



Change and transformation

□ Presidential address to synod highlights changed lives, churches and communities

Bishop Stuart Robinson has used his annual Presidential Address to the synod of Canberra and Goulburn Diocese to focus on the concept of change and transformation.

Addressing the annual synod meeting in Goulburn on the weekend of August 31- September 2, Bishop Stuart told delegates, "You will have heard me state (at every possible opportunity), *I dream of a diocese in which the love of Jesus transforms individuals and communities.*"

He anchored his 'dream' in the first epistle of St Peter (1 Peter 1: 3-5a) and particularly Peter's use of the term 'new birth' to describe the transformation his readers had experienced.

While a community transformed by Christ will certainly be harmonious, marked by a spirit of compassion and generosity, Bishop Stuart claimed that such a community would also be "outward-focused".

"The culture of hospitality, gentleness and respect shown to those outside the Christian community is to be remarkable. So remarkable that it becomes the feature that defines the church to outsiders."

The Bishop drew on several illustrations from

parishes across the diocese where changed lives have begun to transform communities. He referred to Temora parish, where the loving service of successive parish priests and their families have built a backdrop of trust and credibility that has resulted in ready acceptance of the mainly music program which is building strong connections between church and community. The program has already laid the groundwork for a Christian parenting course which was warmly received.

A second example was the ministry of James Wood, a member of the clergy team of Queanbeyan and District Anglican Church, who has been patiently building relationships in the communities of Burra and Michelago through his association with local schools and Rural Fire Brigades, and through creative church services that offer points of connection.

Bishop Stuart also spoke about the Covenant Care Day Hospice at Holy Covenant, Jamison, which offers "a day with a difference" for older people suffering terminal illness, and who are dependent on an aging carer. The clients insisted that the program should include prayer, so Archdeacon Anne Ranse and her team conduct weekly prayer sessions and a monthly Communion Service.

He quoted stories of how the Hospice was bringing very



BATON CHANGE: Bishop Stuart prays for outgoing Chief Executive of Anglicare, Peter Sandeman, following the presentation of the Anglicare report to Synod in Goulburn. Bishop Stephen Pickard (right foreground) will take up the reins as Interim CE on a part-time basis for the next six months.

positive change to the lives of its clients and their carers.

"Changed lives transform communities," he said again.

Anglicare

The Bishop said that placing a priority on mission would continue to transform Anglicare, which was also being re-shaped to serve all three of the Covenanting

Dioceses.

"Over the past year, Anglicare has begun implementing a new strategic plan that aims to grow services into remote NSW," he said. "Anglicare is very aware that strengthening links to the parishes will be critical as it seeks to cover such a huge area of New South Wales."

The Board of Anglicare has agreed to a new mission and vision statement aimed at reminding staff of the agency's Anglican identity and that ultimately the motivation for their work is shaped by Christ's call to serve those in need.

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An ethical investment alternative



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NEWS

ANNOUNCEMENTS

Anglican Historical Society - October excursion

This year's excursion moves outside the Canberra & Goulburn Diocese to central western NSW, to part of the Diocese of Bathurst where an Anglican Historical Society has recently been formed.

On Saturday 20 October the AHS will visit St John's Cowra and All Saints' Canowindra before lunching at the Age of Fishes Museum and having a guided tour of the museum. St Matthew's church Eugowra will be visited en route to Grenfell for an overnight stay. An after dinner speaker from the Grenfell Historical society will tell some stories from Grenfell's past.

Worship at Holy Trinity Grenfell, a visit to St Margaret's Glenelg, and lunch followed by a Heritage tour of Grenfell, are on the program for Sunday 21st.

Anyone interested in joining AHS members for this trip is asked to contact the secretary, Barbara Campbell on 6249 8963. If there is difficulty in obtaining accommodation in Grenfell, please contact the Tours Officer, Jill Hodgson, on 6343 1166 as some private hosting is available.

Men's Breakfast

St Alban the Martyr Anglican Church, 34 Chappell Street, Lyons - Saturday 3rd November.

Contact: Father Morton Johnston 0438 191 041, or Michael Loader 6281 6468 (h), 0417 255 671 (mob). If possible, please let Michael Loader know that you are able to come by Friday, 26th October. If you would like to bring a guest, please do so.

Arrive at 8.00 am or so, for a cooked breakfast at 8.15 am. At 9.15 am guest speaker, Dr John Seymour, will speak on the topic, *Children, Parents and the Law*, followed by a question and answer session.

The meeting will conclude at approximately 10.00 am.

Nugalinya College Principal to speak at ACC&C

The Principal of Darwin's Nungalinya College, Dr Jude Law, will address a meeting at the Australian Centre for Christianity and Culture in Bartone, ACT, at 4:00 pm on Sunday October 7.

Nungalinya provides theological and pastoral training for Aboriginal and Torres Strait Island people, through a holistic education with courses in Theology, family and community services and cross-cultural awareness.

Since its establishment in 1974 the college has been supported by the Anglican Board of Mission (ABM).

Annual Remembrance Ceremony 'for those who lose their lives to illicit drugs'

Monday 8th October, 2012 at 12.30pm

At the memorial site, Weston Park Road, Weston Park, Yarralumla (opposite the junction with Prescott Lane)

Speakers include Mal Washer, MP; Rev Ivan Roberts, Uniting Church Minister and Elaine Bridge, a parent who has lost a son.

Change and transformation

(continued from page 1)

"It is easy for staff to have their focus and priorities shaped by Government funding, and come to see the relevant Department as the primary stakeholder in Anglicare. Yet Anglicare should not, and does not, exist apart from the Anglican Church and its parishes. It is essential that the Diocese continues to support and invest in Anglicare and its work," Bishop Stuart stressed.

He expressed his deep appreciation for the service over the past three years of Anglicare's Chief Executive, the Reverend Peter Sandeman, who is returning to Adelaide for family reasons.

"Peter passionately believes in the importance of building partnerships between Anglicare

and local Anglican churches," he said. "Under his leadership, Anglicare and the Diocese have been developing integrated mission planning.

"Peter Sandeman leaves Canberra and Goulburn with my good wishes and full support as he takes up a strategically important role as CEO of Anglicare in South Australia. He leaves our own Anglicare in a far healthier state in every way: not only in terms of the relationship with the Diocese but structurally and financially as well. We should all be very grateful to him."

He added that Bishop Stephen Pickard had agreed to become Interim Chief Executive of Anglicare from October 15.

Bishop Stuart went on to show other areas of change and

transformation in the diocese, including:

- the Jamieson House Redevelopment Project which will help provide financial resources for mission and ministry;
- the refurbishing and re-opening of Wambiri Campsite;
- plans to develop a new Anglican School at Googong, south of Queanbeyan;
- restructuring of professional standards processes to a more proactive rather than reactive approach;
- ongoing development of training for mission and ministry, particularly through St Mark's NTC.

OBITUARY

Reginald Jack Kitchin

18 February 1931 - 14 September 2012

It is difficult to measure the full impact and influence of Reg (and the Kitchin family) to Canberra and the Anglican Diocese of Canberra and Goulburn.

Reg was born on 18th February 1931 in Durban, South Africa, migrating to Australia in 1962 because of his distaste for the Apartheid regime. He grew up in a relatively poor but loving white family in what became a notorious chapter in South African History.

Shy by nature, he found the courage to propose to the (far less shy) Joan Buchanan (sister to Duncan who became Bishop of Johannesburg), a member of the same medical school. And so began a wonderful partnership which produced six children; pioneered an elite standard of orthopaedic surgery in Canberra; and promoted a thoughtful and prophetic public face to Christianity in the National Capital, insisting on cross gender justice as well as fairness and acceptance for the marginalised and alienated.

Reg played cricket and rugby as a child and as a student, and was an avid follower of all forms of sport for the rest of his life.

A sign of his complete identification with his adopted country was demonstrated in his fierce support for the Wallabies (even, or especially, against the Proteas). Reg retired at the age of 63, possibly at the peak of his professional ability, because, as he said, he did not want to offer anything less.

He had a great love of the land and for 30 years enjoyed his 'block' on the Cooma Road. In retirement he developed a critical interest in philosophy. He lived and believed the truth that Christianity is essentially, if not exclusively, about love and that life's destiny is not strictly about happiness, but about contentment.

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Clergy moves and appointments

- ◆ The Reverend Stephen Neuhaus has been appointed Chaplain, Goulburn Police Academy.

Bishop of Bathurst says 'thanks'

Retiring Tri-Diocesan neighbour voices appreciation for partnership

The Bishop of Bathurst Diocese, Richard Hurford, addressed the Canberra-Goulburn synod on August 31 to express his appreciation for the support offered by synod to Bathurst Diocese a year ago.

At that time synod agreed to help Bathurst Diocese keep its heavily-indebted schools operating.

Bishop Richard explained that his Bishop in Council had, for almost two years leading up to last year's synod, "sought to find ways agreeable to God and His Church that we could sustain our schools".

"At the time it was a most gracious step in faith by the Canberra and Goulburn synod, to say that it would try and partnership with us to find a way forward," he said. "That was a huge thing for you to do. So a year later, I want, on

behalf of my own synod ... and our Bishop in Council, to come and thank you."

He explained that, although the Bathurst synod had subsequently chosen not to borrow funds from Canberra-Goulburn Diocese, the generosity of the offer was greatly appreciated.

"In quite simple terms there was a great worry about drawing members of the family into our predicament," he said. "I hope that you see that as a very decent, God-honouring response: it did not seem right to borrow from the family and put others at risk. That was, in simple terms, the dominating factor for us."

He told the synod that he had written to Canberra-Goulburn's Bishop in Council to explain the decision, and to express his thanks and the appreciation of the synod of Bathurst Diocese.

Bishop Richard said the problems facing Bathurst Diocese had yet to be resolved,



APPRECIATION: Bishop Richard Hurford voiced the appreciation of the synod of Bathurst Diocese, as well as his personal thanks, for the generous support offered by Canberra-Goulburn synod last year.

but the support of the Canberra-Goulburn synod last year had been a great encouragement.

"Today it is important, a year later, that I come with the permission of this house to stand in front of you and say again, thank you ... because

you allowed us to take that step, to give us that option. You put your head on the block before we tried to figure out what we could do with your offer. Thank you, Canberra and Goulburn."

Bishop Richard, who is to retire on November 10, added

that there was a second reason for his presence at the synod.

"Nine years ago, I stood here with the then Bishop of this diocese, and the then Bishop of the Riverina, and in your presence we signed the Tri-Diocesan Covenant. I've come today to thank you, Canberra and Goulburn for your fellowship and partnership in Christ under that covenant for the last nine years."

He said that while he did not want to catalogue all the benefits of the Covenant, the growing possibilities included mission, pastoral and administrative collaboration.

"I want to pay tribute to the fellowship and collegiality that this diocese has allowed through the Tri-Diocesan Commission. Bishops can be a bit lonely at times, for a variety of reasons. Thanks you, Canberra and Goulburn, for gifting us with the opportunity through the Covenant to have regular fellowship and prayer and debriefing together," he added.

New Anglican school for Googong on track

Diocesan Schools Council report to Synod

CEO of the Diocesan Schools Council (DSC), Graham Willard, has told the synod of Canberra and Goulburn Diocese he and his board are "pretty excited" about the prospect of developing a new primary school at Googong, south of Queanbeyan.

In a presentation on behalf of the DSC, Graham Willard said the first roads in the Googong subdivision were already being built, and the "township will ultimately have 15,000 people".

"The demand is incredible; the first two stages of land have already been sold," he said, adding that the developer had given the diocese a block of land, free of charge, for the establishment of a primary school."

He said that last year Bishop in Council had approved the development of the Anglican School, Googong, on that site.

"A primary school for 2015 - fantastic," he enthused. "I've got a drawer full of potential enrolments already."

The same developer has also recently offered to sell the

diocese an adjoining block of land for a high school.

However, Graham Willard told the synod the high school was "a long way from becoming a reality".

"We've got to do the numbers. We have to satisfy our very good friends at the AIDF; we have to satisfy Bishop in Council that this is a viable, worthwhile business," he said. "We still have to number-crunch, we have to do all the other things with setting up a school. But it is very exciting that we will have potentially, at least a primary school if not a Kindergarten -Year 12 school gradually rolled out."

However, Mr Willard explained that the purpose of the DSC was not to start schools, but rather to "grow the mission of the diocese through the provision of excellent, accessible Anglican education".

"We have seven Anglican Schools in the diocese ... with almost 8,000 students. It is our understanding that at least 80% of those students would have no church other than going to one of our schools," he said. "Add to that the parents - and we involve the parents, the parents are part of our community, they're part of what we're there

for, they're part of the growth that we see in our schools - that's a community of faith that would otherwise not exist."

He described the Schools Council as a box: "I've used this analogy since '99, the beginning of the Schools Council. It's a box formed by ordinance, by the Diocesan Schools Council ethos statement, by what we know the schools should do and how they should behave. If we find at any time that any of those schools start to, shall we say, nudge the edges of the box - maybe just push the envelope a little - our role as a Schools Council is to just bring them comfortably, gradually, back in."

Risks and rewards

Graham Willard said that risk management was another function of the Council, and an important part of this involved funding.

Other risks that the DSC monitored included reputational risks, risks to do with major incidents, and improvements in competitors' advantages.

"But what are the rewards?" he asked rhetorically. "They're pretty big ones, actually. I've been around schools for 40-something years - I don't think there's ever been a time



PLANS: CEO of the Anglican Schools Council, Graham Willard, told synod plans were well under way for a primary school at Googong, with the possibility of a high school at a later stage.

when we've needed more from our schools to produce young people as future leaders of this country. It is long overdue. The sorts of things that we face across our country all the time,

say to me 'It is time we were producing something better'.

"That's what schools are for. That's what education is for, and that's why we are in the business of it."

Jindabyne family recovering

On the Sunday morning of Synod Owen Davies, parish priest for Jindabyne and the Snowy Mountains, called for prayer for a family from his parish involved in a frightening accident at Kiama the previous evening.

The Wilson family, Bruce and Gill with Emily (7) and Oscar (4) had just settled into their tent at the Kiama camping ground on Saturday September 1, when at 10.30 pm a car crashed through a barrier and landed on them.

Anglican News next month will report on their amazing journey of healing and recovery, but meantime readers can follow the story on the Jindabyne parish website: snowymountainschurch.com

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Call to fund full-time Aboriginal Bishop

Reconciliation involves action to address injustice

by **Jeremy Halcrow**

A commitment to National Reconciliation means all Dioceses should contribute to funding a full-time Aboriginal Bishop, the Church's most senior Indigenous woman has told the Anglicare Australia conference in Hobart.

Archdeacon Karen Kime powerfully argued that Reconciliation involves taking concrete action to address injustice, as she delivered this year's John Roffey Memorial Lecture on September 18.

"Reconciliation is everyone's business and should be the business of each diocese to contribute and sustain the ministry of an Indigenous Bishop. Until Aboriginal families and communities are no longer the poorest group within our society, where their life chances are equal to that of other Australians, this must be a priority," she said.

"From General Synod through to our dioceses and parishes, there must be real commitment to this task for the mission field is both needy and poor. For too long our Aboriginal Bishop was not a full member of the House of Bishops; did not have full legal

capacity; was part time and scarcely financially supported. Reconciliation cannot be undertaken in a fragmented way; rather as the Body of Christ is united, so too the church must fashion itself to act united in addressing inequality."

Archdeacon Kime also called for the formation of a national Anglicare Aboriginal and Torres Strait Islander Network governed and led by Anglicare's senior Indigenous employees, saying it must be financially supported to meet throughout the year. She also said that all Anglican Dioceses and all Anglicare agencies should also develop Reconciliation Action Plans.

This year's Anglicare Australia conference was attended by nearly 220 delegates drawn from 45 organisations across Australia as well as from New Zealand and the Anglican Diocese of Singapore's community agency. It was apparent that the force of Karen's arguments about the ongoing existence of institutional racism left many in the audience stunned.

Karen drew on her own life experiences, growing up as a Birripa woman in Cabramatta in Sydney's south-western suburbs. She described how her mother was arrested because she was merely driving a new car as part of her work requirements. She also cited

a plethora of studies that highlighted the extent of racism: almost 10 percent of Australians believe that Aboriginal people are less intelligent than others; nearly 85 percent of Aboriginal and Torres Strait Islander people regularly face racism with the majority experiencing racism "often or very often".

"We prefer to think that our nation has a zero tolerance of racism; however I propose that it's zero acknowledgement of its presence amongst us," she said. "We live and work within a discriminatory environment; where the colour of your skin ... provides opportunity for racist and unjust behaviours. Institutions and many working within them have inherited such values that are found in the everyday actions and decision making processes of Australian society. Such actions are at times unconscious, where colour automatically instigates a negative response ... Within the employment sector, a common occurrence includes the attitude that Aboriginal people can only do 'Aboriginal jobs'; or that their skills and knowledge are somehow limited."

Archdeacon Kime argued that the lack of support given to Indigenous clergy within their vocations is clearly evident in the numbers of Aboriginal people undertaking ministry in some of the most difficult, remote and unpaid positions.

"The disparity in the remuneration and non-progression of Aboriginal people compared to other clergy is all too evident," she said.

However, Archdeacon Kime said Anglicare and the Anglican Church had much to celebrate for what is already occurring.

"Across Australia we are delivering programs that are turning the lives of whole families and communities around. As an Indigenous woman, I have been greatly heartened by the commitment of my colleagues and the great passion within Anglicare to play its part in 'Closing the Gap'," she said.

"I recently attended a remote community where I had visited 20 years previously. At that time, there were no Indigenous children remaining at school until year 10 – despite there being a high population of young people. Recently I had the opportunity to return, to find that it was now the norm for Aboriginal children to remain at school until year 12, with an increasing group of role models who were going on to higher education."

Archdeacon Kime is Anglicare's General Manager of Indigenous Services and Education. Earlier this year she was collated as Archdeacon responsible for identifying Indigenous mission opportunities across the Tri-Dioceses of Bathurst, Riverina and Canberra-Goulburn.

Bishop Pickard appointed Interim Anglicare CEO

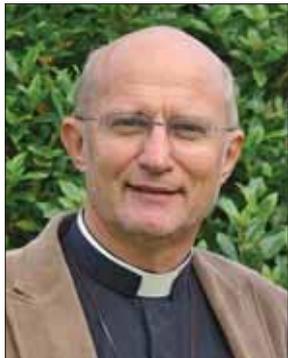
With Chief Executive Peter Sandeman departing to Adelaide for family reasons on September 28, the Anglicare Board has appointed Bishop Stephen Pickard as Interim CEO to ensure a smooth leadership transition.

In a letter to Anglicare staff, Professor Ingrid Moses, Presiding Member of the Board said, "We are very fortunate in obtaining the service of a highly experienced and respected leader ... The appointment of a transition CEO will ensure continuity of support to the Board and Executive in the event that the recruitment process is extended, as it commonly is for senior positions."

Bishop Pickard, who has held a host of senior positions in the Anglican Church, will become Interim CEO on October 15. Dr Pickard was previously assistant bishop in the Diocese of Adelaide and during that time was Chair of Anglicare South Australia and Acting Principal, St Barnabas Theological College. From 1998 to 2006 he was Director of St Mark's National Theological Centre and Head of the School of Theology, Charles Sturt University.

The Bishop of Canberra and Goulburn, Stuart Robinson, publicly announced the appointment in his Synod Charge late last month.

"Appointing an interim CEO [will] allow the current Executive to focus full-time on their very important roles and ensure the Board can take the appropriate time to find the right person to lead this complex organization into the future," he said. "[Bishop



INTERIM CEO: Bishop Stephen Pickard

Pickard's] task will not be managing the organisation day-to-day but rather to facilitate and co-ordinate decision-making by Anglicare's Executive team."

The expectation is that Bishop Stephen will be Interim CEO for at least a six month period. He is accepting the role on a .5 basis, allowing him to continue his leadership of the parish of Pearce.

Meanwhile Bishop Robinson told Synod that Peter Sandeman is leaving "Canberra and Goulburn with my good wishes and full support as he takes up a strategically important role" as CEO of Anglicare South Australia in November.

"He leaves our own Anglicare in a far healthier state in every way: not only in terms of the relationship with the Diocese but structurally and financially as well. We should all be very grateful to him," Bishop Robinson said.

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CES Forum: how *fair* is a fair go in Australia?

By John Nevile

This was the title of the Christians for an Ethical Society (CES) September forum at which the address was given by Professor Peter Whiteford of the Crawford School of Public Policy at ANU.

The seminar dealt with the impact of tax and welfare on Australians with special concern for the most vulnerable in our society. Peter is very well qualified to speak on this subject with an outstanding reputation in both Australia and overseas.

In introducing Professor Whiteford the chairman reminded the audience of the overall theme for this year's forums, which emphasises two fundamental Christian values: namely the importance of community, and a concern for the wellbeing of those most vulnerable in our society.

These are things that we should not only work towards as a church but also support in the political process. Thus, information on taxation and welfare is very relevant.

Professor Whiteford started by pointing out that of the various important types of inequality, notably inequality of income, inequality of opportunity, inequality of wealth, he would concentrate on inequality of income. By this measure of inequality Australia is tenth from the top of the most unequal OECD countries.

However, all other English speaking countries are more unequal than Australia. USA is clearly the most unequal of all these countries and the



PROGRESSIVE: Professor Peter Whiteford claims Australia has a very progressive system of direct taxes by OECD standards

United Kingdom the second most unequal English speaking country. Among OECD countries there is to some extent a pattern over the last ten years in which it is the most equal countries which are leading the way with increases in inequality. Among English speaking countries this is also true with inequality increasing most rapidly in Canada and Australia.

Because earnings represent around three-quarters of total pre-tax household income, it is interesting to look at changes in income distribution of working age Australians in the four years before the global financial crisis. Overall income inequality increased considerably. Growth in female earnings slightly increased inequality in Australia but most increases came from increases

in male earnings and income from property and investment. Virtually, the only factor causing falls in inequality was an increase in the proportion of income paid in taxes by those at the top end.

Professor Whiteford also pointed out that while government spending on cash benefits in Australia is less than in many OECD countries, Australia targets more of its expenditure towards those most in poverty through income testing. Consequently, Australian government spending on cash benefits reduces income inequality by approximately 50 per cent more than it does in the USA, Denmark or Norway and much more than it does in countries such as Japan, Italy and France.

Australia also has a very progressive system of direct taxes by OECD standards. Thus, overall Australia is in the same league as the Scandinavian countries which are generally considered the leaders in reducing income inequality through taxes and government welfare expenditure. Australia does particularly well in redistributing to the poorest 20 per cent of the population. Denmark is the only other OECD country which does better in this respect.

Professor Whiteford's overall conclusion was "that the broad architecture of the Australian system has considerable strengths, so that reform options should consider refurbishment and modernisation, not demolition and rebuilding."

Letters to the Editor

An orthodox understanding

Dear Sir,

Two letters in the *Anglican News*, August, showed that there is a great need to "work harder to ensure clarity in our understanding of orthodox Christianity."

For instance, Doug Hynd's treatment of "Supernatural" left much to be desired. The Dictionary meaning of "supernatural", (Shorter Oxford English Dictionary) is - "That is above nature; transcending the powers or the ordinary course of nature."

Surely this is an accurate description of the God who is above nature, - the high and lofty one, who lives forever, whose name is holy, who lives in the high and lofty place, who in the beginning created the heavens and the earth?

Doug Hynd has picked up some peculiar definition from somewhere, that has led his discussion about God into absurdity.

Dr Gary Mulquiney has

likewise fallen out of the boat. He says that "the New Testament came out of the church." Which church? Where? When? The Christian position has always been that people were inspired by God's Spirit to write it's contents.

He says that "the first Christianity had verbal content." Even a superficial glance at the teachings of Jesus and his apostles would notice that Christianity had essentially an Old Testament content. "Beginning with Moses and all the Prophets, he explained to them what was said in all the scriptures concerning himself." (Luke 24:29)

And is the Doctor saying that the Bible is "Our rationalistic Modern hybrid."? If so, his blog - "churchwithoutable" may be a source of concern. The letter certainly "seems to be lacking something".

Dick Goodman
Forest Hill, NSW

Letters ...

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

Letters of 250 words or less will be given preference.

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

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Christians for an Ethical Society

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

President - Bishop George Browning

www.ces.org.au

Public Forum:

Re-Establishing the Power of the People

Emeritus Professor Bob Douglas AM

Plus the Canberra Alliance

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Australian Centre for Christianity and Culture

Blackall St (corner Kings Ave), Barton, ACT

\$5 donation requested to cover hall costs - Contact Information: Robin Coghlan 6254 0487

Spring Quiet Day

"Becoming a New Creation"
2 Corinthians 5:17-21

Saturday October 27th

at

The Gathering Place

Bancroft Street, Dickson

9.30 for 10.00am - 4.00pm

Refreshments provided - bring your own lunch
Suggested donation \$8.00

The Day is facilitated by the Anam Cara Community

Anam Cara is the Celtic name for 'soul friend'.

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150+ reasons to celebrate!

by Canon Gill Varcoe

Our birthday in 2013 gives us wonderful opportunities to celebrate together.

I've been struck by the number of other significant anniversaries occurring next year.

We all know that the diocese is 150, but so is Moruya parish, and the parishes of Goulburn, Yass/Booroowa and Queanbeyan are 175, and 'Braidwood and Maneroo' is 170.

Here in Braidwood, we couldn't work out the reference to 'Maneroo', but at synod, Cooma parish representatives knew: Maneroo is just outside Cooma, and was the original church there.

With our modern boundaries, it's hard to imagine how settlement was working in the 1830s and 40s. The original parishes were huge: Queanbeyan is the mother church of St John's Canberra and, by extension, all the churches in that area — and the ACT is a mere 100 years old in 2013. Queanbeyan and Canberra, Yass and Booroowa,



CELEBRATING: Christ Church Maneroo (near Cooma) will be celebrating its 170th anniversary next year

Braidwood and Cooma, the parishes of Goulburn and district all have wonderful excuses to get together and bear witness in their communities to the transforming love of Jesus among his faithful people for generations.

And the possibilities aren't confined to parishes. The Young Anglican movement was formed in 1938 - 75 years old next year. I wonder whether there are members of our churches who remember the foundation. There are certainly

a great many who owe the strength of their adult faith to the teaching and care they received in YAs and JAs.

Visit the Anglican150 website (www.anglican150.org.au) and look up the anniversaries for 2013. How will you be able to connect your local celebrations with those in the diocese?

A walk with the cross, giving a New Testament to a friend or neighbour, sponsoring an Alpha course, planting a community garden, visiting the Cathedral, touring the diocese with the Dioescapades trips, rededicating yourself and your church to the proclamation of God's kingdom?

The possibilities are endless.

Anglican 150th to boost community programs

Plans to improve access to churches

With National Church Life Survey data out this month showing that a higher proportion of local Anglicans than ever before are involved in church-run community programs, the Bishop of Canberra-Goulburn, Stuart Robinson is seeking to use the Diocese's 150th celebrations next year to further boost these activities.

Bishop Robinson told the Diocese's annual Synod meeting in Goulburn: "My hope is that the Diocese's 150th celebrations will help give further momentum to this trend, as we use the year to build better community connections,"

Over the past five years the number of church members involved in community activities has grown from 61% to 65%.

As an example of such a community activity, Bishop Robinson cited the Covenant Care Day Hospice in Jamison.

"The ministry is an offshoot of the Holistic Care Nursing program and now partners with The Palliative Care Society and Anglicare. It employs two professional staff and is assisted by around 20 volunteers. Covenant Care has filled a gap in the community providing day hospice care; the only such

service in the ACT," he said.

A significant proportion of Bishop Robinson's address focused on plans for the Diocese's 150th birthday celebrations next year, which he says, must be used to "embed a culture of mission within our churches".

Plans include the distribution of 20,000 Bibles and a regional pilgrimage — the Bishop plans to travel through the rural centres across the diocese carrying a large wooden cross. But the Bishop is also encouraging churches to implement projects to improve disability access to churches as 150th birthday projects.

"In order to connect with the community, God may call us to change something about ourselves- especially the many ways we unintentionally put up barriers that stop people from entering our churches and joining our communities of faith," Bishop Robinson said. "One example that is dear to my heart is ensuring that our churches are accessible to people who have a disability."

A recent survey of the diocese found that only half our churches have hearing loops and very few have large print or Braille Bibles. Around 40% of our churches do not have accessible toilets.



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KEYNOTE SPEAKERS

Dr Janet Scarfe
Historian and research associate, Monash University
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Dr Heather Thompson
Associate Head, School of Theology
Charles Sturt University

Rev'd Dr Sarah Bachelard
Theologian and Ethicist
Leader, Benedictus Contemplative Church

The Rt Rev'd Kay Goldsworthy
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NEWS FROM THE PARISHES

Cathedral to celebrate 60th anniversary of Accession

One of the historic events of this present year was the 60th anniversary of the accession of the Queen, only the second time in almost 1200 years of Anglo-Saxon regal rule.

Most of the celebrations were held in June, but this was to a certain extent not the best of times for this country, and so many suggestions were shelved to avoid winter temperatures.

The Goulburn Conservatory of Music is however celebrating this event in music on October 14 when combined choirs, orchestra and organ will be giving a concert of music sung at Coronation services from the past three centuries.

This will be in St Saviour's Cathedral on that Sunday, commencing at 2.45pm, admission \$15. The program will include the Handel Anthem *Zadok the Priest* and the 1953 Coronation setting of the Old Hundredth hymn. As the Queen is the temporal head of the Anglican Church, it is hoped that all Anglicans will support this, and give thanks for a lifetime of service.

Young raises \$1500 for ABM

□ Funds to support ministry training in Northern Territory from Young & District Anglican Ministry

The Annual Mission Lunch held by the Young and District Anglican Ministry (YDAM) in August raised more than \$1500 for the Anglican Board of Mission (ABM).

More than 70 people attended the function.

Our mission project for this year was the new Bishop's Award Project developed by the Diocese of Northern Territory.

The main aim of this Diocese-wide training program is to support the development of Aboriginal clergy and lay ministry and encourage Christian lifestyle practices within their parishes.

Bishop Greg Thompson and the Diocese of the Northern Territory see this as being instrumental to the mission of the Diocese for a strong growing Indigenous Church, essential to its capacity building.

The guest speaker was Denise Norwood, Pastoral Care Co-Ordinator from the Young Mercy Care Centre, who gave a



HISTORIC DISPLAY: Dawn Sanderson and Joe Kinsela looking at the display of old prayer books and bibles at the special Choral Evensong and Prayer book Anniversary service held in St John's, Young, to commemorate the 350th anniversary of the Book of Common Prayer.

comprehensive talk about what is happening at Mercy Care.

Innovations that she has

initiated include music therapy, with a lovely hand-held harp that any person can play, and a weekly

afternoon tea party with lovely old china cups and saucers and special food.

Kambah hosts *Songs in Spring*

□ Parish concert reveals a wealth of musical talent

from the parish

St Stephen's Anglican Church in Kambah recently held a musical event, "Songs in Spring."

The concert was the brainchild of St Stephen's very own Yoko Sato, inspired by her memories of the Bowral Autumn music festival at St Jude's Anglican Church. The congregation was quickly persuaded and the concert evolved from there.

Local artists Misako Piper, Edith Meli, Kaitlin Nihill, Lauren Nihill and Hiroko Fischer performed.

Misako Piper, who studied piano and singing at Senzoku Gakuen Music University in Tokyo for three years before coming to Canberra, began the concert with a couple of Japanese songs by Kosaku Yamada and later performed the theme from *Love Story* as well as Puccini's *O Mio Babbino Caro* and a beautiful rendition of *Ave Maria*.

Hiroko Fischer accompanied

the singers on the piano, and also performed Chopin's much loved *Minute Waltz*. Hiroko, who was born in Okinawa, Japan, where she taught music at the University of the Ryukyus, has also taught music both privately and in schools in the ACT.

The listeners were also treated to the very accomplished voices and performance of two young singers, Edith Meli and Kaitlin Nihill (both only 13).

Edith has been performing since nine years of age and was one of the prizewinners in the category of Singing at the 2011 Australian National Eisteddfod. She has performed in various musicals around Canberra and also plays violin in the Canberra Youth Orchestra. Edith sang the song *Popular* from the musical *Wicked*, a poignant rendition of *Danny Boy* and joined Kaitlin Nihill for Rossini's delightful and humorous *Cat Duet*.

Kaitlin has performed since the age of five, in 14 musicals, concerts and competitions in and around Canberra. She was introduced at the Canberra Area Awards night, in February 2012, as the 'future star of Canberra theatre'. She also plays the piano and her mother,

Lauren Nihill, who also sang in the concert, is currently her voice coach. Kaitlin sang *The Girl in 14G*, the *Cat Duet* with Edith, another duet, Foster and Sagan's *The Prayer* with her mother; and closed the concert with the hauntingly beautiful, *Pie Jesu*.

Lauren Nihill, Kaitlin's mother performed, and ably demonstrated that musical talent runs in the family. She herself has been studying singing since the age of 16 and performing since she was eight. She has performed in many lead roles in musicals around Canberra and likes to sing a variety of genres, including jazz, musical theatre, pop and classical.

Currently a vocal tutor at St Clare's College, Canberra, she sang *How Could I Ever Know* and Irving Berlin's *I've Got My Love To Keep Me Warm* and a wonderful duet, *The Prayer*, with her daughter

The Reverend Dr Gary Mulquiney from St Stephens, opened the concert with prayer, and the concert was emceed by Peter Harris, who provided background information about both the performers and the songs. Zbiggy Zmurko very



YOUNG TALENT: Edith Meli and Caitlyn Nihill, both aged 13, each presented several solo performances as well as the humorous *Cat Duet*.

kindly took photos of the concert and the performers.

Members of St Stephens joined together to prepare for the event, many working tirelessly behind the scenes.

The performances were set against a backdrop of beautiful flower arrangements, and the sumptuous afternoon tea highlighted the many

gifted cooks in the parish. It looked, and of course, tasted, wonderful!

Whilst the concert raised funds for the church, it also provided an opportunity to share the event with the local community. It was such an enjoyable event that plans are already underway for the next one.

Heaven is a fairy story for people afraid of the dark:
(Physicist Stephen Hawking)
Atheism is a fairy story for people afraid of the light:
(Mathematics Professor John Lennox)

BACK TO CHURCH SUNDAY

Gungahlin takes church into the playground

Back to Church Sunday prompts engagement with community in a new suburb of Canberra from the parish

Parishes throughout the Diocese observed Back to Church Sunday on September 9.

But what do you do when the church is only a year old?

That was the question for Gungahlin Parish's new church in Forde.

Their answer was to have a community fun day. Under the care of the Minister for Welcome and Inclusion, Reverend Jason Clift, a team set about letterbox dropping the area with details of a free fun day on the school oval.

Community members could drop in to a non-threatening location, partake of a sausage sizzle and fairy floss, indulge in some face painting, jump on the jumping castle or enjoy some family games. If they wished they could take home some information about the church.

And all this was free.

"We were really pleased with our first effort," said Jason. "We had 25 to 30 people from outside the church just drop by and most had worthwhile chats with church members".

When the Rector, Rev'd Michael Dasey could be prised off the jumping castle, he noted "a really beneficial by-product was the excellent sense of team work that developed amongst the volunteers, many of whom are themselves new to the church. We hope to make this an annual event and an important connector of church and this new community."

Associate Minister, Rev'd Andrew "Red" Taylor was eventually removed from under a coating of sugar after having manned the fairy floss stall. He asked for prayer for Gungahlin: "In a new area such as this, there are so many people disconnected from church that we need your prayers to be the best ambassadors for Jesus that we can possibly be, as we try to work out how to connect people with the sacrificial love



of Jesus."

The fun day followed a gentle outreach service at Forde and coincided with Back to Church services at 9.30am and 7pm in Gungahlin. Four people have elected to investigate the Christian faith further



SWEET: (top) Reverend Red gives the kids a sugar boost at the fairy floss machine at the Gungahlin parish community fun day.

RACE: (above) A three-legged race with dads paired with their kids proved a test of coordination for some - just one of the fun activities for families. (Photos courtesy of Graham Lindsay.)

Freedom in the groove!

Exploring 'Jazz Theology' in Hawker parish from the parish

What do an expert jazz saxophonist, an academic who is a world authority on New Testament Greek, and an Anglican minister have in common??

Well, they are one and the same person, namely Rev Dr Con Campbell, a proud product of both Canberra and the ANU School of Music!

Con and his talented jazz quartet wowed an appreciative house at Christ Church Anglican in Hawker on Friday 7 September at a community outreach jazz, dessert and coffee evening, held as part of our "Back to Church Sunday" weekend.

Besides an evening of first-class in-the-mood professional jazz (and some terrific cholesterol-boosting cheesecake and pavlova and cream at half-time!), we were treated to insights for the connoisseur into some of the intricacies of jazz and its roots.

A highlight was Con's demonstration of the great range of emotions mapped by jazz, ranging from romantic love to the blues over the death of a close canine friend. Most memorably, Con and



HARMONY: Jazz Saxophonist and Anglican priest Dr Con Campbell compared improvisation in jazz to life, saying that we need to be in harmony with God and one another.

the quartet demonstrated how improvisation within a given tempo and key is the life-blood of successful jazz, what he described as "freedom in the groove".

And we heard (graphically) how "free" improvisation which disregards tempo and key is unspeakably awful. Much like life itself, remarked Con.

We can enjoy true and soaring freedom when we improvise within the parameters

for life where God has designed us to thrive. Otherwise, we find ourselves disastrously out of harmony with ourselves, each other, and our world if we seek to live outside his life-giving plans for us in Jesus.

A colourful, entertaining and thought-provoking evening was had by all, parishioners, friends and invited guests (including two of our local MLAs), as together we saw some of the connections between great music and the gospel.



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NEWS FROM THE PARISHES

Parish seminar brings mental health issues into the open

□ Murrumburrah Harden's Pastoral Care Seminar finds new ways to support the community from the parish

Issues related to mental health provided the basis for the eighth annual Murrumburrah Harden Parish Pastoral Care Seminar earlier this month.

The day began with an absolutely brilliant presentation on depression by Stockinbingal farmer, John Harper. John was a shearer, and had to finally give this up after experiencing depression. In his talk he used some very down to earth and understandable illustrations about what happens when one is depressed, and how this depression can be treated.

He is very experienced in this sort of presentation having worked with school children in the local area and having done presentations for Anglicare and other organisations. Evaluation sheets completed at the end of the day spoke very highly of John and of the way he had helped in a real and practical understanding of depression.

Beyond Blue, the national body assisting with an understanding of depression and its treatment, kindly provided a number of leaflets and booklets, as well as an attractive carry bag, for all of the 60 participants.

Wayne Rigby from the Mental Health, Drug and Alcohol unit at Young, backed John Harper up with a review of the work his unit is involved in, and the areas of care they provide. Wayne is a highly respected practitioner with a life's work in Mental Health to back up his presentation.

Also local educator, Charlotte Middleton, presented material on autism. While her presentation particularly revolved around children, she also addressed what might become a part of the future for young people who are affected by autism.

Broader approach

For many years this pastoral care seminar has been aimed particularly at how these problems might be addressed in an aged care ministry context. The response of participants in the evaluation of this day was, for the first time, encouraging organisers to broaden out the issues discussed. There was quite strong encouragement for these

days to continue, but it seems that these seminars have helped the community to want to have a better understanding of much broader issues. This is helpful to the parish, and while encouraging is also challenging.

For over a year now deacon, the Rev'd Don Jamieson, with the strong support of Priest in Charge, the Rev'd Beth Dimmick, has been exploring the possibilities of ministry by the parish, in the care of those experiencing various mental health issues.

Feeling the need to find whether this area might hold the possibility of a fresh expression of ministry, Don contacted Ms Katrina Hodgkinson, Member for Burrinjuck and Minister for Agriculture and Fisheries, and Mr Alby Schultz, Member for Hume. Both these members contacted the state and federal Ministers in the area of Mental Health, who acted to connect Don with people working in this area.

Several members of the Mental Health, Drug and Alcohol unit encouraged Don to pursue this matter, and even arranged for visits to programs like the Home program in Queanbeyan, and the worked carried out by Fr Michael Cockayne and his community.

As well they have set up a number of meetings with people in neighbouring towns who have similar concepts in mind.

Mental Health First Aid

They then suggested to the local parish that it might be helpful to organise a Mental Health First Aid course, for which there was special funding to provide the course free of charge. As Don put the word out, the course (held in August) quickly filled with some 25 participants, and a further 20 on the waiting list for a second course in October.

Don Jamieson suggested that one of the great pointers to developing a fresh expression of church and ministry was to go through a period of listening to the community and discovering what was really needed, and then allowing time to listen to God and to hear what ministry God has in mind to meet these expressed needs.

This has happened, and is happening for the parish, as they continue their journey toward this fresh expression, while at the same time being willing to be there, in their community, where the needs are felt most.

St Paul's Holbrook: 125 years

from the parish

A parish dinner on Saturday night, September 15, was a highlight of the 125th Anniversary celebrations at St Paul's Holbrook.

The celebrations continued with a special church service and morning tea and lunch on the Sunday morning.

Guest of honour was Bishop Stuart Robinson, and the parish also welcomed back former rectors Kevin Farrelly (2001-2010), Chris Littlejohns (1993-1999), Barry Fernley (1977-1980) and Dalba Primmer (1970-1975). Many photos and pieces of memorabilia were on display, including the original trowel and gavel used in the laying of the foundation stone in 1887.

Former rectors took the opportunity to share some humorous memories during the dinner.

On Sunday morning the congregation joined enthusiastically in a service of Holy Communion from the Book of Common Prayer, bringing back memories for many parishioners for whom it had been the staple service of worship in former years.

A lovely morning tea after



PREVIOUS RECTORS: Barry Fernley, Chris Littlejohns, Kevin Farrelly, Dalba Primmer, with Rev'd James Coats with Bishop Stuart Robinson at the dinner.

the Sunday service gave people further time to peruse the photos and memorabilia, then some join in for old fashioned games in the beautiful outdoors. The weekend had Psalm 100:5 as its theme verse - "The Lord is good and his love endures forever; his faithfulness continues through all generations."

It was indeed a joyful celebration of God's goodness and faithfulness to his people

over many years.

During the preparations for the weekend, copies were discovered of the history of the parish, *A Quick Look Over Our Shoulder*, written in 1987 by the then rector Rev'd Don Francis.

Copies are available for sale at \$6 (postage included). Please contact the parish office on 6036 2048, PO Box 201 Holbrook NSW 2644, or via our website: www.holbrookanglican.org.au.

Historybytes

by Robert Willson

Consecration of Bishop Mesac Thomas

Next year the Diocese of Canberra and Goulburn will celebrate 150 years since it's foundation in 1863.

On the Feast of the Annunciation of the Blessed Virgin Mary in that year Mesac Thomas was consecrated in Canterbury Cathedral as our first bishop.

In Barbara Thom's Letters from Goulburn (1964), and in her biographical entry for Mesac Thomas in the Australian Dictionary of Biography, this date is recorded but no details of his consecration are given. I searched the on-line edition of The Times and found a full account of the occasion, published the day after the event.

The reporter commented that it was rare to have such an episcopal consecration in Canterbury Cathedral. Usually such occasions took place in Lambeth Palace private chapel. On this occasion Dr Ellicott was consecrated 31st Bishop of Gloucester and Dr Thomas the first Bishop of Goulburn.

Archbishop Longley

The Archbishop of Canterbury who presided that day was 68 years old Charles Thomas Longley who had been translated from York

only the previous year. The great distinction of his term of office was to summon the first Lambeth Conference of Bishops in 1867, acting on a suggestion from the Canadian church. We are told that Longley was a moderate High churchman who had an exalted view of episcopacy and a deep feeling for the Church overseas in the British Empire. Thus the consecration of the first bishop of Goulburn would have given him great satisfaction.

The great cathedral of Canterbury, standing on the site of the first church founded by Saint Augustine after 597, is recognised as the mother church of the Anglican Communion.

Bishop Broughton

Doubtless as Mesac Thomas explored the Cathedral he would have paused before the grave of his predecessor and first Bishop of Australia, William Grant Broughton who had died just ten years earlier and was the first post-Reformation bishop to be buried in the Cathedral.

Broughton, in spite of his physical lameness, had been a tireless traveller and had made several long evangelistic tours of the southern part of NSW, now to

be the new diocese of Goulburn. His efforts contributed greatly to the foundation of the diocese.

The text at the Consecration service was John 10: 2, The good Shepherd giveth his life for the sheep. Dean Alford, the preacher, spoke of the consecration of the bishops of Victoria and Rupert's Land (Canada), in the Cathedral in 1848.

The newspaper report concluded by mentioning that the new diocese of Goulburn was situated between those of Sydney and Melbourne. It was 700 miles long and by road over a thousand miles, with an endowment almost entirely provided by the colony. In fact there was scarcely any endowment and hardly any roads!

The clergy and laity of Goulburn district had requested the previous Archbishop of Canterbury, John Bird Sumner, to select a suitable bishop for them. He did so and, a month before Sumner died, he urged Mesac Thomas to accept the post. We are told that after some hesitation Thomas did so. Following his consecration Bishop and Mrs Thomas were expected, said the newspaper, to depart for Australia in a few weeks.

NEWS

Giving poverty the flush!

□ Sapphire Coast event raises funds for clean water supplies in Kenya and Mozambique

by Carol Bartlett

The freezing, wet weather on Saturday 18th August highlighted the need for every family on the globe to have access to a toilet.

Imagine going bush to do your business in that weather!

250 billion people worldwide don't have access to an adequate toilet and 1.1 billion don't have any alternative but to defecate in the open.

The Giant Toilet was brought to Bega, Eden and Merimbula by the churches of the Sapphire Coast and provided by Micah Challenge as part of their Give Poverty the Flush initiative to highlight the need for more funding for sanitation and hygiene in the developing world.

Micah Challenge is a global campaign to mobilise Christians to speak out against poverty and injustice. The weekend we chose enabled us to have the toilet, a 2m high replica of a western toilet, visit each centre at the time of a local market, all in the space of three days.

Bega parish had primed the media and the public by their prior Water, Sanitation and Hygiene (WASH) event, enlisting school children to do posters and assignments on the need for sanitation and hygiene culminating with a presentation to Mike Kelly MHR on July 26.

The event was held at St John's Church, with about 80 children from seven local schools turning out for the occasion.

Miranda Shearer, a member of St John's Anglican parish Bega, spent a gap year teaching in Mozambique in 2010 and this motivated her to raise funds for toilets for the school. In the lead up to the tour she spoke at a Yr 10 retreat day for students at Lumen Christi, the local Catholic college, and at the markets Miranda and others spoke to passers by about how providing safe toilets enables girls to stay at school longer.

The event started early on Friday morning with setting up the toilet in Ayers Walkway, Bega as the crowd streamed by to the Farmers Produce Market. Later in the morning the threatened rain loomed and we manoeuvred the toilet across to under the awning. Although it got cold and windy it didn't rain and we had plenty of

opportunity to talk with passers by.

On Saturday it rained heavily most of the morning but fortunately the Eden Uniting Church had arranged a sheltered position under a gazebo for our display and we were able to introduce the issues to about 30 people before the choir sang.

We were greatly relieved when Sunday dawned fine and sunny but the wind at Merimbula's Ford Park kept us on our toes.

Many market attendees and local church members joined the mayor, Tony Allen, Mark Thomson, principal of Pambula PS and Frankie J Holden for guest appearances on the loo and signed a petition asking the Federal Government to increase overseas aid funding to \$500 million for water, sanitation and hygiene.

Every dollar spent in this critical area increases a developing country's economy by eight dollars by decreasing hospital costs and increasing the number of

days spent at school and in the workforce.

It was exciting to see how God expanded our vision as the event unfolded. The idea emanated from Micah challenge, which when presented to parish council led to discovering that St John's Bega were already doing a WASH event. Emailing local Tear supporters led to a long interview on a community radio station which gave me confidence to speak off the cuff on radio.

Producing an informative brochure unearthed Peter Skelton's graphic design skills and led to the opportunity for Miranda and I to talk to YR 10 at Lumen Christi College. Relating Miranda's story in church the following Sunday motivated Shirley Rixon to volunteer her community market and petitioning skills.

The whole event was a great learning experience for all of us: both on event organisation and on the issues of water, sanitation and hygiene, and a wonderful



SUPPORT: Bega Valley Shire Mayor Tony Allen perches atop the Micah Challenge's "Great Toilet", watched over by (from left) Jo Riley-Fitzer and Leona Cairns of St John's Parish, Carol Bartlett of Sapphire Coast Anglican Parish and passer-by Faith Aldridge.

opportunity to work together with folk from other churches.

What a great team God gathered. What's next, Lord? Attending Micah Challenge's Voices for Justice for starters.

The Give Poverty the Flush event raised funds for toilets at Maforga Christian school in Mozambique and a water and sanitation project in the Lodwar region of Kenya, a project funded by Tear Australia.

You can donate on line at www.tear.org.au specifying Sapphire Coast fund-raiser PR4242.

For more information about Give Poverty the Flush go to www.micahchallenge.org.au or www.toilettour.org.au

Carol Bartlett, from Sapphire Coast Anglican Parish, was a team leader for the Give Poverty the Flush event.

Kambah is calling all collectors

from the parish

There are many reasons why people collect things. For some it is a way of staying connected with the past. My own shell collection reminds me of my nana, and many wonderful memories of shared afternoons spent examining our shells together.

Some collections help us learn about other cultures, history or the world around us. Some are mementos or souvenirs of places and experiences. Some are very social and provide ways for like-minded people to get together. Some simply have no rhyme or reason – just a magical attraction that draws us to them.

People the world over have shown a tendency to collect things. Whether it might be something as commonplace as stamps or postcards, or something a bit less common like banana labels or guitar picks, people have put together groups of items that have tickled their fancy. Statistics suggest that one in three people have a collection of some sort.

Many of us acquire things (who among us does not have a growing drawer-full of obscure kitchen utensils or plastic containers, not to mention coat hangers!) But a true collector is not merely an acquirer of items. A collector is someone who has



DISPLAY: A sample of the collectables that will be on display at Kambah on October 28.

a passion for the things that they collect, (maybe even a small obsession) and enjoys sharing that with fellow collectors.

Recent discussions amongst the congregation of St Stephen's Anglican Church in Kambah revealed that quite a few of its members have a passion for collecting. Thus came the idea to share that interest with the wider community: a chance for people to come along and look at each other's hobbies and interests, and to talk with fellow collectors.

Walking sticks from around the world, antiquarian books in the genre "epics of empire"

(British Empire), herbs, sweetheart badges, teddy bears, china boots, tins, mementos of the war in the Pacific, matchbox cars – these are some of the

proposed collections that will be on display.

And of course each collection will be accompanied by the devoted collector to share their passion with fellow collectors. There will also be a People's Choice award for the most fascinating collection.

A delightful way to while away a couple of hours on a springtime Sunday afternoon. This event is not a fund-raising effort; rather it is an opportunity for both parishioners and members of the local community to spend time together. It might present a non-threatening way to invite friends or neighbours to come and get to know members of God's family at St Stephens.

And if any avid collectors would like to participate and show off their own collection, please feel free to contact St Stephens.

St Stephen's Anglican Church Kambah Collector's Gallery

2pm on Sunday the 28th of October

Gold coin entry and a delicious afternoon tea can be purchased.

St Stephens Anglican Church
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enquiries: phone: 6231 9905
e-mail: ststephens.kambah@anglican.org.au

BOOKS

'Cathedral dispute' revisited

The Tenant in the Cathedral: the Lord Bishop and the Count, by Tony Vinson (Arcadia, 211 pp) reviewed by Robert Willson

Next year, 2013, will mark 150 years since the foundation of the Anglican Diocese of Goulburn, now Canberra and Goulburn. Professor Tony Vinson became deeply interested in the history of the beautiful St Saviour's Cathedral in Goulburn. His scholarly study of the famous "cathedral dispute" between Bishop Mesac Thomas and Count Rossi is a valuable contribution to the historical records of the Diocese and to the celebrations in 2013.

Some time ago I heard Professor Vinson give a lecture on this theme in the Cathedral. Now he has expanded his research into a book. He brings to life a protracted struggle for power worthy of Anthony Trollope and the Barchester Chronicles. The difference is that the cathedral dispute is a matter of sober history. In a perceptive foreword to this excellent book Bishop Stuart Robinson comments that the "Goulburn Cathedral Dispute" was not one of the finest hours in the history of the diocese but it opens a window into which we can see what is possible in terms of human strengths and weaknesses. We can learn from disagreements and conflicts.

This book begins with a lively social panorama of the southern part of New South Wales before the decision to create the new Diocese. The first chapter ends at the moment in 1864 when Bishop Mesac Thomas arrived and was warmly greeted outside St Saviour's by the formally dressed figure of Francis Rossi. Little did anyone know in 1864 that this theatrical display of friendship was "destined to be inverted in later performances on the same stage with Rossi playing a taunting fool in the court of the Lord Bishop". (The reference supporting this colourful quote appears to have been omitted, which is a pity)

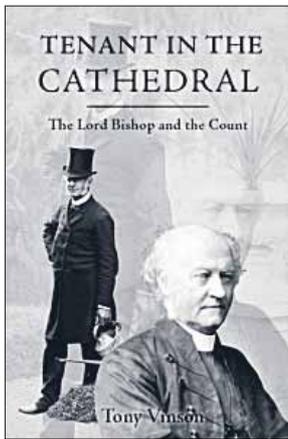
Chapter 2 discusses the personal background of the Bishop and the Count and is titled "The Making of Two Adversaries". Both men had a privileged social background and were determined to uphold what they regarded as their rights, at all costs.

The chapter "Unity and Achievement" gives us an impressive picture of Bishop Thomas at his most energetic. He travelled ceaselessly, and



AUTHOR: Professor Tony Vinson launched his well-researched work on the 'Goulburn Cathedral Dispute' of the late 19th Century at last month's synod service in St Saviour's Cathedral.

kept up a constant stream of letters to friends and supporters in Britain, pleading for financial resources to expand his work, and for more clergy to staff parishes. He set his face against the Roman Catholic Church and the Free Churches. He was shocked that members of the Church of England should willingly subscribe to the building of a "Romish" cathedral in Sydney.



He spoke of the "hideous superstitions and falsehoods of Romish idolatry." He thanked God that the diocese had been kept free from what he called ritualists and Romanizers. One wonders what he would say were he to come back to his Cathedral any Sunday in the 21st century!

Within a few years of his arrival the Bishop began making plans for the building of a magnificent cathedral and the consecration of that building in 1884 marked an important milestone in the ministry of Mesac Thomas. Little could he dream that it would also mark the beginning of a decade of bitter conflict with Count Rossi, Alfred Puddicombe, and their supporters. The author writes of

the bishop that "furthest from his mind would have been the possibility of the symbol of his office, the *cathedra*, taking on the aspect of a *cathedra stercoris* or medieval seat to which one was affixed and exposed to public humiliation.

The story of that decade of bitter conflict is the theme of the central long chapter of this book. The central issue was whether the new building was to be both a cathedral for the whole diocese and a parish church for the city of Goulburn. The author has carefully charted the complex and at times dramatic events of that period and the role of the bishop, of Rossi and of the Reverend Mr Puddicombe. The author links the Goulburn cathedral dispute with the earlier dispute at St Andrews in Sydney and a similar dispute in Cape Town, South Africa. The issue was the extent of episcopal authority vis a vis the rights of clergy, and the power to distinguish parish and cathedral rights and functions. Vinson comments that the cathedral dispute was marked by a total absence of modern conflict resolution and common sense solutions. It was prolonged by intense rhetoric and dramatic deeds. Rossi of course played a central role and, as Professor Kable writes of him, if there was any way of making a difficult situation worse, Rossi would invariably find it.

In a brief review it is impossible to do justice to this fine book. Professor Vinson has given us a comprehensive account of a saga in Australian church history which once attracted nation-wide attention and still has lessons for us on conflict resolution in a very different world. *Tenant in the Cathedral* is a splendid book.

From the mountain tops to the pots and pans

A faith to live by, by Roland Ashby (Mosaic Books \$32.95)

reviewed by Andrew Hamilton

If you are looking for meditative reading, books are usually the go. They go about things with system and planning. You can learn step by step.

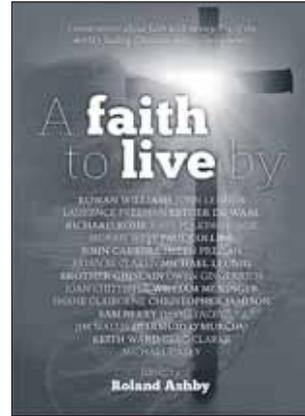
But for sudden insights – the detail that a writer might think superfluous but turns out to be extraordinarily stimulating, and the nuts and bolts you don't see in the finished spiritual house – interviews are just the thing.

This collection of interviews by Roland Ashby for TMA over the last fifteen years is very stimulating. The subjects include Rowan Williams, Laurence Freeman, Richard Rohr, Michael Leunig, Joan Chittester and David Tacey. They are all people you would like to hear more about.

Ashby is an excellent interviewer. He asks the simple questions we would like answers to, such as how precisely his conversation partners pray. But he can also draw them out by quoting intriguing phrases from their own works or other spiritual classics. The conversation then moves in surprising and illuminating directions.

The collective impression left by these interviews is one of great intelligence and humility brought to large questions, and an encouraging shared search for simplicity. A faith to live by needs to be both large and domestic, and here we find ourselves taken to the mountain tops and back to the pots and pans.

In addition to these interviews there is also, in the Appendix, a fascinating conversation between Rowan



Williams and Michael Leunig. They spark off one another. Leunig remarks: "In our culture there's an Australian pride in our irreverence. And yes, it's a healthy irreverence, but I always feel it's sad that children are often asked too young to abandon their natural reverence."

To this Williams replies by recalling Stanley Spencer's painting, *Consider the lilies*. "Christ is a very bulky, rather graceless, middle-aged man, shabby haired and heavy browed, on hands and knees, in a sandy waste looking at a tiny flower. It makes those words, 'consider the lilies', quite different and quite fresh. The sort of vague pious feel that that quote so often has suddenly becomes real because it is visualised in a very bizarre and challenging way as God's reverence for God's creation."

Listening to this conversation the idea of reverence, and of so many other things, fizzles and sparks in the mind.

The Revd Dr Andrew Hamilton is a Jesuit Priest and Consulting Editor of *Eureka Street Magazine*.

Woden Christian Bookshop

Already October—time to start thinking about Advent studies! In the meantime, for cards, books, music, jewellery or gifts for all occasions, visit, email or phone Canberra's independent Christian bookshop on Platform 2 of the Woden Bus Interchange.

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

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NEWS

Hizmet

An Islamic movement with a focus on democracy, inter-faith dialogue and non-violence

Bishop George Browning reports on a two-week visit to Turkey at the invitation of the local Islamic community

On the 20th April Margaret and I left Australia for a 10 week tour, the first fortnight of which was spent as guests of the Islamic community in Turkey.

We travelled 3000kms from Istanbul to Canakkale-Gallipoli, Troy, Izmir, Bursa, Menisa, Iznik and back to Istanbul. We met with Mayors, Governors, Business leaders, Vice Chancellors, Police Chiefs, MPs and Religious leaders.

Our party included Australia's Race Discrimination Commissioner, an Assistant Police Commissioner, a Parliamentarian, and a senior journalist with Fairfax Publishing.

When we shared our intention for the trip with members of the Christian community most were supportive and very interested: a few were alarmed and could not understand why we would be conversing with a religion which 'manifests itself in terrorism and violence'. A few seemed to infer that we would somehow be 'tainted' as a result of the conversation.

What the world as well as members of both our faiths must increasingly understand is that those who perpetrate violence, hatred, or terror of any kind, do not represent either religion.

With the continuing and inevitable decline of American power and influence, Australia must, in its own right, decide how it is to converse with the rest of the world, not least with the Islamic world. This is an important conversation and political dialogue must be undergirded by a religious conversation between Christianity and Islam.

In Canberra we are most fortunate that through the Australian Centre for Christianity and Culture, Professor James Haire's expertise and skill provides Government with much needed advice.

We were guests of a movement called Hizmet or 'service' which has developed from the teachings of a contemporary Islamic teacher, scholar and spiritual guide, Fethullah Gülen. Gülen was born in 1941 in the north east of Turkey. He has been a preacher and teacher since 1959. In 1999, on medical advice, he moved to the United States where he currently resides in Pennsylvania.

What the world as well as members of both our faiths must increasingly understand is that those who perpetrate violence, hatred, or terror of any kind, do not represent either religion.

His teachings are marked by emphasis upon democracy, the engagement of religion with science, interfaith dialogue and non-violence. The movement is dedicated to altruistic service with its main emphasis upon education: the belief that education is the greatest gift that can be given to the individual, for their well being and freedom, and from the individual to the community to which they belong and ultimately to a more harmonious world.

Margaret and I were both struck by the obvious way in which Islamic faith undergirds the daily lives of our hosts. We ate in a private home each evening.



GUESTS: Bishop George (left) and Margaret Browning (3rd from left) were part of a small but diverse group invited to visit Turkey and meet with members of the Hizmet movement, a group within Islam dedicated to altruistic service and the encouragement of education.

At dusk it felt quite natural that our hosts would slip out for their prayers.

Humbling experience

Indeed we were constantly humbled by the obvious prayerfulness of the people. Teachings on generosity, forgiveness and love with which we are familiar; perhaps of which we thought we had a monopoly; were abundantly manifest in the home as well as in the public spaces. We saw no obvious poor, no one begging or sleeping out, no graffiti and no obvious crime.

We felt as safe, perhaps safer, walking down the streets of the cities after dark than we would in some of our own cities. We have come back inspired, and challenged, by the manner in which the Islamic faith, at least in the Hizmet movement, imbues altruism in the lives of all whom we met. It seemed to be taken for granted that the prosperous would give a percentage of their wealth (above taxes) to humanitarian causes.

(Our Australian culture allows

some politicians to give us the impression that paying tax is somehow 'un Australian', while statistics also show that nearly 50% of folk earning \$1M per year give nothing to a humanitarian cause. We are in danger of losing sight of the 'common good' as the cult of the individual becomes ever more dominant).

Perhaps the highlight of the fortnight was our time in Iznik. Iznik is a moderate size town in the region of Bursa. Its ancient ten-metre-high walls remain. The ancient Church originally built in the 6th-8th centuries, but rebuilt after the 1065 earthquake, is in the heart of the city. It is one of the few buildings in Turkey that combines a place of prayer for Muslims with an area that is still available for Christians to worship.

Iznik is of course the ancient city of Nicaea and the site of the 325AD Ecumenical Council. Exactly who came to that council is debated, but its influence remains as one of the key meetings of the universal Church as it

decided the doctrines of the trinity and the divinity and humanity of Christ.

As I thanked the mayor for his generosity, hospitality and gifts, I spoke of the partnership that Christianity and Islam must accept as influential contributors to the cultural norms and behaviours of the global community.

I suggested that together both religions can contribute to a more harmonious world; separately, or in suspicion of one another, we add to global woes. I respectfully suggested that, calling on his history, the mayor invite religious leaders and representatives to another council: this time between representatives of Christianity and Islam.

The intention of the council would be to agree common values and to map a strategy for world equity and harmony which can then be presented to our political leaders as the aspirations of the people they represent. He was very excited by the idea.

We can but dream.



Parish Administrator

St John's Canberra wants to appoint a Parish Administrator (9am to 3pm Monday to Friday)

The position involves leading a team of office volunteers in providing administrative support to the parish's operations.

Download a job description at www.stjohnscanberra.org or ring 6248 8399.



Small Group Retreats

The Beach House offers the ideal setting for Small Group Retreats, Alpha Weekends, Spiritual Direction Retreats, Womens' Group Retreats or Leadership Planning Weekends.

The Beach House is a short walk to Long Beach and it accommodates 10 adults. There are 3 King Bedrooms, which can also be arranged as 3 twin bedrooms accommodating 6 singles. There is also a Queen Bedroom and a Queen Sofabed in a private Rumpus Room. All linen & towels are supplied.

The Beach House is a place of peace and tranquility with beautiful ocean views and birdlife. It is well appointed and equipped with quality furnishings. The gardens offer opportunities for walks or simply a peaceful place just to sit, reflect and pray. The various "break way" spaces inside and out provide ideal opportunities for private ministry or reflection spaces. Seating in the lounge area can be extended and the room will accommodate 10 people comfortably in a circle arrangement.

The Beach House is available for bookings for church groups in non-peak holiday periods throughout the year.

The Beach House is a non-smoking property and smoking is not permitted anywhere on the property, including the grounds

For information brochure & Church Group Tariffs, contact **Sonja**,
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PH: 02 4472 5566
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THE BEACH HOUSE
Rest, Reflect, Refresh
Long Beach NSW

Life in a Balinese Christian village

by Wendy Elliott

After retiring from a career in teaching as a physical education specialist, I was keen to do some volunteer work. My husband and I had just moved to Macgregor and joined the parish of St Barnabas. They were in need of someone who had a truck drivers' license. Guess who had one? I spent five years driving the Anglicare truck and then after being a carer for my terminally ill husband for a further two years, it was time to fulfil the dream of overseas volunteer mission work. God led the way.

Over the past four years I have spent periods of one, two or three months in a beautiful tropical Christian village in West Bali and feel fortunate that I now have two church families - Charnwood, and Blimbingsari, Indonesia. My volunteer work is varied - teaching swimming, music (English songs and recorders), English, pastoral care and Mission Outreach.

One of my first tasks in Blimbingsari in 2009 was to set up a Fun Learning Centre. This is held for an hour each Sunday and starts with prayer, Christian songs (often in English), a Bible study and the last half hour playing with the educational and fun equipment. This has now extended to another village, Tanah Lot, about three hours away, and recently five people were baptised as a result. The Balinese Protestant Church is now using this model for Mission Outreach.

Each new school year I check the English student text work books as they continue to have many errors. At the Elementary school I teach kindergarten through to grade six with the Indonesian teachers team-teaching with me. They like the Western teaching methods. Lively English lessons give practical experience to all the Pastors in the

region, the teachers, the hospitality team, a women's group, and to another village. Pastoral care is greatly appreciated by the chronically ill and the elderly, despite some language difficulties. They tell me many interesting stories as some are from the first generation of the village. Most of the children who learn swimming come from the orphanage. We have access to the only swimming pool in the region. Very few of the children own swimming costumes so they wear an array of clothes. With weddings, engagements, funerals, village meetings and Bible study sessions, and the unexpected, life is busy.

Indonesian Independence Day activities are always hectic and this year there was no exception. It included an eight-kilometre bike ride supervising students riding decorated bikes on the main highway. The village chief lent me his bicycle. It was a bit hair raising with all the trucks, buses and motor bikes on the narrow two lane main highway.

History

Back in the late 1930's the Indonesians in Bali no longer wanted the Christians in the city area of Denpasar. To solve the problem the ruling Dutch government offered the Christians free land in the jungles of West Bali (maybe hoping that the tigers would eat them). This suggestion was accepted and the first generation of the village, now known as Blimbingsari, walked the 120 kilometres to their new land. They had to clear the jungle from their land and cope with the seasonal weather conditions and wild animals. Today this village is one of the prettiest in Bali and an example of Christian life to the whole of Indonesia. To maintain their cultural heritage everyone wears traditional clothes to church on the first Sunday of the month.



WARM WELCOME: Kindergarten teachers and pupils at the Blimbingsari school. The local high school is keen to welcome visitors who can spend time with the students and help teach them English.

Development

Blimbingsari has a population of about 800 people. Often the youth will leave the village after they have finished senior high school, to search for work or to study for higher qualifications. The village itself has two main narrow roads in the shape of a cross. The Balinese style Protestant Church has no walls, and the centre of the church reaches upwards for about 30 meters.

The back of the altar faces onto a small garden with a miniature waterfall. The church is at the intersection of the crossroads. Next to the church is the Elementary School and across the road are the Government Offices. Nearby is the orphanage. Every house in the village, and also every tombstone in the cemetery, proudly has a prominent cross. The whole life of the village centres round the church.

The village orphanage caters for about 90 children. About three-quarters of the children have parents who are too poor to support them. Many of the children are Hindus and a few Muslims, but it is a Christian orphanage supported by the Balinese Protestant Church. Each morning from 4.30 am until 5.00 am the orphanage children have devotions. Before and after meals the children pray and sing Christian songs.

The village is divided up into six zones. Each zone has weekly seniors, women, men, youth and children's Bible studies at a rotation of houses. There are twelve choirs, two gamelan orchestras,

and two jegog (traditional for this area - made of varying sizes of bamboo and hit with mallets) orchestras. All activities are started with prayer, even the village meetings. The teachers have a daily Bible reading, reflection and prayers from 6.45 am six days a week, before school, and when the classes commence at 7.00 am, a child in each class will lead their class in prayer and Christian song/s. All the adults in the village have a daily Bible study book. Morning Prayer is held on Monday mornings at 5.00 am with the village drum giving a wake up call at 4.00 am.

Daily life

Most villages have a kebun (a garden). But to us it is like a small farm. People harvest coconuts, bananas and a variety of vegetables and fruits. Many keep pigs, cows, chickens and ducks. Nothing is wasted in the village and they don't rely on modern conveniences. Coconut oil is made manually and will take all day to end up with just up to two bottles full. Although money is scarce, they are rich in their extended family and social interactions.

It is always enjoyable to see neighbours sitting outside during the day just talking and enjoying each others' company. There is not the preoccupation with modern technology, even though many do have mobile phones and in recent years, the internet has been connected to the village. Transport is usually by motor bike with a couple of cars in the village.

Current needs

There are still many needs within the village. Food for some, money for doctor's visits and medicine, pig food, powdered milk for the elderly and ill, school text books, chairs for the school students, Indonesian reading books for the school library and the daily transport costs for the High School students from the orphanage.

One of their greatest needs is to have the school text work books in all the students' subjects for all students, particularly the high school students. This year one of our parishioners paid for the English and Maths books for the 61 orphanage students at the Elementary school. It cost \$35 for each subject, that is, a total of just \$70. Each year new areas of need crop up.

The village is keen for others to visit and teach English, as well as using any other skills you might have. If you would like to assist supporting this village, donations, no matter how small, go a long way in helping and supporting Blimbingsari. Contact by email wendyelliott@dodo.com.au or 6156 4561.

I enjoy the life style in the village and feel very much at home and loved there. I know it is God's plan for me to visit and with God's grace I will return again in July 2013. Puji Tuhan (Praise God)

Wendy Elliott worships at St Barnabas', Charnwood



HIGH CHURCH: The Balinese Protestant Church in Blimbingsari has no walls, but the ornate central feature rises more than 25 metres above the floor.

Diocesan ABM committee established

by Rebecca Newland

After many years of stalled attempts the Diocese of Canberra and Goulburn finally has an ABM Committee!

As the first chair of the committee I would like to thank everyone who has been part of making this happen.

ABM (the Anglican Board of Mission) is the national mission agency of the Australian Church. The Anglican Board of Mission was established in 1850, by the bishops of the then Church of England in Australia.

It was originally called the Australasian Board of Missions, and led by the bishops of the Church in Australia and New Zealand.

The motivation for its founding was a plea from the Bishop of New Zealand, Bishop Selwyn, for funds to buy a boat from which the Church could take the Gospel to the islands of Melanesia. The fruits of this became the Melanesian Mission, and later the independent Anglican Church of Melanesia, which continues to partner with ABM today.

In 1872 the ABM was constituted formally as a Board of the Church, by a canon of General Synod. In the 1880s ABM supported missions to the Indigenous people of Australia, and in 1891 ABM sent the first

Anglican missionaries to the island of New Guinea, which became established as a diocese within the Church of England in Australia. The Anglican Church of Papua New Guinea became an independent church in 1976.

Throughout the 20th century, ABM was active in supporting missions in the Pacific as well as around the world, including China, Japan, India, Indonesia, and part of Africa. Support for the Diocese of Jerusalem began in the first decades of the 20th century and continues today.

ABM sent Australian Anglicans to Korea in the 1950s, and the independent Anglican Church of Korea remains a partner today. The Episcopal Church of the Philippines became a partner of ABM in the early 1990s, as did the Anglican Church of Myanmar.

ABM does not send missionaries, although it once did. Now it works closely and in partnership with the church that is already in villages, towns and cities, building their capacity, empowering and educating the people of those places.

ABM Committees in various diocese around the country are made up of volunteers who support the work of the ABM and it's partner churches both here and overseas. Since the restructuring ABM went through in the 90's, when local ABM offices were closed, diocesan

committees have come to play an increasingly important role.

ABM's philosophy is based on a belief in holistic mission - that God calls us to serve people in all aspects of their lives, from the spiritual to the practical. This includes all the evangelistic activities of the church in its witness to the Good News, such as ministry, theological education and training, and the development of Christian worship and liturgy resources.

Mission also includes providing health and education services, helping people to build capacity to improve food and water resources, and assisting in economic development initiatives. In all of its work, ABM seeks to serve God through supporting our Partners in their local witness and service.

The current partner churches of ABM are very diverse and include:

- ♦ Aboriginal and Torres Strait Islander Anglicans
- ♦ The Anglican Church of Papua New Guinea
- ♦ The Episcopal Church in the Philippines
- ♦ Philippine Independent Church (Iglesia Filipina Independiente)
- ♦ The Anglican Church of Melanesia
- ♦ The Anglican Church of Korea
- ♦ The Anglican Church of Myanmar (Burma)
- ♦ The Episcopal Church of Jeru-



SPEAKER: Program Director of ABM, Dr Julianne Stewart was guest speaker at the Canberra and Goulburn synod dinner in Goulburn on September 1. She was introduced by the National Chair of ABM and Chancellor of Canberra and Goulburn Diocese, Richard Refshauge (right).

- ♦ salem and the Middle East
 - ♦ The Anglican Church of Kenya
 - ♦ The Episcopal Church of Sudan
 - ♦ The Anglican Church in Zambia
 - ♦ The Amity Foundation, China
- To help highlight the work of ABM in the Northern Territory the Principal of Nungalinga College, one of ABM's partners, is coming to Canberra on the 7th of October and will speak at the ACCC at an afternoon tea at 4.00 pm.

Please come and hear Jude as she talks about the work of Nungalinga College in training indigenous ministers and the journey that brought her to Nungalinga.

For further information about the work of ABM, a request for an ABM speaker to talk to your church or group and interest in becoming part of the support for ABM in the diocese please contact Rebecca on 02 61617334 or rldand@mac.com

Books: Can we be good without God?

Gunning for God - why the new Atheists are missing the target, by John C. Lennox, Lion, Oxford, 2011, 248pg.

Reviewed by Brad Lovegrove

The New Atheists are people like Richard Dawkins (*The God Delusion*, 2006), Christopher Hitchens (*God is not Great*, 2008), and Stephen Hawking (*The Grand Design*, 2010). They reject what they see as the primitive, abhorrent morality of the Bible, and claim God is unnecessary for morality.

They are not rejecting morality itself, but the view that morality is somehow dependent on God: they believe that we can be 'good without God'. In contrast, John Lennox quotes Russian author Dostoyevsky, who wrote 'If God does not exist, everything is permissible' (i.e. atheism doesn't provide any basis for morality).

Lennox answers the New Atheist critique of Christianity with chapters like 'Is Religion Poisonous? Is God a Despot?'

Is the Atonement Morally Repellent? Are Miracles Fantasy? Lennox's strengths are his impeccable logic, his philosophical and historical understanding, and his numerous quotes for both sides of the debate. One author he quotes frequently is C.S. Lewis, and like Lewis, Lennox is a wonderful Christian apologist (public debates between Lennox and both Hitchens and Dawkins are available on DVD).

This review will focus on Lennox's fourth chapter, which intersects with the review of the *Horizon* program, 'Are you Good or Evil?' (August issue).

The moral Law within

Philosopher Immanuel Kant admitted that God's existence couldn't be proved by pure reason, but confessed his belief on the basis of practical reason. His headstone said: 'Two things fill the mind with reverence... the starry heavens above me and the moral law within me'. The apostle Paul pointed out that our experience demonstrates we believe in common standards of

morality: when you accuse me of something, your accusation assumes I share the same moral standards; and when I defend myself, it shows I do in fact share those standards. We all believe in universal moral standards outside ourselves, and we all expect others to conform to them.

In *The God Delusion*, Dawkins cites research by Harvard biologist Mark Hauser, who suggests that morality is hard-wired into human nature, like language. This idea is also supported by the *Horizon* program, which suggested that there is a hormonal basis to morality in Oxytocin, 'the moral molecule'. The Bible agrees we have an inherent morality (because we are created in God's image), but it does not support the atheistic conclusions Dawkins draws from this, that therefore we can be 'good without God'.

No Good without God

Earlier atheists like Nietzsche, Camus and Sartre were clear that absolute values demand the existence of God. Sartre noted that without God 'all possibility

of finding values disappears along with Him; there can no longer be any 'Good' since there is no infinite and perfect consciousness to think it'. Sartre made Dostoyevsky's insight the basis of Existentialism, saying 'Indeed, everything is permissible if God does not exist, and as a result man is forlorn; because neither within him nor without does he find anything to cling to. He can't start making excuses for himself'.

If atheism removes all basis for moral values, then the New Atheists' moral criticisms of God and religion are invalid: not just because they are wrong, but because (by their own reasoning) they are meaningless. Moreover, if it is true that DNA neither knows nor cares, asks Lennox, how do the New Atheists explain the fact that most of us both know and care?

'The great delusion of modernity is that the laws of nature explain the universe for us. The laws of nature describe the universe, they describe the regularities; but they explain

nothing' (Wittgenstein). The New Atheists seem unaware of their category mistake: they think the existence of a mechanism somehow removes the need for an agent to design the mechanism: their concept of 'explanation' itself is inadequate.

In the *The God Delusion* Dawkins cites Douglas Adams: 'Isn't it enough to see that a garden is beautiful, without having to believe there are fairies at the bottom of it too?' However, this is a false dichotomy, for gardens are distinguished from raw nature precisely by the operation of intelligence.

And that is just the point: real gardens do not produce themselves, they have gardeners and owners - just as the universe has a Creator and Owner. Even Adam and Eve could have told them that.

This article is a short version; the full essay can be found at synergy.org.au under 'For Leaders' and 'Resources'.



Ministry that enables ministry

□ A condensed version of **Dr Matt Brain's Synergy address to the Diocesan Synod in early September**

For the past three years I've been telling you that Synergy exists to help your ministries to young people be the best that they can be.

Today I would like to highlight three of the core values that we work by and how these have shaped the things we have done and look forward to doing.

We value ministry that enables ministry

This value has a practical side. If we work with you together we can reach more young people than if we worked alone!

However it is driven by a theological priority. God is delighted to give gifts to all of

his people and equip his church for ministry. We wish to honour both God and you by seeing your capacity to minister grow.

Over the last year we have sought to value ministry that enables ministry by:

Establishing the Synergy 'Specialist Ministry Teams'

Throughout the tri-diocesan region we have gathered 20 people who are engaged in exemplary ministry to young people. It is their goal to help uncover the gifts that God has placed within your congregations and then give the sort of encouragement that will fan these sparks into flame.

Production of easy to use resources.

In November last year the DVD-based 'Me Too!' children's ministry training package was launched and distributed throughout the Diocese. In 2013 a series of 'how to' pamphlets planned to assist new ministries to begin.

Introducing the 'Synergy Accredited Leader' program to strengthen our Camp Pelican leadership teams, SRE teachers and be open to parishes to use as a way of accrediting and preparing their leadership and ministry teams.

Integrated training in ministry to young people.

From the beginning of 2013 we will offer targeted training in ministry to young people that can begin at the foundational level, accessed at home through 'Me Too', continue by sharpening skills via a Cert IV in Ministry and Theology, be extended through an integrated stream in the BTh and then mastered in post-graduate research.

We value ministry that is generous

Again there is practical benefit in being generous because as much as we would wish for more resources so we could do more, we have much to use and share with others.

Yet, again, this is driven by a theological value. Generosity is a key way that we draw into partnership with each other and Christ, in being generous we may feel the joy and sadness of the body.

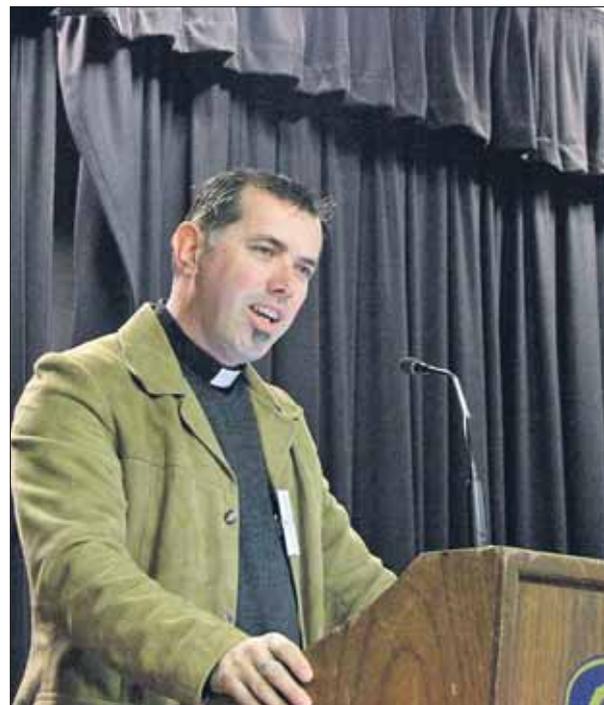
Synergy has sought to be generous by:

Working with our tri-diocesan partners. Following last year's synod +Richard and +Doug invited Synergy to work as the youth and children's ministry body in their Dioceses. We have partnered with fantastic members of the Bathurst and Riverina Dioceses to establish Specialist Ministry Teams, deliver a range of training opportunities and provide encouragement.

Being a conduit for the generosity of others.

Following the publication of 'Me Too!' Synergy had the pleasure of working with a benefactor to place a copy into each of the ministry units of our Diocese.

Receiving generosity! The wonderful thing about being generous is that God can never be out given. We have been the



GENEROSITY: Synergy Director Matt Brain told the synod that the recent Synergy Sunday had met its target of finding 100 individuals or groups to donate \$100 for youth ministry.

recipients of great generosity.

I have the joyous task of announcing today that the target of the recent Synergy Sunday, finding 100 individuals or groups who to give \$100, has been met. Thank you!

Ministry that transforms young people through Jesus

Finally our goal to promote ministry that transforms young people through Jesus is practical, in that young people have great capacity to set their affection of that which will inspire them for life.

Indeed they are hard-wired to do so. But again this is in our theological DNA. As Paul said in 1 Cor 15, "If only for this life we have hope in Christ, we are of all people most to be pitied." But we have a message, and a more importantly a Lord, who is worth following and is capable of bringing life and life to the full!

Our ministries have brought this life by:

Introducing young people to Jesus on Camp. Lucas King has done magnificent work in strengthening our leadership recruitment and camp preparation.

Helping school leavers prepare for a lifetime of discipleship through the Bishop's gap Year. Brad Lovegrove joined the Synergy team a year ago and has worked hard to bring quality and depth to the BYG program.

He has been a great mentor to our current cohort of gap year students and is shaping the training they are doing so that it is ready to fit within the framework of the Cert IV in 2013.

Our role is to help you and your churches (whatever your age and stage of life) to recognise the green shoots...and then tend them so that you may have the joy of seeing the growth that God has already given, become strong and burst into flower.

It is our prayer that God may enable us both to do this! Amen.

Endorsement for Bishop's gap Year



At the recent Diocesan Synod Kelly Cathcart, from Holbrook parish, responded to the Synergy Youth and Children report with a brief but enthusiastic endorsement of the Bishop's Gap Year program:

Our daughter Kahlia is currently doing the Bishop's Gap year (BYG).

She is a youth Leader at church, where she is helping our Rector with Scripture classes each week, helping to lead the Kid's Church each

fortnight and is the church office administrator half a day per week.

We have seen an amazing transformation in Kahlia, especially after her trip to the Solomon Islands.

She is certainly changing lives and transforming the community in which she lives – Praise God!

I would like to thank Synergy Youth, especially Archdeacon Matt and Rev Brad for their love and support of Kahlia, Dave and me.



TRANSFORMING: Kahlia Cathcart found her visit to the Solomon Islands earlier this year to be a transforming experience, growing her own confidence to be an agent of change.

Synergy contacts

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