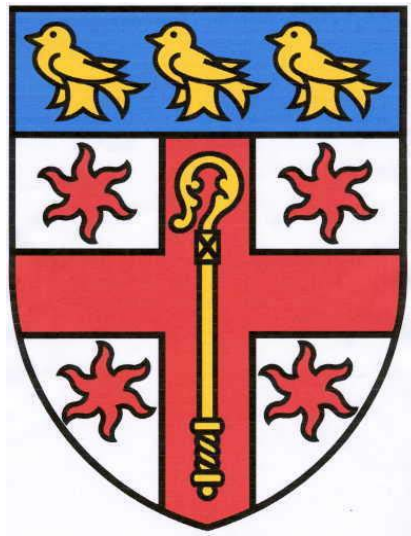


**THE SYNOD OF THE DIOCESE OF ADELAIDE OF THE  
ANGLICAN CHURCH OF AUSTRALIA INCORPORATED**

**FIRST SESSION OF THE FORTIETH TRIENNIAL SYNOD**

**(153<sup>rd</sup> Annual Session)**



**THE PRESIDENT'S PASTORAL  
ADDRESS**

**Friday October 12**

**2007**

## **FIRST SESSION OF THE FORTIETH TRIENNIAL SYNOD**

Members of Synod,

I welcome you to the first session of the Fortieth Triennial Synod of the Diocese of Adelaide.

I particularly welcome new members of Synod. May you quickly feel at ease within the processes of our gathering and comfortable to make your contribution.

We gather over these days to share our stories in God, to honour the stewardship we hold from God, and to shape our future together under God. May this and all our gatherings as Synod be less about the Church's business and more about the business of being the Church!

Lindy and I arrived in Adelaide almost two years ago to the day. Even before my installation as Archbishop I quickly became absorbed with the massive challenges facing the diocese at the time.

We have made some progress and we have a way to go.

Much of the back-log of sexual abuse claims before the diocese when I arrived has been settled. Since I arrived in the diocese we have settled well in excess of 50 claims. I have tried to make myself available to survivors at their request. We still have some claims where our responses have been delayed by the necessities of police investigations or other legal proceedings. We will proceed with these as soon as possible.

The financial challenges that have resulted from our response to survivors will require budgetary discipline for some years to come. However, I have been gratified by the response to the "Green Shoots Appeal" and other initiatives taken as part of the financial strategy adopted at Synod last year. Above all, I have been gratified by the good will and open hearts of people who want to see their Church restored, strengthened and focused on making its substantial yet often unnoticed contribution to the City of Adelaide and the State of South Australia.

### **THE WIDER COMMUNITY**

#### **Changing the climate about the environment**

There is no bigger justice issue before our planet than that of our care for and abuse of the environment. I have chosen to describe our treatment of the environment as a justice issue in order to underline the moral and spiritual aspects of a problem that we also must approach politically, scientifically and to an extent pragmatically.

It is a justice issue, because no generation has the right to rob successive generations of quality of life. It is a moral issue because those richer nations that have the wealth to address environmental degradation also have the responsibility to do so.

God has called us to stewardship of the world to ensure that it remains fruitful for the future. We are becoming increasingly aware that we are harming the world and compromising its capacity to support a quality of life for generations after our own.

This is a breaking of the great commandment of our Lord, "to love our neighbour as ourselves". We are taking from the neighbours of our future that which is not ours to take.

In the Genesis stories of creation, Adam (humanity) is explicitly told to be content with what is rightfully allocated (Gen 2:8) and not be tempted to take that which is appropriately denied. Ignoring this injunction continues to be our abiding sin.

Last Synod I called on Anglican parishes and institutions to consider adopting practical water saving measures. I know a number of parishes and schools are continuing to look at how they can conserve water and energy.

Perhaps one of the most exciting individual projects is that of "The Green Cathedral". Our Cathedral has become the focus for a major conservation project in its precinct, involving well known institutions such as SACA, the University of Adelaide, St Mark's College, Anglicare, Memorial Drive Tennis Club, Memorial Hospital and the Women's and Children's Hospital. A number of leading Adelaide companies with an environmental focus are also assisting and the Premier has provided a small seed funding grant.

"The Green Cathedral" project will move to bring about more efficient use of energy and water in the precinct and will result in reduced pollution of the Torrens. It is a project that showcases what can be done when the Church acts as a catalyst for community involvement.

The Anglican Church and its associated institutions hold or manage property throughout the City of Adelaide and State of South Australia. When we take into account all the agencies and schools associated with our Church we are also a major employer. As members of the Anglican community we need to make our contribution to the changes necessary for environmental sustainability. I want us to be community leaders in this area.

The State Government has set itself the goal of establishing sector agreements with business, local government and key community groupings to promote and facilitate strategies to reduce greenhouse emissions. I have had some initial discussions with the Premier about the possibility of such an agreement with the Anglican Church.

With the encouragement of Synod, I will pursue these discussions over the coming months. Should we decide to "sign up" to a sector agreement, we will be making a public commitment to make environmental factors a first order consideration in the many decisions, large and small, that we make about our common life. I believe we have little integrity in commenting on environment issues unless we are prepared to make such a commitment.

I want to recognise some of the measures our State Government has put in place to address climate change and move towards a more sustainable environment for our State. The Government has legislated to mandate a 60% greenhouse gas emission reduction by 2050 and 20% renewable electricity generation by 2014. South Australia leads the nation in renewable energy with 47.5% of Australia's wind power and 45.7% of the solar power connect to the grid. Significant geothermal exploration is happening in South Australia, with encouragement from the State and Federal Governments.

These are important steps and they should be applauded. But along with that applause, let me offer a further challenge to our State Government; to reduce its dependence on revenue from SA Water and to include water conservation priorities within the legislative charter under which this corporatised body operates.

Inevitably with corporatisation comes the expectation of profit. If SA water sells more water it makes more profit and more funds flow into the Government coffers. In the five year period to 2005, the State Government received about \$1.2 billion from SA Water, which was 93% of the pre-tax profit. SA Water separately invested about half that amount back into water infrastructure<sup>1</sup>. Numbers like these, I suggest, should be a thing of the past.

Today SA Water needs a clear charter to sell less water and to see itself as much in the business of conservation as supply. The State Government needs to positively embrace the reality that investment in water conservation and supply must consume any profit from SA Water for the years ahead, and quarantine those funds to that purpose. I believe such a commitment from our State

Government would draw forth the best in South Australians as we work together to manage a precious and possibly diminishing resource, given climate change scenarios.

Other States have been far more successful than South Australia in setting reduced water usage targets and supporting households to adopt more sustainable practices through direct advice and assistance to waterproof the home, to adopt water efficient gardening, to buy water saving equipment, to install rain water tanks and undertake grey water reclamation.

There are very practical measures that could be taken to make sure that best use is made of the recycled water, the vast majority of which discharges to sea with consequential environmental damage. Salisbury Council has demonstrated that storm water recycling schemes are practical and generate an asset that supports local industry while reducing reliance on the River Murray.

Why have we been so slow to adopt measures such as these across South Australia? A slightly cynical answer might be that successive State Governments have been too dependent on the stream of revenue from SA Water to invest adequately in the sustainability of the stream of water.

The future requires a different, more imaginative, more far-sighted response, not only in water management, but across many areas of community life, if we are to steward a sustainable environment for our children, their children and the generations to follow.

### **Doing good things badly**

I welcome the Prime Minister's announcement overnight that he is prepared to put to referendum a change in the Constitution to formally recognise the special place of our indigenous people in our national life.

While such a change to the preamble of our constitution would not create any additional rights for indigenous people, it would provide an important and overdue acknowledgement.

I hope the Prime Minister's announcement will also result in a more consultative and cooperative approach to indigenous matters on the ground. Much can be lost by doing good things badly.

The Federal Government's intervention to stop child abuse and exploitation in the Northern Territory has that risk. There is no denying the need or the urgency for action. Among the many manifestations of indigenous disadvantage, the sexual abuse of children and the destruction of young lives by alcohol and other forms of addiction present as particularly tragic.

Indigenous leaders are appalled at the high incidence of sexual abuse in their communities. The destruction of young lives, and in particular young male lives, through substance addiction is a consuming plague in many communities.

So I welcome the determination expressed in the Federal Government's initiative. However, I am concerned that the approach being used may undermine the intention. There is a difference between doing good *to* people and doing good *with* people.

The Church had to learn this lesson as it moved from the missionary methods of days gone by to embrace models of partnership, replacing the patriarchal with the relational, working with communities rather than imposing upon them. If any community project is to be sustained, then it requires community participation and consultation.

There is wide recognition that one factor underneath many of the problems presenting in Aboriginal communities, is the sense of the loss of self determination and pride. The risk of measures such as the quarantining of welfare payments without right of appeal, or the compulsory acquisition of traditional land without community consultation and planning, is that the sense of indigenous self-determination is further eroded. The underlying problem can be exacerbated by a genuine attempt to do good.

I commend the Federal Government for its unwillingness to be delayed in its response to Indigenous need. However, I plead for greater consultation, listening and partnership with Indigenous leaders.

Much can be lost by doing good things badly.

## THE ANGLICAN COMMUNION

### **Anglicans, Communion and Covenant.**

Members of Synod will be aware that tensions continue within the worldwide Anglican Communion.

Tensions escalated in 2003 when the Canadian Diocese of New Westminster authorised a public rite of blessing for those in committed same sex relationships and the General Convention of the Episcopal Church (USA) confirmed the election of a priest in a committed same sex relationship to the office of bishop.

The Archbishop of Canterbury commissioned "The Lambeth Commission on Communion" to formulate a response to what was becoming a deepening crisis. The "Windsor Report" was released in October 2004 as a considered response to the stresses on our fellowship as churches in communion. It is a moderate document that focuses on the responsibilities that member churches within our Communion have to each other.

One of the recommendations of the Windsor Report was the development of an intra-Anglican Covenant. The report included a draft for consideration.

As a result of feedback from throughout the Communion, the Archbishop of Canterbury commissioned a "Covenant Design Group" to produce a revised draft covenant (attached). This draft was released for discussion earlier this year.

I have been involved with a working group established by the Standing Committee of General Synod to make an Australian contribution to discussions about the proposed covenant.

The working group made it clear that it believed that the Anglican Church of Australia would be unlikely to support a covenant that moved the Communion in the direction of conferring juridical power upon its "Instruments of Unity". Its view was that, to gain acceptance, any covenant would need to be based on "the holding together of provincial autonomy with a mutually professed provincial preparedness to self-limit and to wait upon one another"<sup>ii</sup>. The working group urged an approach which was "outward and focussed in mission" and it submitted a draft covenant including elements based on the constitution of the Anglican Church of Australia.

Archbishop Drexel Gomez, the Primate of the West Indies and Chairman of the Covenant Design Group, has made specific mention of the input received from Australia and its value in shaping the draft covenant now being considered throughout the Communion.

The 2007 draft is based on foundations that go deep within Anglicanism. These foundations include the autonomy of each Province, the Lambeth Quadrilateral, and the historic place of the Book of Common Prayer and the Thirty-nine Articles of Religion in our Anglican story. It includes aspirational elements such as collaboration in global mission, but it also faces the reality of conflict and the need for mechanisms to deal with it.

Where the 2007 draft addresses structural and Communion process (sections 5 & 6) it retains an ambiguity that is present also in The Windsor Report. It denies that the Communion's central instruments have any more than an advisory role, but then it speaks of "heeding" them (6.2). It affirms the autonomy of provinces, but then seems to give the "Instruments of Communion" a role in determining that a province has chosen "not to fulfil the substance of the covenant".

Because of these provisions, some have chosen to criticise the 2007 draft as shifting the Anglican Communion towards the development of a "primatial curia". That criticism may be a little harsh, but it probably highlights the fact that there is still more work to be done, if we are to find a form of covenant that will commend itself to the Communion. I remain committed to the conversation, as I remain committed to the vision of a Communion that exists relationally rather than through a central hierarchy, and expresses belonging through mutual self-limiting rather than imposed restriction.

### **Women in the episcopate**

Two weeks ago the Appellate Tribunal of our Church delivered a ruling that there is nothing in the Church's constitution that would stop the consecration of a woman as a bishop.

I have been a supporter of the ordination of women to all the orders of ministry of our Church since the 1970's. In 2004 I proposed the "clarification canon" that would have provided for the ordination of women to the episcopate, but which also included some measures to care for those who conscientiously could not receive such ministry.

I would still have preferred the decision to allow for women in the episcopate to have come through the debates of General Synod. However, I welcome the decision of the Appellate Tribunal.

In 2005 a group of twenty-five members of General Synod petitioned the Primate to ask the Appellate Tribunal whether the Constitution contains anything that would prevent the consecration of a woman as a bishop, or the installation of a woman so consecrated as a bishop in a diocese.

In responding to this question, the tribunal reached the view, by a 4-3 majority, that it was now possible under our constitution for a woman to be consecrated to the order of bishops. There were two primary reasons. First, in 1992 the Church passed a canon that made it possible for there to be women priests. Second, in 1995 constitutional change came into effect altering the inherited test of canonical fitness that is applied to a priest before consecration as a bishop. Before 1995 there was a requirement of maleness in the canonical fitness test. After 1995 that was removed.

So basically there is now nothing in the Constitution of the Anglican Church of Australia to prevent a woman becoming a bishop.

However, the tribunal's answer was qualified. Under our existing legislation it appears the ruling only applies in regard to women who are elected as diocesan bishops, not assistant bishops<sup>iii</sup>. Changes to legislation may be needed to allow for the episcopal ordination of women to be assistant bishops. This could be brought about through our national processes, or at an entirely diocesan level.

As we look to the General Synod later this month and beyond it to the National Bishops' Meeting early next year, there are there are two important questions we will need as a Church to consider:

- Whether we move through national processes to amend The Assistant Bishop's Canon.
- Whether we put in place agreed protocols to provide for the care of those who conscientiously cannot receive the ministry of a bishop who is a woman.

It makes obvious sense to me to bring the provisions in regard to assistant bishops in line with those for diocesans as now interpreted by the Appellate Tribunal. Ideally this change should be made through our national processes. The development of uniform legislation across our church, wherever possible, is clearly desirable. However, there may be those who feel that voting to remove this anomaly still implies support for the ordination of women, and therefore will feel unable to vote for it.

The alternative, then, I propose is the development of a "model ordinance" that can be adopted without further delay within the dioceses that support the ordination of women. This would mean that at least the great bulk of dioceses would have the same legislation in place.

The other question is that of the provision of episcopal ministry for those who cannot receive the ministry of a bishop who is a woman.

I know that in 2004, the Synod of this Diocese voted against the provision of alternative episcopal oversight for those opposed to the ordination of women. I know that some would suggest that such provisions would diminish the ministry of a bishop who is a woman. Let me offer some further reflections:

- The question of the ordination of women to the threefold ministry of our church has been placed by the Communion's "Instruments of Unity" into the context of a process of "open reception". A process of reception means that a development is still being tested. During a time of "open reception" the viewpoints of all need to be considered and provided for.
- This principal has been endorsed by recent Lambeth Conferences. Lambeth 98 commended the Pastoral Guidelines of the *Eames Report* to the provinces, asking that those opposed to the ordination of women "show respect and courtesy for those women whom the Church has ordained by prayer and the laying on of hands, even if they are not in conscience certain of their ordination", while also asking that those who support the ordination of women "show their respect for those who disagree with them by "making it possible for them to live within the Church as Anglicans"<sup>iv</sup>.
- Protocols will not so much add restriction as enable us to hold community in restriction. Already there are restrictions. There are some dioceses where my sacramental ministry is already subject to qualification, simply because I have ordained women!

Having said that I believe that as a Church we need to provide for those who cannot in all conscience receive the ministry of a bishop who is a woman, let me make it clear that I am not supporting a separate system of episcopal oversight. My support would be for a protocol that recognised the integrity of both diocese and diocesan bishop, but which enables the diocesan (male or female) to make pastoral provisions for those in his or her care who could not accept episcopal ministry from a bishop who is a woman.

### **A relationship with the Church in the Sudan**

I have been deeply concerned by recent announcements of a dramatic decrease in refugee intake from Africa, and particularly the Sudan.

The Minister for Immigration, Mr Kevin Andrews, has made statements suggesting that one of the reasons behind this decision was the belief that African refugees had not settled well in Australia.

I do understand that Australia has a primary responsibility to its own region, and that it may be time for a reduction of numbers from Africa. However, I would be deeply saddened if there was a drastic cut in the number of Sudanese refugees allowed to enter. Australia made a commitment to the Sudan when it opened the way for something like 30,000 refugees to come to this country. I do not believe we can cut that commitment suddenly.

Until 2005 the Sudan had been engaged in about a half century of war, interrupted by little more than decade of uneasy peace from 1972 until the mid 1980's. In the war between the North and South Sudan about two million people were killed and about four million displaced. In Darfur the human tragedy continues.

The needs across the country are profound. There are still overwhelming numbers of displaced persons, many of them living in horrifying circumstances. Most of those who have come from the Sudan have endured 20 years of war and the trauma of long periods in refugee camps.

It is understandable that they face significant issues in adjusting to a new life in a different country such as Australia. This is not a reason to stop them coming - it is a reason for our continued support.

My desire is to build on the links between Adelaide and the Sudan, brought to us through human tragedy, but now enriched by growing friendships. There are about 5000 Sudanese in Adelaide and when I visited the Sudan in July I met many people with connections in Adelaide.

As a result of that visit I am seeking to establish a companion relationship with the Diocese of Juba, to go alongside our companion relationship with Wakefield in the UK. There is a logic about links with Juba; although it is the metropolitanical diocese, it does not have as many links with other parts of the Communion as some of the other Sudanese dioceses. It is accessible through international flights. It is a city that houses people from throughout the South.

I must admit that after spending there, I felt quite daunted by the challenges in Juba. In comparison with some of the country dioceses, the needs are much more complex and I expect that it will take massive resources to make much of a difference in this city filled with displaced persons from all over the South and hampered by collapsed infrastructure.

However, as I have reflected on my time spent in the Diocese of Juba I have decided that the extent and complexity of need is no reason for a change of plans. We can make a contribution in Juba. It may need to be carefully targeted and thoughtfully made, but there are some things that we can do that will make a difference. And our involvement with the Sudan will make a difference to us. Over the coming months expect to hear how you can be involved

## OUR DIOCESE

### **Moving to mission**

I am pleased that more congregations and more people completed the 2006 National Church Life Survey. Seventy six congregations and 4218 people participated.

The National Church Life Survey provides a "snapshot" picture of the diocese that warrants our close attention. However, we need also to remember that the survey is limited by the questions asked and the way answers are interpreted.

There is some good news in the survey results.

#### ***There are new people in our churches***

295 people were attending our churches who did not attend any church in 2001

#### ***Congregations are embracing change***

60% of people indicate that their "congregation is always ready to try something new".

70% of people say that their leaders encourage innovation

#### ***Leadership is affirmed***

86% of people say their leaders "set an inspiring example of how to live the Christian life".

83% say "leaders communicate clearly and openly". 73% of people find the preaching usually or always very helpful.

#### ***We provide a sense of belonging***

81% of people feel either a stable or growing sense of belonging

We need to rejoice in this good news. Every congregation should look closely at its survey results. They should identify, rejoice and build on the strengths. There are some good things going on!

It will come as no surprise that the survey also presents us with some significant challenges:

***We are a church with an alarming demographic.***

56% of those who attend worship in our diocese are aged 60 and over. We have an average age of 59 years and 7 months. If two or three congregations with strong ministries to the under 40s were excluded, the average would be significantly higher.

***We do not do well at sharing faith***

Only 18% of those who attend are regularly involved in outreach or evangelistic ministries. Only 10% look for opportunities to share their faith.

***We could do better at empowering each other***

While 61% of the people are aware of the vision, goals and directions of their congregation little over half are strongly committed to it. Only 54% of people feel encouraged by leaders to use their gifts and skills.

***We often allow people to drift away***

While we are more likely to follow up someone drifting from Church than we were in 2001 there is scope for improvement – only 8% of people said they would make certain to do so.

The picture provided by the NCLS survey would suggest that we have a way to go to become the missional diocese we need to be for the 21<sup>st</sup> century. We are still much better at caring for those within the Church than reaching out to those beyond it. While we are good at holding those at the core of our life, we struggle to hold those at the edge. Our front door is barely ajar and our back-door is wide open!

The encouragement for me within the NCLS material is that there is an expressed openness to change. The challenge before us is to turn that openness to change into missional propulsion. During this Synod we will consider how we can support parishes and other communities of faith in the development of their "Mission Action Plan". There can hardly be a more important priority for us as a diocese. I will expect all diocesan leaders to make it a major focus and it will be the main priority for my ministry over the coming years.

However, the most critical response must be that of our communities of faith. Please engage with the development of your Mission Action Plan. If you are beginning, make your goals realistic. If you are well on the way, consider how you can encourage others. Let the coming year be a time of major missional shift in the life of our diocese. Let it be that, not so that the institution can survive, but so that the Church can be the Church of God!

**The future of St Barnabas College**

Since coming to the diocese I have taken a close interest in the work of St. Barnabas College. It has been good to work with Archdeacon Peter Stuart as the Principal as well as the formal governing bodies, the former Ministry Development Council and more recently the Diocesan Council. In November, the Diocesan Council will appoint an Interim Council to be the College's governing body.

Every diocese supporting theological and ministerial education knows that it is expensive. In the last two years we have looked at this closely and it is apparent that the current ecumenical model with a shared campus and multiple offerings places unreasonable burdens on the supporting churches. This has been recognised by both our ecumenical partners, the Roman Catholic Church and the Uniting Church.

The partnership with Flinders University represents a great opportunity both for education and for mission in South Australia. The Diocesan Council has affirmed its commitment to this relationship, provided a sustainable working relationship with the other colleges can be created. Important steps in this direction were taken at a meeting of the senior leadership of the partner churches and college

leadership in June. We are looking to return to simpler arrangements based around our core partnership with Flinders University.

I hope that we will be signing a formal agreement between the churches within the next six months which will spell out the future arrangements to emerge from 2009 onward. In order to achieve the best arrangements we have needed to take time in careful conversation. As a result, St Barnabas and the ACD will cost the diocese more in 2008 than we had originally planned. This is reflected in a budget which envisages paying the current proportion of expenses for the Adelaide College of Divinity and the campus. Our partners understand and accept that this must change at the earliest possible opportunity.

St Barnabas College is important to our strategy as a diocese. It has the chance to work with candidates preparing for parish ministry, school chaplaincy and the distinctive diaconate. It continues to have a close involvement in supporting clergy in the first few years of significant appointment. It receives good support from the diocese and has a partnership with Flinders University that opens up its own opportunities for missional dialogue. I am looking to see another fruitful era open up in the life of St Barnabas' College.

### Thanks

Thank you for your support and prayers over the past 12 months. As we commence a new triennium of synod in the life of our diocese may the Spirit of God draw us together in unity and renew us in mission and service.

+Jeffrey

12 October 2007

## APPENDICES

### Attached: An Anglican Covenant – A Draft for Discussion

#### People and Places:

##### New Licences issued since Synod October 2006:

##### 2006

October	31	Philip Southwell	Priest in Charge, Experimental Congregation Trinity College Gawler
November	28	Warren Huffa	Rector, Belair
December	16	Michael Russell	Assistant Curate, Christ Church North Adelaide & Chaplain, St Mark's College
	16	Jenny Wilson	Assistant Curate, St Peters
	16	Tracey Gracey	Assistant Curate, Hawthorn
	16	Samuel Bleby	Assistant Curate, Mitcham
	16	Barbara Messner	Assistant Curate, Burnside

##### 2007

January	1	Peter Stuart	Principal, St Barnabas' Theological College
	11	Janet Phillips	Priest in Charge, Payneham
	24	Sally Boothey	Rector, Plympton
May	30	David Covington-Groth	Priest in Charge, Lockeyes
June	8	Geoffrey Lin	Honorary Chaplain, Uni of Adelaide and Uni of SA (City Campuses)
	16	Helen Gibson-White	Honorary Assistant to the Rector, Walkerville
July	27	Richard Maude	Priest in Charge, Tea Tree Gully
	28	Kim Smith	GFS Chaplain
August	4	Peter Balabanski	Parish Priest, Stirling
	29	Yvonne (Leslie) McLean	Assistant Priest, Stirling
	30	Ken Whitelock	Priest in Charge, Alberton and Senior Associate Priest, Port Adelaide

October	15	Andrew Mintern	Chaplaincy St Peter's Woodlands/Chaplain to Jr School Pulteney Grammar & St John Grammar
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**Ordinations:**

**2006**

December	16	Jenny Wilson	Priested
		Michael Russell	Priested
		Sam Bleby	Deaconed
		Tracey Gracey	Deaconed
		Barbara Messner	Deaconed

**2007**

February	3	Stephen Pickard	Episcopal
June	16	Helen Gibson-White	Priested

**Special Events/Anniversaries:**

**Parishes/Agencies**

2007	St Michael's House, Mt Lofty	60 years since establishment
25.07.07	Diocese of Perth	Sesquicentenary Celebrations
23.09.07	Parish of Kapunda	150th Anniversary of St Matthew's, Hamilton
28.09.07	Parish of Kensington Gardens	80th Anniversary of establishment
03.12.07	Ordination of Women	20th Anniversary

**Individuals**

May-07	David Gallasch	Retired as Christ Church organist after 45 years
30.05.07	Thomas Thornton Reed	50th Anniversary of Consecration as Bishop of Adelaide
10.07.07	Alan Dutton	50th Anniversary to Priesthood
Aug-07	Brian Cox	50 years of ringing Cathedral Bells
05.11.07	David Cobbett	50 <sup>th</sup> Anniversary of mission service
21.11.07	Peter Fisher	50th Anniversary to Priesthood

**Special Honours:**

Richard Dennis	Appointment as Parliamentary Counsel
Betty & Len Cox	Senior citizen awards from Christopher Pyne (Minister for Aged Care)
Ian Smith	Senior citizen awards from Christopher Pyne (Minister for Aged Care)
John Bannon	Australia Day Honour
James Birch	Australia Day Honour
Martin Chittleborough	Australia Day Honour
Brenton Daulby	Australia Day Honour
Don Owers	Australia Day Honour
Tim Pennington	Barossa Council Meritous Award for service to the community
Rae Pennington	Barossa Council Meritous Award for service to the community
Bec Pannell	Elected as Principal of Lincoln College (resident college of Uni of Adelaide)
Dianne Bradley	Queen's Birthday Honour
Margaret Flint	Queen's Birthday Honour
John Kinsman	Queen's Birthday Honour
Thomas Phillips	Queen's Birthday Honour
Kerry Martin	Recipient of the 2007 National Awards for Teaching Excellence in School Music Education
Giuliano and Edda Di Francesco	Senior citizen awards from Christopher Pyne (Minister for Aged Care)
Chris and Lesley Charlesworth	Senior citizen awards from Christopher Pyne (Minister for Aged Care)
Peter Hodgetts	People's Warden at Christ Church awarded the Silver Koala by the Scout Association
Rose Alwyn	Appointment as Master at St Mark's College

**Deaths:**

**Clergy**

Raymond Warren, Noel Allen

### **Lay members**

Margaret Smith, Dick Rischbieth, Karen Harris, Hugh Rowell, Leith Halliday, Averil Lawson, Patricia Jackson, Lyn Sarah, Josie Lamberton, Frank Meggison, Fay Birbeck, Bill Wedding, Harold Hall, Annie Long, Malcolm Prosser, Alison Samuels, Evelyn Stokes, James Anchor, Dora Anchor, Bruce Godfrey, John Mayfield, Rodney Smith, David Moore, Geoffrey Mitton, Francis Charles (Frank) Waterhouse, Philip Roy Bickley, Selma Dorothy Petch, Frederick Edward Vernon "Vern" Akers, Ronald Maxwell Clayfield, Bet Roffey, May Kilpatrick, Aileen Salmon, Mervyn Keith Smith, Sue Hinds, Barbara Franks, Nancy Swanson

### **Resignations**

01.10.06	John Littleton	Retired
Dec-06	John Collas	Retired
07.05.07	Nigel Mitchell	Resignation from the Parish of Mitcham
26.08.07	Mark Boughey	Resignation from Henley Beach
30.08.07	Jan Horsnell	Resignation as CEO of Anglicare
20.09.07	Chris Fox	Resignation as Chair of Anglicare
28.10.07	Rob McEwin	Resignation as Assistant Priest at the Parish of the Barossa
15.10.07	Andrew Mintern	Resignation from the Parish of Fullarton
31.10.07	Claire Lunnay	Resignation as Professional Standards Director
15.11.07	Simon Bailey	Concluding ministry at Christ Church to commence ministry at Glen Osmond
2008	The Honourable John Bannon	Resignation as Master at St Mark's
2008	Mr Stephen Matthew	Resignation as Principal at St John's Grammar

### **Parish/Church Closures:**

#### **2007**

January	21	Parish of Hillcrest	Termination of Registration
February	18	Parish of Alberton	Deconsecration of St Barnabas' Rosewater

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- <sup>i</sup> ...In the five years 2000/2001 to 2004/2005 SA Water revenue of \$3453.7m resulted in a profit of \$1240.7m. The contribution to government was \$1158.9m which equals 93% return on profit. In the same period \$660.8m was invested in capital expenditure.
- <sup>ii</sup> Report to Standing Committee of General Synod 2006.
- <sup>iii</sup> The Assistant Bishops Canon retains the reference to maleness.
- <sup>iv</sup> The Eames Report, 1994.