



# Province united in mission



**INSPIRING:** For many delegates, the sound of 400 voices joined in praise in the Canberra Girls Grammar School auditorium was a highlight of the convention.

### Archbishop Jensen opens Provincial Mission Convention with a plea for unity

by Lewis Hitchcock

In his opening address at the Provincial Mission Convention in Canberra from Australia Day through to Sunday January 29, Metropolitan Archbishop Peter Jensen issued a powerful call for

unity and cooperation between the seven Anglican Dioceses of the Province of NSW.

The convention brought together about 400 people representing all seven NSW dioceses, as well as a number of interstate delegates.

Keynote speaker Phil Potter, Director of Pioneer Ministries in the Diocese of Liverpool, England, delivered a challenging series of addresses encouraging

the development of new and different styles of church to connect with the new cultures in contemporary society.

Mike Raiter, Principal of the Bible College of Victoria, presented four inspiring Bible studies on the theme, 'Not Ashamed of the Gospel'.

In addition, delegates could choose four of twelve workshops to explore a wide range of different aspects of mission

and church development.

But for many, the most significant feature of the convention was the sense of unity and common purpose that developed over the three days, building on the theme of Archbishop Jensen's opening speech.

The Archbishop began his address with an honest and emotional account of how he had, in the months following his election as Archbishop of Sydney and

Metropolitan of NSW, contributed to the misunderstanding between the dioceses.

"Amongst the Provincial leadership I said something unhelpful, and as a result I got a letter from various leaders in the Province, which I considered a bit harsh and I told them that," he explained.

"It wasn't a happy episode."

*(continued on page 4)*

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An ethical investment alternative



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ANGLICAN INVESTMENT & DEVELOPMENT FUND

# Convention renews commitment to mission

Beloved in Christ,

The New Year is well and truly under way and ministry across our diocese is in full swing. Many thanks for your prayers for the Provincial Convention (see pages 1 and 4-6).

Many hundreds of people from across NSW attended with representatives from seven other dioceses. I have since had conversations with lay delegates (from Canberra and Goulburn) and in every case they are keen to engage in creative context-specific outreach and evangelism. This is most encouraging. Another highlight of the gathering was meeting people from other dioceses experiencing similar challenges to us; this engendered a sense of fellowship and common purpose.

As the Convention was taking place, news of the difficulties at Ginninderra Gardens came to light (see my pastoral letter on page 3). Our immediate concern and responsibility is for the residents who live in this and our other aged care facilities. Clearly things are not as they should be and I do commend the CE of Anglicare, Mr Peter Sandeman, for his swift and decisive action.

In the past weeks I have met and prayed with families, staff, Anglicare Board members and people who have had past associations with our Page site. Forgiveness and reconciliation are very much on the agenda – as is providing high quality Christian care. Many thanks for your im-

mediate response to my request for diocesan-wide prayer (again reproduced on page 3).

You will also be aware that I appointed Archdeacon Anne Ransie to convene an Episcopal Task Force that will review all aged care ministry across our diocese. The group has had an initial meeting to finalise terms of reference. An interim report will be brought down at Synod this year and a final paper (with recommendations and findings) in 2013.

As this is a very high priority, Archdeacon Anne will step down as Head of the Household of Deacons and as Archdeacon for Disability ministry. I have invited two senior leaders to take on these roles and will announce details in due course. Please do thank Anne for being willing to accept this huge assignment and give up ministries she loves and has led with compassion and flair.

Another growing priority for us in this Diocese (and with our Tri-Di partners) is ministry to indigenous Australians.

In response to this need I am appointing the Reverend Karen Kime as Archdeacon for Indigenous Ministry. Karen is Anglicare's General Manager for Indigenous Services & Education and her Archdeaconry role will complement this work. Her brief is to equip the church and its people to:

- minister to, and nurture the faith of Aboriginal people and their communities;

- encourage and enable Indigenous people into both the lay and vocational ministries;
- and finally to celebrate the unique strengths and the heritage of Indigenous Australians within the life of the church.

Karen, who is based in Wagga Wagga, is a gifted and able Priest of this diocese. Another major change involves our approach to Chaplaincy ministry. Archdeacon Ian Palmer has graciously agreed to lay down the archdeaconry of South Canberra

to take up the reins - from Chris Short - of Archdeacon for Chaplains.

This is a very wide ranging brief and Ian brings many years of experience to it. The final change (for the moment) with Archdeacons concerns the archdeaconry of Goulburn. Canon Caroline Campbell has kindly and competently stepped into this role (vacated by Bishop-designate Genieve) for which I am most grateful. My plan is to fill the



Bishop  
Stuart  
Robinson

archdeacons of North Canberra, South Canberra and the Coast by June and to appoint archidiaconal leaders in rural/regional ministry and youth/children.

For Jesus,  
+Stuart C & G.

## Genieve Blackwell welcomed to St Paul's, Turvey Park

For Genieve Blackwell, her recent induction as rector of the Parish of Turvey Park also held a strong sense of coming home.

Genieve grew up in Wagga Wagga, and she was pleased to see quite a number of friends from the Wagga Uniting Church in the congregation to welcome her – including Nancy Morley, a retired Uniting Church Minister.

"It was really lovely, and there was no sense of condemnation that I hadn't come back to the Uniting Church – it was all very positive," Genieve said.

She was inducted into the parish by Bishop Trevor Edwards on Wednesday evening, January 25, on the Feast day of St Paul – which she commented was an appropriate day to become the Rector of St Paul's parish.

In the same service, Genieve was collated as Archdeacon of Wagga Wagga, the North-West

and South West – although this appointment is a temporary one until her consecration as Assistant Bishop for the same region, in St Saviour's Cathedral on Saturday March 31.

In another connection to her past, Genieve was welcomed to the Wagga Wagga Inter-Church Council by the local Presbyterian Church Minister Sandy MacMillan – who she had got to know when they were in Theological College together.

She said that in the short term, she will be focussing on settling in to St Paul's and getting to know Wagga again.

"One of the great things about being Rector of Turvey Park will be the on-the-ground involvement in parish life," she commented. "It will help keep me grounded after I become regional Bishop, help me keep an understanding of the issues facing parish clergy."

## Eucharistic Theology resource donated to St Mark's Library

The Rev'd Dr Brian Douglas, an Adjunct Senior Lecturer in Theology at St Mark's National Theological Centre and Charles Sturt University, recently donated a copy of his ground-breaking two-volume work, *A Companion to Anglican Eucharistic Theology*, to St Mark's Library.

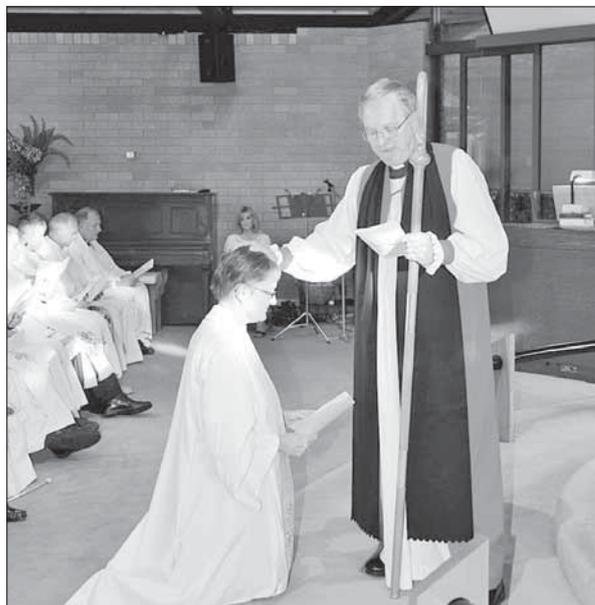
This book, released by the respected international academic publisher Brill, explores the philosophical assumptions underlying Anglican eucharistic theology and examines 160 case studies of theologians, reports and liturgies from every Anglican tradition concerned with the conduct of the Eucharist across the global Communion.

The first volume covers the period from the Reformation to the Victorian era; the second

volume spans the period from the early twentieth century to the present.

Dr Douglas concludes with a description of his dialogue approach to understanding the many Anglican dimensions of explaining and celebrating holy communion. This very substantial work arises from Brian's doctoral studies which were completed in 2006 at the University of Newcastle.

Dr Douglas teaches Sacramental Theology at St Mark's and hopes this book will be used as a resource for students. Associate Professor David Neville (seen pictured) congratulated Brian on this scholarly achievement and commended Brill on the superior values on display in these very attractive volumes.



**INDUCTION:** Genieve Blackwell is commissioned for her new ministry by Bishop Trevor Edwards (Photo courtesy Ross Kennedy).

### Anglican News

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# Ginninderra Gardens *will* have bright future

by Peter Sandeman

My task is to guide Ginninderra Gardens into a bright future. There are no other options.

Anglicare has the capacity and desire to invest the necessary resources to permanently change the culture at Ginninderra Gardens. We are committed to ensuring it becomes one of Canberra's premier residential aged care facilities.

One sign of that commitment is the investments Anglicare has already made this month in new staff positions at Ginninderra Gardens. We are creating more supervisory positions so there can be more specialized and focused oversight. This means we will have specialists providing support to staff as well as improving and then maintaining the quality of our procedures.

Jane Burton has been appointed to the newly created role of Care Manager in the Nursing Home. She has over 20 years experience in aged care and was most recently at St Nicholas Home for Aged in Kingston where she oversaw a similar change management process that is required at Ginninderra Gardens.

Likewise Leanne Hayward has been especially head-hunted from the Villaggio Sant Antonio nursing home in Page to fill the new Care Staff Supervisor role. Leanne has spent five years at Villaggio where she held a

similar role. There will be further appointments over the following month.

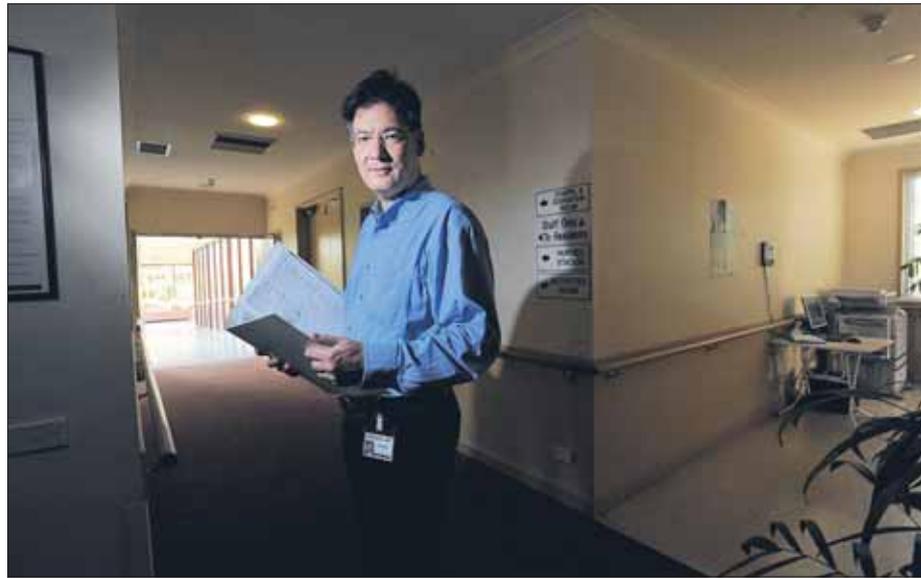
Meanwhile Dr Katrina Cubit, who has previously worked for Calvary Healthcare ACT, has been appointed Executive Care Manager at Ginninderra Gardens.

Katrina has a deep understanding of aged care. Her doctoral study focused on dementia in residential aged care facilities. Given the recent clinical issues at Ginninderra Gardens, I am most pleased that we have been able to recruit someone into this role who has extensive skills as a nurse and clinician.

Most recently she has been Accreditation Manager with the Australian Nursing and Midwifery Accreditation where she assessed the skills of nurses. In this role she also demonstrated an ability to mentor and support staff, which will be an important part of the task of sustaining the necessary improvements in care.

The leadership of the diocese has made it very clear that maintaining residential aged care in Canberra is a priority. With this in mind, the Anglicare Board has been engaged in a strategic planning process over the past six months, ensuring our Residential Aged Care is both financially sound and delivering the highest care standards is one of the Board's headline strategic commitments.

Anglicare is in the strongest



**COMMITMENT:** Anglicare Chief Executive Peter Sandeman at Ginninderra Gardens. (Photo courtesy of Graham Tidy / Canberra Times.)

financial position it has been for many years. In September 2010 the Anglican Church's Diocesan Synod approved a five year financial plan. Up until this past month we were tracking well ahead of those targets. While the sanctioning of Ginninderra Gardens is certainly a setback financially, I remain very hopeful we will meet our financial targets.

We all want Ginninderra Gardens to reach the leading edge of age care delivery. For this to happen, the suite of services it

delivers will need to evolve over the longer-term.

The recommendations in the Productivity Commission's recent report on aged care have the potential to significantly change the way aged care was funded and managed. The entire aged-care sector is waiting to see what the Government decides.

As people live longer in their homes, the number of people entering residential care with complex and chronic conditions will increase further. That means

the level of clinical skills required in nursing homes will be far more significant, becoming more akin to the services delivered by acute hospital care.

For my part I will ensure that Anglicare's aged care division is ready for this future.

**See also, 'Anglicare rebuilds standards of care at Ginninderra Gardens', page 9.**

## Ginninderra Gardens: A Pastoral Letter from Bishop Stuart Robinson

Beloved in Christ,  
Caring for the needs of the vulnerable, frail aged is a key part of our mission as a church.

For this reason it is deeply distressing that clinical care procedures at Ginninderra Gardens have broken down in recent months. We all hoped and prayed that these issues were behind us. I would like to echo the public apology Anglicare's Chief Executive Peter Sandeman has given the residents and their families. It is their care that must be paramount in our thoughts, actions and prayers at this time.

That said, the issues at Ginninderra Gardens have led me to both clarify and fast-track some ministry developments I was already contemplating.

I have appointed Archdeacon Anne Ransie to lead an Episcopal Task Force on Ministry to the Aging. This group will consist of eight Christian lead-

ers with expertise and passion for ministry to the aged. Those who have already accepted my invitation to join Archdeacon Ransie are:

- ♦ The Rev'd Professor Liz McKinley
- ♦ Archdeacon Ian Palmer
- ♦ The Rev'd Don Jamison
- ♦ Mr Brian Conway
- ♦ Mrs Celia Irving

I will ask this group to bring an interim report to Synod in 2012 and a final report to Synod in 2013.

Given this growing demographic we need to be aware of the issues, needs and opportunities that ministry to the aging presents. The areas I will ask the task force to report on include (but are not limited to):

- ♦ chaplaincy to the aged,
- ♦ evangelism and ministry outreach to older people,
- ♦ ministry training for people who are aging and to the aging,

- ♦ parish support for residential aged care ministry,
- ♦ the needs of the aging in our community and opportunities for individuals and the church planting/fresh expression requirements that will address those needs.

Despite the current serious problems, the Anglican Church in this diocese remains committed to the delivery of a high quality residential aged care in

our region. I have full confidence that the current Anglicare board under the leadership of Professor Ingrid Moses and the senior leadership of Anglicare will implement their plan to embed the highest quality clinical care standards as quickly as possible.

I am especially grateful for the proactive intervention of Anglicare's Chief Executive Peter Sandeman. He has acted

with great integrity, alacrity and decisiveness. I could not ask for a wiser and better-skilled leader to guide our Church through this current crisis.

Last week I called the diocese to prayer on this matter. Thank you for your immediate response. The prayer is reproduced below for your convenience.

For Jesus,  
+Stuart C & G.

### A Prayer for Ginninderra Gardens Nursing Home

Gracious and loving God

we come to you in prayer for Ginninderra Gardens Nursing Home, and for the leaders in Anglicare:

we grieve with you for the suffering of vulnerable people, and of those who love them.

We stand together, asking you to help our sisters and brothers as they act to put right what has been wrong.

In your great mercy, bring comfort and healing, restoration and peace.

Come Holy Spirit, pour out your love, your wisdom and your hope.

This we pray, in the strong redeeming name of Jesus Christ our Lord. Amen.

## LETTERS TO THE EDITOR

**Climate Change 1**

Dear Sir

There seems to be a large number of misinformed Letters to the editor on Climate Change. There was a comment that the IPCC was subjected to more peer review than ever before in history. Actually there were only six scientists who did the final review. As I have been co-author of three papers on Atmospheric Physics, which is very pertinent to Climate Change, I am very familiar with the process of peer review. One of those papers was published in the USA and the others in the UK.

The comment was passed that doing nothing 'MAY' lead to costs. These comments are like taking out an Insurance policy, because the Church no longer trusts God and He has lost control of His creation. The comment was passed two years ago at Synod, that the Science is finished. Unfortunately the person making that comment did not realise that Science is never finished. The comments in many of the letters are out of date and the authors need to catch up on the latest research.

I have papers from about 70 scientists in the field, from all over the world and it is amazing how many of them know the Lord Jesus as their Saviour. When you study the Notes and Resources for the Synod Report on 'Population, Environment and Sustainability', there is hardly an accredited Journal. Some of the authors are confessed atheists. Compared with the statement by the Archbishop of Canterbury, Cardinal Pell's presentation was far more informed.

There is a more disturbing development in that if you do not believe in climate change, you are likely to experience ex-communication. I know that the climate is always changing and CO<sup>2</sup> has no effect whatsoever. The greatest effects are the sun and water, in both the sea and clouds. I have been a member of the Anglican Church all my life and I always understood that the church was always striving for the truth.

Another disturbing thing is that the church will believe atheists before their brothers in Christ. If you are an atheist or drug addict the church will accept you with open arms but, if you do not believe in climate change you will be abused and ignored.

I think it is about time the theologians concentrated on preaching the Gospel to all people and left the issue of climate change to those more qualified brothers in Christ.

Ron Cottis  
Batemans Bay

**Climate Change 2**

Dear Sir,

Regarding "Lenten studies focus on climate change" (Anglican News, February).

I am first and foremost a Christian, of the Anglican community who has had enough of the church succumbing to this Christ-denying anthropogenic climate change piffle.

Why do I say "Christ denying"? Well, if we are a people of the Bible, we must take God's Word at face value should we not? Ergo, Colossians 1:17, "He existed before anything else, and He holds all creation together". (NLT) Or as put in the ASV, ..."in Him all things consist".

Then we have the testimony of Hebrews 1:3, "He sustains everything by the mighty power of His command". (NLT) or, "upholding all things by the word of His power" (ASV), "By His own mighty word, He holds the universe together" (CEV), or lastly, "He upholds all by the energy of His word." (Murdock).

Does not this fly in the face of the claims of dishonest scientists trying to sell bad science to a gullible world? And yet here we have the church getting onto the band-wagon???

Enough is enough!!! We know that results are fudged, we know that good scientists such as Australia's David Evans, and Lord Christopher Monckton are silenced and subverted if at all possible, and yet the church of God, denying the truth of the Word of God, is also desperately trying to stay on the gravy train and take as many idiots as it can with it. Spare me!!!

As David Evans has said: "The whole idea that carbon dioxide is the main cause of the recent global warming is based on a guess that was proved false by empirical evidence during the 1990s. But the gravy train was too big, with too many jobs, industries, trading profits, political careers, and the possibility of world government and total control riding on the outcome. So rather than admit they were wrong, the governments, and their tame climate scientists, now outrageously maintain the fiction that carbon dioxide is a dangerous pollutant."

Fellow saints, it is the hottest hoax around, it is a false religion, it is a lie of the devil himself. There is no place for such piffle in the Church of God. Sure, let's have a good clean environment free from as much pollution as possible, but the fact that man can subvert what Christ has created and sustains is to deny who Christ

is, what He has wrought, what He is doing and what He will do. Away with the devil's own conspiracy of anthropogenic global warming now, once and for all. Let Lent be for contemplating something far more powerful, such as "He upholds the universe - (and this earth) - by the word of His power."

Chris Kelly,  
Queanbeyan, NSW

**Appreciation**

Dear Sir

To the parishes of Canberra Goulburn region:

A most sincere thank you to those who included our notice of the Braidwood Monster Book Fair in their Parish pew sheets and newsletters.

Your amazing responses - in donating books, and browsing and buying books, on your way through Braidwood over the Australia Day long weekend, contributed to our most successful book fair ever!

Again, our sincere thanks - it was a wonderful effort all round!

Yours sincerely

Braidwood Book Fair Committee on behalf of the Anglican Parish of Braidwood

**Biblical prophecy**

Dear Sir

Jason Page (Letters, Feb 12) ponders some likely events at the Second Advent and quotes a couple of verses mainly from Mark concerning this event.

We are all aware that Jesus' first coming was spoken of by the prophets in the Old Testament but most people of His day did not fully understand the meaning of these prophecies and hence did not recognize Him. I fear that a similar situation is occurring these days prior to His second coming.

Some 25% of scripture is prophecy some of which has been fulfilled as we know but much is yet to come to pass. How much time do we spend in our church services and Bible studies looking at these? The occasions when these prophecies are mentioned, they are mostly considered in isolation and not linked to other references which would shine light on the broader picture - 'let the reader understand' - Mat 24:16.

I believe we are living in the end times by the signs we see in current world events which are spoken of on scripture. Jesus' words in that same chapter in Mark (13:28): "Now learn the lesson of the fig tree: as soon as its twigs get tender and its leaves come out, you know the summer is near".

**Letters ...**

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

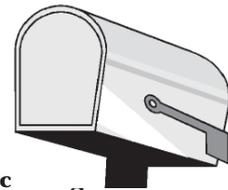
Letters of 250 words or less will be given preference.

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.

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While I agree an understanding of these things probably doesn't affect our salvation I believe all scripture is written for our learning. I believe we may be missing some important lessons God wants us to know these days which may help us to watch for Him with understanding and not in ignorance. It may also help us to point others to the need to pre-

pare for the momentous events which will impact on us all.

May God open our eyes to see more clearly what He is wanting to say to us in this 21st century.

Norm Harris  
Kambah ACT

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Please pray for Fred and Lynne as they prepare for teams and training.

We encourage everyone to mark these dates in your 2012 diary and start considering possible candidates for the Weekends.

**Application forms are freely available from your Rector, the parish Cursillo coordinator or contact Olga Blasch - Diocesan Lay Director.**

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**THE PAST:**

**Benefactors who helped the Diocese develop**

*There have been many generous benefactors of the Diocese; the following gives a brief outline of two such donors.*

**Matthew Phillip Arthur Jamieson** was born in Bannaby in 1878. He was a grazier and lived all his life on the land managing his properties.

Known to his friends as Phil, he enjoyed the social life at Bannaby and was a keen and good tennis player. He often invited his friends and employees to play tennis at weekends, except when there was a church service at Bannaby.

Mr Jamieson never married and when he died in 1948 left a very generous bequest to the Diocese of two properties *Bolong* and *Bannaby*. Income from these properties greatly sustained the life and work of the Diocese.

Both properties have since been sold but his legacy continues in the Jamieson Trust.

The former Diocesan Registry office in Reid was named Jamieson House to perpetuate his generosity and honour his memory.

The new residential development planned by the Diocese in Reid is to be called 'The Jamieson', a continuing remembrance of this faithful and generous layman.

**(References:** AHS Journal No. 2 1986; *A Patchwork of*



**BENEFACTOR:** Mr M.P.A. Jamieson (source: Diocesan archives).

*Bannaby* by Pat Williamson 2003.)

**Mrs William Forster (Jean) Rutledge**, Publisher, Home Economist, Wife and Mother.

In 1905, Mrs Jean Rutledge, a Bungendore churchwoman, assigned to the Diocese the copyright of a cookery book she had successfully published a few years earlier. Called *The Goulburn Cookery Book*, it was designed especially for Australian conditions and contained over 800 recipes as well as handy cooking hints.

Mrs Rutledge conceived the idea of offering the copyright of her cookery book to the Diocese at a time when the Church Society's income had fallen dramatically and Diocesan finances were at a low ebb. Her generous offer was gratefully accepted.

Over the next 48

years the Diocese published 39 editions of *The Goulburn Cookery Book*, over 260,000 copies were sold Australia wide and overseas and the income derived amounted to 7000 pounds.

This imaginative gift of Mrs Rutledge contributed greatly to the growth of Anglican witness in the more remote areas of the Diocese.

At the time of Mrs Rutledge's death in 1932, Bishop Radford said of her 'she missed no chance of serving her neighbours, her sympathy and generosity will be a treasured memory in many a home. But she had the larger vision also of the church as a whole and took a keen and intelligent interest in the work of the Diocese of Goulburn'.

**(References:** AHS Journal No. 8 1989; *The Goulburn Cookery Book* 1905 National Library of Australia.)

**THE FUTURE:**

**A generous God allows us to dream big!**

**by Bishop Stuart Robinson**

It would be tempting, especially as we see churches diminishing with rural decline and other societal factors, to join the retreat. But vision for the proclamation of the good news about Jesus everywhere, in small places and large, among the well-off and the poor, requires advance not retreat, and re-entry where there has been retreat in the past.

One of the joys of leading the Diocese of Canberra and Goulburn today, is that many of our parishes are led by lay and ordained people with a pioneering vision.

My dream is to see many more pioneering ministers of this good news living in every community across the diocese—not only where a local church has the means or the willingness to support them, but everywhere there is a need.

**THE PRESENT:**

**Leap of faith pays off**

**by Jeremy Halcrow**

Exactly one year after they took a "leap of faith" and employed the Rev'd Ken Rampling as an additional minister, the parish of St Peter's, Weston, has seen giving increase remarkably.

"I'm not sure how exactly," says rector the Rev'd Jason Page, "but God's people have responded generously to God's mission."

The catalyst for employing Ken was the realization that the new Molonglo housing development "was our opportunity and our responsibility", explained Mr Page. Yet, what is most interesting as a lesson for every parish is that St Peter's certainly focused prayer on the issue but did not do additional fundraising activities to raise the required money.

"It was more that we just put the vision and the challenge in front of the people," said Mr Page. "I said we have money in the bank. We are not in crisis... so Molonglo should be a catalyst for a renewed missional focus. I used a catch phrase: 'Where God guides, he provides'."

"We have been plateaued for more than ten years. I told parish council I could maintain the parish but I couldn't lead expansion alone.... The church growth literature shows that a church our size won't grow with just one pastor. It is a statistical fact. We had to employ another

staff member to grow."

The experience at St Peter's is not an isolated example. Wisdom in the fundraising sector is that people will give to people not positions. For this reason Anglican churches in other Dioceses have likewise seen giving increase after an extra staff person has been employed.

"Financially we are not quite out of the woods yet but already this year God's provision is evident," said Jason Page.

Meanwhile, there were celebrations at **St Barnabas', Charnwood**, on Sunday February 12, marking the final payment on their church building debt.

Charnwood Rector, the Rev'd Trish Stuart-Smith paid tribute for those involved at the start who had a big vision "for a church in the marketplace".

Over the past decade the parish has engaged in some innovative fundraising to pay off the debt. Most significantly they took on a six year contract with Anglicare to collect donated clothes from the network of bins and do the clothes sorting. They also started their own shop Barney's Boutique.

Ms Stuart-Smith said the legacy of these efforts have left a very positive legacy on a number of levels.

"Parishioners divided up into teams to do the Anglicare work and it has really forged a strong team mentality amongst the congregation."



**DEBT FREE:** St Barnabas' Charnwood has paid off all debts on the church building.



**GENEROUS:** Mrs Jean Rutledge with her sons (source: National Library of Australia).

# United in mission

(continued from page 1)

He pointed out that there were also sociological factors contributing to the differences between the city and country dioceses.

"We all misunderstand each other, that's our history and that's our life," he commented, "but to see you all gathered and united is an extraordinarily wonderful thing."

Peter Jensen explained that the Mission Convention had developed from a meeting of the NSW Bishops in late 2010.

"I'm very grateful to them all for their support and enthusiasm for this. They could see the need for it and they quickly agreed."

Stressing the need for renewed mission throughout the Province of NSW, he said:

"We face the challenge of a society in spiritual turmoil, and churches are battling to retain vitality. In our era, we need to look outward – and we need to be willing to change."

He surprised many at the convention when he said that he owed a personal debt to the church in Cowra, where his father had grown up following the death of his own father in 1919. He said the care that the church had provided for the family had left a deep and lasting impression on his father.

Archbishop Jensen went on to show that Australian society had a deep need for the life-changing message of the Gospel.

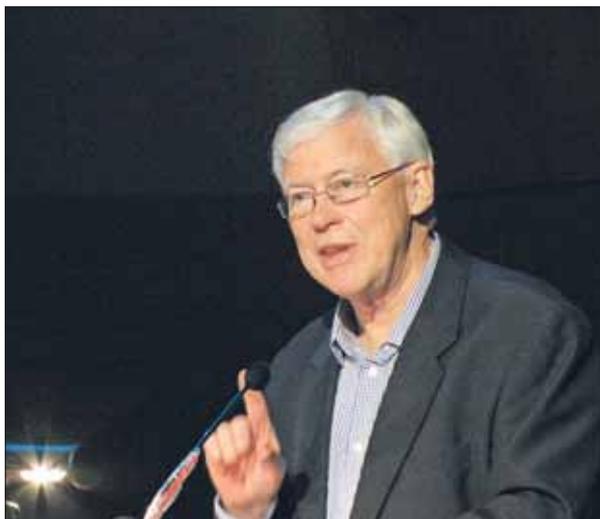
"Our culture has a love affair with materialism," he said. "The way people work is astonishing. We are working ourselves to death - work is the new sex, that's how important it is in people's lives."

He pointed out that we were developing a disconnected society, and cited the attitude towards marriage as an example of this.

"Generally speaking, the well-being of people is better served by marriage than de facto marriage," he claimed. "The generation that has turned its back on marriage is already beginning to suffer a blight of loneliness – psychiatrists are telling us that this is a lonely society."

He also pointed out that the decline in churches was also happening in social and sporting clubs and voluntary organisations.

"There are fewer people playing Rugby in New Zealand now than in 1970, and there's a national religion for you," he observed. "Everywhere, and people getting together in socie-



**APPEAL:** Archbishop Peter Jensen set the convention on a course of reconciliation and cooperation when he appealed for repentance and forgiveness in his opening address.

ties – it's not just churches, it's not just our problem. It's a fault somewhere deep in the heart of this society, and we are beginning to see the result in children who are desperate for acceptance and affirmation – because they live in a society without boundaries, without parenting that makes sense, and we are facing a tsunami of trouble."

In conclusion, the Archbishop reiterated that the Province of NSW faced major challenges.

***"I think what we've got is a spiritual problem. I think what we're faced with is a need for repentance."***

"But what are we going to do to meet the challenges? We have limited resources, and our human resources are ageing, and like every other voluntary organisation our numbers are shrinking."

He admitted that he did not know what should be done.

"I have no answers for the problems of Sydney, Heaven only knows what I would say to the people who live in Armidale?" he asked, adding that he was "having a bit of trouble finishing this talk – because instead of finishing on a great high note, saying 'This is what we should do! Yes!' I have to say to you, 'I don't know'."

"I think what we've got is a spiritual problem. I think what we're faced with is a need for

repentance. I think what we're faced with is a need to say, 'Forgive me, Lord'.

"I think we're going to have to deal with this at some time, and I don't doubt this convention is part of that."

He called for a "love-driven vision" which would plant new churches and not be satisfied with where we are now.

"And in order for us to have a love-driven vision I believe we must have a vision for partnership, fellowship in the Gospel. None of us is able to stand alone. We need each other, the Lord has provided us with each other, and we need the Lord."

He said that this convention was a beginning in that process.

"If we can't leave here loving each other and partnering with each other, if we can't leave here renewed by the Holy Spirit, if we can't leave here changed people, then I really don't know where we go next," the Archbishop concluded.

"Love the Lord, love His people, and work together for the defence and proclamation of the Gospel."

Peter Jensen's address struck a responsive chord in many of the delegates, who readily agreed that there was a great need for healing and improved relationships between the dioceses of the Province.

Many were quick to take up his suggestion that they build connections and friendships with representatives from other dioceses. A range of workshops during the afternoons helped provide opportunities for such connections, as did the long lunch breaks and free time in the evenings.

## Bible Studies: not ashamed of the Gospel

Mike Raiter began the first of his five Bible studies he presented at the Provincial Mission Convention by acknowledging that Pakistan had been a "big part" of his life – he had spent 11 years there as a missionary and his wife Sarah had spent 25.

These days, he serves as Principal of the Victorian Bible College in Melbourne.

Highlighting some of the cultural differences between Pakistan and Australia, he said one of the major differences was in importance of honour and shame.

"Like so many parts of the world – the Middle East, the Mediterranean, Latin America – it is an honour-based culture," he asserted. "It's fair to say the almost everything that people do there, is driven by honour."

This was seen in the desire to enhance one's reputation, respect or esteem in the eyes of peers, and also to avoid at all costs shame, loss of face or embarrassment.

Mike Raiter said he believed that this difference was largely due to the impact of the Gospel on Western civilisations: "We actually esteem humility in a way that many other cultures don't," he claimed. "The virtue of social humility began with the Lord Jesus Christ."

Prior to Jesus, while people would bow before a king, a ruler or a person in a position of power or authority, no-one ever bowed down to a social equal – and certainly not to someone who was a social inferior. But Jesus taught that pattern of behaviour, and modelled it – perhaps most dramatically by washing his disciples' feet on the night he was betrayed.

This modelling had so influenced our Western culture that we naturally deflect praise and glory.

All this was by way of introduction to his theme through-

out the Bible studies: even in a Western world which is not run on a shame culture, "don't be ashamed to proclaim the Gospel".

Rather, he called on the convention delegates to be "men and women who glory in the Good News that God loved us, and gave his son for us, and to keep on living that and proclaiming that".

Introducing his theme on the Thursday evening by drawing on 1 Corinthians, he developed it through morning and afternoon sessions over the following two days.

He explained that while Western culture has become so accustomed to the cross as a symbol of the Christian faith that the symbol itself has lost much of its original impact, to most Eastern cultures it is a stark, repugnant image of torture, death and defeat.

"My time in Pakistan drew home to me how hard it is for people of that culture to accept (this message)," he said.

In his opening address he spoke of the folly of the Gospel message; the folly of the people who heard it; and the folly of preaching the message, pointing out that the Corinthian church had obviously compared Paul unfavourably with subsequent church leaders such as Apollos.

"And Paul says, 'Dead right. Guilty as accused. But I came to you in weakness, and before God in fear and trembling ... but by this, God has built His church.'"

He concluded with three simple exhortations:

- Don't give up on the Gospel – even if the results might seem discouraging;
- Don't give up on God's church – no matter how hard it seems to persevere;
- Don't give up on preaching its message with integrity.



**PERSEVERING:** Mike Raiter urges convention delegates not to give up on the Gospel, God's church, or its message.

# Shaping church to suit mission

## □ Adapting to a 'pick-and-mix' society

by Lewis Hitchcock

Phil Potter, keynote Speaker at the Provincial Mission Convention in Canberra in January, said that cultural change in Western society had been so rapid in recent years that “many Christians (now) feel like refugees in a world they no longer feel secure in”.

He described the surrounding culture as “alien, strange and ever-changing” when compared to the culture of most churches.

Canon Phil Potter is the Pioneer Ministries Consultant in the Diocese of Liverpool, England, where he has established a track record of helping traditional churches adapt to the culture of the society they now find themselves in.

He delivered three challenging and inspiring addresses, as well as the sermon in the final Eucharist service on Sunday morning. The conference had been convened by Archbishop Peter Jensen in an endeavour to help the churches in country NSW to develop appropriate strategies for mission in the 21st Century.

“The world has been changing so rapidly and radically over the last few years, we need a whole new understanding of what it means to be a mission church,” Phil Potter said. “Maybe that means we need to start re-imagining the way we do church.”

He noted five significant changes in Western culture that have to be seriously consider if the church was going to adapt and engage with the world as it now is, pointing out that these changes had “widened the gap between the church as we know

it, and the culture around it”.

### 1. Patterns of the week have changed.

For different people, Sunday can be a day of leisure, a shopping day, a family day, a catch-up day, a working day.

“So increasingly we find that Sunday church attendance is quite literally all over the place. Not only can people not make it every week, but they might be in a different place every week”

Whereas 50 years ago the core members of the church would be there three times on Sunday now some of the senior leaders at times have very good reasons why they can not be in church on Sunday every week.

### 2. The way people relate to others has changed.

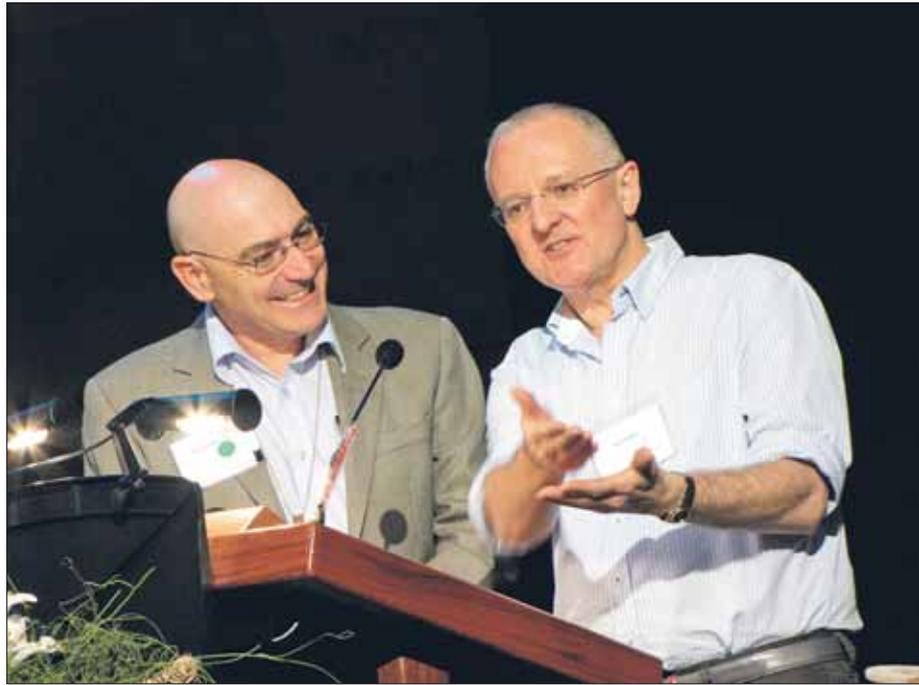
People are more mobile - they no longer live and work and shop and play all in the same local place.

*“Life has changed on a massive scale, and the church will have to change too, if it's going to survive.”*

“For significant numbers now, the neighbourhood is very simply the place where they have to sleep – the bulk of what they do in their life happens in lots of other places,” Phil Potter explained.

He said that 100 years ago the local church was at the very core of community life because there was little else going on, and also because the local community was all that people knew.

“Life has changed on a massive scale, and the church will have to change too, if it's going



**INTERVIEW:** Bishop Stuart Robinson introduces Keynote Speaker Phil Potter at the Provincial Mission Convention with a brief interview exploring Phil's experience in pioneer ministries.

to survive,” he claimed.

### 3. Culture itself has changed.

It used to be said in the UK, not very long ago, that broadly speaking there was one commonly recognisable British culture, but today there are many cultures, quite apart from race and religion.

He pointed out that even those attending the convention represented many different cultures.

“We all now belong to this pick-and-mix world where somehow we manage to move in and out of several cultures all the time, including our own particular church culture.

“Well then, how far removed is our church and its tradition from our life in all these other places?”

### 4. People today know less and less about Christianity.

“One thing that we have to come to terms with today is that many people just do not understand our tradition and

our hymns and our songs and our symbols and our customs, because they never come into contact with them,” he said.

He added that as he visited more Western countries, people told him: ‘It's the same here’.

“So how does the average Anglican Sunday service appear to them, the very first time?” he asked. “Would they even understand where we're coming from?”

### 5. Our culture is becoming less and less religious but increasingly spiritual.

He claimed that people were hungry for meaning and purpose and peace in their lives, “because God made them that way”, but they no longer thought that their hunger might be satisfied by religion – “especially church religion”.

“So you see, we really are starting now from a very different place, in a very different world, and with a really different challenge,” he summarised.

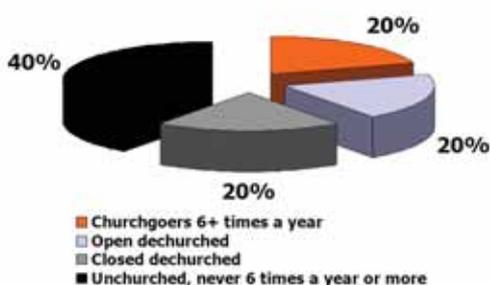
He went on to describe a number of churches in England that had explored different ways of connecting with some of the cultures in their area.

However, while some of these approaches looked very different to the traditional model of church, he stressed that he believed very strongly in the principle of ‘both-and’, rather than ‘either-or’: the ‘fresh expressions’ of church are “always in addition to, never instead of the inherited traditions of church”.

Phil Potter spoke of the church he had been vicar of until recently: St Mark's Heydock, which he described as a working class church. He said the church went through five very exciting changes over the last 20 years, and “in the end we coined the slogan: *constant change is here to stay*”.

*(continued next page)*

## Experience of churchgoing Mission Shaped Church Report 2004



## Ten common elements in Fresh Expressions of Church

1. All start small. The key is in planting - when, where and how.
2. All start very simply.
3. All develop in stages - one step at a time, gradually acquiring all the elements of church over period of time.
4. They require a passion. Already engaging with one thing that inspires us.
5. They need permission (increasingly granted if we are not just going to preach at them).
6. They take root quickly.
7. They can be reproduced easily - in another location.
8. They produce new leaders - people who might not have been comfortable leading Sunday School or in traditional church context.
9. They cross denominational boundaries.
10. They complement existing ministries - they fit well in a 'pick and mix' world (NOTE: not 'pick and choose'; we are not just catering to a consumer society, but we are engaging with society.)

## PROVINCIAL CONVENTION

# Workshops explore mission possibilities

Delegates to the Provincial Mission Convention were offered a choice of workshops on a wide range of mission-related topics on the Friday and Saturday afternoons.

Of a total of twelve one-hour workshop sessions, delegates could each choose four.

Topics included:

## • Youth Ministry on a Shoestring.

Rich and Julie Lanham told of their experiences as BCA youth ministers in the town of Gilgandra, in Bathurst Diocese, working with a mostly indigenous group of young people.

(See Brad Lovegrove's report on page 15).

## • Leading People to Faith in Jesus

Parish priest and Church Army evangelist Lyn Bullard demonstrated some simple techniques to explain the message of the Gospel and to invite people to put their faith in Jesus. She stressed the importance of building a relationship first, and continuing to disciple new believers after they have accepted Jesus. Lyn also said it was essential that evangelists live out the joy of their faith: "There's no point telling people about the good news unless you're good news to have around."

## • The Emerging Church

## and the Rise of the New Monasticism

Paul Wallis, currently serving as intentional interim priest in the parish of Kaleen-Giralang, explained the renewed interest in monastic spirituality, which in some parts of the world is developing as a fresh expression of church. He said that many in Generation Y were attracted to the depth of community and commitment offered through the new monasticism

## • Making No Apologies for Apologetics

Director of St Mark's National Theological Centre, Professor Tom Frame, outlined the importance of being able to intelligently argue the case for the Christian faith in a world where many academics are strongly and sometimes bitterly opposed to it.

## • Starting from Scratch: Church Planting with a team of one

Newcastle Diocese' Archdeacon for Ministry Support Arthur Copeman and his wife Anabelle told how they were planting a new church in central Newcastle, under the name of Anglican Newcastle Evangelical Worship (ANeW). While the church is still in its early stages, the Copemans had some very helpful suggestions for anyone considering a

similar project.

## • A Rule of Life: Urban Mission within Community

Michael Cockayne from the Celebration Community at Kar-rabar, near Queanbeyan, told how his community was not only attracting interest in the surrounding area, but was also providing a positive influence in the wider community.

## • Bridge of Hope: parish-based caring ministries that build community connections

Jeremy Halcrow from Anglicare Canberra & Goulburn facilitated a discussion on ways in which Anglicare has partnered with parish churches to help meet specific local needs in communities. The discussions drew on a number of Anglicare personnel involved in these projects.

## • Mobilising the Marginalised: Church Planting in Challenging Contexts

Church Army's Director of Church Planting, Tim Scheuer, told how he had gone into the low socio-economic suburb of Airds, in the Campbelltown area, three years ago and by knocking on doors and starting conversations in the streets and



**PRESENTERS:** Wayne Brighton (left) and Tim Scheuer were both involved in presenting workshops on mission.

pubs, had begun a church. With none of the structures of the institutional church (programs, buildings, staff of budget) he has met people in their own comfort zones and brought them to faith.

## • No Place Too Far: enabling the ministry of the whole people of God in rural congregations

Mandy Wheatly Upper Hunter Deanery Ministry Development Officer, outlined the Ministering Communities in Mission (MCIM) model as used in Newcastle Diocese, explaining that in essence it was "a

community of ministers". She explained that the MCIM model encourages every member of the church to take an active part in ministering to and growing the church.

## • Reconnecting the Passions of ordinary Christians through mission-shaped ministry

Bishop Trevor Edwards and Wayne Brighton, both members of the General Synod Fresh Expressions task Force, outlined a range of training opportunities for lay people wanting to help develop pioneer ministries or fresh expressions of church.

Next month's issue of *Anglican News* (which will be a Tri-Diocesan publication) will continue coverage of the Provincial Mission Convention, and particularly Canon Phil Potter's presentations on mission through pioneer ministries.

## Shaping church to suit mission

(continued from page 7)

"First of all we took a very hard look at our spiritual foundations - we entered a period of spiritual renewal," he said. "At first it was a very hard and hurting church in a very tough and divided community, with a really broken congregation. It was originally an old mining village with a lot of hardship and hard attitudes to go with it."

The congregation had to go through a lot of spiritual and relationship renewal before the church could effectively engage in mission of any sort.

This led to a redesign of the church building to make it more attractive, and more readily adaptable for different uses.

The change also led to the development of small missional groups within the church, where "we learned that small really can be beautiful".

"We learned a lot about giving away what God had given to us, and that growing church is not about building bigger and better all the time, it's actually about reproducing and multiply-

ing the blessing," he explained.

Over 15 years, the church engaged in "all kinds of mission ... and with God's grace the church grew numerically and spiritually".

However, even in their growth, Phil Potter said he and many others were very aware that there were vast numbers of people in the surrounding community with whom the church was still not connecting.

"From this Holy discontent, a new movement began to emerge, with new phrases like 'Fresh Expressions of church', 'Emerging church', but then most helpfully of all perhaps, the phrase 'Mission-shaped church'.

We called it that deliberately because if we're honest, we've often been guilty of shaping our mission to fit the church we're in. We said, 'Look, this is the kind of church we are, but you're very, very welcome to come in, and we'll do all that we can to welcome you. But it's the shape of our church and its traditions that are all-important here, and cannot be changed.'

"So we shape our mission to

fit the church."

But he said that it was never meant to be that way around.

"In fact the church was always meant to be shaped by its mission - by the context and the culture that it finds itself in."

He said that all church members were naturally engaged in some way, with a context and a culture outside the church setting.

"So in the mission-shaped movement that's emerged we're now asking very simply, 'What could the church of God look like in these settings? How can the Kingdom of God be expressed in those places - not in a church building, but here where the people actually live and move and find community? What would a fresh expression of church look like here? What would its music and liturgy and prayer life and community service look like?'"

He said that the challenge was not to try and do mission in those places in a church-shaped way, but rather to create a mission-shaped church inside those networks.



**St Mark's**  
National Theological Centre

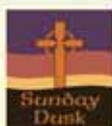
### Important Dates in 2012

#### Commencement services and lectures

**Semester 1** 28 Feb 7.30pm  
**Mehmet Özalp** Do Australian Muslims want 'Sharia' law in this country? We will also be launching his book, *Islam in Tradition and Modernity: an Australian Perspective*.

**Semester 2** 10 July 7.30pm  
**Dr Graeme McLean**

**Preaching Seminar:** 21 September Full day



**Sunday Dusk:** St Mark's faith community meets 6pm every Sunday, February through November.

St Mark's National Theological Centre, 15 Blackall St Barton 2600  
 02 6272 6252 | stmarksadmin@csu.edu.au | www.stmarksntc.org.au

NEWS FROM THE SCHOOLS

## Servant leaders at CGGS



**SERVANTS:** Kilburn House Captain Georgia Antonopoulos, Music Captain Gemma Butler, School Captain Alix Biggs and Sports Captain Natalie Archer gain a new insight into leadership.

### from the school

Canberra Girls' Grammar School's recently-inducted Student Leaders have begun their new responsibilities with an exercise in servant leadership.

On the Senior Council leadership weekend at the start of the School year, students read the passage in John's Gospel about Jesus washing his disciples' feet - and then put it into practice!

This powerful symbol of servant leadership which the School expects its student leaders to reflect, challenges them to see their roles in more depth, to look beneath the surface and, like Jesus, to inspire and empower others to become servant leaders also.

The reactions of the students when their feet are washed or when they wash others' feet give them an insight into the challenges, pitfalls and opportunities that

leadership provides. Who are the people who refuse to have their feet washed? What about those with ticklish feet: who do they represent? How does it feel when the teachers wash their students' feet?

In the same way Jesus called people to follow his actions not just literally but with wisdom and love, we call our students at the beginning of the year to see that leadership is more than just a badge of honour - it is a commitment to serve each other with insight and sensitivity. This is something everyone can do if they truly follow Jesus' example.

*"And since I, the Lord and Teacher, have washed your feet, you ought to wash each other's feet. I have given you an example to follow. Do as I have done to you. How true it is that a servant is not greater than the master. Nor are messengers more important than the one who sends them."* (John 13.)

## Outstanding achievement by Burgmann student

### from the school

Congratulations to Burgmann Anglican School student Thomas Pearson on achieving the highest possible ATAR of 99.95. This means that Thomas was the joint top student in the ACT in 2011, sharing the honour with Georgia Behrens from CGGS.

A student of an outstanding academic calibre, Thomas achieved the maximum possible course score of 222.0 in Physics and Specialist Mathematics (double) as well as recording an outstanding course score in Chemistry. He was awarded the School's Academic Excellence award in each of these subjects and was Dux of the School in 2011.

He competed with distinction in the

Asian Physics Olympiad in Israel, earning a place in the Australian team that competed in the International Physics Olympiad in Thailand. Here he was awarded a bronze medallion in the International Physics Olympiad, automatically qualifying him for an Australian Student's prize.

He also achieved gold medals in the Royal Australian Chemical Institute Titration competition in both Year 11 and Year 12, a testament to his analytical skills and mathematical applications.

Thomas has a lively and enquiring mind, a commitment to excellence and a determination to succeed, qualities which have contributed to his outstanding achievements.



**EXCELLENT OUTCOME:** Thomas Pearson with Burgmann Anglican School Certificate of Excellence. (Photo courtesy The Canberra Times / Gary Schafer.)

## Order of Australia awarded to St John's Music Director

### from the parish

Congratulations go to Sheila Thompson, Director of Music at St John's, Canberra, who was awarded an Order Of Australia in the General Division (OAM) in the Australia Day Honours.

The citation stated that Sheila Thompson's award was 'for service to the community of Canberra as a church organist and musical director; Director of Music, St John the Baptist Anglican Church, since 1988; Organist, since 1988; Co-Conductor, U3A Choral Studies Group, since 1994; Volunteer Organist/Pianist; St Andrew's Village and Jindalee Nursing Homes, since 2001'.

St John's has enjoyed a long tradition of musical excellence, which has continued under Sheila's stewardship. She has a performance degree in pipe

organ from the Canberra School of Music and is a teacher of piano and organ.

St John's pipe organ was built in 1981 by Ronald Sharp who built the organ at the Sydney Opera House. As a gifted organist and performer Sheila has enhanced our worship life and has promoted organ and church music to the wider population of Canberra.

In an age where churches have to pay for Directors of Music and organists, Rector of St John's Paul Black noted that Sheila had acted in this capacity at St John's in a completely voluntary capacity.

"We value Sheila's enthusiasm and exceptional commitment to the music and people at St John's. I have found that nothing is too much trouble for her and that time and time again

she is prepared to 'go the extra mile'. Such is her commitment to volunteerism, church music, worship and belonging to our faith community," he said.

"We thank you, Sheila, for all you give to both our St John's community and the wider community of Canberra."

### Brian McDonald, OAM

Also awarded the Order of Australia on January 26 was Mr Brian McDonald, of Majors Creek in the parish of Braidwood.

Brian McDonald's award was in recognition of his service to the community of Majors Creek.

He has served as a Parish Councillor in the Anglican Parish of Braidwood for 40 years; Secretary of the Parish Council for 24 years; and Church Warden for 45 years. He has also been a Licenced Lay Minister since 1983.

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# St Martin's College passes a milestone

## □ Celebrating 20 years of ministry from the College

St Martin's College celebrated 20 years of ministry to young people studying at Charles Sturt University in February 2012.

The College, which opened on the 17th of February 1992, is a joint ministry of the Anglican Dioceses of Riverina and Canberra Goulburn, offering self-catered residential accommodation to students moving away from home for the first time to study at Charles Sturt University Wagga Wagga.

A number of events were held to celebrate the 20th anniversary of the College. Past staff, students and Heads of College, as well as current students were given tours of the College and joined together for an informal BBQ on Saturday 11th February.

The key event was the anniversary dinner held in the CSU Convention Centre on the Saturday evening.

This was attended by guests from the college, university, local churches and the community including the Mayor of Wagga Wagga Cr. Kerry Pascoe, Mr Adrian Lindner & Professor Ross Chambers from CSU, Bishop Doug Stevens from the Diocese of the Riverina and Archdeacon Genieve Blackwell from the Diocese of Canberra Goulburn.

The dinner included the launch of a College History book, written by Ms Angela Armstrong, by Dr Bill Ancombe the current President of the St Martin's College Board. The book traces the history of the college from its beginnings with a bequest in 1990 by Mr George Tassell, through the discussions between Bishop Barry Hunter, Glenn Maytum and Cliff Blake that led to the establishment of an on campus residential



**SACRED SPACE:** Bishop Doug Stevens blessing the new Garden of Reflection in the grounds of St Martin's College.

College at Wagga Wagga; ending at the present point of the journey which has seen the completion of the original vision with 12 student cottages, a community centre and chapel.

Past students Sarah Lindsay and David Gale shared with dinner guests their reflections on how St Martin's College had assisted them whilst they completed their CSU studies and equipped them for life beyond university.

Both students especially spoke of the incredible love and support given to them by staff and students; support that enabled them to grow and thrive whilst studying. They spoke of how "Marty's" was and still is, their second family and a place they will always love and return to.

Councillor Kerry Pascoe offered congratulations to the college on behalf of the local community reflecting on the legacy of people such as George Tassell, Percy Allan and others who had enabled the growth of the College.

Professor Ross Chambers, CSU Deputy Vice Chancellor Academic offered greetings on behalf of the university and reflected that the partnership between the University and the church had been one of mutual benefit and was something to be treasured. Mark and Henrietta

Dennison of the Australian Bedding company offered congratulations to the college on behalf of the many suppliers and tradespeople who support the college.

Sunday morning saw the conclusion of the celebrations with a service of worship in the newly renovated College Chapel. At this service Bishop Doug Stevens blessed and dedicated the new banners that had been designed and made by Ms Rachel Scane, a current St Martin's College student studying for a BA (Design for Theatre & Television).

The Bishop also blessed and dedicated the new Garden of Reflection for the chapel. It was designed and built by Prior Fox Landscapes and consists of an olive hedge, outdoor seating and altar, pool of reflection and water fall.

In her sermon Rev'd Jenny Willsher, current Head of St Martin's College, spoke of the hope that this sacred space would offer all CSU Wagga Wagga staff and students a quiet place on the campus to sit and "be" with God.

She described it as "sacred space where staff and students can bring their stress, sadness, sorrows, challenges, as well as their joys and celebrations; and find themselves renewed and refreshed".

## Historybytes

by Robert Willson

# The Mountain Shepherd: 1837

There are endless tales of the strange characters living alone in the Australian bush in the Colonial days. This is one of them, recorded by Archdeacon Ben Bryant, who was Archdeacon of the Monaro, 1921-1930. Wyatt in his history of the Diocese records that Bryant left a handwritten manuscript of his memories and it was in the Diocesan Library in Goulburn. Where is it now?

Much of Bryant's manuscript related to Bega and the South Coast. He tells the story of a shepherd who tended the flock on Tantanwango Mountain. He was tall and lean, shy and reserved and with a halo of mystery surrounding him. He was known as 'Silent Jim'. His only companions were his dogs and two leather bound books, a Greek New Testament and Horace's Odes in Latin.

### The mysterious letter

One day Silent Jim was required by business to leave his solitude in the mountains and visit the Imlay home-stand, 'Tarraganda'. The Imlay brothers were pioneers of the Bega district. When he got there Jim discovered that there was a discussion going on about a mysterious and important packet from London that had arrived by mail. It was sealed with Government seals and forwarded by special messenger to the "Reverend J J Gordon", in care of Imlay Brothers, Twofold Bay.

To the astonishment of all, Silent Jim claimed the packet and revealed his identity. He turned out to be the younger son of a noted Devonshire family. He was in Holy Orders and had accepted the family living. His extravagances in hunting and loose living had brought him to bankruptcy and the sequestration of the living. The Bishop had inhibited him until his debts should be paid. This mysterious packet contained the information that his debts had now been paid and the ban by the Bishop was lifted.

Silent Jim left the Tantanwango mountain and returned to his Devonshire village as parish priest. Doubtless after his years of solitude with Horace he knew the Odes of the Latin poet very well indeed! I wonder if he told his parishioners any tales of his years in Australia.



**BUSH BARONET:** Sir Frederick Pottinger.

This is only one tale of what are known as 'remittance men' in Colonial Australia. Such men were paid to stay away from Britain and supplied with funds to keep them out of the way, though Silent Jim does not appear to have fitted this pattern.

### The bush baronet

A classic case was that of Sir Frederick Pottinger, second son of Sir Henry Pottinger of the East India Company, born in India and educated at Eton. In 1856 he inherited the title as the second baronet but was forced by debt to leave England. He tried his luck on the NSW goldfields but failed, and joined the police force as a mounted trooper, hunting the Ben Hall gang.

For some time the baronet kept his title a secret until someone saw a letter addressed to "Sir Frederick Pottinger". Then he was rapidly promoted, being a magnificent horseman. Pottinger was constantly getting into trouble and was unlucky in failing to capture any of the Hall gang, though he did recover some of their stolen gold. My great uncle admired him and signed a petition supporting his work. The Government wanted a scapegoat and recalled Pottinger to Sydney. On the coach in the Blue Mountains he accidentally shot himself and died in Sydney of the wound. I found his grave in St Jude's Anglican Church, Randwick. (Detailed life of Pottinger in the Australian Dictionary of Biography Vol 5. Now online)

Our pioneer clergy, like Archdeacon Bryant, heard some strange tales of the bush from days gone by.

# Bush Brother to address Anglican Historical Society's Autumn Lecture

## □ 'Parson on the Track' with the Reverend Hartley Hansford

The contribution of Bush Brotherhoods in the life of the church is a very significant one and it was 110 years ago that the Brotherhood of the Good Shepherd was established to provide ministry to those living on the isolated properties and communities in the north-western areas of the Diocese of Bathurst.

Today that ministry continues

with the Company of the Good Shepherd which last month [February] marked ten years since its launch to continue serving the outback regions of the Bathurst Diocese. Many of you read with great interest the article "Bush Brother" by Hartley Hansford in the December issue of "Anglican News" last year.

A warm invitation is extended to all to hear Fr Hartley as he further reflects upon and shares his experiences with us about his life in the Brotherhood which began as a probationer in 1963 and his talk is entitled "Parson

on the track".

The lecture will be held on Friday 23rd March 7.30pm at St Luke's Anglican Church, Newdegate Street, Deakin ACT followed by supper.

Plans are under way for our AGM at Yass and visit to churches in the area on Saturday 19th May. Further details will be available in due course.

Information about the Historical Society and membership is available from the secretary Mrs Barbara Campbell at 26 Rivett Street, Hackett, ACT 2602 or email candbcampbell@optusnet.com.au

## NEWS FROM THE WIDER CHURCH

# All are called to mission: ABM

## □ Mission agency's Lent campaign encourages each of us to be a missionary

ABM has launched its 2012 Lent Campaign calling for support of projects in Australia, the Philippines and Papua New Guinea.

Education Missioner for ABM, Brad Chapman, said, "Lent invites us to remember that we are all called to be participants in God's mission."

Projects supporting Aboriginal and Torres Strait Islander church and community leaders through Wontulp-Bi-Buya College, providing Curriculum Development at Newton Theological College in Papua New Guinea and funds for the Food Security and Agriculture Program in the Philippines

These projects all provide opportunity to participate in God's mission and ground Christian belief in action.

By giving to these projects

Anglicans are supporting Indigenous education in Australia and helping to make Newton College's teaching and learning program more professional by improving the quality and content of theological education.

Executive Director of ABM, the Rev'd John Deane said, "Lent is a time when we can reflect on and respond to God's call to be missionaries. We base all our work around one or more of the Five Marks of Mission.

By supporting these projects we can 'stand in solidarity with the poor and needy', provide opportunity to 'challenge injustice and oppression' and 'build welcoming, transforming communities of faith'."

"I encourage you to give to these projects during Lent and allow ABM to continue working with our partners in Australia and around the world," he said.

Donate at [www.abmission.org](http://www.abmission.org) or phone 1300 302 663.



**FOOD SECURITY:** Francesca Napolitano and her family benefit from ABM's agriculture and food security program in the Philippines. (Copyright ABM/Melany Markham 2010.)

## STOP THE TRAFFIK

PEOPLE SHOULDN'T BE BOUGHT & SOLD



### □ The sweet taste of slavery

*Chocolate eggs feature heavily in Easter celebrations, but there is a dark side to the Bunny's bounty. Louise Heinrich uncovers some realities of the chocolate industry that will leave a bad taste in your mouth.*

In my life, Easter means a meal with my family, a contemplative church service, and lots of chocolate (peppermint's my favourite – if you feel like buying me a gift this year).

But my decadent affection for the cocoa bean has been affronted by a new social conscience after learning about the less-than-delicious centre of chocolate production: most Australian chocolate contains some cocoa from West Africa – where there are thousands of trafficked children picking the cocoa beans.

This section of the African continent, encompassing Ghana, Nigeria, Côte d'Ivoire and Cameroon, is the source of 70% of the world's chocolate. US government sources estimate that some 10,000 children are victims of human trafficking or enslavement in Côte d'Ivoire alone.

As well as working in horrific circumstances, many cocoa bean pickers experience other aspects of slavery: torture, cruelty, loss of free will and the shattering of selfhood.

In *Modern Slavery*, a 2009 documentary on forced labour around the world, Noam Chomsky declared, "A lot of people are responsible, but the question we should be asking is, 'To what extent are we responsible?'"

"We are held accountable – not just for the things that we do

wrong – but also for the situations where we failed to do what is right," say Fuzz and Carolyn Kitto, Coordinators of **Stop the Traffik Australia**.

Stop the Traffik is an international organisation dedicated to ending human trafficking around the world, particularly through empowering individuals to combat slavery – personally.

"In his theology of liberation Jurgen Moltmann said, 'Oppression has two sides: on one side there is the master, on the other side the slave. Oppression destroys humanity on both sides'," Fuzz and Carolyn quote. "To campaign within an industry where there is oppression in the supply chain helps liberate the culture of the company - and those who purchase their products," they extrapolate.

But change in the chocolate industry is agonizingly slow.

In 2001, major companies such as Mars and Cadbury signed up to put an end to trafficking by putting one product through accreditation. However, these are only token gestures, and there is a long road ahead. It is up to public pressure from individuals like us to tell the companies what is important to their consumers.

Your taste buds, and the dollars that satisfy them, can make a change in the trafficking trade.

You can make sure human trafficking in chocolate production is eradicated by:

#### 1. Host a Fondue party

Choose a Sunday between now and the end of Easter to raise awareness amongst your friends, colleagues and community.

Everything you need to hold a fondue party can

be found on the website <http://stopthetraffik.org.au/take-action/chocolate/chocolate-fondue-party/>

#### 2. Only eat Traffik-Free chocolate

To buy Traffik-Free Chocolate look for the Fairtrade, Rainforest Alliance or UTZ certification symbol. These marks mean the cocoa farms have been certified as not using trafficked child labour. Download *The Good Chocolate Guide* (<http://stopthetraffik.org.au/wp-content/uploads/2010/07/Good-Chocolate-Guide-2011.pdf>) and ask your supermarket to stock these brands.

#### 3. Tell Ferrero about our 'divine frustration' at their lack of action

Large chocolatier Ferrero Rocher is yet to certify that any of their so called chocolate 'divine creations' are Traffik-Free.

We want them to know that this isn't good enough and we are feeling 'divine frustration' at their lack of action! Join the Ferrero Frustration campaign, order postcards from [australia@stopthetraffik.org](mailto:australia@stopthetraffik.org) or phone Marylou on 03 9251 5271.

Sign-up to STOP THE TRAFFIK for more information about our chocolate campaign

Text your name and email address to 0477 060 998; at [www.stopthetraffik.org.au](http://www.stopthetraffik.org.au) or contact [carolyn.kitto@stopthetraffik.org](mailto:carolyn.kitto@stopthetraffik.org)

This year, all my Easter eggs will be certified, slave-labour free-will yours?

## How much is a life worth?

Kevin Bales, president of Free the Slaves, reports that throughout history the average price to buy a slave was the equivalent of US\$40,000. This meant that in the past, slaves were a capital purchase. Their 'owners' took care of them in order to get return on their money.

Due to the population boom over the last forty years, the price of a life is now very cheap. Today the average cost to buy a person is US\$100. This drop in price makes slaves more disposable than previously, bringing with it an unprecedented brutality and disregard for human life.

## North West Australia elects new bishop

### from the Anglican Church of North West Australia

The Synod of the Anglican Diocese of North West Australia elected Gary Nelson as the seventh Bishop of North West Australia during its sitting on February 10-11.

Gary is married to Christine and currently serves as the Director of External Studies at Moore Theological College Sydney. Gary and Christine have three adult boys and have recently taken care of a foster son, Lindsay.

Previous to his current role, Gary has ministered in several Sydney parishes and was Rector of Panania and Assistant Minister at Dapto.

Gary grew up in western Sydney and trained as a teacher at Sydney University, spending two years with his wife in Papua New Guinea as missionary teachers with Wycliffe Bible translators. He has a B.Th., Dip A and M.Th. through Moore Theological College.

He will take up his new ministry in the North West later in the year.

## BOOKS

# Short History reviews highs and lows of Christianity

**A Short History of Christianity**, By Geoffrey Blainey. Penguin/Viking. 617pp. \$45.00.

**Reviewed by Robert Willson**

Like so many distinguished Australians, including several fellow historians, Professor Geoffrey Blainey is the son of a clergyman, his father being the Reverend S C Blainey, a Methodist Minister.

Geoffrey, former professor both of economic history, and of general history, at the University of Melbourne, is a prolific writer with 36 books to his credit. The titles of some of them, including *The Tyranny of Distance*, have become part of the language, even for those who have never read them. He is the author of the very popular Short History of the World.

For this book on the Christian story over 2000 years Blainey has gone back to people and themes probably familiar to him from childhood. Some may smile that he calls it a "short" history of Christianity. In fact, so vast and complex is the theme, that his summary of it in about 600 pages is a masterpiece of compression, while remaining immensely readable and interesting.

Blainey has an eye for a human interest story, especially if there is an Australian link.

In his intriguing chapter entitled "Behind French Monastery Walls" Blainey tells us that one of the best known Australian eucalypts, the massive red river gum, takes its official name from a Camaldoli monastery. Seeds of the red river gum tree had been shipped as curiosities to Naples in Italy, and a specimen, observed

in a private garden next to a Camaldoli monastery, was first described and named by a leading botanist in 1832. It is the Camaldoli gum or Eucalyptus camaldulensis.

When you meet your friends for coffee do you enjoy a cappuccino? Another Catholic religious order, the Capuchin friars, is said to have given its name to cappuccino coffee, so called because the colour of the coffee resembled the colour of the habit of a Capuchin friar. Blainey does not mention this link, perhaps because of pressure of space. He tells us that before publication his manuscript had to be pruned of 20% of the original text.

**Blainey concludes ... that Christianity has inflicted far more wrongs on the world than the first Apostles could ever have imagined. Yet it has also helped far more people than it has harmed.**

He begins his book with the simple affirmation that of all the people who have ever lived Jesus remains the most influential. But he ends with the comment by John Lennon in the 1960s that the Beatles were more popular than Jesus.

This may have been correct in the circles in which Lennon moved at the time but he finally admitted that he had repented about the comparison with Jesus. He

stated that he was sorry he had said it. The Beatles had an interesting Christian background. McCartney and Lennon had first met at a Church of England fete and musical event in 1957.

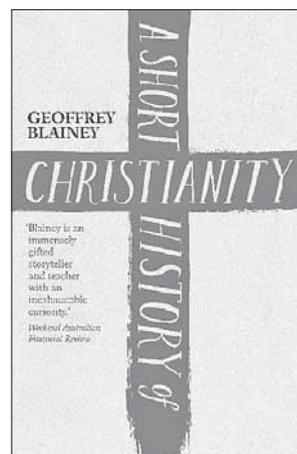
John Lennon spoke of the Church being in decline and shrinking away. By the end of the 20th century trends showed that in Europe he may well have been right. But this was not true of other parts of the world.

Blainey gives a perceptive survey of the rise of active and militant atheism in this century. I found it significant that he quotes Professor Stephen Hawking but totally ignores Richard Dawkins whose ignorant ranting against religion has even caused embarrassment among fellow atheists.

Critics of Christianity claim that it promotes war and violence. However they forget that the most ruthless leaders in the Second World War, including Hitler and Stalin, were atheists and secularists who were deeply hostile to both Judaism and Christianity.

In his survey of the early centuries the author briefly treats the great doctrinal struggles over whether Jesus Christ was the son of God but not the equal of God, as Arius claimed. These controversies may have damaged the Christian witness.

But Blainey suggests that Christianity was helped in the early centuries by an unexpected factor – the spread of epidemics such as smallpox and measles. While pagan religions rarely offered help in such epidemics, many



Christians, especially women, were willing to nurse the sick and take food to their homes. Outsiders, then and now, while knowing little about Christianity, were impressed by its results. "By their fruits you shall know them."

A new threat to the Church came about 700AD with the rise of Islam around the Mediterranean and the pressure from the Vikings in the north. Soon half of all Christians were living under Muslim rule.

The massive struggle to eject the Muslims from the Holy Land led to the Crusades which Blainey calls a barometer of the way we view the past. He suggests that they colour the picture of Christianity that is widely held today and have had a continuing impact on relations between Christians and Muslims. I found that the author honestly faces both the black and the white pages in the story of the Church.

The most attractive feature of this survey of the Christian story is that it is very much

a personal journey by a great historian with endless curiosity and awesome general knowledge. The notes indicate that he has visited so many sacred sites from, as he puts it "Assisi to Zanzibar".

He is able to tell us that the monument to the Reformer Hus is almost obscured by bushes because the author has been there. These notes are a delight, often mentioning Australian associations to events in far away places. I noted only one error, on page 566. The editor of the Australian National Dictionary is W Ransom, not W Sanson.

Blainey concludes his monumental sweep of religious history by writing that Christianity has inflicted far more wrongs on the world than the first Apostles could ever have imagined. Yet it has also helped far more people than it has harmed. The author writes that so much of what seems admirable in the world today comes largely or partly from Christianity and from people who practiced it.

He concludes that one reason why Christianity has been so dynamic for so long is its eagerness to argue, almost as a matter of life and death. For centuries it was the main teacher in most of Europe and the founder of most of the early universities. It has both spurred and retarded the sciences and the social sciences.

The debate about Christ's message and influence will continue long after this generation is dead. Blainey concludes that the fascination with Jesus Christ will persist, and many will still see him as triumphant.

(This review was first published in *The Canberra Times*)

## Woden Christian Bookshop

We have books and music very suitable for this Lenten period of reflection, as well as the usual broad range of books, CDs, jewellery and gifts across the spectrum. If we don't have the item that you're looking for, we can order it for you, and post it to you if needed—feel free to ask

What we don't have in stock, we can order.

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or email [wcb@cyberone.com.au](mailto:wcb@cyberone.com.au)



## Christians for an Ethical Society

Working Group of Churches Together NSW-ACT  
Associate Member of ACT Churches' Council Inc

President - Bishop George Browning

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

## Public Forum: Where lies Happiness? The Christian Understanding of Contentment and Community

### The Rev Professor James Haire AM

Executive Director, Australian Centre for Christianity and Culture

*Correction to date – see below*

**Thursday 8 March 7:30 pm**

**Australian Centre for Christianity and Culture**

Blackall St (corner Kings Ave), Barton, ACT

\$5 donation requested to cover hall costs - Contact Information: Heather McLaren 6291 4537

# Anglicare rebuilds standards of care at Ginninderra Gardens

Anglicare has begun the task of rebuilding clinical care standards at Ginninderra Gardens nursing home and hostel by engaging a range of aged care experts, implementing training and mentoring of staff and creating a number of new clinical oversight roles.

Front-line staff first alerted Anglicare's executive management to problems at the nursing home in early January. The General Manager Aged Care, Gayle Sweaney investigated and engaged Key2learning nurse consultants to provide a full audit of care and clinical procedures at the nursing home and hostel. The consultants began work on January 13 and identified a number of gaps in clinical care procedures that were acted on immediately.

Independently, the Aged Care Standards and Accreditation Agency was informed of complaints about the facility and began an in-depth assessment on January 23. Its findings led the Department of Health and Ageing to sanction the facility.

"On a personal level I am profoundly sorry that the level of care has been so poor," said Anglicare's Chief Executive Peter Sandeman. "It is also disheartening that clinical care practices at the nursing home deteriorated so significantly in a matter of months. It is just 9 months since the nursing home was found to be fully compliant and accredited for two years and clearly the standards of care have deteriorated alarmingly in a very short space of time and the sustainability

of change is clearly a major concern."

The results of the sanctions are that: Ginninderra Gardens will not be allowed to admit new residents for up to six months; Anglicare must appoint a Nurse Advisor as well as an Administrator approved by the Department to help run the facility; and that all staff at Ginninderra Gardens must be trained by an approved Registered Training Organisation.

Colleen Rivers, from peak body the Aged and Community Services Association of NSW and ACT, said the sanctioning "was a blessing in disguise... although I am sure it doesn't feel that way to Anglicare".

She explained that it would allow the facility to take a breather from the administrative burden that comes with new admissions, fix its procedures and embed the culture change needed to sustain the improvements.

Anglicare has already transitioned the Key2learning nurse consultants into a mentoring role to ensure care staff are being trained in effective nutrition, hydration and palliative care practices.

Anglicare has also appointed Helen Hill and Wendy Smallwood from the Commonwealth Department of Health and Ageing's panel to fill the roles



**NEW APPOINTMENTS:** Wendy Smallwood and Helen Hill.

of Nurse Advisor and Administrator.

Apart from being on the Department's authorized panel, Helen Hill and Wendy Smallwood are founders of "Quality Made Easy - Aged Care" an organization which helps providers make the changes needed to meet the Australian Aged Care Standards.

Both are Registered Nurses and have worked in executive positions and as educators in aged care services.

Ms Smallwood has a Bachelor of Health Administration from the University of NSW and Ms Hill has a Graduate Certificate in Aged Care Management from the University of Newcastle.

"They are highly respected among their peers," said Mr Sandeman. "We are in good hands."

# New car fleet saves Anglicare up to \$200k

This month Jenny Kitchin, General Manager of Anglicare ACT, will receive the organisation's first Honda Jazz as part of a new fleet and sponsorship deal with Honda.

The arrangements with Honda are expected to save Anglicare Canberra and Goulburn up to \$200,000 in the next financial year with flow on sponsorship benefits for the wider Anglican network. Honda has already agreed to sponsor this year's Anglicare Australia conference.

John Vilskersts, Anglicare's Business Improvement Manager, said the Honda fleet was selected based on the combined criteria of cost, green rating and safety.

Staff safety is a paramount concern to Anglicare which means vehicle quality has to be a major consideration. With the new Tri-Diocesan arrangements many Anglicare managers will be

making regular, long road trips across rural and remote NSW.

Nevertheless, Mr Vilskersts said other Anglicare workers in Canberra will also now be using the Honda Jazz.

"The Jazz costs less than \$18,000 to buy. It is very popular car for city driving and they hold their price well, so we can expect to get a good price when trading-in."

In line with the Diocese's carbon reduction policies, the Honda Jazz has a 5 star green rating in the Australian Government's Green Vehicle Guide.

"The Honda Jazz is extraordinarily economical to run, as low as 5.2 litres per 100 kilometres," he said.

### Ex-fleet bargains

Readers can purchase good quality, low kilometer used cars through AngliCar. Contact Susan Dunlop on 6245 7125.



**ECONOMIES:** the fleet deal with Honda will benefit the environment as well as Anglicare's bottom line.

# Clean bill of health for Brindabella Gardens

After an unannounced two-day inspection in early February, Anglicare's Brindabella Gardens nursing home at Curtin has been found fully compliant in clinical care standards by the Aged Care Standards and Accreditation agency.

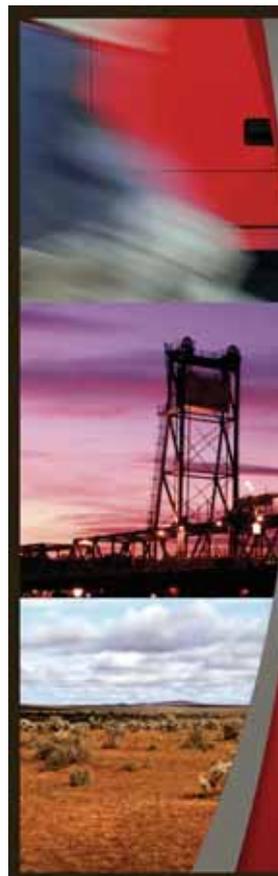
"This is very reassuring news," said Anglicare Chief Executive Peter Sandeman. "Aged care providers must always seek to improve the care of residents, and so I have been encouraging resident families to make all their concerns known to me. That said, our Brindabella Gardens home at Curtin has an excellent record and has maintained a high community reputation over the past decade which

is well deserved."

Brindabella Gardens achieved full three years accreditation in 2003, 2006 and 2009. The facility has had particularly stable leadership with current Executive Care Manager, Libby Myers appointed in 2006.

"Evidence that the current culture at Brindabella Gardens is one that supports the delivery of quality care is further supported by the low level of issues raised when compared with other providers in the sector," said Mr Sandeman.

"I am deeply grateful to the volunteers and staff at Brindabella Gardens for their excellent work over a sustained period of time that has contributed to these significant results."



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**Directors:**

**Services:** Janelle Tingham

**Mission & Justice:** Rev'd Steve Clarke

**Finance & Business Development:** Ruth McGorman-Mann

**People & Culture:** Luke Vardanega

**Communications:** Jeremy Halcrow

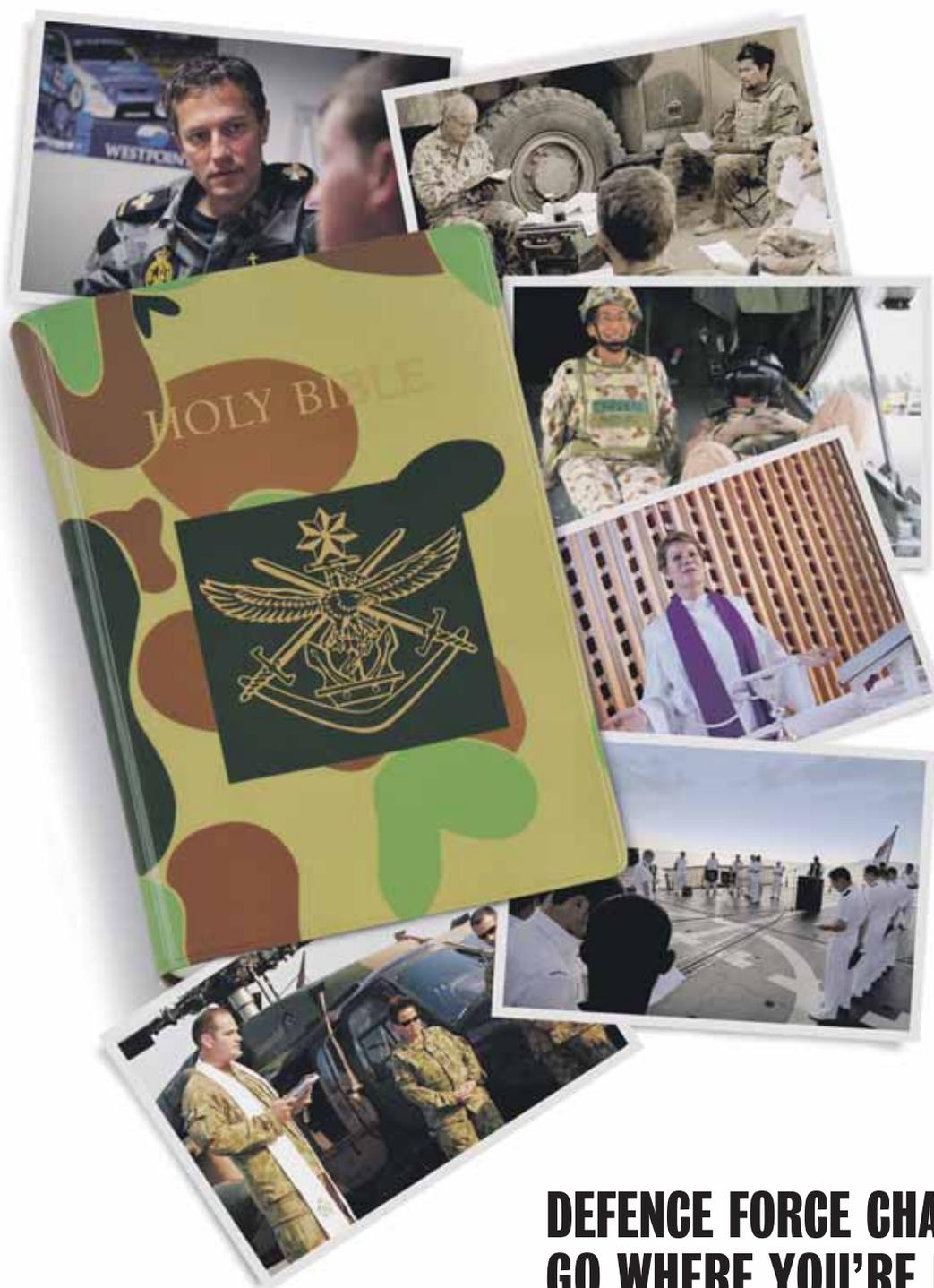
**General Managers:**

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**Riverina:** Brad Addison

**NSW South Coast & Snowy:** Carol Meindl

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# Wagga - Jejevo link

**A team from the Parish of Wagga Wagga recently visited the Solomon Islands to develop connections with the parish of Jejevo.**

**Dr Henry Gardiner presents the first of a two-part report on the trip:**

For several years the Dioceses of Canberra Goulburn and Ysabel (in the Solomon Islands) have had a memorandum of understanding which aims to develop strong links between the Dioceses.

The agreement also encourages development of parish-to-parish partnerships in order to share relationships, resources and opportunities.

The parish of Batemans Bay has developed a partnership with a parish in Honiara, and the parish of Koorling has a well established partnership with the parish of Buala, the San Ysabel Provincial Centre.

The Diocesan Centre for the Diocese of Ysabel (DoY) is in the village of Jejevo, immediately adjacent to Buala. When

the Cathedral is built it will be in Jejevo, near the present Parish church, Christ the King.

To further the San Ysabel partnership arrangements, in late 2010 two representatives of the parish of Wagga Wagga Parish visited the parish of Jejevo.

## The parish of Jejevo

Jejevo is an Anglican village of some 85 families. The centre of parish and village life is the church of Christ the King. Bishop Richard Naramana and the Diocesan staff live, work and worship in Jejevo.

The Jejevo Parish Council organised a superb program for the team from the Wagga Wagga – the Council Chairman, Vice Chairman and Rector, together with Diocesan officials including Bishop Richard, took an extraordinary amount of time and care to ensure that as many aspects of the church and village life as possible were sampled and explained.

Education and training will be used to illustrate some of the findings, but the conclusions also apply to many aspects of village life, including healthcare.

## Jejevo Primary School

The Wagga team met with

the Minister for Education himself and with school staff and families from the local primary school which serves both Jejevo and Buala. Facilities, needs and aspirations were explored.

Education in the Solomons is an absolute priority. Nationally, there is over 80% illiteracy, but Bishop Richard and the Minister for Education both indicated that literacy in DoY is around 10%.

The range of literacy within the Diocese is very wide, with some provincial administrators and senior churchmen being graduates of Australian, New Zealand and other universities down to subsistence folk with little or no formal education at all.

The Jejevo School does a fantastic job with very sparse resources – there is a desperate need for the basics such as pencils, paper and books: it is difficult to conduct a meaningful education program if there are literally no books to read once even elementary reading skills are taught.

Secondary education is not conducted locally: scholarships are a must. No scholarships mean little or no secondary or further education.



**ENCOURAGING:** Henry Gardiner with Fr Lot, the Rector of Christ the King Anglican Church, Jejevo. The visitors from Wagga Wagga were inspired and encouraged by the faith of the local Christian community.

Quite apart from The Solomons nation's interactions in this modern world, from the church's point of view, people who cannot read are denied access to the Bible and other critically important material.

*\*Dr Henry Gardiner serves as Presiding Member of Wagga Wagga Parish Council.*

*He has worked in African,*

*Asian and other developing countries, but he said that his experience in Ysabel was 'special'.*

*In the second part of his account next month, he discusses vocational education and theological training for clergy, and outlines his assessment of the needs of the various educational facilities that the Wagga team visited.*

## Mission Convention: Youth Ministry on a Shoestring

**Richard and Julie Lanham's workshop at the Provincial Mission Convention by Brad Lovegrove**

Among the highlight of January's sold-out Provincial Mission Convention in Canberra were the workshop electives.

Richard and Julie Lanham, until recently BCA youth workers at Gilgandra, shared some of the ideas they used to build relationships and develop community amongst the mostly indigenous youth they worked with in the town.

With limited finances, many of these strategies are based around turning their own hobbies and interests into ministries. (As we've noted before, young people, especially boys, often relate better around such activities, rather than through face-to-face discussions).

With three sons at home, Julie turned to the youth group girls to share her 'domestic goddess' skills. The cooking classes she began for the Gilgandra girls eventually ran for five years, and developed valuable

life-skills for independent living.

One of her favourite ways to value each young person and to build self-esteem was to celebrate every youth group member's birthday with a cake (for some in her group, this probably wouldn't happen at home). The birthday person's family would also be invited to share in the celebration. Julie also ran 'Princess' and 'Pretty-in-pink' parties for the girls - an excuse to dress-up, experiment with make-up, pamper each other, and learn new handicrafts.

Richard's hobbies include the more exotic, with a blacksmith's workshop in the back shed. Teaching metal-working proved to be a big hit with the boys, and he was also invited to demonstrate his skills at local schools. Also popular were sports like water-skiing, and outdoor recreation activities like camping, where the kids made their own traditional 'gunyahs'. The boys also built a skateboard ramp together, and regular backyard campfires were popular with everyone, providing a good opportunity to share stories and get to know

each other better, away from electronic distractions.

Richard and Julie found many other ways to become involved in the Gilgandra community, from being invited to bring their fairyfloss machine along to community events and fund-raisers, to Richard getting elected President of the Parent's and Citizens Association.

Richard had been struggling to develop a relationship with the Principal of this particular school, but found he was being kept at arm's length. Becoming P & C President meant Richard was now on the Principal's agenda, and they had weekly meetings together. This led to a trusting relationship, personal sharing and the opportunity for prayer ministry.

When Richard later asked permission to bring a Christian band into the school, the Principal agreed without question, saying 'I know that if you're organising it, I can trust it will be good'.

Of course, the point of building relationships with young people is so that they might get to know Christian believers, ask questions about God and life,



**AFFIRMATION:** Youth ministers Julie and Rich Lanham use birthday parties to build self-esteem in young people.

and hear the gospel of God's love. Richard found that a good time to talk about spiritual things was travelling to and from activities in the car. This became known as 'God-time', and the kids really valued this opportunity to talk.

Many of the Lanham's ideas are not new, and many of them are quite simple. Nevertheless,

they remain effective ways to spend time with young people, to build relationships with them, and to demonstrate God's love to them.

As someone once said 'Mission is about building a bridge of love between your heart and someone else's, so that Jesus can walk across.'



## Live the message: 10-12 Camp Pel

by Sarah Hibberd and  
Sophie Wooldridge

Our theme on 10-12 Camp Pelican this year was Live the message, and each day that is what we were all about.

We had already seen God doing amazing this before we got to camp so that we could be blessed by our amazing speaker Chimpy, who came to us all the way from the Philippines. Chimpy talked with us about what it means to be a part of God's family, knowing God as the author and finisher of our faith, knowing the Lord's work, and following where God leads.

Following where God leads has been a remarkable journey for Chimpy; she runs Agape House Ministries (founded in Japan and now working all over the world doing God's work). It was a real blessing to hear her story, and many of the campers were inspired to think about visits to Agape House projects in the future.

Having Chimpy with us also brought the great blessing of her husband Orange and their daughter Champ. Orange became our official photographer, and when he didn't have a camera in

his hand could usually be found at the keyboard. He and Chimpy both shared their musical gifts with us, and lots of campers would remember really special nights in the 'big top' singing and hanging out with God as Orange played.

Champ was the real star of camp, and had many campers wanting to adopt her. I'm sure many would tell you they have never met a more talented six-year-old – and we were all excited to discover we could keep enjoying her talents on YouTube long after camp!

I'm sure the day that will stick with us the longest was Thursday, when we had the opportunity to serve the community of Tathra. On Thursday morning everybody headed out to one of three sites in Tathra, to run free car washes and BBQs. One group went to St Martin's by the Sea, another to a local retirement home, and one to the Tathra Surf Life Saving Club.

Every group had an absolutely fantastic time as they overcame challenges and worked together to be God's hands and feet. The group at St Martin's had the particularly fun challenge of cleaning a Winnebago, the group at the Tathra SLSC the challenge



**NERF GUNS:** Lizzie Jackson, Sharnay Ormazabal and Mae Walker try their hand with NERF guns in 'Non Expanding Recreational Foam (NERF) Archery' at 7/8/9 Camp Pelican.

of supervising the parking and washing of over 30 cars, and from what I hear, the group at the retirement home extended their brief to all sorts of things, included a little impromptu singing on the street of Tathra!

Above all, it was the faces of people who were constantly amazed that we were doing it all

for free, and the chance to tell locals a little bit about what goes on at Wambiri, that was the greatest joy.

And we know that many in the community were very thankful and excited about the future opportunities that this kind of connection with the community might bring.

Of course there were many other highlights, including perhaps the best skit night I have ever seen, and an astronaut at Agape - but as always, it was hanging out with amazing people, and sharing the incredible love that God has for us, that we will treasure (and will keep us going back!).

## 7/8/9 Camp Pel: why Six was scared of Seven

by Simeon Hearnshaw

7/8/9 Camp Pelican for 2012 was a new experience for all of us.

It was the first camp to cater for young people from year 7 to year 9, which raised some challenges for everyone involved. Much of the leadership team is very experienced with years 7 and 8, while many year 9s had to deal with a lot of their leaders for the 3rd time.

Not an easy task, when sometimes the slighter older campers just want to chill out, but their leaders are barrels of never-ending energy (we recommend *How to manage your Camp Pel leaders* as a good topic for youth groups to cover before summer holidays).

The theme this year was *Freedom*. We spent time learning about and talking through the freedom we have in Jesus Christ – freedom that means we can turn away from sin, fear and worry, we can worship God in many different ways, live the way God intended with His forgiveness, and tell others about what Christ has done for us.

Conveniently, that previous sentence covers the five days of talk topics!

This year our camp borrowed an idea from recent 5/6 Pels, having different leaders present each of the talks to the group (rather than a chaplain who is dedicated to giving the talks as well as preparing other teaching).

Campers definitely enjoyed hearing the opinions and experiences of the different leaders, and the presentation styles for each talk were very different. This helped engage campers in a completely new way every day.

One of the important elements of Camp Pelican is 'Candles', the night-time devotional. At Candles this year we spent a lot of time worshipping with prayer and music, and learning in different ways. Feedback from some older campers was that they appreciated how the videos, discussions and testimonies went into the theme at a deeper level, giving them more space to think about the issues they face in their lives at the moment.

Campers definitely enjoyed spending more time swimming at the beach than they have in recent years, with the sun shining for most of camp, and the surf not too choppy by the time we arrived. We also attempted

Non-Expanding Recreational Foam archery (NB: safe), and trialed a modified Rock and Water program, which aims to teach young people how to have self-confidence in difficult social situations, among other skills.

The music on 7/8/9 Pel this year was loud, fun and an opportunity for campers to praise God in a way that worked for them. The team had a number of great musicians, even including a brass section which played specially-written parts.

In some ways music set the tone for teaching at our camp, focussing us on worship as we moved into the talks most days. Music is an expression of worship using the gifts God gives us, as we learned in the talk on how we are 'free to worship'.

This year leaders spent a great deal of time and effort before Camp Pelican in prayer, as well as preparing activities, wide games, talks, music, and so on. Each leader works or studies, many do both, and I feel it's important to acknowledge the 'agape' love all leaders show their campers, when it could be so much easier to go for a holiday



**TIME OUT:** Amid all the action, Camp Pel offers campers time to reflect on some of the big questions of life.

without being responsible for dozens of eleven- to 15-year-olds.

Camp Pelican runs because

of leaders who love the Lord - and who want campers to have the freedom to do the same.

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