



Anglican Church of Australia

Missionary Diocese of Tasmania

LIVING BETWEEN TIMES

PRESIDENTIAL ADDRESS

SYNOD 2012

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Bishop of Tasmania

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ahealthy**church**...transforming**life**

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LIVING BETWEEN TIMES

Presidential Address Synod 2012

BETWEEN DICTATORSHIP AND DEMOCRACY

Next month there is an anniversary which has special significance for me. Can you imagine which anniversary it might be? No! It's not my wedding anniversary. It's the 30th anniversary of the end of the Falkland Islands War.

The end of that war introduced a **significant season** in the life of Argentina: a change from military dictatorship to democracy.

Let me explain. Argentina suffered a civil war, the so called "Dirty War", during the rule of a brutal military dictatorship from 1976-83.

The Argentine dictatorship ruled ruthlessly to guard and grow its own ends. We lived in a street that had abandoned and burnt out houses. We were told that the occupants of an abandoned house on the corner of our street had 'disappeared' one evening following a raid by military personnel. Behind closed doors Argentine confidants told us of all the year 12 students in a college 'disappearing' one night and never being seen or heard of again; of whispered reports of people thrown from military planes.

We often wondered, "Would the dictatorship ever end? Would democracy ever come?"

These questions were dramatically answered in the affirmative 30 years ago. In July 1982 the Argentine military dictatorship lost the Falkland Islands War with Great Britain. The Argentine dictatorship had initiated this war. To lose a war they initiated was an intolerable loss of 'face'. Argentines were outraged that the military dictatorship that had turned their weapons against their own people was incapable of winning a real war: a war of the military's own choosing!

Riots broke out in the capital city. The military dictatorship had lost its brutal grip on its own citizens. CHANGE HAD COME! Defeat externally meant defeat internally. But the change was not yet complete. The war was not followed by an immediate transition – the end of the war introduced as a SEASON of establishment. A timetable was set to establish democratic rule for 1984.

In 1982 the transition to democratic rule was won and early 1984 saw its final establishment.

In these two years, between 1982 and 1984, Argentina's hope for freedom was ever before us, yet the death throes of the vanquished military dictatorship persisted.

This time in between the promise and the delivery of democracy was a time of hope and expectation. Yet at times it felt like democracy might not come. There was an increase in crime. Without the fear and brutality of the dictatorship, criminals became confident again. Citizens felt less secure. Inflation took off. This was a time of turmoil. Some of the military decided that there should be a return to a dictatorship.

There were numerous episodes of military uprising in the intervening years. I recall people hunched over radios, intent on every word as tanks and troops left their barracks and headed towards the capital city. But the Argentine people resisted. They lived with anxiety, "Will democracy come? Please God, let democracy come?" It was very difficult living 'between times'.

But democracy did come! In 1984 we joined with thousands upon thousands of Argentines dancing and celebrating in the streets and parks of the capital city.

The decisive victory of the declaration of a return to democracy in 1982 guaranteed the final victory of democratic rule in 1984.

THE CHRISTIAN STORY BETWEEN TIMES

That's the Argentine story. Sound familiar? Sure does! It matches the Christian story of living 'between times'.

We live between the **decisive** victory of Jesus Christ over Satan and all evil through Jesus' death and resurrection and his **final** victory upon his return to rule eternally. Jesus' **decisive** victory guarantees his **final** victory.

But be on guard! During the intervening years between the victory of the cross and the return of Christ we have suffered, are suffering, and will continue to suffer the death throes of vanquished Satan and evil as they rage against the Rule of God.

Just as the people of Argentina experienced the tension, the suffering; just as they had to live through chaos, and resist the renewal of oppression, so it is with the Church, Christ's body. A healthy church transforming life experiences suffering, resistance and adversity.

This is something that Jesus taught his disciples: obedience to his command to "*Take up your cross daily and follow me.*" (Luke 9:23) necessarily means that we share in his sufferings.

Yet in the midst of this season of adversity, there is also blessing. Jesus said: "**Blessed** are you when people revile you and persecute you and utter all kinds of evil against you falsely

on my account. **Rejoice and be glad**, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.” (Matthew 5:11)

The fervour and foment of history is made clear by Scripture. God’s love, truth, mercy and grace are ever being combated by evil attacks from human pride, human sin. And God’s loving, truthful, merciful, grace-filled rule is ever in the sights of the cruel idolatrous empires of humankind that can only be described as satanic.

THE RULE OF GOD

It is good for us, therefore to be reminded of Jesus’ teaching on this matter. And, in particular, his teaching on God’s rule in this world, what Jesus refers to as the “Kingdom of God” or “Kingdom of Heaven” - a kingdom that is about more than time or place, but about the purposes and power of God being at work.

We live, then, as Christians, as citizens of God’s Kingdom, subjects under Christ’s rule, in an in-between time.

Jesus’ teaching on the Kingdom of God draws out the commencement of the Kingdom in Jesus’ incarnation, life, death, resurrection and ascension and the final consummation of his Kingdom at his return to rule.

In between - between Jesus’ decisive victory culminating in the cross and resurrection and his final victory at his return; in between – in this season of suffering and adversity his followers are called to live in faith, hope and love, as we wait patiently and expectantly for his final rule.

The Bible affirms this.

It affirms that in Jesus the Kingdom of God has come. In Mark 1:14-15 we read, ¹⁴ *After John was put in prison, Jesus went into Galilee, proclaiming the good news of God.* ¹⁵ **‘The time has come,’** *he said. ‘The kingdom of God has come near. Repent and believe the good news!’*

It also affirms that when Jesus returns the creation of the new heavens and the new earth will be complete. The new age of Jesus’ eternal rule will be fully established and go right on forever.

The Rule of God, the Kingdom of God, has both come and is coming!

Between what has come and what is coming, in the in-between time, Jesus teaches his disciples to trust in the reality of the kingdom and to pray and work for the rule of God to break in. He taught his disciples to pray, *“Our Father in heaven hallowed be your name, your kingdom come”* (Mt 6:9,10).

In this in-between time we live in a time of tension and challenge. Jesus illustrated this 'in-between time' in the parables of the kingdom in the 13th chapter of Matthew's account of Jesus' life. The parable of the Sower,

'A farmer went out to sow his seed. ⁴ As he was scattering the seed, some fell along the path, and the birds came and ate it up. ⁵ Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. ⁶ But when the sun came up, the plants were scorched, and they withered because they had no root. ⁷ Other seed fell among thorns, which grew up and choked the plants. ⁸ Still other seed fell on good soil, where it produced a crop – a hundred, sixty or thirty times what was sown. ⁹ Whoever has ears, let them hear.' (Mt 13:4-9)

The parable holds a message about the kingdom of God,

*¹⁸ 'Listen then to what the parable of the sower means: ¹⁹ when anyone hears the message about the kingdom and does not understand it, **the evil one comes and snatches away** what was sown in their heart. This is the seed sown along the path. ²⁰ The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. ²¹ But since they have no root, they last only a short time. When **trouble or persecution** comes because of the word, they quickly fall away. ²² The seed falling among the thorns refers to someone who hears the word, but the **worries of this life and the deceitfulness of wealth** choke the word, making it unfruitful. ²³ But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown.'* (Mt 13:18-23)

In this in-between time we experience the things of this world – the evil one, trouble, persecution, worries and deceitfulness of wealth – combating and undermining the true word of God.

In a further parable about the kingdom, the parable of the weeds, Jesus said,

²⁴ 'The kingdom of heaven is like a man who sowed good seed in his field. ²⁵ But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. ²⁶ When the wheat sprouted and formed ears, then the weeds also appeared.

In explaining the parable of the weeds, Jesus said,

*²⁷ 'The one who sowed the good seed is the Son of Man. ²⁸ The field is the world, and the good seed stands for the people of the kingdom. The weeds are the people of the **evil one**, ²⁹ and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.*

*⁴⁰ 'As the weeds are pulled up and burned in the fire, so it will be at the end of the age. ⁴¹ The Son of Man will send out his angels, and they will weed out of his kingdom everything that **causes sin and all who do evil**. ⁴² They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth. ⁴³ Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears, let them hear. (Mt 13:24-26, 37-43)*

Again, we know the truthfulness of this – we experience “those things that cause sin and all who do evil.” Here Jesus reminds us of the certainty that those things will not have the victory – the word, the good seed, will bear fruit.

Do you recall the parables of the mustard seed and the yeast? They speak of the kingdom of heaven growing from something very small into something very significant (Mt 13:31-35). The things of God are still growing even when we feel our hope is gone and we feel we have nothing but a flickering light left.

In another parable, Jesus likens the kingdom of heaven to a fishing net which engages both righteous and wicked people and brings them to judgement at the end of the age (Mt 13:47-50). We experience the complexity and tension of relating to both righteousness and wickedness – yet we are confident in the rule of God for today.

Living in this in-between time, we can look to the Bible to give us the guidance and instruction we need to be true witnesses and an effective church transforming life.

In this in-between time,

- We will be watchful; prepared for the Lord’s return. (Luke 12:35-40)
- We will be the wise builders (Mt 7:24-29) who know the word of God and put into practice
- We will be the answer to Jesus’ prayer (John 17) as we are built up in truth and unity
- We will be encouraged to persevere. Jesus has gone before us and is our example for life and ministry. The writer of Hebrews affirms,

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, ²fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy that was set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God. ³Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart. (Hebrews 12:1-3)

TASMANIA BETWEEN TIMES

I am charged to be your chief pastor in these in-between times in this diocese. Let me tell you what the shepherd is seeing. I see aspects of our church life that are uncontrollable, unpredictable, chaotic, messy, painful and frustrating. Yet, in faith, they are also surprising, stimulating, encouraging and an opportunity for blessing.

For instance, **I see gloom and even despair at the economic and financial crisis** the world is currently experiencing: the ongoing Global Financial Crisis, Australia’s 2-speed economy, Tasmania’s high unemployment and the emigration of young Tasmanians.

Do we Christians despair? No! We trust in the work of God. We invest in the future. Some see barrenness, but we invest in the future of the Church, we invest in people. We invest in young Tasmanians. We have, for instance, three young Tasmanians studying towards ordained ministry.

You will see in our financial decision-making we are releasing funds to provide curacy and training positions. In this in-between time we are not packing up and pulling out, we are investing in new clergy and parish ministry.

Our diocesan children's and youth strategy is a 20 year strategy. We invest in people. We invest for the future children and youth in our parishes throughout Tasmania. We invest for a new generation of Anglican disciples to rise to serve their Lord wherever they are placed by him in life.

I imagine Tasmania with a new generation of Anglican students, sportspeople, parents, teachers, hospitality workers, accountants, farmers, and tradespeople for whom their discipleship guides their citizenship.

At a time of present hardship, we invest in the future. To invest is to hope: to hope in a future which is better than the present, a harvest, a dividend, God's kingdom harvest.

As chief pastor **I also see Government Regulation increasing our cost burden.**

Over the past few years there has been increasing momentum to reform the Charities and Not-For-Profit (NFP) sector of the Australian economy. We are heading toward over-regulation of the sector where the costs associated with complying with the requirements will significantly outweigh the benefits. Indeed, there is a grave risk that such over-regulation will "suffocate" some parts of the sector.

Tim Costello spoke recently in Hobart to pastors and other leaders about how the Not-For-Profit sector is the "glue" of society. The corporate sector is there to make profits. The government sector is there to regulate. But the shared life of the community happens through Not-For-Profit organisations; from football clubs to churches. A burden on this sector is a burden on our Australian way of life.

Impacts of proposed over-regulation will be on taxation, volunteering, administrative costs, auditing and obtaining professional advice. The proposed Australian Charities and Not-For-Profit Commission (ACNC) quite possibly could require every parish, diocesan organisation and trust to be separately registered as a charity. This is huge for us. Clergy, wardens, parish councillors and Yes! Members of Synod would be subject to directors' duties. This would be a powerful disincentive for people to volunteer as few parishioners are trained or experienced as company directors. I will be adding my voice, both as Bishop of Tasmania,

and a Director of World Vision Australia, to those calling for the Federal Government to step back from this path of suffocating over-regulation.

The danger of these proposals, and even much of the *current* government regulation that burdens our Parish Officers, Registrar and Diocesan Office, is that it goes to the heart of our ability to maintain our Christian identity, integrity, or mission – that is, our focus on God’s rule. The apparatus of the state seeks compliance with the majority view. But in applying a ‘one rule fits all’ we may find an ever more vulnerable Church in the midst of a society and government that is pushing ‘compliance’ with so called ‘neutral’ or ‘secular’ values. We must encourage the boards of our Anglican organisations to maintain the Christian culture of their organisation. The government can’t reach acts of compassion like a cuppa and chat, casserole, or food vouchers. We continue to be God’s love in action.

I also see a “tsunami” of social issues crashing down on the church.

We are confronting gambling reform, the working poor, inter-generational unemployment, mental health, family breakdown and the need for aid both at home and abroad. Our state also faces changes in our legal frameworks that speak to the very heart of personal and communal identity – euthanasia, marriage redefinition, anti-discrimination expansion, surrogacy, prostitution legalisation. This is the winds and waves and shifting sands of this in-between age.

But, I also see the Cathedral engaging in public conversation through their Friday Forum events. I also see the Reverend Peter Adlem producing excellent information on euthanasia as an expression of the salt and light of St Clement’s Kingston.

While we may not have as much of a voice in the mainstream media as we once had, God has allowed us to make use of new media to distribute resources, to allow us to speak, and more importantly to enter into conversation. Our use of social media is vital. We may not like it but there are new ways of relating together. We must have among us people who can teach us the effective and wise use of social media.

And we are continuing to invest in this area, because we trust that in this in-between time, the light of Kingdom of God shines and will keep on shining.

I see tumult and division in the worldwide Anglican Communion. I have written to the Crown Nominations Committee who will advise the Prime Minister of the United Kingdom on the appointment of the next Archbishop Canterbury. I said in part,

The (Anglican) Communion itself is a precious symbol of the marks of an apostolic, catholic, and unified holy church.

These marks have been hidden in recent years by tumult and division. We have a capacity to be a broad church, well-centred on the Lordship of our Lord Jesus, and salvation through Him alone. Yet license for breadth has been commandeered by those who would reject the centre and sow disunity.

For the sake of the Anglican Communion and our witness in this ever-smaller world, I urge those advising and guiding the nomination process to ensure that the next Archbishop of Canterbury

- *has a demonstrably biblical personal faith*
- *approaches our current circumstance with honesty about our disunity and its causes.*
- *calls the church to the truth and life of the Word of God in Scripture.*
- *affirms the traditional Christian understanding of human sexuality as set out in the 1998 Lambeth Resolution 1.10 on Human Sexuality*
- *is willing to use the authority of the office of Archbishop to exercise godly discipline*
- *desires ongoing communication and reconciliation with the Anglican Church in North America and others who have found themselves unable to continue as a part of the institution of the Communion church because of matters of faith.*

Living in between times we affirm the authority and centrality of our Scriptures, the Bible.

As chief shepherd **I know that this season is not without personal pain and stress** for many of us.

A significant amount of our diocesan resources are required to interact with situations of conflict and break-down in inter-personal relationships.

This can come about through many factors: differences of temperament, approach, life experiences and the testing of our limited resources by the demands of building maintenance, heritage issues, cemetery responsibilities and the essential administration of parish life.

Yet in the midst of this we are challenged to invest in the miracle of loving one another. Stress can lead to conflict. We will invest in being Christ to one another. This is the future kingdom, a kingdom rule that is not our own. We invest in God's rule of love, light and life.

As chief shepherd, **I can see that sickness and death are depleting our eldership.**

I am sure that you can think of elders who are sick or have died. As I write, our former Registrar Russell Morton and the Revd Jill Martin, Ministry Development Officer: Prayer, are gravely ill. While illness and death are not abnormal, this is a particular season of sickness and death. Hence, in the last two editions of our Tasmanian Anglican magazine I have written on a "Call to Arms" and "Living with Grief".

We are surrounded by a great cloud of witnesses (Hebrews 12:1-3) and before them we step up to this challenge – we invest in the future – this is a call to arms!

We invest in combating Satan and all evil even as we suffer the effects of the Fall.

As chief shepherd, **I see in our parishes the faithfulness of God's people between times.** Living between times is characterised by the chaotic messiness of unpredictability, uncontrollability, pain, frustration and brokenness, yet graced by faith, joy, stimulation, success and surprise. Just a few of the many examples are:

- ⤴ In parishes I see fine ministry suddenly suffering the loss of key people who are sick, have moved from the area or died. There are joys and sorrows.
- ⤴ We experience messiness in a pioneer ministry working in conjunction with replanting a local church. Replanting a healthy, missional church (Barney's North Launceston) next to the University and establishing a network of students passionate about mission and discipleship (The Imagine Network) is messy.
- ⤴ Some parishes and ministries are growing in unpredictable ways. I am excited by the emergence of *Church in the Valley* from the small congregation at St Mary's in the Parish of Break O'Day. From a congregation struggling with decline to the joy of a faith-filled outreach and the testimonies of God's grace and saving power as people in the valley respond to Christ. PTL!
- ⤴ Unpredictably, the Federal Government turned the Pontville rifle range into a centre for asylum seekers! The Brighton Parish challenged negative community attitudes by responding with energy and compassion. They played a significant role in generous hospitality to the asylum seekers.
- ⤴ The leadership challenge in these in-between times is enormous. Our clergy live sacrificially as they give leadership to the church living in-between times. We thank God for them.

In all this, the future is unpredictable. We plan but the future is in God's hands.

FAITH AND TRUST

Our brother in Christ, Russell Morton, reminds us from his time of sickness that we wait for the return of our Lord and Saviour Jesus Christ with resilience and patience, in hope and grace, telling out in our lives "the old, old story" of Jesus and his love.

Russell shared with me the following illustration from a sermon by Charles Spurgeon preached 150 years ago¹. Spurgeon was wondering whether or not his telling of the 'old, old story' of Jesus Christ was overly repetitious.

1 A Sermon ([No. 446](#)) Delivered on Sunday Evening, March 30th, 1862 by C. H. Spurgeon at the [Metropolitan Tabernacle](#), Newington

I suppose I am something like [my acquaintance] Mr. Cecil when he was a boy. His father once told him to wait in a gateway till he came back, and the father, being very busy, went about the city; and amidst his numerous cares and engagements, he forgot the boy. Night came on, and at last when the father reached home, there was great enquiry as to where Richard was. The father said, "Dear me, I left him early in the morning standing under such-and-such a gateway, and I told him to stay there until I came for him; I should not wonder but what he is there now." So they went, and there they found him. Such an example of childish simple faithfulness it is no disgrace to emulate.

I received some years ago orders from my Master to stand at the foot of the cross until he came. He has not come yet, but I mean to stand there till he does.

If I should disobey his orders and leave those simple truths which have been the means of the conversion of souls, I know not how I could expect his blessing.

Here, then, I stand at the foot of the cross and tell out the old, old story, stale though it sound to itching ears, and worn threadbare as critics may deem it.

It is of Christ I love to speak—of Christ who loved, and lived, and died, the substitute for sinners, the just for the unjust, that he might bring us to God.

During the time of the Argentine dictatorship the cry from the heart towards this same Christ “who lived, and loved, and died” was *El Señor de la Historia* – the Lord, the Ruler, of History. In all this chaos we trusted in the Lord of History to bring his Kingdom, his rule, into being.

THE BISHOP’S CHARGE

My challenge to this synod and the diocese in this in-between time is to remember we are Christ's. We belong to the Lord of history, the One who lived and loved and died. We are to demonstrate faith and trust in Christ through our deliberations, our priorities, our investments, our life together. All of this is our worship.

We must go deeper into Jesus, the Lord of History; allowing ourselves to be transformed by the power of the Holy Spirit. We must go wider with Jesus, the Lord of History as we proclaim the good news of the coming of his kingdom.

We must follow the Father’s heart in this synod hall, just as we do in the world he loves.

The last letter John Wesley ever wrote was to William Wilberforce. His sentiments written in 1791 call to us today.

“Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God is with you who can be against you? O be not weary in well-doing. Go on, in the name of God and in the power of his might...” Amen.

DISCUSSION GROUP QUESTIONS

Bishop John has spoken about living in the between times, between the *decisive* victory of the cross and the *final* victory of Jesus' return. He brought to us some of the teachings of Jesus about the Kingdom Rule of God and proposed four ways in which our attitudes and actions should be marked as citizens of the Kingdom:

We will be watchful; prepared for the Lord's return. **(Luke 12:35-40)**

We will be the wise builders who know the word of God and put into practice. **(Matthew 7:24-29)**

We will be the answer to Jesus' prayer as we are built up in truth and unity. **(John 17:13-23)**

We will be encouraged to persevere. Jesus has gone before us and is our example for life and ministry. **(Hebrews 12:1-3)**

In your group, choose one of the passages highlighted above. Read the passage aloud and consider how it informs us and challenges our attitudes and actions as individuals, parishes and members of Synod.

Bishop John gave us some understanding of what he sees from his perspective. He spoke about the difficulties of current economic circumstances, bureaucratic burden, changes in social values, personal hurts, grief and loss. But he also spoke about how we respond to these circumstances with faith, not forgetting who we are in Christ, and investing in the future because we trust in God.

In your group share your perspective on some of the difficulties of the current season in our church and in Tasmania. What does that look like from the point of view of your Parish? What are some of the ways in which you have been, or could be, responding in faith?

Bishop John has reminded us that Jesus is the "Lord of History." He is the one who builds his church, and success can only happen if *he* is with us. The first response of God's people to their Saviour is one of worship and thanksgiving, everything else rests on that.

Spend some time as a group in prayer. You may want to

- Worship God in Thanksgiving: Thank God specifically for the ways in which he has blessed us.
- Worship God in Confession: In your own words acknowledge our mistakes and our dependence upon God.
- Worship God in Petition: Bring before God areas of our common life where there are needs, and concerns, and troubles.

Finish by saying aloud together the great doxology at the end of the Epistle of Jude:

To the only God our Saviour be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

ATTACHMENT A

MINISTRY APPOINTMENTS from Synod 2011 to Synod 2012

God continues to work in our midst, raising up leaders with servant hearts across the Diocese to new roles or to replace those who have retired or left for new positions. Ministry appointments since Synod 2011 include:

Surname	Christian Name	Appointment
ADLEM	Peter Ronald	Licence, Co-Enabler, Parish of Channel/Cygnet
ANNING	Des	Local Ministry Support Team Member, Parish of Penguin
BOUGHTON	Helen	Commission, Local Ministry Support Team Member, Parish of Riverlinks
BOWDITCH	Noel James	Licence Rector, Parish of Burnie
BRIGGS	Gillian Danen	Licence, Deacon
BRIGGS	William James	Licence, Senior Associate Priest, Cathedral Church of St David
CHANDLER	Debra	Licence, Lay Minister Parish of Burnie
CHEW	Paul Simon	Licence, Associate Priest, Parish of St George's Battery Point
COLWELL	Matthew	Licence, Co-Enabler, Parish of Channel/Cygnet
COLWELL	Maureen	Licence, Co-Enabler, Parish of Channel/Cygnet
COOPER	Angela	Local Ministry Support Team Member, Parish of Penguin
DAVIDSON	Bruce	Churchwarden Emeritus, Parish of Launceston South
DICK	Lance	Licence, Lay Reader, Parish of Burnie
EDWARDS	John Malcolm	Licence, Priest in Charge as locum tenens, Parish of Furneaux Islands
ELLWOOD	Ross Leslie	Commission, Network Chaplain South East Mission Network
		Licence, Priest in Charge, Parish of Glenorchy
		Licence, Priest in Charge, Parish of Moonah
ELPHINSTONE	Viki	Licence, Lay Reader, Parish of Burnie
FITZGERALD	Aileen Mary	Priest in Charge (as locum tenens), Parish of Burnie
FOOT	Gregory James	Holy Orders, Deacon
		Licence, Honorary Deacon, Parish of Kingston

GRAINGER	Kimberley Joan	Licence, Youth Intern, Parish of St John's Launceston (Authorised Lay Minister)
GRAYSTON	Paul George Mortimer	Licence, Senior School Chaplain, Launceston Church Grammar School
GREEN	Samuel	Licence, Interfaith Chaplain
HARVEY	Joan	Licence, Lay Reader, Parish of Burnie
HEAZLEWOOD	Brian	Licence, Lay Reader, Parish of Burnie
HESKETH	Roger George	Enabler, Parishes of Break O'Day, Dorset & West Tamar
		Commission, Network Chaplain Northern Mission Network
HOLLAND	Daphne	Local Ministry Support Team Member, Parish of Penguin
HOLLAND	Wendy	Local Ministry Support Team Member, Parish of Break O'Day
HUMPHREY	Richard Charles	Appointment, Deputy Vicar General
ISON	Alison	Licence, Lay Reader, Parish of Burnie
JACOBSON	Judith	Honorary Assistant Priest, Parish of Dorset
KETTLETON	Joel Anthony	Holy Orders, Deacon
		Licence, Assistant Curate (Deacon), Parish of Sorell Richmond & Tasman
		Holy Orders, Priest
		Licence, Assistant Curate (Priest), Parish of Sorell Richmond & Tasman
KETTLETON	Kristina	Holy Orders, Deacon
		Licence, Deacon, Parish of Sorell Richmond & Tasman
		Commission, Children's and Youth Ministry Coordinator Southeast Network
LAKE	Andrew John	Licence, Priest in Charge as locum tenens, Parish of The City of Devonport
LANG	Edwin Siah	Authority to Officiate/Designation Archdeacon
		Commission, Registrar
LANGLOIS	John William	Commission, Network Chaplain City South Mission Network
LE ROSSIGNOL	David	Licence, Associate Priest, Parish of Sandford

LEWIS	David Elliott Courthope	Licence, Priest in Charge as locum tenens, Parish of St John's New Town
MANN	Marjorie Dawn	Priest (Ordained Team Member), Parish of Break O'Day
McKAY	Robert William	Licence, Priest in Charge as locum tenens, Parish of Longford Perth
		Licence, Priest in Charge as locum tenens, Parish of Sandy Bay & Tarooma
		Licence, Archdeacon Emeritus
McKEE	James Hugh	Licence, Priest, Parish of St John's Launceston
MOORE	Ken	Licence, Lay Reader, Parish of Burnie
MORTON	Russell Alistair	Appointment, Educational Advisor to the Bishop
NICHOLSON	Ross John	Licence, Mission Support Officer, Northern Mission Network
O'LOUGHLIN	Liam Edward	Licence, Youth Worker/Ministry Intern, Parish of St George's Battery Point
OWENS	David	Licence, Lay Minister Parish of Burnie
PADGETT	Lorely	Local Ministry Support Team Member, Parish of Penguin
PAICE	Irene Kaye	Licence, Priest: Team Member, Parish of Brighton
		Licence, Authority to Officiate
PANG	Shing Chee	Holy Orders, Deacon
		Holy Orders, Priest
		Licence, Deacon, Parish of Wellspring
		Licence, Priest, Parish of Wellspring
RAWLINSON	Ken	Licence, Lay Reader, Parish of Burnie
RIETVELD	David William	Appointment, Canon of the Cathedral Church of St David
SMART	Peter James Robert	Licence, Priest in Charge as locum tenens, Parish of Moonah
SMITH	Frank McKay	Authority to Officiate
STEWART	William Ross	Licence, Mission Support Officer, Derwent Mission Network Designation Archdeacon
TURNER	Heather	Holy Orders, Deacon
		Licence, Deacon, Parish of the City of Devonport

VAUGHAN	Brian	Licence, Priest in Charge as locum tenens, Parish of the City of Devonport (under review)
VELTMEYER	James Peter	Licence, Youth Minister (Authorised Lay Minister) Parish of Bellerive
WAKEFIELD	Michael John Rex	Priest (Ordained Team Member), Parish of Break O'Day
WARD	Andrea Hasenpuch Macnamara	Holy Orders, Priest
		Licence, Priest, Parish of St George's Battery Point
WEGMAN	Imogen	Licence, Interim Youth Worker, St David's Cathedral (lay)
WINDSOR	Neville	Licence, Lay Reader, Parish of Burnie
WITHERS	Alexander	Priest (Ordained Team Member), Parish of Break O'Day
WITHERS	Carol	Local Ministry Support Team Member, Parish of Break O'Day
WOOLARD	Debra Fay	Licence Youth & Children's Worker (ALM), Parish of Circular Head
		Local Ministry Support Team Member, Parish of Break O'Day
WOOLLEY	Martin	Licence, Associate Priest, Parish of Glenorchy
		Licence, Associate Priest, Parish of Moonah

A BLESSING FOR TASMANIA

God of all Life,

Bless in abundance the lives of the people of Tasmania.

Enrich our society with relationships that deepen our common life.

Grant seasonal weather to our State,

And enable us, by your grace, to be good stewards of all creation and to create life-enriching work for all.

God of all Life, bless Tasmania.

God of all Light,

Bless this State with leadership that is honest and caring.

Send the light of your wisdom on our work and our play.

Shine the light of your justice on all our dealings,

So that these islands may reflect your light in all the world.

God of all Light, bless Tasmania.

God of all Love,

Bless Tasmania with your love, in all we say and do.

Help us to love one another, as neighbours and friends.

Care for families whose young have left these shores.

And by your good Spirit, ignite our love for Christ.

God of all Love, bless Tasmania

In the Name of God: the Father, the Son and the Holy Spirit. AMEN.