



Belonging before believing

□ **forc (focus on restoring community) builds connections in Belconnen**

by **Sylvia Hitchick**

A pioneering ministry venture taking the saving message of Jesus into the streets and shopping centre of Belconnen in Canberra's northwest region is starting to impact the lives of some of the young adults living and working in the area.

Former Synergy Youth minister Judy Kocho Douglas began this exciting adventure about a year ago, heading a team of four young adults. They realised that the greatest need among the young adults in Canberra was the opportunity for real and caring community that could enable them to meet Jesus.

The approach has been carefully low key, firstly building the team into a community with weekly meetings consisting of team-building, prayer and discipling in available spaces including homes and coffee shops. As they set the vision of reaching the unchurched young adults in Belconnen and surrounds - people who need to feel connected - the team members developed an approach of gently "showing them what Jesus people do".

As a team and individually, they began by listening to young

adults they met in the shopping precinct of Belconnen after offering them a coffee and chat. Judy said she has never had a young person turn her down!

After the initial contact, team members begin journeying alongside the people they meet with each week as part of *forc* and building community through social networks.

Judy told *Anglican News* of some of the people she has met:

'Tracy' is 23 and met Judy in a café where she works. Sharing over a coffee later she revealed her struggle overcoming wounds of a difficult childhood. She appreciated someone to talk to.

She said she knows there is a God, but no one has ever connected her to Jesus in her 23 years. She has now become part of the new *forc* community and has already offered her home as a meeting place.

'James' is a young adult whose life consisted of work and computer gaming. He met Judy when she visited him but had a very anti-Christian response initially on that first visit.

However by the second visit he wanted to know all about the *forc* community because he recognised he needed a community to connect with and to have a sense of belonging.

"Another guy had just come out of Rehab and after attending a funeral, just needed someone



COFFEE AND CHRISTIAN FAITH: Judy Kocho Douglas and her 'focus on restoring communities' team have found that taking their faith into the streets and coffee shops of Belconnen has led to real connections with young people in desperate need of friendship and community.

to talk to," Judy said. "So he dropped into the café and found himself talking to a member of the team, which was just what he needed."

Some other new members of *forc* have said that they never have conversations even with their friends that are so caring and have such a positive focus.

"The focus of *forc* is to show Jesus to this generation and welcome them into a safe and genuine community," Judy explained. "Sociologists have found this generation of young adults have a need to belong before believing and *forc* allows them to belong somewhere without having to commit to believing anything till they are ready."

The *forc* group also offers

services to the community of Belconnen through Belconnen Community Services, spending a couple of volunteer hours on Saturdays mowing lawns and removing rubbish for disadvantaged people. Judy and her team have involved the new members of *forc* in this service which she said has obvious benefits for the givers as well as the receivers.

The support that the team has received from locals has been amazing, especially from the owners of Bepes Coffee shop in Belconnen Market who have allowed them to use this as a base for coffee and cake interactions on an individual and group basis.

The team is now hoping to move into the coffee shop every fortnight for a weeknight evening

meeting of connection with the new and growing faith community as it is a very accessible and non-confrontational setting for unchurched young adults.

On the alternate fortnight, the team members will meet in a private home for ongoing discipleship and training.

The core team has grown to six volunteers who share in the ministry in their spare time. But the costs in both time and money of establishing a new ministry and caring for others are considerable.

After the end of this year (18 months into the project) they will be struggling to continue the restoration work they have begun.

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An ethical investment alternative

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THE BISHOP'S COLUMN

Sources of hope in the people of God

Beloved in Christ,

I was addressing a gathering recently – the Farleigh Leadership Institute – and a delegate asked me a perceptive question, “Bishop, as you reflect on your diocese in particular, and the Anglican church more generally, what gives you hope?”.

I was able to respond almost reflexively, “the people through whom Jesus is building his church.”

I explained that *I dream of a diocese where individuals and communities are transformed by Jesus' love* - and I cited some examples of transformation as they came to mind: the inmate in one of our prisons who is being used by God as an agent of grace and peace; the doctor who is providing long-term accommodation to ex-offenders and in so doing is modelling the love of Christ to men in crisis; the Member of Parliament who serves her

community with diligence and flair and who makes no secret of her faith in Christ; the nursing home volunteer who reads to and prays with his peers (who are often very frail and very alone); the Religious Education teacher who assiduously prepares and presents her lessons each week – this woman is loved by children and staff alike.

I dream of a diocese where individuals and communities are transformed by Jesus' love

Yes, the people of the diocese of Canberra and Goulburn fill me with hope. Individually and as a body we have been set apart as

agents of reconciliation and light. And daily I see the evidence and hear the reports of how seriously we take this our vocation. As we are being *conformed* to the image of Christ so others are being *transformed* by our life and witness. You can see why I am so hopeful!

In the light of what the Lord is doing in our midst may I encourage you to pray for and invite your friends and colleagues to *Back to Church Sunday* – August 29, 2010? The theme is ‘Come as you are’. A simple step-by-step tool for making contact with people has already been sent out to parishes (and is reproduced on our website).

I do hope you will find this material encouraging and instructive. Bishop Trevor is coordinating the program and we are delighted with the interest to date.

I am also very pleased to



Bishop
Stuart
Robinson

report that my colleagues, The Reverend Wayne Brighton and Bishop Trevor, are offering the new *Mission Shaped Ministry* training course over three weekends. We are the first diocese to use these materials (in Australia) and I do hope that the up-take will be significant.

Details of the course – to be held at St. Mary-in-the-Valley, Tuggeranong (July 31, September 3, and October 16) are available on the diocesan website www.anglicancg.org.au (or contact Wayne at wayne.brighton@anglicancg.org.au).

A ground-swell of lay par-

ticipation in *Mission Shaped Ministry* will, please God, adorn what the Lord is already doing in our midst.

Finally, thank you for your prayers for the Rudd family in this time of transition and discernment. Do also uphold our Prime Minister, Ms Gillard, before the Lord. Hers is an onerous and difficult task. May God grant her wisdom and courage.

For Jesus,

+Stuart Canberra and Goulburn.

Anglican News

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Belonging comes before believing

(continued from page 1)

Judy pointed out that pioneering new ministry in new communities of faith takes time before it becomes established and the *forc* project will need support in prayer and money to be able to develop beyond the end of this year.

The team has been in Belconnen long enough to see the great need for hope, healing and connection, estimating that 80% of the young adults they come in contact with have an addiction to social drugs and many feel very disconnected from society.

Judy said that if 50 core supporters who see the value in this pioneer ministry gave \$50 a

month, their impact on this group of society would see ongoing fruit.

The generation that Judy and her team are trying to reach is not necessarily geographically connected, but is very aware of social online media connectivity. Nor could they attend a local church on Sundays: even if they felt they could walk into a church, they are not awake when most of the services are offered.

This is why *forc* has chosen to avoid weekend meetings and utilise weeknights instead. Their meetings consist of interactive discussions and community building activities around a table group

model.

Topics discussed as a faith community are many and varied depending on the needs of the young adults but have encompassed from ethical shopping to coping with addictions and family tensions, to name a few.

“Our midweek Café series in April brought together long term Christians, party goers, young workers and people recovering from addiction,” said Judy. “Over coffee we built community and shared Jesus. One of the team commented that by the third week ‘you could feel the love in the room’. We have found God’s community of love is attractive and brings healing and hope.”

Judy said she believes God comes to us today as He did 2000 years ago - in a form we can understand and relate to. He

wants to be in relationship with each of us.

Restoring relational community to those who have lost it, is what the Kingdom of God has always been about – community building, genuine communication, perceptive listening to the targeted local community and community service to bring hope and healing to others is what Jesus taught and modelled.

The *forc* team have launched an appeal seeking 50 supporters (or groups of supporters) prepared to contribute \$50 a month to help continue this vital ministry among young adults, and to give regular prayer support.

If this challenge stirs your spirit, you can contact Judy Kocho Douglas at GPO Box 1981, Canberra 2601, by email at judy@synergy.org.au or on 6254 5436.



BUILDING COMMUNITY: Members of the *forc* team meet fortnightly for ongoing discipleship training and community building. The team has grown from four to six over the last 12 months, with the new recruits coming from connections the group has made on the streets and shopping centre of Belconnen.

Clergy moves and appointments

- ◆ The Reverend Mary Clarke has been granted an Authority to Officiate.
- ◆ The Reverend Beth Dimmick has been elected Area Dean for the North West Deanery by her colleagues. Congratulations Beth.
- ◆ The Reverend Rae King has been granted an Authority to Officiate.
- ◆ The Reverend Dr Gary Mulquiney (from Auburn, Sydney) has been appointed to the parish of Kambah.
- ◆ The Reverend Roger Munson has been granted an Authority to Officiate.
- ◆ The Reverend Trish Stuart-Smith has been appointed Rector of Charnwood Parish on a part time basis.

Allan Ewing installed as Bishop of Bunbury

by Lewis Hitchcock

Bishop Allan Ewing has said he is looking forward to the challenges as he gets to know the West Australian Diocese of Bunbury.

Speaking to Anglican News just a week after his installation as Diocesan Bishop, he said there was a vibrancy of life in the communities and in the churches he had visited so far.

"There is a lot of energy in the larger centres, but there are some big challenges in the smaller communities," he said.

The Diocese of Canberra and Goulburn was well represented in Bunbury Cathedral for Bishop Allan's installation and enthronement as the 9th Bishop of Bunbury on Saturday July 11.

Bishop Stuart Robinson, Archdeacons Genieve Blackwell and Mark Short, Dean Phillip Saunders, Morton Johnson, and Owen Davies all made the trip across the continent to share in the occasion. Former priests from this diocese who were also on hand included Bishop John Parkes (Wangaratta), Bishop Greg Thompson (Northern Territory) and Bishop John Stead (Assistant Bishop, Diocese of Bathurst).

Bishop Allan was elected as Diocesan Bishop by the synod of Bunbury Diocese on April 17, succeeding Bishop David McCaill who retired earlier this year.

The diocese, in the south-western corner of the state, includes the cities on Bunbury, Albany and Mandurah, several significant towns and quite a few small rural and coastal centres.

"Albany is 360 km away from Bunbury, a good four-hour drive, and some of the smaller centres are quite a bit further away so distance is one of the challenges in building a sense of cohesion and belonging in the diocese," Bishop Allan explained. "As in Canberra-Goulburn Diocese, the smaller rural and coastal centres are facing significant social changes. In fact, there's a sense of change across the whole diocese."

He pointed out that the city of Mandurah was only 70 km south of Perth, about 40 minutes by train, and many of the residents there tend to regard Perth as the focus of their activities rather than Bunbury.

However, he believes his experiences across Canberra-Goulburn Diocese over the past 25 years have laid some valuable groundwork for his new ministry.

"While there are some important differences, in some senses I recognise the patterns and the atmosphere of the rural centres, I understand it," he said. "I have a strong sense that my experiences and background have all been preparation for this role, equipping me for the task ahead. I feel as though I'm building on strong foundations of experience in the Tri-Diocesan context (of Canberra-Goulburn, Riverina and Bathurst Dioceses)."

Bishop Allan has previously described Bunbury Diocese, which is made up of 30 parishes, as being "similar to Canberra-Goulburn Diocese without the ACT, and with the Diocesan headquarters in Wagga".



WELCOME: (above) Following his installation as Bishop of Bunbury, Bishop Allan Ewing and his wife Tricia were welcomed to the diocese by representatives of the church and community.

SUPPORT: (right) Among the representatives from Canberra-Goulburn Diocese who attended the service in support of Bishop Allan were Archdeacons Mark Short and Genieve Blackwell and Dean Phillip Saunders.



Roundtable conference on Australia's spirituality

A roundtable conference exploring the nature of Australian spirituality is to be held in Melbourne at the end of August.

Arranged by the Christian Research Association, the conference is expected to bring together people in ministry from all denominations and all parts of Australia, as well as others interested in the future of the church in Australia.

Philip Hughes, conference convener and Senior Researcher with the Christian Research Association, said that most church leaders were aware of the huge challenge that the church faces in reaching the Australian community.

He reported that the Survey of Australian Social Attitudes (2009) found that:

- 28% of all adult Australians (4.8 million) say they grew up as Christians but now have no religion; and

- 16% of adult Australians (2.7 million) say they used to believe in God but now don't.
- Furthermore, in just 16 years, the proportion of Australians who pray at least weekly has dropped from 32% to 23%, and
- the proportion of Australians who attend a church monthly or more has dropped from 23% to 15%.

He claimed that for the first time since the early days of European settlement less than half of all Australians call themselves Christian, and more Australians see themselves as spiritual than as religious.

"The roundtable will provide a unique opportunity to tease out the present trends and think about future possibilities," Philip Hughes said.

He added that lay leaders, priests, ministers or pastors, denominational leaders, school chaplains, or theological college

lecturers, could benefit from this opportunity.

"I am delighted with the wealth of experience in Christian ministry among those who have agreed to participate in leading the conversations and in sharing their experience, and in the variety of people who will be sharing the conclusions from their research," he said, pointing out that 40 leaders in Christian ministry from all major denominations would be leading the conversations.

Themes being explored over the four days will include:

- finding our prophetic edge
- our ministry of care and justice
- developing faith in children and young people
- ministry in families, workplaces and communities,
- developing healthy, vital communities of committed Christians,
- shaping the spirituality of



Australia.

Geraldine Doogue, presenter of the ABC television program *Compass*, will open the conference and chair the first day's proceedings.

Former General Secretary of the Anglican Church of Australia and one of the founders of CRA, Dr Bruce Kaye, will address a dinner at the Novotel Hotel, Glen Waverly, on Thursday evening (September 2).

Other speakers at the conference will include Professor

James Haire (Australian Centre for Christianity and Culture), Colleen O'Reilly (Vicar of St George's, ...), and ABC Religious Broadcasting's John Cleary.

For more information contact the Christian Research Association:

PO Box 206, Nunawading LPO, VIC 3131

Phone 03 9878 3477

Email admin@cra.org.au

The conference will cost \$80 per day or \$280 for four days, plus accommodation.

OPINION & LETTERS

Christians awake!

Be prepared for climate change

contributed by John Brummell*

"Climate Wars", a recent book by Gwynne Dyer, presents alarming scenarios in relation to climate change: like, for example, tens of millions of people starving or moving from North Africa and the Mediterranean to the emerging breadbasket of northern Europe, and of Chinese trying to migrate to Russian Siberia. Imagine the impact on Australia of say only one million Asian and Pacific Islander climate refugees.

Some will say this is alarmist nonsense. Alarming it certainly is, but that doesn't mean it won't happen. It's not paranoia if a worst case scenario seems increasingly probable.

Who's to blame ?

Simply, climate change comes from consumerism over the last 150 years of industrial development, mainly in the West. Consumerism means that people like you and me buy and use more stuff than we need. True, corporate giants are out there mining, manufacturing to produce ... what? Goods and services for you and me.

The God bit

Recently I was reading 2 Chronicles, possibly the most depressing book in the Bible, with repetitive accounts of the kings and people of Israel and Judah between Solomon and the Exile. They forsook the worship of the one true God for the worship of Baal, with religious sex and prostitution at shrines all through the land. At the same time the poor suffered increasingly from corruption and injustice. The warnings of the prophets such as Jeremiah were ignored and eventually God allowed the Babylonians to destroy Jerusalem and take the Jews into exile.

I was struck by the parallels in our world today. Powerful global corporation "kings" are indifferent to their practices forcing hundreds of millions to live in poverty and damaging the environment. They manipulate governments to maintain exorbitant profits from what they sell to consumers like us. Sexual promiscuity and abuse pervades all levels of society; and there is little sharing with justice the resources of the earth with two billion people living in poverty, and 30,000 children dying everyday from preventable disease. What does God think about his people and their leaders in 2010 ?

Prophecy

The prophet's role is not to foretell like a fortune teller, but to put current events in perspective, God's perspective, and to warn of potentially harmful outcomes. Like Jeremiah in his time, the Church in general in the 21st

Century, and some Christians in particular, are called to be prophetic ... frank and fearless in calling on leaders and people, governments, big business and unions, to consider deeply the consequences of our self-centred attitudes and indulgent lifestyles.

We are called to confront evil in the high places of corporations and Government. ANU Professor Clive Hamilton in his recent book on climate change said : "... if anyone deserves to be cast into the eternal flames of hell it is the executives of companies like Exxon Mobil, Rio Tinto, General Motors ... along with their lobbyists and PR operatives." Some will consider Hamilton's language over the top, but Jeremiah, John the Baptist and other forceful Biblical heroes would understand his anger.

Encouragement and Hope

Climate change will give rise to insecurity and despair in people, for themselves, their children and grandchildren, even in Australia. Despite his warnings to the Jews, Jeremiah also maintained ultimate hope in a loving and caring God, not that God would step in and spare them the suffering and judgment that he had warned them about, but hope in a God who would bring good out of their suffering and allow them, repentant and refined, to return from Babylon to Jerusalem.

A challenge to us Christians therefore is to change our mindset and modus operandi in witness and ministry. We have been addressing a society which is largely self-centred and indifferent to the Gospel. But threats to our food supplies, our jobs and personal welfare will foster insecurities and fears the "lucky country" has never experienced. How can we bring encouragement and hope in such a context ? How can we help masses of people needing more than hampers, blankets and nursing homes ?

We don't know when these things will be. But we won't have to wait until the major disasters arrive before perspectives change. Just 10,000 Pacific Islanders washed up on the beaches of North Queensland or a cyclone undermining a few skyscrapers along the Gold Coast would change Australians' minds overnight.

Christians awake ! It's later than we think.

**John Brummell is a lay minister at St Alban's Woden with nearly 20 years experience in ministry to the disadvantaged and refugees, mainly through Fusion Horticulture at Lions Youthhaven Kambah. He has a long term interest in social and practical adaptation to climate change.*

Letters to the Editor

Leviathan and Behemoth

Dear Sir,

Without comment on the rest of the letter by Stuart Mawbey (AN, July), I just wish to point out the incongruity of changing Leviathan to 'whale' (or crocodile as in the *New Living Translation*), and 'elephant' for Behemoth.

Neither the whale nor the crocodile match the description of Leviathan, and just looking at the tail of an elephant in the zoo tells me that he is not Behemoth, let alone the rest of the description of that creature.

'Behemoth' fits very neatly the extinct apatasaurus or similar, and Leviathan has to be either extinct, or so deep that we haven't met it yet.

I do wish people would stop telling God what He meant to say.

Yours sincerely
Mrs Jacqueline Halgren
Latham, ACT.

Letters ...

Anglican News readers are invited to respond to articles and raise new issues of concern through the 'Letters' column.

Letters of 250 words or less will be given preference.

Long letters may be edited for reasons of clarity or space. Name, address and a contact phone number (for verification) must be supplied. Letters will not normally be published without the author's name.

Letters may be sent to:

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anglican.news@bathurstanglican.org.au



Christians for Biblical Equality

by Katherine Rainger

As part of the congregation at the 2009 Diocese of Canberra/Goulburn ordination service I remember thinking how natural and wonderful it was when our female and male clergy together affirmed and prayed for the new ordinands.

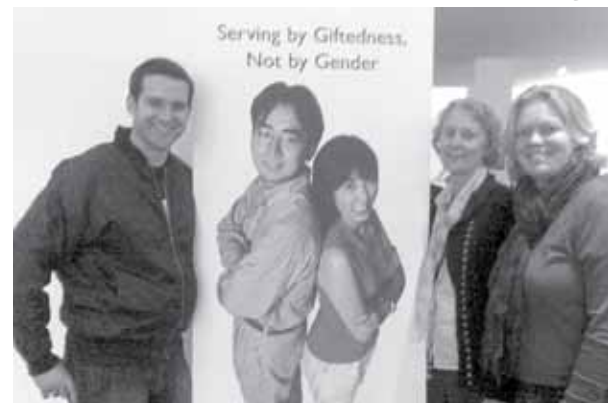
I have been fortunate to grow up in this diocese where a culture of men and women working together in all areas of ministry is part of my spiritual heritage.

In parts of Australia and throughout the world this is not always the case. Part of my Christian walk with others has included times where I have been asked not to lead mixed bible studies or explore a call to leadership positions in the church.

A recent article in *The Age* (10.06.10) revealed the way conservative influences from America were influencing gender equality within the Diocese of Melbourne.

In response to this issue, Christians for Biblical Equality (CBE) held an international conference in Melbourne from the 11th-14th June. I attended, along with two other St Mark's students, Helen Rainger and Chris Golding.

CBE (www.cbeinternational.org) is an interdenominational organisation which aims to "carry on the legacy of evangelical Christians who believe the Bible supports freedom and equality for everyone." The theme of the conference was "Better Together" and Christian perspectives on gender, ethnic-



EXPLORING EQUALITY: Three students from St Mark's NTC attended the Christians for Biblical Equality Conference in Melbourne: Chris Golding, Helen Rainger (next to the sign) and Katherine Rainger.

ity, justice and servant leadership were explored.

There was a spirit of celebration and fellowship throughout the conference as we affirmed the freedom and new life which women and men experience in Christ.

This spiritual freedom and equality must then display itself in relationships in the world. The main speakers Funmi Paramallam (from Nigeria), Rev'd Kevin Giles, CBE President Mimi Haddad and Cheryl Catford gave very insightful talks with discussions of equality in their contexts and biblical texts.

The range of workshops included *The Trinity without tiers*, *Better together in marriage*, *Half the sky: an Introduction to women and men in the developing world*, *Was blind but now I see: a heart for people*

with disability in Australia and the world, *What is the slogan 'equal but different all about'?* and *Interpreting parables: power, privilege, context and culture*.

Esme Bamblett, an Indigenous church leader also hosted a forum. Two of the workshops which I found particularly inspiring were one on Genesis chapters 1-3 led by Rev'd Kevin Giles and a panel discussion entitled *Christian young women in a postmodern world*, led by Hannah Craven.

Mimi Haddad in her sermon reminded us that "we are an Easter people and hallelujah is our song." In order for the world to hear our song, women and men who are redeemed by Christ's life, death and resurrection need to be encouraged to minister based on their gifting without gender being a determinant.

NEWS

Mission Shaped Ministry training

The Mission-Shaped Ministry course commencing at St Mary in the Valley Anglican Church, South Tuggeranong, on Saturday July 31 is aimed at anyone interested in exploring what fresh expressions of church are about.

Course presenter Wayne Brighton said the course, which will run over three Saturdays spread across three months, will consist of six modules plus a "missionary project".

The two modules being presented on the first day will be a repeat of the material used at the Lay Ministry Conference in Goulburn in May.

it will not) then the course will be rolled out across the diocese next year, with delivery at several venues to make it as accessible as possible.

In his promotional material for the course, Wayne has claimed that "mission shaped ministry is all about taking a journey into God's mission together by connecting with friends we're yet to meet."

"It's for anyone who is curious, passionate, wants to make a difference," he said. "It's about rediscovering mission and what that means for the church."

The course includes six modules over three days:

Module 1 (July 31)

- What does mission look like in today's world?
- Where is the church going today?
- What does church need to look like for those who've never been?

Module 2 (July 31)

- How is life changing in our towns and suburbs?
- Why choose church when life is like a supermarket full of choices?
- How do I meet new people when they all live in networks?

Module 3 (September 4)

- What does community look like to those who have never experienced it?
- How do we become open to others?
- How do we become community builders?

Module 4 (September 4)

- What is worship all about?
- How do we help someone experience God?
- What does worship need to look like for unchurched people?

What is God doing in our world?

Where is our church going?

How do we get something new happening?

Can we refocus what we have?

Mission Shaped Ministry Intro

seek pray grow

Discover how to connect with God's mission where you live

"Mission shaped ministry is all about taking a journey into God's mission together by connecting with friends we're yet to meet."

"This means people who took part in that conference could skip the first day and pick it up on day two the following month, if they choose to," Wayne Brighton explained. "However, they might also realise they could benefit from going through the material a second time, and if they want to do that they'll be most welcome."

The Mission Shaped Ministry course is being run as a pilot program this year, testing the suitability of material Wayne has gathered from the UK. If it suits the purpose (and at this stage he says he can see no reason why

Module 5 (October 16)

- How do we grow missional initiatives?
- What does discipleship look like today?
- How can I share my faith with others?

Module 6 (October 16)

- How do we find a way forward?
- How can we change to meet these challenges?
- What are we inviting people into?

At the end of the course participants will be asked to undertake a project to find out for themselves:

- What do unchurched people really think about Jesus?
- How well do we welcome unchurched people?
- What can we do to meet people where they are?

To join the course, contact either Bishop Trevor Edwards (trevor.edwards@anglicancg.org.au) or Wayne Brighton (wayne.brighton@anglicancg.org.au or 0407 408 333

The sessions at St Mary in the Valley will run over three Saturdays, from 10am – 3pm: 31 July, 4 Sept, 16 October

Cost will be \$20 per person - please bring your own lunch, but morning tea will be provided.

Diocesan Conference for Anglican Women

Anglican Women's Sunday will be celebrated across Australia on 25th July.

It is a time to recognise and give thanks for the contribution that women make to the life of the Church at Parish, Diocesan and National level.

Anglican Women is a National body that aims to encourage and support all women who are Anglican in their lives and ministries.

Visit the new Anglican Women's Diocesan webpage under 'about us' on the Canberra & Goulburn Diocesan website to find out about the organisation and to catch up with the latest news.

Included in the news are the dates for the Diocesan Women's Conference planned for Friday 29th and Saturday 30th October in Goulburn.

The conference will begin on Friday at 2pm and conclude on Saturday afternoon about 3.30 pm. Times of worship, discussion, sharing of ideas, a panel of speakers, workshops and a dinner on Friday night are planned.

It is hoped that women from across the Diocese will come to share their ideas and be encouraged and renewed. More details will be available shortly through your parish and on the webpage.

CMS Mission Education Secretary

The Church Missionary Society (CMS) has appointed The Reverend Dr Graham Simpson as the CMS Mission Education Secretary for the ACT and Southern NSW

Graham and his wife Heather have recently returned from missionary service in Nepal and India. Their most recent posting has been at the Union Biblical Seminary in Pune (India), where Graham taught New Testament and Greek.

Graham has also had significant parish experience, serving as Rector of the parish of Seaforth (Sydney) for 12 years. Unlike previous CMS appointments, the Simpsons will be resident in Canberra (at Isabella Plains).

As part of Graham's aim to promote the cause of global mission, he hopes to make contact as widely as possible across the Diocese, through clergy meetings at various levels (conferences, deanery meetings and so on) and in whatever other ways may be possible.

Graham Simpson will be commissioned as CMS representative for the ACT and the southern region of NSW, at a special service on Friday August 20,



WELCOME: Dr Graham and Heather Simpson will be officially welcomed to the diocese at Graham's commissioning service at St John's, Reid, on August 20.

starting at 7.30 pm at St John's Reid. Bishop Stuart Robinson will preside, and will present Mr Simpson with his authority to officiate in the diocese.

Bishop Stuart said he commends Dr Simpson and the work of CMS and encourage parishes and ministry units to welcome him into their communities as

opportunity arises.

He comes to Canberra with a great desire to help strengthen the involvement of the churches of the region in God's great global mission, especially through the ministry of CMS. He can be contacted by email through gsimpson@cms.org.au, or by phone 0401 386 291.

BACK TO CHURCH SUNDAY



Sunday August 29

come as you are

BacktoChurchSunday

Four weeks to go!

Across the Diocese of Canberra and Goulburn, parishes will be taking part in Back to Church Sunday on August 29.

Back to Church Sunday is an initiative that began in the UK about seven years ago, and has grown every year since. It has been adopted by Anglican churches in several other countries, and is now being used in most dioceses across Australia.

The basic principle is very simple – it's about a friend inviting a friend to come to church.

The aim is to "reach the people who are not here, through those who are".

Last year some parishes in Canberra-Goulburn Diocese reported that their congregations actually doubled on Back to Church Sunday, with most participating churches recording an increase of between 15% and 30% on the day.

However, congregations should make sure they are prepared for visitors by playing the role of gracious hosts, helping to make their visitors feel comfortable and welcome.

Bishop Trevor Edwards has held several training days across the diocese to help parishes prepare for the event. This has involved training leaders from each parish to help their congregations become more welcoming communities.

Earlier this year Canberra hosted a seminar led by Michael Harvey, an UK priest who has been part of the Back to Church Sunday concept since its beginning. He pointed out that while we might think of our own church as being very welcoming, it might not appear that way to a visitor.

"Visitors to a church service might have a very different experience to that of the regular worshippers," Michael Harvey said.

For this reason each parish should be trying to look objectively at how a visitor might see their church - not just the worship service, but the whole experience from arrival to departure. This might include car parking facilities, ease of entry, welcomers, seating arrangements, following the order of service, understanding the sermon and readings, and opportunities to meet people after the service.

Key points:

- Back to Church Sunday success is not a number, a graph or a percentage increase. Success is each person inviting one person - whether they accept or not
- Becoming a more welcoming community towards visitors
- Being inclusive during our service – explaining what we do and why, giving page numbers, using well-known hymns etc. – Avoiding awkward moments.
- Being a church where they can make friends – not just a friendly church.
- Being convinced God makes a difference in our own lives – and really wants to bless our friends also.
- Praying before we invite someone – Who is God preparing for your invitation?
- Using the gift of friendship – "make a friend, be a friend, bring that friend to Jesus"
- Being aware of common past hurts by the church and formally apologise during the service.
- Remember to train the greeters: Most people will make up their mind whether they will come back, in the first 30secs.
- Following through after the service with invitation to coffee during the next week.

Helping to belong

Bishop Trevor Edwards has described Back to Church Sunday as being "all about helping people to belong".

"We know that when people belong in a Christian community, in time they have opportunity to believe," he explained.

Bishop Trevor was rector of St Matthews, Wanniasa, when the parish ran Back to Church Sunday last year.

"The only thing we did differently to other services, was that we issued an apology. We just ran our normal service so that people could come and see us as we are."

The idea of an apology is an important part of the service, acknowledging that there may be some visitors who have come back for the first time after being hurt by the church or someone in it, many years earlier.

Quite a few visitors have voiced their appreciation for this apology, saying that it has meant a lot to them and has helped them feel valued by the church.

Bishop Trevor said the event has also sparked interest in the wider community.

"Back to Church Sunday has prompted all sorts of conversations in the workplace and in the community", he said.

Feedback from 2009

The following comments are from church leaders who took part in Back to Church Sunday last year

- I can truly say that BTCS was the highlight of my entire ministry. It is probably the most successful single venture I have ever undertaken as a priest...What really stood out for me was that, as one of our members accompanying their guest entered the church, they had the hugest grin on their face and said proudly, "This is my friend whom I brought to church today!" Their face said it all for me. They were excited that they had accomplished the Great Commission of Christ. (*Bunbury church*).
- We had many guests including a mother who had been brought along to church because her daughter was asking questions about God and wanted to get involved in Sunday school. We had people inviting all their office colleagues. We had people saying they wanted to come before an invitation had been issued. (*Canberra and Goulburn church*).
- Many who felt daunted by the thought of asking someone to come to church were surprised by the positive responses they received when they plucked up the courage. (*Newcastle church*)
- One guest who came with two small children reported 'I wish this was on every Sunday.' We told her it was and she came back next week. (*Melbourne church*)
- One parishioner said she prayed about asking someone who used to come to church a long time ago and felt sure she would say no – what a lovely surprise when she said yes. (*Melbourne church*).
- A lady who was asked to leave a church 25 years previously as she didn't want to become a member and hadn't been back to church since. She was invited to church on BTCS and on that day asked to be baptised and confirmed. She was clearly just waiting for an invitation.
- We actually had to start the service 10 minutes late (something I hate to do) as people kept coming in! (*Melbourne church*).

Canberra Grammar School appoints New Head

from the school

Dr Justin Garrick BA, MEd, PhD, MBA has been appointed Head of Canberra Grammar School commencing at the beginning of 2011.

Justin Garrick was born and educated in Sydney and completed his HSC at Sydney Grammar School. After finishing his Arts Degree with First Class Honours in English Literature at the University of Sydney, he returned to Sydney Grammar for three years as an English teacher.

During this time he completed a Master of Education at the University of New England. In 1998, he travelled to the UK where he taught at St Paul's School, London, before taking a PhD scholarship to Cambridge. He then taught at Oundle School.

Dr Garrick has spent the past seven years at Wellington College, UK, where he is Deputy Head (Academic). He has a Masters in Business Administration from the University of London, where he focused on financial management and educational leadership. His dissertation was on achieving sustainable school improvement. Justin is married to Dharini, an independent IT and business consultant.



APPOINTMENT: Dr Justin Garrick will take up the reins as Head of Canberra Grammar School at the start of next year.

Announcing the appointment, Chairman of the School Council Mark Baker said the Board was excited about securing a candidate with such intellect, experience and energy.

"Justin's outstanding qualities were evident at every stage of an exhaustive recruitment process, which culminated in observing him in his current role as Deputy Head (Academic) at Wellington College in the UK and meeting with colleagues, students and parents

at the school," Mr Baker said.

"We were particularly impressed with the strong relationships we observed between Justin and the staff and students at Wellington. Everyone we met commented on his warmth and ability to consult, listen and be supportive, yet at the same time establish clearly defined directions.

"We believe Justin will lead an educational renewal at Canberra Grammar that will best prepare our students to succeed in a rapidly-changing and increasingly international environment."

Dr Garrick said he looked forward to returning to Australia and to joining what was obviously a vibrant and committed school community.

"The sense of aspiration that I have felt at Canberra Grammar is tremendous, whether that is expressed in sport, the arts or in its academic ambitions. It's obviously a School that values the potential of every student, and that's the most important thing to me as a teacher.

"The School is ideally placed to play a major role in Australia's educational culture but, more important than that, its experienced staff and unique location mean that its students clearly have every opportunity to realise their potential as leaders of our future."

Justin is engaged actively in the Christian life of Wellington College, an Anglican school.

Bishop Stuart Robinson has described the appointment as "a great outcome".

"I have a real passion for high quality education and am delighted a person of the calibre of Dr Garrick will be making such a positive contribution to Anglican education in the nation's capital," he said.

Business Alpha gains momentum in ACT

by Raphael Wood and David Crockart*

On Saturday 26 June 2010, the Canberra Business Alpha team organised a *Vision to Action = Transformation* workshop in Barton, Canberra, to launch plans for more Business Alpha Courses in that city.

The Vision to Action workshop's purpose was to equip local business and professional people to learn how best to launch Business Alpha in the work places they represented.

Tony McLennan, the National Co-ordinator for Business Alpha, facilitated the workshop sessions. The workshop was Hosted at the Aset Wealth Management (formerly Walter Turnbull) financial planning firm's offices by Raphael Wood, and co-organised by David Crockart.

The session was opened for us by Gary Allan, Chair of the Australian Navigators, who encouraged us with his own account of a work associate from his days in Government.

He told us how this man came to Christ as a result of God using him (Gary) to pray for him and encourage him to accept Jesus. Gary then went on to explain the power of putting into action 2 Timothy 2:2 to see to it that those who come to Christ go on to live for and in Him all their lives.

As we joined in discussion we had many comments and representations from participants: Brian Yates (KBR) who recently saw a colleague come to Christ at Business Alpha at Canberra Airport; Cheryl and Richard Koen (Alpha in Community) who testified that people sourced through

home-based Alpha had come to faith recently (the Koens work closely with Sue Ottery, Alpha, in a Catholic context); Raph Wood shared his testimony on how God revealed Himself to Raph out in the field on his farm just a few years ago; and Dan Burns (Navigators Deputy National Director) spoke on the concept of Life on Life ministry – discipling others for Christ and adding further to what Gary had covered in his introduction.

Peter Sandeman, CEO of Anglicare, contributed strongly to the meeting as did a number of others who are keen to see Business Alpha launched more broadly in our nation's capital: Peter Kalmar, Adam Wright, Brad Indrele, Helen Chin, Nanda Kempes, Rob McLachlan.

Special thanks go to all who participated. In closing Raph encouraged us to stay in close contact as the Canberra Harvest Team works out the dates and venues of courses being planned.

Tony concluded by thanking all involved including those who could not be there on the day and those like Bob Brown and Ross Hampton who had played such a major role in launching Business Alpha in Canberra just one year earlier on 27 June 2009.

What Do We Do Now?

Planning has commenced for the next Business Alpha Courses and three locations/businesses have been immediately suggested as venues for these courses. We would appreciate your support as we work with Tony to plan and execute on these courses.

***Raphael Wood and David Crockart have formed the Canberra Business Alpha team**



DOWN TO BUSINESS:

(above) Canberra Alpha Business team leaders Raphael Wood and David Crockart used the magnificent boardroom of Aset Wealth for their Vision to Action course.

INSET: Raph Wood addresses the gathering.



Samaritans Chaplain

Samaritans is fully committed to providing every employee with an inclusive workplace that offers respect, training and opportunities to succeed.

The Samaritans Foundation is the social welfare agency of the Anglican Diocese of Newcastle. The agency provides a diverse range of community services across the region and employs some 500 paid staff, with a similar number of volunteers.

The Position
The key responsibilities for this position include:

- to be a listening ear for staff members at all levels of the agency
- to plan and facilitate spirituality retreats and workshops for staff and volunteers
- to facilitate meetings and support for other diocesan chaplains who are employed by Samaritans and work in government institutions

The Person
The person we are seeking will have good people skills and will:

- be priest or deacon of the Anglican Church able to demonstrate strong leadership and pastoral skills
- be strongly motivated to assist people of diverse backgrounds on their spiritual journey
- have the skills to facilitate workshops and discussion groups on all aspects of spirituality
- have a keen interest in improving the dialogue between the church and people exploring spirituality who may not be church members

Conditions
The person appointed to this position will be a priest or deacon of the Anglican Church and will be licensed by the Bishop of Newcastle. The agency is offering a five-year contract and the opportunity to play a key role in an agency constantly adapting to changing community needs/challenges.

The Chaplain reports directly to the CEO of Samaritans. For further details, or to apply visit: www.samaritans.org.au

**For enquires please ring:
Cec Shevels on 4960 7100 or 0418 496 958.
Applications close: 31 August 2010**

Samaritans is a member of Anglicare Australia.

Samaritans
Compassion Integrity Justice

NEWS FROM THE PARISHES

Restoration of Moruya rectory

from the parish

The Anglican Parish of Moruya, in conjunction with the National Trust, has launched a tax deductible appeal for funds for the restoration of the St John's heritage listed rectory.

Construction of the rectory was commenced in 1870. The builder, Thomas Walter, was contracted to plan, construct, and provide all carpentry work for 310/10/0. The stone and brick work was contracted to Mr. W. Ziegler for 368/0/0.

During the construction of the rectory many fund raising ventures were organized by the parishioners, one of which was a "Phantasmagoria Entertainment" which was held in the Court House, with an admission charge of one shilling.

It will be interesting to see what fundraisers other than this appeal will be devised as this restoration is undertaken.

The first significant restoration and renovation was carried out in 1972 using the generous bequest of \$2,500.00 left to the church by Miss Ilma Walter.

The 2010 appeal will be carried out in conjunction with the NSW branch of the National Trust formed in 1945 to protect our built and natural heritage. The Trust is a non-government, not for profit charity and is Australia's largest independent conservation organization.

The Trust will support the



RESTORATION: Moruya's historic rectory, built in 1870, has been the subject of quite a few drawings and paintings throughout its life. The National Trust is joining with the parish to help raise funds for the restoration of the heritage-listed building.

parish's efforts to carry out considerable work to the Heritage classified Rectory by helping to conduct this tax deductible appeal

The Appeal was launched at Moruya's Monarch Hotel, on Friday, 23rd July.

It is hoped that past and present parishioners and or their families will support the appeal along with local citizens and businesses which have an interest in the conservation of the town's built heritage. The church, the rectory and the old Mechanics building form a unique

heritage area in the town.

Donations may be made by Cheque, Money Order or Direct Deposit. Cheques and Money Orders should be made payable to:

St John's - Moruya The Rectory Conservation Appeal, and be posted to: St John's Rectory Restoration Appeal, P.O. Box 135, Moruya, NSW, 2537.

Phone: 02 4474 0300

An appeal barometer has been placed at the back of St, John's. It will be great to see the red marker rise steadily to the target amount. But this can only happen if all give what they can to this appeal.

Deacons training day in Goulburn Cathedral

from Archdeacon Anne Ranse

Ten Deacons from the diocese travelled to Goulburn to spend a day at the Cathedral with Dean Phillip Saunders as part of their ongoing training and development.

During the day the Dean gave a guided tour of the Cathedral and gave instruction to the deacons on preparing the altar for communion and the system of administration of this during

a diocesan service involving several hundred people such as synod and ordination services.

This was followed by a quiet Eucharist for the deacons, celebrated by The Dean.

The day at the Cathedral was the first for training the members of the Household of Deacons in the formalities of the Cathedral services and it's anticipated to become an annual training day for the permanent deacons.



INSTRUCTION: Deacon Robin Moore from St Phillips, O'Connor, and Dean Phillip Saunders. Dean Phillip instructed the deacons in preparing the altar and assisting with administration of Holy Communion.

Cobargo's lunch with friends

from the parish

Lunch with Friends has become part of our church calendar and the aim is to hold this function every two months at a different location in the parish in whatever format parishioners may suggest.

So far there has been a lunch at the Bermagui Chinese Restaurant, barbecues in beautiful Yowrie country at the home of Judith Clarke, one at Coleville, Cobargo, another in Brogo at the property of Tony and Barbara McGinnity, and a Christmas gathering at the home of John and Hilary Webster.

Our most recent lunch was a barbecue in the spacious and

peaceful surroundings of All Saints Church Bermagui. About 30 attended a most enjoyable day of fun and fellowship following Sunday Services.

The encouraging part of these lunches is seeing spouses, partners and friends attending with regular parishioners, mixing and seeing that being part of a church community is enlightening, fruitful and certainly not dull or boring!

Earlier in the year a cruise on the Clyde River from Batemans Bay to Nelligen to meet with parishioners from our sister church St Simons Kaleen ACT was also a great day.

Temora's Anglican debutante ball



PRESENTATION: Twelve debutantes were presented to Temora parish priest Michael Farragher (left) at the parish's Debutante Ball in May.

from the parish

Twelve young ladies their partners, flower girls along with the official party made a stunning picture at St Paul's Anglican Debutante Ball on Friday May 28.

Parish priest Michael Farragher officially opened the Ball and spoke about the love shown by family and friends, and those who support them along life's journey. Michael Farragher said that the

church viewed the Ball as an outreach to the community, showing love by the effort which went into the night to make it as memorable as possible for the young people involved.

FRIENDS: Cobargo Parish holds a 'Lunch with Friends' gathering every second month.



CONFIDENCE IN CHRIST: MY STORY

A simple, one-step plan: believe!

by Alan Burdon

It all started favourably. Baptised into the Church of England as an infant, I attended a CofE primary school where the morning assembly began with Christian worship. Despite regular church attendances and Sunday School, I heard the words but lost the message. By my late teens I was firmly convinced that there was no God and for the next 30 years it remained thus.

I married young and had two children and came to think that I was a pretty good sort of fellow. I worked hard, did well in my teaching career, didn't beat my family or get drunk, made a good home and had what I thought was a high moral standard.

This confection of self-righteousness came crashing down in my early 40s when in the classic mid-life crisis I had an affair with a younger colleague. It soon came to light and led to the collapse of my family life.

I left the family home buoyed up by all the excitement of a new relationship yet with an enormous load of guilt and depression due to the devastating effects on my wife, the loathing of my two

children and the loss of regard of many people I had thought of as friends during the previous two decades.

Three years later we found ourselves teaching in Papua New Guinea. We resigned before the first year was out despite not having secured new positions. At that point my partner suddenly left me for an Australian.

Thus I found myself in a very black pit, without my lover, my career, a home, a family and with very little money. My sister and few remaining supportive friends were 10 thousand miles away. At this point I think God said to himself, "Now you're going to be mine!"

Several weeks later he sent a messenger who came in the form of a young woman from Australia seeking technical teachers for a PNG education project. She had her own marital trauma to deal with having been left by her husband.

In the succession of small miracles, that day she had removed her wedding ring for the first (and last) time. This led to a dinner date, then another, then a visit to her home in Melbourne

en route to the UK.

Despite the obvious chemistry between us she made it quite clear that the priority in her life was restoring her marriage as she had made marriage vows in the sight of God which she wouldn't break.

She also quizzed me as to how I would cope with being second to God in her life. As I was behind God, husband, parents, brother, dog, cat and who knows who else, I thought second might be a good deal (I also wasn't suitable for the education project, it seemed).

I remember none of the strategies that Fiona had dreamed up to bring me towards God; only her commitment to her marriage vows and God being first, but she must have set me thinking.

Returning to the UK I found myself entering a Christian bookshop for the first time and buying a pocket New Testament. Seeking solace, I took myself to the Dolomites in northern Italy and spent twelve days walking amongst the soaring limestone pinnacles in one of God's finest cathedrals.

I read the New Testament from end to end. Somewhere along that path my 30 years of resistance crumbled to dust.



BELIEVERS: Fiona and Alan Burdon. Alan thanks Fiona for not only showing him her love, but also introducing him to the love of God.

There were no flashes of light or heavenly trumpets just a quiet capitulation to the reality of God.

I still carried that load of guilt and depression. It was a week or two later that the realisation came that even if people couldn't forgive what I had done, then the Lord would: the load lifted from me.

From that time on life has been very different.

There is a long story still to tell; of finding myself as a new Christian teaching in Saudi Arabia for the next five years; of Fiona's support with mailed studies and taped sermons; of finding

wonderful Christian fellowship there in the heart of fundamentalist Islam; of the restoration of my relationship with my children; of Fiona's eventual loss of her personal struggle for her marriage and of our 8,000-mile-apart relationship finally coming together to the continuing mutual satisfaction of us both.

I thank her for showing love to me twice; her love and God's love.

At Alcoholics Anonymous I would have been on a 12 step program for salvation. At Sinners Anonymous I found a simpler plan: Step 1; Believe!

Encountering God in Jamison

□ **Encounter: Verb. to meet, converge, sometimes unexpectedly**

On the evening of June 27, people gathered at Holy Covenant Church Jamison to Encounter God through Poetry. This was the second monthly service of the new Encounter series.

Encounter strives to provide a place to come to God through creative forms of worship, inspirational teaching, and communion over food. It is aimed at connecting with 17-30 year olds but all are welcome. Gifted theologians, artists, and authors, are amongst some of our guest speakers.

On this night, poet and teacher John Foulcher spoke on the power of words. The church was draped with banners painted with words of hope and healing, and titles of John's poems. The altar held bare branches - symbols of exposure and vulnerability - draped in lights representing the power of words to bring life and discovery.

The congregation meditated on the beautiful creation reading of Psalm 139, and corporately gave thanks and made confession around the power of our words.

Four of John's poems were read, including *Why I go to*



ENCOUNTER TEAM: Mark Beresford, Katie Beresford, Rhys Thorpe, Anna Thorpe, absent: Sam and Hayley Primrose.

Church and Christ at Cana. Speaking honestly and personally about his spirituality and journey into writing, John inspired us to explore, discover, and experience our own pilgrimage through creativity.

A period of silence followed a time of interacting with John. Celebration of God's work in this community continued as we discussed God and poetry over warm winter soups, freshly made coffee, tea and cakes.

Encounter continues with world renowned New Testament theologian and author Dr Ben Witherington speaking on *Encounter God through Story on*

Sunday, July 25.

Future services include *Encounter God through Wonder* with Rev. Richard Browning on August 29, *Encounter God through Song* with singer and songwriter Katie de Veau on September 26, *Encounter God Through the Lens* with Rev. Nikolai Blaskow on October 31, and *Encounter God through the Incarnation* with Bishop Stuart Robinson on November 28.

Encounter is held on the last Sunday of every month at 6pm at Holy Covenant, Jamison (Dexter Street, Cook). For more information please visit our website www.holycovenant.org.au.



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ENVIRONMENT



Commission for the Environment

New Chair of Environment Commission appointed

Greg Rippon, the new Chair of the Diocesan Commission for the Environment, has a strong sense that “we as individuals and as a church are called into relationship with the Creator and his creation”.

“Our relationship with the environment should be one of mutual joy but so often we exploit rather conserve, abuse rather than love, destroy rather than sustain,” he said, “and it is this last point where I feel we can make a difference as a community of the faithful.”

Greg Rippon was appointed by the Bishop-in-Council in June to head up the Commission.

He fills the vacancy left by the retirement of Dr Barry Richardson, inaugural Chair of the Diocesan Commission for the Environment, at the end of last year.

Greg Rippon has a strong background in environmental protection, working currently in the Australian Government’s Department of the Environment, Water, Heritage and the Arts. His job at the present time focuses on ozone depletion, but he has worked on hazardous waste, water microbes and insects in the environment after obtaining his degree in Agricultural Science and subsequently his PhD.

He paid tribute to the work of the Environment Commission so far, and said he hopes

that “together we can build on these efforts of the current members and those others who have gone before us”.

“It is still a little early,” he said, “to look at what our detailed program of work will look like for the next few years but in anything that we will do, I see building relationships (eg diocese with parishes, parishes with the local community, service providers, other NGOs, etc) will be important and very central to some of our ideas.”

Greg Rippon told *Anglican News* that some of the ideas that have been put forward so far, and that they have started discussing within the Commission, will “stretch our thinking” a little, both at the parish and diocesan level.

“But as presiding member of the parish council at St George’s, Pearce, I am particularly keen in asking: how do we achieve good environmental outcomes without unduly burdening parishes?” he said.

“For instance, can we further develop the idea of a “green fund” and/or other mechanisms that can help parishes adopt more sustainable options - for example, moving to green energy with the installation of solar panels? How do we, at a diocesan level, become even more involved in alternative energy generation, such as solar or even wind power, than what

we are now?”

Greg noted that the diocese had already had some good news stories in this regard, including the 2010 ARRCC Eco-Award (announced in the July issue of *Anglican News*), and felt that perhaps we can take this a bit further.

Another idea Greg has suggested for discussion, “which perhaps is a bit more bureaucratic”, is the possibility of developing useful performance indicators for our environmental initiatives.

“For instance, how do we know how we are going in terms of moving to a more sustainable approach and reducing our carbon footprint? An example is our move to a more “green” car fleet. While we have some indicators that suggest that we are making a “real” difference, can we develop these further so we can get a more precise and accurate measure?” Greg wondered.

Greg also took the opportunity of publicly welcoming Diocesan Property and Insurance Manager Peter Masters to the Commission.

Pater Masters was also officially appointed on June 4 and Greg Rippon said Peter had been very helpful already, in updating the new Chair on the work the Commission had been doing.

Historybytes

by Robert Willson

Cherishing the vision of Blacket in Goulburn

I am a “clipper”.

This does not refer to toenails or sailing ships. I make a habit of clipping out interesting and relevant pieces from newspapers and magazines and filing them for future reference. If the clipping is a review of a book I try to slip it into the book.

Recently I came across a clipping from *Anglican News*, dated October 1985, a quarter of a century ago. It was the account of an address given at a dinner for the St Saviour’s Cathedral Restoration Appeal.

The speaker was Professor Kenneth Cable, Associate Professor of History at the University of Sydney.

Reading over this speech given by Ken Cable brought back lots of memories. In the 1950’s when I was an undergraduate at Sydney University he taught me Australian history with wit and flair and enthusiasm. He was one of three historians who influenced me in those years. The others were Professor Bruce Mansfield who taught Reformation history and Professor Edwin Judge who taught ancient Greek and Roman history.

I admired these men greatly and kept in touch with them. Both Mansfield and Judge went to Macquarie University when it was founded. Recently I wrote and told Professor Judge that I was still teaching Roman History to the University of the Third Age. He wrote back and said that he was glad his teaching in 1957, (his first full year of teaching), had not put me off the subject for life.

All of these men were committed Christians. Ken Cable worshipped regularly at St James King Street, Sydney and Edwin Judge still worships at Lane Cove Anglican Church. Bruce Mansfield is a member of the Uniting Church.

History is vital to the Christian revelation. Our faith stands on the conviction that at a certain time and place in history Almighty God intervened. He revealed himself in the person and work of Jesus Christ. The accounts of the life of Christ in the Gospels and other documents of the New Testament are historically reliable and authentic. Historians like Cable and Judge and Mansfield understood this truth very clearly and I learned it from them.

Professor Cable told the gathering in Goulburn 25 years ago



ARCHITECT: Edmund Blacket regarded St Saviour’s Cathedral as one of his finest works.

that for a century their beautiful Cathedral had cost them almost nothing in maintenance. The architect, the famous Edmund Thomas Blacket, had also designed the University of Sydney in a softer sandstone and it requires constant maintenance, but the Goulburn cathedral was of a harder and more lasting stone.

He said that when the Colony of NSW expanded beyond the Blue Mountains three principal towns were set up, Maitland, Bathurst and Goulburn, all approximately the same distance from Sydney. It was assumed that one day each would become a Cathedral City with a Bishop in residence. It did not work out like that. Maitland lost the bishopric to Newcastle. Bathurst gained the cathedral but eventually the original part, designed by Blacket, was demolished and replaced by what Cable called “a kind of brick tent”. So of the three only Goulburn remains with an intact Blacket Cathedral, one of the most beautiful in Australia.

Blacket loved his Goulburn Cathedral and lavished great care on it and even helped to raise money to complete it. In January 1874 he wrote to his daughter, Hilda, that he has just returned from Goulburn, having laid the first stone at the Cathedral. He wrote “I hope we shall get on. We gathered nearly nine hundred pounds at the ceremony”. Six months later he wrote of the walls rising and that the Dean was very satisfied with the work. Many architects seem to find Church committees hard to work with, but Blacket got on well with them.

(I will continue this story in the next issue of *Anglican News*)



RECOGNITION: Greg Rippon says the ARRCC Eco-Award presented to Peter Masters on behalf of the Diocesan Commission for the Environment in June was an example of the recognition being earned by the Commission for its achievements so far. (Photo courtesy Passion for Pixels.)

MISSION NEWS

Voices for Justice: making politics personal

□ Micah Challenge brings message of justice to Canberra by Natalie Oliver

Five people from Eden-Monaro have walked Canberra's corridors of power in this election year to speak out against poverty and injustice.

They have asked Australia's leaders to keep their promise to help halve global poverty by 2015 and end the needless suffering of millions of our global neighbours.

The group of passionate campaigners held three private, face-to-face appointments with MPs and Senators, as part of the Micah Challenge Voices for Justice Gathering that brought 320 people to Canberra on June 19-22.

They travelled from every state and territory in Australia, representing 98 electorates, and ranged from teens to mothers to retirees – united as Australians who wanted to see action taken to create a better, fairer world for all.

"As everyone steps up before the election demanding to have their needs met, we felt it was important to speak out for those in our world with the greatest need. We wanted to remind our MPs that there are many com-

passionate people in the general community very concerned about global poverty," Nat Oliver said. "We are appalled that 8.8 million children under five are dying each year, mostly from easily preventable causes like diarrhoea."

Voices for Justice participants want to see pre-election commitments from both major parties to increase the aid budget to 0.7% of Gross National Income (GNI) – just 70 cents in every \$100 – by 2015.

This is the amount Australia and other rich nations promised under the Millennium Development Goals – a global strategy to halve extreme poverty by 2015.

Australia's aid contribution is currently well below what is needed at just 0.33% GNI and we still rate only 16th out of the 22 richest countries in our aid giving.

Participants shared their concerns with Mike Kelly Member for Eden-Monaro. Mike Kelly MP welcomed the visit and the opportunity to hear how people in the electorate felt about global issues. Mr Kelly said "I really salute all the men and women involved (in Micah Challenge) who have demonstrated that they have a social conscience and that



REQUEST: Representing Micah Challenge, Natalie Oliver, Jo Riley-Fitler, Tas Fitzler (13), Gaynor Elder and Gail Tabor present their request for increased government commitment to the Millennium Development Goals to Mike Kelly (holding box), Federal MP for Eden-Monaro.

they live out their faith ... I encourage everyone to live out their principles, and if we all lived that way the world would be a better place in no time."

The group also participated in the presentation of a giant scroll of Micah Call signatures to politicians – representing more than 112,000 Australians calling for action to end poverty.

This was the first taste of political lobbying for many in the group, including youngest participant Tas Fitzler. "It was an

amazing experience to be a part of democracy in action and to speak out for those who do not have any way of accessing people in power," Tas said.

Micah Challenge National Coordinator John Beckett said that the involvement of campaigners like people from Eden-Monaro has already made a difference.

"Progress has been made. In 1990, 42% of the world was living in extreme poverty," he said. "It has now dropped to 19%.

Each one of those percentage points represents lives saved and families released from poverty. Now is the time to work towards the world we want to see."

Micah Challenge is a global movement of aid and development agencies, churches, schools, groups and individual Christians who want to deepen their engagement with poor communities and influence world leaders to meet their commitments to the Millennium Development Goals. See www.micahchallenge.org.au.

ABM Auxiliary centenary

□ 100 years of support for mission

On Wednesday, July 7 the Anglican Board of Mission's Auxiliary will celebrate 100 years of support for the organisation with a service conducted by the Most Revd Phillip Aspinall at St James's Kings St in Sydney at 11am.

Supporting over 40 projects, raising over a million dollars and developing plenty of friendships, the members of the Auxiliary certainly have something to celebrate on the 100th anniversary.

With the Governor's wife in attendance at the very first ABM Auxiliary meeting in 1910 it is fitting that the Governor of New South Wales, Professor Marie Bashir AC, will attend the service 100 years on.

Tricia Graham, Auxiliary's President, said that the ongoing support has really been about helping those in need. "Of course friendship between members has been a strength that has kept people working together. There has been a lot of local support from each of the Dioceses," she said.

The Auxiliary often raises money for projects that might otherwise struggle and Tricia

said that the group has supported many projects that focus on women and girls. Over the years, one project in particular has stood out.

"A memory that stands out to me is one from the literacy project we supported in PNG. At a meeting in PNG I looked around and suddenly realised only half the people, if that, could read or write," she said.

"Here we were having a meeting and not only was our language barrier obvious but I realised just what a disadvantage they had with their family, the wider community and their whole life. I thought if we can help these people to read, they could then actively participate in life and even read at church."

Since 1965 the Auxiliary has supported projects such as building women's dormitories in Melanesia, supporting hospitals in Papua New Guinea, education programs in Korea and Aboriginal ministry.

In 2010 the Auxiliary continues in its mission and hopes to raise \$100,000 for "Filling the Gaps", or for projects that might otherwise not go ahead.

If you would like to help the Auxiliary reach this goal in their 100th year please donate at www.abmission.org.

Modern shepherds of Outback

It's a busy time of the year for stations in Central Eyre Peninsula as this photo of the shearing team at Yardea Station shows.

But it's not too busy for many pastoralist families, overseers, shearers, wool classers, station hands and cooks to give a warm welcome to the visiting chaplain, Brian Jeffries, parish priest of Ceduna, on patrol in the Gawler Ranges.

School of the Air students on four stations enjoyed a break from lessons to greet him and visiting English priest Bob Cooper.

Several times a year Brian visits 14 properties in an area twice the size of the British Isles offering a ministry of presence, friendship, care and prayer funded by Australians Outback (The National Home Mission Fund).



PASTORAL CARE: While sheep stations in the Central Eyre Peninsula get on with the annual shearing Australians Outback priest Brian Jeffries continues to visit these remote areas, bringing pastoral care to isolated families and workers.

If you would like to give your support to ministry in remote parts of the Anglican Church please send your do-

nation to Anglicans Outback, c/- The Anglican Centre, 209 Flinders Lane, Melbourne VIC 3000.

BOOKS

Putting mission in context

Richard Randerson, **Engagement 21: A Wake-up Call to the 21st Century Church in Mission**, Wellington: Matai House, 2010

reviewed by Bishop John Stead*

Richard Randerson comes to the task of writing about the Church in Mission with a deep concern for connecting the people of God with the wider context in which they find themselves.

This concern is deeply ingrained within Randerson's own ministerial life as Priest in New Zealand and a Bishop in Australia and prior to his retirement as Dean of Auckland's Holy Trinity Cathedral.

Throughout his 45 years of ministry he has had a particular passion for the intersection between the Church and the wider community, for the Mission of the Church. It is clear from this publication that his passion for the Church, for Social Justice and for addressing the divide between the Church, the De-Churched and the Non-Churched is still central in his life and ministry.

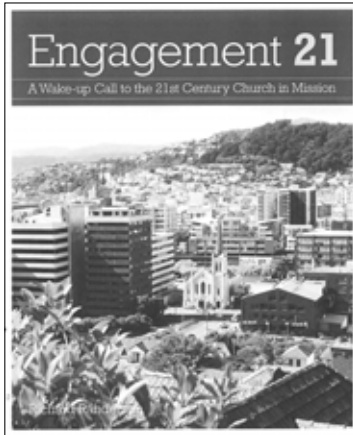
While it could be argued that the New Zealand context and the Australian context are different, the material in *Engagement 21* still has a significant place for all who have a passion for the mission of God's Church in the world, and for the process of bringing the people of God to a deep understanding of that mission, and a resultant commitment to the mission.

The similarities between the context we face in Australia and the context in New Zealand far outweigh the differences; indeed this resource goes well beyond a survey of the particularities of the New Zealand Context and offers a process for considered reflection and planning at the local level.

The complexion of both the New Zealand and Australian societies are now characterised as multicultural, multifaith, and multilingual; while this is less pronounced in smaller rural communities it is self-evident from the portrayal of society by the mass media. In addition both societies are impacted by post-modernism and globalisation with the subsequent loss of a sense of the local as the ground of being and the marginalisation of those who cannot participate in the global economy/society. The challenges we face in Australia are the same, in so many respects, as those that Randerson addresses in this book.

Randerson maps for us the

changing nature of being and doing church over the lifetime of his own ministry and in so doing points out that in the 60's there was no discussion of a theology of mission – 'what basically is the Church about?'; he feels that while this is beginning to be addressed it has been a significant contributor to the marginalisation of the Church within society. This is part of the 'bad news' which this book addresses, and while this is unsettling it can lead to constructive change.



This book offers a practical process for bringing all the people of God into a deeper understanding of the pressing need to move from maintenance into mission.

Randerson addresses real issues, having carried out the '2009 Mission Survey' which was undertaken by Randerson as a way of checking his own perceptions of the Church in New Zealand and the emerging directions that the Church is and should take; as a result he identifies a series of issues that need to be addressed:

- inadequate training in theology and mission skills;
- preoccupation with the one priest/one parish model of ministry at the expense of other ways of being church;
- a serious imbalance in leadership time and financial expenditure so that a disproportionate emphasis is placed on the management of the Church's institutional life at the expense of its mission.

Randerson uses the ACC Mission Statement, with its five marks of mission as a base statement for a consideration of the Churches Mission; and rightly states that 'without a focus on mission, the motivation for change is diminished.' He encourages us to shift the focus of Diocesan Leadership toward facilitating mission rather than management, to an increased em-

phasis on the ministry of the laity in the workplace and community in contrast to ministry within the church, and to create structures that serve mission. This leads into the most helpful parts of this publication – a five session guided study plan which starts, in session one, by using the initial material in *Engagement 21* which could be recontextualised by using material from the National Church Life Survey (NCLS), three bible studies on mission and finally a session which looks at the material in the final chapter of the book.

The material in the guided studies draws on insights from some of the current writing about the missional nature of the Church and creates a practical process to engage members of local congregations in discussion of that early question, 'what basically is the Church about?' Mission is linked with scripture; the need for 'double listening' is encouraged and the recognition that, while worship is central to what we do as Church, it is not often the easiest point of entry for those who are non-churched.

The final chapter, *Green Shoots in Ministry* offers a series of case studies of intentional missional initiatives predominantly from New Zealand, but with a number of Australian examples. The emphasis is on purposeful and intentional response to presenting ministry needs within the context being addressed. While not all the case studies will be relevant there is bound to be something that will both prompt some local imagining and maybe even something that can form, at the very least, the basis for new, refreshed or even fresh expressions of mission in the local context.

Randerson has given us a very practical resource which, while it may not chart brand new territory, makes accessible to all the pressing need for the Church to return wholeheartedly to mission. This book takes seriously the oft quoted words of Tim Dearborn, 'It is not the Church of God that has a mission in the world, but the God of mission who has a Church in the world.' The Church exists for mission, God's mission; Randerson's *Engagement 21* is a useful tool in our fulfilment of the reason that we exist.

**The Rt Rev'd John Stead, former rector of St John's Wagga Wagga, currently serves as Ministry Development Officer, Principal of the Company of the Good Shepherd and Assistant Bishop of the Diocese of Bathurst.*

Exploring complex issue of forgiveness

Unpacking Forgiveness, Biblical Answers for Complex Questions and Deep Wounds

Chris Brauns 2008 Crossways Books, 235 pages.

reviewed by Jonathan Holt

Forgiveness is one of those central topics in Christianity which suffers from some confusion.

This is often due to the intensely personal nature of the costly act of cancelling whatever emotional or financial obligation that was owed us.

Brauns sets up his book with two clarifications. Firstly he is writing from real experience, and this is borne out in the number of stories that litter the book, illustrating the points that he is making. The second clarification is his conviction of the need to turn to Scripture to unpack forgiveness.

Brauns begins at the most appropriate place: the forgiveness of God. To anyone who has said the Lord's prayer it will be a well known reality that the forgiveness we exercise reflects and responds to the forgiveness we have received from God. Brauns goes on to make the significant point that all our acts of forgiveness must be held in the context of the great forgiving work of God.

With God's forgiveness as the foundation Brauns comes up with a particular view on forgiveness which may challenge some commonly held opinions in our churches. For those looking for instant answers about a particularly difficult situation then the book will seem to be moving slowly, but this is because Brauns is looking to establish a firm base from which to explore some of

the complexities of forgiveness.

The book becomes much more practical once we are through the definitions, and then the author tries to inject some godly wisdom about the way we might best delve into those awkward and tricky relationships in which forgiveness is not a straight-forward matter. Much of his advice is useful and thoughtfully given.

The style of writing is very conversational, making it easy to read. On a number of occasions Brauns reminds us that he regularly speaks on the subject of forgiveness and most of the time it is easy to see how what he normally says has been put down in book form.

There are a few times when something that would work if it were spoken does not translate well into written form. It is also quite likely that there are parts of this book you will disagree with, but I am yet to read a book that I totally agree with (I think this will only happen when I write the book myself).

I bought this book to read in preparation to preach a series of sermons on the topic of forgiveness. To that end this book has been valuable in my research, it has directed me to what the Scriptures say; it has made me think about the cost of being forgiving; and it has illustrated with real stories the complexity of forgiveness.

This book was enjoyable to read, unpacking an important area in Christian living, and doing it from some thoughtful foundations.

If nothing else then I am left with a more profound sense of the depth of God's love in his forgiveness of me.

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REFLECTION

Evangelism oppportunities

by Sita Matthews*

I have a real passion for evangelism. This has been born from both my upbringing and the subsequent experiences in my life.

Growing up, my father, a scientist claimed to be an agnostic, like many scientists. Particularly in Britain where we lived, Christianity was not something to be taken seriously.

As a twelve year old, I decided to become an atheist. However, I did not want to do this without being absolutely sure that atheism was the truth. I also wanted to be able to show Christians how ridiculous their faith was, so I set about looking at all religions, but initially concentrating on disproving the veracity of the Bible.

Six years later, at the age of 18, I was not only convinced that God existed, but that the Bible contained the truth that could convince people of this fact. I gave my life to Jesus, and have never looked back. Incidentally, my father gave his life to Jesus a year later, my mother followed suit. My brother, who had become an atheist turned to Christ a few years later.

I have been very excited about the opportunities I have had to explain the Christian faith to women in Canberra using the courses Christianity Explained and Simply Christianity.

In my first few months of arriving in Canberra, I was approached by a number of women who wanted to understand what Christians believe. All four women had been frustrated in their quest to understand Christianity as their church leaders had not given them adequate answers to their questions. I decided to use the Christianity Explained course as this course covers the issue of grace (which had been a real stumbling block) very thoroughly.

I will never forget the moment after I had explained the difference between grace and "works" being a little alarmed that one young woman started jumping up and down and making strange noises. I asked her if she was alright, "Alright?" she exclaimed, "I have never felt so good in all my life, this is the best news I have ever heard!"

I have been greatly encouraged as I have seen this woman and her family come regularly to church and Bible study. She is fervently praying that her extended family might recognise the freedom Christ gives through grace.

Another three courses I ran with women who had had no Christian upbringing at all. I have found Simply Christianity is a great course for people



TRANSFORMING: Sita Mathews, with her husband Guy (Senior Associate Minister at St Matthew's, Wanniasa). Sita says as she talks with more people about the Gospel, she is increasingly convinced that the word of God is "amazingly powerful in transforming people's lives".

who have no prior knowledge of Christianity.

I was surprised when one of the women started asking me about the return of Christ, I did not expect someone who had not known very much about Christianity to have any idea about the return of Christ. When asked how she had learned about this she replied, "The Simpsons"!

In fact most of her beliefs about the Bible and Christianity were based on what she had gleaned through watching The Simpsons. It was pointed out to me that for most people, the Simpsons and other similar TV shows are the main means through which people learn about Christianity in today's society.

Another woman asked to do Simply Christianity so that she could talk to her daughter about Christianity. She made it very clear that she was not interested in Christianity for herself.

However, she changed her mind after attending a film night at the church, she was amazed that Christians seemed "so other-person centred". She had never before had the courage to attend church but decided to attend after realising how welcoming Christians were.

She told me that all her friends were anti-Christian and likely to speak aggressively towards Christians. She explained that the anti-Christian stance is often because people don't want to be shown up to be ignorant about Christianity or the Bible so the easy option is to verbally attack anyone who brings up the subject. This insight has given me a greater courage to talk to people about my faith, gently so that those talking do not feel that I may be judging their lack of

understanding.

Finally, one of the more interesting Christianity Explained courses was with an Iranian woman, Fatima, (not her real name), whose parents were Ba'hai and Muslim. Fatima was keen to find the truth but had not found it in either the Ba'hai faith or Islam. As we looked at Christianity together she was very excited and told me she knew that she had finally found the truth.

During the course I had to emphasise the cost of becoming a Christian. Fatima surprised me and the other woman participating that she fully understood the cost, that it would endanger her life on return to Iran and that she would most likely be killed.

When I asked her how she felt about that, she replied that accepting the truth and knowing Jesus as her saviour was worth the cost.

The more opportunities I have to talk to people about the gospel, the more convinced I am that the word of God in the Gospel of Jesus is amazingly powerful in transforming people's lives.

**Sita Matthews is Leader of Women's ministry at St Matthews, Wanniasa.*

BIOETHICS BLOG



Considering 'commodification'

by the Rev'd Doug Hutchinson

'You shall love the Lord your God with all your heart, with all your mind and with all your soul this is the great and first commandment, and the second is like it you shall love your neighbor as yourself'

A moral imperative if ever there was one and the underpinning of this month's issue I want to discuss, is commodification.

I know I agreed last month to keep terminology simple so I shall explain. Commodification is the process by which human beings and their parts are reduced to commodities, like wheat, wool and iron ore.

There are many examples of this modern phenomenon some publicized recently. A feature story appeared on the front page of the Sydney Morning Herald concerning the experience of a woman who traveled to Lebanon to purchase a kidney to replace her failing ones.

A second example relates to the Sunday night airing of a report on a company that sells, via the internet, embryos for implantation. Another the 'renting' of wombs by childless couples intent of reproducing at all costs. Why are these cases and in fact this whole subject area problematic for us as Christians?

Let us look at but one example and try to explain why it is immoral or if you prefer unethical. The purchase of organs, particularly of kidneys, and their transplantation have become big business in parts of the Indian subcontinent as well as places such as Lebanon. Like all trade it is driven by supply and demand, and underpinned by extreme poverty.

The demand comes from the affluent classes throughout the world who need transplants, but donors are either not available in their home countries or the individuals themselves are unsuitable for transplants due to other reasons.


The availability comes from the myriad of poor that are 'happy' to risk their life and future for the few hundred to a couple of thousand dollars that they can earn for the sale of one of their kidneys and after all they have two.

That amount of money may be lifetime's earnings for such desperately poor people. The amounts of money are almost inconceivable to us; \$1000 to an untouchable in India may be for us the equivalent of tens of millions of dollars.

But for us as Christians it is about exploitation: where in Christ's teachings are we allowed to exploit the poor for any reason? Where are we allowed to exploit our neighbour? Are not these desperately poor people our neighbours? Did not Jesus teach us to 'love thy neighbour as thyself'?

In the eighteenth century many of our Church of England forebears fought for the abolition of slavery. Slavery was in fact the commodification of the whole human being. Slavery was wrong then and now, but is not seeing our neighbours forced to sell of parts of their bodies to live not just a form of economic slavery?

In the twenty-first century who can justify the exploitation of the poor for their body parts? Many do and many will because in today's society driven by the 'me first' generation there will be never ending justification for what we as Christians should always find unacceptable and unethical.

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Anglican Pilgrimage to the Holy Land

A visit to the Holy Land is like reading a 'fifth Gospel'. The Gospels we are so familiar with become even more real as we see and experience the places where Jesus walked and where the Church began.

Would you like to join us for this pilgrimage from January 13-25, 2011 ?

Itinerary

Thursday 13th January 2011

We fly out to Bangkok and then board our El Al flight to the Holy Land.

Friday 14th January

It is an early morning touch down at Ben Gurion airport and we are met by our welcoming Guide. Our Guide has led the Tour for three years and knows our needs and just the places to take us. We are transferred to our hotel in Tel Aviv which overlooks the Mediterranean Sea and enjoy breakfast before a much needed sleep. In the afternoon we leave for the old city of Jaffa, and begin our walk at the sea front where the pilgrims from overseas first set foot on the Holy Land. The Old City is a haven for artisans. We pause at the 'whale', a reminder of Jonah's decision (Jonah 1:3) and end at St Peter's church, a reminder of his vision of the sheet with clean and unclean animals. (Acts 10).

Saturday 15th January

The Jewish Sabbath

We set off for Caesarea, the harbour capital in the time of Jesus. Here we reflect on the outpouring of the Holy Spirit to the Gentiles. (Acts 10) it is also the place where Paul gave his defence of the Gospel before leaving for Rome. (Acts 26) After coffee on the promenade we journey to Mt Carmel.

On the top of Carmel monastery there is a full view of the Jezreel plain and the hill country of Nazareth. We reflect on the account of Elijah. (1 Kings 18). Then we make our way to Cana and walk through the narrow alleys to the Wedding church and reflect on John 2. It is a short drive to the western shores of the Sea of Galilee where we see the great vista of the southern half of the great 'lake'. Our accommodation is at Ein Gev on the eastern shore

Sunday 16th January

After morning prayers we drive to Capernaum, the main village of Jesus during his ministry years.

It is a short journey to the Mt of Beatitudes where we pause to reflect on the Matthew 5 Pronouncements of Jesus. Our group walks down and across the fields to Tabgah beside the water and to the Church of the Multiplication. (John 6)

For lunch we visit a restaurant which provides St Peter's Fish, fresh from the lake.

We make our way to Ginnosar to see the Jesus boat and then take a reflective trip on the lake. As the light fades we return to Mensa for a Eucharist and consider Peter's restoration. (John 21).

Monday 17th January

Just north of our accommodation is the well preserved Christian centre of Kursi.

After visiting the centre and having our morning prayers we climb east to the Golan Heights. At the

The Rev'd Paul Woodhart and his wife Jenny. Paul will be leading his third pilgrimage to the Holy Land in January 2011.



northern region of the Golan we pause on a mountain overlooking Damascus and reflect on the conversion of St Paul. (Acts 9).

For Jesus the most northern reach was Banias and we stop here to hear the reading from Mark's Gospel (ch 8) where Peter declares Jesus to be the Christ, the Son of God. It is time for lunch. Now we turn south as Jesus did, and pass by Tel Dan, Hatzor and the empty Chorazim, one of the villages hushed by Jesus. (Matt 11:21)

Tuesday 18th January

The Arbel look out is one of the most spectacular in the Galilee and it overlooks the whole of the Lake. We spend time here to watch and pray as Jesus did. Then it is off to another high place, Mt Tabor where we reflect on the Transfiguration of our Lord. (Matt 17) After lunch we visit Nazareth, the town where Jesus grew up. We visit the authentic Nazareth Village and then the largest church in the Holy Land, the Church of the Annunciation. There is time to reflect on Gabriel's visit and announcement to Mary. (Luke 1).

Wednesday 19th January

Now it is time to make our way south, beside the Jordan river. We begin our journey where the Jordan flows from the Sea of Galilee and where there is a Baptism site, Yardenit. You will have the opportunity to re-affirm your Baptism promises here. We journey down the Jordan rift valley till we come to Qumran.

Here we see the remains of the Essene community and the caves in which were discovered the Dead Sea Scrolls and stop for lunch.

It is a short trip to En Gedi, the spring on the shores of the Dead Sea. Journeying further south, we have accommodation in a Bedouin tent in the arid desert and reflect that night on Abraham whose descendants were promised to be as many as the stars. (Gen 15).

Thursday 20th January

We journey back north along the coast of the Dead Sea to a beach where we can swim in the salty waters at the lowest site on earth.

Masada is our next focus and we take the cable car to the top and hear the story of the community which once lived on this high plateau. From here it is a journey west and one which ascends to the Holy City. But first we must pause at Wadi Kelt, to see the old winding road which so many pilgrims took as they too journeyed to and from Jerusalem. (Luke 2:41). We arrive at Jerusalem as the sun sets and the city is seen in a golden glow. We stay at Jerusalem Grand, just near our Cathedral of St George.

Friday 21st January

We begin with an inspection of the Jebusite site, the old city of David, Mt Zion.

If possible we will walk through Hezekiah's tunnel and

then walk to the extensive ruins of Herod's Temple; we remember Jesus walking on the same entry steps. We have lunch overlooking the Western wall, and then visit this most holy place for Jewish people. On leaving the Wall we walk through the Cardo, once the main street of Byzantine Jerusalem.

It is only a short walk to the other main thoroughfare, David st. We make our way up this narrow and busy bazaar to Jaffa gate. On ascending the steps next to the gate we come to the Rampart walk and finish at the Damascus gate. (Ps 48:12,13).

Saturday 22nd January

The Jewish Sabbath.

We begin with a visit to Mt Scopius lookout, near the University from which we see the panorama east across the Jordan valley.

Now is the time for a walk through the Old City and we begin at the Mt of Olives, and walk and sing till we reach the valley below.

At the Lions gate we enter the city once again (Ps 122) and sing in St Annes, just nearby is the site of the healing of the man with the 38 year wait. (Jn 5). We then set out on a walk which follows the Way of the Cross to the Church of the Holy Sepulchre. It is time for a luncheon feast. We walk and pray in the Church of the Holy Sepulchre, the church built over the site of the crucifixion and resurrection tomb and end the day with a Eucharist at the Garden Tomb.

Sunday 23rd January

Bethlehem is only 10 km from Jerusalem and we set out to visit the oldest surviving church building in Christian history, the Church of the Nativity. We visit the grotto of the birth of Jesus and also the grotto of St Jerome. Retracing our journey we have lunch at Ramat Rachel Centre and a visit to the Israeli Arts and Crafts centre. Our last call for the day is to the Model of Jerusalem and Shrine of the Book which are next to the Israel museum.

Monday 24th January

This is designated as a free day and you might like to join in at one of the services at St George's Cathedral. The other possibilities are to join in at the Temple Mount Antiquities dig or visit the Holocaust museum. We will meet in the afternoon and have a meal on the way to airport. At the airport we are assisted through security by our Guide and take the El Al flight to Bangkok.

Tuesday 25th January

Then it is back to Australia with many good and strong memories, as well as new insights and friends made through the pilgrimage.

Please note that there may be slight changes to this itinerary due to weather or accessibility.

COSTS: Tour package \$4685.

Insurance: \$206.

Tipping expenses: \$176

Airport Taxes: \$691 Total: \$5758.

For further information please ring The Rev'd Paul Woodhart: 63327370 or Innerfaith Travel: 1800 074 426.

Paul is the Chaplain to All Saints' College, Bathurst, and this will be his sixth visit to the Holy Land.

NEWS FROM THE WIDER CHURCH

Gaza: thank God - the mayonnaise has arrived!

by Misha Coleman*

The mayonnaise and tomato sauce has arrived here in Gaza, and you can now also buy a box of chocolates. But a run on chocolate seems unlikely, given that one box will set you back \$70 Australian dollars.

You might have heard about the "eased arrangements" (an Israeli Government term) in Gaza since June, but please do not assume this means life is in any way easier!

Soy milk for lactose-intolerant kids, drinkable water, and access to treatment for cancer are all still on the wish list.

Since 2007, borders between Israel, Egypt and the Gaza Strip have been practically sealed. Israel has aimed to isolate Hamas (the elected political party) and to pressure Hamas to stop militant rocket fire. Of course, no-one, on either side of the blockade, is living with peace and security.

But the consequences for the people of Gaza have been devastating. With this intensified blockade, the Gaza Strip economy has collapsed, food is scarce, and most people are practically trapped in Gaza.

Humanitarian aid is occasionally allowed through, and now, following international outrage at a deadly attack in May by Israeli forces on a humanitarian aid ship attempting to reach Gaza, "eased arrangements are in place". Hence the mayonnaise, sauce, and chocolates.

As the CEO of AngliCORD, I am in Gaza to visit our partners at the Anglican Al Ahli Hospital, listen to people's stories, and to demonstrate that Australians will speak up for people suffering in Gaza.

And the story of Gaza is an extraordinary and painful one to tell.

Water runs from taps for a few hours every second day at the moment – but it's salty. Untreated sewerage runs through the lanes in the camps.

The only economic activity of any substance is that which take places in the illegal tunnel economy – where I am told 8,000 kids work in the tunnels. Apparently one of the "down sides" of the eased restrictions will be the reduction in employment opportunities for those who survive from tunnel wages!

Personal tragedies

The blockade is, of course, having tragic consequences for many people. I spoke with

Lena**, a staff member at the Anglican Hospital, who is grieving for her mother who died recently just a few kilometres away in Ramallah, in the West Bank.

Lena was unable to visit or care for her dying mother, nor was she able to attend the funeral. To reach the West Bank, Lena must travel through Israel, and this permission was denied.

For Ana**, 17, the blockade of Gaza could leave her with a permanent disability. Ana has just completed her final year of secondary college. Due to near-constant power cuts, Ana was forced to study at night for her final exams using just the light of her father's mobile phone.

Ana is now losing the sight in one of her eyes due to repeated eye strain, and needs critical medical attention outside Gaza. But Ana and her whole family know that gaining permission to leave during this blockade is the stuff of miracles.

Al Ahli Hospital operates as best it can in this context, and would certainly close without the support of partners like AngliCORD.

I am proud that AngliCORD supports Al Ahli. But more, much more, is needed. We are also presenting compelling and credible information to the Australian Government about why Australia should call for an end to the siege.

The blockade of the Gaza Strip must end.

If fishing restrictions are lifted people will be able to provide for their families again. If the borders, young people like Ana can access critically needed medical treatment. If trade can resume, products like soy-milk for lactose intolerant children can once again be available in the shops.

AngliCORD needs your help to respond to this crisis in Gaza. Please pray for peace with justice for all people living in Israel and Palestine. Please donate to AngliCORD, and please write to your member of Parliament calling for an end to the blockade on Gaza.

Misha Coleman is the CEO of AngliCORD. www.anglicord.org.au mcoleman@anglicord.org.au

**Misha Coleman serves as CEO of AngliCORD, an overseas relief and development agency of the Anglican Church of Australia.*

*** names have been changed*



DEVASTATION: (above) AngliCORD CEO Misha Coleman talks with a health worker on the site of a clinic that had been bombed.

(right) Health workers in an AngliCORD-funded hospital treat a child burned as a result of military action.



World Cup had a dark side

Scripture Union links with local groups to protect youngsters from human trafficking from ACNS

Thousands of children in South Africa have been protected from human traffickers during the Football World Cup thanks to holiday clubs set up by the Anglican Church of Southern Africa.

The Holiday Club program, developed by HOPE Africa* in co-operation with Scripture Union and The Ultimate Goal (TUG), has seen churches and schools using their facilities to provide children with a safe space to go and activities to keep them occupied.

The clubs have been very popular with children during their long school holiday, extended to cover the duration of the World Cup.

With the help of hundreds of young volunteers, more than 5,000 children enjoyed play and life skills educational programs, as well as meals provided by NGO school feeding programs. Some clubs were able to set up screens to show football matches so that children were not tempted to try and travel to stadiums in the cities.

"As the World Cup went on we were hearing more and more about the reality of human trafficking in our country," said Archbishop Thabo Makgoba, the Primate of the Anglican Church of Southern Africa.

"Against a backdrop of thousands of extra tourists visiting



South Africa, the media has been filled with stories from people with personal experiences of this horrible crime against humanity. There have been reports of missing children and the country has been on high alert. This is why this initiative has been so important."

As the Holiday Club program draws to a close, the Anglican Church of Southern Africa will continue to work against trafficking. HOPE Africa, together with the Evangelical Lutheran Church in Southern Africa and other church bodies, has undertaken a Stop Human Trafficking project to mobilise the faith sector in joining local and global efforts to combat trafficking and raise awareness through the media.

The project will also train 300 key community activists in South Africa and Namibia and provide safe spaces for victims of human trafficking.

Trafficking is a problem globally with an estimated 1.2 million children trafficked each year for labour, sexual and other forms of exploitation. According to the UN Office on Drugs and Crime, human trafficking is the

fastest growing means by which people are enslaved, and the fastest growing international crime.

South Africa's current laws make it particularly difficult to prosecute

those involved. A Prevention and Combating of Trafficking in Persons bill was submitted to the nation's parliament in March this year but has not yet passed into law.

The Stop Human Trafficking project is one of the initiatives featured in the latest edition of the International Anglican Family Network's thrice-yearly newsletter.

Under the heading The Family and Trafficking the newsletter highlights efforts in many other parts of the Anglican Communion to raise awareness, safeguard those who are vulnerable to trafficking, and support the survivors of this modern form of slavery.

**HOPE Africa is the social development program of the Anglican Church of Southern Africa. It aims to promote and implement a social development program for the Anglican Church in Southern Africa for the improvement of the spiritual, physical and emotional well-being of the poor and oppressed people of Africa on a non-denominational basis. <http://www.hopeafrica.org.za/>*



Spotlight on ...

This month we turn the spotlight on BYG, a new initiative for young people in our region. The Bishop's Gap Year project will start at the beginning of next year, offering a whole year of mission, ministry, study and fun, with a real sense of purpose.

Bishop's Gap Year

□ BYG opportunity for young Christians by Matt Brain

If you have a passion for Jesus and want to immerse yourself in a year of passionate discipleship ...

If you can feel God calling you to try out your gifts and talents in ministry ...

If you are finishing up college at the end of the year and want a year off ...

If you want to spend time with other young people who feel the same as you ... **then BYG is for you!**

Next year Synergy Youth and Children will be working with Bishop Stuart to offer a BYG experience for young people. That is, BYG – the Bishop's gap year.

BYG is an exciting new initiative that will provide a one-year program of mission, ministry, study, and fun for post-college students, or those who are looking for a change during university and TAFE studies.

"In my view the Bishop's Gap Year will enable us to identify a generation of new, young missional leaders," Bishop Stuart said. "For them it will provide mentoring, involving them in ministry and experiencing a range of different contexts in which they can make a difference and use their skills, but also where they can get a stronger sense of where God might be leading them in the future."

He added that he was hoping that out of the Gap year students the diocese would find people for

both vocational and ordained ministry, but also be preparing young people to make a difference in the work to which God calls them in the marketplace.

BYG will be based in Canberra, with learning experiences available throughout the Diocese of Canberra and Goulburn.

Although the centre of the program will be in Canberra, young people from the country areas of our diocese can still access this great opportunity.

The Celebration Community in Queenbeyan is offering its facilities and the pastoral care and guidance of the community to those embarking on the BYG year. This will add to what is shaping up to be a truly life-changing time!



The Bishop's Gap Year

The BYG gap year is based upon four activities: experiencing, involving, equipping and mentoring.

Experiencing – Students will work with a gifted ministry and mission practitioner in a year-long placement. They will also have the opportunity to experience other exciting ministries for shorter periods.

Involving – Along with participating in their placement ministries, students will also be key team members in the 'Soul in the Bush' program, a Camp Pelican summer camp and Synergy's youth and children's conferences.

Equipping – Students will complete two youth ministry units at the St Mark's National Theological Centre. They will also attend the Synergy young adults' conference and a 'Pilgrimage to the Cathedral and beyond!'

Mentoring – Students will have time out each week to read the scriptures, compile a journal reflecting on their experiences and discuss this with a trained

mentor each week.

They will also attend two focussed retreats designed to help what they have learned in practice and in the books to hit home and be refreshed in their outlook.

The gap year does cost, but in return a BYG gap year student can expect a year of BYG experiences in ministry and mission with new friends and experienced mentors.

They will also receive the 'Bishop's Gap Year Certificate' and will have completed two tertiary level units in youth ministry. These units can count towards the youth ministry courses at St Mark's, towards a Bachelor's degree in Theology or even towards any other tertiary degree that allows a choice of units as a minor.

If you, or a young person you know is interested in this program please contact Matt Brain the Director of Synergy Youth and Children for an information and application pack.

Matt Brain – matt@synergy.org.au, 6230 6749, 0427 826 180

Launch of Luke 14 Conference

□ A joint venture with Christian Blind Mission and the Canberra Churches

by Archdeacon Anne Ranse

"When you give a banquet, invite the poor, the crippled, the blind and the lame.....and you will be blessed. Luke 14:13

This was an outstanding event held in June to launch disability awareness to the churches across Canberra and the diocese.

The Southern Cross club conference room in Canberra was packed with close on 400 people for the launch of Luke 14, a joint partnership with Christian Blind Mission and the churches across Canberra and the diocese bringing a message of awareness and inclusion of people with disabilities into our churches.

And indeed there was a banquet of quality food to eat and quality food to nourish our thinking. Those with disabilities thoroughly enjoyed the atmosphere of inclusion and embrace and were truly touched by the day as were we all.

The key note speaker was Therese Rein who gave a talk about her experience of living in a family with a father who had a disability. Not only was her story inspiring but she made so many present feel loved and valued, pausing for photos and



PIC: Deacon, the Rev'd Don Jamieson and Brian and Eileen Ford from Harden, NSW, at the launch of Luke 14 in Canberra.

autographs.

Other speakers included Elena Down and Jim Stallard who both shared incredibly inspiring life stories of living day to day with disabilities.

Around the walls of the conference room were displays from various churches and organisations of activities, resources and information to assist in ministry and daily life.

What we all came away from this launch with was a greater desire to see inclusion of people with disabilities in our churches, not by just attending but by being included in worship activities, inclusion in access to the church buildings, inclusion in hearing with hearing loops, inclusion in sharing their gifts and access to

learning and having fun through socialisation.

There was an opportunity at the launch to purchase useful aids for disability inclusion such as:

- The Luke 14 Table Talk CD, a disability awareness tool for church communities.
- Luke 14 Church Bar None bible study course on CD
- Resource book on disability awareness Sunday.

These resources can still be purchased by calling CBM Free call 1800678069 or email Luke14@cbm.org.au

They can also be obtained through the Regional Co coordinator in Canberra Mrs Mirinda Lawrence on 0408971546 or email mirinda@economicinsights.com.au

Captain Amazing Man's Hot Tip

for engaging with young people

Know who you are and what you believe!

I know that when it comes to leaping over speeding locomotives and running faster than a tall building no one (not even that so-called "Superman") can top me.

Young people are not put off you having a clear view about life and your faith. What they want is to see is you living it out!

I practice my leaping and running and all manner of other super activities daily. What about you?



Synergy contacts

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