Board or the Review Board has a personal interest in a matter before it the member shall be disqualified from participating in the matter.
- (2) The opinion of the presiding member of the Board or the Review Board (as the case may be) as to whether any other member of the Board or the Review Board has a personal interest in a matter shall be conclusive.

Medical examination

89. (1) The ESC or the Board or the Review Board may request the respondent to submit within a specified time to a medical examination by a person approved by the ESC or the Board or the Review Board (as the case may be) the cost of which shall be met from church funds under the control of the Diocesan Council.
- (2) *A copy of the report of an examination under subsection (1) shall be provided to the respondent, the Director, the ESC, the Board and, if applicable, the Review Board.*

No further action where Special Tribunal unlikely to find respondent guilty

90. If the Board or the Review Board is satisfied that there is no reasonable likelihood that the Special Tribunal would find the respondent guilty of any offence, the Board or the Review Board shall not recommend that a charge be promoted against the respondent in the Special Tribunal.

Certain matters not to be inquired into

91. Neither the Board nor the Review Board shall, in the course of considering a complaint or reconsidering a decision respectively:
- (a) inquire into any matter which is the subject of any completed formal investigation or enquiry and determination conducted—
- (i) pursuant to any provision of the Constitution; or
- (ii) pursuant to this Ordinance or the *Episcopal Standards Canon 2007*, a canon or an ordinance of a diocesan Synod in any case relating to the discipline or professional standards of Church workers by a board of enquiry, tribunal or other body,
- save to the extent of any fresh evidence that was not reasonably available during the previous formal investigation or enquiry, but may take into account the finding of any such formal investigation or enquiry; or

- (b) inquire into, make any findings in relation to or take into account any alleged breach of faith ritual or ceremonial.

Matters Board and Review Board to consider

92. Where a matter is referred to the Board or application for review is made to the Review Board, the Board or Review Board (as the case may be) shall consider the complaint or decision and may make any finding on any relevant question of fact, taking into account—
- (a) the final report (if any) of the investigator including any attachments;
 - (b) such report of the ESC as may be submitted;
 - (c) any further material received from the complainant and the Diocesan bishop relevant to its consideration;
 - (d) any other relevant evidentiary material;
 - (e) any standards prescribed by the code of conduct approved under this Ordinance, whenever the conduct may have occurred;
 - (f) the conduct of the Diocesan bishop as it finds it to have been;
 - (g) any failure of the Diocesan bishop to comply with a provision of this Ordinance; and
 - (h) in the case of the Review Board, the determination and reasons of the Board.

No costs to be awarded

93. Neither the Board nor the Review Board has the power to award costs of any complaint or matter before it.

Making of rules

94. (1) The President of the Board may make rules of the Board reasonably required in relation to the practice and procedure of the Board.
- (2) *The President of the Review Board may make rules of the Review Board reasonably required in relation to the practice and procedure of the Review Board.*
- (3) *The ESC, the respondent and any other party joined to a complaint or matter by leave of the Board or the Review Board shall comply with the rules of the Board or the Review Board (as the case may be) and with any directions given by either the Board or the Review Board.*
95. The rules of the Board or the Review Board made under this Part may provide that, in relation to the exercise of specified functions, or in relation to matters of a specified class, other than the determination of an application including the making of a recommendation, the Board or the Review Board (as the case may be) may, at the direction of the presiding member, be constituted by a single member sitting alone.

Practice and procedure

96. Subject to this Ordinance and the relevant rules-

- (a) the practice and procedure of the Board will be as directed by the presiding member of the Board; and
 - (b) the practice and procedure of the Review Board will be as directed by the presiding member of the Review Board.
97. (1) In any proceedings of the Board or the Review Board:
- (a) any question of law or procedure shall be determined by the presiding member; and
 - (b) any other question will be determined by majority decision of the members, and in the case of an equality of votes the opinion of the presiding member shall prevail.
- (2) *Where the Board or the Review Board is constituted by a member sitting alone who is not the President or the Deputy President, any question of law that arises must be referred to the President or Deputy President for decision and any decision made on such a reference is a decision of the Board or the Review Board (as the case may be).*
98. If a member of the Board or the Review Board, other than the presiding member, dies or is for any other reason unable to continue with any complaint referred to the Board or any matter before the Review Board, the Board or the Review Board constituted by the presiding member and the other member or members may, if the presiding member so determines, continue and complete the matter.

To whom a copy of the determination and recommendation to be provided.

99. (1) Subject to this section, each of the Board and the Review Board must cause a copy of the determination and recommendations together with reasons (whether under section 45, 58 or 74) to be provided to—
- (a) the Council of Bishops;
 - (b) the complainant;
 - (c) the respondent;
 - (d) the Director and the ESC;
 - (e) the Diocesan Council; and
 - (f) the Professional Standards Commission of the Anglican Church of Australia,
- and must cause any required relevant details to be forwarded for entry onto the national register.
- (2) Each of the Board and the Review Board must ensure that the determination and recommendations together with reasons are anonymised and redacted so as not to contain any particulars that identify or are likely to lead to the identification of a prescribed person.
- (3) Each of the Board and the Review Board must release to the public as soon as practicable –
- (a) its determination and reasons for decision ; and

- (b) the recommendations made to the Council of Bishops, anonymised and redacted as referred to above.
- (4) If to be effective, a recommendation must identify a prescribed person, the Board or the Review Board may communicate confidentially the name of that person to the Council of Bishops.

PART 17 - THE COUNCIL OF BISHOPS

Council of Bishops must give effect

100. Subject to section 71 of this Ordinance, the Council of Bishops to whom a recommendation under section 58 or 74 of this Ordinance must, and is hereby empowered to give effect to—
- (a) the recommendation of the Board or if applicable, the Review Board; or
 - (b) any variation or modification of that recommendation, consistent with any facts found by the body making the recommendation provided that the substance of that recommendation is preserved, as the Council of Bishops sees fit.

Decision by majority of votes

101. A question before the Council of Bishops may be decided by a majority of the votes of the members of the Council of Bishops.

Publication of decision of the Council of Bishops

102. (1) Subject to subsection (2), the Council of Bishops –
- (a) must release to the public as soon as practicable a written statement disclosing its decision on any recommendation received and the steps to be taken or that have been taken pursuant to section 100 to give effect to it; and
 - (b) may release to the public such further material as it may determine with respect to the exoneration of the Diocesan bishop or any action taken against the Diocesan bishop.
- (2) The Council of Bishops must ensure that any statement or further material so released is anonymised and redacted so as not to contain any particulars that identify or are likely to lead to the identification of a prescribed person.
- (3) The Council of Bishops must cause any required relevant details of a variation or modification to a recommendation made to it to be forwarded for entry onto the national register.

PART 18 – CONFIDENTIALITY AND REPORTING

Duty of confidentiality

103. Subject to the provisions of this Ordinance, the Director, a member of the ESC, a member of the Board or the Review Board or of a Council of Bishops or a person employed or engaged on work related to the affairs of the ESC, the Board or the Review Board must not divulge information that comes to his or her knowledge by virtue of that office or position except:
- (a) in the course of carrying out the duties of that office or position;
 - (b) as may be authorised by or under this Ordinance or any protocol;
 - (c) as may be authorised or required by or under the National Register Canon 2007 or any canon prescribed by General Synod in substitution for that canon;
 - (d) in any proceedings before a Diocesan Tribunal, a provincial tribunal, the Special Tribunal or the Appellate Tribunal;
 - (e) as may be required by law; or
 - (f) to any insurer or insurance broker of a Church body or Council of Bishops where the information may give rise to or be relevant to a claim for indemnity by the Church body or Council of Bishops against the insurer or is relevant to obtaining or continuing insurance cover.

Duty of disclosure to other church bodies

104. (1) The ESC must disclose to an equivalent body information in its possession concerning alleged misconduct of a former Diocesan bishop:
- (a) which is information relevant to, or coming to notice during the course of an investigation undertaken by the equivalent body of the Diocese by whose Bishop the former Diocesan bishop is licensed or in which the former Diocesan bishop is residing; or
 - (b) which is information concerning misconduct alleged to have occurred in the diocese of the equivalent body,
- and must co-operate with the equivalent body.
- (2) *The ESC may disclose to a person or body of another church or Christian denomination exercising powers, duties or functions similar to those of the ESC, in relation to clergy, details of information in its possession concerning the alleged misconduct of a former Diocesan bishop and the ESC must co-operate with such person or body to whom the information is disclosed.*

ESC to report annually to Diocesan Council

105. (1) The ESC must report annually to the Diocesan Council on its activities for that calendar year.
- (2) *The report of the ESC pursuant to the preceding subsection may identify the Diocesan bishop as the respondent who has been exonerated from an allegation the subject of a complaint or who has been the subject of a*

determination or recommendation by the Board or the Review Board, favourable to the Diocesan bishop.

ESC to report to Primate or senior Metropolitan

106. (1) Subject to subsection (2), the ESC must, in respect of every complaint with which it is dealing under this Ordinance, report either orally or in writing to the Primate with such frequency and as fully as the Primate may reasonably require.
- (2) *If the matter relates to the conduct of the Diocesan bishop who is the Primate, such reports must be made to and at the direction of the senior Metropolitan at the time in Australia who is not the Primate.*

PART 19 – INDEMNITY

Indemnification of those with functions under the Act

107. The Diocesan Council must and is hereby authorised, out of church funds under the control of the Diocesan Council, to indemnify –
- (a) the Director and any delegate of the Director;
 - (b) any carer appointed under this Ordinance or any protocol;
 - (c) the members of the ESC and each of them;
 - (d) any delegate of the ESC;
 - (e) the members of the Board and each of them;
 - (f) the Secretary to the Board;
 - (g) any person appointed by the Board pursuant to this Ordinance;
 - (h) the members of the Review Board and each of them;
 - (i) the Secretary to the Review Board;
 - (j) any person appointed by the Review Board pursuant to this Ordinance; and
 - (k) the members of the Council of Bishops and each of them,
- for any act or omission respectively by them in good faith and in the exercise or purported exercise of powers or functions, or in the discharge or purported discharge of duties under this Ordinance in relation to the Diocesan bishop.

PART 20 – REGULATIONS

Making amending or repealing regulations

108. The Diocesan Council may from time to time make amend or repeal regulations, not inconsistent with the provisions of this Ordinance, providing for records arising out of or incidental to the operation of this Ordinance, and for all or any of the purposes whether general or to meet particular cases, which may be convenient for the

administration of this Ordinance or which may be necessary or expedient to carry out the objects and purposes of this Ordinance.

Trusts of the See Amendment Ordinance 2015.

AN ORDINANCE to amend the *Trusts of the See of Adelaide* adopted by the Synod on the 10th day of April 1980 as amended on the 23rd day of December 2008 and the 8th day of August 2012.

THE SYNOD HEREBY DETERMINES:

Part 1 – Preliminary

1 – Short Title

This Ordinance may be cited as the *Trusts of the See Amendment Ordinance 2015*.

2 – Definition

In this Ordinance "the Trusts" means the Deed of Trust of the property of the See of Adelaide adopted by the Synod on the 10th day of April 1980 as amended on the 23rd day of December 2008.

3 – Amendment of the Trusts

The Trusts are amended in the manner set out in Part 2.

Part 2 – Amendment of the Trusts

4 – Substitution of clause 3 – Bishop's Court

Clause 3 – delete the clause and substitute:

3. (1) The Synod shall at all times permit the Bishop to use and occupy Bishop's Court during the Bishop's lawful tenure of the See of Adelaide.
- (2) The Synod may, with the consent in writing of the Bishop, or during any vacancy of the See of Adelaide with the consent in writing of the Diocesan Council:

(a) lodge an application for a proposed development affecting Bishop's Court other than for –

(i) the division of the allotment of land on which the Bishop's residence is erected; and

(ii) the demolition of the Bishop's residence; and

(b) lease the whole or any part of Bishop's Court for any term of years or for any period less than a year and subject to such covenants and conditions as the Synod may with the consent in writing of the Bishop or the Diocesan Council as the case may be determine provided however that during a vacancy of the See any such lease shall be terminable at or before the end of such vacancy.

- (3) The Synod may with the consent in writing of the Bishop lodge or cause to be lodged an application for development by way of the division of the allotment of land on which the Bishop's residence is erected.
- (4) If a proposed development mentioned in subclause (3) becomes an approved development any allotment or allotments the subject of the approval, other than the allotment on which the Bishop's residence is erected, shall thereupon cease to form part of Bishop's Court notwithstanding that at the date of such approval the See may be vacant, but such allotment or allotments shall remain subject to the provisions of this Deed.
- (5) The Synod may with the consent in writing of the Bishop sell Bishop's Court and the proceeds of such sale shall be applied solely towards a purpose or purposes specified in subclauses (a) or (b) of clause 1 and not in or towards any other purposes or objects specified in this deed and for such purpose such proceeds may be applied in and towards the purchase or erection of a new episcopal house for the See of Adelaide.
- (6) Any proceeds of sale referred to in subclause (5) shall be identified as a separate fund in the accounts of the Trusts.
- (7) Bishop's Court shall not be sold and an application referred to in subclause (3) shall not be lodged during any vacancy of the See of Adelaide.

5 –Substitution of clause 4 – Exercise of Powers of the Synod

Clause 4 – delete the clause and substitute:

4. (1) Subject to subclause (2) any right power or authority of the Synod pursuant to this deed other than the sale of Bishop's Court and the lodgement of an application referred to in clause 3(3) may be exercised on behalf of the Synod by the Committee, provided however that the Committee shall not, without the consent of the Diocesan Council, invest funds other than in a common fund in which funds under the control of the Synod are invested from time to time.
- (2) The power to carry out development on, to sell, lease, mortgage, dispose of, turn to account or otherwise deal with any allotment which ceases to form part of Bishop's Court pursuant to clause 3(4) shall only be exercised or be caused to be exercised on behalf of the Synod by the Diocesan Council.

6 – Amendment of clause 8 – Interpretation

- (1) Clause 8, definitions of "approved development" and "development"–

- (a) after the definition of "Administrator" insert:

"approved development" means an approved development for the purposes of the *Development Act 1993* (SA) as amended from time to time;

- (b) after the definition of "Bishop's Court" insert:

"development" has the same meaning as defined in section 4 of the *Development Act 1993* (SA) as amended from time to time;

- (2) Clause 8, definition of "sell" – after the definition of "remuneration" insert:

"sell" means enter into a contract for the sale of and "sold" has a corresponding meaning;

- (3) Clause 8, Definition of “the Bishop’s Court Buildings” – delete the definition.

FAREWELL SERMON

The Most Rev'd Dr Jeffrey Driver
Archbishop of Adelaide
August 19, 2016, St Peter's Cathedral

DEAD BONES IN THE MIND

One of the places where I will launch my boat in retirement as I engage in occasional piscatorial pursuits, is a spit of land on the Gippsland Lakes called "Marley Point". It's an English name that means "Pleasant wood by the lake".

But for years the place had a more sinister name: "Boney point".

In a dark part of Australia's history with its original inhabitants, Gunai-Kurnai people were herded out onto that narrow strip of land surrounded by water and massacred. Bones littered the place for a long time, scattered and mute witnesses to horror.

In a vision, Ezekiel stands in such a place. The valley of dry bones. Like a field after a battle, with so many bones, they lie there unattended, half buried or not buried, skeletal scattering in a place made unclean by their presence.

Preachers have seized on this passage as a graphic story to illustrate the end times resurrection of the dead, captured in the lyrics of that well known spiritual: "Dem bones, Dem bones gonna walk around".

But this story is mostly about things in its own time.

And in particular it is about what is going on inside the consciousness of the People of God, exiled as they are, in Babylon.

Ezekiel's vision is about dead bones inside the mind.

Israel had been through a time of massive devastation. Invasion by Babylon in 597. Rape, pillage, deportation. Jerusalem plundered. The temple sacked.

Having been in denial about their impending fate, when it actually comes about the People of God are thrown into a despair that sees no hope.

They are caught in a bleak narrative of death, which Ezekiel gathers up in a sort of mantra, more obvious in the original language, a sort of Hebrew death rap, in verse 11:

"Dried up – our bones / perished – our hope / cut off – ourselves".

The rap of hopelessness. Inevitable ending. No escape.

They were overwhelmed and captive. But not just to the Babylonians! They were captives to their own narrative of hopelessness and death.

Over forty years in ministry, I have heard many outside the Church predict its death. But in recent years, and as our world has changed almost as massively, if not as violently, as it did in Ezekiel's time; and as tragic revelations of abuse have shattered confidence in church leadership, there has grown an assumption in parts of our church, of inevitable decline, of dying; an almost subconscious presumption of dying among those within.

The narrative of dying. Dead bones in the mind.

"Dried up – our bones / perished – our hope / cut off – ourselves".

The rap of hopelessness.

But in Ezekiel's vision, God questions this resignation to death among the People of God.

"Son of Man – Mortal man – can these bones live?"

If Ezekiel was a 21st century Australian Anglican, he might have drawn upon a raft of resources before answering this fairly confronting question.

He might have pondered the General Synod Taskforce Report on Structures and Viability.

He might have read a number of volumes on the mission-shaped Church.

He might have been lobbied with the viewpoint that accepting one particular statement of doctrinal orthodoxy was essential for any sort of life in a dead-bones church.

And he almost certainly would have seen the consumption of a few reams of butcher's paper, or their digital equivalent.

"Mortal man – can these bones live?"

"You know Lord."

Ezekiel's response is not a cop out.

It is not just the evasion of a difficult question.

It is not even the admission of ignorance.

"You know Lord."

Ezekiel takes us to the deeper place.

Beyond our planning, our strategies.

Our human efforts to get things right, valuable as they are.

"You know Lord".

Ezekiel understands that the life of the People of

God, comes from God.

The future of the People of God comes from God.

The capacity of the people of God to stand comes from the breath of God.

"Prophecy to these bones", Ezekiel.

Let them hear the voice of God!

And in the valley of Ezekiel's vision, there is the rattling, a stirring.

"Prophecy to the breath", Ezekiel.

Let life-giving God-breath enter into them!

And they lived.

And they stood upon their feet

And there was many of them.

Ezekiel's vision questions the narrative of inevitable death prevailing among the exiles in Babylon; the dead bones in the mind.

Though all evidence seems to support their hopelessness; the power of Babylon had prevailed, it seemed. God had proven impotent, their faith had proven inadequate. Israel was going the way of all nations; they rise and fall. A nation ends in exile.

The dream is over.

"Dried up – our bones / perished – our hope / cut off – ourselves".

But then there is still no shortage of dry bones out there.

Our world knows plenty about the dead dry bones of depression, drug abuse, lone-

ly loveless relationships, unemployment, youth suicide and family conflicts that won't budge.

We know about the dry bones on the road to peace in Iraq and Syria or South Sudan. We know about the violence on our own streets

Dead ends and dry bones are the way of the world.

"Mortal man – can these bones live?"

Can those embalmed with greed come alive with compassion?

and can marriages dead in the water find new winds of love?

and the suicidal young find the clear eyes of hope?

and those dry with depression find the sparkle of joy?

and can rejected refugees dance on the home-soil of justice and mercy?

"Mortal man – can these bones live?"

Into the pessimism that some call realism, comes that penetrating God question, disturbing the acceptance of dry bones endings, reminding God's people whose they are, and where their life really comes from.

"You know Lord"

And so in a valley of bones and despair, a prophet has a vision.

And somewhere in the story a dry old man and a barren old woman give birth to a child and dream of descendants to come like stars in the sky.

And in another place, living water comes from

a rock-hard place and a young woman bears a son knowing his love and suffering will break her heart, and a young man stands on a hill and pronounces beatitudes upon the poor and those hungry for righteousness, and woes upon the religious insiders, and on another hill he reaches out and embraces all pain and a garden tomb is found astoundingly empty and death somehow is turned to surprising life and the dry bones of despair are not the end of the story, for the People of God.

My brother and sisters, I agonised about what to say in this last service that I share with you as your Bishop.

There was so much I wanted to say.

In the end I chose just to let the lectionary and our readings speak.

As you go into your future,

please do not surrender to the narrative of decline and dying.

Remember who you are and whose you are.

Lift your eyes beyond the dry bones.

And be brave to be the Church of God.

"Mortal man – can these bones live?"

"You know Lord."

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Mr D Harris

Observers: Willochra

The Rev'd Canon S Bailey
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The Rev'd	Marian	Giles	Chaplain - Aged Care Facility
The Rev'd	Graham	Head	Chaplain - Aged Care Facility
The Rev'd Dr	Wayne	Philp	Chaplain - Aged Care Facility
The Rev'd	David	Crosby	Chaplain - Aged Care Facility

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