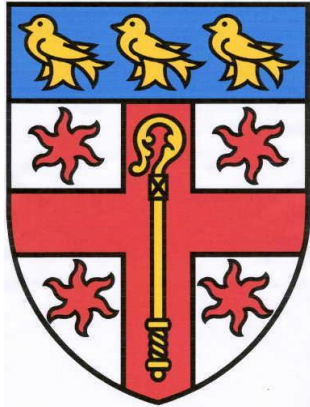


**THIRD SESSION OF THE
FORTY SECOND TRIENNIAL SYNOD**



THE PRESIDENT'S PASTORAL ADDRESS

Saturday October 17, 2015

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, Archdeaconry 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

New Licenses Issued to Clergy since October 2014

2014

November

20	Burgess, Susan Margaret	Parish Priest, Parish of Lockleys
20	Deng, William Deng	Assistant Priest, Parish of St Marys

December

02	Han, Zinkoo	Parish Priest, Parish of Kidman Park and Mile End
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2015

January

01	George, Robert William	Archdeacon Emeritus
12	Messner, Barbara Helen	Anglican Chaplain at Aged Care Facility
20	Bechaz, Kenneth Andrew	Area Dean of the Western Suburbs Deanery
21	Thorpe, Paula Christine	Chaplain, St John's Grammar School
23	Langshaw, Stuart Neale	Chaplain, St Columba College

February

05	Cranston, Mary Angela	Chaplain, AnglicareSA Staff Support North
05	Paterson, Sonya Louise	Area Dean of the South Western Deanery
12	Daughtry, Stephen Peter	Parish Priest, Parish of Belair

March

04	Davis, Stephen William	Assistant Priest, Parish of Golden Grove
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April

11	McLeod, Christopher William	Assistant Bishop with special responsibility for ministry alongside Aboriginal people in SA
21	Brown, Peter Tasman	Parish Priest, Parish of Warradale

May

15	Dufour, Charles Balanganayi	Hon Assistant Deacon, Parish of Glen Osmond
27	Henry-Edwards, Gwilym John	Parish Priest, Parish of Port Adelaide
28	Thorpe, Paula Christine	Associate Priest, Parish of Belair

July

01	Burgess, John David	Chaplain, Glenside Hospital
01	Burgess, John David	Chaplain, Repatriation General Hospital
29	Moore, Grant Ernest	Parish Priest, Parish of St Cyprian's NA

August

31 Ayuen, July Ngong Assistant Priest, Parish of Elizabeth

Locum Tenens

2014

November

01 Thomson, Peter Somerville Parish of Warradale
09 Bleby, Martin Edward Parish of Unley
24 Reddrop, Hilary Jennifer Chaplain, Royal Adelaide Hospital

December

01 Schaefer, Dianne Margaret Chaplain, Women's & Children's Hospital

2015

January

01 Thomson, Peter Somerville Parish of Warradale
01 O'Donovan, Bartholomew J Parishes of Mallala and Two Wells
05 Bowers, Maxwell JD Parish of Port Adelaide
19 Goodes, William John Parish of Glenelg

February

01 George, Robert William Paris of St Luke's Whitmore Square
09 Burgess, John David Chaplain, Repatriation General Hospital

April

07 Stephenson, John Parish of Burnside
14 McEwin, Robert Gavin Keith Parish of Henley and Grange

May

05 Whiting, Michael Walter Parish of Glenelg
10 Langshaw, Stuart Neale Parish of Walkerville (Locum Pro Tem)
18 Rees, Pamela Juliana Parish of Payneham
30 Reddrop, Hilary Jennifer Chaplain, Royal Adelaide Hospital

July

01 Stephenson, John Parish of Burnside
01 Bloor, Stephen James Chaplain, Lyell McEwin Hospital
06 Riley, Joan Isabella Parish of Coromandel Valley
06 Palmer, Peter Wayne Parish of Unley

August

09 Thomson, Peter Somerville Parish of Glenelg

September

27 Williams, Peter Llewellyn Parishes of Colonel Light Gardens & Ewardstown

New Authority to Officiate (PTO) issued to Clergy since October 2014

October

15 Williams, Brett George

21 Winsall-Hall, Warwick Guy Campbell

December

06 Broxholme, David John

08 Rutherford, John Christopher

10 Stephenson, John

2015

January

16 Littleton, Thomas John Harvard

29 Burgess, John David

February

03 Parayil-Korah, Thomas

20 McAleer, Christopher Terence

20 Pullin, Wendy Elizabeth

March

04 Ayuen, July Ngong

July

31 Langshaw, Stuart Neale

August

20 Williams, Peter Llewellyn

September

01 Thomas, Mark Arnell

04 Tamblyn, Anthony John

Ordination - 6 December 2014

Priested

Arnold, Lynn Maurice Ferguson	Priest Assistant, Parish of St Peter's Cathedral
Chan, Coria Lai-Chong Hui	Priest Assistant, Parishes of Kensington Gardens and Norton Summit and at Unley
Chan, Samuel Ting Lun	Priest Assistant, Parish of Unley
Hill, Simon Geoffrey	Priest Assistant, Parish of Largs Bay
Jackson, Simon Christopher	Priest Assistant, Parish of Kensington
Lehman, Matthew John	Parish of Holy Trinity and Inner South Congregations
Moore, Grant Ernest	Priest Assistant, Parish of St Peter's Cathedral

Deaconed

Cranston, Mary Angela	Locum Chaplain, St Andrew's School
Forder, Andrew John	Deacon Assistant, Parish of Christ Church NA
Marshman, Simon John	Deacon Assistant, Parish of Holy Trinity

Consecration – 11 April 2015

McLeod, Christopher William Assistant Bishop with special responsibility for ministry alongside Aboriginal people in SA.

Resignations and retirements – Clergy

2015

The Rev'd Jane Lee Barker
The Rev'd Tony Tamblyn
The Rev'd Mark Thomas
The Rev'd Peter Derek Yeats

Appointments, Resignations and Retirements – Lay

2014

Diocesan Office – Appointments:

Mrs Magot Coles, Property Consultant
Mr Mr Alex Gately, Graphic Designer

2015

Diocesan Office –

Appointments:

Ms Helen Clark – Governance and Ministry Support

Resignation:

Ms Sarah Jarvis

Retirement: Mr Colin Jarrett

Professional Standards Office –

Appointments - 2015:

Ms Theodora Ekonomopoulos, Professional Standards Administration - January

Ms Theodora Ekonomopoulos, Professional Standards Director - August

Mr Michael Norris, Professional Standards Administration - October

Resignations:

Mrs Anna-Marie Tamgnone - December 2014

Mr Peter Caporaso, Professional Standards Director – July

Obituary

From October 2014

Clergy

The Rev'd Martin Chittleborough

Diocese of Willochra

Sister Jean Johns

2015

Diocese of Melbourne

The Right Rev'd Barbara Darling

Lay

St Peter's Cathedral

Mr Maxwell Weir

Christ Church NA

Mr Brian Sadow

Parish of Belair

Mr Robert Arnold

Mrs Margaret Pressley

Parish of Hawthorn

Mrs Laurice Smith

Parish of Prospect

Dr David Game AO

Parish of The Barossa

Dr Clive Behrndt

Parish of St Mary Magdalene's

Mr Wally Brice

Diocesan Office Closure – Christmas/New Year

Close

Thursday 24 December 2015 at 12.30pm

Re-Open

Monday 11 January 2016 at 9.00am

