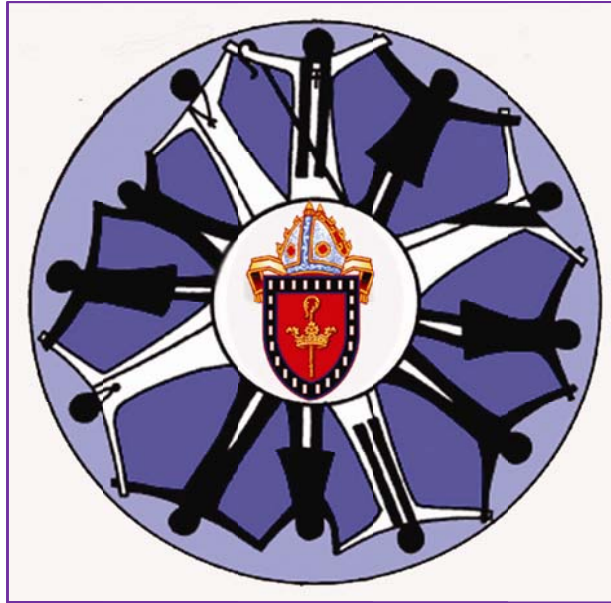


## Charge to Synod

# The Call to Efficiency



## Presidential Address to the First Session of the Fiftieth Synod of the Diocese of Newcastle

Together with the Bishop's Sermon at the Synod Eucharist,  
and the Record of Visitors to the Diocese, and the  
Record of Appointments, Ordinations, Resignations and Retirements

**The Right Reverend Dr Brian Farran**  
Twelfth Bishop of Newcastle

Saturday 22<sup>nd</sup> October 2011  
Maitland Town Hall



My dear Sisters and Brothers in Christ,

We acknowledge and respect the traditional owners of the land, the Wonnarua people, and elders both past and present.

## Welcome to Synod

I welcome you to this first session of the Fiftieth Synod of the Diocese of Newcastle.

I greet you in the name of the Triune God whose Spirit we invoke to guide us and to create our solidarity and partnership as we seek to be faithful to our Baptismal calling that has immersed us into the life of Christ and drawn us into membership of the Church.

### *Welcome to New Members of Synod*

My welcome particularly embraces those for whom this is their first Synod in this Diocese either as lay representatives or as a member of the clergy.

We have been blessed in receiving into the Diocese a substantial number of clergy who have positively responded to my invitation to join us in our deliberate practice of being a missional church. We welcome in particular the Reverends Bryce Amner, Stephen Bloor, Walter Firth, Dr Drew Hanlon, Michelle Hazel-Jawhary, Luke Hopkins, Dr Keith Joseph, Nathan Killick, Robin Lewis-Quinn, Bronwyn Marchant, Doug Morrison-Cleary, Murray Woolnough and Chris Yates.

### *Welcome to the Chancellor*

I particularly welcome the Chancellor, Mr Justice Young. It is very comforting as the Bishop to have such an eminent Jurist as Chancellor. Justice Young has played a very significant role in the life of the Anglican Church of Australia both at the General Synod, the Standing Committee of General Synod and in the Church Law Commission of the General Synod. Justice Young has been assiduous in attending Diocesan Council meetings since his appointment.

### *Absence of Deputy Chancellor*

Sadly, I have granted leave of absence from this session of Synod to the Deputy Chancellor, Judge Chris Armitage. Judge Armitage's wife is undergoing medical treatment that precludes the Judge's attendance. Again, an appointment of Judge Armitage's stature as the Deputy Chancellor is a great gift to the Diocese.

## Fiftieth Synod of the Diocese

The commencement of a Fiftieth Synod is significant. We have already noted this significance with the Symposium on Synodical Government that was held on 15<sup>th</sup> August and that was graced by studious papers that made those present more aware of both the value of Synods and the impressive leadership of Bishop William Tyrrell, the first Bishop of this Diocese.

### *The Legacy of Bishop Tyrrell*

I am deeply conscious of being his successor and being the President of this first session of the Fiftieth Synod of the Diocese. Bishop Tyrrell was a strong advocate of synodical government and we still owe so much to him for his resolute and judicious leadership of the young Diocese and for his extraordinary generous provision for the Diocese after his death. The Tyrrell Trusts still undergird the Diocese.

Bishop Tyrrell began his Presidential Address to that first session of the First Synod with these words,

My Brethren of the Clergy and Laity:-

The feeling which, I doubt not, is now uppermost in many of our hearts, is one of deep thankfulness to the Lord, for His goodness in allowing us to assemble in this our first regular Diocesan Synod. And with the expression of this feeling of thankfulness, I would desire to unite a fervent prayer, that our consultations may tend to render our beloved Church more and more efficient in winning souls to Christ; and an earnest hope that our consultations may ever be conducted in the spirit of that holy service in which we have been engaged, the spirit of mutual forbearance, and Christian courtesy and brotherly love.

In this spirit I desire now to address you: and if my remarks tax your patience severely from their length, as I have much to lay before you, I would encourage you to give me your attention, by suggesting that the Synod should adjourn at the close of my address, to any hour you may deem best.<sup>1</sup>

Like my predecessor, I hope that this address will not be overly taxing! However, you do have an agenda that details the Morning Tea adjournment, so take heart!

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<sup>1</sup> Report of the Proceedings of the First Session of the First Synod of the Diocese of Newcastle. West Maitland: Henry Thomas, 1866, p. 2.

As I pondered Bishop Tyrrell's opening, I was seized by his phrase 'I would desire to unite a fervent prayer, that our consultations may tend to render our beloved Church more and more efficient in winning souls to Christ'. Tyrrell's desire that 'our beloved Church be more and more efficient' in its mission strongly resonated with me and has provided the underlying theme for this address.

Bishop Tyrrell: "I would desire to unite a fervent prayer, that our consultations may tend to render our beloved Church more and more efficient in winning souls to Christ."

I thought it rather contemporary that a Bishop in 1865 might want the Church to be increasingly efficient. Of course, as The Reverend Paul Robinson has noted in his history, Bishop Tyrrell was by nature and practice efficient.

There is a sharp reference about Tyrrell attributed to both Bishop Barker, the then Bishop of Sydney, and corroborated by Mrs Barker who diarized that Bishop Tyrrell was like a businessman.<sup>2</sup> I think the Barkers simply detected William Tyrrell's organizational skills and his forward thinking. His story details his careful organization for his continuous and strenuous travels on horseback throughout the Diocese that in his time extended north to Rockhampton.

### *Efficiency: Producing the Desired Effect*

I checked on the historical use of the word 'efficient' to ensure the meaning intended by Tyrrell. My understanding is that 'efficient' would then have meant: 'capable of producing the desired effect'. Tyrrell's desired effect was 'winning souls to Christ' - the great missional imperative of the Church.

My understanding is that 'efficient' would then have meant: 'capable of producing the desired effect'.

The winning of souls to Christ is still unashamedly the prime purpose of this Diocese, or at least that is my understanding of mission.

Tyrrell's desired effect was 'winning souls to Christ' -the great missional imperative of the Church.

I fervently hope that it is your understanding too.

Given the sensitive nature of secular society, such a purpose might seem stridently imperialistic, even militaristic. But it is the purpose laid upon the Church by the Ascended Christ.<sup>3</sup>

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<sup>2</sup> Paul Robertson.1996. Proclaiming Unsearchable Riches. Sydney: SSAC& Gracewing, pp. 102, 103. 'Barker's first recorded assessment of Tyrrell was: 'essentially a business man...' and '[Mrs Barker] agreed with her husband that Tyrrell was 'all business as far as I have yet seen.'"

<sup>3</sup> See Matthew 28:18-20: 'Jesus came and said to them, 'All authority in heaven and on earth has been given to me.<sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,<sup>20</sup>and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.'

Of course, it is the practice of such mission endeavours that will corroborate the attractiveness of God in Christ. If we do not imitate the Lord Jesus in how we undertake mission, the winning of souls for Christ, then we simply create conundrums for people that leave them perplexed and disenchanted as well as besmirching the integrity of the Anglican Church.

I want in this address to develop Bishop Tyrrell's notion of an efficient church.

I believe that William Tyrrell identified in that first session of the first synod a vital characteristic of the Church that we must embrace, explore and exemplify.

## Understanding our Identity as the Church

First, we need to be efficient in understanding our identity as the Church.

Such understanding is essential if we are to be confident about our role within Australian society. Such understanding is not a matter of arrogance that seeks to overwhelm others by its self-asserting assurance. Rather, given that a foundational assertion of identity by Jesus was that 'he came not to be served but to serve'<sup>4</sup>, such identity will continue Jesus' servant hood and so be a means of empowering people's lives to reach their God-desired potential.

I am concerned that our appreciation of who we are as the Church is not as substantial as it needs to be, given the enormity of the mission facing the contemporary Church. There are historic factors that have diminished our self-understanding as the Church. These factors include the low level of theological literacy in our Church. This is particularly the case with the still substantial need for intelligent and systematic reading of the Bible.

I am concerned that our appreciation of who we are as the Church is not as substantial as it needs to be, given the enormity of the mission facing the contemporary Church.

I remain dumbfounded that in so many places so few Anglicans are engaged in any serious study of and reflection upon the Scriptures.

I am troubled that even with confirmees, generally there seems to be no systematic intentional provision for Bible Reading notes that can encourage young Christians to grow in understanding of the Scriptures and to recognize and value Scriptural authority. It is almost as if we have set out to create a system of theological kindergartens rather than work as the Apostle exhorts towards leading Anglicans to maturity in Christ.<sup>5</sup>

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<sup>4</sup> See Mark 10:45.

<sup>5</sup> See Ephesians 4:13 – 'until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.'

Our own lethargy has contributed to diminished self-awareness and self-assurance as the Church. Further, the minimalism that characterizes our practice of Baptism erodes a distinguishing identity as the Church. In many churches the font is obscure and not at all a symbol of drowning, of dying and being raised to new life in Christ. The drama of Baptism is curtailed by the deficiency of the font itself, as much as by the water restrictions that are so carefully liturgically observed.

I do appreciate that helping those who seek Baptism for their babies to understand the ontology of Baptism is difficult. Yet, if our celebration of the sacrament is liturgical minimalism, then it is difficult for such parents and families to be impacted by the theological drama of Baptism and by its core theological assertion that the baby is moving from death to life and is bonded to Christ by the wrapping around of the Holy Spirit.

People will emotionally respond to an experienced drama. And the sacraments are all dramatic as they celebrate and enable deep change that opens up vitalizing relationship with God as Heavenly Father. If conversion is to happen, there must be a flow of emotion that glues the experience into the continuing meaning system of the converted person.<sup>6</sup>

If conversion is to happen, there must be a flow of emotion that glues the experience into the continuing meaning system of the converted person.

Further, an anaemic understanding of Baptism impugns our capacity to be a missional Church. Baptism makes us 'one with Christ in his death and resurrection'.<sup>7</sup> The prayer of thanksgiving that blesses the water for Baptism beseechs God that those baptized will 'continue for ever in Jesus Christ'. This means that as they live the Baptismal life they will be 'where Jesus is'. That is a phrase developed by Archbishop Rowan Williams.<sup>8</sup>

The Archbishop developed this notion of 'being where Jesus is' in this way,

Our baptismal solidarity with Jesus Christ means that we are in solidarity with all the fellow Christians we never chose to be in fellowship with (always one of the most difficult bits of Christian identity) but it also means that we're in solidarity with an unlimited variety of human experience that relates to the darkness and the chaos into which Jesus descends in his incarnation. We are in the neighbourhood of a darkness inside and outside the Church, inside and outside our own hearts.<sup>9</sup>

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<sup>6</sup> See Martin a. Lang. 1983. Acquiring our Image of God.

<sup>7</sup> A Prayer Book for Australia, p.58.

<sup>8</sup> Rowan Williams. 2010. Found at <http://www.archbishopofcanterbury.org/articles.php/583/the-fellowship-of-the-baptized-the-john-coventry-memorial-address>.

<sup>9</sup> Rowan Williams. 2010. op.cit.

The imperative that lies within that description is that being a baptized person is to live aligned with the ministry of Jesus. This means that we live as baptized persons not for our own spiritual insulation and insurance but imitating the self-giving, self-offering of Jesus within the darkness of the world.

Inextricably, Baptism propels the baptized outside into the normal scattered and immersed context of the Church, with people in all their complexities and predicaments. God does adopt us as God's own in Baptism yet with a purpose beyond our own satisfaction. That purpose is vivid in the ministry and mission of Jesus.

Until we get a right understanding of and a more liturgically dramatic Baptism we will suffer from a defective understanding of the church and thus an undeveloped practice of mission. Baptism provides us with an efficient understanding of our identity as the Church, that is, the efficacious celebration of Baptism is capable of producing the desired effect, i.e., being a missional Christian.

## Understanding our Context

Second, we need to be efficient in understanding our context.

I appreciate that many Anglicans seek to understand the context of their mission. This is very deliberately so in those parishes that have developed Ministry Teams and have worked with the portfolios developed in the training required in the Newcastle School of Theology for Ministry programmes.

The present consumer culture that is highly individualized and captive to economic determinism is a difficult culture to engage with the reality of the Gospel. I alluded in my sermon last night to the temptation to play down the note of suffering that is implicit in discipleship. There are populist theologies that are too closely identified with consumerism and economic aspiration and that have compromised with essential features of the teaching of Jesus. This has happened because the present culture has appeared impervious to religious awareness. This situation has to be questioned and carefully examined.

The present consumer culture that is highly individualized and captive to economic determinism is a difficult culture to engage with the reality of the Gospel.

My own thinking in this regard has developed from insights from Alan Billings, an English priest who has been very committed to the public interface of the Church with British society. I have sought to lay this thinking before congregations at services of commissioning new ministries.

Alan Billings suggests that sociologically there are two types of Christianity in Britain. He writes,

On the one hand there are those who do attend churches -there is 'church Christianity'; on the other hand, there are those who live by Christian values and believe in God but who do not see the need to be in church every week or even at all - there is 'cultural Christianity', the legacy of church Christianity.<sup>10</sup>

Billings indicates that there is a strong legacy of Christianity embedded within British culture (the same is true here I think) and that this residual influence affects the behaviour of people, especially their civic awareness and commitment. However, if there is no substantial connection between the Church and cultural Christianity, over time cultural Christianity will lose its Christian ethos and adapt to whatever other prominent cultural values are being spawned.

If there is no substantial connection between the Church and cultural Christianity, over time cultural Christianity will lose its Christian ethos and adapt to whatever other prominent cultural values are being spawned.

Billings advocates that the Church must not contract out of civic or cultural expressions of Christianity. Hence, the importance of the community services that we host. Such services are a prominent piece of the Cathedral's contribution to cultural Christianity within the city of Newcastle.

Billings further suggests that dilution of cultural Christianity will inevitably lead to the ghettoizing of Church Christianity. This is an important warning that needs to be heeded. This applies to our reception of those seeking Baptism, weddings and funerals. I have been concerned that rather than practising the inclusive hospitality so visible in Jesus' own ministry (especially as detailed in the Gospel of Luke), I have learned of those approaching for Baptism being interrogated before being welcomed. It is the equivalent of entering a café and being cross-examined by the barista as to why you want a coffee!

Although the number of declared Christians in Australia is decreasing (65% in the last census and most likely lower in this year's census), this large percentage of the population still thinks of themselves broadly as Christian, even though they do not attend church services. These people think of Christianity as a way of life rather than as a set of beliefs. They understand that they live Christian lives because their lives reflect the values of Jesus. And demonstrably, that is the case in many instances. They are pleased that the Church is present in their communities, but they do not wish to belong to the Church.

Although the number of declared Christians in Australia is decreasing a large percentage of the population still thinks of themselves broadly as Christian... They are pleased that the Church is present in their communities, but they do not wish to belong to the Church.

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<sup>10</sup> Alan Billings. 2004. Secular Lives, Sacred Hearts. London: SPCK, p.13.

Billings reflects about such people -the vast majority of Australians - in this memorable phrase, 'people may live more secular lives, but they retain sacred hearts.'<sup>11</sup> Whilst this remains true, we have to learn ways of relating and responding that builds up the religious capital that such people draw upon. If we fail to do this, we will contribute to the diminishment of that religious capital and to our own further marginalization. We will also forfeit many of the soft supports that our society still affords to the Church.

Now this practice of mission is very long-term and incremental. It will not yield immediate spectacular results. But it will be a kind of porous membrane through which God can influence lives and so with divine patience draw people to recognition of Jesus.

This practice of mission is very long-term and incremental. It will not yield immediate spectacular results.

What I am raising with you is a request not to dismiss as irrelevant or indeed as insignificant this mission and ministry to cultural Christianity. The past decades from the 1980s onwards have witnessed a contraction by the Church from community involvement to concentration on the congregation. The emphasis has been on the gathered church, on the congregation, and much priestly ministry has been overly oriented to the congregation at the expense of ministry in the parish where cultural Christianity is still significant.

I have been encouraged by some imaginative engagements with cultural Christianity, especially, for example, by the ministry of the Parish of Wyoming to its adjacent caravan park. At the commissioning of The Reverend Bronwyn Marchant as the new parish priest for that parish I said,

A task before the Church is to assist cultural Christians to live Christianity and also to make real for people the grace of God at particular moments in their (increasingly secular) lives, especially times of significant change and turmoil.<sup>12</sup> Our focus towards our community is to people who lead secular lives but who have sacred hearts.

I suspect that wherever parishes make their ministry towards cultural Christians a priority there may be some internal conflict and disagreement. But this is the way forward at this time. We have to overcome our natural inclination towards introversion as a Church and be more extroverted in connecting with our local communities in imaginative and sustaining ways.<sup>13</sup>

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<sup>11</sup> Alan Billings. 2004. p.37.

<sup>12</sup> See Alan Billings. 2004. *Secular Lives, Sacred Hearts*. London: SPCK, p. 27.

<sup>13</sup> Sermon preached at the Commissionings of Bronwyn Marchant on May12th 2011and Robin Lewis-Quinn on August 10<sup>th</sup> 2011.

## Developing Viable Structures

Third, we need to be efficient in developing viable structures for mission and ministry within the Diocese.

### *Other Australian Dioceses*

We should note that the Dioceses of Canberra-Goulburn, Bathurst and Riverina are negotiating to merge their administrative structures for their Diocesan administration, the administration of their schools and Anglicare. This merger that will concentrate the administration in Canberra is a progression of their Tri-Diocesan Covenant that was signed years ago. It is also a direct consequence of the tight financial situations that have engulfed the dioceses of Bathurst and Riverina.

The Diocese of Grafton has experienced significant financial pressures from their lending to one of their schools from their Development Fund. This has required that Diocese to sell off various assets and to seek liquidity from generous gifting from both parishes and parishioners.

### *Planning for Our Future*

I raise these situations to emphasize again the need to ensure that we plan for a sustainable and lively future whilst we are strong enough to make the substantial changes required to establish that kind of future. The future will not be a rolling out of the past. The conditions that sustained the institutional form of the Church that we have known are not with us now nor will they be in the foreseeable future.

The future will not be a rolling out of the past. The conditions that sustained the institutional form of the Church that we have known are not with us now nor will they be in the foreseeable future.

The maintenance of professional clergy whilst necessary in my view is also problematical given the financial costs, given the sources of income upon which parishes rely and given the age profiles of most of our congregations. There is great urgency in addressing these interrelated issues, especially the age profile of congregations.

Let me indicate what is being undertaken.

### *Strategic Deployment of Younger Clergy*

At the recent Diocesan Convention most of the clergy new to the Diocese were publicly introduced. It was apparent that the age profile of the clergy has been significantly lowered by these clergy as well as by recent ordinands. This is very helpful provided that these clergy are able to attract their own age cohorts into

faithful discipleship within our parishes. If such attraction is to occur, these clergy must be released by the parishes for this intentional outreach.

Simply to require younger clergy to minister to parishioners thirty-forty-fifty years older than they are is to misuse these younger clergy as vital missional agents.

Yet I fear this is what is happening even though there is general lamenting that we need younger disciples of Jesus worshipping in our parishes.

### *Freeing Stipendiary Clergy to be Missional Leaders*

I advocate that the stipendiary clergy have to be the missional leaders in our parishes. The Diocese has been both assiduous and intentional in providing sustained professional development for the stipendiary clergy to develop aspects of missional leadership.

I advocate that the stipendiary clergy have to be the missional leaders in our parishes.

Further, the very purpose of Ministering Communities in Mission is to assist cultural change within congregations so that congregations are not religious consumers but equipped disciples. The Newcastle School of Theology for Ministry has offered training in a variety of ministries to ensure that as far as possible every congregation within the Diocese is equipped in mission and ministry.

The development of Ministry Teams that in many instances include deacons and priests in local mission provide the parishes that have undertaken this ministry development with human resource to attend to daily ministry requirements in a sustainable form whilst enabling missional outreach headed up by the stipendiary clergy. Without such Ministry Teams it will be inevitable that stipendiary clergy will be engulfed by the internal demands of congregations and have little time for the missional outreach that is now so urgent for our Church.

The development of Ministry Teams... provide the parishes that have undertaken this ministry development with human resource to attend to daily ministry requirements in a sustainable form whilst enabling missional outreach headed up by the stipendiary clergy.

I want to celebrate those parishes that have outreached to younger age groups. This has been achieved through intentional and persevering ministry, often with the vital support and encouragement of older members of those congregations. However, most congregations within the Diocese do not presently attract younger disciples. This has one particular future consequence. Prospective ordinands for stipendiary ministry will increasingly be drawn from those parishes that have younger adults worshipping within them.

### *New University Student Ministry*

My Ministry Team is working with the University Chaplain to undertake outreach amongst university students in Newcastle. Our Diocese wants to continue to invest

in the Church's future leadership. In order to achieve this, we have set a goal for the establishment of a new university student ministry in 2012.

With the assistance of our Emerging Communities Networker, the Reverend John Power, the University Chaplain, the Reverend Bruce Perry and the Reverend Stewart Perry our aim will be the formation of a student-led Christian group at the Callaghan campus of Newcastle University. With significant numbers of year 12 students graduating from our Diocesan schools each year, this ministry will co-ordinate with school chaplains to help students make the transition into university life and continue a journey of faith.

We have set a goal for the establishment of a new university student ministry in 2012.

Throughout Australia student Christian groups have been instrumental in providing future Christian leadership, and by developing community, discipleship and a sense of mission our hope is that we will set young adults on a path of developing faith and ministry. This will primarily be a Diocesan initiative with the goal of drawing students from parishes and schools so that they in turn will be able to take what they have learnt back into local churches.

We are currently gathering a core of students who will be the founding missional community from theological students, local parish young people and schools, so if you know of any who may be interested then please pass their names onto the Reverend Bruce Perry. The hope is that we will also be able to replicate this ministry on the Ourimbah campus of the University of Newcastle.

### *Newcastle City Church Plant*

In addition, Archdeacon Copeman is establishing a church plant in Newcastle that will reach out to younger families. This church will have two focuses. The first is to be easily accessible for those who have not been in church before. This means that the church will use simple liturgical forms.

Archdeacon Copeman is establishing a church plant in Newcastle that will reach out to younger families...

The second is that this church will regularly present those who attend with the core truths of the Christian gospel from an Anglican Evangelical perspective. Given the broad sweep of Anglicanism, it is appropriate that there be an Anglican Church in Newcastle City that is of the Anglican Evangelical tradition.

be easily accessible for those who have not been in church before...

The first stage in establishing this new church has been one of taking every opportunity to share the vision for

regularly present those who attend with the core truths of the Christian gospel from an Anglican Evangelical perspective.

the church with as many people as possible. Then there was a need for prayer. The prayer has been that God would be calling a core group of people to establish this church. As that prayer is answered a core group for the church is established.

Finally, the church will commence outreach activities in the community. These outreach activities will all involve a clear presentation of the Christian gospel. The prayer would then be that those so presented with the gospel would come to put their faith in Jesus and join the new church.

From March this year Arthur Copeman, Anabelle Copeman and Luke Hopkins began having conversations with people around Newcastle about this new Church. A prayer meeting was established on 19<sup>th</sup> June on a Sunday at 5pm in St Matthew's Georgetown, a branch of Waratah Parish.

Waratah Parish have been very generous and supportive of this new Church. A number of people have come and prayed, including children. This group is slowly being refined into the core group which is needed to establish the church.

Two midweek Bible studies have now been established to support those coming to the meetings on Sunday night. The plan is that the group will have their first Eucharist together on Sunday night 6<sup>th</sup> November. Planning for outreach activities has also begun.

In December the new church will be hosting two gingerbread house making nights and a family Carols night. Further outreach events are being planned for February next year. The church has recently chosen a name: "Anew" short for 'Anglican - Newcastle - Evangelical - Worship'.

I pay tribute to Arthur and Annabelle Copeman for the vision they have embraced and their personal commitment to this church plant that includes Arthur undertaking this mission on a 0.5 stipendiary appointment as Archdeacon for Ministry Support.

### *Ongoing Review of Missional Strategies*

Any review of the early years of the Diocese indicates that Bishop Tyrrell together with the clergy and people had a pioneering spirit which impelled them to establish new congregations as the population expanded. Our founding 'DNA' is that of a pioneering church. Anglican Christians of tractarian, evangelical and broad church persuasion made immense personal commitment to ensure the proclamation of the Christian faith in word and deed.

I have been keen that we would reclaim this missional or pioneering spirit for church planting in this Diocese.

Our founding 'DNA' is that of a pioneering church.

Anglican Christians of tractarian, evangelical and broad church persuasion made immense personal commitment to ensure the proclamation of the Christian faith in word and deed.

To this end, last year, on the basis of the advice I had received and on the conversations I had been part of, I announced a church planting initiative in Lake Munmorah. It is with regret that I must advise the Synod that a few weeks ago I authorised the ending of that initiative.

I place on record my appreciation to a number of people who committed much to this endeavour. In particular, the Reverend Bryce and Ms Sally Amner, who moved from Melbourne to lead this church plant.

### *Learning Tough Lessons*

I am told that in church planting there will be many mistakes as well as successes. We have learnt a lot from this experience. We have learnt that we must do much more local consultation, planning and training before we embark on such initiatives. We need to build a leadership team from a founding community and ensure sustainable funding.

The work that Bryce, Sally, their small team together with the support of Canon Hugh Bright and the Parish of Lakes did provides a healthy reminder that people in the wider community are open to spiritual conversations and to engaging with the Anglican Church.

We have examined this attempt at Lake Munmorah and learned valuable lessons. Yet the missional imperative lies before us. We have to ensure that what we do undertake is carefully planned as far as possible and that those to be involved are committed for the long haul.

Throughout the Anglican Communion there are various initiatives growing in number that are faithful attempts to be missional in a greatly changed context, especially within Western culture.

I recognize that not everyone is convinced that we need to vary our approach to being the Church. However, throughout the Anglican Communion there are various initiatives growing in number that are faithful attempts to be missional in a greatly changed context, especially within Western culture.

### *Parish of the Wollombi Valley*

On 25<sup>th</sup> September 2011 I was delighted to recognise the new Parish of the Wollombi Valley, consisting of the churches of Wollombi and Laguna and their local communities. These centres previously formed a part of the Parish of Cessnock-Wollombi.

With the Diocesan Ministry Development Officer, I initiated a conversation with the parish in late 2010 to ascertain how these congregations might best be resourced for mission and ministry in their distinctive local context.

The Reverend Graham Jackson and members of the congregations in the Wollombi Valley developed a detailed feasibility study with the support of the Diocesan Ministry Development Officer.

The feasibility study was presented to the Diocesan Council on 28<sup>th</sup> July 2011, together with a letter of support for the proposal from the Cessnock-Wollombi Parish Council and an application for the creation of the new parish from the Archdeacon of Newcastle.

The new parish will be co-ordinated by the Reverend Graham Jackson as Intentional Interim Priest whilst a Parish Ministry Team is discerned and trained.

The opportunity for local congregations that had previously been compelled to be amalgamated into a larger ministry structure in order to fund the payment of a stipend, to now exist as a unit focused on local mission, illustrates the flexibility that has been built into the Administration of Parishes Ordinance 2010.

### *Remaining Present*

The Archbishop of Canterbury in his Presidential address to the General Synod of the Church of England held in July in York made this statement,

We are never likely to return to the mythological past beloved of some critics when every small parish had its resident full-time pastor. But - to pick up ideas and experiments that are being explored at the moment - sometimes what matters is having a person (literally a 'parson') in each small community who is genuinely recognisable as the focus of the Church's presence, ordained or not; so that the ordained minister is there as friend and support for a number of such 'presences', and trained to recognise their giftings.<sup>14</sup>

What Archbishop Rowan Williams is indicating seems very like our own Diocesan ministry development through the vision of Becoming Ministering Communities in Mission. In particular, our practice has differed significantly from other places for we have constantly emphasized and enabled as far as possible the partnership of stipendiary clergy with the development of Parish Ministry Teams. Our practice has sought to fulfil the Archbishop of Canterbury's admonition.

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<sup>14</sup> The Archbishop of Canterbury. Presidential Address to the General Synod on Saturday, 9<sup>th</sup> July 2011 found at <http://www.archbishopofcanterbury.org/articles.php/2122/archbishop-of-catherburty-pres...> 11/07/2011

As a Diocese, on most weeks of the year, we have contact with many thousand young people and their families. There are three areas of significant work.

The first of these is through **schools**. Each week of term Lakes Grammar, Bishop Tyrrell Anglican College, Manning Valley Anglican College and Scone Grammar together with Newcastle Grammar, with its strong links to the Diocese, make contact with over 3,000 young people. These students are introduced in a systematic way to the Christian faith and the ministry and mission of the Anglican Church.

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The second is through **Samaritans**. Samaritans run a number of programs for young people promoting resilience and well-being, they offer a range of early intervention programs and they work with vulnerable young people both in refuges and prison.

The third is through the network of **Special Religious Education** teachers who go into state schools week by week to introduce primary school and more recently high school students to Christianity. At one level, as a Diocese, we have had more direct engagement with young people in the last decade than in a number of preceding decades.

Where we have grown weaker is in our parish based ministries. Many current church members grew up and found a lively faith in a church which had Sunday Schools, Youth Fellowships and uniformed groups.

There is a real sense that parish life is incomplete when there are generations missing.

These church members expected to see young people involved in the life of the parish and lament their absence. There is a real sense that parish life is incomplete when there are generations missing. While there are some bright spots of creative and committed engagement the level of ministry in this area has continued to decline.

Over the last decade, the primary means of Diocesan support for this work has been through CEY Ministries. Funded from a trust which honours a historic commitment to these ministries in the Diocese often known as the Yondaio Trust, CEY has provided people to resource the vision and plans of parishes. I honour the hard work that has been done by many members of staff. However, when the Youth Synod needed to be cancelled this year it was the final straw suggesting that a different approach is needed.

If we think of appointing resource people as an experiment in Diocesan support for children, youth and family ministry then it was time for another experiment. The CEY Ministries Board have advised me of a change in their approach. Over the next few years they will fund increased direct youth and children's work rather than focus on appointing resourcing staff. In making its decision it looked at places where there was an existing ministry in place, it prioritised these ministries around population

impact and it identified clergy and parishes which would be able to mentor other communities as they developed these ministries.

In the next few years, CEY Ministries will support the deployment of a worker in Newcastle based around the parishes of Merewether and Cooks Hill and in the northern area of the Central Coast. It will report to both the Synod and the Diocesan Council on this work. Alongside this CEY Ministries will continue to support SRE and will provide some support to parishes exploring all-age worship through approaches such as 'Messy Church'.

I need to make two very specific requests of parish clergy, ministry teams and parish councils. A review of successful and sustained ministry with children, youth and their families indicates that where the successive incumbents and key lay leaders have had a vision for and personal commitment to leading areas of this ministry it has grown. They have seen young people in their church and in their community and found ways of ministering to them and with them.

My first request is that the leadership of parishes ask "What will each of us do in a sustained way to minister to and make welcome children, young people and their families?"

My second challenge is to younger clergy - make a specific commitment of time and energy to work with people of your own age with the specific intention of drawing them and their families into the life of the kingdom.

I think in his foundational wisdom Bishop Tyrrell provided us with an evaluative tool for all our ministry structures that we ought not to be fearful of employing, namely, whether or not these structures are efficient in winning souls for Christ.

Leaders: What will each of us do in a sustained way to minister to and make welcome children, young people and their families?

Younger clergy: Make a specific commitment of time and energy to work with people of your own age.

## Strong Missional Resourcing Centre

Fourth, we need to ensure that the Diocese has a strong centre to develop missional efficiency.

The challenges that face us in becoming a missional church cannot be effectively responded to just at the parish level. The challenges require coordination as much as strong decision-making. The requirement is for integration to ensure that initiatives that cannot simply be developed in a piece-meal fashion can

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become effective for the benefit of the whole, that is, for all the constituent parts of the Diocese. For instance, the Upper Hunter Deanery parishes provide a striking illustration of this requirement for a strong centre.

### *Upper Hunter Deanery Ministry Development Officer*

All of the parishes in the Upper Hunter Deanery are committed to the practice of the vision of Becoming Ministering Communities in Mission. This is the attraction for Reverend Scott Dulley who will be commissioned in January as the next Rector of Muswellbrook. Scott experienced a foretaste of this vision when together with the Reverend Charlie Murry they attended a Living Stones Conference hosted by this Diocese in 2009.

Together with the Diocesan Ministry Development Officer I negotiated with these parishes the position of a 0.5 Deanery Ministry Development Officer with its financial resourcing by these parishes to ensure concentrated support for the Ministry Teams and the stipendiary clergy leading the Ministry Teams.

The Reverend Mandy Wheatley with the agreement of the Parish of Merriwa is undertaking this role. This role contributes to the development of mission and ministry from these parishes as well as ensuring appropriate continuing formation for those in leadership positions. Hopefully, this supportive position can be duplicated in other regions of the Diocese.

### *Diocesan Ministry Development Officer*

The Diocesan Ministry Development Officer acts as the prime support person, yet without becoming a bottle-neck as the number of parishes practicing the vision of Becoming Ministering Communities in Mission grows. This structure initiated from the centre gives coherence to the local and the centre.

### *Newcastle Anglican Schools Corporation*

Similarly, the evolutionary development of the Newcastle Anglican Schools Corporation is effecting cohesion and security for both the schools themselves and also for the Diocese. Successful outcomes in this arena include the development of chaplaincy with all four diocesan schools having stipended chaplains in situ for 2012, the gradual development and implementation of an appropriate Religious Education curriculum, the development of worshipping congregations from within the school communities and intentionally focused youth ministry that celebrates being Christian within the Anglican Tradition.

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Financial stability has been achieved through the oversighting of the NASC of the schools' borrowings as well as the close monitoring of the schools' budgets that is a policy requirement. With the further central developments envisaged for the financial management of the schools, there will be increased capacity to seed-fund any new schools that may be developed as an integral feature of the mission of the Diocese.

It is important that Synod appreciates that these developments, essential as they are, have been achieved through a strong centre (the Diocesan instrumentality) working to bring these requirements to fruition. The previous localized model had the potential to imperil individual schools as much as the Diocese itself. The issues that the Diocese of Grafton has had to confront not to mention Bathurst and Wangaratta are evidence enough that a strong centre of governance, oversight and resourcing is vital in operating schools.

Of course, the operation of the NASC is wider than administrative oversight and coordination. The NASC offers support to the Principals, the School Councils, the Chaplains and new members of staffs in the schools. The NASC has initiated a Schools Celebration Day for senior students held at the Cathedral and organized a Seniors Day with Father Nicholas King SJ, an outstanding New Testament scholar who recently visited the Diocese.

I anticipate that in whatever forms we have to deal with Governments, especially in receiving finance as in education or aged care or welfare we will need to be in a strong coalition in order to negotiate. The relentless pursuit of efficiency by governments means that they wish to negotiate with fewer and fewer bodies. We need to ensure that, whatever our field that operates with government financial support, it is sufficiently strong and well-coordinated to be able to effectively negotiate and manage government requirements.

### *Anglican Savings and Development Fund*

Most of the mainline churches have development funds which enable parishioners to invest knowing that their funds not only generate them a return but also contribute to ministry and mission in their parish and the wider church. These funds are quite different to the retail operations of a bank, building society or credit union in that they are directed towards church members and do not offer the range of facilities that a bank offers such as access to EFTPOS. In this Diocese, we operate the Anglican Savings and Development Fund which at the end of September had over \$10 million in deposits.

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In a number of Australian dioceses the development funds are strongly supported by the diocesan entities such as the schools and agencies. Those dioceses receive a spin-off effect of financial support for the diocesan infrastructure and mission which

are often critical ingredients in the public perception of many of those entities. Sometimes this is as a result of diocesan legislation and sometimes it is simply part of the diocesan culture. I have been disappointed that we do not get the level of support in this Diocese from the entities.

I am contemplating asking for legislation to be drafted that would require the first point of investment by these entities to be the ASDF with provisions that allow for this to be varied to recognise legal obligations the entity may face. It is often presented to me that the entities can generate higher returns outside the ASDF. This argument does not recognise the fact that the entities receive the considerable support of the Diocesan infrastructure at a cost well below commercial rates. Last year this Synod asked the entities to do more with little avail. On behalf of the Synod I reiterate this request.

Every group responsible for managing investments has experienced turbulent times with the global financial crisis and its continued echoes through the share markets. Not so long ago it was standard advice to have a portion of an investment portfolio in shares. That advice has changed with a great deal of uncertainty about what the exposure to what are called 'market-linked' securities. The ASDF Board is working with Ord Minnett as the new investment advisors to ensure that the ASDF has the most prudent portfolio. I am grateful for the work of the Board under the chairmanship of Mr Malcolm MacDonald.

In a number of churches and dioceses the development funds have been a major way of renewing church infrastructure through partnered loan schemes where the parish and parishioners deposit with the fund which then lends to the parish for capital projects. These partnerships have enabled collective action which has preserved the parish endowments, enabled new work to be completed and allowed great support for worthwhile projects. I am asking the ASDF Board in the next three years look at these schemes in other places and to see how they might be both piloted and implemented in this Diocese.

I know that the ASDF Board is looking at an online platform recognising the increased use of internet banking by many people. This is a great initiative and is likely to enable us to draw on the experience and expertise of Anglican development funds in Adelaide and Melbourne.

I commend the ASDF to all members of the Diocese - parishes, entities and individuals.

### *Central Coast Strategic Plan*

One further instance of this proposition that we need a strong centre in order to be efficient as a Diocese, remembering that 'efficient' means the capacity to effect what is desired.

The Strategic Plan that was negotiated for the Central Coast Region and for which Bishop Peter has oversight does depend upon wide recognition that the stability and growth of the Anglican Church in that burgeoning region requires numerically large churches. Such churches require a culture within the congregations that is committed to becoming a large church with 400 or more attending on Sundays, leadership that can enable, manage and sustain such growth and programmes that develop missional communities that connect meaningfully with local contexts.

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The Diocese has taken the lead in raising this vision, introducing advocates for this vision, such as Alice Mann from the Alban Institute, and providing for skill acquisition. The Reverend Rod Bower has undertaken study of some large churches in Melbourne and immediately after the conclusion of Synod Archdeacon Stephen Pullin and Canon Hugh Bright will be travelling to Atlanta to attend a symposium by the Alban Institute on leading such large churches as well visiting various large churches in the U.S. These priests will offer their insights at a workshop in November to parishes identified as potential large churches.

### *Diocesan Law Book and Handbook*

I am very grateful to Ms Bev Birch from the Parish of Merewether who on entering retirement from the Newcastle City Council agreed to work two days a week in the Diocesan Office on developing a Diocesan Handbook. Her knowledge of parishes together with her extensive experience of working with clear policies and procedures made her the ideal candidate to draw together a plethora of material in a consistent and readable format. Parishes are receiving a hard copy of the handbook during Synod and it is being placed on the website. There has been a team of people developing the written material which will be of great assistance across the Diocese.

A handbook such as this is a living document. Through the Diocesan website there will be regular updates and new sections. I imagine that in the next few months there will be quite a number of changes as the handbook is used, questions are asked and suggestions are made. It is important that we see these changes as a success! A good resource will be getting better.

The Assistant Bishop and the Chancellor have both contributed to a major review of the Diocesan Law Book. Already the structure of the book has been changed and an index created. The ordinances and Canons effecting ministry in the Diocese have been collated and the Law Book can be found on the Diocesan Website. We have introduced some helpful changes with the Administration of Parishes Ordinance 2010 and the Clerical Ministry Ordinance 2009.

However, a number of our ordinances were drafted in a different era and do not reflect the helpful developments in church law in other dioceses nor changes in the wider community. One example is the Church Trust Property Ordinance 1929 in which the procedures were largely crafted in that period. Members of the new Diocesan Council will be asked to work through a number of ordinances during their term.

## Our Worldwide Anglican Communion

**Fifth, we need to be efficient as an Anglican Communion.**

Bishop Tyrrell was well aware of the wider Anglican Church as he addressed the first session of the First Synod of this Diocese. He drew upon references to the governance of the Diocese of Wellington and expounded the situation of colonial bishoprics. A major portion of his address centred on negotiations with his Metropolitan, Bishop Barker, of the Diocese of Sydney. Although Tyrrell's appreciation of the Anglican Communion is not as vast or as complex as is ours, nevertheless Bishop Tyrrell was well aware of living not in Diocesan isolationism but as a member of a wide Church.

### *Proposed Anglican Communion Covenant*

We face a decision about the proposed Covenant for the Anglican Communion. Hopefully, you have studied and discussed this proposal in your parishes and later in this Synod after an educative introduction by the Dean we will have an open session of discussion and eventual decision.

The Covenant is a direct consequence of recent turbulence within the Anglican Communion. We need to appreciate that the Anglican Communion is a communion of some 44 Provinces of Churches in 160 countries that have Anglican polity, order and doctrine and are held together in what have historically been termed 'bonds of affection'. These 'bonds of affection' are relationships.

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### *Archbishop of Canterbury*

First, there is the recognition of the Archbishop of Canterbury as the *primus inter pares* (the first amongst equals of Diocesan Bishops). This mutual recognition honours the historic significance of the See of Canterbury within the Church of England and thus by extension within all Churches that are part of the Anglican Communion of Churches.

Second, there is the Lambeth Conference of Bishops that has basically met every decade since 1867. The first such conference met at the request of the Canadian Bishops to consult about the Colenso affair in South Africa. This dissension between the Bishop of Natal and the Archbishop of Cape town had international ramifications and perplexed the Canadian Bishops as to how such controversies might be adequately dealt with in a growing communion of international churches that were the seed of English colonialism.

The Lambeth Conferences have had the capacity to inspire the Anglican Communion through their Reports as much as to keep the 'bonds of affection' intact even in 2008, although several African Provinces boycotted that Conference.

I have had the privilege of attending two Lambeth Conferences and experiencing powerfully at first-hand the residence and importance of 'the bonds of affection'. Nothing can be a substituted for face-to-face discussion, especially about complex and vital issues. The 2008 Lambeth Conference struggled with the pain, frustration, indignity and at times outrage of bishops on both sides of acute moral questions.

Increasingly, it became obvious to me that differing cultures were influential in approaches to authority, to interpreting the Scriptures, to decision-making, to mission, to issues of morality, especially in regard to sexual expression, to understanding human personality development and to inclusiveness as the Church.

At times I was affronted by the behaviour of some American bishops as much as by some African bishops. I understood this as part of the cost of belonging to something far greater than my own little piece of church. What I hoped for was mutual respect that the decisions being taken (at opposite ends of the spectrum) were taken in real conscience and with a legitimate missional perspective. I recognized there and then that if 'God bears us as his burden'<sup>15</sup>, we must as God's Church learn to bear each other as burdens.

I returned from the Lambeth Conference much more appreciative of the complexities of the cultures so different from egalitarian Australia in which other bishops had to lead the mission of their dioceses.

### *Anglican Consultative Council*

Third, there is the bond of the Anglican Consultative Council that comprises elected representatives of bishop, priest and layperson to represent each province of the Anglican Communion. The ACC meets every three years and is, as its name indicates, a consultative body that mirrors the composition of our synod with the Archbishop of Canterbury as the President. Again, its reports and resolutions have provided

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<sup>15</sup> See Psalm 68:19.

guidance for the Churches of the Anglican Communion in their inter-relationships and their approaches to mission.

### *Primates Meeting*

Fourth, there is the bi-yearly meeting of the Primates of the Anglican Communion. Again, this is another face-to-face meeting of the leaders of national churches.

However, we need to understand that the role and authority of Primate differs markedly within the various Provinces of the Anglican Communion. For instance, the position of Primate in the Anglican Church of Australia is minimalist. The Primate chairs the General Synod, the meetings of the Standing Committee of General Synod and the annual meetings of Australian Bishops. The Primate has no authority greater than any Diocesan Bishop in the Constitution of the Anglican Church of Australia. The Australian Primate has very different authority from the Primate of Nigeria who is almost totalitarian in the degree of authority given to him by the constitution of that province.

Such then are the relational 'bonds of affection' that have united the Anglican Communion.

### *The Question of a Covenant*

There is a view that these bonds are now insufficient and require a covenant, an agreement that stipulates how these Churches are to belong together. Critics of the proposed Covenant view this as a huge change of polity within the Anglican Communion moving the Communion towards a confessional polity. Some denominations are confessional: that is, they have specific doctrines which they expect their members to believe and subscription to these doctrines defines membership of those denominations.

Anglicanism has not thus far been confessional and the Covenant does not propose to make it such; but every time the Standing Committee made a recommendation, that recommendation would in effect become the Anglican position on the matter. Over time the number of these declarations would increase and Anglicanism would become more of a confessional sect with its own dogmas.

The text of the Anglican Covenant offers much to appreciate about the nature of 'communion', that is, of *koinonia*. What is required of the Church in its expression of *koinonia* is an imitation of the *koinonia* of the Godhead.

The Divine *koinonia* is not prescriptive in any sense at all; it is totally self-giving and mutually other-regarding. Imitation of this version of *koinonia* is really the Church's charter. Rather than proceed to declarations that must be subscribed to and thus then enforced, I understand this *koinonia* to deal with difference differently, requiring self-limiting and very deep and gracious other-regarding. *Koinonia* in order

to be *koinonia* has to be freely offered and received; it cannot be prescribed in any form. Prescription alters the nature of *koinonia* in its imitation of the Divine life.

I look forward to the Synod discussion on the proposed Covenant for the Anglican Communion.

## Voice of Social Justice

Sixth we need to be efficient as a voice for social justice.

### *Social Justice Issues in Our Region*

New South Wales needs a more efficient (effective) approach to imprisonment.

In the Synod of 2009, I spoke about homelessness across our Diocese and the unacceptably high numbers of families in our region struggling to find somewhere to live at a rent they can afford to pay. Last year I expressed my concerns about the problem of mental illness and the difficulties families have in accessing appropriate support services.

There has been some improvement in both areas in recent months and I congratulate both the Federal and State governments in their efforts to begin addressing these social justice issues more comprehensively. However there remains much to be done.

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### *Our Prison System*

One way to monitor our response to the most disadvantaged people in the community is to take a look at what is happening in our prison system. In NSW, this is not a pretty picture.

There are over 10,000 people in NSW prisons on any given day. Prison inmates are predominately young, male (although the rate of female imprisonment is increasing), most have an intellectual disability or serious mental illness, most were unemployed at the time of their arrest and most have an addiction problem. 22% are of Aboriginal or Torres Strait Islander descent. 80% of the 765 female prisoners have been subjected to domestic violence, sexual abuse or addiction.

In Juvenile Justice Centres, Aboriginal young people make up 51% of the population. Too often in NSW young people are remanded in custody before a court has

determined their guilt or innocence merely because they are homeless or have troubled home backgrounds. This is not an appropriate use of incarceration. Crime is a serious social problem and people who have been the victim of crime suffer greatly. We do need to live in communities where people feel safe, but is imprisonment the most effective response to crime?

According to criminologists, the reason we have prisons is to (a) punish wrongdoers, (b) to deter potential law-breakers and (c) for rehabilitation. As a system, prison appears to be successful in only the first of these 3 goals; viz punishment. Punishing people by locking them up does stop reoffending whilst they remain in prison. However there is little evidence that imprisonment acts as a deterrent, nor that prisons are centres of rehabilitation.

For example, the imprisonment rate in NSW is 87% higher than in Victoria, yet crime rates are about the same, the high numbers of prisoners cannot be justified.

With regard to recidivism (which is defined as reoffending within 2 years of leaving prison), our reoffending rate is 42.4% compared with 28.7% in Qld, so rehabilitation is also not working in NSW.

Prisons can be bleak and lonely places. Our chaplains and Kairos volunteers are often the only people within the prison system where inmates can sense unconditional support, where they are encouraged to reflect on their lives and their futures.

The NSW Corrective Services system needs to be reformed so that we can have a more effective response to people who break the law.

Why lock up so many people when community supervision of offenders appears to be more effective and cheaper? It costs approximately \$180 per day to keep a person in prison, six times more than community supervision.

Money saved by reducing our prison population could be used to provide more support to people leaving prison to help them find work and accommodation. This would reduce that 42.4% recidivism rate.

I commend the work of Samaritans Friendship House and Home for Good in the lead they have taken in helping former prisoners find accommodation, addiction support and employment after leaving prison. These people are much less likely to reoffend and I am hoping our new State Government will take a

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look at what Samaritans is achieving and provide funding so that this important work can continue.

## My Gratitude

As I reflect on the year past although it has had its taxing moments I feel very much the thinking of Saint Paul as he began his letter to the Church in Philippi,

I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now. I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ.<sup>16</sup>

### *Bishop's Ministry Team*

There is much for which thankfulness to God is the most apposite response. I particularly thank the members of the Bishop's Ministry Team: Bishop Peter Stuart, Archdeacons Stephen Pullin and Arthur Copeman, The Reverends David Battrick and John Power and the Diocesan Business Manager, Mr John Cleary.

This is a very creative and productive team that has given substantial efficient leadership in the Diocese. We congratulate Bishop Peter upon his award in August of a Doctorate in Education from Flinders University.

### *Diocesan Office Staff*

As well, the staff of the Diocesan Office deserves our thanks too. Those who have left the staff in the past year to further their careers have been unanimous in their esteem for their colleagues and the atmosphere of the Diocesan Office. This, I think, is helped by the staff gathering for prayer on Monday mornings and thus commending the working week to God's direction.

### *Mrs Robin Farran*

My deep personal gratitude goes to my lovely wife Robin for her gracious constant support and companionship in the Gospel. I recognize how valued Robin is by parishioners as we travel around the Diocese Sunday by Sunday. Clergy spouses are by character sacrificial and self-giving.

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<sup>16</sup> Philippians 1: 3-6.

## Following in Bishop Tyrrell's Footsteps

Like my illustrious predecessor, Bishop William Tyrrell, I hope that my remarks have not taxed your patience severely from their length, as I have had much to lay before you.

I also hope that 'our consultations may tend to render our beloved Church more and more efficient in winning souls to Christ; and an earnest hope that our consultations may ever be conducted in the spirit of that holy service in which we have been engaged, the spirit of mutual forbearance, and Christian courtesy and brotherly [and sisterly] love'.

## Synod Eucharist Sermon

*The sermon preached by Bishop Brian Farran at the Synod Eucharist of the First Session of the Fiftieth Synod on Friday 21<sup>st</sup> October 2011 in the Church of Saint Mary the Virgin, Maitland.*

Philippians 1: 27-30:

'For [God] has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well...'

Mark 10: 23-31:

'Jesus said, 'Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news,<sup>30</sup> who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields, with persecutions...'

There are religious threshold moments. These moments are moments of deep realization about God. They mostly produce change. The change can be of commitment, saying for a first time 'Jesus is Lord'. The change can be a sense of calling, recognizing what the Lord's will is for you. The change can be an encouragement - the impact of the faithful witness of another Christian.

All these changes move us over thresholds. We are never the same thereafter. We move into new behaviours, new attitudes and new visions. Both the lessons for this Eucharist are such threshold moments. The prospect of suffering as a fact of faithful discipleship becomes clear and stark. Robin and I shared such a threshold recognition about the reality of suffering in faithful discipleship on August 6<sup>th</sup> 1998.

We were at the University of Kent in Canterbury in a large marquee that held over a thousand people at the Lambeth Conference of Anglican Bishops. The Eucharist was being celebrated. We emerged from that Eucharist with deeply changed and charged perspectives about what being Christians entailed. We had crossed a threshold in religious awareness. And as in such crossings, we both had had a powerful emotional religious experience.

We were changed because we heard first-hand how one man had endured incredible physically inflicted suffering (torture) and had stayed magnificently faithful to Christ throughout his ordeal.

On August 6<sup>th</sup> 1998 the then Lambeth Conference was led in Eucharistic worship by the Bishops of the Anglican Church in Japan. August 6<sup>th</sup> is the Feast of the Transfiguration; it is also the date of the dropping of the Atomic Bomb on Hiroshima

in 1945. That Eucharist led by the Japanese Bishops was thus always going to be a very moving experience.

The Service was doubly moving because the preacher invited by the Japanese Bishops was a woman priest of the Church of England, Susan Cole-King. She was the daughter of Bishop Leonard Wilson who had been the Bishop of Singapore when Singapore fell to the invading Japanese army in February 1942.

Bishop Wilson was interred in Changi Prison and tortured by soldiers of that invading army. He suffered greatly. But he remained steadfast in his Christian devotion and practice. The Bishop spoke of his experience in a BBC Broadcast Talk in 1946. This is part of his recollection:

I remember Archbishop Temple in one of his books writing that if we pray for any particular virtue, whether it be patience or courage or love, one of the answers that God gives to us is an opportunity for expressing that virtue. After my first beating I was almost afraid to pray for courage lest I should have another opportunity of exercising it, but my unspoken prayer was there, and without God's help I doubt whether I should have come through. Long hours of ignoble pain were a severe test. In the middle of that torture they asked me if I still believed in God. When by God's help I said 'I do', they asked me why God did not save me, and by the help of His Holy Spirit I said, 'God does save me. He does not save me by freeing me from pain or punishment, but He saves me by giving me the spirit to bear it,' and when they asked me why I did not curse them I told them that it was because I was a follower of Jesus Christ, who taught us that we were all brethren.

I did not like to use the words 'Father forgive them'. It seemed too blasphemous to use our Lord's words, but I felt them, and I said, 'Father, I know these men are doing their duty. Help them to see I am innocent'. And when I muttered 'forgive them', I wondered how far I was being dramatic and if I really meant it, because I looked at their faces as they stood around and took it in turn to flog, and their faces were hard and cruel and some of them were evidently enjoying their cruelty. But by the Grace of God I saw those men not as they were, but as they had been. Once they were little children playing with their brothers and sisters and happy in their parents' love, in those far-off days before they had been conditioned by their false nationalistic ideals and it is hard to hate little children. But even that was not enough. There came to my mind as I lay on the table the words of that Communion hymn:

Look, Father, look on His anointed face,  
And only look on us as found in Him.

And so I saw them, not as they were, not only as they had been,  
but as they were capable of becoming, redeemed by the power of  
Christ and I knew that it was only common sense to say 'forgive'.<sup>17</sup>

Upon the ending of the war and after recuperation, Bishop Wilson resumed his ministry as the Bishop of Singapore. When celebrating one Confirmation, he encountered as a candidate kneeling before him one of the Japanese soldiers who had been one of his torturers in Changi prison. It was an extraordinary moment for the Bishop to confirm as a committed Christian a person who had so physically violated him in prison.

As Susan Cole-King recounted her father's glad reflection of this extraordinary Confirmation Service there was not a dry eye amongst all the bishops and their spouses gathered in Eucharist at that Lambeth Conference. The Japanese bishops were especially tearful. The story of Bishop Wilson was not recounted by his daughter in remonstrance but as evidence of the power of Christ to transform suffering so that it did not defeat and destroy.

And of course her sermon was preached in the context of the Eucharist where The Great Thanksgiving Prayer reminds us that Jesus 'on the night that he was *betrayed...*' instituted the sacrament that gives us our identity and socializes us into that identity. Part of Christian identity is a coming to terms with suffering, even - dare I say it- an expectation of suffering?

Certainly the Gospels make it clear that suffering is part of being a disciple of Jesus, although that is not very publicly made known by the Church. We too have been seduced by our culture's reluctance to face suffering as a norm of Christian experience. It is as if we seek for a perpetual anaesthetic to keep us happily numb. And as the Church, our facing the fact that suffering can be a corollary of faithful discipleship is not readily recognized or accepted.

There is in the Gospel of Mark with its sharp crisp delineation of discipleship an unexpected twist to the rewards of being a faithful disciple. Jesus, in responding to Peter's self-congratulation in having left all to follow him, says dead-pan

Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields, for my sake and for the sake of the good news,<sup>30</sup> who will not receive a hundredfold now in this age—houses, brothers and sisters, mothers and children, and fields, with persecutions...

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<sup>17</sup> A broadcast sermon by the Right. Reverend J. L. Wilson, Bishop of Singapore. London: The Listener. October 24th, 1946.

Persecutions -suffering. People suffer for the Church and within the Church.

The suffering we face as the Church in Australia and in this Diocese is not the traumatic physical suffering such as Bishop Leonard Wilson endured so faithfully and so edifyingly. Our suffering will be the pain of change and of letting go our past revered and cherished practices and ways of being the church that have so contributed to our development as Christians and as Anglicans.

In speaking in this way, I am not in the least minimizing the reality of this emotional suffering. Letting go can be painfully disturbing. Yet the entire history of the Church from its initial decisions at the Council of Jerusalem in Acts chapter 15 is this kind of adaptation to the energetic leading of the Holy Spirit. The story of the early church is the story of letting go in order to move on and to keep pace with the mission generated by the Holy Spirit.

Those Jews who first became believers in Jesus and yet kept their Jewish practices as we observe from Acts<sup>18</sup> must have seriously wondered if the Holy Spirit was trashing their religious heritage. I imagine that their thinking wrestled with anxious questions like, 'where will these changes end?'<sup>19</sup>

We do need to read deeply and carefully the Book of the Acts of the Apostles to understand the dilemmas of change that faced the first leaders of the fledgling Church. Those first Jews who became believers in Jesus Christ were people of a very conservative religion. Theirs was a religion that had defined its identity by conservation.

Change was extraordinarily difficult for them as we can detect by the sharp opposition of the pious to Jesus' healings on the Sabbaths. Conservation had engulfed the religious sensitivities of the Scribes and the Pharisees. They were not able to recognize that Jesus was doing what the Father was always doing, as the Gospel of John succinctly noted.<sup>20</sup>

The full recognition by those first believers that Jesus was the Son of God was gradual and most likely somewhat painful as they accommodated their experience of Jesus to their inherited tight monotheism. It might have at first seemed to them that they were becoming polytheists in concluding that Jesus was the Son of God.

Declaring Jesus as Lord would not have been an easy spontaneous declaration. It would have involved real mental struggle. It was a theological shift for them of massive proportion. It was a deep change. Theirs would have been a mix of suffering and joy as they understood their commitment to Jesus as Lord.

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<sup>18</sup> See Acts 21: 17-26.

<sup>19</sup> See for instance Peter's dialogue in Acts 10.

<sup>20</sup> See John 5:19.

There is real suffering within the Church at the moment and it is here too in this Diocese. There are people who want deep change in the Church because they sense the Church is failing in its mission. There are others who resist change because they love the Church as it is. Those who advocate deep change must realize that the Church can only change if there is deep change in them. And that personal change can involve pain.

The deep change required of each of us is the first word on the lips of Jesus in his public preaching: *metanoia*<sup>21</sup>. It is translated repentance in most English Bibles.

The brilliantly faithful English priest who so heroically worked in the East End of London for over thirty years, Kenneth Leech, says of *metanoia*

It refers to a complete change in values and in consciousness. Its closest Greek word is *paranoia* which means to be out of one's mind. *Metanoia* means a revolution of the mind, the personality, so that we see things utterly differently. This calls for not only personal but structural change, for a new form of community.<sup>22</sup>

'Seeing things utterly differently' requires deep change. And although the provocation to such deep change can be sheer joy, there is the inevitable pain of wrench as we learn new behaviours and leave old patterns behind.

We cannot underestimate the painful wrenching that those first deeply Jewish disciples experienced as they followed the leading of the Holy Spirit. In our accustomed state of religious settlement we may be resisting the pain threshold of necessary change (*metanoia*) and so be in danger of forfeiting a new form of community that the Holy Spirit is birthing as a sign of God's mission now.

As a man I have watched birth; I have not given birth. But despite all the pain involved in birth there is normally final incredible joy. The Holy Spirit is birthing new structures for the Church and there is pain. But birthing does lead to joy. So despite whatever suffering each of us experiences, and experiences differently, there is the prospect of joy at the hands of God.

Deep change and the prospect of joy is the trajectory of this Eucharist.

That was the ultimate experience of Bishop Leonard Wilson. From his faithful witness retold by his daughter in her sermon to the Lambeth Conference of 1998 Robin and I both experienced the truth of what Saint Paul wrote to the young church at Philippi,

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<sup>21</sup> See Mark 1: 15 – 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'

<sup>22</sup> David Bunch and Angus Ritchie [Eds]. 2009. Prayer and Prophecy—the Essential Kenneth Leech. London: Darton, Longman & Todd, p. 94.

'God] has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well.'

This realization changed our lives. It was a moment of deep change. This is the deep change ahead of this Diocese, 'the privilege not only of believing in Christ, but of suffering for him as well.'

## Visitors to the Diocese

**National Bishops' Conference: 27 February 2011 to 4 March 2011**

Bishop's from Australia Church: 37 Bishops in Attendance

**Dean's Conference: 8 & 9 August 2011**

Dean's from Australia Church: 11 Deans in Attendance

The Reverend Brendan Byrne SJ

The Reverend Mark McCracken

The Reverend David Moore

Professor Roger Collins AM

The Reverend Dr Bruce Kaye

Mr Robert Fitzgerald

Dr Lyn Arnold

Bishop Greg Thompson

The Most Reverend Dr Philip Freier

The Reverend Nicholas King SJ

## Appointments, Ordinations, Resignations and Retirements

### *The Anglican Church of Australia*

The Reverend Canon Anne Wentzel was appointed Rector of Bathurst and Dean of All Saints' Cathedral on 1 December 2010.

Bishop James Leftwich, National Aboriginal Bishop retired on 13 December 2010.

Bishop Michael Hough resigned as Bishop of Ballarat on 20 December 2010.

Mr Edwin Porter was appointed ABM Executive Officer on 11 July 2011.

**Mr Malcolm McDonald** was re-appointed for a further 3 years as an Anglican Care endorsed Director on the Anglican Care Board at the 5 October 2010 Anglican Care Board meeting.

**Mr Colin Johnston** was appointed as a Director on the Anglican Care Board on 9 November 2010.

**The Reverend Clive Gerard** was appointed as Intentional Interim Priest in the Parish of Swansea on 11 October 2010.

**The Reverend Wendy Dubojski** accepted appointment as an Examining Chaplain on 12 October 2010.

**Mr Michael Thompson** accepted appointment as a member of the Diocesan Ecumenical Committee on 18 October 2010.

**The Reverend Christopher Yates** was appointed Deacon Assistant in the Parish of Williamtown/Medowie/Mallabula on 1 November 2010.

**The Reverend Lyle Hughes** was appointed Intentional Interim Priest in the Parish of Toukley-Budgewoi on 14 November 2010.

**The Reverend Stephen Bloor** was commissioned as Priest-in-Charge of the Parish of Bateau Bay on Thursday 18 November 2010.

**The Reverend William Howarth** was appointed Locum Tenens in the Parish of Muswellbrook on 22 November 2010.

**The Reverend Jessica Grant** was appointed Assistant Priest in the Parish of Forster Tuncurry on 30 November 2010.

**The Reverend Helen Holliday** was appointed Priest in Local Mission in the Parish of Taree on 30 November 2010.

**The Reverend Walter Jarvis** was appointed Priest in Local Mission in the Parish of Taree on 30 November 2010.

**The Reverend Alison Wooden** was appointed Priest in Local Mission in the Parish of Southlakes on 30 November 2010.

**The Reverend Barbara Bagley** was appointed Priest in Local Mission in the Parish of Lakes Anglican on 30 November 2010.

**The Reverend Canon Sonia Roulston** was commissioned Rector of the Parish of Morpeth on 2 December 2010.

**The Reverend Canon Maree Armstrong** was installed as an Honorary Canon of the Cathedral, Tyrrell Canonry on 5 December 2010.

**The Reverend David Hesketh** was appointed Locum Tenens to the Parish of Cockle Bay on the 5 December 2010.

**The Reverend Melbourne Nelson** was appointed Locum Tenens in the Parish of Cessnock/Wollombi on 5 December 2010.

**The Honourable Mr Justice Peter Young AO** was appointed Acting Chancellor for the Diocese of Newcastle on 6 December 2010.

**The Reverend Terry Frewin** commenced as Chaplain to Anglican Care and Associated Care Facilities on 7 December 2010.

**The Reverend Robert Wheeler** was appointed Locum Tenens in the Parish of Woy Woy on the 13 December 2010.

**The Reverend Julia Perry** was appointed Locum Tenens in the Parish of Wallsend on the 14 December 2010.

**The Honourable Judge Christopher Armitage** was appointed Acting Deputy Chancellor for the Diocese of Newcastle on 16 December 2010.

**The Reverend Doug Morrison-Cleary** was commissioned as Priest-in-Charge of the Parish of New Lambton on 21 December 2010.

**The Reverend Gary Harman** was appointed Locum Tenens to the Parish of Cardiff on 1 January 2011.

**The Reverend Matthew Shorten** was appointed Chaplain to Lakes Grammar, An Anglican School on 1 January 2011.

**The Reverend Patricia Caddis** was appointed Locum Tenens to the Parish of Wyoming on 1 January 2011.

**The Reverend Bill Green** had his licence as Priest in Local Mission cancelled on 10 January 2011.

**The Reverend Donald Grace** was appointed Deacon in Local Mission assisting in the Parish of The Entrance on 18 January 2011.

**The Reverend Dr Keith Joseph** was commissioned Priest-in-Charge of the Parish of Mount Vincent & Weston on 23 January 2011.

**The Reverend Lawrence Davies** was appointed Locum Tenens to the Parish of Camden Haven on the 23 January 2011.

**The Reverend Charlie Murry** was appointed Area Dean of the Upper Hunter Deanery on 24 January 2011.

**Ms Anne Maree Hodgson** was appointed as Chief Executive Officer of Anglican Care on 31 January 2010.

**The Reverend Michael Hill** was appointed Locum Tenens to the Parish of Kincumber on the 1 February 2011.

**The Reverend Neville Schofield** was appointed Locum Tenens in the Parish of Dungog on the 7 February 2011.

**The Reverend Stuart Benson** was appointed Locum Tenens in the Parish of Terrigal on the 14 February 2011.

**The Venerable Arthur Copeman** was appointed as 0.5 Archdeacon for Ministry Support, based at the Diocesan Office on 21 February 2011.

**The Reverend John Gilbert** was appointed Deacon in Local Mission in the Parish of Singleton on 24 February 2011.

**The Reverend Penelope MacDonald** was appointed Deacon in Local Mission in the Parish of Toukley-Budgewoi on the 24 February 2011.

**The Reverend Gregory Bowen** was appointed Deacon in Local Mission in the Parish of Toronto on the 24 February 2011.

**The Reverend Michael Wheatley** was appointed Deacon in Local Mission in the Parish of Merriwa on the 24 February 2011.

**The Reverend Ross Craven** was appointed Deacon in Local Mission in the Parish of Merriwa on the 24 February 2011.

**The Reverend Patricia Kirkby** was appointed Deacon in Local Mission in the Parish of Merriwa on the 24 February 2011.

**The Reverend Carl Lanham** was appointed Deacon in Local Mission in the Parish of Mount Vincent and Weston on the 24 February 2011.

**The Reverend Michelle Ann Hazel-Jawhary** was appointed Deacon Assistant in the Parish of Belmont North-Redhead on the 24 February 2011.

**The Reverend Bryce Amner** was appointed Deacon Assistant and Church Planter in the Parish of Lakes Anglican on the 24 February 2011.

**The Reverend Luke Hopkins** was appointed Deacon Assistant to the Archdeacon for Ministry Support on the 24 February 2011.

**The Reverend Walter Bayliss Firth** was appointed Deacon Assistant in the Parish of Cessnock/Wollombi on the 24 February 2011.

**The Reverend Canon Sally Gero** was commissioned Rector of the Parish of Wallsend on 25 February 2011.

**The Reverend Paul Robertson** was appointed Locum Tenens in the Parish of Cessnock/Wollombi on the 28 February 2011.

**The Venerable Arthur Copeman** was appointed Archdeacon for Ministry Support on 28 February 2011.

**The Reverend Nathan Killick** was commissioned Rector to the Parish of The Camden Haven on 4 March 2011.

**The Reverend Pirrial Clift** was positioned in the Stroud Monastery on 6 March 2011.

**The Reverend Andrew Harrison** was commissioned as Rector to the Parish of Windale on the 10 March 2011.

**The Reverend Andrew Hanlon** was commissioned Chaplain to Samaritans Foundation on 13 March 2011.

**The Reverend Roger Sharr** was appointed Intentional Interim Priest to the Parish of Gloucester on the 16 March 2011.

**The Reverend Glen Hughes** was appointed Rector to the Parish of Scone on the 16 March 2011.

**The Reverend Stephen Powter** was commissioned as Priest-in-Charge to the Parish of The Entrance on the 31 March 2011.

**The Reverend Robyn Fry** was appointed Deacon in Local Mission in the Parish of Belmont North-Redhead on the 3 April 2011.

**The Reverend Bronwyn Marchant** was commissioned as Priest-in-Charge to the Parish of Wyoming on 12 May 2011.

**The Reverend Canon Brian Gibbs** was commissioned as Rector to the Parish of Terrigal on the 15 May 2011.

**The Reverend Robert Ian Talbot** was appointed Locum Tenens to the Parish of Dungog on the 1 June 2011.

**The Reverend Andrew Mead** was commissioned as Priest-in-Charge to the Parish of Raymond Terrace on 29 June 2011.

**The Reverend Melbourne William Nelson** was appointed Locum Tenens to the Parish of Branxton Greta Lochinvar on the 2 July 2011.

**The Reverend Roger Zohrab** was commissioned as Chaplain to Bishop Tyrell Anglican College on Tuesday 19 July 2011.

**The Reverend Canon Julia Perry** has accepted the ministry of Locum Tenens in the Parish of Cessnock Wollombi from 1 August 2011 to 30 September 2011.

**The Reverend Robin Lewis-Quinn** was commissioned as Priest in Charge of Dungog Parish on Wednesday 10 August 2011.

**The Reverend Murray Woolnough** was commissioned as Priest-in-Charge to the Parish of Woy Woy on 1 September 2011.

**The Reverend Graham Jackson** was appointed as Intentional Interim Priest to the Parish of Wollombi Valley on 25 September 2011.

### *Ordinations*

**The Reverend Barbara Bagley** was ordained Priest in Local Mission in the Church of God on 30 November 2010.

**The Reverend Jessica Grant** was ordained Priest in the Church of God on 30 November 2010.

**The Reverend Helen Holliday** was ordained Priest in Local Mission in the Church of God on 30 November 2010.

**The Reverend Walter Jarvis** was ordained Priest in Local Mission in the Church of God on 30 November 2010.

**The Reverend Alison Wooden** was ordained Priest in Local Mission in the Church of God on 30 November 2010.

**The Reverend Gregory Bowen** was ordained Deacon in Local Mission in the Church of God on 24 February 2011.

The Reverend Walter Bayliss Firth was ordained Deacon in the Church of God on 24 February 2011.

The Reverend Michelle Hazel-Jawhray was ordained Deacon in the Church of God on 24 February 2011.

The Reverend Carlile Lanham was ordained Deacon in Local Mission in the Church of God on 24 February 2011.

The Reverend Penelope MacDonald was ordained Deacon in Local Mission in the Church of God on 24 February 2011.

The Reverend Bryce Amner was ordained Deacon in the Church of God on 24 February 2011.

The Reverend Ross Craven was ordained Deacon in Local Mission in the Church of God on 24 February 2011.

The Reverend John Gilbert was ordained Deacon in Local Mission in the Church of God on 24 February 2011.

The Reverend Luke Hopkins was ordained Deacon in the Church of God on 24 February 2011.

The Reverend Patricia Kirkby was ordained Deacon in Local Mission in the Church of God on 24 February 2011.

The Reverend Michael Wheatley was ordained Deacon in Local Mission in the Church of God on 24 February 2011.

The Reverend Joshua Bovis was ordained Priest in the Church of God on the 1 May 2011.

The Reverend Robyn Fry was ordained Priest in Local Mission in the Church of God on the 1 May 2011.

The Reverend Christopher Yates was ordained Priest in the Church of God on the 1 May 2011.

The Reverend Juleen Partridge was ordained Priest in Local Mission in the Church of God on the 1 May 2011.

The Reverend Daphne Turnbull was ordained Deacon in Local Mission in the Church of God on 24 July 2011.

### *Parish Ministry Teams*

Nelson Bay Parish Ministry Team was commissioned on the 20 February 2011.

Belmont Parish Ministry Team was commissioned on the 27 March 2011.

Belmont North/Redhead Parish Ministry Team was commissioned on the 3 April 2011.

Mt Vincent and Weston Parish Ministry Team was commissioned on the 10 April 2011.

Lambton Parish Ministry Team was commissioned on the 17 April 2011.

Denman Parish Ministry Team was commissioned on the 19 June 2011.

Additional members of the Toronto Parish Ministry Team were commissioned on the 9 October 2011.

### *Retirements*

The Reverend Laurie Davies concluded his Locum Tenens period at The Camden Haven on 30 September 2010.

Mr John Hayes retired as Director of the Anglican Care Board on 5 October 2010.

### *Resignations and/or Departures from the Diocese*

The Reverend Sonia Roulston resigned as Rector from the Parish of Cessnock-Wollombi on 1 December 2010.

The Reverend Penny Jones resigned as Rector from the Parish of Woy Woy on 12 December 2010.

The Reverend Roger Dyer resigned as rector of the Parish of Wallsend on 12 December 2010.

The Reverend Dr Jonathan Inkpin, who held a PTO in the Diocese of Newcastle, became Rector of the Parish of St Luke's, Toowoomba, in the Diocese of Brisbane on 13 December 2010.

Mr Paul Rosser resigned as Chancellor on 26 November 2010.

The Reverend Wayne Sheehan resigned from the Parishes of Mount Vincent-Weston on 17 January 2011.

Mrs Ruth Carson resigned as Administrative Assistant assisting the Archdeacon of Newcastle and Parish Services on 28 January 2011.

The Reverend Julian Kent resigned as Assistant Priest in the Parish of Cessnock-Wollombi on 31 January 2011.

The Reverend Julian Kent resigned from the Diocesan Missions Committee on 31 January 2011.

Mrs Amanda Zaicos resigned from the position of Bishop's Secretary on 31 January 2011.

The Venerable Arthur Copeman resigned as Rector of Kincumber and Archdeacon of the Central Coast on 28 February 2011.

The Reverend Stephen Dent resigned from his position in The Entrance Parish on 31 March 2011.

The Reverend Stephen Dent resigned from his position on the Board of the Newcastle School of Theology for Ministry on 31 March 2011.

**The Reverend Stephen Dent** resigned from his position on the Board of the Anglican Schools Corporation on 31 March 2011.

**The Reverend Stephen Dent** resigned from his position on the Professional Standards Panel of the Diocese of Newcastle on 31 March 2011.

**The Reverend Pirrial Clift** resigned as Rector in the Parish of Dungog on 9 May 2011.

**Mrs Belinda Archer** resigned from Parish Services on 23 May 2011.

**Mrs Nichola McCarthy** resigned from the position of Bishop's Secretary on 23 June 2011.

**The Reverend Kate Heath** resigned as Assistant Priest from the Parish of Taree on 7 August 2011.

**Mrs Lyn Healey** resigned as Minutes Secretary on 2 September 2011.

**The Reverend Pam Fraser** resigned from the Parish of Clarence Town/Stroud on 20 September 2011.

**Ms Bonny Sinclair** resigned as Administration Assistant to the Assistant Bishop and the Diocesan Business Manager on 20 October 2011.

### *Arrivals*

**Ms Bev Birch** commenced as a consultant to the Diocesan Office on 6 December 2010.

**Ms Nichola McCarthy** commenced in the position of Bishop's Secretary on 24 January 2011.

**Mrs Amanda Zaicos** commenced as Administrative Assistant assisting the Archdeacon of Newcastle and Parish Services on 1 February 2011.

**The Venerable Arthur Copeman** was appointed as 0.5 Archdeacon for Ministry Supprt, based at the Diocesan Office, on 21 February 2011.

**The Reverend Bronwyn Marchant** arrived from New Zealand and was appointed Pries-in-Charge of the Parish of Wyoming on 12 May 2011.

**Ms Christine Aisbett** commenced as a member of the Parish Services Team in Admiistration and Records Management on 18 May 2011.

**Mrs Alison Dalmazzone** commenced in the position of Bishop's Secretary on 27 June 2011.

**The Reverend Murray Woolnough** arrived from England and was appointed Priest-in-Charge of the Parish of Woy Woy on 1 September 2011.

**Ms Danielle Veronesi** commenced in the position of Administration Assistant to the Assistant Bishop and Diocesan Business Manager on 5 September 2011.

St Augustine's Church, Bolwarra was deconsecrated on 14 May 2011.

St Stephen's Church, Adamstown - the Foundation Stone was blessed on 12 August 2011.

*Special Anniversaries*

The Reverend Peter Ashley-Brown celebrated 50 years of Priesting on 17 December 2010.

The Reverend Milton Fowell celebrated 50 years of Priesting on 17 December 2010.

The Reverend Neville O'Brien celebrated 50 years of Priesting on 17 December 2010.

The Reverend John West celebrated 50 years of Deaconing on 17 December 2010.

The Reverend Desmond Eagan celebrated 50 years of Deaconing on 17 December 2010.

The Reverend Ralph (Carl) Feldman celebrated 50 years of Priesting on 18 December 2010.

The Reverend David Simpson celebrated 40 years of Priesting on 19 December 2010.

The Reverend George Garnsey celebrated 50 years of Priesting on 21 December 2010.

The Reverend John Southerden celebrated 50 years of Deaconing on 21 December 2010.

The Reverend Rod Moore celebrated 25 years of Deaconing on 1 February 2011.

The Reverend Bruce Perry celebrated 25 years of Deaconing on 1 February 2011.

The Reverend Gary Harman celebrated 20 years of Deaconing on 2 February 2011.

The Reverend Val Tibbey celebrated 20 years of Deaconing on 2 February 2011.

The Reverend Stephen Powter celebrated 25 years of Deaconing on 16 February 2011.

The Venerable Stephen Pullin celebrated 30 years of Deaconing on 7 February 2011.

The Reverend Les Forester celebrated 30 years of Deaconing on 7 February 2011.

The Reverend Neil Sauber celebrated 30 years of Deaconing on 7 February 2011.

The Reverend Peter Friend celebrated 25 years of Deaconing on 16 February 2011.

The Reverend Peter Middleton celebrated 25 years of Deaconing on 16 February 2011.

The Reverend Ian McDowell celebrated 50 years of Deaconing on 24 February 2011.

The Reverend Noel Spohr celebrated 25 years of Deaconing on 24 February 2011.

The Reverend John Seddon celebrated 50 years of Deaconing on 26 February 2011.

The Reverend Lyle Hughes celebrated 20 years of Deaconing on 16 March 2011.  
The Reverend Max Sainsbury celebrated 50 years of Priesting on 21 May 2011.  
The Reverend Merv Ralston celebrated 20 years of Deaconing on 21 September 2011.

### *Awards*

Professor Ken Dutton AM was recognised with Australia Day Honours on 26 January 2011.

Anglican Care was awarded the winner of the Media Award in the 2011 Aged & Community Services (ACS) Awards for Excellence.

### *In Memoriam*

*Among the faithful departed, we make special mention of:*

Mr Richard Weet father of Mrs Sue Williams and father-in-law of Canon Stephen Williams died on 31 October 2010.

The Right Reverend Dr John Warwick Wilson from the Anglican Diocese of Melbourne's Southern Region died on 22 January 2011.

Mrs Shirley McTaggart mother of Mrs Lee Moore and mother-in-law of Reverend Rod Moore died on 4 February 2011.

The Reverend John Booth, retired priest who served in the Dioceses of Sydney and North Queensland died on Saturday 12 February 2011.

The Reverend Ken Foley assistant priest of the parish of Muswellbrook died on 4 March 2011.

The Reverend Des Eagan retired clergy with PTO licence died on 10 May 2011.

The Reverend Allan McFarland, previously from the Diocese of Newcastle died on 15 May 2011.

Mrs Rita Wilson mother of the Reverend Peter Middleton and mother-in-law of Mrs Jill Middleton died on 15 July 2011.

Mrs Eva Williams widow of Canon Milton Williams died on 27 July 2011.

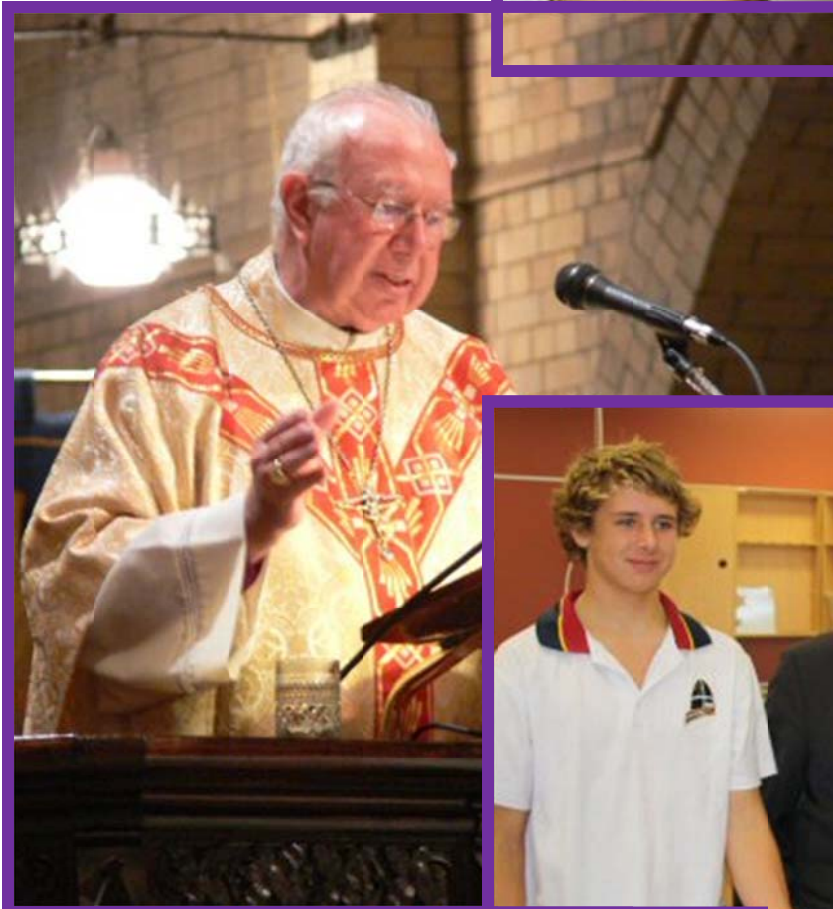
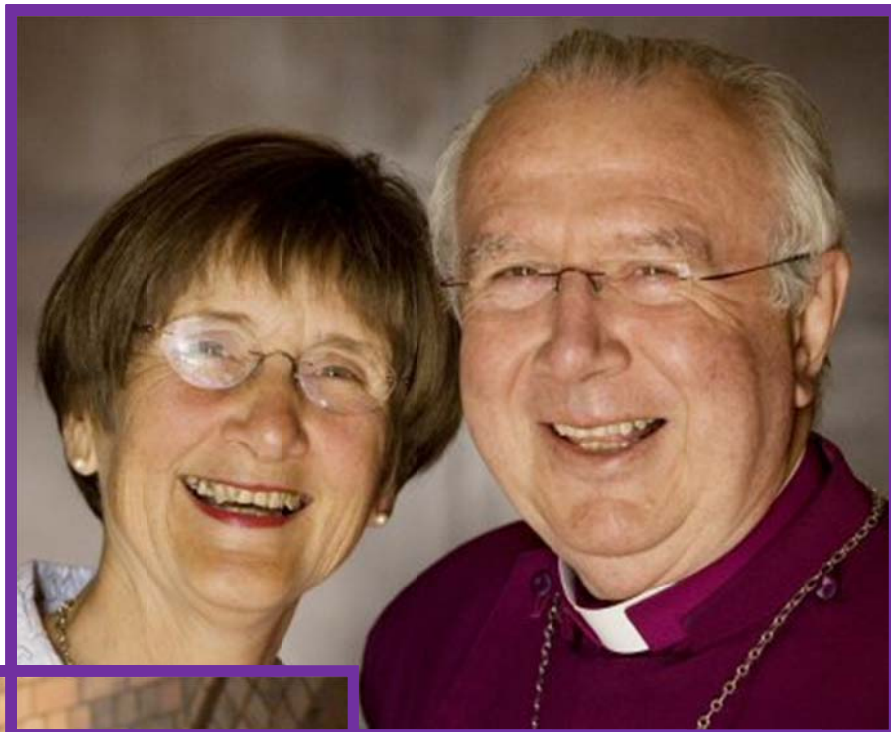
Mrs Margaret Field sister of Judy Manual and sister in law of the Reverend Ray Manual died on 10 August 2011.

The Right Reverend Neville Chynoweth died on 11 August 2011.

Mother Wasita Kopapa (wife of Archbishop Joseph Kopapa) died on Sunday 2 October 2011.







[www.newcastleanglican.org.au](http://www.newcastleanglican.org.au)

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