



Adventures in Narnia

□ Holy Covenant Youth Camp explores the Christian story through CS Lewis' epic *Chronicles*

Youth Worker's Perspective

by Katherine Rainger

I remember clearly being in Year 5 and discovering *The Chronicles of Narnia* by C.S Lewis at Bradfordville Public School.

Each week I eagerly anticipated library lessons as I returned one book and borrowed the next.

Skip forward two decades and I was equally delighted when a member of the youth group approached me and conveyed the joy and connection they were experiencing reading *The Magician's Nephew* (the first of the Narnian adventures). This conversation bore fruit and we

decided to make Narnia the theme of this year's youth camp.

As I re-read the seven books I was transported into the imaginative world of Narnia and journeyed with the characters as they experienced truth in the presence of Aslan the Christ figure. One of the things we discussed at camp was the transformative effect being in the presence of truth had on the characters.

In Narnia things on the inside can be bigger than the outside. For example the wardrobe leads into the land of Narnia and in *The Last Battle* the stable door leads to Aslan's world. Here C.S. Lewis encourages us to see that things are not always as they seem.

Lord Digory, one of the characters, says about the stable door, "Its inside is bigger than its outside." To which Queen Lucy replies, "In our world too, a stable once had something inside it that was bigger than our whole world."



EXPLORATION: The campers described their time exploring the Narnia tales at Silverwattle Quaker Centre as a 'mountaintop experience'.

In Narnia, in the Christian story and in our own experience mystery, grace and surprise can be found in unexpected places.

Part of my preparation for camp included reading *Not a Tame Lion: A Lent course based on the writings of C.S. Lewis* by Hilary Brand, and listening to three talks given by Rowan Williams (<http://www.archbishopofcanterbury.org/articles.php/1703/archbishop-of-canterbury-discusses-narnia-in-holy-week-lectures>).

These talks by Williams given during Lent in 2011 are very rich and draw out many themes and subtleties from the books. I highly recommend them. There is also nothing like a looming youth camp to inspire

prayer in a youth worker and so prayer requests also featured in my preparation!

We were indeed blessed over our weekend. Much of the channel of blessing was through listening to passages from *The Chronicles of Narnia* and scripture read aloud and being immersed in the stories of call, courage, sacrifice and companionship.

The youth leaders did a great job sharing their faith journeys and the insights found in C.S. Lewis' work both through talks and a very creative Narnian version of *The Amazing Race* with a variety of team challenges.

Staying at Silverwattle Quaker Centre (www.silverwattle.org.au)

complemented our theme as we were surrounded by the beauty of nature and generous hospitality.

Rowan Williams makes the point that Lewis enables us to come to the Christian story afresh.

For me entering Narnia for a second time was a case of the familiar becoming more familiar. One of my favourite passages in *The Lion, the Witch and the Wardrobe* is the resurrection scene where Aslan plays with Lucy and Susan and Lucy is not sure whether "it was more like playing with a thunderstorm or with a kitten."

This is a great image of life

(continued on page 2)

"It isn't Narnia, you know," sobbed Lucy. "It's you. We shan't meet you there. And how can we live, never meeting you?"

"But you shall meet me, dear one," said Aslan.

"Are -are you there too, Sir?" said Edmund.

"I am," said Aslan. "But there I have another name. You must learn to know me by that name. This was the very reason why you were brought to Narnia, that by knowing me here for a little, you may know me better there."

(C.S. Lewis, *The Voyage of the Dawn Treader*)

A thief comes only to rob, kill and destroy. I came so that everyone would have life and have it fully. (John 10:10)

also in this issue:

Riverina Bishop resigns ... page 3



Increasing demand for lay training ... page 3



Youth & Children's Ministry Networks gathering ... page 16

An ethical investment alternative



ANGLICAN INVESTMENT & DEVELOPMENT FUND

Diocese of Canberra and Goulburn

Tel: 6247 3744 • Freecall 1800 232 400 (ex ACT Directory) • Email: aidf@aidf.com.au • Web: www.aidf.com.au

The Fund is designed for investors wishing to support the Church and its work. The Fund is not prudentially supervised by APRA and contributions to the Fund do not benefit from the depositor protection provisions of the Banking Act.

earn up to
5.5%*
at call

*interest paid
6 monthly

THE ASSISTANT BISHOP'S COLUMN

Back to Church Sunday



Bishop
Trevor
Edwards

Dear friends,

From the 9th September 2012 many of our parishes will again be involved in the Back To Church Sunday initiative.

Members of our congregations will be again mobilised to pray specifically for someone in their relational network and then to personally invite that person to come to church with them.

We want people to belong in communities of faith where they can discover with us the joys of a close relationship with the risen Jesus. For your encouragement, in my itinerant episcopal ministry around our Diocese I keep meeting folk in our parishes who came for the first time or re-connected because of this initiative over the past three years.

In a real sense of course we should not need Back To Church Sunday if we all remained consistently outward looking. However the Bishops of this Church realised that some focal point was needed to assist in regaining a welcoming and inviting culture in the life of all the Anglican Dioceses across this nation.

While historically we are meant to be a church which is relatively easy to enter, people no longer come to us in the numbers they once did or if they do come they sometimes

feel excluded.

The sad reality is that in a consumer culture congregations can often become inward looking with members often becoming blinkered as they are focused on satisfying their own spiritual, family or worship needs. These are two potentially fatal flaws which need to be addressed.

In the first place, if we really think knowing God in Christ makes all the difference then we really need to capitalise on the links we still have while we have them.

For example, last year I received some feedback from one parish along the lines that 'the concept 'Back to Church' is not so applicable in a town where most people have not attended any church except for a funeral'.

I respectfully disagree, and think we need to use whatever connection we have to help these folk on the next step in their journey. I think we need to engage our imagination to use the Back To Church Sunday principles to full effect.

So, for parishes with an extensive funeral ministry why not hold a special All Saints Day service on 4th November and personally invite families

back to an understanding and welcoming church environment to engage again with God?

Of course, there are many other times in our culture when it is natural to still use our liturgical calendar to invite folk to church, with the classic being Christmas.

Next year we will be holding Back To Church Sunday on 17th March 2013 which is three days after the 150th anniversary of the proclamation of the Diocese. This will be a time to personally, intentionally and specifically invite to our churches any person with whom our parish might have a historical link, whether baptism, confirmation, wedding or bereavement.

While historically we are meant to be a church which is relatively easy to enter, people no longer come to us in the numbers they once did.

In the second place, we need with God's help to become counter cultural by intentionally seeking what is best for others not just ourselves. Loving our neighbours means giving a high priority to relationships in which we naturally show and

share our faith.

John Finney, a UK based researcher once did some research which was published in a book entitled *Finding Faith Today*. His team interviewed hundreds of adults who had come to faith in Christ and were actively involved in their local church.

There were at least two important findings. Firstly, the overwhelming majority of respondents (almost two-thirds) identified a journey to faith with no particularly dramatic point. The journey started with practical unbelief, through to an awareness of Christianity, wanting to know more, discovering the facts,

recognising the connection to their lives or a particular need and making some response to God.

Secondly, however, it was clear it was a journey in the company of others. When asked what most helped them come to faith and be incorporated into church, overwhelmingly the answer was personal relationships. In fact eight of the top ten factors were personal relationships.

The top three in fact were Christian friends (and having more than one was highlighted), Christian ministers (not their sermons but discovering they

were ordinary human beings like themselves), and Christian activities (not evangelistic ones which rated tenth, but Christians doing social things together).

In other words finding and developing mutual satisfying relationships with folk who are not yet Christian is crucial in their journey of faith. Furthermore in these friendships it is natural to say 'would you like to come to my church with me?'

With every good wish.

Trevor

Anglican News

The newspaper of the Anglican Diocese of Canberra and Goulburn

Editor: Lewis Hitchcock
Address: PO Box 23
Bathurst
NSW 2795

Phone: (02) 6331 1722
0427 373 446

Email:
anglican.news
@bathurstanglican.org.au

Advertising:
enquiries to the editor

Deadlines:
Editorial & advertising
12th of the month prior to
publication.

Anglican News is printed by
Capital Fine Print, Fyshwick,
ACT. Post Print Publication
No. 299436/00093

Diocesan Offices
Central Operations:

Diocesan Registry
Level 9
221 London Circuit
Canberra City, ACT 2612

Postal Address:
GPO Box 1981
Canberra
ACT 2601

Phone: (02) 6232 3600
Fax: (02) 6232 3650

Anglican News is a member
of the Australian Religious
Press Association.



Adventures in Narnia (continued from page 1)

with Jesus, as one who is not safe yet we know is good; as one who calls us to new challenges and also promises life in all its fullness.

Youth Perspective by Sally Witchells

On Friday 6th July to Sunday 8th July Katherine, Nikolai, Chris and Clare, and 16 youth group members headed off to Silverwattle Quaker Centre. We participated in the 'Narnia' themed camp which included discussing C.S. Lewis' work and the religious meaning of his Chronicles of Narnia books, before watching two of the movies in the series.

Games such as spotlight, *The Narnia Game* and balloon popping were also on the program!!! Some of us even decided to enter into "Killer Bunnies" and "Toss Your Cookies" which were heart-pumping contests!



CHARACTER: *Part of the fun at the camp was to dress as a character from the Narnia stories. Sally Witchells chose a Narnian tiger and Jemima Mordike picked Reepicheep the Mouse*

On Saturday we went on a bush walk to the top of a mountain overlooking beautiful Lake George. In the evening we dressed up in magnificent costumes for the Narnia Banquet, with delicious food prepared by Chris and Clare. Sarah performed lovely flute music and a campfire finished the day. Sunday's communion service included worship,

reflection time and music organised by Jerry and Alicia. After lunch we packed up. We all said goodbye with a tinge of sadness before heading back to Canberra.

This camp was one of the best experiences of my life. I learnt a lot about myself and others from the youth group. This camp has brought our youth group closer together and has put the world of Narnia into perspective for me.

Thank you to Katherine for all the hard work you put into preparing and running the camp; to Nikolai for always being there to encourage and inspire the youth group; Chris and Clare for your efforts and delicious food; Karina and Emily for providing extra supervision and Elle, Tobias, Mary and Liam for giving great talks.

Thanks also to fellow YG members who came and brought great company, friendship, laughter and Narnian-ness. I can't wait till next year's camp.

Clergy moves and Appointments

◆ **The Reverend Jill Elliott** has been granted an Authority to Officiate.

◆ **The Reverend Monica Garang** has been granted an Authority to Officiate.

◆ **The Reverend Keith Groundwater** has been appointed as Assistant Priest Adelong & Tarcutta.

◆ **The Reverend Sonia Neville** has been granted an Authority to Officiate.

◆ **The Reverend Ross Poulton** has been appointed Locum at North Goulburn.

◆ **The Reverend Doug Hutchinson** has resigned his ATO and is seeking admission into the Roman Catholic Church

Increasing demand for lay training

Centre for Lay Ministry and Mission offers more courses

Lay involvement in the front-line work of the church across the Diocese of Canberra and Goulburn is gaining momentum as the Diocesan Centre for Lay Ministry and Mission rolls out more training opportunities this year.

Crookwell parishioner Margaret Wheelwright, one of the coordinators of the Goulburn-based Centre, said interest in the various courses already on offer can be continued to grow.

"We have presented 14 certificates for pastoral care skills throughout the diocese this year," she said. Those receiving this certificate have already completed training courses in Listening, Visiting the sick and Visiting the Bereaved.

John Barnes, parish priest at Gunning and part-time Diocesan Mission Facilitator, is also a coordinator of the Lay Ministry Centre. He has run the Mission Possible course in Wagga and Murrumburrah/Harden in the first half of this

year.

During July the Reading in Church and Leading Intercessions courses were offered in Holbrook. Along with a course in Leading Worship, these topics lead to a Certificate of Worship Leading – which James Coats presented to three of his parishioners after the July 7 training day.

During August and September, the same courses will be offered at St George's Pearce. These courses will be open to all, and each of the three one-day courses will start at 9:30am and normally finish around 3:30pm (short day courses finish about an hour earlier).

St Peter's, Weston, will host two one-day courses in Pastoral Care in October and November.

Morning and afternoon tea will be provided, and participants are asked to bring their own lunch.

For registration forms or more information please contact: The Diocesan Centre for Lay Ministry and Mission, PO Box 205, Goulburn 2580

Email: dclaymin@goulburncathedral.org.au



CERTIFICATES: Holbrook priest James Coats (right) with three parishioners who have just received Certificates in Leading Worship following the course in Holbrook in early July.

Upcoming courses

St George's Anglican Church, 67 Pethebridge Street, Pearce ACT

Registration by: Wednesday 1st October.

Reading in Church – Saturday August 25 – Cost \$35

To provide confidence and a basic skill in reading in Church. A short day course.

Leading Intercessions – Saturday September 8 – Cost \$35

To enable members of congregations to be more confident in leading intercessions. A short day course.

Leading Worship - Saturday September 22 - \$40

It is expected that participants will be experienced in leading some aspects of the service.

St Peter's Anglican Church Cnr Watling Place & Parkinson Street, Weston ACT

Registration by: Monday 1st October.

Listening - Saturday October 20 - Cost: \$40

Visiting the Sick and Visiting the Bereaved - Saturday November 10 - Cost: \$40

Bishop of Riverina resigns

The Bishop of the Anglican Diocese of Riverina, Doug Stevens, has announced his intention to retire from his present role on Sunday, November 11.

Bishop Doug, who was consecrated as the ninth Bishop of Riverina in November 2005, made the announcement through a pastoral letter which was read to all congregations across the diocese on Sunday July 8.

"For some time I have struggled with a sense of how best to live into my call from God to minister within the Kingdom," he wrote. "Having recently turned 60, I feel that it is time to respond to what I perceive as God's leading to return to parish ministry, to closely pastor a congregation again and to lead in mission in a more focussed context. I thus give notice to you that I shall complete my Episcopal ministry in the Diocese on November 11th 2012 and commence a parish ministry in the Diocese of Brisbane in December."

He said that he had intended to make the announcement at the Diocesan Synod meeting in June, but he had felt that "there was enough distraction with our Registrar's serious illness".

Bishop Doug said that the Diocese was well-placed to move ahead under the interim leadership of Archdeacon Ed Byford, who will become Administrator following the Bishop's departure and sometime thereafter will convene the Bishop Election Committee to begin the work of seeking a new Bishop.

"It has been a privilege to lead the Diocese of Riverina in mission during the past seven years," Bishop Doug said. "I came to the Diocese as a priest with limited oversight experience and I certainly have gained more from this responsibility than I have been able to give. Thank you all for sharing this part of my Christ-journey."

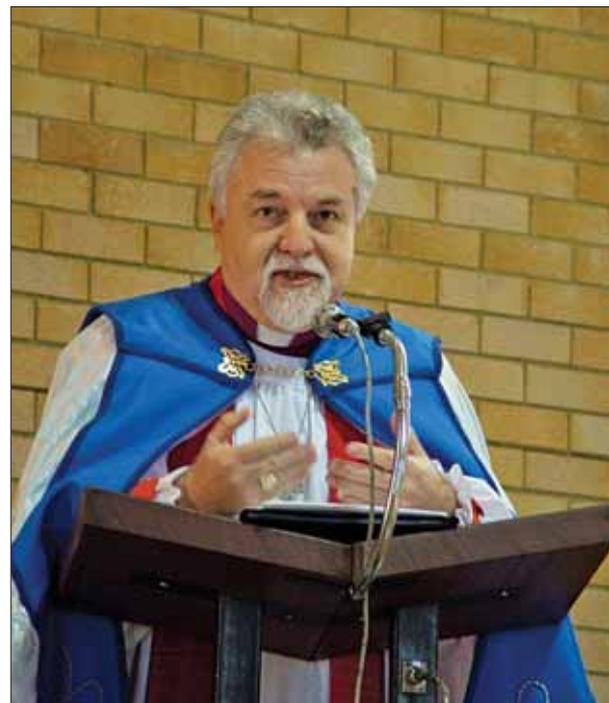
Ordained as a priest in 1979, Doug Stevens came to Riverina from the parish of Tweed Heads

in the Diocese of Grafton, following parish experience in Nambucca Heads as well as the parishes of Toronto, Merriwa, Bolton Point/Teralba and Wingham in the Diocese of Newcastle.

In 2006 he was awarded a Doctorate of Ministry Studies by the Melbourne College of Divinity. His thesis examined the recent restructure of the Diocese of Grafton in the light of theology and contemporary management theory.

During his time in the Diocese of Riverina, he was a strong supporter of the Tri-Diocesan Covenant linking Riverina with the Dioceses of Bathurst and Canberra-Goulburn, and he served as Chair of meetings of the Tri-Diocesan Commission.

His episcopacy has guided the Diocese of Riverina through the worst drought in living memory, and also through devastating floods along the Murrumbidgee River and in the Griffith area earlier this year.



MOVING ON: After seven years as Bishop of Riverina Doug Stevens has announced his intention to return to parish ministry later this year, in the Diocese of Brisbane.

Join the team that changes lives!



Help heal a child with **ANGLICARE**'s support

Harm happens – but so does healing. Caring adults who are willing to make a commitment to change a child's life – a commitment of six months, two years, perhaps long term – make all the difference if they receive the right support and knowledge. Anglicare has that expertise.

So please become the vital part of a team that helps to heal children.

For more information please call:
ANGLICARE FOSTER CARE

1800-367-867

www.anglicare.com.au

Bega Cheese raises \$60K for Ricky's Place

□ Upgrades to Bega's parish-based welfare agency financed by charity event

Ricky's Place @ St Johns was abuzz after it received \$60,000 from the recent Bega Cheese Charity Auction and Raffle event in Merimbula.

The money was raised from the auction and raffle during the evening, and Ricky's Place was chosen as Bega Cheese's charity of choice for 2012. Ricky's Place in Bega is a soup kitchen with a difference, providing food and support for people in the local community.

The facility's immediate outreach is to the homeless but is open for anyone.

"The 'sell' of Ricky's Place obviously struck a chord" said Ross Williams, Chairman of Ricky's Place @ St Johns.

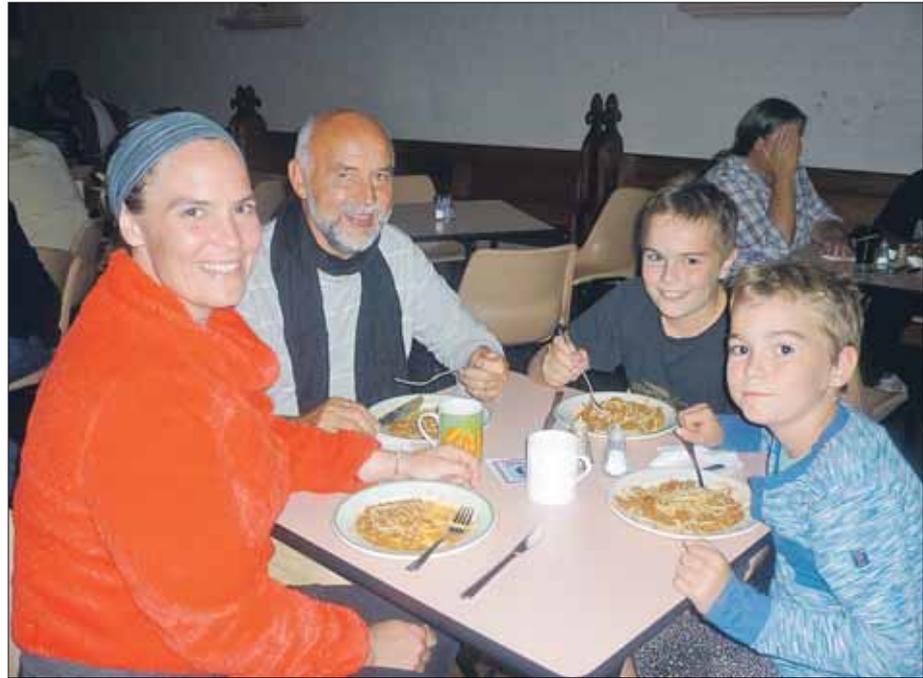
Celebrity entertainer Paul McDermott entertained the 300 clients throughout the evening. Three special

members from the Parish also attended as special guests including the Rector, Ross Gear; Peter Minty (Chair of the Parish Council); and Ross Williams.

"This was the 18th year that Bega Cheese has run the event, however the \$60,000 raised was a record amount for them. They were delighted with the result" said Ross Williams. A variety of items were up for auction that evening including a year's supply of the famous Bega Cheese.

A raffle was also included with tickets being sold for \$50.00 each. One of the seven prizes; donated by Anglicare, was a very special AFL football autographed by Ron Barassi and John Platten.

Ricky's Place will use the funds from the event for upgrades to the Kitchen, to ensure its compliance with regulations, as well as paying the wages and on-costs for a



DINNER: Ricky's Place volunteer Erhard Schurzrock and family enjoy the dinner provided by Ricky's Place.

part time coordinator.

"Ricky's Place@ St John's is grateful to Anglicare, in

particular Trevor Capps and the subsequent management for providing the necessary tax

deductibility status to allow us to receive the money that was raised" said Mr Williams.



Significant anniversaries in 2013

from Gill Varcoe, Chair, Anglican150 Taskforce

2013 abounds with significant anniversaries. Canberra is 100, the diocese of [Canberra and] Goulburn and the parish of Moruya are 150, the parish of Braidwood and Maneroo is 170 and the parishes of Goulburn, Queanbeyan and Yass/Booroowa are 175. And that's only the beginning of the list: at the youthful end are South Tuggeranong (30), St Paul's Ginninderra (40), Holy Covenant and Turvey Park (45), Hackett (50).

I find it hard to imagine the lives of the pioneering church planters. We are conscious of the huge distances we travel by car; they travelled those same distances on horseback. We also live in a time when that pioneering courage and self-sacrifice is once again necessary if we seek for the kingdom of God to thrive in our patch.

2013 and '14 gives us opportunity not only to celebrate these anniversaries and invite our communities into relationship with our loving God, but also to walk in the steps of our predecessors. In Lent 2013, '14 and '15, Bishop Stuart will carry a cross into centres across the

diocese. Local walks with the cross are also being planned.

But as well as walking, bus, train, plane and boat are in the mix. In April 2013, bus tours of varying lengths will take us across the diocese, each including the Gospel Heritage Day in Goulburn Saturday 20 April (and don't forget the chance to travel to Goulburn in heritage trains that day). In April 2014, we can walk with yet another pioneer, going in the Steps of St Paul across the eastern Mediterranean.

It's time to plan. Let us at Anglican150 know what your community has in mind for mission and celebration to mark these anniversaries (email me at anglican150@anglicancg.org.au).

If you would like more information on the Christian Fellowship Tours, email them at dcg@christianfellowshiptours.com and if you would like to have questions answered personally, John Cronshaw will be available by appointment in Canberra Monday and Tuesday 10 and 11 September and is arranging information sessions in regional areas in October.



Wanniassa to host preaching conference

The rector of St John's Anglican Church in Darlinghurst, Rev'd Ed Vaughan will be the principal speaker at the one-day Preaching Conference at St Matthew's Wanniassa on Friday August 3.

The theme of the conference is: *The story is the point! The powerful impact of narrative preaching from the O.T.*

Following his ordination Ed Vaughan spent 13 years leading a church planting ministry in Sydney's inner-west, based around Balmain and Rozelle. His team was privileged to see a number of congregations birthed during this exciting and challenging time.

In 2005 Ed and his family moved to Ireland, where Ed's father was born, where he spent six years as the rector of a Church of Ireland (Anglican) church in the southern suburbs of Dublin – a time he has described as a "fantastic experience to minister in another culture."

Last year he returned to Sydney to become the rector of St John's, a church with a large and diverse community and welfare ministry in the mission field of Kings Cross. The task of leading a community of Christian believers in this urban context is both exciting and difficult.

For more information or for registration forms, please email: office@stmattwanniassa.org.au or visit www.stmattwanniassa.org.au

LETTERS

News Briefs

Riverina Diocese helps boost Indigenous Services

The Synod of the Diocese of the Riverina has helped strengthen support of Indigenous Services in rural and remote NSW. The Synod passed a resolution authorising our General Manager of Indigenous Services and Culture, Archdeacon Karen Kime, to operate her ministry fully in the Diocese. This move will help Karen in her work linking Anglicare with Indigenous people across the Diocese, which includes the remotest parts of NSW including Broken Hill and the outlying areas up to the Queensland border.

Prayers for Provincial partners

On the second Friday of each month, the Reverend Trish Stuart-Smith will be conducting a prayer meeting for the Province of NSW.

The regular meeting is an outcome of the Provincial Convention in Canberra last January, and Trish Stuart-Smith will be working with the Provincial leader of this venture, Canon David Hanger from the Diocese of Grafton.

Venue for these meetings will be Bishop Stuart Robinson's office (Level 9, 221 London Circuit, Canberra) and they will begin at 1.30pm using the prayer points that David Hanger has produced and Trish will prepare an accompanying liturgy.

The prayer meetings offer an opportunity to build on friendships across diocesan borders that might have begun at the Provincial Convention, and are open to anyone who would like to join in this vital ministry of support for our fellow Anglicans throughout the state.

Meeting dates for the rest of the year will be August 10, September 14, October 12 and November 9. For more information please contact the Reverend Trish Stuart-Smith on 62588222.

Be refreshed at F5

Bishop Stuart and Jane Robinson will be heading up a small team to start a new 5.00 pm service at St Saviour's Cathedral, Goulburn.

Under the name of 'Fellowship at 5,' (or simply 'F5') the new service will be launched on August 12, and will be offered on the 2nd, 3rd, 4th and 5th (when they occur) Sundays of each month.

"We're looking at a simple liturgical gathering, designed for people who may not necessarily be involved with a church but who have had some connection in the past," Bishop Stuart said. "Please do pray for this venture and advise people in the Goulburn district for whom you think this service may be of interest."



Pre-synod Road Show

The Pre-Synod Road Show for 2012 commenced on June 25, with seven planned presentations around the Diocese. The Road Shows were first introduced by Synod some years ago, and were reintroduced in earnest last year at the request of the 2010 Synod. The meetings are primarily for Synod Members to be briefed and updated on issues relating to the Diocese and given background on issues to be discussed and debated at Synod, but all interested Parishioners are most welcome to attend as well.

This year the presentations included the missional activities of the Diocese, the Diocesan financial position, work undertaken in upgrading Wambiri, an Anglicare Report of its large work load around the Diocese, innovations occurring in the Anglican Investment and Development Fund (AIDF), developments which have brought smiles to the Synergy Staff, the ongoing progress of the Jamieson Redevelopment, an overview of the DSC Schools, and explanations as to who and what the Property Trust function is.

One of the wonderful aspects of the Road Show is being welcomed into the Parishes and meeting and sharing a meal with these people of faith. The evenings were chilly (although Cooma did say it was the warmest night for some time!), but the welcome was always warm and sincere. There is one thing that can be said for the Anglican Church – we have some wonderful soup makers. And this is said with deep appreciation and much conviction. Thank you Young, Turvey Park, Moruya, Bega, Cooma and Goulburn and to all those people who travelled distances from other Parishes to join us for the evenings.

By the time this goes to print the final Road Show for 2012 will have been held at CCGS Aquatic Centre in Yarralumla on July 24.

Letters to the Editor

Is it time to re-examine our Christianity?

Dear Sir,

With the release of the latest Census data indicating an increase of atheists in the ACT, and other data indicating a decline in Christianity in the Australian Anglican Church, is it time to reexamine the nature of Christianity as described in the New Testament?

I understand this to mean we would be shaped by it rather than us shaping it. One interesting thing we could say about the Christianity of the earliest church is it had no New Testament as yet, and was Spirit led.

That is, the Gospels were written decades afterwards, Acts too, and many Epistles after Paul had previously visited those churches in the first place.

Said another way, the New Testament came out of the church and not the other way around.

The first Christianity had verbal content and was Spirit led. Our rationalistic Modern hybrid seems to be lacking something ...

Dr Gary Mulquiney
Kambah, ACT

Rev Dr Gary Mulquiney is rector of St Stephens Kambah.

His email address is:
vison04@bigpond.net.au

He also runs a blog at:
<http://churchwithoutable.com.au/>

Watch your language

Dear Sir,

The article in the July 2012 issue of *Anglican News in 3D*, 'We worship a supernatural God', highlights a drift in the current popular use of the term "supernatural" to describe the being of God.

The original usage of the term "supernatural" was to designate a creature acting beyond the categories of its own nature supported by the grace of God.

A kangaroo playing the oboe, would be a good example, while an even better one would be to witness a person behaving truly selflessly. In this usage of the term God cannot be "supernatural", cannot act "supernaturally", for how would God support God, or how would God graciously

Letters ...

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

Letters of 250 words or less will be given preference.

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

Letters may be sent to:

The Editor
ANGLICAN NEWS
PO Box 23
BATHURST
NSW 2795



E-mail letters to:

anglican.news@bathurstanglican.org.au

elevate and heal God's own nature?

To use the term "supernatural" about God is strangely enough to secularise God, to bring God, however accidentally, within the scope of the created order, and thus is a step toward a form of idolatry.

To speak of God is difficult and requires immense care and disciplining of our speech, given that God is logically, and necessarily, beyond definition and categorisation.

I raise this issue because in a time in which the wider community is losing touch with the Christian story and Christian language it is important that within the church we work harder to ensure clarity in our understanding of orthodox Christianity.

Doug Hynd
Stirling, ACT

Prayer for Israel and Palestine

Dear Sir,

A call for peace in Israel and Palestine, including prayer for such peace, must include peace with justice. There is much that can be said about this troubled land but in response to Anne Robards' letter in support of Israel (*Anglican News*, July), may I bring forward three points to encourage readers to acknowledge complexity in the situation and indeed, to pray for peace.

1. On the basis of a theology that acknowledges their

particular context, Palestinian Christians speak of faith, hope and love and also of justice.

2. Significantly, although many Palestinians were subject to expulsion in the creation of modern Israel, Palestinian theology does recognise the state of Israel. The vision is one of sharing the land (specific structures will not be discussed here) but the essential demand is an end to occupation of the mandated Palestinian territories.

3. Occupation of these territories since 1967 has brought suffering to the Palestinian people, both Christian and Muslim. The military occupation of Gaza has ended but on the West Bank and in East Jerusalem extension of Israeli settlements and human rights infringements continue. "Creative, non-violent resistance" works to end such infringements.

Palestinian theology holds up a good and just God. What then is required of us? In Matthew's words of Jesus, "Blessed are the peacemakers...". And may they be found in Israel, Palestine and around the world as we join with leaders of the nations in working for peace.

Helen Rainger
Goulburn, NSW.

NEWS FROM THE WIDER CHURCH

Youth Embassy calls for climate justice

Multi-faith collaboration seeks 'intergenerational justice'

In response to the chaotic public debate over how much a price on carbon will cost us, young people converged on Canberra in the week leading up to July 1st.

Their aim was to bring the focus back to the real cost of inaction on climate change – their futures.

They set up a 'Youth Embassy' on Capitol Hill for four days, standing up for intergenerational justice in view of climate change. The event was organised by the multi-faith Australian Religious Response to Climate Change (ARRCC).

The Embassy drew attention back to the imperative to act now for the sake of our grandchildren and future generations. Young people from a range of religious faiths and of none spoke up.

17-year-old Parrys Raines, aka "Climate Girl", sees the Price on Pollution as a step in the right direction. She attends Our Lady Star of the Sea in Wollongong. "I keep hearing about the cost of action. The

cost of not doing enough will be too high."

"Adults today are making choices that will ultimately decide our future," said Parrys. "Please don't hand me and my generation a planet in worse condition than what you inherited."

Devastating climate change is not some future possibility for Casey Bawden, an 18-year-old Christian. After a trip to Kenya she has seen how livelihoods have been lost, and believes high consumption carbon-intensive lifestyles in rich countries are a major cause.

As a society we need to be able to look our own grandchildren in the eye one day and say that we did what we could."

"My lifestyle could be causing others to suffer in future. My vision for the future is a world where my lifestyle does not contribute to the



CAMPAIGN: Canberra Anglican priest Pamela Phillips with Jewish youth Tamar Hoffman and Sharon Koren at the 'Youth Embassy' on Capitol Hill. The multi-faith team at the 'embassy' were campaigning for intergenerational justice on the question of climate change (photo courtesy Thea Ormerod).

suffering of others," Casey Bawden said.

The call to take responsibility for the impact of

our actions is one that is also supported by leaders in various faith traditions.

"There are those who claim the costs are too high, given that there will be 'no environmental benefit' to a Price on Pollution," said ARRCC spokesperson Bishop Pat Power. "They are not saying that implementing the legislation won't reduce our emissions, but just that the reduction isn't worth much in global terms. This is not a sound moral position. As a society we need to be able to look our own grandchildren in the eye one day as Australians and say that we did what we could."

ARRCC believes that, for religious people, the argument that implementing the legislation could cost us something should be the least persuasive of all.

By far the more important question is: what quality of life could our children and grandchildren have in 30 years' time if we don't act now? What further injustices will people in developing countries face?

It's worth us making some changes now to help avert the possibility of runaway climate change. This includes lifestyle changes for individuals and structural changes as a society.

Messy Church Conference

Newcastle to host gathering to explore family-focussed fresh expression of church

Lucy Moore, founder of Messy Church in the UK, will be coming to Australia in August to speak at two conferences in Newcastle Diocese and another in Grafton Diocese.

Lucy has recently been made a Lay Canon in Portsmouth Cathedral, England, in recognition of her work in developing Messy Church.

She has been to Australia before to share her ideas and insights in establishing this fresh expression of church, but this is the first time she has been invited to visit any dioceses outside of the capital cities.

Her last visit to Australia was hosted by the Uniting Church to Melbourne, Adelaide and Sydney.

When asked how Messy church came about in 2004 in Portsmouth, Lucy explained: "We just wanted to do something that families would come to, enjoy and have the opportunity to meet God. We



had no idea then that across the world others would find Messy Church such a useful idea."

Newcastle Diocese has invited prospective participants from other Provincial dioceses to attend either the weekend conference from Saturday 18th and Sunday 19th August in All Saints' Church, Morisset or the weekday conference from Monday evening 20th August to Wednesday 22nd August at St John's Church, Raymond Terrace.

The conference organisers have said that their aim is to

give participants insight into "doing Messy Church" and also into implementing All Age Worship in local churches who have families now attending church.

Robyn Pullin, one of the organising team, explained that the conferences will include workshops on Godly Play and on Story Telling as well as building on ways to connect with the wider community.

For further information and registration contact Robin at robypullin@newcastleanglican.org.au



ANGLICAN INVESTMENT & DEVELOPMENT FUND

AIDF NOW ONLINE

See www.aidf.com.au

NEWS FROM ACROSS THE DIOCESE

CGS success at Dragon Boat Championship

Canberra Grammar School dragon boat teams top medal count in world championships from the school

Teams of dragon boaters from both Canberra Grammar School and Canberra Girls' Grammar School have competed against 4000 rowers from around the world and won the most medals in the recent Lee Kum Kee 8th International Dragon Boating Federation Club Crew World Championships in Hong Kong.

The combined teams from CGS and CGGS were competing with 4000 rowers in the standard boat category against teams from more

than 20 countries, including Canada, China, New Zealand, Singapore, the UK and USA.

"The combined teams, as a Grammar club, won more medals than any other club in the world," said Mrs Jennie Holbrook, from CGS Dragon Boating.

Year 12 CGS student Chris Parr was part of the team, after only starting dragon boating last year. "It was an amazing experience", said Chris. "To go from rowing on Lake Burley Griffin in the freezing cold, to then competing in Hong Kong with thousands of other people was unforgettable".

The combined Grammar club won seven gold, five silver and one bronze medals during the five-day festival.



TOP TEAM: Members of the Canberra Grammar School Dragon Boat team display the trophies they collected recent World Championships in Hong Kong.

Judaism today: Living the spirit of the law

Reflection on Interfaith Dialogue on Judaism at Holy Covenant by Merri Bacon

We all know that Jesus was a Jew but do we spend time thinking about what that life might have looked like for him in terms of his daily religious practice? Those who gathered at Holy Covenant Jamison on a very cold Canberra night in June were able to ponder this question as guests Anita and Alan Shroot from Canberra's Jewish community came

to share their experience of practising their Jewish faith.

The evening is the first in a series of Interfaith Dialogues being held at Holy Covenant over the coming months where other faith traditions have been invited to share how they pray, how they worship and what are the important rites of passage and sacred texts that shape their daily life.

As a person whose knowledge of Judaism has been limited to films like *Schindler's List* and *Yentyl*, and a visit to Sydney's Jewish Museum and the harrowing Dachau Concentration Camp, I

had a very little knowledge of the practice of Judaism, more a focus on the experiences of Jewish persecution.

The opportunity to hear first hand from a married couple on the rites and practices in Judaism was a real privilege.

Anita and Alan spoke about their major festivals, their Shabbat and the Bar Mitzvah for boys at age 13 and Bat Mitzvah for girls at age twelve, the time when the responsibility for their relationship with God switches from their parents to themselves.

Perhaps this also puts a different spin on Jesus being

found in the temple at age twelve, his parents ought not to have been surprised that he was in his Father's house taking his relationship with God seriously, thinking about this from a rite of passage perspective.

Alan also demonstrated the method of prayer used by male members of the household, allowing the women freedom to look after the family.

They talked of a strong sense of family and community, particularly during the Shabbat where they would go to the Synagogue and then share a meal every week with their community as well as family prayers at home.

They highlighted the significance of each festival period, in particular the ten days of Yom Kippur which culminates in the Day of Atonement, a time for repentance and starting anew. I couldn't help but be attracted to their easy sense of ritual that had real meaning and peace within it.

Interestingly Anita explained that Judaism is a religion of acts, so their life becomes a lived out expression of their faith.

Whilst there are numerous laws as she explained, it is impossible to keep them all, but to choose to keep those that demonstrate a willingness and desire to keep them is at the heart of their faith.

I found this quite a liberating thought that even though the law might seem to limit there is freedom within it: it certainly

seemed so for Anita and Alan.

Perhaps Jesus also found this and took this further when he encouraged his disciples to live the spirit of the law rather than the letter of the law.

Alan also explained that the Jewish calendar is both lunar and solar, with the Jewish New Year aligning with the secular New Year every 19 years. Anita also shared about resurgence amongst some younger Jewish people to a more orthodox expression of faith.

Those who attended the evening's dialogue look forward to the opportunity to take up an invitation to visit the Jewish Synagogue with Anita and Alan in the future.

The next in the series will be on Thurs 26 July with the focus on Christianity, looking at the traditions of Catholic, Lutheran and Baptist expressions of faith. Other dates are as follows, Thurs 6 Sept – Islam; Thurs 27 September – Buddhism; Thurs 25 Oct – Hinduism.

This opportunity for interfaith dialogue provides an opportunity to gain an insight into the practices of others and appreciate the strengths and differences of each of the various faith traditions.

It is as we say in EFM (Education for Ministry), a snapshot or slice of experience to be savoured.

Merri Bacon is a member of Holy Covenant Jamison, and an Education for Ministry Mentor.

On Sunday August 12th will you partner with Synergy Youth and Children to train, equip and encourage leaders, run camps and the Bishop's Gap Year so that together we can help young people and their communities be transformed by the love of Jesus ...

Synergy Youth & Children

Synergy Sunday

seeking 100 individuals or groups to give \$100 on Sunday 12th August 2012

for more information call Matt on 02 6232 3600 or email matt@synergy.org.au

Temora grows connections through music

Evening service builds on success of *mainly music* program from the parish

Temora's Anglican Church has developed a new family service on Sunday evenings, as an extension of the *mainly music* program which has been running on Fridays for more than a year.

Mainly music, which was originally developed in New

Zealand, is a Christian-based program aimed at pre-school children, involving them in a range of music-based activities including singing, dance and games. Each week's activities come pre-planned, minimising the work required by the hosts.

The program offers an easily-run play group environment, which allows mums and carers of the children to relax over a cup of coffee and to build relationships with

volunteers from the church who help run the sessions.

In Temora, the Anglican group quickly grew to the maximum number of children that could be accommodated in the church hall. Another local denomination has since launched a similar group.

Parish priest John Jenner said the new service was "a way of opening up church going to our young Families, and also our way of discipling our teenagers".

He said that, rather than offering a "traditional" youth group, the parish had developed an "extended family" of teenagers and adults. "We have meals together, trips away, learn about God and prepare the Family Service," John Jenner said. "This we hold on the last Sunday of each month."

The inaugural service at the end of June filled the church, with six families from the *mainly music* group coming along, and the members of the youth group providing the music.

"The 'Youth family' prepare the service, provide the music, practice the puppet play, welcome people, run the sound and serve at the communion table and help with morning tea," said John Jenner. "How exciting! Praise God!"



MUSICIANS: The music group consisted of Jason Hills, Emma Gerhard, Kerrie Hills, Brooke Harper with Carol Jenner on Keyboard. The evening service in June was the first time the group had led worship.



PRAYERFUL PUPPETS: Katie Koala, Patsy Possum and Wally Wombat have their young audience captivated as they teach the children about the Lord's Prayer. Puppeteers for the service were members of the youth group.

Ainslie enhances music resources

from the parish

The people of All Saints, Ainslie, are thrilled with the recent arrival of their magnificent Yamaha C7 grand piano.

The piano will be put to immediate use in worship, complementing the pipe organ, choir and cantors during Eucharists and Taizé services.

The rector, Fr Michael Faragher, himself a consummate musician, is delighted about the opportunities for mission and spirituality that this fine instrument will create: "I can barely wipe the grin from my face!"

The Yamaha will also form an attractive resource for future concerts and recitals at All Saints, adding a further dimension of outreach to the Canberra community. Several fine performances are already planned.

Chamber choir Igitur Nos, under the direction of Matthew Stuckings, will perform Brahms' masterful German Requiem accompanied by piano duet on Sunday 9 September at 3pm (\$20/\$15).

Canberra-born pianist Sally Whitwell will present the



POLISHED PERFORMER: The stained glass window and angels of All Saints' Church are reflected from the polished surface of the new piano.

piano's 'Grand Opening' recital on the evening of Saturday 27 October, as part of the parish's patronal festival celebrations. Whitwell won the ARIA award for Best Classical Album in 2011 with her ABC Classics disc *Mad Rush*, and recently released a second album, *The Good, the Bad and the Awkward*.

The piano has been acquired

through generous donations from parishioners and music lovers, as well as proceeds from the parish's inaugural Festival of Early Music held in May. Further contributions (tax deductible) to cover the remaining balance would be most welcome.

For more information about donations and forthcoming events, please see <http://www.allsaintsainslie.org.au>



JOHN BANCE & SON
FUNERAL HOME



Your Local Funeral Director
Phone: 02 6925 4444

John Bance & Son Funeral Home is a family owned and operated business which shows dignity, service and care when it matters most.

12 Ashmont Avenue
Wagga Wagga NSW 2650
Email: admin@johnbance.com.au
Website: www.johnbance.com.au

*Accredited members of
Australian Funeral Directors Association*



ECUMENISM

Gospel writer's heirs take the lead in ecumenism

by John Nevile

Dating from the 1st century the Coptic Church is believed to have been founded by the writer of Mark's Gospel.

It was just as influential as the church in Rome. For example, its Pope Athanasius authored the Nicene Creed which is still used in the Anglican and most other churches to this day.

This Church has assumed leadership of the New South Wales Ecumenical Council, aka Churches Together in NSW and ACT. Both the key positions of President and Treasurer are now held by members of that Church. Another member is also a member of the Executive Committee.

The Very Reverend Father Shenouda Mansour is the new President of the NSW Ecumenical Council. He was previously a Vice-President and his contributions in that role meant he was elected with enthusiasm as President of the Council charged with guiding the Council into a new life.

The words 'into a new life' are crucial. The primary business at the 2012 Council AGM was to consider the future of the Council. The first motion, which in essence was that the Council continue and not be wound up, was carried unanimously.

The AGM also expressed its gratitude for the commitment and participation of the churches who have decided to withdraw, namely, the Anglican Dioceses of Armidale and Newcastle and the NSW Dioceses of the Roman Catholic Church.

It was noted that the Greek Orthodox Church and the Salvation Army were still considering their position.

A new operating structure was approved. The AGM will be the only general meeting each year. Commissions will continue to carry out the Council's ecumenical programs at state, regional and local levels.



However, support of ecumenical activities, especially at the regional level, will be the major focus of the Council. Every three years the Council will hold a major forum at which a significant issue confronting the churches will be addressed over several days.

All these activities will be done under the Theological Basis in the current constitution. This states that the Council is based on two principles. One is "the acknowledgment of the Lord Jesus Christ as God and Saviour according to the Scriptures" and the other "the readiness of the churches to fulfil their common calling to the glory of one God, Father, Son and Holy Spirit".

Before the meeting

discussed any motions, the Rev'd David Gill, a former General Secretary of the National Council of Churches in Australia, gave a keynote address, which is likely to have a major impact on both thought and action in the ecumenical sphere for the next five to ten years.

David started by outlining the new religious scene facing Christian Churches. For example, Australia now has four times as many Hindus as members of the Salvation Army. Nearly a quarter of the population has abandoned religion altogether, with the historic Protestant churches the biggest losers. Morale is suffering too.

At the same time there have been gains. Much has been achieved with cooperation on many fronts, from theological education to striving for the more humane treatment of asylum seekers, and the old Protestant/Catholic divide is gone forever.

Nevertheless, ecumenical activity needs a fresh impetus. Especially, we need a more confident ecumenism. Too many people concentrate on the problems, too much time is spent lamenting frustrations. Pope John XXIII was able to look at the tough realities of his time and proclaim joyfully "This is the springtime of the Church".

David urged that in like spirit, we claim today as the springtime of the ecumenical movement. "We have journeyed so far. There is nothing to suggest God is about to bring our journeying to a screeching halt."

Historybytes by Robert Willson

First ordination in All Saints', Ainslie



LINED UP: The newly-ordained clergy line up for the camera: Evan Burge, Reg Hook, Warren Hall, George Garnsey, Bishop David Garnsey (George Garnsey's father), Bishop Burgmann, Archdeacon Arnold Harris, Charles Wheeler, Stan Atkinson, John Bunyan (priest), Gordon Thomas, Dick Clarke. P B Moore, standing to the left of Evan Burge, missed out in the photo (photo by courtesy of the Rev'd George Garnsey.)

Following the keen interest in a similar photo in the May issue of *Anglican News*, Historybytes this month features a picture taken after another historic ordination.

The date was March 20, 1960, and it was the first ordination in the newly completed All Saints' Ainslie.

The church, formerly a railway station in Sydney's Rookwood Cemetery, had been dismantled with the position of each stone recorded, and trucked to Canberra where the numbered stones were reassembled.

All Saints' parish celebrated the 50th anniversary of the opening two years ago.

In the 1960 ordination, nine deacons and one priest were ordained by Bishop Burgmann. The preacher was the newly consecrated bishop of Gippsland, Bishop David Garnsey.

The Canberra Times, (March 21, 1960), carried a comprehensive report on the ordination, stressing that the ceremony lasted two hours!

Interestingly, the Canberra Times article said that in his sermon Bishop Garnsey had spoken of the important role the laity had to play, a role that was just being rediscovered in the Australian church at the time.

He pointed out that while

the clergy might seem to be on "a higher plane" than laity, this was not the case.

However, he added that clergy had different responsibilities than lay people, particularly in the ministry of the Word of God and the sacraments.

His comments might seem somewhat prophetic, given the renewed interest in lay ministry in this diocese (and others) in recent years, and the development of the Diocesan School of Lay Ministry.

Local connections

Bishop and Mrs Garnsey were both well known in Canberra at the time. David Garnsey had served as headmaster of Canberra Grammar School prior to his election as Bishop of Gippsland. His wife had also been Diocesan President of the Churchwomen's Union for some years.

John Bunyan, who was ordained as a priest, was at the time a teacher on the staff of Canberra Grammar.

If any readers would like a colour print of the photo please write to me at 43 Nathan Street, Deakin, 2600, enclosing \$1.20 for postage.

Cursillo Transformation Day

The Canberra Goulburn Cursillo Secretariat is currently finalising the program for a Fourth Day Transformation Gathering to be held at Christ Church, West Goulburn, on August 25.

The gathering will commence at 9.30 am and finish at 3 pm.

We are holding the Transformation Gathering to give Cursillistas from across the Diocese an opportunity for fellowship and sharing faith.

The gathering is intended to allow us to explore further our understanding of our Fourth Day journey and our vision for the future and in particular 2013.

The program includes a reflection followed by group discussions and a gathering discussion on the Fourth Day. After morning tea we will consider our vision for Cursillo in 2013, how to transform our lives and transform the Diocese.

Bishop Stuart will speak on how the vision will occur

and how we can be involved.

After lunch there will be an Ultreya with a group reunion. Cursillistas are encouraged to invite non cursillistas, and special arrangements will be made for them during the group reunion. Please bring your own lunch and a plate for morning tea.

The Secretariat looks forward to seeing you, and invitations will shortly be sent to parish representatives.

NEWS

Christians and Food Security (Part 2)

□ There is a way; is there a will?

John Brummell continues his discussion on Christians and food security, the first instalment of which appeared in the July issue of *Anglican News*.

How can Christians bring hope to a world where up to 30% are on the edge of starvation or at or below the poverty line?

Let's start with some good news.

- We grow enough food now to feed all in the world (but it's not shared out evenly)
- One billion people are obese and overweight (and could be eating much less)
- Up to 40% of the world's food is wasted (farmers plough in crops when the wholesalers' prices are too low; retailers throw out marked fruit ... and consumers toss out old cabbages and tinned food past its use-by date).

This is 'good' news in that if we reduced obesity/overweight and wastage and distributed equitably the food we have, there would be no problem. Well, yes, perhaps if the Christians and others of goodwill got behind the idea.

But with population increasing by one million every five days, we must also find ways to grow much more food, fast ... like twice as much, on less land, in about 30 years.

Is there a way?

What about vegetable beds in the back yard? Your average Joe and Jane Suburbia could grow about \$1500 of vegetables, fruit, eggs and honey in a year. Useful - but nowhere near enough for a family of four.

University and CSIRO researchers will breed higher yielding crops and stock, but not fast enough to solve the problem.

The answer is localized intensive food production on a large industrial scale - if it concentrates on operations such as hydroponics, aquaculture, aquaponics (raising fish and vegetables in one system) and new smart irrigation. These relatively low-tech, low energy technologies already exist, and can produce huge amounts of fish, vegetables etc. They use up to 90% less water than field operations and require only space, not vast areas of fertile, well-watered soil. Open field horticulture typically produces

about \$70,000 per hectare: hydroponics and aquaponics can produce \$1 to 1.5 million per hectare.

As broadacre and irrigated production declines, transport costs and food prices soar, people could turn to localized intensive food production in and around villages, towns and cities up to at least the size of Canberra. The strategy and technology have more potential to make a difference, in Australia and in the world - and in a shorter time (a decade or two) than any other new or emerging technology.

More than that: I believe this is God's gift to humanity as we face the greatest challenge in history.

The will?

The Australian community is complacent, lacking concern for the billions of needy and unlikely to act until our supermarket shelves start to empty and our food prices soar. Most of our Government, business and community leaders do not yet appreciate the urgency of the situation.

Seems like there's a job here for the Christians! Jesus told us to love our neighbours, even our enemies, be leaven in the lump and reflect God's love in sacrificial giving of money and work. His followers can make a difference and change the world.

We need to "start at Jerusalem" ie where we are. "Create in ME a clean heart, O Lord, and renew a right spirit within me". Work on the local scene, your friends, your parish, Rotary Club, local MP. Most of us are not in a position to change the mind of a Cabinet Minister or the PM, but we can start small and our work



STARTING POINT: Backyard vegetable beds can save the average household up to \$1500 a year in food costs: a good start, but bigger local projects are needed to make a real difference.

will grow by the grace of God to impact in higher and wider places.

Fusion's example.

Fusion is a Christian youth and community agency, which came to Canberra over 20 years ago. One of its successful projects was a two hectare horticulture project training disadvantaged welfare flat people and Burmese refugees to grow organic vegetables.

Numbers grew from one to 20 in about five years. In 1996 a grower won the Australian Big Pumpkin Competition with a 224 kilo giant. During the drought, Fusion successfully trialled the new technology aquaponics.

The Lord then gave Fusion a vision of a Christian Sustainability Education Centre, promoting social concern and action via a localized intensive food production industry based on aquaculture. We expect the ACT Government will give us a 4 hectare site and we shall then raise \$5 million dollars for the buildings and other facilities.

God has blessed Fusion's faith and work, starting small

but thinking big ... with faith. Not so much great faith, as Hudson Taylor said, but a faith in a great God. We are not called to be successful, but to be faithful. The success is up to the Lord.

Some Christians are called to be prophets, like Jonah and Jeremiah, warning people about consequences of ignoring God and becoming greedy and

self-centred. The consequences today are that the world is running out of food. This is alarming and it is happening with or without climate change. For hundreds of millions in Africa and other countries, food insecurity is already a reality. Christians can no longer pass by on the other side of the greatest problem ever to face humanity.

The main question

Dick Smith was moved to do something about the population problem because he did not want his granddaughter saying of him some years hence: "Why didn't he do anything about this?" We will all meet the Lord one day. When he asks: "What did you do when the world's food crisis was emerging?" What will your answer be?

John Brummell is a parishioner of St Alban's Woden and a research officer with Fusion Australia Canberra Office.



Fund Manager

Grafton Diocesan Investment Fund
Anglican Diocese of Grafton

Looking for a Career with Integrity on the Beautiful NSW North Coast?

We are currently seeking a Fulltime Fund Manager based in Grafton, who will play a vital role in delivering the ongoing success of our Fund.

In this role you will:

- Support and develop a small dynamic team
- Deliver outstanding customer service
- Build sustainable customer relationships
- Design strategies and operational plans to achieve business targets
- Actively build the Investment Fund brand in the community

To be considered you already have:

- Solid experience in a commercial banking/property lending/portfolio management
- Proven ability to lead a team and achieve set business goals
- Strong organisational, planning and decision making abilities
- A passion for customer service and client relationship development.

An attractive remuneration package will be offered. Some travel is required. Previous experience in a Leadership or Business Development role within the Financial Services Industry will be highly regarded.

Initial enquiries, in confidence, should be made to: Anthony Newby, Registrar on +61 266 424 122 or email, registrar@graftondiocese.org.au

Further information containing selection criteria will be provided to interested applicants upon request.

Applications close: Friday 9 August 2012

Contributions for Anglican News

Many thanks to those who have contributed articles and photos to this issue of *Anglican News*. Articles from the parishes and ministry units around the diocese help make this newspaper an effective tool to link the various faith communities scattered across the vast area of the Diocese of Canberra and Goulburn.

Through sharing our stories, we not only provide encouragement to one another but also add to the store of ideas and resources available for mission and ministry.

Please continue to send material for publication. Articles are best sent either as Word documents attached to an email, or written directly into the body of the email, although typed pages are also welcome. Photos should be sent in JPEG format, attached to an email, and **not** embedded in Word documents. It is best to send photos in original size, without any reduction.

BOOKS

History raises profound spiritual questions

A History of Ancient Britain. By Neil Oliver, Weidenfeld & Nicolson. 373pp.

Reviewed by Robert Willson

The Upper Palaeolithic cave art of places like Lascaux in France and Altamira in Spain is world famous. The visitor could see, in hundreds of caves, that the artists had conjured entire herds of bulls and horses, seen by the flickering light of torches. That art tradition may have lasted 20,000 years.

But Britain seemed to have no such examples of cave art, until a few years ago at last examples of such art were discovered at a cave called “Creswell Crags” near Sheffield. Three archaeologists made the discoveries that secured Britain a place on the world map of Palaeolithic cave art. Deep in the caves they found the body, neck and curving beak of a wading bird called an ibis. The artist had skilfully used the natural curves of the rock to suggest the bird’s body. Gradually more and more images came to light. There was a flock of birds with beaks upraised.

An offering

The artist had had to wriggle into a very confined space to make his art, and then wriggle out again, leaving it forever in utter darkness. Much of European cave art is in such hard-to-reach locations. The archaeologist points out that the art was clearly not for human consumption but rather for something non-human to see – maybe a god or a spirit or an ancestor. I think it was their simple offering to God.

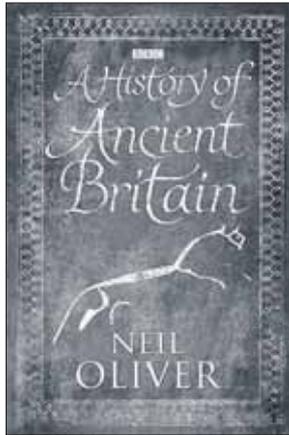
As a Christian I read the story of the Creation and I read that God saw everything that he had made and it was good. If God is our Creator then he created the artist who made that unseen masterpiece, and God rejoiced in his creation for it was good. And it seems clear that the ancient peoples of Britain or of Australia had in turn a deep sense of the divine reality surrounding them. They are as much children of God

as we are.

Cheddar Man

The oldest complete human skeleton found in Britain is the so called ‘Cheddar Man’. He lived and died in a cave in Cheddar Gorge, Somerset, more than 9,000 years ago and he was rediscovered in 1903.

Cheddar Man was a Mesolithic hunter. His skull is disfigured, just where his right eyebrow would have been, by an ugly ragged crater. It is the mark of bone disease and in life was probably caused by a disease that began in his sinuses and spread, causing fever, pain and discomfort. It may well have killed him in the end, and he was still in his twenties.



The author of this fascinating book writes that in all the ways that matter Cheddar Man lived in the same world as we do. When he was alive, Britain was still part of the European continent and he could have walked dry-shod all the way from France, and could have continued straight to South Wales without being troubled by the Bristol Channel. He looked out on the same mountains and valleys and islands as we do now. He lived in what we call the Middle Stone Age or ‘Mesolithic’ period.

But in fact, through the miracle of DNA analysis, it is possible to make a direct link from people now alive in Britain, to Cheddar Man. Dr Bryan

Sykes of Oxford University, managed to obtain a DNA sample from the teeth of Cheddar Man. Local school children near the cave where the skeleton was found were invited to have their mouths swabbed to provide DNA samples to compare with Cheddar Man. Their teacher Adrian Target also participated to make up the numbers.

The result was astounding. None of the children matched but their teacher Adrian Target proved a perfect match. There could be no doubt that Adrian is directly descended from Cheddar Man, via Adrian’s mother Hilda Gibbings. If it were possible to trace Hilda’s line some 300 mothers further back we would come to the ancient British woman who was Cheddar Man’s mother.

Neil Oliver

The author of *A History of Ancient Britain* is Neil Oliver. He is a native of Ayrshire, grew up in Dumfries, and studied archaeology. But in recent years he has become famous for his television programmes including *Coast* and *A History of Scotland*. This new series on Ancient Britain has also recently been screened in Australia and this book accompanies the series.

The book is not overtly religious but it forced me to ask some profoundly

religious questions about my understanding of God as our creator.

Stonehenge

From great structures like Stonehenge it is clear that they felt deeply connected to the unseen world of the spirit. Neil Oliver writes that Stonehenge was part of an entire landscape that had been sculpted and moulded, by people just like us, into a backdrop for ritual and belief. In their own way they offered their prayers to the eternal Creator.

The Book of Acts includes the significant words of Peter (Acts 10: 34-5) that “God is no respecter of persons but in every nation he that fears him and works righteousness, is accepted with him”. Can we limit the grace and mercy of God?

Neil Oliver leads us through the various ages of prehistoric Britain. Finally came the Celtic Age and the priceless gold torcs which have been found in a field outside the village of Snettisham, Norfolk. The largest of these torcs has five kg of solid gold in it.



AUTHOR: Neil Oliver.

Then came the Romans and with them the Christian faith. In February 1975 a farmer ploughing near the village of Water Newton in Cambridgeshire, unearthed a metal hoard, mostly in silver, but a little gold. There are nine silver chalices, jugs and dishes. At first

archaeologists thought they were pagan in inspiration. Then they saw the chi-rho symbol, the first letters of ‘Christ’ in Greek and they knew that this was Christian. We believe it is the liturgical silver used by a local Christian congregation to share in the Eucharist or Mass.

When I saw in the British Museum that treasure, and the Celtic torcs and the relics of my stone and iron age ancestors, somehow I sensed that they were all members of my spiritual family, all the children of the Creator God. The wonders of DNA testing underline that link.

I commend this marvellous history of ancient Britain by Neil Oliver.

Spiritual treasure in a small package

My Dinner with Anton, by Paul Wallis*. OakTara Publishers, Waterford, Virginia. 100pp.

Reviewed by Lewis Hitchcock

I read *My Dinner with Anton* one evening after work. This is quite unusual for me; after looking at words all day, I don’t often read a lot in the evening.

But both the concept and the content of *Anton* caught my interest. And the wealth of spiritual treasure it contained caught me by surprise.

Paul Wallis relates the story in the first person, telling of a strange encounter between a relatively young priest struggling with ‘preacher’s block’ as he prepared to lead a retreat, and a very old Russian Orthodox monk who “by rights ought to have been dead a good 150 years”.

But essentially, the book is a brief account of the life and faith of St Seraphim of Sarov, a Russian monk, hermit and mystic who lived from 1759-1833.

The story unfolds as a conversation over dinner, between ‘Paul’ as the young priest searching for inspiration and Anton, a contemporary and close friend of St Seraphim. The author makes no attempt

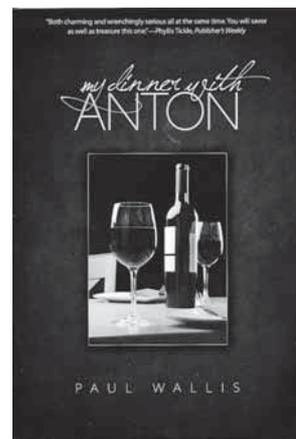
to explain the incongruity of Anton’s longevity; indeed, after the first couple of pages it seems somewhat irrelevant.

Anton is never the focus of the book; rather, the incredible faith journey of Seraphim dominates almost every page, drawn into contemporary relevance by the persistent questions (sometimes sharply insightful, sometimes almost obtuse) of ‘Paul’, as he struggles to bridge a 200-year culture gap.

What emerges is a clear but brief insight into the deep faith of Seraphim, who drew on the spiritual treasures of several great Christian traditions: he was a monk, a hermit, an intercessor; he brought healing to the sick, welfare to the poor and a Godly wisdom to those seeking truth.

Paul Wallis has developed this edition of *Anton* as a guide for personal reflection or group study, by including several challenging questions at the end of each chapter as well as a page for the reader to record their own reflections.

While I said at the outset that I had read the book in a sitting, it is worth a much slower, more contemplative reading than that; I would recommend it as a resource for individual use, group discussion or both. But a word of



caution here: be prepared to be challenged.

Perhaps this challenge is best summed up by Paul Wallis in his closing paragraph:

‘Everything I had learned about Seraphim was absolutely true. And I had a feeling that if I could apply just a fraction of it, if by faith I could emulate his values and his ministry even to the smallest extent, it might change my life forever.’

Paul Wallis currently serves as Intentional Interim Minister in the parish of Kaleen-Girralang, ACT.

Woden Christian Bookshop

The nights are still long, but not so long; the days are still short, but not so short—time to begin psyching ourselves up for the warmer weather to come? For cards, books, music, jewellery and gifts for all occasions, as well as church supplies (wafers, candles, etc.), visit, email or phone Canberra’s independent Christian bookshop..

Woden Christian Bookshop

Bus Interchange, Woden ACT 2606
* Contact us on 6285 1425 (fax 6281 0849)
or email wcb@cyberone.com.au

Childhood Centres take up challenge

Children embrace nature for learning and play

The children and staff at Anglicare Childhood centres around Canberra have been busily working on upgrading their outdoor playground areas as a part 'Sue's Challenge'.

The challenge, created by Children's Services Manager Sue Jennings, invited all Anglicare childhood centres around Canberra to participate. Sue wanted staff to think about how they invite children to play and how they encourage learning.

Centres participating in the challenge include Gordon Early Childhood Centre (GECC), Southern Cross Early Childhood School (SCECS) and Capital Hill Early Childhood Centre (CHECC).

"Many of our childhood centres have really embraced this concept of working with the environment to encourage meaningful and imaginative play. Gordon in particular has really worked on their outdoor areas, and staff are encouraging families and children to help them create an exciting and imaginative play space, at no cost," said Sue.

The criterion of the challenge was to develop an

area of playground that uses nature, invites play, encourages participation and engages children in learning.

So far, GECC have turned dirt patches into gardens, made a small wooden maze for the children to play in, have started making a fish pond thanks to generous donations from the children's families, as well as many other projects.

"The kids have loved it. They have really enjoyed working on the gardens and play areas and especially love to play in them, and they particularly love the pretend birds we have put in one of the trees," said Meg Webb-Wagg, Director of Gordon Early Childhood Centre.

The junior preschool at SCECS have also thoroughly embraced Sue's Challenge by using nature in many different ways such as art, play, and learning. The staff has even encouraged the children to play with wooden toys, which are more closely related to nature.

"The children have loved playing with our wooden animals and our new wooden blocks are a favourite! They have made many fairy houses and castles, as well as homes and skyscrapers," said Carina Merritt.

The school is currently



ONLY NATURAL: Anglicare's Childhood Centres in the ACT are working with the environment to encourage children in meaningful and imaginative play.

exploring new ways to use alternate materials for craft and painting, such as creating rock pets and 'leaf flowers'. The children at SCECS have also been involved in planting their own flowers and looking after their own veggie patch.

"The children had immense fun planting their own flowers. We will watch them grow and learn all about the plant cycle. Not only are we enjoying ourselves together but once they bloom, our classroom will look beautiful," said Carina.

Both Meg and Sue wanted to highlight and praise the efforts of the staff at GECC: "I am so thankful to our wonderful staff who have made this all happen. They have been just fantastic," said Meg.

Whilst the centre has already

achieved so much, there is still a long way to go. If you have any unwanted items or have ideas about how to enhance

the project please email Meg at meghan.webb-wagg@anglicare.com.au.



NEW DIRECTIONS: Meg Webb-Wagg, Director of Gordon Early Childhood Centre, with Noah, Shiye and Tracey-Lee Ellis

Raising awareness of Post-Traumatic Stress

Some of Australia's top limited-over cricketers of the past decade will be appearing at a special charity Twenty 20 cricket match at Manuka Oval, Canberra, on Saturday November 24.

The event is to raise awareness of post traumatic stress disorder, and how it affects many Australians.

For music fans there will be an evening concert featuring John Schuman (ex-lead singer of Redgum and singer-writer of *I was only 19*).

Adding to the interest for sport fans, there will be a curtain raiser Twenty 20 match between the ACT Meteors and the NSW Breakers in the Women's National Cricket League, with the main Twenty 20 game featuring a World Combined Services XI playing the ACA Masters.

Cricketing greats scheduled for the match include Darren Lehmann, Michael Bevan, Mathew Hayden, Simon Kasprovicz and Andy Bichel.



SINGER/SONGWRITER:

John Schuman will perform at the concert on November 24.

This is not only a day of wonderful entertainment but an opportunity for us to support the many Australians (including serving and veterans of the Defence Forces and Emergency Service personnel: police, ambulance and fire officers) who have or are suffering with this condition.

Mark November 24th in your diary.



ANGLICARE

NSW SOUTH, NSW WEST & ACT

Strengthening urban, rural and remote communities

Aged Care • Children's Services • Disability Services
Health Care • Youth Services • Supported Housing • Foster Care

Chief Executive:

The Reverend Peter Sandeman

Directors:

Aged Care: Jill Patience

Community Services: TBC

Communications & Strategic Partnerships: Jeremy Halcrow

Finance & Business Development: Ruth McGorman-Mann

Mission & Justice: Reverend Steve Clarke

People & Culture: Luke Vardanega

General Managers:

ACT: Jenny Kitchin

Riverina / Western NSW: Brad Addison

NSW South Coast & Snowy / NSW Southern Tablelands: Simon Bennett

Quality & Improvements: Paul Cristofani

Indigenous Services and Education: Archdeacon Karen Kime

SYNERGY REFLECTION

Humanity: good or evil?

Science and Religion

Do science and religion really contradict each other, as most people believe?

After all, if the God of Scripture is also the God of Creation, shouldn't we expect to find congruence rather than contradiction? John Stott agrees:

Nature and Scripture are both divine revelation (general and special revelation, or natural and supernatural, to use the traditional terms), since God has revealed himself both in the world he has made and in Christ, and the biblical witness to Christ. In Nature and Scripture there are certain given things, data, which, if they truly come from God, cannot contradict one another.

Stott points out the contradictions often occur at a lower level:

'Science is the fallible human interpretation of Nature, while theology is the fallible human interpretation of Scripture. The contradictions have not been between Nature and Scripture, but between science and theology, that is, between different human interpretations of God's double revelation'.

Stott concludes:

'It should be possible to find an increasing integration of word and world, Scripture and Nature, theology and science'. (Stott J, 'Essentials', p335).

This growing congruence between nature and Scripture is seen in the 'big bang' theory, according to John Lennox.

overshadowed their poor results', says Babiak. So the blend of environment and genes determine not only who will be a psychopath, but whether they end up in the boardroom or behind bars.

Diminished Responsibility?

In 2006 a brutal murder rocked Tennessee. Brad Waldroup murdered his wife's friend, and tried to kill her. That meant the death penalty. Waldroup admitted the crime; but was he to blame? Psychiatrist Dr. Bernet testified that he not only had the warrior gene,

(continued next page)

Brad Lovegrove reviews the BBC *Horizon* documentary, *Are you Good or Evil?*, by Nicola Stockley, screened recently on SBS.

Born Good?

New research claims to have found the biological basis of good and evil (BBC *Horizon*; SBS 19/6).

At Yale, Paul Bloom questioned the origin of good and evil: are babies born good? He used a morality play, where one puppet threw a ball to another, who returned it; then threw the ball to a third, who stole it. Which puppet did babies prefer? 70% chose the good puppet. 'Babies seem to feel strongly about this' said Bloom, 'they're drawn towards kindness, a moral feeling'.

These are the first experiments to show that babies have moral instincts. 'We know babies prefer good characters, respond to the pain of others, seek to help those in trouble and punish those who do wrong' says Bloom. 'Is this moral sense? It's a capacity that develops into adult morals; but it's already present by our first birthday'.

Does Scripture agree that babies are good (and evil)? Humans created in God's image have a moral resemblance to God (Rom 2.14-15). After the fall this image was defaced, but not lost completely. But Adam and Eve's fall also caused a hereditary bias towards sin (original sin), which affected every part of human nature (total depravity).

So Scripture agrees we are a mix of both good and evil. If one year old babies prefer good characters (righteousness), respond to the pain of others (empathy), seek to help those in trouble (compassion), and punish those who do wrong (justice), this would seem to be a profound, hard-wired, moral capacity indeed.

The Moral Molecule

Horizon featured Neuroscientist Paul Zack, who is trying to trace the biological basis of morality, because 'if there's a chemical involved, we can not only measure it, we can manipulate it'.

To explore cooperation, he tested Rugby players before and after a game. He found that as they bonded they released oxytocin, which created empathy. Zack calls oxytocin 'the moral molecule, because we feel empathy, attachment, and connection

to others. It's common in families, and is released by breastfeeding and touch'.

However the aggressive hormone, testosterone, also rose: 'Oxytocin makes us selfless, testosterone makes us selfish' says Zack. 'Rugby players want to be selfless, to support their team; but are also selfish regarding the other team, so these chemicals don't always conflict.'

Rugby is like society in miniature: we cooperate with one group to achieve a goal, but another group tries to stop us; so the conflict between testosterone and oxytocin is one way to understand society'. The battle between good and evil may be a chemical battle waging inside us.

Does morality have a hormonal basis? If Oxytocin creates empathy, bonding and cooperation, it may be the source of social cooperation

"If you have the (warrior) gene, and you're abused early, your chances of a life of crime are much higher. If you're not abused, then there really isn't much risk",

in family, clan, and tribe. The golden rule in Matt 7.12, 'Do to others what you would have them do to you', is to imagine how you would like to be treated, and to project this onto others.

But is this any more than humanism? After all, the golden rule is also stated (in the negative form), in Judaism, Hinduism, Buddhism, Confucianism and Greek and Roman ethics. The second greatest commandment in Matt 22.39, 'Love your neighbour as yourself', goes further, by calling for 'the law of love'. Yet it is instructive that the first and greatest commandment, 'Love the Lord your God with all your heart and with all your soul and with all your mind' (the first four commandments) cannot be arrived at through such morality.

The 'moral molecule' can only lead us to social ethics (the last six commandments) it cannot reveal God, anchor morality in his character, or lead to a saving relationship with him.

And is the battle between good and evil a chemical battle inside? At first glance, Paul's experience in Rom 7.15-25 would seem to suggest so; although it is unclear whether the sins Paul had in mind were social sins, or private sins, between him and God.

And what of David's prayer in Psalm 51, 'Against you, you only, have I sinned': all sin is first and foremost against God, despite any others involved (David's other wives, Bathsheba, her murdered husband Uriah, and the unborn child).

Born Evil: Damaged Brains and Violent Genes?

If our natural instinct is to do no harm, what about those who have no revulsion at taking a life, like serial killers? *Horizon* also featured Psychologist Bob Hare, who studied killers like Jeffery Dahmer and Ted Bundy for 30 years. He found 'a profound lack of empathy, callousness to others, no conscience, blunted emotions, and an attitude that I'm number one, there's nobody else'.

In one test, psychopaths didn't react to emotionally-

charged words like 'rape', any more than neutral words like 'table'. It seems emotions are one dividing line separating good from evil, and psychopaths don't have the empathy that stops us harming others.

What does Scripture make of people with no conscience or sense of guilt? The conscience itself seems to be part of the imprint of the divine image in us. In Romans 2.15, our conscience is described as instinctively knowing and measuring our conformity to divine morals; leaving us little excuse for sin, and increasing our culpability. However, consciences need to be 'programmed' by being taught right and wrong, and can be blunted by immoral input, so good parenting is crucial (Rom 1.18-32).

Perhaps the most incredible story on the *Horizon* documentary was that of Neuroscientist Jim Fallon. When Fallon was analysing brain scans, he noticed one group had damage to the orbital cortex and the amygdala, areas which control impulsivity and emotion.

The damaged group were all serial killers: had he found a biological basis for murder?

The MAOA 'warrior' gene is also responsible for violence. But does this gene mean you're destined to be a killer-is this biological determinism? For Fallon, these questions became personal when he learned serial killer Lizzy Borden was a cousin.

After testing himself, Fallon discovered he not only had the brain of a psychopath; he also had the warrior gene! 'I could blow-off an aunt's funeral, and not give a s**t. Now I know that's wrong- but I still don't care!' says Fallon. But if Fallon had the brain and genes of a killer, why wasn't he one? Because the gene is triggered by child-abuse.

'If you have the gene, and you're abused early, your chances of a life of crime are much higher. If you're not abused, then there really isn't much risk', says Fallon. So your genes can increase your chance of becoming a killer; but it's your environment that shapes whether you become one. It takes both nature and nurture: but as we don't choose either, are we really free to choose at all, asks *Horizon*?

Although psycho-pathology is not a case of simple biological determinism, because the gene must be 'switched on' by child-abuse, nevertheless there is a biological predisposition (just as a genetic disposition to diabetes is switched on by stress, sloth and poor diet). Is there any hope for those affected by psycho-pathology?

Paul Zack's comment that 'if there's a chemical involved, we can manipulate it', hints at the possibility of hormone therapy, and gene therapy might also treat the MAOA gene. As for environmental factors, the research raises the need to end child-abuse, and educate for better parenting, to prevent the sins of the parents being visited on the next generation.

Horizon also featured research by Dr Paul Babiak, who found many 'successful' psychopaths were business leaders -more than four times the average. They're not Hannibal Lecters; but Vice-Presidents, CEO's and Directors. They're charming, manipulative, and can mimic charismatic leaders. 'They look good; but perform very badly: when you looked at their results, their ratings as team players, productivity - dismal!' says Hare. 'Their ability to charm, communicate and manipulate others



Is God with you on Sunday or every day?

by Michael Richards*

Is God in our lives every day - or just on Sunday?

This is the question the Youth Group at St John's have been asking over the last four months. To help satisfy our curiosity about who God is and to learn how to have a relationship with him every day, our Group, known as the Greenhouse, have been working through a daily devotional book called *7 Minutes with God*, published by The Navigators.

The book is one of three in the "7 Minutes with" series, which includes *7 Minutes with God*, *7 Minutes with Jesus* and *7 Minutes with The Holy Spirit*. The Youth of St John's have been working through the book, comprising 70 daily devotions (seven days a week for 10 weeks), to learn and discover more about who God is and why he wants a relationship with us.

This time spent every day has been helping us to build our faith in God, grow closer to the Father and develop our spiritual lives. Each devotion starts with God and works through a story, prayer and an application point to guide us for the day. In our Sunday sessions we've discussed ways in which God is creative, passionate, powerful, silent, just and near.

The Benefit? It isn't an "only on Sunday" thing: This is every day, for 10 weeks. We, including myself and the other leaders, are able to spend an amazing seven minutes with God every day, to learn about his love and grace. Whilst seven minutes may sound like a short time, it is a good way to start developing a regular habit of daily devotion that young people will be able to continue.

So why do we only teach our Youth on Sundays? Let's give them some encouragement and a helping hand to establish lifelong habits that will reap lifelong rewards, ultimately a relationship with the Big G. The St John's Anglican Church Youth are seeing God actively work in their lives, not just on Sunday, but every day. Praise the lord for the love he has for us. Our prayer is that we can have a deeper relationship with God and know of his love. Amen.

**Michael Richards* is the Youth and Children's Minister at St John's Anglican Church, in Reid.

Humanity - good or evil?

(continued from previous page)

but had also suffered child-abuse. 'We thought a fair outcome would be to avoid the death penalty', says Bernet. In fact, the jury found him not guilty of murder; he was imprisoned for manslaughter instead: the genetic evidence had saved his life. This verdict could rewrite the rules of crime and punishment, and is ushering in a brand new era of neuro-law. 'We have to be really careful how we state this' says Bernet. 'This (gene) increases a person's vulnerability, but it doesn't make them commit a crime. His free-will had been diminished; but it hadn't vanished'.

Scripture and the law already recognise diminished responsibility (Deut 22.25f), so this new research simply provides a scientific basis for such rulings.

However, given that psychopathology can produce serial murderers, perhaps the real issue is prevention: should society test people (compulsory? voluntary?) for psycho-pathology, or is this the slippery slope to eugenics? And what about preventing child-abuse by parents? What would you do if you discovered that you (or your child) had the profile of a psychopath?

So, does this new research support the view that we are created in the image of a moral God? Although this seems the obvious conclusion to Christians, Atheists are using similar research to argue just the opposite: that an inherent moral sense means that we can be good without God - and can therefore dispense with God altogether! (I will discuss this viewpoint in the next issue of *Anglican News*).



SEVEN MINUTES: Members of 'Greenhouse', the youth group at St John's, Reid, have been using a resource book entitled '7 minutes with God' to help develop a close relationship with God every day.



C-net, Y-net gathering in Bathurst

(continued from page 16)

Their role will be to encourage volunteer youth leaders and parishes to reach out to young people.

In Riverina Cheryl Hallinan is the diocesan children's worker. Cheryl has encouraged parishes to try strategies like 'Messy Church', 'mainly music', and pupil-free school day Missions.

She has found the parishes with children and youth tend to be those parishes involved in teaching school Scripture.

Both Bathurst and Riverina have been very encouraged by their link with Synergy children and youth in Canberra-Goulburn.

As a result they now have access to common programs like the Bishop's Gap Year, Camp Pelican, Days of Encouragement and the Synergy website. Their diocesan youth leaders are mentored by Synergy director, Dr. Matt Brain, and they have formed Specialist Ministry teams to encourage volunteers in their dioceses.

Rockhampton diocese faces challenges like 13,000 miners moving into a town of 30,000 people.

In response to this influx of mostly single males, many families choose to leave town, and many retirees sell up and



SUPPORT: Delegates at the C-NET and Y-NET Conference drew great support from the opportunity to share ideas and build stronger connections with one another over the four days.

move as house prices rocket, drastically affecting local church membership. In one example, twelve kids rehearsed for an upcoming church presentation, only to have ten of the families leave town during the school holidays!

In Tasmania, a survey found only ten parishes had any children attending, and only five of those had more than ten kids, so the diocese is now classified as a 'missionary diocese'. They have sold a campsite, and with the proceeds now fund a full time diocesan youth officer and four part-time regional children's workers.

They are working on a 20 year plan to develop children's and youth ministry, starting with pre-schoolers. 75% of the children who now attend are under twelve years old. Newcastle diocese has changed from funding two part-time diocesan workers, and now funds one full-time children's worker, who is placed in two different parishes to run the kids ministry.

They have about ten parishes with youth groups, most led by the parish priests, four parishes running messy church, and a few parishes with Sunday Schools.



C-net, Y-net gathering in Bathurst

□ Youth and Children's Ministry leaders from across the country meet for encouragement and training

by Brad Lovegrove.

The National Anglican Youth and Children's Ministry Networks (C-Net and Y-Net) met for four days in Bathurst during July, with participants coming from as far afield as Rockhampton and Tasmania dioceses.

The Tri-Di was also well represented, with Synergy members Cheryl Hallinan from Riverina, Michael Pailthorpe from Bathurst, and Brad Lovegrove from Canberra-Goulburn attending.

The aim of C-Net and Y-Net is to encourage, equip, discuss current ministry issues and brainstorm solutions. Members also report on the state of ministry in their respective dioceses, as they compare notes and pick each other's brains.

The range of topics discussed included discipling kids and youth, apologetics, duty of care, Facebook and new technology in ministry, connecting old and young in parish life, liturgy with kids and youth, and raising up volunteer teams.

In Canberra-Goulburn Synergy children and youth have established both a youth Specialist Team and a children's Specialist Team. Their role is to encourage volunteer youth and children's workers, and to be a resource for parishes wanting to set-up or continue these ministries.

Synergy has also re-written the youth ministry training at St Mark's, is involved in developing a new Certificate IV level course for 2013, and has updated its Camp Pelican database to improve contact with parishes and follow-up of campers.

The Bishop's Gap year has been established, with three students in 2011 and again in 2012. Synergy and St Mark's also produced the *Me Too* DVD



SHARING: One of the benefits of the C-NET / Y-NET gathering is the opportunity to share resources. Here James Oakley, delegate from Tasmania, shows Brad Lovegrove (C/G Diocese) and Tania Harvey (Bathurst Diocese) a new program.

training package for Kids' Clubs and Sunday Schools,

which, thanks to a sponsor, was distributed free to every parish.

In the Tri-Diocesan area, Bathurst will no longer have a diocesan Youth Officer beyond the end of this year,

or any parish Youth Ministers, but has drawn together four parish priests to be the Synergy Specialist team.

(continued on page 15)

Think smaller; give up; go have a cup of coffee

□ Transcript of the 'Aim Lower' video, by Max7.org

(Continued from last month)

It is said in the gospels "The harvest is plentiful but the workers are few."

Already across the world many are seeing that there is a role that children and young people play as workers in the harvest. Leadership does not start at 30 years of age; it starts as a child and a teenager.

Children may not know everything as an adult does, but by using their knowledge of the gospel and the enthusiasm of youth, they are able to pray, to share and to serve in their way.

As the human population rapidly grows worldwide, there is an increasing number of children and a decreasing proportion of adults. The only way to keep up with the worldwide boom of children is to equip other children to reach them.

It is said "You have hidden these things from the wise and learned, and revealed them to little children." So **think smaller.**

When you look at the church

throughout the whole world you will see some parts that are well-equipped, well-resourced and relatively wealthy; and yet have little or no growth. Conversely, you will see other parts that are growing quickly with great energy, but have few means and no wealth.



No one part can do the job alone. No one part has all the answers, the resources, the creativity or the mandate to do it all. We are a body.

When one part suffers, we all suffer. To accomplish the Great Commission means having a cup of coffee with someone from the church down the road.

Talk to them. Partner with them. Become prayer partners with a struggling church across the globe. We are part of the same body. We are on the same team. **Go have a cup of coffee.**

A large part of the Great Commission will be accomplished when we Aim lower, think smaller, give up and go have a cup of coffee.

Together as we seek to effectively evangelize, nurture and equip children we need to be willing to share resources more freely and give up the pride of building empires and organizations and put Kingdom-building at the forefront.

Whatever it is that we need to give up for the sake of the Kingdom, let's ... **give up.**

It is said that "The body is a unit, though it is made up of many parts" and that "Christ is the head."

What are CNET and YNET?

CNET and YNET are the 'Children's Worker' and 'Youth Worker' networks of General Synod (Anglican Church of Australia) that are open to anyone who is actively involved in ministry with children and young people within the Anglican Church. They are particularly aimed at people who have a 'big picture' view of this area of ministry, and while they tend to attract Diocesan officers, some of the best input comes from lay people working at the coal face!

The networks are designed to be places where people share information and experiences, make friendships and develop relationships that support one another while they work in these ministry areas. The Networks meet together over a week in August every year.

Each Network has some time apart-but also some shared time to discuss common issues. Ongoing support is offered through phone calls and e-mails with each other, they share resources and members send each other stories of encouragement between annual meetings.

Synergy contacts

Synergy Youth: www.synergy.org.au

Synergy Youth Director: Matt Brain - 0427 826 180; matt@synergy.org.au

Bathurst Youth Officer: Michael Pailthorpe - 0433 091 247; dyrtm@bathurstanglican.org.au

Riverina Youth Officer: Cheryl Hallinan - cheryl.hallinan@bordnet.com.au

Bishop's Gap Year Coordinator: Brad Lovegrove, brad@synergy.org.au

Western Region/Camp Pelican: Lucas King, lucas@synergy.org.au

Synergy Youth Chairperson: Ruth Edwards (contact via 6232 3613)