

**ANGLICAN CHURCH OF AUSTRALIA
 EPISCOPAL STANDARDS BOARD
 DETERMINATION IN RELATION TO
 EPISCOPAL STANDARDS COMMISSION'S
 REFERRAL CONCERNING BISHOP KEITH WILLIAM DALBY**

Matter:	Episcopal Standards Commission's Referral concerning the Right Reverend Keith William Dalby
Hearing Dates:	17-19 March 2026
Decision Date:	10 April 2026
Board members	The Honourable Paul de Jersey AC CVO KC The Right Reverend Dr Alison Taylor AM Mr Eric Ross-Adjie
Decision:	The Board is satisfied under section 49 of the Episcopal Standards Canon 2007 that the Respondent is unfit to hold office (Section 49(c) of the Canon) and is unfit to remain in Holy Orders (Section 49(d) of the Canon). The Board directs that the Respondent relinquish Holy Orders within 21 days (Section 49(j) of the Canon). Absent such relinquishment by the Respondent, the Board directs that the Respondent be deposed from Holy Orders forthwith (section 49(k) of the Canon).
Parties:	The Episcopal Standards Commission (Applicant) represented by Mr Andrew Tokley KC and Mr Louis Leventis, instructed by Bishop Chris Jones (Convenor, Episcopal Standards Commission) Bishop Keith William Dalby (Respondent), represented by Mr Mark Douglas, Ms Leah Marrone and Ms Elizabeth Ticehurst.

In the matter of Bishop Keith William Dalby

Determination of the Episcopal Standards Board

The Episcopal Standards Board (Board) comprised the Hon. Paul de Jersey AC CVO KC, President, The Right Revd Dr Alison Taylor AM, and Mr Eric Ross-Adjie. The substantive hearing took place in Adelaide 17- 19 March 2026. The Episcopal Standards Commission (ESC) was represented by Mr Andrew Tokley KC with Mr Louis Leventis, and the Respondent, by Mr Mark Douglas with Ms Leah Marrone.

1. The overall scope of the matter is illustrated by the following documents (some aspects being in contention):
 - (a) The Report of the ESC to the Board presented on 4 July 2025 under sections 16(b) and 34 of the Episcopal Standards Canon 2007 (Exhibit 1); and the statutory declarations and affidavits of persons referred to in the report (Exhibit 1A) (subject to para 2 below);
 - (b) The ESC's chronology dated 20 January 2026 (Exhibit 2);
 - (c) The Respondent's chronology dated 27 January 2026 (Exhibit 3);
 - (d) An analysis by the ESC headed "*Contested and uncontested evidence of the report of the ESC*" and statement of "*Identifying facts and issues in contention*" (Exhibit 4);
 - (e) A "*Statement of agreed facts and issues in contention*" dated 13 February 2026 presented by the ESC and the Respondent (Exhibit 5);
 - (f) The "*Opening Statement by the ESC*" (Exhibit 6); and
 - (g) The "*Opening Statement of the Respondent*" dated 3 March 2026 (Exhibit 7).
2. Exhibits 2-7 were furnished pursuant to directions of the Board. (There is some challenge as to whether the documents fully complied with the Board's directions.) Exhibit 8 (the statutory declarations and their attachments) lists the only evidence relied on by the Board.
3. At all relevant times, from 17 August 2019, the Respondent served as Bishop of the Diocese of the Murray, until suspended on 28 February 2024.
4. The central question for the Board is whether the Respondent is fit to remain in the office of Bishop. The ESC contends he is not. The Respondent disagrees.

5. The proceeding arises from the Respondent's failure, over a period of about 4 months in 2023, to disclose to his Diocesan Council that he had married Ms Alison Dutton (now a priest), a marriage which happened at a civil ceremony in clandestine circumstances outside the Diocese; and that over about 8 months, while romantically involved with Ms Dutton, he participated in decisions involving her advancement in the Diocese without disclosing that relationship.
6. As admitted by the Respondent (Exhibit 5):
 - (a) By around early February 2023, the Respondent had begun to have a "strong emotional attachment" to Ms Dutton.*
 - (b) From about 25-26 March 2023, the Respondent and Ms Dutton commenced a chaste relationship.*
 - (c) On 7 June 2023, the Respondent proposed marriage to Ms Dutton and she accepted.*
 - (d) On 22 August 2023, the Respondent and Ms Dutton were married.*
 - (e) On 7 December 2023, the Respondent disclosed his relationship and marriage to Ms Dutton, to members of the Diocesan Council.*
 - (f) In the period from 25 March 2023 until 7 December 2023, the Respondent was involved in the following decisions in relation to Ms Dutton's career within the church and did not disclose to other persons who were involved in making those decisions that he had a conflict of interest due to his relationship and/or marriage with Ms Dutton:*
 - (i) on 26 June 2023, proposed the appointment of Ms Dutton as Assistant Curate of the South Coast Parish from 1 July 2023 to mid November 2023;*
 - (ii) on 26 June 2023, proposing that Ms Dutton be paid a 0.5 stipend and 0.5 housing allowance during her appointment as Assistant Curate at the South Coast Parish;*
 - (iii) on 28 June 2023, proposing that Ms Dutton be placed as Assistant Priest at Mt Barker Parish when a church property became available;*
 - (iv) on 29 June 2023, sending a letter to Dr Rodney Fopp for distribution to the Examining Chaplains providing background information on Ms Dutton, who was then a candidate for ordination as a Priest;*

- (v) *on 21 July 2023, nominating himself as direct supervisor for Ms Dutton during her service in the South Coast Parish;*
 - (vi) *on 12 August 2023, ordaining Ms Dutton as a Priest;*
 - (vii) *on 27 September 2023, proposing to the Mt Barker Parish Council that the Blakiston rectory be made available to Ms Dutton; and*
 - (viii) *on 29 November 2023, participating in a meeting of the Mt Barker Parish Council relating to the proposed appointment of Ms Dutton as Assistant Priest.*
- (g) *In the period of 25 March 2023 until 7 December 2023 the Respondent did not disclose the true state of his relationship and/or marriage. Some individuals in the Diocese were thereby misled as to the true state of the Respondent's relationship and/or marriage with Ms Dutton."*

7. The ESC's stance is evident from paragraph 4 of its Opening Statement (exhibit 6):

- "4. *The sworn evidence contained in the Report establishes, amongst other things, that, at least between March 2023 and December 2023, Bishop Dalby:*
- 4.1 *failed to disclose and actively misled others about the true nature of his relationship with Ms Dutton (now The Revd Dutton);*
 - 4.2 *concealed from others the fact of his marriage, their honeymoon, and his committed relationship with The Revd Dutton;*
 - 4.3 *participated in Parish Council meetings concerning The Revd Dutton and advocated for her advancement without disclosing the true nature of his relationship with her and his conflict of interest;*
 - 4.4 *made statements on several occasions that he would "punish" those who opposed his views and also vented his anger towards others by belittling them;*
 - 4.5 *was prepared to lie (by omission) to persons with whom he had a working relationship; and*
 - 4.6 *lost the trust of his Diocesan Council and was asked by his Diocesan Council to resign.*

Such actions are, to say the least, incompatible with him remaining as a Bishop.

5. *each of the matters referred to above constitutes a breach of multiple provisions of the FIS Code of Conduct, including sections 4.2,4.3, 4.6, 4.7, 4.8, 4.16, 4.18, 6.5, 6.11, 8.4, 8.6, 8.8 and 8.9.*
 6. *these were not isolated and unintentional lapses. They reveal an intentional pattern of deception and concealment, misuse of his authority, and a gross ethical failure over at least a 9 month period. His conduct also reveals a fundamental lack of insight into his own ethical failings. The full allegations appear in the Report at pages 58 (28) – 81 (42).*
 7. *On 7 December 2023, the Diocesan Council unanimously asked the Bishop to resign. He refused then, he refuses now, and his conduct makes clear he has no intention of doing so. His position is, with respect, untenable.*
 8. *The ESC respectfully submits that “the evidence is overwhelming and such is his breach of trust that Bishop Dalby is not fit to continue to hold the office of Bishop”*
8. On the other hand, the Respondent’s position, as gathered from the whole of his opening statement (Exhibit 7) and especially paragraph 6, is that:

“6.2 *the evidence will show:*

- (a) *the relationship evolved over time rather than beginning as a fixed and fully formed commitment;*
- (b) *the Respondent understood that disclosure would ultimately be required, but struggled with when and how to do so in circumstances of significant Diocesan tension, rumours, and intense scrutiny;*
- (c) *the Respondent was acutely conscious of the Offences Canon and concerned to avoid any breach of chastity;*
- (d) *the Respondent was aware that the relationship may not endure, given Ms Dutton’s stated intention to return to Sydney if not ordained, the age difference between them, and the broader context in which the relationship was likely to be judged;*
- (e) *the Respondent did not perceive himself to be conferring financial advantage or formal preferment outside of established structures;*

(f) *the Respondent did not fully appreciate that influence and unconscious bias themselves constituted a conflict requiring disclosure.*

6.3 *the evidence will show, not a calculated scheme of deception, but a failure of judgment in circumstances of emotional conflict, fear of reputational and ecclesial consequences, and inadequate pastoral supervision.*

6.4 *that context is not an excuse. It is part of the evidentiary matrix in which intention must be assessed.”*

9. The Board heard from a number of witnesses giving oral evidence at the hearing. Before coming to their evidence, it is useful to say something about the responsibilities of a bishop.

(a) In the Anglican Church, a bishop is a senior, ordained member of the clergy entrusted with authority, governance, and oversight of a ‘*diocese*’ (a group of local parishes and other Anglican organisations). Bishops are pre-eminently spiritual leaders but also fulfil a more general leadership role, including what would generally be categorised as administration. Bishops make up one of the three Holy Orders of the church. The other two Orders are those of priest and deacon, and they are subservient to bishops.

(b) Bishops in the Anglican Church of Australia are all ordained or ‘*consecrated*’ according to the rites of one of the church’s three authorised Prayer Books. The Respondent was consecrated using A Prayer Book for Australia (APBA) (1995). The other two Prayer Books—the Book of Common Prayer (1662) and An Australian Prayer Book (1978)—have ordination and consecration rites that are closely related to those of APBA. The Anglican Church adheres to the maxim, *lex orandi lex credendi* meaning literally ‘*the law of prayer is the law of belief*’. It signifies that how the church worships—its liturgy and public prayer—shapes and reveals what it believes—its doctrine and faith. This means that the three Prayer Books and their liturgies are part of the church’s formularies and are authoritative for Australian Anglican belief.

(c) In APBA p. 802, the Exhortation of the consecration service gives the fundamentals of the role and duties of bishops. Bishops are the ‘*chief ministers*’ of their diocese, that is, responsible for the oversight of all worship. They are the principal teachers of the faith and therefore the guardians of orthodoxy. They are responsible for the selection, ordaining and disciplining of the ministers, ordained and otherwise, of their diocese. A bishop is expected to set a personal example of holy living, and to give

instruction in what is right and wrong action for both individuals and Christian communities.

- (d) A bishop is the leader of mission and outreach, including for evangelism and against injustice. As servant leaders, bishops are responsible for the pastoral care and oversight of their congregations. Bishops are *'to know and be known by them and be a good example to all'* (APBA p. 802). Bishops are regarded as the shepherds of the flock of Christ's faithful people—both clergy and laity— and, like Christ, they are expected to be humble, and to have compassion for the poor, vulnerable and outcast.
- (e) When the bishop-elect is asked in the consecration service, *'Do you trust that you are called by God to the office and work of a bishop in the Church of God?'* and answers, *'I believe I am called to this ministry'* (APBA, p.801), then it is pre-eminently the ministry as described in the Exhortation that is being referred to.
- (f) Directly after the Exhortation in the consecration service in APBA is the Examination in which questions are addressed to the bishop-elect for their assent. All these questions have relevance to this present case, but two are particularly apposite:

'Will you put aside all ungodly and worldly behaviour, and live modestly, in justice and godliness, so that by your life and example you may commend Christ's truth?' and the bishop replies, *'I will, seeking in all I do to demonstrate the love of God'*. (APBA p.803)

'Will you maintain and promote quietness, peace and love among all people? Will you correct and discipline, according to the authority you have by God's word? Will you strive to build up the body of Christ in unity, truth and love?' and the bishop-elect replies *'I will, commending to all the peace of God'*. (APBA p. 804)

- (g) Altogether, what is described in the consecration rite in APBA is episcopal ministry which offers an integrated pastoral ministry to a diocese, with the integration of the values exhibited by a bishop in respectively, their official duties and their personal life as being essential modelling to the church of Christian corporate life in its fullness.

10. We turn now to comment briefly on the oral evidence given before the Board.

- (a) We have had regard to the statutory declarations and their attachments (Exhibit 8). They contain very substantial detail. What follows concerns the

oral evidence, significant because what was led indicates the parties' views on what was significant.

(b) We mention the witnesses as they were called:

- (i) The Revd Clifford Greaves, the Director of Formation, spoke of raising his disagreements directly with the Respondent, but receiving, as he saw it, no constructive response. He accepted, of course, that the decision to ordain rested in the end with the Respondent. But as emerged from Father Greaves' evidence, the presently relevant question was the Respondent's motivation.

The witness described the concerns he conveyed to the Respondent as "serious", though drawing the response; "*I don't care. I'll ordain her (Alison Dutton) anyway.*"

Father Greaves was forced to leave the Diocese, as he perceived for his directness with the Respondent, whom he saw as a bully and as he put it, he "*lost his vocation*". He had been warned of the possible consequence were he to stand by his views adverse to the ordination of Ms Dutton.

The Respondent said he had no part in Father Greaves being denied appointment within the Diocese of Brisbane.

- (ii) Archdeacon Simon Waters has been Administrator of the Diocese since the Respondent's suspension. The thrust of the cross examination was that the Respondent's support of Ms Dutton was made plain. But in the end, the suggested primary concern was the non-disclosure of the relationship.

Significantly, as emerged from the answers to questions from the Board, since the suspension, the spirit within the Diocese has been much more healthy, a case of renewal.

Under the Respondent, the Diocese had been in a state of '*irretrievable breakdown*', a case of fear and anxiety.

The Respondent rejected the view that the Diocese had been in a poor state prior and proximate to the suspension.

- (iii) Mr Richard John Earley is Registrar of the Diocese. He was cross-examined about the circumstances of Ms Dutton's ordination and the

various discussions advancing her interests – ordination, placements, financial arrangements etc.

The questions asked by Mr Douglas for the Respondent centred about the regularity of these decisions from a governance point of view, and the fact that from that point of view, the formal decision making was open and transparent.

But the fundamental problem was that in initiating these various initiatives, the Respondent failed to disclose his major conflict of interest.

Asked if a different result would otherwise have ensued in those situations, the Registrar said that was '*possible*'. Of course, that was no more than informed speculation. But one need not move to that point. Arguably the critical problem for the Respondent, is the non-disclosure of a substantial conflict of interest.

- (iv) Archdeacon David Llewellyn McDougall was at relevant times a close friend of the Respondent. He said the Respondent expressed frustration about his treatment within the Diocese, and that he would '*punish*' the clergy for upsetting Ms Dutton – and '*clip their wings*'. It was emphasized that '*punishment*' did not ensue.

In these conversations, the Archdeacon did not consider the Respondent's attitude to his fellow clergy to be reasonable. While '*punishing*' did not eventuate, there was no suggestion (from Archdeacon McDougall) that he regarded this as a misplaced '*throwaway line*'.

- (v) Ms Gillian Colaruotolo was one of Ms Dutton's Examining Chaplains. The oral evidence did not progress substantially beyond her statutory declaration. The Respondent's Counsel asked her to confirm that relevant decisions, such as her placement in the Parish of the South Coast, were regular decisions of the Parish Council, although (as established by the ESC) it was at the instance of the Respondent that the matters came before the Parish Council in the first place. The witness suggested the decision would have been different had the conflict of interest been disclosed.

As to the selection conference, the witness confirmed that the Respondent's statement that '*he was a Bishop and he will make the*

decisions' did indeed come from the Respondent. (Para 61 Statutory Declaration).

All of the above witnesses giving oral evidence were plainly credible witnesses, whose evidence should be accepted.

Although only 5 of the 9 witnesses (Exhibit 8) relied on by the ESC gave oral evidence, the evidence of the other 4 remains relevant – and it was not substantially challenged. It falls to be assessed as necessary in context of all the evidence in the case.

- (vi) The Respondent Bishop Dalby and The Revd Alison Dutton were the last oral witnesses.

The Respondent began his evidence with a statement of contrition, admitting errors and inviting understanding.

He was then taken to the Code of Conduct Faithfulness in Service (FIS), and his consecration and enthronement vows in relation to honesty and integrity, and he accepted the need for trust. Then followed a close examination of suggested departures from those tenets.

The case unfolds from the non-disclosure indeed concealment, of the true relationship between the Respondent and Ms (later The Revd) Alison Dutton, over a substantial period.

Both explained the non-disclosure by reference to the pendency of the ESC investigation. Also, in the case of the Respondent, he said he was influenced by the possibility the relationship might not persist – yet it did, with continuing non-disclosure. As The Revd Dutton put it, it was a mutual decision not to disclose; “*we didn't know what to do*”. As to the investigation, and why that warranted non-disclosure, the Respondent really could not explain.

Examples of duplicitous conduct proliferated. There were situations of church bodies agreeing to the advancement of Ms Dutton, as to ordination, placement, financial matters and otherwise, characterised as the normal and regular operation of those church authorities, but there was no clear concession that many of those processes were initiated at least by the Respondent, and attended by non-disclosure/ concealment of his true relationships. An example emerges from the then Director of Formation Dr Fopp's statutory declaration concerning the Respondent's letter to the Examining Chaplains supporting Ms

Dutton's candidature. He did not write similarly concerning the other candidates. See para 25 and following.

11. (a) There are numerous other examples of misleading conduct by the Respondent. Some follow:
- (i) He declared publicly to the Mt Gambier Sunday morning congregation that he and The Revd Dutton had arrived that morning – where clearly they had stayed together the night before in accommodation in Mt Gambier for which the Respondent had prepaid;
 - (ii) While on their honeymoon in Thailand, he emailed his wife as if she were in Sydney – plainly an attempt at concealment;
 - (iii) He claimed there was no one with whom he could consult, whereas a number of support persons, potential sources of advice, were identified in evidence;
 - (iv) He told the Diocesan Council, explaining his absence from a meeting, that he was on a holiday, whereas he was in fact on his honeymoon; and
 - (v) He said a number of times that he had '*job offers*' in the UK, which he admitted was not the case.
- (b) The Respondent was asked how, especially as a Bishop, he could explain his clandestine civil marriage, in context of church teaching on marriage. This was a case of active concealment from persons and bodies entitled to know the true position.
- (c) He was asked about his reaction to push-back from church bodies in relation to The Revd Dutton, his reactions characterised as bullying, including threats to '*punish*' (which came from a number of credible witnesses). The Respondent was reluctant to accept these characterisations.
- (d) But a telling example to the contrary is his email to the Parish Council of the South Coast on 22 November 2023, an email to a body comprising volunteers. The language of that document is severe and extreme, and contains what really amounts to a threat not to return (as promised) Dr Fopp to ministry in the parish. The terms of that email suggest a vehemence borne of anger that his will had been thwarted. See also the statement of The Revd Peter Bourne.

- (e) The Respondent could not convincingly explain why he concealed his marriage – the marriage of its Bishop – from his Diocese for many months, while at the same time he advanced the interests of The Revd Dutton without disclosing the truth.
- (f) In the end, the Board has regrettably concluded that the Respondent’s evidence – in areas of conflict – should not be accepted as generally credible (because, essentially, it was self-serving).
- (g) The Revd Dutton’s evidence given orally did not progress greatly beyond that of the Respondent, and so far as it went, tended to mirror that of the Respondent being her husband.

12. It remains for the Board to address the closing submissions.

But first, in doing so, the Board may be allowed this preliminary observation:

In light of what has been expressed before, this is axiomatic – the role of Bishop, to enliven others with the Holy Spirit in a leadership way, depends on a view as to the utter integrity, the manifest integrity, of the Bishop.

13. As to the closing submissions:

- (a) Mr Tokley KC for the ESC, in his closing submissions, emphasized that one needs to look at the whole of the evidence presented in this case, its cumulative effect and impact. The information made available in the ESC Report to the Board included nine witness statements and five of those witnesses were cross-examined by the Respondent’s representatives. Their evidence, on the core issues, remains unchallenged. This evidence establishes serious misconduct wholly incompatible with the office of Bishop. The Respondent’s actions have caused lasting harm to individuals in the Diocese. It is unthinkable that the Respondent should continue in the Diocese, given the harm he has caused and would cause if he were to return.
- (b) Mr Tokley noted in support of his contentions that there was a failure of the Respondent to disclose his relationship with Ms Dutton, including their secret marriage in a civil ceremony in Queensland, for a period of nine months from 26 March to 7 December 2023; including a failure of disclosure to the Diocesan Council. Further, the active concealment of the relationship, rather than simply non-disclosure, involved dishonesty, concealment, misleading and deceptive conduct and lies. Marriage is understood in the Christian faith as a gift of God and an occasion of joy, but people felt misled by the Respondent’s actions and concealment.

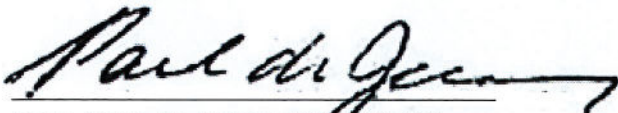
- (c) The Respondent misused his position of power and influence for the benefit of Ms Dutton, including arranging to have financial payments made to her, insisting that she would be ordained a priest regardless of the examining chaplains' recommendation, and vehemently opposing and threatening the South Coast Parish Council when it resolved to discontinue her placement and stipend.
- (d) The Respondent also engaged in bullying behaviour and spiritual abuse, threatening to remove or '*punish*' those who disagreed with him. Father Greaves, Archdeacon McDougall and other witnesses spoke of the personal toll and loss of trust in the Respondent from this behavior. In addition, the Respondent breached Safe Ministry requirements incumbent on him to enforce.
- (e) Mr Douglas, in his closing submissions for the Respondent, said that the Respondent accepts his culpability and lack of candour in the matters before the Board. However, the evidence does not thereby show that the Respondent is unfit for office, particularly because his motives were not malicious. The Respondent has had a previously unblemished record in the ordained ministry, his actions in this matter were not calculated and nor did he intend to harm anyone. He has not gained anything by his actions. Both he and Ms Dutton were parties who were uncertain and under pressure. Ms Dutton was concerned with privacy and her vocation, not the public and governance.
- (f) Mr Douglas continued that the ESC provided very little direct evidence of the critical period when the pastoral relationship between the Respondent and Ms Dutton became romantic in nature. Establishing this timing is critical to judging the seriousness or otherwise of the charge of conflict of interest by the Respondent. Similarly, other substantial parts of the ESC's evidence relied on inference, based on witnesses' perceptions rather than their direct observations, and were untested in cross-examination. Some evidence used by the ESC was unlawfully obtained from the Respondent's emails.
- (g) The Board must determine the significance of what has not been directly observed. In addition, the Board is reminded that FIS is a Code of Conduct and not intended to be disciplinary. FIS does not equate automatically to examinable conduct or to unfitness to hold office or remain in Holy Orders.
- (h) Mr Douglas also emphasized that the Respondent did not accept culpability in relation to the Professional Standards matters cited and had been subjected to an investigation by Kooyoora.

- (i) Mr Douglas challenged the ESC's argument that the Respondent cannot return to office and that his relationship with his Diocese is beyond repair. The Respondent argues that the relationship is retrievable and that he remains capable of good ministry as a bishop. A return to work would require conditions, support and staging.
 - (j) Mr Tokley concluded his response to Mr Douglas by summarizing that the Respondent is bound by:
 - (i) The vows of the consecration service (in *A Prayer Book for Australia*), including in the Presentation where the Respondent promised as a member of The Murray Synod to perform the duties of his office honestly, impartially, faithfully and to the best of his judgment and ability (Tab 7, p15 para 3);
 - (ii) The declarations on being made a bishop. At his enthronement, the Respondent declared that he would respect, maintain and defend the rights, privileges and liberties of the Cathedral church and Diocese, and preside with truth, justice and charity (Tab 8, p6);
 - (iii) The FIS Code of Conduct (Tab 4). [Also, *Bishopric of The Murray Ordinance* s 9.2]; and
 - (iv) Ordinary standards of honesty.
14. As to the response, the ESC submits the Respondent should be deposed from Holy Orders, whereas the Respondent proposes a program of rehabilitation. The issue at this stage is wider than the Respondent's personal position.
15. The Board's conclusions are that:
- (a) The Respondent's conduct clearly breaches his ordination and consecration vows as a Bishop of (inter alia) honesty, fidelity and integrity;
 - (b) A fundamental erosion of trust and confidence has occurred between the laity and clergy of the Diocese of the Murray and the Respondent which is unlikely to be revived;
 - (c) The reconciliation plan proposed by the Respondent is impractical and unlikely to be successful; and
 - (d) As emerges from the above, the Board considers that the Respondent is unfit to remain as a Bishop which extends to his unfitness as a priest or deacon.

16. The Orders of the Board are that:

- (a) The Board is satisfied under section 49 of the Episcopal Standards Canon 2007 that the Respondent is unfit to hold office (Section 49(c) of this Canon) and is unfit to remain in Holy Orders (Section 49(d) of the Canon);
- (b) The Board directs that the Respondent relinquish Holy Orders within 21 days (Section 49(j) of the Canon). Absent such relinquishment by the Respondent, the Board directs that the Respondent be deposed from Holy Orders forthwith (section 49(k) of the Canon); and
- (c) The Board shall comply with the requirements of Section 50 of the Canon.

Dated the 10th day of April 2026


Hon. Paul de Jersey ACVO KC


The Right Revd Dr Alison Taylor AM


Eric Ross-Adjie