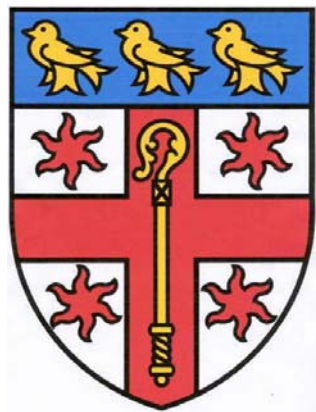


**THE SYNOD OF THE DIOCESE OF ADELAIDE  
ANGLICAN CHURCH OF AUSTRALIA**

**SECOND SESSION OF THE FORTIETH  
TRIENNIAL SYNOD  
(153<sup>rd</sup> Annual Session)**



**THE PRESIDENT'S PASTORAL ADDRESS**

Friday October 24 2008



Members of Synod,

I welcome you to the Second Session of the Fortieth Triennial Synod of the Diocese of Adelaide.

We gather over these days to be the people of God together; to share the stories of faith, to exercise the stewardship we hold from God, and to shape our future together under God. In Australia and many other Western countries the synods of our Communion tend to follow parliamentary process, which of its nature can be formal and occasionally adversarial in character. We need the good and careful process that Synod provides us and we also need to be able to wrestle together as a diocese with deep and sometimes contested issues. However, we should always do so within the character of the *koinonia* that is the call and gift of our Lord Jesus Christ.

In the face of difficult issues, there are two unhelpful responses to which, I would observe, the Church is prone. The first is to simply mirror the worst of the world around us, with all the politicking, positioning and acrimony that characterises the less edifying moments of our political system. The other unhelpful response is to require intellectual uniformity in the name of “community” so that differences, dialogue and debate are suppressed along with the creativity they offer.

The recent Lambeth Conference was an attempt to deal with some deeply contested issues in a different and less traditional way. It was clear from the Archbishop of Canterbury’s invitation letter in 2007 that Lambeth 2008 would set out on a different course from recent Lambeth Conferences. The parliamentary style of debate, motions and resolution process of earlier conferences would not occur on this occasion. Instead the accent would be on careful and sustained listening to each other through bible study and what were called “Indaba Groups”. “Indaba” is a Zulu word and it describes the coming together of a community to resolve issues through consensus, waiting on each other, hearing all the voices.

The process had its moments of frustration for some of us. However, I applaud what was attempted; a gathering of God’s people in genuine relational dialogue and consensus building.

We live in a time when our Church and our Communion face some deeply dividing internal issues. We meet as a Synod at a time when the external pressures of rapid change add their stresses to our life together.

In our meeting together this weekend as the Fortieth Triennial Synod of the Diocese of Adelaide, may we not abrogate our responsibility to speak openly about challenging issues. May our meeting together have the quality of listening, relationships and community that deepens our life in Christ and strengthens us for the mission we share.

This weekend marks the third anniversary of my installation as the ninth Bishop of Adelaide. Even before my installation I quickly became absorbed with the massive challenges facing the diocese at the time.

We have made significant progress. Much of the back-log of sexual abuse claims before the diocese has been dealt with. We have now settled more than 80 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.

The strategy put in place to deal with the financial impact of claims has evolved and has been effective. The budget before this Synod provides for us to begin repaying the capital of borrowings. We are still in a place that requires careful financial management, but I am hopeful that we will be able to restore the financial position of the diocese well within the 10 years initially expected. This reflects the hard work of our financial management team as well as the good will and open hearts of people who want to see their Church restored, strengthened and focused on its mission and service.

## **DEVELOPING OUR MISSION**

### ***Some new initiatives***

Even within our present financial constraints it is important that we continue to invest in mission at a diocesan level. The financial planning and discipline I have just acknowledged has allowed us to provide for some important new initiatives next year, even within a deficit budget. This was strongly encouraged following a presentation and discussion in our Synod 12 months ago.

Earlier we commissioned Steve Clarke as our Diocesan Mission Facilitator. Steve's work will build on the foundations laid by Dr Tim Harris, who left us in May to become the Principal of Bishopdale College, in Nelson N.Z. After years of service within the Baptist Church as a missiologist and church planter, Steve's personal journey brought him to the Anglican Church. More recently he has been in the United States supporting Fiona his wife, an internationally recognised blues musician. Steve will work closely with the Church Growth, Mission and Evangelism Ministry Unit of Diocesan Council. At the beginning of 2009 I also plan to appoint a part time youth facilitator whose ministry will have a special focus in support of some of the newer and often smaller youth ministry initiatives of parishes.

We have also provided for a half-time chaplaincy at the Lyell McEwin Hospital, which is comparable in size to others in Adelaide, but which we have poorly resourced in terms of our chaplaincy budget. This is an important initiative and stands alongside a commitment by Anglicare to develop its services in the North. The next Archbishop's Appeal will support "Generate", a pilot programme focusing on unemployed young people from families where no

member is employed. While there is great expansion planned for the North of Adelaide, it remains more disadvantaged than any other part of the metropolitan area. Unemployment for young people, aged 15–24 is around 35%, but some youth workers estimate it to be as high as 50%.<sup>i</sup>

Mr Grant Hay has commenced ministry among the Aboriginal people who make up a disturbing 20 per cent of our State's prison population. Grant is an Aboriginal person and I am sure that he will have a broader pastoral ministry as time goes on. His appointment is supported by a partnership between the Adelaide and Willochra Dioceses and BCA.

### ***St Barnabas' and Theological Education***

Next year will mark the thirtieth anniversary of our cooperation with the Catholic Church, the Uniting Church and Flinders University in a partnership to provide university based studies in Christian theology. When the arrangement began there were more churches participating and each of them had seminaries or colleges scattered across metropolitan Adelaide. Students travelled to the various campuses for study. There were many libraries which both copied and complemented each other in their collections.

The purchase and refurbishment of the Brooklyn Park site just over ten years ago has meant that the churches are not faced with the same building costs they would have experienced in their former sites. We have also been able to establish a high quality library with books and resources sought not only locally but nationally and internationally. At the same time it is probably fair to say that the common campus has not provided the sort of community of faculty and students that was hoped for when it was established.

The three churches in partnership with the Adelaide College of Divinity and Flinders University have been in conversation now for nearly two years in regard to future directions. A small student body, a multiplication of courses and a tendency to return to denominational teaching are among factors that have lifted the cost of the present arrangements to an unsustainable level.

With our other denominational partners we are moving towards a simpler arrangement focused on a three year BTh degree from Flinders University. Each church will supplement this degree with its own formation program. In many ways this is a return to a simpler and earlier vision and I welcome it because it offers greater financial sustainability to an important venture.

In relation to St Barnabas' College, I strongly affirm the need for a local centre of ministry formation in the Diocese. This ministry formation must be for clergy, future clergy and for lay people. It must also be for people across the Anglican theological spectrum. I am pleased that as well as renewing the existing partnerships, the College has been working on creative links with institutions such as the Bible College of South Australia. I expect that in the future St Barnabas' will have more such links rather than less.

The clergy formation program is being developed to take account of changing needs. The traditional “curacy” model is limited in its capacity to meet the needs of our diocese into the future and we are developing an “internship” model that will enable the formation for ministry of a larger number of candidates while providing the same level of theological education and supervised ministerial praxis. Brochures will be available during the course of Synod explaining these processes and developments.

### ***SAAPEC – A new initiative with our schools***

A new South Australian Anglican Provincial Education Council met for the first time in September. The Council includes representation from the Principals, the three Dioceses, the Provincial Trust, the Anglican Schools System, the Chaplains and the Governors of our schools. The initiative for its development came jointly from the Diocese and Anglican School Heads, a sign of the growing trust and co-operation that is developing both between the schools and within diocese.

This is both welcome and significant. We have more than 13000 students in our schools and through our schools we would touch each week the lives of something like 40,000 South Australians. They are an integral part of our mission and we must continually work at strengthening the relationships between our schools and the wider diocese, while at the same time valuing the autonomy and educational integrity of each school.

My hope is the South Australian Provincial Education Council will develop in a way that strengthens the operation and governance of our existing schools, enabling greater cooperation, and even exploring opportunities for the opening of new schools. Much of the organisational support for the development of this body has come from our Schools Liaison Officer, Mr Stephen Matthew.

### ***Stronger partnerships with Anglicare***

The past twelve months have been a time of great change for Anglicare SA. Our new Chief Executive, Dr Lynn Arnold, will be presenting the Anglicare annual report tomorrow. However, at this point I want to note the important work done by the Council and executive staff setting strategic directions for the coming years. The major objectives approved by Council are:

- *Growing Capacity and Opportunity*: building on the strengths of individuals, families and communities and the capacity of marginalised groups to engage actively in the social and economic life of our society.
- *Creating a more Just and Sustainable Society*: challenging injustice and providing leadership in influencing the development of just and sustainable public policy, community values and our environment.

- *Building Partnerships*: working together with the broader Church community, businesses, other community service agencies, governments and the community to achieve our vision in the Diocese and regionally.
- *Promoting Positive Ageing*: contributing to positive ageing and wellbeing and expanding the choices of care and accommodation for older people.

On the theme of promoting partnerships – the third strategic direction – I want to focus tonight on Anglicare SA partnerships with parishes. Currently, only fifteen of our parishes have any significant partnership with Anglicare – how much opportunity is being missed? Luke 5:7 (a good fishing story!) provides an example of what is possible in face of problems that may seem too big to handle:

*So they signaled their partners in the other boat to come and help them.*

How much more could be achieved if there were thirty, forty-five, sixty or maybe every parish in some form of partnership with Anglicare in our combined efforts to respond to people in need in our community? What would it take to achieve that?

First and foremost, it will take an attitude of enthusiasm on the part of parishes and of Anglicare. Parishes should not be satisfied with a sense of having outsourced our social obligation, expecting Anglicare to take care of social need on behalf of the Church. And for its part, Anglicare needs to recognise that partnering with parishes offers great opportunity to extend outreach.

Diocesan Council and Anglicare Council have jointly established a working group to foster partnerships in care and I am confident of growth in this area over the coming 12 months.

### ***Mission Action Planning***

It is important that as a diocese we continue explore new models of ministry and do this faithfully and courageously. My hope is that by the end of 2009 all the parishes in the Diocese will be working with realistic mission action plans, focusing their outreach and service for the changing world in which we live. I recognise that some parishes are well along this journey while others are just setting out. It is important that we assist each other wherever possible. I have produced a small booklet “Connect, Grow, Give, Serve” which I hope will not only be used by parishes and agencies as they think about their mission, but may also contribute to our shared conversations on mission planning. Multiple copies of the booklet will be made available without charge in the course of Synod.

Part of our response as a diocese to the imperative of mission will undoubtedly be the development of new congregations and other “fresh expressions” of

church. These may take many forms: a “church-plant” from a sponsoring congregation, new developments in partnerships with schools or other agencies, workplace communities of faith, or innovative chaplaincies to name but a few possibilities.

As we provide for the “planting” of new congregations, we need to do so in ways that maintain our *koinonia* and are consistent with our polity. Largely developed by Archdeacon Tim Harris, the Church Plant Guidelines that will be considered by Synod seek to strike that balance. The approach is more relational than legislative; seeking to provide flexibility, but within the accountabilities of our life together as a diocese. I look forward to listening to Synod’s consideration of the guidelines.

### ***To the Cross - into the World***

I have spoken about mission in terms of strategy, planning and the intentional development of new models of ministry. These things are important, but only if they flow from and towards our life in Christ. The renewal of the Church is the gift of Christ, the mission of the Church is the mission of Christ.

At critical stages during his earthly ministry Jesus drew aside for prayer and renewal. We are at a critical time in our life together as a diocese. We are emerging from a time of grief and now need to build for a renewed future.

It must come from our call in Christ. For this reason, I am calling on the Diocese to make a special journey with me during Lent, “To the Cross – into the World”. Every Lent calls us to a journey with Christ to the new life of Easter, but this Lent I ask that we journey as a diocese towards the renewal of our mission in Christ. Initial planning has suggested:

- A weekly study book: voices from around the diocese on DVD, with reflections on a biblical text. Daily reflections by email.
- The Archbishop, Assistant Bishop and others leading studies in various parts of the Diocese, supporting study groups in parishes.
- Quiet days in the North and South of the Diocese. A prayer network.
- A Palm Sunday pilgrimage theme for each parish, perhaps an afternoon diocesan event.

Quite clearly this journey must come out of the life of the Diocese and not simply revolve around the episcopate. However, it will be a high priority for me and I will do my best to clear my diary and make it the centre of my ministry through Lent to Easter. For all our planning, the renewal of the Church of God comes as we respond afresh to the call of God. Please make a commitment with me to make a journey “To the Cross – into the World” through next Lent and Easter.

## THE WIDER CHURCH AND COMMUNION

### *Lambeth, GAFCON and the future*

The Anglican Communion has experienced more than 30 years of great strain on its bonds of affection, initially focused on the question of ordination of women and more recently around broader issues of human sexuality.

By Lambeth 98 the focus was on matters of human sexuality. Debate at the conference was passionate and at times painful, with a resolution eventually carried that encouraged a process of listening to the experiences of gay and lesbian people, but that also rejected homosexual practice as “incompatible with Scripture” and that the conference was “unable to advise the legitimising or blessing of same-sex unions” (1998 Resolution 1.10).

Intra-Anglican relationships came under further strain in 2003, when Gene Robinson, a priest who was in a committed long-term same-sex relationship, was elected bishop by the Diocese of New Hampshire in the United States, while in Canada the Diocese of New Westminster authorised a public rite for the blessing of the relationship between same-sex couples.

In October 2003 the Archbishop of Canterbury, Rowan Williams, appointed the “Lambeth Commission on Communion” at the request of the Primates Meeting. The report of that commission was released in 2004. It has come to be known as *The Windsor Report*.

*Windsor* began with an examination of the biblical and theological foundations for communion, touching on themes such as biblical authority and interpretation, the episcopate, discernment and reception, and diversity. It then set about clarifying and developing the structures of the Anglican Communion for dealing with conflict, focusing on what have been called the “Instruments of Communion”; the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates Meeting.

It concluded with some quite specific recommendations. It asked The Episcopal Church to express its regret for the pain its actions caused other members of the Communion and to effect a moratorium on the consecration to the episcopate of anyone living in a same-sex union.<sup>ii</sup> It asked bishops not to authorise public rites of blessing for same-sex unions and recommended that those who have already done so express regret for breaching the Communion’s “bonds of affection”.

*Windsor* also suggested that the bishops involved in Bishop Robinson’s consecration as well as those involved in formalising the blessing of same-sex unions should “withdraw themselves from representative functions in the Anglican Communion”. The report called for “continuing study of biblical and theological rationale for and against” same-sex unions.

*Windsor* also addressed the fact that some bishops from other parts of the world had responded to events in North America by providing episcopal ministry to conservative parishes in the United States and Canada. It recommended a moratorium on such interventions.

Many of those of more liberal conviction saw *The Windsor Report* as a setback. The more conservative, particularly in Africa, saw it as inadequate. These continue to be the polarities of our Communion. So what will hold us together as we look to the future? There are two approaches being promoted in the Communion at this time and they are probably not entirely exclusive of each other.

One approach was modeled at the recent Lambeth Conference. As I have said, the Archbishop of Canterbury's invitation letter in 2007 made it clear Lambeth 2008 would be different from previous Lambeth Conferences. Archbishop Rowan made it clear that he wanted to pursue a more consensual way of being together, so the conference was built around an "Indaba" process of listening, fellowship and prayer.

The final document, called "Lambeth Indaba – Capturing Conversations and Reflections from the Lambeth Conference 2008", is more a record of dialogue rather than an official report from the conference. However, it did reflect the beginnings of consensus around some ways ahead:

- The recognition that the Lambeth 98 resolutions on human sexuality remain and have moral weight in our Communion.
- Support for the Archbishop of Canterbury's call for a moratorium on Communion-breaking actions.
- Moves to develop an Anglican Covenant, giving expression to our shared heritage and vision as well as providing processes for dealing with developments and differences that touch the life of the whole Communion.

So the Lambeth response to Communion tensions was to develop the methodology of moral suasion, to emphasise the relational, the building of consensus over time. It is an approach that I strongly support because it reflects the balance between provincial autonomy and mutual interdependence that has been at the heart of Anglican polity. However, I am also prepared to recognise that the risk of this approach of relationship and consensus building is that it may not be robust enough to deal with the tensions our Communion is facing.

The "Global Anglican Future Conference" (GAFCON) represents another approach to the issues confronting our Communion. While GAFCON should not be regarded as an equivalent of Lambeth, it was attended by nearly a third of the bishops of the Communion and must be taken seriously. Its methodology was to seek unity through the promulgation of a robust statement of faith.

It produced “The Jerusalem Declaration”, which included a 14 point summary of traditional Anglican belief which is hardly controversial, containing little more than every ordained minister in this diocese must affirm before ordination or licensing. However, an accompanying section called “The Road Ahead” is much more problematic. It proposes a “Primates Council”, initially constituted by a self-selected six with a mandate to “recognise confessing Anglican jurisdictions” and to offer “orthodox oversight” to churches they regard as under “false leadership”.

In Anglicanism even the Archbishop of Canterbury is regarded as a first among equals and has no right of jurisdiction in any province other than his own, so the GAFCON proposal represents a major shift in Anglican polity. GAFCON’s response to our Communion crisis is not just to emphasise the doctrinal centre of our faith, but to create new structures at the centre to hold it all together.

Perhaps it is inevitable that we will need stronger structures at the centre if we are to hold together. The proposal for an Anglican Covenant, which had strong support at the Lambeth Conference, seems to be a recognition that our Communion processes for dealing with difficult and conflicted matters need clarifying and possibly some strengthening.

My hope and my plea is that any strengthening of the Communion’s central structures is minimal. Perhaps I am a dreamer, but I am still stirred by the vision of a Communion of autonomous Churches held together in mutual interdependence, where autonomy is respected, the less powerful do not have a less powerful place, and in times of conflict the first resort is to listening engagement, restraint and a bending towards each other.

Is it a vision we live up to? Sadly it is not. As I have said earlier, too often conflict within the Church is dealt with badly. Is it a messy and unwieldy vision? Inevitably! I am unhesitant in recognising that BHP Billiton is unlikely to adopt the Anglican Communion as the model for its next corporate restructure.

But does it have something to say about that messy endeavour of being human and living in community, about sharing power, about coexisting, about living interdependently on this tiny planet? I believe it does. In our ever-shrinking pluralist, diverse and radicalised world, what will it take for people to live together in peace and wellbeing? In a world of fragile resources and the ever present risk of conflict over those resources, what will it take for us to handle conflict without destruction?

For me, the answer does not lie with the superpowers. It does not lie with the imposition of dominant power, through military might, technology or economic weight. It does not lie in the suppression of the different, the elimination of opposition.

It lies in a vision of community where human interdependence is understood and autonomy is respected; where people live relationally, the less powerful do not have a lesser place, cultural distinctives are treasured, and in times of conflict the first resort (not the last) is listening engagement, restraint and a bending towards the other.

At its best, that's what Anglicanism stands for. The vessel might be clay and even slightly cracked, but there's a treasure inside!

## **BEYOND THE CHURCH – TO THE WORLD**

### ***Bust, boom and interdependence***

I have suggested that the themes of “autonomy” and “interdependence” so prominent in the Lambeth discussions about the Anglican Communion are actually important themes more generally for the human venture on our shrinking planet.

The recent volatility in the financial markets has provided a salutary and, for some, nerve-wracking illustration of the truth of this suggestion. At a formal level we were confronted by the inter-relatedness of our markets and banking sectors. Events primarily within the mortgage market in the United States left no part of the globe untouched. The more informal results have been equally confronting; wage earners with superannuation investments eroded, vulnerable people facing a tighter economic climate, tax-payers being asked to underwrite a mortgage market put in peril by high-flying risk takers.

The increasingly interrelated nature of our world markets and financial systems adds an economic truth to the words of Paul initially spoken of the Body of Christ:

*“If one member suffers, all suffer together with it; if one member is honoured, all rejoice together”<sup>iii</sup>*

Frequently we hear about the impending boom in the state's mineral resources. Often we hear encouraging figures of growth in employment demand and of economic activity in general, not to mention royalty boosts to government coffers. Concern is occasionally expressed about how the state will respond to the stresses coming from skills shortages in many key areas and of the consequences for the non-mining sectors of our economy.

The mining boom does indeed provide much opportunity, but the benefits will not automatically reach everyone. There are many examples around the world where mineral booms not only left many people out, they actually made life worse for those relegated to the margins. Human communities are interdependent, so there is a moral responsibility on government and the community more broadly to ensure that there is a social dividend from the State's projected mining boom.

However, the financial benefits of such a boom could easily be programmed in to reach all through models that only enhance dependency – through welfare payments and the like. We have seen how unhelpful such dependency models are, particularly in Indigenous communities.

I call on the Government to ensure that the social dividend is spent in ways that will strengthen individual and community autonomy not deepen dependency, that will become an investment in opportunity across our State not just for some.

### ***The Millennium Development Goals***

One of the highlights for me of the recent Lambeth Conference was a march through the centre of London in support of the Millennium Development Goals. More than 650 bishops and their spouses, along with other Christian and inter-faith leaders walked behind a banner that read: “Keep the Promise – halve poverty by 2015”. This is the target for “The Millennium Development Goals” drawn from the “Millennium Declaration” adopted by 189 nations and signed by 147 heads of State in September 2000.

The march formed a river of purple down Whitehall Road across the Thames to Lambeth Palace. It was a powerful expression of Anglican Communion solidarity on a matter critical to the planet and expressive of the biblical call to “do justice, to love kindness, and to walk humbly with your God” (Micah 6:8).

At the end of the march we were addressed by the British Prime Minister, Gordon Brown, who paid tribute to the role of the churches in lobbying for debt relief for the poorest countries, being involved in an immunisation programme for 500 million children over recent years, and in raising funds for the treatment of two million AIDS victims through the “Make Poverty History” campaign. Then he added “we have only just begun”.

Indeed there is a long way to go. Every day in our world 30,000 children die as a result of extreme poverty. Tomorrow nearly 80 million children will not go to school because there is no school to go to and at the rate of current progress it will take 100 years to provide those children with safe water and sanitation.

We do belong together in interdependence on the face of this planet and so none of us is without some responsibility to do something about these tragic circumstances. The fact that simply because on a global scale we are among the very privileged involves added responsibility. While we were at Lambeth, Bishop Stephen and I were among a group of Australian bishops who wrote to our Prime Minister acknowledging his commitment to increase Australia’s contribution to overseas aid to 0.5% of gross national income by 2015, but pointing out that still falls behind the U.N. target of 0.7% of GNI.

I believe it is appropriate that the Church should call on the Government to do more in these areas, but only if our own commitments give integrity to our words.

In January 2009 a group from the diocese will be visiting the South Sudan to look at how we might assist the Diocese of Juba meeting the challenges it faces. Our group will include educators, an engineer, a builder and health workers. I hope that from that visit there will flow some opportunities for our diocese to make a contribution and grow in partnership.

A year ago at Synod I challenged every parish to stretch itself with a target to give a percentage of its income to development goals or projects outside Australia, through agencies like ABM, Anglicord, Tear or Compassion. If we expect the Australian Government to reach the UN target of giving 0.7% of gross national income to aid by 2015, then we should have the integrity of setting similar targets for ourselves personally and in our parishes and diocesan budgets.

### ***The environment, autonomy and interdependence***

Our planet and the web of life it supports are both wonderfully resilient and very fragile. In an interconnected physical order the well-being of one part cannot be claimed apart from the wellbeing of the whole. Indeed, the cost of any environmental change is likely to be borne most by those least able to adapt to change; the poor and disadvantaged. Ecological sin is a refusal to see our interdependent place in the wider created order and our unwillingness to take responsibility for the impact of our actions upon the whole.

In recent days the Garnaut Climate Change review has issued its final report, apart from the eye catching headlines that we should eat kangaroo rather than methane-emitting and water-intensive sheep and cattle, the main thrust of the report is that Australia must bear its proportionate share of the costs of climate change mitigation.

Again I return to the theme of interdependence and autonomy. If as Australians we simply go our own way, arguing that as a small nation our actions will have little effect upon a global problem, then we will only encourage other countries to be equally selfish. If however we can recognise our essential interdependence with others then we can be part of building a coalition for reversing our collective impact on the planet to our mutual wellbeing.

In the face of this enormous difficulty Garnaut offers hope; most Australians are prepared to accept some sacrifice to mitigate the effects of climate change, even if Australia is acting independently of other countries. The Church must look to play its part, because it recognises the call to environmental responsibility as a call from deep within its own tradition. Our Scriptures begin with a celebration of creation in which the Adam (Hebr. "Earth-One") is charged with a stewardship of the Adama (Earth). The New Testament witness is that human redemption and the restoration of creation are linked (Roms 8.18-25).

This Synod will consider a Canon for the Protection of the Environment. If adopted by Synod, this measure will mandate the setting of greenhouse targets

for our own activities and will establish a Diocesan Environmental Commission to guide and coordinate our response to climate change and the wider issues of sustainability. I hope we will adopt it.

Already some significant steps have been taken. The St Elizabeth Warradale car park is one early example of water recycling long before such schemes were accepted practice. More recently, the Green Cathedral Project is being developed as a plan to develop key partnerships around water recycling and innovative energy projects is a great example.

In the course of the year we have reestablished a Diocesan Environment Committee and Diocesan Council has also agreed to enter into a Climate Change and Sustainability Sector Agreement with the State Government to collaboratively work together to reduce our ecological footprint. I look forward to signing this agreement with the Premier in the near future.

One area where the balance between interdependence and autonomy has not been well struck to the good of the environment in Australia, I suggest, is in the management of the Murray-Darling basin. The inability of our state governments to set aside local interests and work together with enough urgency to rescue these ailing waterways reflects poorly on the nature of our Federation.

In this Synod last year I called on the State Government to remove its reliance on SA Water for general revenue and for all surplus from water management to be used to better protect and preserve our precious water resources. While I am pleased that the State Government has greatly increased the capital funding of SA Water to some \$437million in 2008-09, I note that this is offset by the continuing take from SA Water revenues of \$270m in dividends and tax equivalents.

Lack of adequate funds remaining with SA Water over the longer term has contributed to an infrastructure shortfall and resulted in the need for these increased grants at this time. This is not a time for any government to be seeking a dividend out of a key environmental resource such as water. At every level of our community it is a time for significant investment in the environmental future. Anything less will be lost opportunity and failure.

### ***Thanks***

There have been important changes in diocesan personnel over the past 12 months. Many are listed below. Here I take the opportunity to thank every person who has contributed to the life of our diocese in this and, with Lindy, to thank you all for your friendship and prayers as in the course of this weekend I enter the fourth year of my episcopate in Adelaide.

*+Jeffrey Adelaide 24 October 2008*

## PEOPLE AND PLACES

### New Licences Issued since October 2007

#### 2007

October	15	Cameron Ross Munro	Holy Trinity-Adelaide
November	15	Simon Bailey	Glen Osmond
December	1	Tracey Jane Gracey	Hawthorn
		Samuel Edward Bleby	Mitcham
		Barabara Helen Messner	Burnside
		Barbara Lindsay Bonifant	Two Wells & Mallala
		Tony Nicholls	Magill
		George Kirreh	Plympton
		Catharine Sarah Morrison	St Peters Girls
	4	Lyndon John Sulzberger	Christ Church, North Adelaide

#### 2008

January	1	Joan Isabella Riley	Ingle Farm and Para Hills
		Mark Maslin Sibly	Modbury
	6	Tracey Jane Gracey	Glenelg
		George Kirreh	Hawthorn
	29	James Edward Hugh Harricks	Holy Trinity Adelaide
February	2	Caroline Margaret Litchfield	Holy Trinity Adelaide
	5	Jennifer Lynn Wilson	St Peter's Cathedral
	10	Michael David Russell	Magill
May	17	Keith Patrick Brice	Mitcham
	25	Yvonne Riley	Modbury
June	12	Kym Howard Smith	Seacliff & Flinders Medical Centre
	17	Wendy Elizabeth Pullin	Ian George Court

### Locum Tenens

#### 2007

July	17	William John Goodes	Parkside
August	23	John Henry Stephenson	Hawthorn
September	13	Conrad Brenton Patterson	Seacliff

#### 2008

April	14	Christopher Robert Brooke Beal	Fullarton
June	1	Conrad Brenton Patterson	Kapunda
	17	Sidney Leonard Green	Kensington
	24	Peter Laird Miller	Queen Elizabeth Hospital
August	24	Thomas John Harvard Littleton	Kidman Park & West Adelaide
	25	William John Goodes	Col Light Gardens & Edwardstown

### Obituary

#### 2008

KING, Andrew Maxwell	23 January 2008
SYKES, Kevin	29 July 2008
JONES, Benjamin Raymond	4 September 2008

## **Ordinations**

### **2007**

December	1	Samuel Edward Bleby	Priest
		Barbara Lindsay Bonifant	Priest
		Tracey Jane Gracey	Priest
		Barbara Helen Messner	Priest
		George Kirreh	Deacon
		Catharine Sarah Morrison	Deacon
		Tony Paul Nicholls	Deacon

### **2008**

May	25	Yvonne Riley	Deacon
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## **Resignations - Clergy**

### **2007**

Michele Ann Chambers  
Margaret Ann Rowell

### **2008**

Brett George Williams  
Timothy James Harris  
Subramaniam Noble Sugunananthan  
Brenton James Daulby

## **Resignations - Diocesan Office**

### **2008**

Anne Hywood  
Geoff Barber  
Sylvia Elliott

## **Diocesan Appointments**

### **2008**

January	Stephen Matthew Fiona Godfrey Cheryl Bauer	Schools Liaison Officer Principal, St Peter's Girls School Principal, St John's Grammar School
March	Peter Sandeman Dr Lynn Arnold	Executive Officer Chief Executive, Anglicare SA
April	Chris Beal	Chaplain - Pulteney Grammar Senior School
May	Sally Boothey Chris Chataway	Archdeacon - Sturt Archdeacon - The City of Adelaide & the Port
June	Paul Mitchell Simon Bailey Peter Jarvis Grant Hay	Archdeacon - Torrens Area Dean - South East Deanery Assistant Registrar Correctional Chaplaincy
October	Steve Clark Lyndon Sulzberger	Mission Facilitator Area Dean - Adelaide

## Church Closure

2008

September Experimental Congregation of St Bartholomew's - Freeling

## Special Events

2008

March Visit of Bishop Ezekiel Diing, Assistant Bishop in the Diocese of Bor, Southern Sudan

April Diocese of Perth - Consecration of The Right Rev'd Kay Goldsworthy

May Diocese of Melbourne - Consecration of The Right Rev'd Barbara Darling,  
Dr Lowitja O'Donoghue, Public Lecture and Prayers for Reconciliation,  
St Peter's Cathedral  
Valerie Browning - *Maalika*: an angel in Ethiopia book launch

July/August 2008 Lambeth Conference  
The Global Anglican Future Conference (GAFCON)

September South Australian Anglican Provincial Educational Council (SAAPEC) inaugural meeting

October Lambeth Evenings -  
• St Matthew's Kensington Tuesday 14 October 7.30pm.  
• St Jude's Brighton Wednesday 15 October 7.30pm.  
• St Mark's Golden Grove Wednesday 22 October 7.30pm

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<sup>i</sup> ABS and SEIFA Index of Disadvantage.

<sup>ii</sup> *The Windsor Report* para. 134

<sup>iii</sup> ICor. 12 .26