

Moderator Nominating Committee Report

1. Introduction

The Moderator's role is one of pastoral and spiritual leadership of the Synod. The focus of the role is to promote the Synod's vision and mission for the future of the church; to listen to, guide, and care for all the members and ministers of the UCASA; and to represent the church in the wider community and the ecumenical and political landscape of SA.

The person elected at the June 2026 Synod meeting as Moderator-elect, will serve as Moderator from the Meeting of the Synod of South Australia in June 2028 (date to be advised) for a term of up to four years, depending on the regularity of meetings of the Synod. The role of Moderator is full time and members of congregations, presbyteries and the Synod are invited to support the Moderator with prayer.

2. Process

A Moderator Nominating Committee (MNC) was appointed at the October 2024 meeting of the Synod. The committee appointed was:

Convenor	Rev Sue Page
Past Moderator	Dr Deidre Palmer
Generate Presbytery	Rev Elissa Inglis
Wimala Presbytery	Rev Do Young Kim
Presbytery of Southern SA	Mr Andrew Telfer

The Committee commenced meeting in April 2025. The committee reviewed the Synod By-Laws relating to the Moderator, including the Role and Person Specification, and also the timing of Moderatorial terms and the timeline of the Moderator Nominating Committee process.

At the June meeting of Synod Standing Committee, changes to the Synod by-law as follows were approved:

- including in the Person Specification that the person be a member in good standing of the UCA in the Synod of South Australia
- that the name of the congregation that they are a member of be listed on the nomination form
- the addition of requirements for the Ex-Moderator, alongside the requirements for the Moderator-elect

- The term of the Moderator was amended to read 'usually three years, but may be up to four years'. This is to allow for the fact that Synod meeting regularity beyond 2028 has not been set. If the meeting of Synod continues to be held every 2 years, then the Moderator's term will be four years. If the meeting of the Synod returns to be held annually, the Moderator's term will be three years.

The updated by-laws, including the Role and Person Specification can be found in **Appendix B**.

The timeline for the Moderator Nominating process was also approved at the June 2025 Synod Standing Committee meeting (**see Appendix C**).

Regulations relating to the Moderator can be found in **Appendix D**.

In July 2025, presbyteries were invited to nominate people for the role of Moderator. Communication was sent out to ministers and Church Councils, and through UC E-News with a link to the page on the Synod website with all the information about the role of Moderator and the process for nominating. Nominations could only be made by presbyteries, but members of congregations could make nominations to the presbytery. The presbyteries could exercise discernment about which nominations to support going to the Moderator Nominating Committee. Nominations closed on 31 October 2025. All nominations received by the Moderator Nominating Committee were supported. The MNC could not exercise any discernment to exclude any nominations. The MNC could and did discern additional people to nominate.

In total 19 people were contacted and invited to consider nomination for Moderator-elect. An opportunity to meet with the Nominating Committee as part of the discernment process was offered to all potential nominees, firstly informally, followed by a more formal conversation.

Each nominee received a pack containing relevant documentation and was asked to seriously and prayerfully consider the nomination and indicate their responses to the MNC by a nominated date.

Informal conversations occurred in November and December 2025. Responses to four questions, along with biographical information was requested before a more formal conversation took place with those who discerned that they were willing to continue with the process.

These conversations were held in March 2026. Nominees were invited to speak to the documents they had supplied addressing their vision and hopes for the Synod. MNC members asked questions to assist in these conversations. Nominees were invited to ask any questions of the MNC about the role of Moderator and the election process.

3. Nominees (see Appendix A for their submissions)

Following extensive conversations and discernment the MNC are delighted to commend to the Synod three nominees for Moderator Elect. They are:

Rev. Dianne Holden
Prof. Ian Olver
Rev. Rebecca Purling

Each nominee has provided biographical information and responses to the following four questions:

1. What is the gospel of Jesus Christ all about for you?
2. What are the main challenges and opportunities you see for the Uniting Church in South Australia over the next five years?
3. What do you see as two to three key issues that we face as a society, and how might the Church respond?
4. What particular contribution will you bring if you are the next Moderator of the Uniting Church in South Australia?

These are found in Appendix A. Each nominee will present to the meeting of Synod before the ballot for Moderator-elect is held.

We believe that, if elected, each will bring to the position their own unique gifts, experience, wisdom, grace, integrity and pastoral insight.

Each nominee has demonstrated and articulated a strong sense of the presence of God in their life, relying on God's grace to sustain and encourage them in varied situations, including their personal journey and family life. We also believe that each value and love the Uniting Church and have very seriously and prayerfully considered their call to the role of Moderator during the past months. We commend each one to you and ask that you prayerfully discern which one the Synod will call to this demanding leadership ministry.

Moderator Nominating Committee

Sue Page (Convenor)
Deidre Palmer
Do Young Kim
Andrew Telfer
Elissa Inglis

14 April 2026



The Uniting Church in Australia
Synod of South Australia

Rev Dianne Holden

I am a minister within the Uniting Church in South Australia, with a deep sense of calling to serve Christ through fostering communities of belonging, renewal, and faithful discipleship. My ministry is grounded in the conviction that the Church is continually being shaped by the Spirit—called to be honest about its present realities while remaining hopeful about God's unfolding future.

I have served in congregational placements at Rosefield, Enfield, and currently as an intentional interim minister at Clayton Wesley in an ordained capacity. I have also served the church in a lay capacity for many years in worship leading and co-ordination, small group ministry, preaching, supply ministry and primary school and hospital chaplaincy. I also currently serve as Chairperson of Wimala Presbytery and have been involved in its leadership since its inception. Across these contexts, I offer leadership in preaching, pastoral care, and strategic discernment. I have worked alongside congregations navigating change, helping them to name their strengths, face challenges with courage, and reimagine their participation in God's mission. My experience includes facilitating leadership development, guiding reflective processes for renewal, and supporting collaborative decision-making across diverse groups within the Church.

I bring a strong knowledge of governance and the interconciliar life of the Uniting Church, shaped through involvement in a range of committees and councils. This has deepened my appreciation of the Church's diversity and the importance of grace, humility, and spiritual discernment in our shared decision-making.

My theological vision is shaped by a commitment to renewal that is both spiritually grounded and practically expressed. I am passionate about equipping leaders and communities to engage deeply with Scripture, to listen attentively to one another, and to discern where God is calling them in their context. I understand leadership as a shared and relational calling—one that seeks to hold together truth and grace, tradition and innovation, and local identity with the wider mission of the Church.

I bring strengths in thoughtful communication, strategic thinking, and pastoral sensitivity. I value creating space for honest conversation, drawing people together across difference, and encouraging a culture of hope and possibility. My leadership style is collaborative and attentive, with a focus on enabling others to participate fully in the life and witness of the Church.

I hold theological qualifications appropriate to ordained ministry and continue to invest in ongoing formation, particularly in conflict resolution, intentional interim ministry, community engagement,



mission, and church renewal. I am committed to the life of the wider Church and value opportunities to contribute to its shared discernment and direction.

I grew up in Karoonda in the Murray Mallee and continue to hold a deep appreciation for rural communities, even as I now live and minister in the city. Time in the outdoors remains life-giving for me, and I carry an awareness of both the resilience and the challenges present in rural contexts.

I am married to a supportive husband, David, who works in palliative care, and we have two adult children and one much-loved dog. I value time with family and friends, reading, and regular exercise as part of sustaining a balanced and grounded life.

In offering myself for the role of Moderator, I bring a love of God revealed in Jesus Christ, a heart for the Church in all its diversity, a commitment to faithful and courageous leadership, and a hope-filled vision for a future shaped by God's renewing Spirit.

What is the gospel of Jesus Christ all about for you?

The gospel of Jesus Christ is central to my life and shapes both my faith and my practice. At its heart is Jesus' call to love God with all that we are and to love our neighbour as ourselves (Mark 12:30–31). This is not simply an ideal, but an invitation into a way of living that is grounded in relationship—with God, with others, and with the world around us.

Through my relationship with God in Christ, I have come to know the gospel as deeply personal good news. It reminds me that I am not alone, not forgotten, and never beyond God's love. God meets me as I am, with all my questions, doubts, and failures, and draws me into a relationship shaped by grace rather than perfection. In Jesus, I see a God who enters the fullness of human experience, choosing compassion over condemnation.

The gospel is also good news because it speaks of forgiveness that is real and freeing. I am not defined by my past or bound by my mistakes. In Christ, I encounter a love that absorbs brokenness and invites me into repentance as a turning toward wholeness. This is a life marked by humility, honesty, and hope, grounded in the assurance that God's mercy is greater than my failures.

In Jesus' life and teaching, I am given a vision for living—one that values justice, generosity, peace, and faithfulness. This calls me not to withdraw from the world, but to engage it more deeply, trusting that God is at work even in uncertainty. The resurrection assures me that despair does not have the final word. It offers hope that renewal is always possible, sustaining me through grief, change, and doubt.

Ultimately, the gospel calls me into a life shaped by grace and love, participating in God's work of reconciliation and renewal in the world.

What are the main challenges and opportunities you see for the Uniting Church in South Australia over the next 5 years?

The Uniting Church in South Australia is entering a significant period of change, bringing both challenges and opportunities. Through my role within presbytery and Synod life, I am aware of the impact of the Mission and Property Strategy (MAPS), which is reshaping how and where congregations gather. This includes the closure of some congregations and the movement of others from unsafe or unsustainable buildings.

These changes inevitably bring grief and uncertainty, and it is essential that this is met with pastoral sensitivity. At the same time, the Church is reminded of its identity as a pilgrim people, always on the way toward God's promised future (Basis of Union, para 3). This moment presents an opportunity to rediscover that calling and to embrace renewal, even during decline.

There is a growing need to reflect not only on where we are, but on who we are as a missional church. This includes openness to new and creative expressions of ministry alongside traditional patterns of worship. Encouraging signs of renewal are already emerging, and there is an opportunity to build on this momentum, fostering diverse ways of being church that remain grounded in worship, community, and discipleship.

Significant challenges also exist in leadership formation, with an ageing ministry base and fewer candidates entering training. This calls for intentional discernment, encouragement, and the development of flexible pathways for leadership.

Overall, this is a time of both disruption and possibility. With faithful and hopeful leadership, the Church can navigate change while being renewed in its worship, witness, and service.

What do you see as two to three key issues that we face as a society and how might the Church respond?

One key issue facing our society is reconciliation and justice for Aboriginal and Torres Strait Islander peoples. Australia continues to live with the ongoing impacts of colonisation, including deep inequalities and unresolved trauma. At times, public discourse can minimise these realities in the name of "equality," overlooking the need for truth-telling and healing. The Church has an important role to play by grounding reconciliation in the gospel—committing to listening, building relationships, and advocating for justice with humility and integrity. This also extends to standing alongside people of diverse cultures and faiths, resisting division and affirming the dignity of all.

A second major issue is the growing pressure of the cost of living and economic inequality. In ministry contexts, I have seen increasing numbers of people seeking assistance, often with a sense of shame. The Church is called to respond with compassion and dignity, offering practical support such as food and emergency relief, while also recognising the emotional and spiritual toll of financial stress. This includes fostering communities where people can speak openly and be supported without judgement and ensuring that care is never conditional or transactional.

A third issue is the experience of loneliness, mental health challenges, and a broader sense of uncertainty about the future. Despite increased connectivity, many people feel isolated and overwhelmed. The Church can offer spaces of genuine belonging, where people are known, welcomed, and able to express vulnerability. By creating environments that hold space for lament, hope, and authentic relationship, the Church becomes a place of healing and connection.

In all these areas, the Church is called to embody compassion, justice, and hope, living out the gospel in tangible and meaningful ways.

What particular contribution will you bring if you are the next Moderator of the Uniting Church in SA?

I bring a deep love for God revealed in Jesus, the Church, and the wider community, along with a commitment to integrity, honesty, and relational leadership. In times of change, clear and trustworthy communication is essential, and I seek to engage people with openness and pastoral sensitivity, helping them navigate both challenges and opportunities.

My approach to change is grounded in discerning God's call rather than pursuing change for its own sake. I am passionate about supporting congregations and leaders to move forward in mission, helping them to listen for where God is leading and to respond with courage and faithfulness. This includes a desire to see people both within and beyond the Church experience the fullness of life that Christ offers (John 10:10).

I describe my leadership style as “ministering from the middle,” recognising and valuing the diversity within the Uniting Church. I am able to relate across different perspectives, seeking to build understanding and find common ground, even where differences exist. This capacity is important in fostering unity and enabling the Church to move forward together.

I also value being present in community, engaging with people in a wide range of settings. I am energised by relationships and committed to stepping toward people rather than away from them. This outward-looking approach reflects my desire to see the Church actively connected with the communities it serves.

In this role, I would seek to lead with hope, humility, and courage, supporting the Church as it continues its journey of faithful witness and renewal.

Prof Ian Olver

IAN N OLVER AM MD PhD.

(God given opportunities to live life abundantly)

PLACE OF BIRTH:

Melbourne, Australia, Married with 3 sons



Uniting Church in Australia Synod of South Australia

- 2021 Jul-present: Chair, Council of Adelaide College of Divinity
- 2021 Sep-present: Mission and Leadership Development Board (Chair from June 2023)
- 2002 Certificate of Ministry (Lay Preaching) Parkin Wesley College.
- Currently regularly preach at Burnside City Uniting Church and on the Fleurieu Peninsula
- 2021-2023 Lay Preachers Committee
- 1995-2003 Chair Ethics Committee, Synod of South Australia
- 2005 Initial chair of Eastern Suburbs Churches Consultation in Mount Lofty Presbytery (which led to the formation of Burnside City Uniting Church from 4 churches in the region)

Burnside City Uniting Church

- 2025-present: Chair Network of Care (organisational role for pastoral care)
- 2021-present: Worship Working Group. (wrote lyrics to BCUC song “Raising Children of God”)
- 2018-2020 Chair Council of Elders.

Beaumont Uniting Church

- 2004-2006 Chair Council of Elders, Worship Committee and wrote 50th history “That’s the Spirit”

Uniting Church in Australia, Synod of NSW and ACT

- 2013-2014 Committee for Counselling

Mustard Seed, Ultimo Uniting Church

- 2010-2014 Chair Council of Elders and Lay preacher. Wrote lyrics for “The Mustard Seed Song”

Uniting Church in Australia Synod of Victoria and Tasmania

- 1986-1991 Ethics Committee

Trinity Uniting Church Balwyn

- 1990-1991 Council of Elders. Taught senior Sunday School group.

Narrative Summary of Professional Career

Qualifications MB,BS 1976, MD 1991 University of Melbourne, PhD Monash Uni (bioethics) 1997

Fellowships include Royal Australian College of Physicians (medical oncology)

Employment

- Trained in medical oncology at Peter MacCallum Cancer Institute, the Alfred Hospital, Melbourne and the University of Maryland Cancer Centre, Baltimore. Worked for 6 years at the Peter MacCallum (developed the Bendigo Base Hospital clinic) and then Clinical Director, Royal Adelaide Hospital Cancer Centre and first Cancer Council SA Professor of Cancer Care at the University of Adelaide, (established oncology clinic in Alice Springs and telemedicine link in Darwin). Trained the first medical oncologist for the Christian Medical College Hospital Vellore, India
- 2006-2014 CEO, Cancer Council Australia (Sydney)
- 2015-2018 UniSA Cancer Research Institute, then Professorial Research Fellow, Adelaide University, Currently, Adjunct Professor, Adelaide University and University of Notre Dame Australia.

Research Supervised 15 PhD students, and \$6 million in grants since 2020

403 articles in scientific journals, 35 book chapters and 4 books. Relevant to this nomination are books on: Intercessory Prayer, End of life issues, and a chapter on Spiritual Aspects of End-of-Life Care for Christian Patients co-authored with Rev Dr Benji Callen. Research papers include <https://pubmed.ncbi.nlm.nih.gov/?term=oliver+i&sort=date>) papers on spiritual wellbeing, and communication with First Nations Peoples.

Ethics Includes the Australian Health Ethics Committee of NHMRC for 9 years chairing it for 6, the American Society of Clinical Oncology Ethics Committee, NSW Cancer trials and Bellberry Ethics.

Government and NGO committees include the International Affairs Committee of ASCO, President Multinational Association of Supportive Care in Cancer, The Australian Drug Evaluation Committee, chairing the Medical Oncology Group of Australia, the Boards of the National Breast and Ovarian Cancer Centre, the Sax Institute and the Adolescent and Young Adult Advisory Board to Canteen.

Awards include the Gold Medal, Cancer Council Australia, and NHMRC Ethics award,

Order of Australia (AM) in 2011 for clinical research and leadership and mentorship roles in cancer.

What is the gospel of Jesus Christ all about for you?

The Gospel of Jesus Christ shows that God loves His creation and that each of us can have a personal relationship with God. Jesus provides the example of how I should live to experience an abundant life. I should love others as He did. I should serve others fully utilising the gifts which God has given me. Even perhaps the most difficult, I should forgive others who I believe have wronged me, unilaterally and unconditionally as Christ did to His tormentors on the cross. I can also be forgiven for wrongdoing if I repent and return to the path that God would have me follow. Christ died to allow

us to re-establish a right relationship with God. His resurrection shows He has defeated death, which we often fear the most. If I keep Jesus at the centre of my life, there is nothing that can overwhelm me, through the power of the Holy Spirit. Remarkably, what is required of me? Simply that I have faith in God. If my hopes align with His will, then they become certain expectations in this life, and the promise of an ongoing life with the eternal God. I want to spread this good news as widely as possible.

What are the main challenges and opportunities you see for the Uniting Church in South Australia over the next 5 years?

Service and message: The church over the next 5 years has a great opportunity to add even more to the service and example that we provide to the community. What makes us different from secular groups is the link to Christ who motivates us to lead full lives and this needs to be marketed more strongly. Across our congregations we have a large pool of highly talented individuals in many fields and there is potential to utilise them more contributing to the positive messaging which helps counter the increasingly negativity of our world.

Invigorating congregations: A challenge often cited is the dwindling numbers in congregations, but it is not just numbers, but very small congregations can miss the excitement of worshipping in larger groups. The church needs a revival. There are currently great examples of successful mergers, church plants and even closing churches but preserving legacies. I was also greatly encouraged by the success of the emerging leaders' retreat. All the components are there but we need to increase the spread and pace of these activities, be more proactive, and have the difficult conversations with barely viable congregations (which will also help financially). Maybe, as in other synods, more supernumerary ministers could help by working with small congregations to plan a more vibrant future.

Uniting College of Leadership and Theology: It is important that our UCLT provide a broad theological education to be able to train the greater number of ministers, deacons and lay leaders that we require. We need to identify the needs of potential students across our congregations and effectively market the College to them, initially using the positive experiences of current and recent students. A new era, requires offering more on-line in addition to face-to-face subjects, allowing greater opportunities for national and international enrolments.

Unity: The other major challenge is around the issue of church unity, so vital to the early church and still applying today, so that we can credibly influence the wider community. I refer to unity of our hearts for Christ which should accommodate diversity in liturgy or in interpretation. We will need to reflect on whether the current non-geographic presbytery structures best suits this, or how we may satisfy our differences with other structures if we are challenged by the outcomes of ACT 2. I have great faith in the people I have met across diverse congregations, that we can grow in strength over the next 5 years.

What do you see as two to three key issues that we face as a society and how might the Church respond?

Individualism: The biggest issue in society is the self-centred individualism that is dictating how many people choose to live. They are seeking the best lives for themselves often irrespective of the cost to others. The church's response is not only to spread the message of Christ but to show that a motivation for being attracted to Christ was his desire for us to live life abundantly on earth as well as continuing to dwell with the eternal God. (John 10:10). This is a strong positive message and can be exemplified by the testimonials of many who have found this to be truth. These examples must guide our children and the continued education of our young people as to how to cope with the pressures of society, be lights of hope for their communities and then lead the church.

The Church provides positive examples: A distressing reality of our society is that many world leaders are demonstrating very poor public behaviour, a lack of moral awareness and providing a threat to peace. The church can only counter this with positive messaging that reinforces its values and have church members realise that although they may feel powerless to influence international politics, that they are called to do is live out their values and influence their local communities. The message to them is the same as was the message to the exiled Jews in the Old Testament - God is still in charge, and God can use the estimated 2.3 billion Christians around the world to change the current situation.

Disparities: A large underlying issue in our society is the disparities that exist between the rich and poor and between majority and minority groups. The Uniting Church has done as well as any group in trying to give practical support and advocate for such groups. Guided by them, providing support for First Nations People, CALD groups, and those living in poverty or oppression both at home and abroad should be a continued priority, as a demonstration of how Christ would have us respond to the vulnerable people in our society.

What particular contribution will you bring if you are the next Moderator of the Uniting Church in SA?

I will continue to advocate for the revival of the church to occur in the unity of reflecting Christ in the world and I will constantly seek guidance through prayer.

My particular contribution to this pastoral role is to bring to it the combination of my experience of serving within the church both at the level of wider church governance and in local congregations and my experience in the secular world. I have outlined in my CV roles within the wider church such as chairing the MLDB, which has made me familiar with the structure and function of the SA Synod, and my opportunities to chair Elders and to preach in diverse urban and rural congregations. The

opportunity to interact with many congregations across the state is for me a most exciting aspect of the Moderator's role. My experience as a medical oncologist caring for and counselling people and working with First Nations people will be helpful in this pastoral role. My role at Cancer Council taught me the value of marketing in the modern era, especially effective use of social media, and also upskilled me in leadership of complex organisations, advocacy and communication through media training and public speaking - skills transferable to this position. Also, my involvement in the tertiary sector shows me the value of education and provides insights into the possible future role of the College of Leadership and Theology. In summary, my particular contribution is a unique blend of skills formed from my lifetime experience in the church and secular society, now applicable to the role of Moderator.

Rev Rebecca Purling

The Uniting Church (and its predecessors) has always been part of my life. Being a follower of Jesus and part of the church has made me part of a community of love and support. I have served Jesus and the church in a variety of ways, as volunteer and in set aside ministry. I am committed to seeing the church continue to thrive and to contribute to the creation of a just society and peaceful world, and to supporting leaders and members to be strong in their faith and dedicated and fruitful disciples.

After finishing a science degree and working in a lab for a year I responded to God's calling on my life to serve as a Youth Worker. After nearly a decade serving in paid youth ministry I responded again to the call of God and candidated for the Ministry of the Word. I have served as a Minister of the Word at Belair and Blackwood, Broadview, and Campbelltown over the last 25 years.



The primary gathering of the people of God for worship, witness and service is the congregation. Other councils and leaders of the church are called to support and encourage congregations through visiting, prayer and other support. I would bring to the role of Moderator many years of pastoral experience as a congregational minister, and experience and wisdom from my involvement in the other councils of the church. I have good relational skills and enjoy being with people whether that is chatting over a cuppa or working together on a task or committee.

I have served the church through several Presbyteries, the Synod, and the Assembly. Through service I have learnt a lot about the different councils of the church. In my ministry, both congregational and in the wider church, I have supported many ministries and expressions of mission, and I have contributed to changes that have supported and enhanced the leadership and ministry of the Uniting Church. I have been the chair of a Mission Network, the Formation, Education and Discipleship Subcommittee of the Mission and Leadership Development Board, the Synod Discipline Committee and the Wimala Pastoral Relations Committee. I am very comfortable chairing meetings; I try to listen for different voices and opinions and to seek consensus amongst the membership.

From my time in youth ministry, and in each of my placements as a Minister of the Word, I have engaged with ecumenical colleagues for support, and in local mission. Together we have organised events and Bible studies and supported local school chaplains. I strongly believe that working together, with all our diversity, makes us stronger, and is a sign to the world around us of the unity that exists amongst the people of God.

My recent continuing education includes being part of the first cohort of 'Awaken Adelaide'. Through a series of seminars and plenary sessions, a group of leaders from across the three Presbyteries

gathered to learn about building relationships with our neighbours and stakeholders, mapping our local communities, and discerning where God is at work in the world and how we might join.

At the beginning of my time in each congregation I have served in, I have spent time 'walking the neighbourhood', meeting key leaders and discerning where God is at work and what missional opportunities may arise. As Moderator I would intentionally spend time visiting local congregations, listening to their stories, and encouraging them in their mission, as well as engaging with the Synod ministry centres and staff to encourage and support them in their ministries.

During 2025, I engaged in a series of short courses with '*Peacewise*'. In these courses the participants were encouraged to think about being people of peace and how we help create communities of peace. It is easy to contribute to conflict, or to avoid difficult conversations, but as followers of the Prince of Peace we learnt skills in identifying causes of conflict and practiced conflict resolution. If elected as Moderator there will no doubt be conflicts that require mediation and/or resolution. My learnings from *Peacewise* will be a valuable resource.

My Master's thesis was a reflection on my observations about op shops and mission. After visiting several op shops and interviewing volunteers, I was able to identify several ways that op shops are missional. They are often places of community and welcome. Customers spend time in op shops browsing shelves and talking with volunteers, and the volunteers support each other as they work side by side. Each purchase from an op shop saves people money and reduces landfill. The insights about the ministry and mission of op shops has helped developed my own understanding of mission and how I lead others to think about mission.

In recent years I have been appointed as the Padre for the Magill RSL Sub-branch. For the last three years I have helped lead a local ANZAC Dawn Service at 'The Gums' where a crowd of 500 plus people attend, and I have also led or assisted with Remembrance Day services at the Sub-branch. It is an honour to represent the church in these sacred moments of remembering, and to build pastoral relationships with veterans and their families.

I am a Uniting Church representative on the Board of the Payneham and Dudley Park Cemetery Trust, and a pastoral care representative on the Belberry Ethics Committee. These are not church committees, but I bring my Uniting Church experience and voice into these spaces. It is a privilege to work with, and learn from, other people who bring their own experience and expertise to these two committees.

What is the gospel of Jesus Christ all about for you?

The gospel is good news. Jesus is the incarnation of God-in-Christ, sent by God to live amongst us, to teach and demonstrate that the promised kingdom of God is coming near. During his earthly ministry Jesus travelled to familiar and unsafe places, he healed people of illness and disease and restored them to community. He challenged laws and traditions that were used to exploit and exclude, and he

told stories and parables about the coming kingdom of God, a new world order of justice and peace, of reconciliation and renewal of the whole creation.

Jesus recruited a group of close followers, and as they travelled together the disciples learnt from Jesus and were challenged by him. During his earthly ministry Jesus warned the disciples that one day he would die, but that they would not be left alone or bereft. The Spirit would be sent to comfort and encourage them to continue Jesus' ministry and mission in the world, to continue sharing in word and deed his message of love and mercy, justice and peace.

Jesus' promise of divine love and comfort, mercy and peace has helped me in the challenging times of life. In the darkness of grief and disappointment, these promises have also given meaning and purpose to my life. As a follower of Jesus I try to follow his teaching and example, to show God's love and mercy in my relationships, my work and play.

After Jesus' death and resurrection his followers continued to meet together, sharing memories and stories of Jesus' life and ministry, and recalling his miracles and parables. The early church grew in number and influence and spread across the known world as Jesus' followers shared the good news and welcomed people from all walks of life into their worship and community.

Some 2,000 years later we are the church, we are the ones called and empowered to continue sharing the good news in our neighbourhoods, communities and the world. We can be confident in our sharing because we are loved and forgiven, and because we are guided and empowered by the ever-moving Spirit of God.

What are the main challenges and opportunities you see for the Uniting Church in South Australia over the next 5 years?

The statistics tell us that the Christian church in Australia is in decline, less people regularly attend worship and serve in churches and in local mission. The average age of worshippers is also increasing. The decline and changing age profile means that there are less people available to lead worship, offer care and serve on councils and committees of the church. The numerical decline in church membership has led to a decline in the amount of revenue available to pay the bills and keep buildings safe and functional. Along with the decline in numbers there has been an increase in the rules and regulations making compliance more complex. In recent years and into the near future, we are seeing more church buildings being closed, this is a source of great grief and sadness for members and local communities.

The decline is more acute in rural churches as the general decline in rural populations and services exacerbate the issues. Consequently, there are very few ministry placements beyond the suburbs thus placing more pressure on lay leaders to preach, visit, and fulfill administrative requirements, alongside the other aspects of their life and work. Even when churches can afford a minister (even a part time minister) we do not have enough ministry agents available to fill all the available placements. I would make it a priority to work with other Synod leaders, and Presbytery leaders, to think creatively

about how we can support lay leaders and how we can encourage more people to respond to a call into ordained ministry.

Followers of Jesus have always been called and empowered to share the good news, to invite others to become disciples of Jesus and members of the church. The Uniting Church in SA continues to discern and think creatively about how we can help our people to share the gospel message of hope and new life with people of all ages, and from different walks of life and ethnic backgrounds. I find being part of such conversations lifegiving and if elected as Moderator would commit to being at the table where dreams and visions are explored.

Sadly, there are divisions within the church, some theological and some ecclesiastical, and others that reflect divisions seen in society based on political allegiance, and attitudes to race and the generation of wealth. Sometimes these divisions can be very harmful leaving people hurt and lost to the church. Public arguments and divisions within the church do not reflect well on us in the wider community. As people who are commanded to love God and neighbour, and who speak about God's love and inclusion, we are not always good at living this out!

As a leader in the church, and society, I strive to keep informed and to listen to other people's thoughts and opinions. Knowing what people believe and having some insight into why, is an important part of mediation and conflict resolution. Remembering Jesus command to love, and God's great love for the world, shown in the sending of the Son, is a challenge for believers to also be people of peace in our relationships, our neighbourhoods and communities.

Our Synod is becoming more multicultural as more ethnically based congregations become part of the Uniting Church. This change will continue to inform our understanding of what it means to be the church in South Australia. There is much we can learn about our worship and practices, theology and mission from Christians from other cultural backgrounds. There is also much to learn from other Synods and the Assembly about what it means to be a truly multicultural church. In my Presbytery role there have been opportunities to visit with some multicultural churches, I have been made welcome and have felt inspired by the worship and passion for the gospel.

We live in a time of rapid change; the church is not immune to these changes. Some of the changes we are seeing and experiencing offer opportunities for us to do church and ministry in new ways. For example, there are ministry agents exploring how we can engage with people, and share the good news, in the online world, others are exploring gathering in places beyond the church, or how temporary Christian communities can support and encourage people in their faith and discipleship.

What do you see as two to three key issues that we face as a society and how might the Church respond?

Across the world and in Australia there is an epidemic of loneliness. In many ways the world seems more connected through the ease of travel and social media, but still people feel isolated and alone within their neighbourhoods. Since its birth the church has been a community of believers, companions on the journey of faith and discipleship. Local churches meet for refreshments after

worship and encourage small groups to gather for Bible study and prayer. Many congregations have Fellowship groups, book clubs, youth groups, community lunches, sports teams and social gatherings. These are opportunities to support one another, and to invite people who feel isolated or lonely to join, to become part of a network of support. Leaders in local churches and in the other councils of the church, have an important role to play in supporting leaders and offering encouragement to be places of welcome, as Jesus' followers take seriously his command to love one another as he loves us.

Our world is divided by politics, religion, economics and ethnicity. These divisions continue to facilitate violence and war. During his earthly ministry Jesus modelled breaking down barriers created by humans, and the early church worked hard to include people from all walks of life, Jews and Gentiles, men and women, slaves and free. The church has the potential to model unity and support across human made divisions, bringing peace to our troubled world and new life and hope to people and communities.

What particular contribution will you bring if you are the next Moderator of the Uniting Church in SA?

If I am elected to serve as the next Moderator in this Synod I would bring many years of experience as a disciple of Christ, and as one who has served in set aside ministry for three decades. I love the Uniting Church, the vision our forebears developed of a truly Australian church, with an emphasis on justice and peace making, of deep relationships between first and second peoples, and a church committed to hearing many voices through consensus decision making.

I am aware of areas in which I lack experience and knowledge, for example media relations. I enjoy learning and am not shy to ask for help and advice, or to receive training. Likewise, I am not aware of all the details and day to day work of some Synod departments. If elected to the role I would look forward to getting to know staff, learning how their work supports congregations, and how I could support them in their ministry. While I have some experience of the Assembly, having been to two Assembly meetings as a delegate and serving on an Assembly committee, there will be a need to learn and meet leaders of the national church and other Synods.

I know the church in South Australia well having served in local congregations and on many committees, review teams and Joint Nominating Committees. I bring experience in chairing meetings, having served as the chair of a Mission Network, the Formation, Education and Discipleship Subcommittee of the MLDB, the Discipline Committee and the Wimala PRC. There are many parts of the church and its ministries that I am less aware of, but if elected Moderator I would begin my term meeting people from across the breadth of the church, leaders and ministry agents, Congress, leaders of agencies and boards, and members of our multicultural congregations.

During my ministry I have enjoyed meeting with ecumenical colleagues to share in discussion and support, I would enjoy the opportunity to regularly meet with leaders from other traditions and faith groups. I am saddened by the perceived growing distance between the Synod and the Agencies, it

would be an honour to take up opportunities to engage with our schools, hospitals and missions on boards and special occasions.

I love being with people, I love hearing their stories, and their reflections on the church and the world around us. I have good relational and pastoral skills, and if elected look forward to hearing stories from across the state, as well as sharing the story of Jesus and how the church in South Australia is joining with God in mission and bringing the kingdom of God near.

Having resisted the call to allow my name to go forward as a nomination for Moderator for some time, it now feels right to test the call. I humbly submit myself to the discernment of the members of the upcoming Synod and trust that God will continue to encourage and guide me in my ministry, in whatever form that takes in the years to come.

SA Synod By-Laws for Moderator**MODERATOR**

- 12.1.11 The Moderator shall normally hold office for a period of three (3) years, but it shall be open to a nominee to indicate that they are available for a lesser period. It may also be the case that the term may be longer than three years (determined by the Synod with agreement by the Moderator). The role of Moderator shall be full-time unless otherwise agreed to by the Synod and the nominee.
- 12.1.12 **Nominations for the Office of Moderator and Process of Election**
- a. At the Synod meeting preceding the Synod meeting when the election of a Moderator is required, the Synod shall elect a Moderator Nominating Committee of five persons, and shall include a past Moderator, representatives from each presbytery, and shall be representative of the breadth of the Synod
 - b. A Moderator shall be elected and designated Moderator-elect by the ordinary meeting of the Synod prior to the one at which the person will take office
 - c. The election shall be by written preferential ballot
 - d. Nominations may be submitted by the Presbyteries. (See Regulation 3.6.3.1(a)) on the prescribed nomination form. Note: congregations may make nominations to their presbytery to consider.
- 12.1.13 **Timeline**
- a. No later than eight (8) months before the Synod meeting at which the ballot is to be held the Convenor of the Nominating Committee shall call for nominations from presbyteries.
 - b. Nominations for Moderator-Elect submitted by presbyteries shall be in writing on the prescribed nomination form, setting out the reasons for the nomination and be in the hands of the Convenor of the Nominating Committee no later than six (6) months before the Synod meeting at which the election is to take place. Nominations from presbyteries must be signed by an appropriate officer of the Presbytery. Nominations from the floor at a meeting of Synod will NOT be accepted.
 - c. In its discernment, in addition to those persons nominated by presbyteries, the Moderator Nominating Committee may approach any eligible member of the Church to consider allowing their name to be considered by the Committee in its discernment process.

- d. The Moderator Nominating Committee shall forward all nominees a document describing the responsibilities of the Moderator, the terms of appointment along with an outline of the process and timeline. (Appendix A: Role & Person Specification for Moderator)
- e. Members of the Moderator Nominating Committee will offer to meet informally with each nominee to discuss the process and assist the nominee in their discernment.
- f. Each nominee is invited to submit a CV, the details of 3 referees and supporting letter outlining their suitability for the role to the Moderator Nominating Committee if they reach the discernment that their name is to be forwarded to the Synod as a nominee.
- g. The Moderator Nominating Committee meets with each nominee to assist their discernment, and to explore what the role of Moderator looks like to them.
- h. After this formal conversation, nominees are requested to confirm their willingness to continue with the process.
- i. The Moderator Nominating Committee may encourage the final nominees to gather together for prayerful support, rather than consider themselves in competition for a leadership role.

Election

- 12.1.14 a. The Moderator Nominating Committee shall present at least three (3) nominees to the meeting of the Synod to be considered for election, accompanied by a report from the Committee and a profile of each nominee, with no reference being made to who initially nominated a person.
- b. The report of the Moderator Nominating Committee shall be forwarded to members of the Synod at least three weeks prior to the meeting where the ballot is due to take place.
- c. The Convenor of the Moderator Nominating Committee shall present the report to the meeting of the Synod and shall answer any questions from members of the Synod that arise from it.
- d. Each nominee shall address the meeting of the Synod for up to five (5) minutes regarding their vision for the Church and what they believe they would bring to the role should they be elected.
- e. Each nominee will be invited to have a support person with them on the day of the ballot.
- f. Synod chaplains will gather with nominees while the ballot is being conducted, and provide pastoral and prayerful support during the process.

- f. The presentation of the nominees, their statements and the ballot for Moderator shall take place on the one day at the Synod meeting.
 - g. Personal CVs of the nominees shall be made available to Synod members.
 - h. No person shall be declared elected unless they shall receive at least one half of the votes cast.
 - i. Voting shall be by an optional preferential written ballot.
 - j. The ballot for Moderator-elect shall be declared on the same day as it is conducted.
- 12.1.15 The Synod Standing Committee shall make provision for the election or appointment of a Moderator should the Moderator-elect be unable to take up their office.
- 12.1.16
- a. If, for any reason, the Moderator is unable to continue in office, the Synod Standing Committee shall elect a Moderator to act until the next meeting of Synod. If no Moderator-Elect has been chosen, an election shall be held and the person appointed to act in the interim shall be eligible for nomination.
 - b. The title “ex-Moderator” shall apply to the most recent past Moderator able to undertake the duties of ex-Moderator. All other former Moderators shall be called past Moderators.
- 12.1.17 Prior to taking up office, and during the term of their appointment, the Moderator will, with the church's assistance, strengthen and develop their gifts for this role.
- See Appendix B : Key requirements of Moderator-elect
- 12.1.18 The Moderator will accept a mid-term review of their ministry. The Standing Committee will make arrangements, in consultation with the Moderator, for this review to be carried out by an independent and confidential panel of four people (two appointed by the Moderator and two by the Synod Standing Committee). The goal will be to identify strengths and growth areas in their ministry, and to identify ways to strengthen and encourage the ministry.
- 12.1.19 At the conclusion of their term of Moderator, they will be designated Ex-Moderator. See Appendix C: Key requirements of Ex-Moderator

Appendix A: Role & Person Specification for Moderator

Appendix B: Key requirements of Moderator-elect

C: Key requirements of Ex-Moderator

**APPENDIX A TO BY LAW 12.1.13****Role and Person Specification****Moderator**

1. Summary of the broad purpose of the position in relation to the Church's goals

The Moderator's role is one of pastoral and spiritual leadership of the Synod. The focus of the role is to promote the Synod's vision and mission for the future of the church; to listen to, guide, and care for all the members and ministers of the UCASA; and to represent the church in the wider community and the ecumenical and political landscape of SA.

2. Reporting and working relationships

The role of Moderator is complex and involves managing many relationships and expectations without executive powers.

The Moderator's primary working relationship is with the General Secretary. It is therefore essential that that relationship should be built on mutual respect and trust, mindful of their different but inter-related roles and functions in the life of the Synod. It is expected that the Moderator and General Secretary will confer regularly in order to be fully aware of their respective roles, functions, goals, priorities and tasks in promoting the ministry and mission of the Synod.

The Moderator is responsible for the spiritual life of the Synod and so will not normally become involved in the administration of the Synod, and will not fulfil an executive function. It is the task of the General Secretary and the Executive Officers to manage the life of the Synod on a day-to-day basis.

The Moderator provides pastoral support to the office bearers of the presbyteries.

3. Statement of key outcomes and associated activities

The duties and responsibilities of the Moderator of the Synod are set out in UCA Regulations 3.6.3.2 .

They are:

(a) Giving general and pastoral leadership to the Ministers and people within the bounds:

The Moderator, in co-operation with other officers¹ of the church, listens and leads, guides, sustains and comforts the communities of the Synod of SA.

Particularly in their representative role, the Moderator is available to offer counsel and comfort, especially to the leaders of the Church.

(b) Assisting and encouraging the expression and fulfilment of the mission and witness of the Church:

The Moderator reminds the communities of the Synod of SA of God's mission, the "reconciliation and renewal" of all things, and their "call to serve that end". (Basis of Union para 3)

They work collaboratively with the General Secretary, to facilitate processes by which spiritual discernment and strategic discussions about the life, vision, mission and direction of the Church can occur regularly within the meetings of the Synod and across the life of the Church.

They facilitate and actively participate in events and programs that strengthen and affirm the missional values of the Uniting Church. These may include honouring First Peoples, fostering intercultural understanding, affirming the equality of women and men, acting for justice, serving compassionately and making disciples.

(c) Counselling and advising, as may be necessary and helpful, to ensure that the life of the Church expresses the faith, policies, standards and procedures to which it is committed:

The Moderator will remind the communities of the Synod of SA of the faith and values of the Uniting Church in Australia as expressed in the Basis of Union, the Constitution, the Regulations, the Synod By-laws, the Code of Ethics and the Manual for Meetings. They will be informed by the key statements of the Assembly on ministry and mission.

(d) Presiding over the meetings of the Synod, its Standing Committee and such other of its boards and committees as may be required by the by-laws of the Synod:

The Moderator will lead the meetings according to the Manual for Meetings. As such the Moderator will help the meetings of the Synod discern God's will together by listening for God's Word, building community, developing trust, valuing and affirming one another, and communicating well. (See Manual for Meetings: Chapter One)

¹ Officers of the church would normally refer to the General Secretary and may include other officers and staff of the Synod, as well as leaders and officers of the presbyteries.

The Moderator may be called upon to give interpretation of Synod decisions for the wider church or community.

- (e) **Filling, in respect of appointments normally made by the Synod and, in consultation with the Standing Committee and other bodies concerned, such vacancies as may arise between meetings of the Synod and for the filling of which other provision has not been made.**
- (f) **Giving an interpretation where necessary of any doubtful or disputed decision of the Synod, such interpretation to be authoritative until confirmed or varied by the next meeting of the Synod or of the Standing Committee.**

- (g) **Speaking on public issues on behalf of the Synod:**

The Moderator speaks on public issues on behalf of the Synod. The Moderator shall ensure that they are fully briefed beforehand by the appropriate Synod body, officer and/or others in consultation with the Executive Officer Engagement.

- (h) **Representing the Church as may be desirable on public occasions and in inter-church councils:**

The Moderator will be recognised and identifiable by both the church and the community. The Moderator will work with the General Secretary and other officers of the church to discern what may be an appropriate response to the range of opportunities that arise to make contact with community decision-makers and build relationships with community, ecumenical and parliamentary leaders.

The Moderator is expected to give priority to the Uniting Church's commitment to ecumenism, by personal involvement in ecumenical activities like Leaders of Christian Churches of SA, and by fostering growth in ecumenical relationships throughout the Church to encourage greater cooperation in mission and ministry.

- (i) **Administering the discipline of the Church as may be required by any Regulation, by-law or rule:**

The Moderator has official designated roles in matters of discipline and it is therefore important that they keep good records of discipline matters and that these records are accessible to the General Secretary when needed.

The Moderator may receive complaints, and when they do they will work collaboratively with the General Secretary, and other appropriate synod and presbytery officers, to refer complaints to the Committee for Counselling (5.4.1 b) and the Synod Sexual Misconduct Committee (5.6.7. a).

The Moderator appoints an advocate for the Committee for Discipline processes. (5.7.4 a)

The Moderator may stand aside a minister from their ministerial duties during a hearing of a complaint. (5.7.5 a)

Appeals regarding the Synod Sexual Misconduct Committee are made to the Moderator.
(5.6.15 c.)

- (j) **Enquiring, when the Moderator considers it expedient so to do, into any grievance, complaint or other circumstance which, in the opinion of the Moderator, adversely affects the good name of the Church, or the order and peace of its Congregations or the progress of the work of God, and seeking a remedy for such situations; in so doing the Moderator shall consult with one or more past Moderators and the chairperson of any Presbytery concerned.**

The Moderator is to be concerned for and uphold the reputation of the Church.

In addition to the Regulated duties and responsibilities, some key functions of the role of Moderator are:

Pastoral and Prophetic Leadership

When the Synod determines its strategic directions, the Moderator will play a key role in helping the church understand that direction. The Moderator holds the life and vision of God's people before the Synod and its Standing Committee, before the Synod staff, the presbyteries, and congregations and offers pastoral and prophetic leadership into the life of the Synod. Free from executive functions, the Moderator may be called upon as an agent of healing and reconciliation. For this same reason, pastoral care and support of the General Secretary and other senior executive staff within the Synod is expected from the Moderator, as is care and support of the Chairpersons of Boards

Strategic Ministry

The Moderator's role is one in which much time is spent 'out in the field' visiting congregations, ministers, presbyteries, organisations associated with the UCA, and participating in public events in the community. Much of the role is about networking and encouraging, promoting the priorities of the Synod, and bringing back concerns to the Synod office and committees. The Moderator needs to be strategic in how they spend their time in the field to enable the most effective missional outcomes for the church.

UAICC

The Moderator engages with the Uniting Aboriginal and Islander Christian Congress in expressing the Covenant with First Peoples and how it is lived out in the Synod.

CALD

The Moderator will pastorally support the church's culturally and linguistically diverse congregations and communities and may be involved in the Synod's international mission partnership events.

Other roles

The Moderator may attend the Placements Committee as required.

The Moderator is an ex officio member of the Property Trust and Resources Board.

The Moderator is an ex-officio member of the Assembly.

The Moderator will undertake professional and spiritual supervision.

PERSON SPECIFICATION

Personal skills, knowledge and experience

- An active faith in Jesus Christ, an openness to the leading and empowering of the Holy Spirit, and the ability to model faith in Jesus Christ.
- A member in good standing of the Uniting Church in Australia, in a congregation in the South Australian Synod
- An awareness of the theological diversity within the Uniting Church and will have the capacity to reflect theologically upon current issues in church and society in the light of the gospel of Jesus Christ.
- Give evidence of a lifestyle commensurate with the responsibilities and demands of a key leadership role. Such evidence will include a nominee's awareness of their own gifts, abilities and limitations, their capacity to maintain healthy relationships, and an ongoing commitment to their own physical and spiritual wellbeing.
- Have a good understanding of the polity and ethos of Uniting Church, including the organisations associated with the UCA.
- Have a good understanding of Australian society, including those emerging issues and trends that need to be addressed in the light of the gospel.
- Appreciates the particular issues and opportunities in the SA Synod.
- Demonstrated team building and networking capabilities.
- Proven pastoral and mediation skills.
- Demonstrated capacity to exercise pastoral care and discipline, and the ability to moderate, and will be respected generally by the members of the church.
- Be a good communicator and, as the public "face" of the church, will need to be articulate and competent in working with the media.
- Cross-cultural understanding and experience and be prepared to work with people from a range of cultural (and ethnic) backgrounds.
- An understanding and experience of working in covenant with First Peoples
- Responsive to the call of God through the Church, whose ministry (lay or ordained) has included leadership in Councils and Committees of the UCA beyond the congregation.
- Leadership experience demonstrating a willingness to consult and an ability to listen deeply to the Gospel and the church, and interpret back to the church the challenging and prophetic Gospel message relevant to diverse contemporary faith communities.
- Capable of managing diverse agendas within short timeframes, working well to deadlines while often under pressure.

- Confident in the use of consensus decision-making in the councils of the church, and values the discernment opportunities it offers in inclusive participation.
 - Promoting the ideals of good governance within each council of the UCA (Assembly, Synods, Presbyteries, Church Councils, Congregations) and understands the limits of each council's authority.
-

Conditions

- The Appointment of the Moderator will follow the guidelines set in UCA Regulation 3.6.3.1(a).
- The election of Moderator-elect shall be determined by preferential Ballot.
- The Moderator shall be elected for a term of three (3) years and shall not be eligible for re-election for a contiguous term.
- The Synod shall make provision for the election or appointment of a Moderator should the Moderator-elect be unable to take up their office. See UCA Regulation 3.6.3.1(b) (Appendix 1).
- The process of Nomination and Election of Moderator-elect shall be according to Synod By-law 12.1.11-15 (Appendix 2).
- Current Department of Human Services screening and authority clearances must be provided
- Remuneration: if they are a minister, the provisions applying to a standard ministerial placement, plus a margin of 20% of the stipend or if they are a lay person, at least financial provisions amounting to the equivalent of those for an ordained person. (In establishing the date from which the stipend provisions for the Moderator shall be paid, the principles in Regulation 2.7.2 shall be followed.)
- The Moderator will be provided with administrative assistance.
- The Moderator shall be provided with:
 - > a fully maintained motor vehicle or reimbursement for use of own vehicle
 - > all fuel costs (including reasonable private use) reimbursed using corporate card
 - > car parking at 212 Pirie St
 - > a laptop computer or iPad
 - > a mobile phone
 - > Corporate expense card
- The Synod will provide media, governance and financial training, and advice as necessary.

APPENDIX B TO BY-LAW 12.1.17

Key Requirements of Moderator-Elect

Normally there is a minimum 12-month gap between the election of a Moderator and their Installation. This is an important time of preparation for the role of the Moderator. Some matters that the Moderator-elect will need to address will be relevant on each occasion while others will depend on the timing of the changeover. Most of the requirements in the list below will be relevant to the 12 months prior to installation, with any time before that negotiated based on the occasion. There is no particular order in this list. It is intended to show the breadth of the responsibilities of the Moderator-elect.

1. From election the Moderator-elect is a member of:
 - Synod Standing Committee - meets 6 times a year
 - Synod Business Committee - meets around 8 times a year (more frequently in lead up to Synod meeting)
 - Leaders of Christian Churches SA - meets 6 times a year
2. To aid in the transition the Moderator-elect would usually meet at least monthly with:
 - The Moderator to understand current issues and procedures as well as to meet key people
 - The General Secretary to establish a close working relationship
 - The Moderator PA (less frequently)
3. Before commencing the Moderator-elect needs to:
 - appoint Chaplains
 - appoint a worship team
 - appoint a Supervisor, preferably outside the bounds of the synod or the UCA in SA
 - make nominations for a Support Group to be appointed by the Synod Standing Committee
4. It is the responsibility of the Moderator-elect with the help of the Moderator to craft the Order of Service for their Installation including:
 - Choosing the theme
 - Preparing the message
 - Co-ordinating the participants
 - Preparing and sending invitations to attend
 - Organising a supper afterwards
5. The Moderator-elect chairs the Synod meeting that commences with their Installation. Prior to this the Moderator-elect needs to organise:
 - Theme of the meeting
 - Bible Study leaders
 - Worship during the meeting in conjunction with the worship team
 - A thorough understanding of the Manual for Meetings

6. Depending on prior roles and experiences it may be necessary for the Moderator-elect to undertake training in:
 - Code of Ethics
 - Heritage and Polity of the Uniting Church
 - Governance
 - Media Training
 - Sacraments of Baptism and Holy Communion
7. Many campaigns and events are planned for and material is prepared a number of months in advance. The Moderator and the Engagement team do some of this work but the Moderator-elect would prepare any communications such as written articles or videos which would be displayed after their Installation.
8. Invitations to events and meetings start arriving well before commencing in the role. Liaising with the Moderator and Moderator's PA helps to manage this.
9. Much other orientation to structures, people and locations can take place after Installation, although some in the lead up would be helpful, particularly to someone not familiar with the Organisations, Synod and the leadership.

APPENDIX C TO BY-LAW 12.1.19**Key Requirements of Ex- Moderator**

At the conclusion of the term of Moderator, when the Moderator-elect is installed as Moderator, the outgoing Moderator is designated Ex-Moderator for the term of the Moderator.

The role of the Ex-Moderator is to stand in for the Moderator at the request of the Moderator :

- at events when the Moderator is unable to be present as required
- fill the role of Moderator when the Moderator is on leave as required; for example, writing Pastoral Notes on the death of a Minister and attending the Minister's funeral; speaking to the media on behalf of the Church

The Ex-Moderator may, along with past Moderators provide a sounding board or provide advice on matters at the request of the Moderator.

The Ex-Moderator is an ex-officio member of Synod Standing Committee (SSC) for the term of the Moderator. Their role on SSC includes:

- fill the role of Chair at the request of the Moderator if the Moderator is unwell or has a conflict of interest
- provide pastoral support and mentoring to new members of SSC

If the Ex-Moderator is elected to another significant office bearer position in the Church, for example, President -elect of the Assembly, Chairperson of a presbytery, they will take a leave of absence from the role of Ex-Moderator.



Moderator Nominating Process

Timeline 2025 - 2026

2025	
April	Moderator Nominating Committee (MNC) convenes to plan nominating process and review PD, by-laws, nomination form, timeline etc
June	Draft Moderator Role & Person Description, By-Laws, nomination form, timeline and related matters presented to SSC for approval
June	MNC prepares communication with presbyteries and wider church regarding nominating process
1 July	Nominations open – must come through presbyteries
	MNC consider additional nominations
31 Oct	Nominations close
July- Nov	Informal conversations with potential nominees as nominations are received
2026	
31 Jan	Paperwork from nominees due
Feb - March	Formal conversations with potential nominees
31 March	List of nominees finalised
April	Nominees invited to gather for prayerful support
May	MNC report & nominee profiles sent to members of Synod
June	Ballot for Moderator elect held

Regulations Relating to The Moderator

3.6.3 OFFICERS OF THE SYNOD

3.6.3.1 Election of the Moderator

- (a) The Moderator shall be elected by the Synod in accordance with such rules and procedures and for such term as the Synod may determine.
- (b) The Synod may elect a Moderator, and designate that person as Moderator-elect, at a meeting of the Synod prior to the one at which the person will take office.
- (c) When, by reason of death, illness, absence or other cause, the Moderator is unable to fulfil the duties of the office, the ex-Moderator or a person appointed by the Standing Committee shall act and shall have all the powers and authorities of a Moderator until such time as the Moderator resumes responsibilities or a new Moderator is elected.

3.6.3.2 Duties of the Moderator

The duties of the Moderator shall include:

- (a) giving general and pastoral leadership to the Ministers and people within the bounds;
- (b) assisting and encouraging the expression and fulfilment of the mission and witness of the Church;
- (c) counselling and advising, as may be necessary and helpful, to ensure that the life of the Church expresses the faith, policies, standards and procedures to which it is committed;
- (d) presiding over the meetings of the Synod, its Standing Committee and such other of its boards and committees as may be required by the by-laws of the Synod;
- (e) filling, in respect of appointments normally made by the Synod and, in consultation with the Standing Committee and other bodies concerned, such vacancies as may arise between meetings of the Synod and for the filling of which other provision has not been made;
- (f) giving an interpretation where necessary of any doubtful or disputed decision of the Synod, such interpretation to be authoritative until confirmed or varied by the next meeting of the Synod or of the Standing Committee;
- (g) speaking on public issues on behalf of the Synod;
- (h) representing the Church as may be desirable on public occasions and in inter-church councils;
- (i) administering the discipline of the Church as may be required by any Regulation, by-law or rule;
- (j) enquiring, when the Moderator considers it expedient so to do, into any grievance, complaint or other circumstance which, in the opinion of the Moderator, adversely affects the good name of the Church or the order and peace of its Congregations or the progress of the work of God and seeking a remedy for such situations; in so doing the Moderator shall consult with one or more past Moderators and the chairperson of any Presbytery concerned.