

**THE ARCHBISHOP'S
REPORT TO THE SYNOD
OF
THE DIOCESE OF ADELAIDE**

31 MAY 2003

My Dear Friends

Welcome to the final session of the thirty-eighth Synod of the Diocese of Adelaide.

Next year we celebrate the 150th anniversary of the meeting of the first Synod in this diocese. It will be appropriate then for us to give special thanks for the way in which the first Bishop of Adelaide, Augustus Short, the clergy and lay leaders of the diocese so intelligently arranged the consensual compact of which every synodsperson is a member.

GUEST SPEAKER

I am delighted to welcome to this Synod, Professor Tom Shapcott, AO, Professor of Creative Writing at the University of Adelaide. Poet, novelist, dramatist, historian, art critic and authologist, Professor Shapcott is one of Australia's most distinguished authors, having published over 40 books and been translated into 8 languages.

THE WORLD

The War on Terrorism

For the past eighteen months or more we have been bombarded with enthusiastic media coverage of the US desire to respond to the events of 11 September 2001. None of us have failed to be appalled by the events of that day. Few of us perhaps have any deep appreciation of the impact it had upon the psyche of the US people. It appears that in the end some 3,000 people died tragic deaths. This was a tragedy. It needs, however, to be put in perspective. We need to acknowledge that 3,000 children die every day in the world through lack of access to clean water.

It is clear that there is a strong aversion to American style, cultural dominance and political power in many parts of the world today. I sat with twelve representatives from different African nations in Cyprus in February. I asked them how they felt about the Americans. Everyone of them expressed horror or distaste. In some way the Americans, in spite of all their virtues, manage to alienate a very large section of the world's population. There is a direct link, in my view (and that of many others more qualified than I), between this kind of antipathy and terrorism. When a country carries enormous financial debts to such a rich country as the United States it is only to be expected that envy, resentment, bitterness and possibly violence of some kind will be the result.

None of us enjoys being put down by someone more powerful or being made to feel second rate by the arrogance of those with greater resources. These - not religious differences - are the

mainsprings of terrorism. At least they are the emotions by which many decent people are led into terrorism.

It is vitally important for us as Christian leaders at this time to distinguish clearly between the faith of Islam (or any other religious group) and the extremists who will make use of religion and religious people to further a particular cause.

There are extreme fundamentalist groups in every major world religion today. It should be no surprise to any of us that religion becomes discredited as a result. I believe there is an increasing number of people, who wish to find reasons to discredit religion within our own community today.

I believe we must make more effort to be outgoing towards the Muslim community and to show them the respect which Jesus Christ showed to every person who was willing to be respected. The public presentation of asylum-seekers as “queue-jumpers”, “illegals” and “terrorists” has done terrible things to the susceptibilities of the Australian public and introduced a new racist strain into our national debate. It is up to us to do everything in our power to counteract those tendencies and to maintain and to engender respect for every member of our society. This may cost us something in terms of our own security, our own preconceptions or our own place in the community. Jesus Christ was no stranger to vilification nor will we be if we move outside our comfort zone to take a stand on this and kindred issues.

The War on Iraq

Having said all that, most thinking Australians stand bemused at the events of the past six months and the way in which Australia has been led into a war which has little to do with any moral principle or indeed, our national objectives. It may be that we have derived some new status in the eyes of the United States as a result of our support for the war on Iraq. It may even be that we have successfully derived some economic advantage in terms of free trade for our agricultural sector. But what has happened to our integrity as a nation?

Those of us who watched the government change its tune almost weekly about the reasons for going to war are still not sure what those reasons really were. If it really was about oil why did we not say so? It was appallingly obvious that the only building protected by US troops in Baghdad was the Oil Ministry headquarters. What about the museum where 7,000 years of shared global culture has been looted? The US government was officially warned by experts well before the event. If the war was really about getting rid of Saddam Hussein surely there were better and less damaging ways of doing so? The reason stated was the elimination of weapons of mass destruction. No evidence of weapons of mass destruction has yet been found.

In the course of this relentless and seemingly obsessive pursuit of Saddam Hussein the US has done more to destroy the credibility and effectiveness of the United Nations than any other single event or activity since World War II. Is it any wonder that the Security Council finds it almost impossible to co-operate in the reconstruction of the country after the event?

There are so many paradoxes in this whole situation and so many deaths and so much damage. The military experts tell us that the whole exercise was carried out with surgical exactitude. By comparison with previous campaigns that may well be so, but does that excuse it?

The Movement Against War

Let us, however, not be overwhelmed by any sense of doom or gloom. Dr Robert Muller, former Assistant Secretary General of the United Nations said recently “I am so honoured to be alive at such a miraculous time in history. ... Never before in the history of the world has there been a global, visible, public, viable, open dialogue and conversation about the very legitimacy of war.” With all the debates that took place before, during and since the war on Iraq about the moral and ethical principles involved in that conflict, Dr Muller is pointing to the fact that the world community is engaged widely in the very debate which the United Nations was created to engender and to manage.

“We are not at war,” he kept saying. “We, the world community, are waging peace. It is difficult, hard work. It is constant and we must not let up. It is working and is an historic milestone of immense proportions. It has never happened before - never in human history. It is clear that the largest peace demonstrations in the history of the world have been taking place over recent months around the globe.”

“Just War” Theory

There has been much talk about the ‘just war’ theory. Let us remember that was a theory developed centuries ago, mostly within the church, to do something to control the conduct of war and bring it within reasonable parameters. It was a desperate counsel of last resort. It was not the kind of principle with which Christians should be involved. Christians should be seeking to find non-violent and peaceful ways of resolving disputes. Only when everything else has failed should war as a possibility be entertained and so the principles of the ‘just war’ theory be evoked.

Needless to say, almost every principle of the ‘just war’ theory has been broken by the United States and its allies in this war on Iraq. I suspect that there will be some of you in this Synod who will feel that I am quite wrong about this. But please do not ignore the unique historical fact (so far as I know) that every religious leader of every major religion in Europe, North America, Australasia (and no doubt many other places) has been totally opposed to this particular war from the outset.

After the War

Bishop Clyde Handford, present Bishop of the Province of Jerusalem and the Middle East, has recently visited the Grand Iman and discussed the situation in the Middle East. The importance of rebuilding Iraq with UN involvement as well as other Arab countries is vital, he says.

“We must be very careful not to impose a western style democracy on a country which has never known it.” There are dangerous vibrations around about enabling Iraq to become a democratic country. That may be desirable as long as it is a form of democracy which is acceptable to Iraqi people and which embraces their hopes and aspirations.

St George’s Episcopal Church was built in 1930 in Baghdad. It was damaged in 1991 and damaged again during the recent war. Like other Christian churches in this city it acted as a sanctuary for many Iraqis fleeing from the bombing and shelling. Christians in Iraq now fear what might happen to them if a militant Muslim regime comes into power.

In this process we need to be urging the Australian government to make a great deal more money and support available to the people of Iraq in rebuilding their shattered country. Having spent close to \$1billion on waging a war we have an obligation to do a great deal more than the current budget has announced in supporting the reconstruction.

The repercussions of this war for us could be immense. I am not just referring to the dreadful results upon the lives of so many Iraqis and many of the invaders. I am not just referring to the enormous effort which will be required to bring about a democratic state in Iraq - if that can be done. Nor is it simply about the enormous amount of time and expense which will inevitably be incurred by the allies in settling the country down, developing some infrastructure and some stability for future growth. It is really about the whole moral and legal question of whether we should have been involved at all. Already there are Iraqis talking about suing us in the international court for an invasion of their country.

The Heads of Churches in Australia and the National Council of Churches of Australia have called upon the Australian government to contribute at least twice as much as they have spent on conducting the war on reconstructing the country after the war. It will be interesting to see what happens. For the entire history of the current coalition government there has been a progressive series of cutbacks, especially in welfare areas, on the grounds of establishing a budget surplus. It is hard to conceive of any budget surplus remaining for this and successive years after the costs to us of waging this war. What about the costs of the reconstruction? What about our response to the refugees who will come out of Iraq?

After all this, you will be surprised to hear me say that I am very pro-American. I had five wonderful years studying in the United States. I am married to an American. As the old cliché goes: “some of my best friends are Americans...”. But my American friends are almost uniformly appalled at what the US government is doing in their name. There is clear evidence that the US government has been seeking to find a way of disposing of Saddam Hussein ever since 1991. The job the first President Bush left incomplete was a challenge to his son. This kind of international duplicity is characteristic of US foreign policy over recent decades. One perceptive European observer wrote recently that the US no longer has allies, it has “partners of convenience”.

Sadly I suspect little Australia will be one of those “partners of convenience” to be dumped as quickly as it suits US policy to do so, just as they set up Iraq with materials for chemical warfare, just as they set up the Taliban in Afghanistan and dumped them. The paradoxes inherent in this situation must be glaringly obvious to any thinking person.

Lord Acton said, “all power corrupts and absolute power corrupts absolutely.” Are we beginning to see in the one remaining world power a level of hubris which is likely to lead them into a devastating desire to control the entire world? No sooner has Baghdad collapsed than they are rattling sabres against Syria. North Korea could well be next on the list. But why do they ignore the 30 year old war of discrimination and brutality in Sudan? Why do they allow the Israelis to continue to treat the Palestinians like second-class citizens? Why do they allow President Mugabe to continue his brutal dictatorship over Zimbabwe? There are so many paradoxes here that one wonders whether we will ever get to the bottom of it in our generation.

THE ANGLICAN COMMUNION

Archbishop George Carey

The Anglican Communion is the poorer for the departure from office of this very warm, gregarious, spirit-filled and serious man.

The demands upon any man as Archbishop of Canterbury these days are well nigh impossible to fulfil. Not only is he the leader of the Church of England; he has a major responsibility (which

George Carey took very seriously) of representing the Anglican Communion to itself. As third in the English table of precedence, he is called upon to advise the Queen, to represent the church's views on a wide range of issues in the House of Lords and elsewhere, to be a major media presence and as one journalist said to us at Lambeth in 1988: "the Archbishop of Canterbury is like a member of the Royal Family, just another public figure whose every word and move the public lap up."

George Carey has travelled more widely around the Communion than any of his predecessors. He has clearly been received - as he was in the Diocese of Adelaide in 1997 when we celebrated our sesquicentenary - as a genuine, kind, thoughtful and affectionate man.

I have been privileged to work closely with him throughout the past decade or so and I have greatly valued that time and our continuing friendship. That includes his wonderful wife, Eileen, who has been a very real partner in most aspects of the important leadership and ministry he has conducted.

I have, of course, written to thank him and pass on the best wishes of this diocese to them both in retirement.

Archbishop Rowan Williams

Archbishop Rowan Williams was not a surprise appointment. He has long been thought of in the Anglican Communion as one of the most remarkable and outstanding leaders we have had for a long time. He can lecture in six languages. He is a married man with children. He is known for his deep and perceptive spirituality both in print and in practice, his clarity of theological thought, his mastery of the literature of a range of cultures and his originality in concept and metaphor. All this has marked him out as a major force within the Anglican realm and indeed in our relationships with the Orthodox.

There are some in the Anglican Communion who regard him as too liberal or radical for the role he is now called upon to play. Since his appointment his courage and his unwillingness to be deterred from speaking his mind has been enormously encouraging.

No one is going to agree with everything an Archbishop of Canterbury says any more than they will agree with everything any other bishop says. Nevertheless, his personal demeanour and his care in expression will ensure that what he says will be taken seriously.

I believe the Anglican Communion is extraordinarily fortunate in this appointment. Some (who know him better than I) say Professor Rowan Williams is the most brilliant person elevated to the throne of Augustine since William Temple.

There is some hope that he might be persuaded to come to Australia within the next twelve months and I shall certainly be pushing in any way that I can to ensure that Adelaide has the benefit of his presence if possible. He is, of course, no stranger to Australia.

Anglican Consultative Council 12 - Hong Kong

In September I was invited by the Anglican Consultative Council to attend the twelfth meeting in Hong Kong. I was asked to do bible studies, be a member of two panels of response to keynote speakers and to present the Anglican Communion Refugee and Migrant Network Report. It was very impressive to see the work that the Province of Hong Kong is doing in education and welfare work (with massive government finance and support) and the way in which they are attracting new worshippers by their lively style of worship. We visited some of their schools and stayed in the YMCA (which is actually a four star hotel!). It was clear that the Hong Kong economy was faltering with a desperate need for increased tourism. Sadly the SARS epidemic has destroyed that

hope and real estate prices which were dropping in September are now tumbling. Many restaurants and small businesses are simply closing.

I was powerfully effected by the presentation from Canon Ted Karpf, of the Episcopal Church, who has been seconded to the Church of the Province of South Africa to assist in the development of their response to HIV / AIDS. It was frightening to hear that over 30 million people in sub-Saharan Africa are HIV positive. It was frightening to hear that every hour in that area 90 children die. Every day 1,500 more people become infected. Seventy percent of the South African defence force is HIV positive. By comparison, as at December 2001, there were only 15,000 people living with AIDS in Australia and New Zealand. In Africa only 30,000 have access to the kind of medicine we take for granted. At the moment there are some 500,000 orphans in South Africa. This could increase to 1 million by 2010.

It was this horrific schedule of statistics which made me feel that this diocese needs to do something, even if only a gesture, to help the Archbishop of Cape Town in the program he is developing for AIDS orphans. Hence our diocesan appeal for \$50,000 and I am delighted to report that at the time of writing \$12,062 has so far come in. I am confident we shall make the total. Thanks to those who have already contributed.

Anglican Conference 2008

The outgoing Archbishop of Canterbury, Dr George Carey, was very keen that a major Anglican gathering be held in Cape Town in association with the Lambeth Conference in 2008. It is clear from the decisions of the ACC 12 meeting that this will not be a “free for all” for Anglicans from all around the world but a kind of massive synodical gathering with bishops, priests and lay representatives from every diocese in the Anglican Communion. This will probably mean the presence of some 10,000 people and will be a massive exercise in organisation. I was privileged to be a lay representative at the last Anglican Congress in Toronto in 1963. That was massive enough with 4,000 delegates. No doubt some of you present here will be there in 2008. I wish you well.

General Synod of Melanesia

In October I had the privilege, at the invitation of Archbishop Sir Ellison Pogo, the Primate, to lead a retreat for the members of the General Synod of the Province of Melanesia. This involved a five day visit to Honiara, where I was appalled at the breakdown of the economy, saddened by the wide range of relics of World War II and warmly welcomed by a group of significant ethnic and tribal complexity from the eight dioceses.

The General Synod of Melanesia runs for two whole weeks! I preached for the opening session and, in spite of rain, some 5,000 people were in attendance.

Cyprus - Anglican Communion Mission Organisations' Conference: Transformation and Tradition in Global Mission

In February of this year I was delighted to represent the Anglican Communion Migrant and Refugee Network, at the invitation of the Anglican Consultative Council, at the Anglican Communion Mission Organisations' Conference “Transformation and Tradition in Global Mission”, in Cyprus. This enabled me to recruit more members to the Network and was an exceedingly interesting visit to the scene of St Paul and St Barnabas' first missionary journey. I was able to visit the tomb of St Barnabas and to pray there for all past, present and future students and staff of St Barnabas' College.

Archdeacon Kenneth Gong

I shall never forget my conversation with Archdeacon Kenneth Gong from North Uganda who is responsible for Mission, Evangelism and Outreach in the Diocese of Northern Uganda. He houses 53 children in his house. As well as the 10 children he and his wife have, he now has the children of his eldest son (and wife), his three brothers (and wives) all of whom have died of AIDS!

SAT7

I was able to visit SAT7 in Nikosia (the capital) which is the Christian television station broadcasting Christian programs across the Muslim world. For some years the Muslim communities have been doing this across Europe and Russia with Saudi Arabian funding. I have often asked why Christians are not doing the same. I was delighted to hear that they are. This is partly funded by CMS UK and is a very impressive organisation, mostly funded from the US, which beams everything from children's to cooking programs each day - all with a Christian message.

The Burmese Border Consortium

Last year I was privileged to attend my last meeting as a member of the Advisory Group of the Burmese Border Consortium representing the Christian World Service Commission of the National Council of Churches of Australia. Once again I had the sad privilege of visiting refugee camps on the Burma border of Thailand - this time in the south. There are still 140,000 Burmese refugees (many of whom are children) in thirteen camps, surviving on \$180 (US) per person per annum. Our giving to the Christmas Bowl Appeal assists their survival.

THE NATIONAL SCENE

The Queens' Jubilee

At this time of the fiftieth Anniversary of the accession of Queen Elizabeth II, there may be many of you here who are fervent republicans. There are many of us here who recognise a republic is an inevitable development in the growth and maturity of Australia as it emerges from its adolescence. Nevertheless, we continue to be a constitutional monarchy both as a nation and as the state of South Australia. Hence it is our responsibility to both respect and pray for the Queen and those who represent her.

I am sure the Governor-General, Bishop Peter Hollingworth, and Mrs Anne Hollingworth, have been in your prayers especially in recent days. There has been a concerted campaign to discredit him since he was first appointed. The report of the Diocese of Brisbane Inquiry into Sexual Abuse has given his opponents ammunition. In fact, as Archbishop Phillip Aspinall has pointed out the Inquiry isolated only one case in which Dr Hollingworth was in error. He has publicly acknowledged this error of judgement. Let us hope the nation will now respect that admission and allow them to get on with the important job to which they have been appointed.

The Bali Bombing

We were all shocked by this savage and tragic event. We pray for those who died, were injured and their loved ones. Few things have done more to awaken Australians to the power of international antipathy to the United States and its allies. As 11 September 2001 saw strikes against the pillars of US life in commerce and the military, so the totally unexpected Bali strike hit deeply at Australia's sense of security and innocence.

Asylum-seekers and Detention

You will be surprised to hear that I am intending to say little on this issue this year. The issues have not changed. The situation has not improved. The Australian government's hardening of the arteries of compassion has become deeper every year. The creation of

the Baxter Detention Centre - by any measure a highly sophisticated top security prison - is a running sore, a constant scandal on South Australia's soil. The fact that so many children are still in detention, some now for years, will be a blot on Australia's escutcheon for decades. Wherever I go overseas I am challenged by people wanting to know how Australia, once a most liberal and open country to all those in trouble, is now one of the most rigid and harsh in dealing with asylum-seekers.

The first TPV holders are now finding the three-year period of their first visa elapsing. What happens if their TPV's are not renewed? They will be deported. What if there is no agreement with their country of origin for their deportation? Will they spend the rest of their lives in Australian detention centres? I have been dealing with an Iraqi man whose father was murdered by Saddam Hussein's security police. He was tipped off and fled. For over three and a half years he has been in Australia (two and a half years in Woomera camp) but still he has not been given a full clearance. Every time he comes into my office he is in tears. He has converted to Christianity since he has been here. But now he has lost his wife, children and family connections. If he was to return to Iraq someone would find a way to kill him as an infidel.

THE DIOCESE OF ADELAIDE

The past year has been a year of some turmoil but significant achievement. When Bishop Phillip Aspinall left us to become Archbishop of Brisbane he left a very significant gap in our leadership. The consultation which I called to discuss the appointment of another Assistant Bishop, felt on the whole that we did not need another Assistant Bishop.

The load of the diocesan bishop does not diminish but in fact becomes greater every year. More and more government requirements, more and more elements of "good governance" are obliging us to articulate and record a great many matters which in the past were handled more informally. There is much good in this but it needs to be acknowledged that it creates a great deal more work for bishops, parish clergy and lay staff and leaders.

I must say that I am greatly missing the annual visits to clergy and parish councils which I have not been able to do without an assistant bishop.

THE COUNCILS

The Diocesan Council, Diocesan Administration Council and Ministry Development Council have worked extremely hard over the past year and wrestled with a large number of issues of policy.

DIOCESAN COUNCIL

This is the council of advice to the bishop and executive body of the Synod. A detailed report of the work of the council since the last Synod can be found on pages 12 - 26 of the "Reports and Accounts".

Review of Diocesan Structures

The Diocesan Council decided to engage a professional consultant to review our structures. This review produced a number of recommendations of which perhaps the most significant is that Diocesan Council should become a larger body and meet less frequently on key matters of policy. Then a smaller body of about 10 people be appointed as a Management Board to run the day-to-day affairs of the diocese. This is in line with similar steps being developed for good governance in

some of our schools and other bodies. I support this proposition. I have always thought that the Diocesan Council, while made up of dedicated and hardworking people, is too large (the full compliment can be thirty-eight) to discharge the day-to-day business of the diocese. It has a tendency to move into too much micro-management, as the jargon goes.

If the consultant's recommendation is not to be pursued immediately then I believe the Diocesan Council must give more authority and responsibility to the Diocesan Administration Council to more effectively manage the general running of the diocese.

The recommendations were discussed at the five archdeaconry consultations held in February and March and useful feedback was obtained.

At a special meeting of the Diocesan Council on 28 April, a decision was made to appoint a Steering Committee and the appointment of an external Project Officer to lead the implementation of the recommendations for which Diocesan Council has already indicated support. It is anticipated that this process of reviewing the recommendations of the report and implementing those most appropriate will continue for the next few months.

Diocesan Sexual Abuse Task Group and the General Synod Committees

A great amount of work has been done by the diocesan Sexual Abuse Task Group, chaired by the Vicar-General, in bringing our practices and protocols up to date. We have been able to feed much of that in to the General Synod Committee on Sexual Abuse chaired by our Chancellor, Justice David Bleby. That committee (together with the General Synod Committee on Child Protection, of which Mrs Helen Carrig is the Adelaide member) has done an enormous amount of work in a remarkably short time.

Professional Standards

Recently the interim report of the Sexual Abuse Working Group was presented to the Standing Committee of General Synod and the Bishops' Conference. It provides a new structure which we all hope will become national and uniform throughout the dioceses. At present the committee is preparing a protocol which will set out the process clearly. It will go to General Synod next year but the committee hopes that dioceses will adopt the structure well before that.

The General Synod Committee on Sexual Abuse report is wide-ranging and much of the detail must still be completed. However, it is clear that within a short period of time we will need to adapt our current processes involving the Diocesan Response Group, Board of Enquiry and Diocesan Tribunal to a process centring on a new body known as the Professional Standards Board. Associated with this will be a range of risk-management processes intended to ensure the protection of people who come within the ambit of the church's care. This will be a major focus of the next session of Synod. In the meantime, I would like to see us establish an Interim Professional Standards Board and procedures which link it with the existing legislative framework. Thus we can be assured and assure others that we have a 'best-practice' process in operation in this Diocese. I am confident that the Diocesan Council and its Sexual Abuse Task Group will be working quickly to achieve this end.

The Brandenburg Matter

In the past few days it has become public knowledge that Mr Robert Brandenburg, a prominent leader in CEBS for over 30 years, has been accused of sexual abuse of boys over all that period.

He was charged for such offences in 1999 but failed to appear in court. His body was found drowned a few days later. Until recently only three legal claims had been made on the diocese. Since coverage on ABC Channel TV and in "The Advertiser" our telephone hot-line (which is

totally independent of the diocese at 8305 9383) has received about 35 further complaints. There may be many more.

We have been seeking to help victims since 1999 but finding it difficult to locate them. One has received significant counselling at diocesan expense. We are doing our best to respond speedily to the others.

Please encourage, through your parishes, all victims of sexual abuse in the church to make contact on 8305 9353.

Insurance and Risk Management

One of the benefits of operating through the National Anglican Insurance Programme has been the relationship with EIG-Ansvar which has enabled us to maintain premiums at a reasonable level. However, at a recent Risk Management Seminar conducted by NARU in Adelaide it was clear that EIG-Ansvar will be making very significant demands on the diocese in relation to risk management. This applies to every congregation and ministry in the diocese. Obtaining insurance cover in relation to sexual abuse and other offences by clergy, lay church workers and volunteers has become increasingly difficult. We have been advised that any such person who has been found guilty of an offence or even had allegations made against them may not be covered by insurance in the future and so we are needing to establish clear protocols for enabling people to remain in ministry. We are committed to protect people from abuse and are mindful that in a significant number of cases a 'zero tolerance' policy will need to apply.

At a recent risk management workshop, conducted for us by NARU (National Anglican Resources Unit) it was amazing how many areas of church life have to be looked at with a great deal more care today than in the past. This applies to everything from protection of children to support for the disabled, safety of premises and handling the intricacies of compliance with changing taxation and other government regulations.

Permission to Officiate

Following the advice of the Legal Committee, I will be asking all those with General Licences to turn them in after Synod and Permission to Officiate will replace them.

That means that every retired priest or deacon, every priest or deacon not licensed to a parish must establish a parish connection and be under the supervision of the priest of the parish.

We can no longer afford the luxury of the free-flowing general licence system. The public demands for accountability means that we must all recognise that accountability.

Status of Clergy

Last year's ordinance clarifying the status of clergy raises significant concerns about related issues. One of these, of course, is maternity leave. To ensure that the issues were pursued a "clergy status monitoring group" was established. This group set up three task groups to address the issues and present recommendations from which ordinances can be drawn up. Work is now well on the way and it is probable that some ordinances will be put to Synod next year.

Parenting Leave

For some time we have been talking about the need to respond to new ministry situations where sometimes both spouses in the clergy family are ordained and where more and more women are being ordained. We have before this Synod Parenting Leave legislation to enable it to be put into effect. Considering the likelihood that few clergy will be calling upon this provision for parenting

leave, I believe that the cost to the diocese will not be excessive and will be outweighed by the benefits to the clergy and the parishes. I encourage you to support this legislation.

Archdeaconry Consultations

I think we were all delighted with the attendance at the Archdeaconry consultations in February and March. Almost 300 people attended the five Sunday afternoon meetings. The excellent presentations by Mr Peter Casson on the 'Review of Structures' and the Rev'd Peter Stuart on 'Strategic Directions in Ministry' (based on the "blue" discussion paper) led to good questions being asked and spirited discussion in groups.

Each of the five discussion groups identified improving communication and ensuring transparency and accountability as the top priorities. Next came improving pastoral care and training leaders.

All this indicates an increasing capacity to focus upon the key issues and to seek reasonably rapid results.

DIOCESAN ADMINISTRATION COUNCIL

This committee of Diocesan Council oversees much of the administration of the diocese. Their report on the scope of the work of this council and of the Church Office is in the "Reports and Accounts" at page 27 - 30.

Parish Property

We must face questions about whether we are holding a great deal more parish property than we can afford to maintain. But we also have parishes which are seriously under-resourced. Before this Synod is a resolution requesting Diocesan Council to address this question and the associated policy matters. We need to be able to respond appropriately to what happens when parishes are amalgamated and one becomes closed. It is inappropriate for what the commercial world would describe as "asset stripping" to take place. When sales occur, it seems right to me that a significant percentage of the "windfall" receipts should be made available for new ministry opportunities in areas which are starved of resources. This is particularly true of the northern and western suburbs of the city of Adelaide. I hope Synod will see the good sense of this proposal.

During the year a number of significant proposals came to the Diocesan Council relating to church property. From time to time many parishes think about closing a church or selling a building or similar matters. I know that parishes can be frustrated when they think the Diocesan Council is proceeding very slowly on their request. Often this is because the Diocesan Council is seeking input from any or all of ABOAC, the Diocesan Administration Council or the Ministry Development Council. Can I urge every parish contemplating significant programs to make contact with their Archdeacon, the Executive Officer of the MDC, the Diocesan Secretary and me at the earliest opportunity. This is vital if we are to provide parishes with the best service.

Assessment

I would like to pay tribute to the way in which the parishes of the diocese are faithfully fulfilling their commitment for the payment of assessment. With a few exceptions, this is paid on a fair estimate of total parish income and paid with regularity to Church Office. During the past year the long-standing difficulties with the Parish of Unley over the payment of unpaid assessment were resolved and it is good to have that behind us.

I am impressed that fewer parishes are asking for relief of assessment and for MDC grants. There is a sense in which I think that we may have reached a plateau in terms of the steady decline witnessed in the church's worshipping numbers over the past 20 years or more. Certainly our parishes seem to

be wrestling with new ways of serving the community. Some are still clearly concerned primarily with survival.

On a number of occasions in recent years people have mentioned to me the need to rethink our assessment system. Indeed, the “pay-as-you-go” system has been recommended by a number of people and is used by the Diocese of The Murray and the Uniting Church. A review of our assessment procedures has been recently undertaken. There is a motion on the Notice Paper which will give us an opportunity to discuss this.

The Budget

The budgeting process has been made enormously simpler by the efforts made by our Accountant and the Accounts and Budget Committee to present the diocesan figures in a more user-friendly fashion. You will note that the draft budget recommended by Diocesan Council for acceptance by this Synod for 2004, and the revised budget for 2003, include some unexpected expenses with a modest deficit of \$26,904 for 2003 and a deficit of \$52,778 envisaged for 2004. This is, of course, to be balanced by surpluses in each of the last few years.

The Diocesan Council believes these small deficits are manageable and, judging by the performance of recent years, we could well finish up in surplus.

Two particular items need to be mentioned. One is the potential cost of the employment of a part-time Professional Standards Officer who will be responsible for receiving and processing all complaints about inappropriate behaviour in relation to clergy, lay church workers or volunteers. This is part of the General Synod Committee on Sexual Abuse’s recommended structure.

The other special item is insurance on our Cathedral. As you all know, insurance premiums have rocketed around the world since 11 September 2001. The HIH crisis in Australia has not helped. It is very hard now to find any company willing to accept the risk on St Peter’s Cathedral. Fortunately EIG-Ansvar has taken on this burden. The insurance premium has risen from \$52,932.54 to \$61,335.59 for this year alone. It is not fair, I believe, to expect a congregation of the size of the Cathedral congregation (although growing) to bear the full burden of this coverage. If insurance premiums continue to rise in the way they have in recent years, we may very well be back in the situation where we can only afford to insure the contents of the Cathedral.

ASTF

The Adelaide Synod Trust Fund has performed remarkably well in a year when many funds have been reporting negative results. Those who managed our fund are to be congratulated.

North Road Cemetery

Recently the Cemetery Committee noted the 150th anniversary of the first interment on 15 April 1853. The cemetery began on a site of about 2 acres and today occupies 16 acres.

A number of significant South Australians are buried in the North Road Cemetery, and history tours are conducted on request.

Recently the Cemeteries Committee has embarked on a restoration program of some of the significant memorials and in response to the need for the establishment of more cremation memorial gardens, have extensive plans in hand. The first step in this project was the recently dedicated Bishop Short Memorial Garden adjacent to the Memorial Chapel.

The cemetery continues to trade profitably and there is a significant group of burial vaults maintained by the Italian community. We are grateful to the Manager of the cemetery, Mr Rob

McKnight, and the cemetery committee for their leadership in the development of this important Anglican resource.

The Endowment of Churches Fund

Every diocese has its historical anomalies. One of the anomalies for the Diocese of Adelaide, and indeed for the Province of South Australia, is the Endowment of Churches Fund which was set up in 1866 and became the current fund in 1887 following the incorporation of the Synod of Adelaide as a legal entity. Contributions were made by various individuals and the Society for the Propagation of the Gospel (UK). The Standing Committee of the Synod (now Diocesan Council) had responsibility to determine the allocation of endowments from these funds.

New rules were adopted by Synod of this diocese in 1916, which are still operative. They anticipate a growing fund with endowments interest allocated by Diocesan Council. In fact there have been no new funds to allocate for many decades. It is a static fund and is being administered by one major rule that all income is paid quarterly to the Rector or Priest-in-Charge of each endowed church.

The anomalies occur in a number of directions. First, many congregations have been established since the original trust was established. Second, in the Dioceses of Willochra and The Murray the income is paid to the parishes whereas in Adelaide it is often paid to the priest.

Tragically, for many decades the full income of the fund was distributed every year so no provision was made to cover inflation. The fund had a capital value of \$317,000 in 1984 but a new investment policy adopted after that time meant that the capital increased to \$607,500 in 1996. The capital was at last being preserved. But the purpose of the fund is not being fulfilled and has not been fulfilled for many decades. Churches in South Australia are self-supporting rather than relying on external sources of income (as was the Church of England model).

A significant administration cost is being paid by the Diocese of Adelaide. There are 97 endowed churches throughout South Australia, 56 in Adelaide in 1997, 22 in The Murray and 19 in Willochra. The total distribution in 1997 was \$25,000 at an average of \$439 per Adelaide church, \$13,077 in The Murray at an average of \$594 per annum and in the Diocese of Willochra nearly \$20,000 at an average of \$1,037.

The time has come, I believe, for this situation to be changed and the Legal Committee has recommended to me that the rules be amended to deal with the churches in the Diocese of Adelaide by transferring all the funds of the 57 Adelaide churches to the Adelaide Synod Trust Fund to be held as capital to the credit of each applicable parish. They will be applied as determined by Diocesan Council and the funds only be released for capital purposes in exceptional circumstances. Otherwise the income earned will be capitalised or devoted to a particular ministry of the parish for a limited period of time. The Diocese of Willochra and the Diocese of The Murray are to be encouraged to do the same and if all the trustees agree then the rules can be revoked and the trust determined. The appropriate course of action would then be for the assets of the fund to be distributed for the benefit of the endowed churches and the fund itself wound up.

The Church Guardian

Many people have been wrestling with the problems posed by the need to maintain a diocesan paper but increase the circulation and so attract increased advertising revenue. The Diocese of Willochra takes the Church Guardian (as well as having a local newspaper of its own). Unfortunately the Diocese of The Murray decided not to permit the Church Guardian to be distributed in that diocese. This has cut our advertising potential significantly. Nevertheless, all kinds of ingenious suggestions have been considered during the past year and various cost cutting measures have been introduced.

It is hoped that as free copies continue to be offered in all the parishes some of the faithful will continue to subscribe and parishes will make donations towards the distribution costs. We also hope that our church schools might agree to make copies available to all their students. Pedare Christian College has already agreed to do this. We are indebted to Mr Colin Ames who almost single-handedly edits and produces the Guardian each month.

MINISTRY DEVELOPMENT COUNCIL

There are many people who minister under the auspices of the Ministry Development Council including Lecturers, Chaplains, and Development Officers. We thank them for their significant contribution to Diocesan life.

This committee of the Synod has the responsibility for a very wide range of matters. Their detailed report appears on page 89 in “Reports and Accounts of the Synod”.

During the Archdeaconry consultations, the Ministry Development Council put before the Diocese a number of ideas about future directions which could form the basis for some priorities in the next few years, in response to our strategic plan.

- ***That the Diocese identify and resource strategic and niche centres of mission and ministry***
By focusing on the centres with a capacity to grow significantly (and on centres which have a unique relationship to the community), we should be able to offer significant opportunities for involvement and spiritual development, including a broad range of worship, mission and ministry activities.
- ***That we embrace a culture of ministering as the whole people of God.***
Central to this approach to church life is the entire baptised community which, informally and formally, celebrate the distinct gifts and attributes God has given to the people of the church. Lay and ordained members take their place sharing in Christ’s ministry.
- ***That we embark upon a ten year plan for developing family, children and youth ministry.***
There is clearly a cause for concern in the age profile of our church. Every community of faith must think strategically about the way it affirms the central importance of ministry with children and youth by assisting adults to nurture children and young people to fullness of faith. Many of the models we have used in the past will no longer work, and in some congregations it may well be too late to change. But if we believe we have something to offer the generations which are largely absent from our churches then we must begin now, slowly and carefully regenerating our life.
- ***That we generate enthusiasm for vision, planning and implementation of effective ministry in the parishes.***
There are some really good things going on in parishes. There is caring ministry to refugees and loving support for people in nursing homes. Music of exceptional quality is offered in worship in some places and sacrificial generosity is shown to partner churches through the mission agencies. There are a number of gaps in how we go about our ministry and if we were more systematic about our planning, implementation and evaluation often we could do better what we already do.
- ***That we become a learning church.***
Through formal and informal approaches we need to strengthen existing educational programs and find new ways of working and learning together so that as a church we are a creative teaching and learning community.

For each of these priorities there can be concrete outcomes and processes that will enable us to discern whether we have enhanced our mission and ministry as a diocese.

I want to commend this thinking by the Ministry Development Council. It is charged with a very onerous set of responsibilities. First, it must maintain and sustain a number of ministries which are exercised on behalf of the whole church, in particular a theological college, ministry with aboriginal people and chaplaincy ministries. Secondly, they must foster the development and enhancement of our ministry and mission as a diocese. They have a limited budget and in many ways must discover new ways of undertaking this work because so many of the tried and true ways do not work in a multicultural, multifaith, pluralistic, information technology rich society.

Attendances at Worship

We were all surprised at the significant increase in numbers of people attending services in all churches around Australia for Good Friday and Easter 2003. Perhaps this was directly connected with the war in Iraq. Perhaps it was a much deeper and more complex phenomenon. Nevertheless, it was encouraging. However, the general trend of worshipping numbers in the diocese is not encouraging. My hope is that we have, as I said earlier, reached some plateau. Nevertheless, Dr David Hilliard (author of the history of the diocese: "Godliness and Good Order") discussed statistics with the Ministry Development Council at its meeting in April. Our figures for Easter and Christmas attendances have dropped by almost 50% between 1967 and 2001. Since 1975 the drop has been much more gradual: just a couple of hundred each year in most years. Nevertheless, the population of Adelaide and environs has increased in that period from approximately 750,000 to approximately 900,000 persons. Dr Hilliard says that the trend is similar to other churches and Anglican churches in other states. Nevertheless, other mainland capital cities are growing faster than Adelaide and this tends to hide the trends.

At Easter and Christmas 1975, 13,700 and 20,200 persons worshipped in our churches respectively. At Easter and Christmas 2001, 10,313 and 13,000 persons worshipped in our churches. If these trends continue then in about 30 years there will be no Anglicans left in this diocese. The age profile of our church is not encouraging. The National Church Life Survey indicates that our congregations are of an average age which exceeds that of the communities from which they come.

We face a massive challenge for proclaiming the gospel. It would be quite wrong of us to focus on survival. If it is God's will that we should disappear as a church then so be it. However, I am certainly not convinced of that. I believe the Anglican tradition has an enormous amount to offer the community. I think it is fairly obvious that we are not making that clear to the community at large. The Decade of Evangelism and its challenges seems barely to have touched us. Are we going to do anything about this or just let things slide? Some of our congregations are showing that successful outreach is indeed possible.

As the Ministry Development Council undertakes its work it is conscious of the desire that every parish should be involved in mission and ministry in the best possible way. Sadly, one of the contemporary experiences of the church is that the changing spiritual and religious culture of our society means that some of our parishes are struggling for survival. The MDC strategy of enabling effective ministry will make a difference. However, as a Diocese we must also face the fact that in a number of places the diocesan leadership including the Diocesan Secretary, the Executive Officer of the MDC and the Archdeacons are being asked to help parishes find a level of stability in the face of decline. This leadership is then asked to help those parishes consolidate their work and life. Some of our parishes are involved in a significant struggle which has been brought on by a number of factors, including our decision-making in what can now be seen as a religious boom time following the Second World War and concluding in the early 70s.

I would like to briefly outline some of the strategies we explore in these situations.

1. **Resolution of conflict** - sometimes it is evident that a long running conflict in the parish has inhibited its life. Support is provided to identify the conflict and assist its resolution.
2. **Stewardship of resources** – sometimes it is possible to work with people to re-envision how money and assets are managed. For example, the Anglican Development Fund has made a significant contribution in this regard by providing much needed maintenance and stewardship program support.
3. **Planning and Education** – sometimes it is possible through planning and education processes to find new direction and the support to implement it. The MDC has a terrific array of consulting, planning and educational resources which are well known through the Diocese.

This immediate work with a congregation is surrounded with considerable support from the Diocesan leadership and is often a subject of my prayers and the prayers of my Team and the Gaiters group.

Ordination Formation

I am very pleased that the journey from inquiry to the end of first curacy is now fully integrated. There is a steady stream of people seeking to explore their vocation. I would like to place on record my appreciation to the Executive Officer and Staff of the MDC as well as the Examining Chaplains for their continued attention to assisting the discernment of vocation and the preparation of people for ordained ministry.

In the Province of South Australia, we currently have three main expressions of ordained ministry – stipendiary ministry, non-stipendiary ministry and ordained local ministry. The last expression is particularly important to the Diocese of Willochra, and I was pleased that last year's Ministry Advisory Conference held at Bishop's Court was an occasion when people from this Diocese were able to assist the discernment process for Bishop Garry Weatherill and his Diocese. It is important for us to pray for and support the Diocese of Willochra as it assists each congregation to help every member discern his or her gifts and vocation, finding ways of giving them expression in the community of faith. For some people this involves a call to ordained ministry focussed on that congregation. While I do not foresee us proceeding to ordain people in this way, I am pleased that the Ministry Development Council continues to provide support to the "Living Stones" network, which assists its implementation in the Australian Church.

Last year our Diocesan Council adopted a policy which requires any person who has been accepted through a Ministry Advisory Conference for ordained local ministry or non-stipendiary ministry to attend another conference if they want to be considered for another expression of ordained ministry in this Diocese. In this Diocese, we will continue to ordain people who have completed the appropriate undergraduate or postgraduate degrees and the ordination formation program to stipendiary and non-stipendiary ministries. In the case of a non-stipendiary ministry, the parish or community supporting the candidate must demonstrate the need for that ministry and candidates must show that they can sustain themselves financially.

We are well placed to consider various expressions of ordained ministry because of the excellent way the ordination formation program is developing. Its content and impact on candidates continue to convince me of its rightness. As was the case for the Reverend Tim Sherwell (made a deacon in February this year), in some circumstances it is appropriate to make a candidate a deacon during the second year of the program. With the increased options for theological study in Adelaide, there are times when some people seeking candidature have not completed some of the required fields of study. Candidates undertake this work while participating in the Ordination Formation Program.

During the year, I authorised a change to the discernment process which will allow people to apply to attend a Ministry Advisory Conference at any time, not just when they have completed the academic requirements. For these people to be affirmed as provisional ordination candidates they will need to be outstanding candidates with significant experience and knowledge along with the other essential characteristics outlined in *God Calling*. A person selected in this way would be recognised as a provisional ordination candidate but not receive financial support until they commence the ordination formation program.

The increase in financial support provided through the MDC to candidates has clearly made a difference. As the Synod will recall, we provide financial support for candidates in the stipendiary stream but not for those in the non-stipendiary stream. I acknowledge that the level of support still results in a very real burden for some candidates.

The MDC uses as a point of reference the Austudy payments made by the Federal Government, including a payment to represent the maximum a person can earn without losing Austudy. This represents some of the highest support to candidates in Australia. If we are to sustain our support to candidates we need continued and increasing support from parishes through the Theological Education and Ministry Formation Appeal.

I need to clarify one area of misunderstanding about the process relating to age requirements. Our documents indicate that an enquirer should normally be aged 40 years and under. This statement provides a guideline that reflects a concern, shared by a number of bishops, that we continue to have a steady stream of younger people entering the leadership and ministry of the church. Every person joining the discernment process or participating in a Ministry Advisory Conference is considered on his or her merits. In each case, the Church must be able to sense that the person is called by God to the ordained ministry and will be able to exercise that ministry in a way which makes a significant contribution to the mission and ministry of this Diocese. It is true that an aspect of the discernment process in every diocese is about the allocation of scarce resources. Simply, we are not able to provide support to every person. The choice of candidate will be influenced by the priorities and needs of the Diocese. It is only fair that candidates know this in advance. It is possible that some people will be invited to consider non-stipendiary ministry and support themselves through the Ordination Formation Program.

Ministry in Schools

Earlier this year, in conversation with the Heads of our Schools, the issues of helping new teachers develop an understanding of the unique ethos of Anglican Schools and the issue of identifying and forming School Chaplains were raised with me. The MDC has been exploring these matters with me and we may be able to develop an ordination formation track which enables theological training for future school chaplains.

Shortly, Flinders University will confirm the development of a new degree, the Master of Arts in Religion and Ethics. As an integrated certificate, diploma and masters program it will provide an outstanding support for the implementation of the religion and ethics program in schools developed by Dr. Peter Vardy from Heythrop College in the United Kingdom.

Coolaman College

It is very good news for the Adelaide College of Divinity that Coolaman College, the distance education provider of the Uniting Church has become a member. Coolaman has entered into an arrangement with the ACD and St. Barnabas College which will allow St. Barnabas to offer distance education to Anglican students in other parts of the country. We join with the other colleges in welcoming Coolaman to Adelaide.

Continuing Education for Clergy

One of the issues which has concerned me for over a decade is our method of providing continuing education for our clergy. We invest a great deal of energy and finance into the initial training, and now formation, of our clergy. But how do we keep them up to date, encourage the work that they do, help them to be aware of new trends and developments and continue to maintain a sense of collegiality and support in ministry? At Synod last year we accepted the principle that clergy should have a certain amount of time in continuing education each year. This is now taken a step further with the ordinance which is before us. I encourage Synod to accept this with enthusiasm. There is no doubt that the life of a priest is increasingly difficult in today's uncertain world. We have a challenging missionary task before us and our leadership needs to be in good fettle.

The Nunga Ministry

The Rev'd Sid Graham continues to lead the Nunga Ministry and I know is widely respected both within the indigenous community and beyond. Recently a consultation was held for the Nunga Community at Hillcrest. The attendance was very pleasing and the discussion vigorous. As a result the congregation at the Sunday evening service at Hillcrest has doubled.

Chaplaincy and the Generational Health Review

The health system in our state has come under rigorous scrutiny with the Generational Health Review. I am hopeful that the review will lead to improved delivery of health services in a cost-effective manner for the benefit of all South Australians. I am grateful that Anglicare is giving so much support to its implementation.

The Heads of Christian Churches Chaplaincy Advisory Committee has expressed some concern that one of the outcomes of the review may be that funding for hospital chaplains moves from a central funding model to a regional funding model, making it more difficult for the churches to access this limited but significant source of funds. Government at both the Federal and State level, hospitals and other institutions continue to provide funding for chaplaincy because they recognise that spiritual care is an important component of holistic health care. These providers are often explicit about their desire not to fund the evangelistic role of any of the churches but are prepared to provide some assistance to the churches, when they work together, in offering pastoral and spiritual care for some of the most vulnerable in our community.

It is highly likely that the expectations of these providers will mean that in the next few years our chaplaincy ministries will need to be even more demonstrably ecumenical than some are at present. These expectations will also place increased demands upon our management of chaplaincy.

I was pleased to support the proposal from the Ministry Development Council that would ensure that Synod support for chaplaincy was not reduced in the 2003 and 2004 budget. It is important that

the external support for chaplaincy remain at current levels if there is not to be any further reduction in chaplaincy. We are not in a position to ‘top up’ funds withdrawn by such providers or if the funds provided do not keep pace with inflation.

Following the restructuring of diocesan ministries four years ago with the formation of the Ministry Development Council, it was appropriate for many of the central administrative activities of chaplaincy to be exercised directly by the MDC Executive Officer. I want to express my appreciation to the Rev’d Peter Williams for his work as Supervisor of Chaplains. He has offered much to the process of transition from the Chaplaincy Board to the oversight of chaplaincy being vested in the MDC. In a few weeks, the Executive Officer hopes to be in a position to announce the appointment of a Senior Chaplain, who will assist with the liaison and pastoral support of hospital and correctional chaplains.

Chaplains do provide a very important link with the wider community, often ministering to people who have little or no connection to the Church. Along with Anglicare and the parishes, they carefully and prayerfully minister to people in need. We should uphold the Chaplains in prayer and support them in their work. I commend to you the Annual Chaplaincy Appeal to be held in October together with the annual celebration of chaplaincy ministry.

Child Protection

I want to commend the MDC’s continued work in ensuring the safety of children and young people. Its MDC Staff has provided me with assistance in the initial processing of police checks and in ongoing reviews of our child protection policies. In particular, Mrs Vivien Bleby and Ms Joanne Mason continue to lead Notification Training, including a number of sessions in the Diocese of the Murray.

Along with many others, I welcome the State Government’s report on the Review of Child Protection in South Australia entitled “**Our Best Investment: A State Plan to Protect and Advance the Interests of Children**” produced by Ms Robyn Layton. It is a comprehensive report that will assist this state to model best practice in looking after our children and young people. I am confident that this Synod would wish to see its recommendations implemented.

A number of recommendations have direct implications for the Church. I strongly support recommendation 54 which proposes that the *Children’s Protection Act 1993* be amended to include as mandatory notifiers all ministers of religion (except in confessionals) and all people who may supervise or be responsible for looking after children as part of a religious organisation. It is Diocesan policy that all people working with children and young people must agree to notify the relevant authorities if on reasonable grounds they suspect that a person aged under 18 is being abused. I would urge the Rann Government to proceed quickly to enact this amendment.

I would also encourage the Government to form quickly the “Screening and Monitoring Working Group” to determine legislation, policy, protocols, guidelines and declarations that will mean that State Authorities provide the government, business, sporting, charity and religious sectors the best possible support in identifying if a person is unsuitable to work with children. Ms Layton has suggested the creation of an Unsuitable Persons Register similar to the scheme operating in NSW

and with the possibility that a 'portable' photo card would be provided to all suitable people. Currently the burden for undertaking this screening rests with us as a Diocese and we do not have access to the same resources as government. Every organisation providing services to children and young people would be greatly assisted if the Government were to act in this way.

Until the government acts on this recommendation, we will continue to implement existing and enhanced screening procedures. This week I will be writing to all clergy who have not completed the police check process as required by diocesan policy. The Diocesan policy makes plain that clergy must comply with expectations. I would be very disappointed in any member of the clergy who does not comply with this direction aimed at ensuring that the church is and is seen to be a safe place for all people.

OTHER ISSUES

ADF

The Anglican Development Fund during the past year has distributed \$145,126 for parish projects.

The Leigh Trust

We continue to be the beneficiaries of the generosity of our forebears. Once again in the past year the Leigh Trust increased its level of grants to the three dioceses of the province by almost 3%. This may seem small but it has made a difference between a grant to the Diocese of Adelaide of \$208,000 in 2001 to \$214,000 in 2002. It is hoped that there will be a similar increase this year.

This reflects the very successful sale of Leigh Street and other properties and reinvestment in a much more intelligently spread portfolio. Thanks to the careful work of the Investment Committee advised by J B Were & Co., both the capital of the Trust and the income have grown in the past year. The capital now stands at \$8,310,367.

Clergy Stipends Review

I have been worried for some time that the Diocese of Adelaide is slipping behind other comparable dioceses in the Australian church in relation to its level of stipend. In the past we have generally been around the middle rank: more or less on a level with the Diocese of Melbourne. This is no longer the case. Research by the MDC last year indicates that we have slipped into the bottom third. I do not think that we can allow this to continue.

The cost of living in South Australia may be lower than that of Sydney and Canberra. We cannot expect Adelaide stipends to be as high as they are in those cities. Nevertheless, it would be disastrous if we allowed our stipends to slip below comparable neighbours like Melbourne.

We have recently lost, and are about to lose, some very talented clergy to Melbourne and we need to be able to attract some talented clergy to Adelaide in return. If our clergy remuneration is low then that may well impede a priest with a substantial family moving, especially if his or her spouse is forced to leave paid employment at the same time.

Each year I appreciate the work done by the Provincial Stipends and Issues Committee of the Provincial Council. It is clear from the level of detail that is presented that it gives very serious

consideration to the issues, but without being in the position of hearing “a policy direction” from dioceses of the province. I think it is timely for this Diocese give careful attention to the issue of stipends.

The Provincial Stipends and Issues Committee indicate that the benchmark for provincial stipends should be ‘the mid-range of all Australian dioceses’. Based on the weighted stipend figures provided by that committee, the dioceses in this province rank at 15, 16 & 17 out of 23, which is below both the average stipend (\$31673) and the median stipend is (\$33357). Adelaide has the second lowest weighted stipend of the capital cities; the lowest of the metropolitan sees and lower than Dioceses of similar sizes.

For example a Rector in the Diocese of Melbourne would have an after tax package, including provision of light, heat and power, and 11% superannuation of \$37,131 whereas in this Diocese, the Rector would receive an after tax package, including the provisions of light, heat and power, and 18% superannuation of \$33,952.

Stipend Review in the Church of England

I have recently become aware that the Church of England has undertaken a major review of clergy stipends. The consultation report was released in November 2001. The issues raised in that report are very similar to those which have been a cause of concern to my team, the Diocesan Council and me. These include the impact of inflation on stipends, the capacity of the church to meet the cost of stipends, the relativity of stipends to the remuneration of other people in the community and the need for clarity around issues of remuneration.

In 1943, the English House of Bishops defined a stipend in this way –

The stipends of the clergy have always, we imagine, been regarded not as pay in the sense in which that word is understood in the world of industry today, not as reward for services rendered, so that the more valuable the service in somebody’s judgement or the more hours worked, the more should be the pay, but rather as a maintenance allowance to enable the priest to live without undue financial worry, to do his work effectively in the sphere to which he is called and, if married, to maintain his wife and bring up his family in accordance with a standard which might be described as neither poverty nor riches.

The recent English review group suggest that English clergy have never been paid in accordance with this definition and I would suggest that the same has been true in Australia. They propose a new definition of stipend

The stipend is part of the remuneration package that is paid for the exercise of office. It reflects the level of responsibility held. This package acknowledges the dual demands in Scripture of generosity and sacrifice on both those who receive the stipend and those who raise the necessary funds.

In exploring the sacrificial model they write,

It requires sacrifice on the part of the clergy (who, therefore, would not be claiming the right to be remunerated as other, perhaps comparable, professional groups) and sacrifice on the part of the whole Church (recognising the need for a properly remunerated professional ministry). This approach places great emphasis upon the needs for professional models of remuneration for Christian ministry and accepts the need for some recognition of responsibility and generosity in the setting of the level of pay.

I am hopeful that this Synod will ask the Diocesan Council to consider at length the issue of stipends and take appropriate action. If the Synod acts in this way, I think the sacrificial model and definition of stipend outlined above have considerable merit and will help chart a way forward which recognises the needs and responsibilities of the church and its clergy.

The English report gave significant attention to the issue of clergy housing and concluded that it was right to consider housing in determining remuneration. They suggested that in determining a value for clergy housing a 25% deduction should be used to reflect the disadvantages for clergy of living in provided accommodation. The disadvantages included the lack of choice, the need to be available, the use of housing for office and hospitality and the need to provide retirement housing.

Finally, the English report recommended that an external benchmark be established for determining remuneration. They recommended 80% of the salary of a head teacher of a large primary school. In Australia, at least two dioceses use information provided by the Australian Bureau of Statistics as a benchmark. They have selected 79.5% and 80% respectively of the Average Weekly Ordinary Time Earnings as a benchmark.

As we consider the issue of clergy remuneration, we must also consider the issues of clergy housing, taxation and external benchmarks in this process.

Women Clergy and Part-time Clergy

The Christian Research Association reported recently that in general Australian clergy worked longer hours than people in most professions and receive small financial remuneration. However, that remuneration has improved over the last decade. But there are increasing numbers of part-time or honorary clergy. There are now 2,417 Anglican clergy in Australia; the median age is almost 49 years and rising.

Women now constitute 20% of all those in congregational leadership and this has increased from 18% in 1996. This is certainly reflected in the Diocese of Adelaide. The CRA urges us to recognise that in the future there will be many more small specialist congregations, but also more large congregations employing teams. We need to keep a close watch on those developments and train our leadership accordingly.

Superannuation

I congratulate the trustees of the Clergy Superannuation Fund of the Province of South Australia on their decision to engage in a merger with Anglican Superannuation Australia. As I write a significant merger is also envisaged between that fund and the very large Sydney fund. Bringing all these funds together will undoubtedly be of significant advantage in the long-term to all members. We can only applaud the efforts of those who have made this possible.

Disability

We are told that disabled and handicapped people are proportionally unrepresented in our congregations and that we make little, if any, effort to accommodate and include them in the life of our congregations. A major program is envisaged by a motion on the Notice Paper for this Synod and I hope that Synod will enthusiastically endorse it.

Anglicare SA

We are delighted to have Ms Jan Horsnell as the Chief Executive of Anglicare SA. I spoke of her appointment last year. Her wealth of experience and administrative capacities have already been of great assistance to the diocese at large. I am very pleased that she has joined my senior staff team (Gaiters) which meets monthly. She has already made a significant contribution to that and other aspects of diocesan life during the past year.

The Brompton Hostel

Building has commenced in Brompton of the first home in South Australia for frail aged homeless men, with the support of the Federal and State governments, and the Archbishop's Appeal. The Appeal Committee set itself the target of raising \$1 million over three years for this project. Such is the manner in which the project has captured the imagination of the people of Adelaide, that over \$800,000 has already been raised in one year. The home will accommodate 40 frail, often prematurely aged, people who are eligible for subsidised "low level" care, but who have no place to live. They will have been in unsuitable and possibly exploitative boarding houses, drifting from the couch of one acquaintance to the floor of another, or sleeping on the streets or in the parklands.

Archbishop's Appeal for the Needy

I am delighted to report that the funds raised by the Archbishop's Appeal since 1994 have recently passed the \$2.5 million mark.

The Alternative Care Program

Anglicare SA has been providing excellent service to families and their children in the Adelaide metropolitan area who have been abused or neglected for the last five years, through foster care and family preservation services. Anglicare has also been subsidising this service to the tune of some \$200,000 per year. In its wisdom, and in spite of the success and quality of the service Anglicare has been providing, the Department of Family and Youth Services has decided to call for tenders for this service once again. We do not know when, or to what extent the call for tenders will go out, but this is not considered an advisable decision in welfare circles. It amounts to the government offering our most vulnerable and distressed children to the lowest bidder.

The Loss and Grief Centre

The Loss and Grief Centre, run in a very successful partnership with Flinders University as part of Anglicare's counselling service based in Prospect, has gone from strength to strength. The centre offers a range of services and responses to meet the needs of people affected by grief from many sources, as well as education and training programs for students and practitioners in social work, psychology and family therapy. It offers opportunities for research and enquiry about loss and grief issues. The Star Bear Foundation, which runs supportive and therapeutic camps for children who have been bereaved (formerly part of the Adelaide Women's and Children's Hospital) has recently become part of Anglicare's services in this area, and links have been forged with suicide prevention groups and victims of homicide support groups.

Aged Care

Anglicare SA faces some major decisions about its aged care facilities, which must be upgraded to meet increased commonwealth standards by 2008. As part of this process, the old nursing home at St Laurence's Court at Grange has been demolished, and two first class facilities consisting of private rooms with attached bathrooms have been built in its place. This brings to an end the total redevelopment of St Laurence's Court, which is now a fine example of the best in aged care facilities in Adelaide. I had the privilege of dedicating these new houses in April.

Anglicare Australia

Anglicare SA is part of a network of some sixty Anglican caring organisations around Australia. Nationally, the Anglicare Australia network is working together increasingly on matters of advocacy and fundraising. The Christmas Angel campaign, run nationally with the support of Bunnings warehouses and BiLo supermarkets, last Christmas exceeded all expectations in terms of its fundraising success, and Anglicare SA was influential in that success and benefitted by it. This

was in spite of national concerns around drought, the Bali bombings and the impending war in Iraq. Adelaide people still supported local agencies, and Anglicare SA in particular.

It was most gratifying to learn that, in spite of the fact that many parishes are struggling to meet their commitments, the level of giving to the work of Anglicare SA, and the level of voluntary support for this work, has not diminished in any way. This is a testament both to the work of Anglicare, and also to the loyalty, generosity and concern of Anglicans and parishes throughout the diocese. Anglicare is extremely grateful for the continuing levels of support received from parishes in spite of the difficulties they are facing.

Anglican Housing Association

During the last twelve months the Association has been actively engaged with representatives of Anglicare in formalising the administrative role provided by Anglicare to the Association.

The amalgamation of the Anglican Housing Association and the Ecumenical Housing Association has brought such a significant increase in housing stock such that some eighty houses are now available for socially disadvantaged, disabled and refugee peoples. The increased stock means that the Housing Association is now financially much more viable. There is a long waiting list for this kind of housing and the Association plays an important part in our local community.

Morale, Uncertainty and Pastoral Care

Since the consultation at Walford last year to consider the possibility of appointing another Assistant Bishop, I have been reflecting prayerfully on the call for more pastoral care in the church. It was also one of the themes contained in the structures report by Ms Virginia Hickey.

I was interested to observe at the Archdeaconry Strategy Days that only about 20% of those present identified low morale and uncertainty as an issue affecting their community of faith and, while I do not want to place too much emphasis on what was something of a “straw poll”, it was a much lower figure than I had anticipated. Some people have been asking whether the issue of morale and uncertainty is one primarily felt by the clergy. Others have suggested that the consultative processes seen in the Diocese in the last year have, of themselves, assisted a sense of diocesan health and well-being.

Some of the critique on pastoral care needs to be explored with reference to material that emerges from within the Christian tradition. A useful resource is Clebsch and Jaekle’s classic work *Pastoral Care in Historical Perspective*. They state, “The four pastoral functions of healing, sustaining, guiding and reconciling have alternately and variously risen to prominence amidst the changing cultural, psychological, intellectual and religious circumstances of men and women through the Christian era.” (p 32)

Within the Anglican Church there is an expectation that the bishop will offer these ministries to his clergy. Yet the experience of the church is that the significant demands upon a bishop mean that these ministries must, of necessity, be delegated to others (with the significant caveat that those exercising this delegated authority must liaise regularly with and appropriately involve the bishop in the caring ministries). Traditionally the care of a bishop for his clergy has been focussed in the functions of sustaining and guiding, and occasionally in the areas of healing and reconciliation. The fourfold ministry of sustaining “becomes operative in any situation where the sense dominates that all of life is running downhill.” It involves

- Preservation (holding the line against other threats, or further loss or excessive retreat)

- Consolation (bringing relief from the sense of hopelessness while coming to terms with the reality of the issue),
- Consolidation (beginning the reconstruction of life)
- Redemption (building a future with hope)

The ministry of guiding means bringing useful wisdom to bear on life's complexities in order to offer meaning and direction. It involves both listening and advice giving.

I know that the majority of clergy develop supportive networks within their sphere of ministry and with other clergy, networks that for much of the time provide all the pastoral support and care they need. I want to encourage them in this. Further, I would encourage parish councils to see those occasions where clergy meet together for support as essential to the health and well-being of the clergy and, consequently, that of the parish.

In this Diocese there is a number of support structures. The Area Deans help exercise the 'sustaining' ministry on behalf of the bishop. I anticipate that every Area Dean will develop a relationship with the clergy of the deanery such that they can be a strong support if and when a crisis moment occurs. The members of "Gaiters" share with me in deliberation on the issues facing the Diocese and are in a very good position to offer wisdom and guidance.

This section does not seek to canvas the breadth of creative literature on pastoral care, nor the variety of models which exist. Rather, using the apparatus of one model, to understand what we do in this diocese.

It is not that we do not have a system of pastoral care and support in this diocese, rather the wheels have begun to squeak and need a bit of oil. I hope that this Synod can be a time when we reaffirm the potential of our existing structure and commit ourselves to making it work. My commitment is to be accessible working in close association with the people I have identified who should, in most circumstances, be the first port of call for help and support.

Clergy Conferences

We seem to have hit upon a good formula for clergy conferences. Two each year are half day conferences and the third is a residential conference held outside Adelaide. During the past year conferences have been held with Dr Phyllis Tribble of the United States on biblical studies and the Rev'd Philip Culbertson of New Zealand on pastoral supervision and observing professional boundaries, together with a residential conference.

The next Clergy Conference (to be held on 29 July) is on the subject of "Reconciliation with our Indigenous People."

Cathedral Rally

For a good many years a most successful outreach ministry has been conducted at St Luke's Church, Whitmore Square. The Rev'd Allan Davies, the Rector, has a commitment to enhancing and stimulating that same evangelistic zeal in other congregations in the diocese. To kick off such a commitment a rally was held in St Peter's Cathedral on the evening of 22 November which filled the Cathedral. Some 15 priests of the diocese were present and laid hands on several hundred people for prayer and spiritual growth.

National Sorry Day and Week of Prayer for Reconciliation

National Sorry Day this year is in the week before Synod and we need to be especially mindful of that in our prayers. Synod will be meeting during the Week of Prayer For Reconciliation and I

know that Archdeacon Bob George and The Rev'd Sid Graham will be leading devotions with that in mind.

The National Aboriginal and Torres Strait Islander Ecumenical Commission of the National Council of Churches of Australia have recently produced a splendid prayer for what they call the "Journey of Healing". I include this for your own prayers.

PRAYER FOR THE JOURNEY OF HEALING

Almighty and loving God,
you, who created ALL people in your image,
lead us to seek your compassion
as we listen to the stories of our past.

You gave your only Son, Jesus,
who died and rose again so that sins will be forgiven.
We place before you the pain and anguish
of dispassion of land, language, lore,
culture and family kinship
that Aboriginal and Torres Strait Islander peoples
have experienced.
We live in faith that all people
will rise from the depths of despair and hopelessness.

Aboriginal and Torres Strait Islander families
have endured the pain and loss of loved ones,
through the separation of children from their families.
We are sorry and ask God's forgiveness.

Touch the hearts of the broken, homeless
and afflicted and heal their spirits.
In your mercy and compassion
walk with us as we continue our journey of healing
to create a future that is just and equitable.
Lord, you are our hope.
Amen.

ATTC

At the end of March, Michael Bowering completed his term as President of the Adelaide Theological Colleges Campus Inc. We are grateful for Michael's leadership during this time ensuring an excellent working relationship between the colleges on the campus and their owner churches. His attention to detail accompanied by the warmth of his personality has meant that some very complex issues have been handled with tact, promptness and courtesy. Michael concludes his role in accordance with the constitution. We thank him for his splendid service.

Diocesan Tribunal

One of the most unhappy experiences of my time as Archbishop was the necessity to call a diocesan tribunal to consider a serious allegation made against The Rev'd Gregor Dawson, Assistant Curate in the Parish of Brighton. All of us who were involved hope that no such proceedings are ever again necessary. Although there were particular reasons for the lengthy process which ensued it is,

by nature, a tortuous one. A board of enquiry must meet and make recommendations to the Bishop about whether a tribunal should be called. Obviously enquiries need to be made in preparation for that board of enquiry. The tribunal then meets and considers the matter and hears evidence. It meets as many times as it needs and then makes recommendations to the Bishop on the allegations, appropriate responses and penalties. In this case the Tribunal found the Rev'd Gregor Dawson "had behaved in a manner which was disgraceful for a member of the clergy and which would be productive of scandal or evil report if known publicly."

The Tribunal recommended to me that I withdraw his licence as Assistant Curate at the Parish of Brighton and require of him a formal apology in a form to be agreed and a course of counselling to be undertaken before any consideration of re-licensing. Unfortunately, he failed to make an apology. This has been a cause of great distress to each and everyone of those concerned, especially the Parish of Brighton. As the proceedings of the Tribunal are "in camera" it was, and remains, not possible for me or anyone involved in the process on behalf of the diocese, to reveal the particulars of the charges or the facts. However, I hope what I have reported here will go some way to address the misinformation which has been and continues to be in circulation.

Baroness Burdett-Coutts

At Synod last year I said something about the debt we owed to the Baroness Burdett-Coutts and the lack of recognition of that debt in our diocesan life. I suggested that any who might like to make a contribution to a fund to erect a memorial to her in St Peter's Cathedral should speak to me. No one has spoken to me about this. Nevertheless, I hope something can be done before I retire.

It is true that the three golden martlets marching across the top of our diocesan coat of arms come from the Baroness' coat of arms, so one could argue that she is constantly with us. Nevertheless, it is a rather hidden acknowledgement!

CHURCH SCHOOLS

The Anglican Schools Commission

During the last year there has been significant upheaval in our Diocesan relationship to church schools. The Anglican Schools Commission which was set up in 1985 was finally disbanded by a decision of its members. This separately incorporated body has now devolved upon the Diocese pro tem. A group comprising the Vicar-General, the Diocesan Secretary and the Dean are meeting regularly with a group of school heads with a view to reformulating the Schools Commission with a different constitutional structure.

The Anglican Schools System

At the same time the Anglican Schools System which at the moment is the three schools which make up Trinity College and Investigator College (formerly Glendale College at Goolwa and Victor Harbour) is undergoing significant review stimulated by the new headmaster of Trinity College, Mr Luke Thompson.

New Schools

Attempts have been made to launch two new schools in the past year. The first, to be entitled Flinders College, is to be at Port Augusta. The other, tentatively entitled Rayner College, is envisaged to be in the western suburbs of Adelaide. A range of difficulties in developing both these concepts has not yet been surmounted but it is my hope that both will succeed.

Retirements of School Heads

The headmaster of St Peter's College, Mr Richard Burchnall, and the headmistress of Walford School, Mrs Marilyn Haysom, have both announced their retirements from those schools and so the

process of selecting and appointing their successors is underway. They both finish at the end of first term 2004. I want to pay tribute to both of them for the enormous contribution they have made to the respective schools, which will be long remembered.

New Centres of Ministries in Schools

We have talked about creating new centres of ministry and mission in church schools. In the past year Pulteney Grammar School and St Mary Magdalene's Church have combined to develop one. The Rev'd Brett Williams is half time in the school as chaplain and half time on the staff at St Mary Magdalene's Church. That means that he is being encouraged by both parish and school to develop a new congregation in the chapel at the school.

Meeting Senior Students

On Wednesday, 30 April, I met with senior student representatives from all Anglican schools in the Province to encourage the Church's young people to develop and articulate views about the major issues of relevance to them and their contemporaries, and both encourage and train them to express their ideas publicly. It was a fascinating evening with a wide range of views expressed on many issues.

THE PROVINCE

Anglican Board of Mission – Australia

The official missionary agency of the General Synod has continued to be energetic in promoting its work around the national church in 2002.

We are extremely fortunate to have as Chair of the ABM Provincial Committee in South Australia such an energetic person as Mrs Anne Chittleborough. As a result of her leadership, over 50 persons were recruited to do deputation work for ABM in the diocese in the first quarter of the year (including myself). It will be interesting to see the results.

Giving from the Diocese of Adelaide for ABM in 2002 was \$115,756.57 compared with \$94,200.11 in 2001. The number of ABM projects sponsored by Adelaide Parishes was twenty.

The Diocese of Wakefield

At last year's Synod I spoke with enthusiasm about our hopes for the extensive visit to the Province of South Australia (which had been carefully organised by a committee involving all three dioceses) for the Bishop of Wakefield, the Right Rev'd Nigel McCulloch.

Bishop McCulloch had been planning this visit to South Australia ever since the Lambeth Conference in 1998. It was originally scheduled for 2001 but for various reasons was postponed until September and October 2002. Six weeks before the Bishop and his wife were due to arrive he emailed to say that he must withdraw. Of course, we were devastated by this news after two years of planning. The Bishop was unable to tell us the reason for his withdrawal until the Prime Minister announced his appointment as the new Bishop of Manchester. He was expected to leave Wakefield fairly quickly and was enthroned in Manchester in November.

This somewhat dented our enthusiasm for a time in pursuing the partnership of which we have been talking for so long.

As it happens the new Bishop of Wakefield is at present the Dean of Norwich, The Very Rev'd Stephen Platten. He was consecrated a bishop in the Church of God on 1 May and will be enthroned on 19 July. As it happens I have known Stephen for more than a decade since he was the Archbishop of Canterbury's Secretary for Ecumenical Affairs. He was delighted to hear about our efforts to develop a partnership relationship and I hope to pass through Wakefield in November on the way to attend a major migrant and refugee conference organised by the Vatican in Rome, at which the Archbishop of Canterbury has asked me to represent the Anglican Communion.

Members of Synod will remember that the concept of developing this partnership was built upon decades of special relationship between the Mother's Union in the Province of South Australia and the Diocese of Wakefield. Already a number of links have emerged and students at Trinity College, Gawler, have been busily developing pen pal relationships. St Peter's Cathedral and the Ministry Development Council are also exploring ways in which we might work effectively together.

Diocese of The Northern Territory

I was pleased to be asked to preach for the centenary of the Cathedral in Darwin, following which Bishop Freier took me to Bathurst and Melville islands and subsequently to Oenpelli. My appreciation of indigenous art has been greatly enhanced.

It is clear that relationships between ourselves and the Diocese of The Northern Territory (formerly "The Northern Territory of the State of South Australia") will develop once the new railway is complete. I believe we should continue to look for opportunities to collaborate.

The Outback Fund (formerly The National Home Mission Fund)

Bishop Clyde Wood has taken the chair and is urging us to do more to support this work with needy parishes and communities in outback areas of Australia.

The outback fund is, like the ABM, an arm of the Australian Church established by General Synod in 1969. The fund is critical to our mission and ministry in the outback dioceses, as the Diocese of Willochra well knows. The fund is dependent on the "seaboard" dioceses for funds to assist the ministry in the economically stressed areas of the outback. I have appointed the Reverend Gwilym Henry-Edwards as the local representative of the fund and I hope that through him every parish council will consider the importance and needs of this fund.

Among the grants included in the budget is one for the Anglican Outback Fund. At present the fund supports ministry in North Queensland, the Northern Territory, North West Australia, Riverina and Willochra. In particular, the fund gives major support to provide a Ministry Development Officer in the Diocese of Willochra. David Amery, as MDO, has had a particular role in the development of collaborative ministry between parishes and in ministry districts. Willochra and other dioceses working on this model of church consult together in the Living Stones Conference. The most recent conference was held in Adelaide earlier this year.

Australian Bishops

Retired Bishops

The Right Rev'd David Silk, Bishop of Ballarat
The Right Rev'd Philip Huggins, Bishop of Grafton
The Right Rev'd Ron Stone, Bishop of Rockhampton
The Right Rev'd Brian King, Bishop of Western Sydney

Diocesan Bishops / Assistant Bishops appointments and movements

The Right Rev'd Ivan Lee, Bishop of Western Sydney
The Right Rev'd Andrew Curnow, Bishop of Bendigo

THE STATE OF SOUTH AUSTRALIA

The State recently called two summits, one on the state of the River Murray (which I attended) and another on economic development (to which I was invited but could not attend).

At the first I gained an enormous amount of information about the plight of the Murray. It became clear that a major revolution in national and state thinking in South Australia, Queensland, New South Wales and Victoria, will be required if the requisite volume of water can ever again be released into the Murray to clean it out and keep the Murray Mouth open. The fact that sticks in my mind is that a dam as large as the Hume Dam will need to be emptied (and remain empty) to ensure that the right amount of water continues to flow through the river system. This is a political challenge of huge proportions and we can only pray that Australian Federal and State Governments see the issue for the importance to the whole continent that it is.

I was able to attend one of the consultation meetings for the Economic Development Summit and the issue which became very clear (by a unanimous view) was that South Australia has lost the capacity to take risks. Everything has become bureaucratized and far too controlled by the public service.

We desperately need not only a deeper and broader vision for the state but a kind of courageous leadership which will enable it to develop. This is an enormous responsibility for any government and they need our prayers badly to ensure this level of thinking and courageous commitment takes place.

A good place to start is in terms of focussing on South Australia's below average educational qualifications. In the past year, as Professor Dick Blandy has pointed out there has been a palpable increase in confidence in South Australia. As he says, "we have stopped being completely pathetic!".

The Environment Committee

I am delighted to note that the committee set up by Synod last year has been meeting regularly.

The committee has become focussed upon the need for a complete re-orientation in our attitudes. This will involve re-visiting our traditions, both biblical and theological, to see the gospel once again from the perspective of the earth.

The River Murray continues to be a major source of concern, not only for South Australians, but for the entire Australian community. It is a crisis for South Australia but symbolic of the defoliation of the environment which has become so obvious in recent years.

It is clear that the predominant paradigm through which the gospel has been interpreted has been one of human convenience. It has suited us for many centuries to see nature as subject to human control and use. This has almost always led to abuse. We need to move to a focus on the stewardship of creation and a recognition of our place as human beings within the whole of God's creation. The place of human beings within the whole of creation is being called into question by environmentalists, philosophers, theologians and scientists. It is now widely believed that the traditional Judaeo-Christian view of the earth is scientifically, morally and spiritually bankrupt.

The Synod is being asked to commit itself to the task of "earth ministry", not as an end in itself but for the sake of creation and the salvation of God's people.

We are also being asked to pledge ourselves to embark on a program of education, worship and community eco-involvement.

The Synod will be asked to take steps to investigate and, where necessary, develop resources (eg biblical studies, eco-liturgies, eco-orientated songs, and a “season of creation”, environmental audits and training courses) as may be possible from time to time.

The Standing Committee of General Synod recently discussed a report of the General Synod Environment Working Group in relation to the Kyoto Protocol and resolved to encourage “all church members to recognise the underlying sinfulness that leads to environmental exploitation, and to take steps towards better stewardship of God’s creation.”

The Earth Bible Project

I also direct the attention of the Synod to the Earth Bible Project. The significance of the Earth Bible is that it is primarily a South Australian concept and vision. The Rev’d Dr Duncan Reid and the Rev’d Dr Alan Cadwallader have both been involved in this project which is the brain child of the Rev’d Professor Norman Habel of the Lutheran Church. I think there is little doubt in any of our minds that the question of how we treat the environment and how we relate to it over the next century is a question of survival for the human race.

The Earth Bible project is an internationally recognized arm of the Centre for Theology, Science and Culture in the School of Theology at Flinders University. The editorial committee, headed by Professor Norman Habel, is drawn from across the Christian traditions, and includes from the Anglican side, Drs. Duncan Reid and Alan Cadwallader. The project has sought to bring the demands of ecological awareness into engagement with the Scriptures which have often been used to justify environmental degradation.

Certain reading strategies were adopted for application to texts and these have yielded quite astonishing results. Texts which have been responsible for destructive actions towards the earth have been revisited often with the surprising discovery that they can be read in more earth-friendly, even earth-healing ways. Texts which have been forgotten but yet celebrate earth, have been retrieved. To date, five volumes of essays have been published, the last in November 2002 providing Earth Bible readings from the New Testament. Liturgies, prayers and songs in celebration of the God of the Earth are also due for publication soon.

Unless we start making some significant decisions which change our attitudes and practices then there is little hope for the global ecology and its fruitful development in the following century. I add an abbreviated version of The Earth Charter as an appendix to this report.

Prostitution

The questions of prostitution and euthanasia have been at the forefront of public debate in the last year. A number of private bills to reform the legal situation in relation to prostitution have failed in the State Parliament. While the police have been given some increased staff and powers the Commissioner recently declared that the job the police have been given to do is quite impossible and that the whole situation in relation to prostitution has become a kind of legal farce.

Euthanasia

Private bills promoting euthanasia have died rapid deaths in the State Parliament but vigilance is still required to ensure that this issue does not reappear.

Stem Cell Research

There has been a great deal of public debate in the past year over stem cell research. Our Primate has taken a particular view about the beginnings of differentiation of life which enables him to

support a certain kind of stem cell research on foetuses. I have difficulties with the particular scientific evidence that he uses. I believe it is likely to be challenged in years to come. But there is no doubt in my mind that the view on this matter, which sees the use of stem cells in adults as the way to proceed, is more morally satisfactory than the use of foetuses. Nevertheless, the Federal government has given qualified approval for this work to continue. Great vigilance needs to be exercised in watching the developments.

The Social Responsibilities Commission

I want to thank Mr Euan Miller for his helpful work in leading the Commission over recent years.

Asylum-seekers

A Christian-based policy to address the needs of asylum-seekers is sorely needed by our government. The government's solution to refugee issues by mandatory detention, food and shelter is not enough. These policies not only continue to breach UN Conventions but fail to address the spiritual and mental needs of asylum seekers. To continue to maintain the wretchedness and hopelessness of such people is abhorrent and contrary to Christian teaching. Visits to Baxter by members of the Social Responsibilities Committee and Synodspeople this year confirm, unfortunately, that there has been no improvement.

The new world of work where the growth of casual positions over the past decade is creating a rapidly expanding class of working poor, especially amongst the young, has been raised as an issue by the Social Responsibilities Committee. The matter has now been joined with St Paul's City Ministry as governments and industry are made aware of the impact such practices are having on society and the family.

I am pleased to endorse the continuing work on the Social Responsibilities Committee to bring such matters to both our, governments and the wider community's attention.

Ministry with Refugees

Many churches around Adelaide of all sizes, shapes and denominations are helping refugees. They are providing accommodation, clothing, household goods, friendship, and tuition in English. Among other things Anglicare SA provides temporary "on arrival accommodation" for many families. The Anglican Refugee Network seeks to bring those involved together for mutual support and sharing information.

Our ministry with Sudanese refugees in particular is growing. The North-East Co-operating Parishes, through the work of Yousef Sarkes, provides an opportunity for members of the Sudanese Community to come together for prayer, worship, teaching and fellowship in their own language. This ministry is growing because of the increasing number of Sudanese refugees, many of whom are Christian, who are coming to Adelaide. In fact the Sudanese Community tells us that there are so many new arrivals that they are not able to help all of them and must rely on churches and other agencies to assist them.

There are currently about 40 Sudanese adults and children meeting each Friday evening at St. Luke's. This is good but it has proved a difficult logistical task for the small support team who each week provide transport for the families to get to the church. They have now entered into an arrangement with the Ferryden Park Lutheran Congregation to use one of their 14-seater buses. Using that, together with a private 8-seater van and some private vehicles makes the work a little easier. They are always looking for drivers especially those with a light-rigid or higher classification licence. We are also looking for people willing to help to teach people to drive. This is very important for new arrivals so that they can get around and find work. Contact Father Mark Sibly or Yousef (on 8396 1407) if you can help.

Yousef has identified some natural leaders among the community who come on Friday evenings and is endeavouring to help them develop their skills by inviting them to lead and teach in some of the services.

Members of Synod might like to meet some of the community. Worship starts at around 7pm and while it is in Arabic you can still manage to get the drift of the teaching and join in the songs. Most of the Sudanese have reasonable English, certainly better than our Arabic, and your presence during the service and at the coffee time will always help their conversational English.

The Parish of Glen Osmond has long been involved in finding furniture and household goods as is the Parish of Broadview. The parishes of West Adelaide (working with Burnside) and Largs Bay are providing English language classes.

Women Bishops

A Standing Committee of General Synod group is seeking to engender discussion on this issue to support legislation at General Synod next year. Bishop Jeffrey Driver of Gippsland spoke to Provincial Council during the year to develop debate. The new proposals envisage a kind of 'alternative episcopal oversight' but the Australian bishops have already declared their opposition to that concept. Nevertheless, I believe we must continue to pursue this matter, not just on grounds of equal opportunity and natural justice, but out of theological and biblical conviction.

The Vicar-General

I want to express my gratitude to Archdeacon John Collas, the Vicar-General, who has been a tremendous source of support to me and given conspicuous leadership in some key areas of the life of the diocese in the past year. There is legislation before the Synod to formalise that appointment which I hope Synod will accept speedily. Other dioceses have the role of Vicar-General built into their legislation. Ours does not at the moment. There are obvious advantages in recognising this situation.

Archdeacon Bart O'Donovan

Last week The Ven Bart O'Donovan completed his long service leave and retired from the Parish of Salisbury. We thank him for his long and faithful service to the Australian Church and this diocese. We shall miss his dry wisdom and experience in our discussions.

Archdeacon Ian Mussared

During the year The Ven Ian Mussared retired as Archdeacon of the Port, a role he has faithfully played since 1993. He goes on long service leave in August 2003 with a view to retirement in early 2004. We thank him for his contribution to the Diocese over many years.

The Departure of the Diocesan Secretary

As you all know, Mr Peter Casson leaves the position of Diocesan Secretary on 6 June after more than ten years' service to the diocese. Peter has been a friend to us all. We have all appreciated his efficiency especially in the preparation of Synod and Diocesan Council material. He has been an indefatigable attender and minute taker at committees. He has addressed himself to an enormous range of issues affecting the life of the church in this diocese and beyond. He has sought to give leadership in diocesan development and been an invaluable member of my Team and Gaiters.

In recent times he has been a member of the Executive of the National Registrars' Conference and he has represented us at General Synod on several occasions.

We thank him as he leaves for "fresh woods and pastures new". We wish him and Angela every happiness in whatever challenges they decide to pursue in the years to come.

Thanks

Whenever I write this report I am overwhelmed by a sense of gratitude to all those who worked so generously together to enable the life of this very busy diocese to continue.

The enormous number of people who work so hard through all our parishes, our agencies and our committees adds up to an astonishing number. I want to thank them all on your behalf.

I want to thank too the Archdeacons, the Area Deans and all our clergy for the enormous sacrifices they make, the incredible hours they work and the increasingly diverse pressures under which they function. It is no wonder that many of us have shown signs of stress in an increasingly complex era with an increasingly complex general community whose attitudes towards us now vary from complete lack of interest to downright hostility. Nevertheless, I believe that there is an enormous fund of good will in the community for the church and the very good work that all the churches do in helping others in so many different ways. I come across that kind of appreciation in an amazing range of situations.

I want to thank the Church Office staff for their dedication to the task and their uniform contributions beyond the call of duty, including Fr Graeme Kaines, my part-time Media Officer.

I want to take this opportunity to thank my Gaiters group which meets with me monthly and my loyal Team which meets with me weekly. I thank them for the open and vigorous discussions which we always have. They are of enormous benefit to the ongoing thinking behind the work of the diocese as a whole.

I must thank, in particular, my splendid Personal Assistant, Mrs Lynn King, for the wonderful and sacrificial way she gives so much of her time and energy to enable me to respond to the multitudinous demands upon the office of Archbishop, and to respond to those demands with modest effectiveness. I would simply be lost without her.

Thank you all for your faithful attendance at this Synod over its three sessions and may God bless us all as we seek to find and follow his purpose for us in this diocese.

PERSONNEL ISSUES

The following clergy movements have taken place since Synod 2002.

- The Rev'd Barbara Paull, Priest-in-Charge, Somerton Park
- The Rev'd Chris Chataway, Rector, Walkerville
- The Rev'd Mara Di Francesco, Rector, Campbelltown
- The Rev'd Chris Jolliffe, Assistant Curate, Holy Trinity, Adelaide
- The Rev'd Simon Bailey, Rector, Christ Church, North Adelaide
- The Rev'd Sr Juliana, SI, Associate Priest, Plympton
- The Rev'd Ken Whitelock, Assistant Curate, Burnside
- The Rev'd Tim Sherwell, Assistant Curate, Glen Osmond
- The Rev'd Brett Williams, Associate Priest, St Mary Magdalene's
- The Rev'd Robert Ray, Priest-in-Charge, Elizabeth Downs

General Licence

- The Rev'd John Devenport
- The Right Rev'd John Lewis

Locum Tenens

- The Rev'd Kevin Sykes, The Queen Elizabeth Hospital

The Rev'd Peter Baldock, Seacliff
The Ven Conrad Patterson, Kidman Park
The Rev'd Dean Rowney, Hawthorn
The Rev'd Brian Fagan, Norwood
The Rev'd Peter Fisher, Seacliff
The Ven Conrad Patterson, Salisbury and Parafield Gardens
The Rev'd Gary Prince, Salisbury and Parafield Gardens (Assoc)
The Ven Brian Smith, Kidman Park
The Rev'd Graham Head, Croydon and Woodville Gardens
The Rev'd John Miller, Kensington

Permission to Officiate

The Rev'd Joan Hart
The Rev'd Nicholas Rundle, St Mary Magdalene, Adelaide
The Rev'd Graham Caskey, The Queen Elizabeth Hospital
The Rev'd Michael Varnish, Goodwood
The Rev'd Margaret Rowell, Brighton
The Rev'd Canon John Beiers, Goodwood
The Rev'd David Crosby, Magill
The Rev'd Anne-Maries Priestley, Glen Osmond
The Rev'd Helen White, Walkerville

Ordination

I was delighted to make The Rev'd Tim Sherwell a deacon in February. He will continue in the Parish of Glen Osmond as Assistant Curate.

Personal

I have expressed my hope to visit every parish on a Sunday before I retire in mid-August 2004. So far I have managed to make farewell visits to about a dozen parishes. Whether there will be enough Sundays for me to visit all the remaining parishes is yet to be determined. I may have to ask some parishes if I could attend some special celebration that is occurring in a mid-week situation.

During the past year I enjoyed my second period of long service leave. I spent most of it at home, some of it in clearing out my study in preparation for retirement. There is still a great deal of clearing out to be done!

As I present my penultimate report to you I thank God for all that has been done in the past year by so many people for the work of Christ's church. We seek God's blessing and guidance for us all in the year ahead.