



Changing lives, transforming communities:

Hope House

□ A Batemans Bay parish initiative offers new life and hope to homeless men
by Lewis Hitchcock

In its first three years of operation, Hope House in Batemans Bay has successfully helped 22 homeless men back into their own accommodation, caring for themselves and taking part in the life of the wider community.

This is slightly over 50% of the 43 men who have passed through the program.

Program coordinator and Associate Priest at Batemans bay, Colin Walters, pointed out that this success rate is quite spectacular, in a field where many support and recovery programs claim a successful rehabilitation rate of between 10% and 20% of their clients.

In addition, Colin Walters said that several former clients of Hope House were now assisting as supervisors in the program.

Hope House is a venture of Community Life Batemans Bay Incorporated, which grew out of a strong community concern among some members of the congregation of the Church of the Ascension, the Anglican Church in Batemans bay, in 2006.

"Community Life aims to make a difference in the community," Colin Walters explained. "We offer a range of free programs to people in the community – there are courses in Parenting, there's Mum 2 Mum, (a peer support group for young mums), there's a mental health support

group, a cancer support group for carers and sufferers; a group for lonely seniors (All Together On Purpose – ATOP); we offer computer tuition for members of the community; we have a grief and loss program, and there's Hope Fellowship for people with drug and alcohol addictions, gambling problems, or people who struggle with life generally."

The organisation also offers 'Free Feed', a once-a-month meal for members of the community who have trouble providing proper meals themselves. "Unfortunately, once a month is all we have capacity for at this stage."

"In the last three years, Community Life Inc has put over \$250 000 back into community," Colin Walters pointed out. He said this money had come from philanthropic foundations including the Pelican Foundation, the Ian Potter Foundation, the Vincent Fairfax Foundation, and the Snow Foundation as well as support from Anglicare.

Currently based in a house beside the Church of the Ascension in Herarde St, Batemans Bay, Hope House can only accommodate four men at a time. However, Colin Walters said Community Life Inc was currently planning to move the project into a larger house to expand the operation.

"For the future, we're looking for a bigger place in the Batemans Bay area, and we hope to multiply our service by three, to cater for up to twelve men at a time," he explained. "We're also investigating the possibility of



SUPPORT: Hope House Manager Maggie Mayer with the residents. In three years, Hope House has helped 22 homeless men to find their own accommodation and take responsibility for their own care.

other work in emergency accommodation as well, to cater for men, women and families. There is currently nothing in the area for homeless families."

While each client has an individual personal development program, Hope House encourages all clients to work on spiritual rehabilitation as well as physical and emotional. Colin Walters said that the Hope Fellowship drug and alcohol rehabilitation program on Wednesday nights had a Christian-based focus.

"We also encourage clients to go to a church each week, and someone comes in to do regular small group studies," he added. About half of the residents

usually choose to attend the Church of the Ascension, while others will worship with other denominations.

Other Hope House programs help develop the skills needed for independent living: a 'Rent it, Keep it' program, teaches clients to care for a rented house; buying their own food develops budgeting and menu planning. Volunteer work in the community, such as mowing lawns or cleaning or similar jobs for people who can't do these jobs themselves, helps develop a sense of social responsibility.

Colin said that most clients were referred by government agencies, and the program has now

developed credibility with agencies such as mental health, public housing, and the gaols. These agencies ring frequently to check on the availability of places.

"Hope House is the only facility of its kind on the South Coast," he pointed out. "We take people from all over the region – from Goulburn, and Nowra, and down the far South Coast, and from Canberra. We've had clients as young as 19, and up to 58 – we get all ages."

Hope House is a drug, alcohol and violence free environment, with a volunteer supervisor staying at the house each night.

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THE ASSISTANT BISHOP'S COLUMN

Edifying speech?

Dear sisters and brothers,
I write this in the aftermath of some appalling examples of insensitive and unedifying speech in public life in this country in the media and the parliament.

For me it began with reports of the Alan Jones incident and continued with an ABC *Lateline* program one Monday night where two male panel members discourteously had their own audible conversation off camera while a female member was trying to answer a question.

The next day there was the infamous sexism and misogyny debate in Federal Parliament which left some people shaking their heads and wishing they could send both protagonists to their rooms to cool down until they could apologise and speak civilly to each other!

Then of course it culminated in the resignation of the Speaker as a result of the public revelation of crude text messages he had sent.

Regrettably the tongue is a tiny part of our bodies which can cause irreparable harm or immeasurable good. Proverbs 18:21 simply says the tongue has the power of life and death. We all know the power of the tongue for evil and good in personal experience. We have all experienced words which have crushed us or alternatively lifted our spirits. We have all

unfortunately used our tongues to both destroy and build up.

So before we throw too many self righteous stones at others I wonder if our speech was recorded and played back whether it would be edifying?

To those who have to come to Christ in faith and are being renewed by the Spirit, the Apostle Paul says do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen (Ephesians 4:29).

What we need to do is to make a daily decision to put off the speech habits which come naturally and put on purposeful Christlike speech which gives grace to the hearer.

Harmful, evil speech manifests itself in many ways including the put down of a child, the sarcastic response to a spouse, the insult to a neighbour or colleague, the mindless leg pulling humour which wears thin and

the critical, negative mindset which poisons relationships.

We all sometimes speak death words, and even more regrettably we will struggle with this unruly member until the day we die. There is a famous grey slate tombstone in a windswept English churchyard with a faint inscription which reads as follows –

BENEATH THIS STONE,
A LUMP OF CLAY,
LIES ARABELLA YOUNG,
WHO, ON THE TWENTY-
FOURTH OF MAY,
BEGAN TO HOLD HER
TONGUE.

Instead we should be constantly looking to speak life words in our families, our communities and our churches. Christlike speech aims to build others up and literally 'gives grace to those who hear'.

If we are to speak like this, then I suggest we must do at least two things.

In the first place, if we are to benefit another person then we must listen carefully. We need to be attentive to their needs by listening to what is really being said, rather than just being focused on how we might respond. For me this means not talking over people and being alert to the verbal and non-verbal hints being given which enable me to engage more sympathetically. Some one put

this saying in my first autograph book –

The wise old owl sat on the oak,
The more he saw the less he spoke,
The less he spoke the more he heard
Why can't we all be like that bird?

In the second place, wherever possible we need to engage our minds before we speak. Sometimes we say the first thing which comes into our heads. I realise this happens in the cut and thrust of debate, but perhaps we all need to stop and think more.

We need to ask whether what we say will help or hurt, whether it is constructive or destructive. We need to think whether it will encourage or discourage, whether it will cheer or depress, whether it will comfort or trouble, whether it will show sympathy or lack of feeling. Our speech needs to have the goal of ministry and goals are formed in the mind.

Our speech is powerful. With a word we can give 'life' to someone or 'kill' them. What we need to do is to make a daily decision to put off the speech habits which come naturally and put on purposeful Christlike speech which gives grace to the hearer. May God through His Spirit give us strength in this daily battle.



Bishop
Trevor
Edwards

However since we will so often fail we must daily come back in penitence to the foot of the cross to receive forgiveness and cleansing. We come back to the Christ who gives us grace in times of need. The good news is that God picks us up, dusts us off, lovingly reassures us and sends us out to try again.

I am afraid there are no quick fixes on the road to edifying speech which must remain our aim if we have died and been raised with Christ.

With every good wish,

Trevor

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Hope House (continued from page 1)

Clients stay in the house for three to six months and are then helped to find their own permanent accommodation.

The Future:

Colin Walters said Community Life Inc has plans for further development in the longer term, to develop Hope House as:

- A facility within the community that provides medium term, short term and crisis accommodation for homeless people, not just men.
- The expansion of the Hope House residential program.
- Capacity to accommodate up to 30 homeless people both male and female.
- Places for families who are homeless.
- Places for emergency and crisis accommodation.
- Facilities for drug and alcohol programs, education and counselling.

Donations of more than \$2 to Community Life Batemans Bay Inc are tax deductible, and can be made electronically or through any bank to:

Westpac Bank: BSB 032-681

Account number: 206800

Account Name: Community Life Batemans Bay Inc Gift Account.

A Changed Life

Colin Walters offered the following story to illustrate the work of Hope House:

We received a call about a guy we'll call 'Peter', who was in a Canberra hospital.

The doctors weren't sure that he was actually going to live more than a week: he had major liver damage from excessive use of alcohol and addiction to other things, and the prognosis wasn't very good.

After negotiations with his family we offered him a place in Hope House, and he moved in. He became very engaged in all the programs and also engaged with us and became part of the life of the church.

He did the full six-month program with us, and he did well; he worked his way through the issues he had to work through. In fact his health improved while he was with us, and instead of dying within a week he actually is still alive now, he did the six month program and went out much healthier.

As he was about to leave, we reflected with him on the issues he was dealing with, and he decided he'd like to train as a nurse. So he made an application to OTEN, and he was accepted into an initial nursing training program. When he had finished the program he bought himself a caravan to live in, and moved to the Riverina where he completed a one-semester nursing course through a TAFE College.

When he'd finished that course he made an application to do another nursing course in another town in the Riverina and in fact won a scholarship to pay the costs of that course. He moved to his new town, and he's just about to complete that nursing course, which will make him an Enrolled Nursing Assistant. Then he plans to do further training and become a Registered Nurse.

A year out of Hope House he's still sober, still doing well and living on his own with his new friends and new communities; this guy started off with not more than maybe a week to live, and through the Hope House program and through the way he was living here and being free from drugs and alcohol, eating healthy foods and so on, his health improved. He was able to set a goal: to become a nurse.

We look forward to him coming back to Batemans Bay, nursing in this area but also being part of our programs and providing advice as a trained nurse, for other clients in the program.

Synod calls for better clergy care

□ Motion seeks peer support and professional supervision by Lewis Hitchick

At its annual meeting in Goulburn in September, the Synod of the Diocese of Canberra and Goulburn resolved to ask the Diocesan executive body to appoint a task force to "explore ways to improve mental health and wellbeing outcomes for clergy".

The motion particularly requested the development of a strategy that included adequate means of professional clergy supervision and adequate peer support.

Moving the motion, Jamison parish priest Susanna Pain said that while the Diocesan Code of Good Practice stated that "clergy will have regular professional supervision by appropriately qualified persons", she had "not observed this happening very often in this diocese".

"There needs to be a change of culture," she said, "and this is happening slowly, mostly in response to stress-related illness."

Susanna Pain told how, throughout her own experience of more than 20 years in ministry, there had never been any requirement for or provision of professional supervision. She had been left to make her own arrangements for peer support, spiritual direction and, more recently, some form of supervision.

"So what is the problem?" she asked. "Over the past three years, a significant number of clergy – male and female – have been on sick leave for stress-related illness ... and 19 clergy are currently receiving counselling or coaching."

She pointed out that the majority of psychological injuries were "not the result of a major traumatic event or crippling disease", but actually

developed over long periods – "often in response to a number of work-related and other factors, like conflict in a parish, or bullying of clergy by lay people – or vice versa".

The costs of stress and mental health injuries were both non-economic and economic, and affected the individual, the diocese, the parish or ministry unit, family and friends.

"For the individual, the costs may include loss of employment (including taking early retirement) or quitting a job without having another job to go to; increasing physical and psychological health problems, and in some cases loss of life through suicide – and we've known that in our diocese," Susanna Pain observed.

She quoted research claiming that the average costs of rehabilitating someone after a workplace psychological injury in 2010-11 was \$205,000.

Additional costs to the parish or ministry unit could include the loss of a rector, priest or chaplain; a physically present but intellectually and emotionally absent priest; and increased parish conflict.

"Given these enormous costs, the question must be: What can be done to prevent or minimize such situations?" she asked. "From the employer's perspective, a focus on prevention and early intervention by trained individuals to recognise the early warning signs of psychological stress, educating individuals about good mental health and providing sound, clear and individual supervision are common preventative mental health measures."

Seconding the motion, Dr Jo Sheehan pointed out that clergy supervision had been described as needing to be proactive rather than reactive.

(continued on page 11)



CARE: Synod has voted to appoint a task force to find ways of improving mental health and wellbeing outcomes for clergy, and to include mental health care in clergy training and development.

Three new Honorary Lay Canons appointed

During the Eucharist at the Diocesan Synod in September Bishop Stuart Robinson and Dean Phillip Saunders appointed and installed three new Honorary Lay Canons of the Cathedral.

Lay Canons are appointed from time to time, and usually announced at synod, in recognition of outstanding contributions to the life and mission of the church.

This year's Canons were Mr Rupert Hammond (Ginninderra Parish); Dr Jo Sheehan (Jamison Parish); and Mr Les Davey (Ainslie Parish).

The citation for Rupert Hammond's award stated that it "was in recognition of outstanding service to the governance and government of the Anglican Church through his tireless and conscientious contribution of legal and practical skill to the life of the Diocese of Canberra and Goulburn, in particular to the development of the Governance of the Diocese Ordinance, the analysis and evaluation of all trusts held by the Property Trust, the legislative arrangements proposed for assistance to the Diocese of Bathurst, the Diocesan Superannuation Fund, numerous Ordinances, commercial deals and, parish developments and many other significant matters, in addition to his conscientious, thoughtful and leading membership of the Property Trust and Bishop-in-Council, to all of which he has given substantial effort, wise



RECOGNITION: Bishop Stuart and Dean Phillip present the citations to new Lay Canons Rupert Hammond, Les Davey and Jo Sheehan during the Synod Eucharist.

counsel, superior knowledge and experience, combined with a gentleness of spirit, a transparent faith and a generosity of time, much good humour and apparently inexhaustible patience".

Jo Sheehan was recognised for "her outstanding leadership over many years in mental health awareness in the Diocese including her role as chair of the Bishop's Mental Health Advisory Group; her role in spearheading campaigns for Suicide Prevention in the ACT; her work towards recognition of the contributions that people with disabilities can make within the Diocese and the wider community; her passion for environmental sustainability; and her tenacious faith in

the face of adversity".

Les Davey's award was "in recognition of his outstanding long term involvement in liturgical music in the Diocese especially through service to, and leadership of, the Royal School of Church Music; generous mentoring of young organists and choristers; and his sacrificial giving to the church through his musical, engineering and organisational gifts. In addition for his dedicated service to the Parish of All Saints', Ainslie for more than 30 years, particularly as organist, choir director, member of the parish council, chair of the Buildings and Grounds Committee, and his skilful supervision of the parish's major heritage refurbishment projects".

Clergy moves and appointments

- ◆ **The Reverend The Reverend Ken Rampling** has been appointed Rector of Yass and will be inducted at a service in Yass on 29 November 2012.
- ◆ **The Reverend Wendy Bloomfield** has been licenced as Honorary Assistant Priest in the Parish of Ginninderra.
- ◆ **Bishop Trevor Edwards** has assumed the role of Head of the Household of Deacons.
- ◆ **Bishop Stephen Pickard** is now part time CE Anglicare Canberra & Goulburn as well as continuing as Intentional Interim Priest in the parish of Pearce.
- ◆ **The Reverend Dr Peter Grundy** has been appointed Locum for the newly established Sutton Road Mission District.

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Changing young lives

□ Bishop Stuart invites all to join the team

Dear friends,

I am a passionate supporter of the role foster care can play in changing lives. Harm happens. But so does healing.

For this reason I am very proud that our own Anglicare agency, over many decades, has developed a strong reputation in NSW for providing quality services for children who enter out of home care as a result of serious care and protection concerns.

New ACT Foster Care program

With great pleasure that I can now report this positive reputation has resulted in Anglicare being funded to provide a new foster care program for the ACT.

This is the first time that Anglicare will be working with the ACT Government to provide foster care services. This new program is also a key part of the Territory's commitment to develop and improve Out of Home Care services in Canberra.

The principles of the new Anglicare ACT program will be strongly aligned with my vision for our churches to partner with Anglicare to "respond to human need through ministries of care."

We know that children who enter out of home care are the most vulnerable children in our community. These children have unique, yet also tragically common experiences, of abuse and

harm, frequently compounded by ongoing exposure to cumulative neglect.

We must also be mindful that the parents of children who come into state care are also vulnerable and usually have highly marginalised life experiences including a mix of family violence, drug and alcohol misuse, mental illness, unstable housing and limited involvement and opportunity to participate in educational systems. These combined experiences profoundly compromise their capacity to care adequately for their children.

Children who are placed into state care require very committed and loving foster families to help them heal from their prior experiences and grow to attain their maximum potential.

For this reason I am strongly urging our parishes to embrace our Mission to care for these children. This is a very real opportunity to "change lives and transform our community".

Anglicare's supportive model of care

For many years in NSW, Anglicare has emphasised a team approach, with foster carers provided ongoing support and expert training.

From its commencement this month, the Anglicare ACT Foster Care program will offer a specialist therapeutic care program model. The program will seek to:

- resource carers to provide nurturing, therapeutic, healing care for children and young people using

a trauma framework;

- promote placement stability for children and young people;
- ensure a coordinated and holistic response to the needs of children/young people and their foster family;
- promote the ability of children and young people to recover from the effects of abuse, trauma and loss;
- ensure that children and young people are provided with opportunities and assistance to participate in decisions that affect their lives;
- work with birth families in a supportive, inclusive and respectful way; and,
- ensure that meaningful planning occurs in regard to the cultural needs of Aboriginal and other culturally diverse children and young people.

Anglicare Foster Care ACT will be delivering this program in partnership with the Australian Childhood Foundation who are very experienced and committed providers of therapeutic services for children who are abused.

Anglicare is particularly excited by the establishment of this unique partnership because it will ensure the best possible healing outcomes for our foster children and young people.

Next Steps

I believe there are many within our parishes who have the capacity and commitment necessary to care for children in this way.

I also believe there are also

others in our parishes who may not be able to care for children full-time but who would be valuable and positive support people to assist those providing the direct care.

For the past two years myself and my wife Jane have been praying about whether we should again become foster parents given current responsibilities. Although it is still very early days in our journey, we have made a commitment to take the next steps.

Can I encourage you to pray about what support you can provide Anglicare's Foster Care program whether you live in NSW or the ACT. Please take time to discern



your own capacity to

commit to some of the most vulnerable children within our community.

If you live in NSW please call Anglicare's Foster care hotline on 1800 367 837 to obtain an information pack.

For those in Canberra, Anglicare's Out of Home Care coordinator Ann Ponsonby will be very happy to talk further with churches or individuals to discuss the process to "join the team that changes lives." Ann may be contacted on 6232 2488 or 0410 920 250.



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Anglicare's major foster care expansion

There is a desperate need to recruit foster carers across the Tri-Dioceses but the situation is especially critical in Canberra and the Riverina, as Anglicare takes responsibility for placements in new communities.

Last month the ACT Government announced that it would create an additional 30 foster care placements, awarding the tender to Anglicare for the first time.

Meanwhile the NSW Government has commenced the full transfer of foster care placements from Community Services to not-for-profits including Anglicare over the next five years. This has already seen significant growth in foster care placements for Anglicare across all the regions covered by the Tri-Dioceses. To manage its increased responsibilities in southern NSW, Anglicare has established a new office in Albury.

A new office in Griffith is also likely to be a high priority.

Music in the air for High Tea at Huntley

Musical performances from Burgmann, Radford and Girls Grammar Anglican schools are set to be a highlight for the special "High Tea at Huntly" fundraising event on Saturday, November 17. The Huntly Estate – 790 Uriarra Rd - west of Canberra is a key part of the heritage of the ACT.

"Huntly Estate is a nationally listed garden and owner John Gale has kindly opened up his gates to raise funds for the Gathering Place Appeal," said Appeal Chairman Mr Paul Baxter.

Launched earlier this year, the Appeal is raising around \$600,000 for a much needed- multi-function community space and worship centre for the

Brindabella Gardens nursing home in Curtin. Over 80% of the funds have already been raised and the Anglicare Board has agreed to proceed with the project.

"We are looking to raise the final \$100,000 for this project which will significantly improve the quality of life of our residents. Many can no longer easily leave the facility to participate in community events and go to church," said Mr Baxter.

Tickets for the Huntly open day are \$20 for adults and \$10 for children and they can be purchased by emailing events@anglicare.com.au. All proceeds will go to the Brindabella Gardens 'Gathering Place' Chapel Appeal.

REGIONAL BISHOP'S COLUMN & LETTERS

Carrying the presence of God

When the Philistines captured the ark of the covenant (1 Sam. 4), 30,000 Israelite soldiers were slain.

The Philistines held the ark for seven months, but they neither revered the ark nor the God whose presence it represented. They were plagued by rats, boils and hemorrhoids and in the end they couldn't get rid of it quick enough (1 Sam 5,6).

It was eventually taken to the house of Abinadab. It was from here, some 50 years later, King David was to commence bringing the ark to Jerusalem. As well as being a God-fearer, King David had great political and military savvy. He gathered the people to conduct a magnificent procession as they escorted the ark of the covenant to Jerusalem.

David sought to establish the ark in Jerusalem as the new capital and the centre for worship. David aimed to unify the nation around this object of great historical and religious significance.

Israelites quickly built a new wheeled cart to carry the ark on. This represented a new-fangled technology: an idea, of all places, from the Philistines. It was not an Israelite invention at all.

Remember the ark was fitted with rings and poles indicating that it was to be carried on the shoulders by the priests (Ex. 31). The ark of the covenant, representing the very presence of God, was designed to be carried. The convenient cart was not the instruction of the Law.

The new cart 'hit a pothole' and the ark looked like toppling out of the cart. Uzzah tried to prevent the ark from toppling - he touched the sacred object, and was killed. King David, afraid and confused by this response from God, left the ark in a barn of Obed-edom. After three months, and hearing of the blessings that happened around the ark, David decided it was time to try again to move the ark into the city.

This time the ark - the presence of God - was to be carried (1Chron15:13-15). The King had learned his lesson and the Levites carried the ark on their shoulders.

The ark of the covenant represented the presence of God in the Old Testament. Under the new covenant, where is the presence of God? The person of Jesus! Jesus was the new ark. We recognise that since the ascension of Jesus, and his



Bishop
Ian
Lambert

promise to be with us as part of the Great Commission, that when we welcome Jesus to dwell within us, we become the carriers of the presence of God - the God bearers!

So here is the question. Are we who are called to be God bearers, carrying his presence? Or have we abrogated that privilege and responsibility by putting his presence on some 'cart'?

You and I are the pinnacle of creation, made in the image and likeness of God to host his presence. We are the dwelling place of God in the world. It took the death of Jesus to make us worthy, once again, to carry his presence.

This is your, and my, call: to be so filled with the Spirit, so in tune with God, that we see what God sees. In the supermarket the other week a man with an injured back was struggling to bend over to get bread from the bottom shelf. I assisted - but then was prompted to pray.

So I asked him if he would mind me praying for his back ... and there between the milk and the bread in Woolies I laid hands and prayed - he thanked me sincerely and said he felt better for the prayer.

Had I left the presence of God 'on the cart' - I would have said, "Come to church next Sunday and we will pray for you." But we are charged to carry the presence of God with us wherever we are - we do not leave his presence, his Godly promptings for church service times!

Secondly, we sometimes 'cart' the presence of God when we shift the responsibility for carrying the presence of God to the priest or some other spiritual person. No, we are the priesthood of all believers and we share in the responsibility of bearing the presence - we do not abrogate our responsibility by expecting someone else to carry his presence.

You and I are to carry the presence of God: do not off-load into onto a cart somewhere, leaving it in a church building, or leaving it up to someone else to do. GOD IS COUNTING ON YOU!

Shalom,
+Ian

Speaking about God

Dear Sir

The response by Dick Goodman to my letter in the previous issue of *Anglican News* about the use of the term 'supernatural' to speak of God requires at least a brief response.

My discussion of this issue does not arise from "some peculiar definition" as he seems to have supposed. I was in fact drawing on an extensive discussion by Christian theologians going back at least to St Thomas Aquinas who have explored the difficulties of speaking about God without falling into idolatry.

Curiously both the scriptures and the OED definition he quoted from were quite consistent with the point I was trying to make. God is indeed beyond the created order and requires no added grace to act consistently with his nature.

I would strongly recommend to anyone who is either intrigued, or puzzled by this exchange of correspondence, to the brief accessible lectures on a whole range of issues around the theme of speaking about God in contemporary society by the Catholic theologian Nicholas Lash:

Letters ...

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

Letters of 250 words or less will be given preference.

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

Letters may be sent to:

The Editor
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PO Box 23
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E-mail letters to:
anglican.news@bathurstanglican.org.au



Holiness, Speech and Silence: Reflections on the Questions of God (Ashgate, 2004)

Doug Hynd
Stirling ACT.

Clarification

Dear Sir,
Anglicare NSW South, NSW West and ACT is currently advertising in the *Anglican News* for a Chief Executive.

It is therefore important to

correct the information given about Bishop Stephen Pickard's appointment as Interim CE in the October issue.

Dr Pickard's half-time appointment commenced on 15 October and is open-ended, i.e. until a fulltime permanent appointee will take up the position.

Dr Ingrid Moses
Presiding Member,
Anglicare Board.

Temora offers a course for parents of young families

❑ Building on connections that started with *mainly music* program for pre-schoolers

from the parish

Like many of the established farming communities around us our church family at St Paul's Temora consists predominantly of the older, close to, or already, retired faithful people.

We commenced *mainly music* 18 months ago as a way of bridging the gap between the church and the community and now have 27 families coming with close to 40 children on our books.

We have found it to be a wonderful way to get to know the mums, dads and grandparents and their precious children, to gently introduce 'God-stuff' and to encourage them to feel at home with us and in the church building.

Parish priest John Jenner directs parents enquiring about baptism to the group and it has been a joy to see them, and their children, so familiar with us and the church when the day arrives.

Our use of the *Alpha Parenting Children Course* grew out of a *mainly music* morning tea chat with a mum about discipline strategies for her children. Many of the mums had other questions, so initially we considered a support group.

But after reviewing the Parenting Children Course, we thought we could value-add with the insights of a Christian perspective on parenting.

Six mums signed up and we were underway meeting weekly for an hour and a half, with some of our *mainly music* team minding children to make it a child-free space! The DVD-based (\$110) Parenting Children Course can be run as a series of five sessions (or ten shorter ones) and is designed to help parents and carers of 0- to 10-year-olds and parents-to-be equip their children for life by looking at:

- Building Strong Foundations, including the value of family time;
- Meeting our Children's Needs, including the five love languages;
- Setting Boundaries, including helping children to make good choices;

- Teaching Healthy Relationships, including reflective listening and handling anger;
- Our Long-Term Aim, including encouraging responsibility and passing on beliefs and values.

A workbook (\$7.95) is available for individual 'homework' and sharing the session with their partner.

From the outset Nicky and Sila Lee make it clear that the course is for everyone: those caring for children, those parenting on their own as well as couples, and there is no prerequisite that the participants be Christians.

However, their faith, fallibility, humour and warmth exude as they share their wisdom and parenting moments with frequent input from well-known family specialists like Rob Parsons (*Care for the Family*), as well as interviews with parents and children.

Each week our group have been challenged and inspired together, and are very encouraged with the positive changes that have occurred.

With one session to go I cannot recommend the course more highly!



2013: a year of celebrations

The 150th anniversary of the Diocese of Canberra and Goulburn and the centenary of Canberra as the National Capital are almost here.

As background to these events the Anglican Historical Society, Diocese of Canberra and Goulburn's book *Shepherds in New Country* has short biographies of all the bishops who have led the diocese, and reference to many of the important occasions over the past 150 years.

The book aims to help readers appreciate the significant achievements of earlier generations of church members. *Shepherds in New Country* aims to not only encourage present church members, but also to strike a chord and maybe rekindle interest among some who have drifted from their former commitment. It is intended to interest and inform new members and younger worshippers.

Over 350 copies have been sold since publication in 2010. Here are a few reader responses:

- ♦ *A wonderful publication: it is a well-documented book, and nicely set out.*
- ♦ *The photographs throughout had much interest. I thought the*

cover was particularly fine.

- ♦ *The reviewer comments and the forward-looking direction are also encouraging.*

Readers who would like to delve further into the story of the diocese will find more detail in *A Church for a Nation* by Tom Frame and *The History of The Diocese of Goulburn*, by Ransome T Wyatt (now a rare book printed in 1937).

The Anglican Historical Society publishes a Journal, sponsors lectures and conducts regular tours in and around the diocese. New members are always welcome. For information contact the Society at 26 Rivett Street, Hackett ACT 2602.

Shepherds in New Country costs \$25, or \$30 by post from W. Wright, 266 Sheridan Street, Gundagai NSW 2722.

The Roman Catholic Archdiocese established in November 1862, and covering much the same territory, is also celebrating its 150th anniversary. Both churches were originally named Diocese of Goulburn, but in mid-twentieth century changed the titles to Canberra and Goulburn. Each denomination has also been served by ten diocesan bishops.

Jim Wallace speaks on leadership at breakfast

Managing Director of the Australian Christian Lobby and former Commander of the SAS, Jim Wallace, offered some pertinent insights into leadership when he spoke to the Business Life Breakfast meeting in Canberra on September 20.

The following is taken from his address:

I've had the privilege of serving with the toughest people in the world in SAS, and know that everyone needs a crutch sometimes. My hope for you in this talk is that my story might help you be able to be faithful to God ... not just in church attendance, but also in terms of what you do every week.

As I tried to think of what I should talk about that's useful to you, what I have been doing all these years, I have to say that mainly it has been finding myself in leadership positions. I'm sure many of you find yourselves in the same position, with the function of leadership more important in defining what you do than the professional expression of your work.

I was given the opportunity to exercise leadership all the way through school and into my adult life. I was a School Captain as well as gravitating to other leadership roles from my earlier years. I don't think I always did it well, but this thing called leadership is very important to our society and something we see little exercised.

I think the first thing worth saying is that despite what is often our reticence in exercising leadership, that everyone wants to be lead.

On the first occasion I addressed the assembled SAS Regiment on taking command, I remember the devil saying "why would they listen to you?" "Why would they follow you?" But again they did, and I think my period in command could be said to have been very successful.

The devil doesn't want us to lead. He will attack our confidence or otherwise trip us up and it's always a sad thing if ever a leader succumbs to any of the devil's schemes, but particularly lack of confidence to do what God has tasked us with.

The second thing to realise is that as the leader our function is to move the organisation from somewhere to somewhere else. You can have all sorts of great sounding titles, even be Chief of Army, but if you do nothing to take the organisation forward you have failed leadership in my opinion. We are not meant to be there as leaders simply maintaining the status quo, and especially when that leadership task is a God given assignment, as we should always assume it is.

God gives us a Vision – we need to throw it



LEADER: Jim Wallace, former Commander of the SAS, shared his views on leadership at the Business Life breakfast at 221 London Circuit, Civic, ACT, last month.

out there for others to see. Keep it there before the organisation. I've got to live the Vision and so do you if you are to lead. This is probably the most energy sapping task in leadership, to make sure that the vision is not just on office walls, but constantly kept out in front of people in a very personal way.

The importance of vision and our role in it shouldn't surprise us as Christians. Leadership is a spiritual activity and therefore without vision the function perishes, just as the Bible tells us the people do.

Every leadership task has a number of "needs" that must be satisfied if we are going to be successful:

Task Needs – driven by the requirements of what you have to do, why you and the team are there. There is a purpose or task to be fulfilled, and you must be consciously identifying and addressing the actions necessary to achieve it.

Group Needs - the needs of the group you have been given as the leader to fulfil the task and it is your responsibility to meet those Group Needs or the potential of the team will not be met. As leaders we have to facilitate that sense of purpose and commitment as a group. Our effectiveness in the task and therefore as leaders is determined by how well we motivate the team to achieve the task.

Individual Needs - leadership is in the end about individuals and they have needs which if you don't address will see them leave the group or waiver in commitment to it.

Leadership (means) setting the ethos or spirit of the place, accepting the responsibility to move what we are given from where it is now to somewhere better and always trusting that if we honour God in that, he will honour us.

20
13

Book For The Year

Canberra and Goulburn

Canberra

SHEPHERDS IN NEW COUNTRY
Bishops of the Diocese of Canberra and Goulburn

Diocese of Goulburn 1863—1950

Diocese of Canberra and Goulburn 1950—2013

Canberra National Capital 1913

Anglican Shepherds

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Anglican Ethos

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Posted: \$30

Anglican Historical Society

Diocese of Canberra and Goulburn

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Email: revbillwright@hotmail.com

For information brochure & Church Group Tariffs, contact **Sonja**, First National Real Estate, Batemans Bay
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Towards a better understanding of Islam

□ Third session in series of inter-faith dialogues at Holy Covenant, Jamison

by Merri Bacon

When we think of Islam many of our impressions of the faith are influenced by what we see in the media: mass gatherings of people in kneeled prayer with the men on one side and the women on the other, covered clothing often all black or all white, and a yearly mass of people making their way toward Mecca.

This may be an average Australian's very basic and uninformed understanding of the Muslim faith. Perhaps we have heard about other aspects of the faith such as the ritual fast of Ramadan or the Five Pillars of Islam.

We may also have seen or heard fundamentalist rhetoric from parts of the world that we may have never been to and found ourselves holding strong views about the Islamic faith.

Since 9/11 there has been a concerted effort by moderate Muslims to disassociate the Muslim faith from the actions of Muslim extremists.

Holy Covenant Jamison was privileged to host two well-known ACT community-minded moderate Muslims as part of our Inter-faith Dialogue on Thursday 30 August. Dean Sahu Khan and

Diana Rachman generously gave of their time to share the basic tenets of the Muslim faith with a gathering of approximately 40 people.

Dean Sahu Khan, Chairperson of the ACT Interfaith Forum started the evening by saying religion purifies the soul and reforms the heart, and that Islam is a religion that believes and accepts all prophets, believing Mohammed to be the last prophet.

The Five Pillars

He then explained that Islam has five pillars or core beliefs:

- 1. Belief in the Unseen God** including angels, God's prophets and all his messengers, making no distinction amongst his messengers, and a belief in all holy scriptures (Shahadah);
- 2. Prayer (Salah)** – and the belief that prayer's purpose is to keep a person away from indecency and evil;
- 3. Fasting (Saum)** – which in Islam becomes an institution for improvement of moral character;
- 4. Alms Giving (Zakat)** – that an individual's worth is purified by regular prayer and giving to those in need and that God is the sustainer and uses his people to fulfill that mission of provision to all, and also as a way to ward off humanity's insatiable appetite for wealth; and
- 5. The Haj** – the religious pilgrimage to Mecca, the home



INSIGHTS: Diana Rachman and Dean Sahu Khan with Jamison priest Susannah Pain. The visiting speakers shared some helpful insights into the Islamic faith.

of Mohammed (Muhammad), aimed at increasing piety and homage.

Dean explained that the metaphor used for those who have done The Hajj, is that of a new born baby, their slate is wiped clean.

Diana Rachman, member of the ACT Muslim Advisory Council and the Canberra Multicultural Community Forum, then spoke about her faith journey. For Diana, Islam is a branch on the tree of the Abrahamic religions with belief in the One God.

"Our prayer is very clear, we don't pray when we feel like it, we pray five times a day, before the sun is up, at midday, in the mid-afternoon, as the sun goes down, and in the evening just before the middle of the night."

Diana explained that their prayer is also very physical: they kneel to pray and also have a ritual wash before they pray.

"You stop, at that moment of the day and present yourself to God", she explained.

The Muslim sacred text is the Koran (Qur'an) which is written in Arabic and has been translated into many languages for an understanding of the meaning only. All public reading of the Koran and in prayers is done in Arabic, and all Muslims regardless of their ethnic background are required to learn and speak Arabic, Diana explained.

Ramadan

There are nine months in the Islamic Calendar with the major festival being Ramadan which is a whole month of fasting from mid July to mid August. During Ramadan Muslims have no food or water from the first morning prayer until after the prayer at sunset.

"It reconnects us to our faith", Diana said.

The Haj pilgrimage happens each year in November and Diana

said she was fortunate to have done the Haj last year and it was a very meaningful experience for her. "I expected one thing and found something different", she said. She expected all the crowds but she also had a deep sense of the spiritual element of pilgrimage and it had definitely been a highlight in her faith journey.

Diana also dispelled a misconception that is often perpetuated in the media that Muslim women are meek. Diana herself comes from a family of strong Muslim women who have been advocates for others.

Asked about the full length clothing worn by women, she explained that it was not as some westerners think, "so men will not be aroused", but was for modesty that both men and women be covered.

Dean was asked about the Muslim position on whether people of other faiths would go to heaven, and he replied that the

understanding from the Koran was that people who lived right and followed their beliefs would be rewarded, so in essence all who believe and live according to their faith, regardless of which faith they hold, will according to the Koran receive reward in heaven.

Questions about the extremist element of Islam led unto a discussion on the use of violence in the name of religion. Diana shared stories of some of the terrible atrocities committed against Muslims in Bosnia, with Bosnian leaders invoking Christianity to justify the terrible mass raping of women and girls and murder of boys and men.

Dean extended an invitation to anyone to join with the ACT Interfaith Forum on the third Sunday of the month from 3-5pm at the ACT Multicultural Centre in Civic for all who would like to continue the discussion.

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



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NEWS FROM THE PARISHES

Kambah to host Prophecy Conference

Specialist speakers offer 'training to live like the early church' from the parish

A conference at St Stephen's Anglican Church in Kambah, ACT, will offer training in the spiritual gift of prophecy and also provide opportunities for prophetic ministry.

Speakers at the conference on Saturday December 1 will be The Reverend Chris Littlejohns, a priest of this diocese with particular gifts of discernment and prophecy, and Pastor Sheena Ryan who is currently a staff Pastor at Suncoast Christian Church, Queensland.

During the Saturday workshops, Sheena will train and minister in the spiritual gift of prophecy. She has a heart to see people's lives restored so that they can find their place of service in the Body of Christ and become a part of God's end time army.

Sheena has written two books; *Pathways to Destiny* and *21st Century Prophet*. She has also written a training manual for the prophetic school and a training manual for restoration ministers.

Kambah parish priest Dr Gary Mulquiney has experienced her ministry, and said, "Sheena's words to Jo and myself were accurate, encouraging - and came to pass".



Chris Littlejohns will teach as a prophet and bring God's word for today. Chris has a heart longing for a stronger experience of the Lord's love and anointing, and a passion to see the gifts of the Holy

Spirit manifest in his own and other people's lives.

In recent times, the journey has led him into a friendship with Bishop Stuart Robinson and with the Bishop's encouragement and the Lord's blessing

Chris is currently serving the call of the Lord as prophet and spiritual mentor to the clergy and leadership of the diocese.

He has thanked Gary Mulquiney for this opportunity to share at St Stephen's, where he will be speaking and ministering on "The watchman waits to proclaim God's word" (Ezekiel 37: 4) and "I will call on the name of the Lord" (1 Kings 18:36).

Bishop Stuart Robinson has warmly commended Chris Littlejohns, describing him as "a trusted, gifted and able Priest used of God to declare his will and his word. I have been greatly blessed through Chris' ministry of intercession and his ability to discern and address the activity of the evil one."

Prophecy Conference Program

St Stephens Anglican Church

(cnr Kett & Marconi Street Kambah)

Saturday 1st December

Registration 9:30 am

10:00 am - 11:30 am (speaker: Sheena)

1:00pm - 2:30pm (speaker: Sheena)

3:00pm - 4:30pm (speaker: Chris)

Sunday 2nd December

9.45am Sunday service (speaker: Sheena)

6.00pm Sunday service (speaker: Chris)

Lunch provided (\$10/person - please RSVP if required).

A love offering will be taken up in lieu of an entry fee.

Enquiries: phone: 6231 9905

e-mail: ststephens.kambah@anglican.org.au

Exploring Paths of Pilgrimage

from Ainslie parish

In spring, according to Chaucer, people turn their thoughts to pilgrimage! So please join us for a special afternoon 'Exploring Paths of Pilgrimage' at All Saints Ainslie on Saturday 17 November from 2-5pm. The themes are pilgrimage to sacred place, 'other', and self.

Several speakers will share their experiences of different pilgrim paths. There will also be time for personal reflection.

Reverend Rebecca Newland, of St Philips O'Connor,

will introduce and conclude the afternoon.

Reverend Nikolai Blaskow, Honorary Associate Priest, Holy Covenant Cooke, will speak on pilgrimage to sacred place. Nikolai helped lead a pilgrimage to Campfire of the Heart in central Australia earlier this year.

Meagan Morrison, parishioner of All Saints Ainslie, will reflect on pilgrimage to the 'other'. Meagan co-led the Anglican Board of Mission's 2012 Modawa pilgrimage to Dogura in Papua New Guinea.

Reverend Dr Sarah

Bachelard, founder and leader of Benedictus, a contemplative church, will remind us that pilgrims need not physically travel! Meditation can be a mode of pilgrimage, a journey through the self.

There is no charge, but a \$5 donation towards costs and refreshments would be welcome on the day. To register, please contact Rebecca Newland rdland@mac.com from 5 November. Organisers are the Canberra and Goulburn Friends of ABM.

Gifts of light

Anglican Overseas Aid gift catalogue offers a ray of hope for the world's poorest people

Australians are being urged to light up the lives of poor communities around the world this Christmas by purchasing an innovative solar gift from Anglican Overseas Aid.

Bob Mitchell, chief executive of Anglican Overseas Aid, said the items in the agency's new Gifts of Light catalogue would make a huge difference to the quality of life in some of the world's poorest communities.

"Lack of access to electricity and reliable lighting has a huge impact on people throughout the world," said Mr Mitchell. "Women and girls are at greater risk of physical and sexual abuse in poorly lit areas, and many children don't finish school because they are unable to study at night.

"In many places, people rely on kerosene lamps, which are dangerous and polluting, and place great strain on a family's

limited finances. Every year these lamps burn 2.5 million people and cause hundreds of thousands of related deaths. Inhaling their fumes is also akin to smoking two packs of cigarettes a day.

"The solar lights available in the Gifts of Light catalogue are simple, practical and affordable. Every light purchased by an Australian on behalf of a friend or family member will help to make a community smarter, healthier and safer," said Mr Mitchell. "They also help the environment by reducing emissions from unsafe kerosene."

Gifts of lights can be purchased for communities in Africa and the Pacific, including:

- A solar light for an African birth attendant's medical kit - \$25.
- A lamp for a student in Tanzania to study at night - \$30.
- Training for a young person in Africa or the Pacific to sell solar lights in their community - \$150.

Go to www.anglicanoverseasaid.org.au/gifts or call Anglican Overseas Aid on 1800 249 880 to request a catalogue.

Give life in a light bulb

Gifts of Light: 9 life-changing gifts of solar light for some of the world's poorest people.

Call: 1800 249 880, or go to anglicanoverseasaid.org.au/gifts

Gifts of Light A new gifting catalogue by

ECUMENISM

Churches lead in support for people with disabilities

□ African Churches out-perform Australian Governments

By John Nevile

According to the Australian Bureau of Statistics four million people in Australia (18.5%) have a disability.

Support for people with disabilities is a cooperative program between all levels of Australian governments. Surprisingly, it is less than two years old. Contrast this with the World Council of Churches program, which was established after the Council's Eighth Assembly in Zimbabwe in 1998.

It was inspired by Ephesians 2:14 which talks of Christ breaking down barriers and the wall which divides Jews and gentiles. Today an important barrier is the various walls existing in all countries which shut people with disabilities out. After its meeting in 1998, the World Council of Churches created the Ecumenical Disability Advocates Network (EDAN). The All Africa Conference of Churches provides the home for the EDAN coordinating office.

The mission of EDAN is to support the work of individuals, churches and church organizations around the world concerned with issues affecting disabled people. Its main purpose is to advocate for the inclusion and active involvement of persons with disabilities in the spiritual, social and

development life of church and society.

To achieve this, it maintains an active network of people with disabilities, helping them to make their contributions and gifts to the ecumenical movement and the churches, and holds up this network as a distinctive contribution to new ways of church life.

EDAN organizes regional meetings in different parts of the world. Participants with disabilities contribute their perspectives, challenging their churches to be inclusive of the theological and spiritual gifts of people with disabilities. EDAN also devises ways to strengthen and expand the network in each region. A quarterly newsletter, available online or via the post, helps strengthen and expand the network and enables churches working on disability concerns to stay in touch with each other.

EDAN is both a movement and an institution. As a movement, it continues to develop regional networks to lobby for the inclusion of persons with disabilities in the general life of the church. At the institutional level, EDAN is part of the WCC structure and advises the WCC on its work to improve conditions affecting disabled people in churches around the world.

Australian churches support EDAN through their membership of the World Council of Churches. However, most also have their own programs which directly support people with

disabilities and often lobby on their behalf. Just under 40 % of the agencies in the Anglicare Australia Network have disability support services. This compares with 45% for 'Aged Care – Independent Living Units' which is the largest category of ongoing services provided.

In the case of Anglicare Canberra and Goulburn the umbrella community service, Flexibility Plus, provides support for people with a disability and their families. It includes flexible respite care, innovative case management and brokerage for people who have a moderate to severe intellectual, physical and multiple disabilities or have dementia. Clients may be living at home, with their families, or living independently in the community. Flexibility Plus provides a respite worker to give clients with a disability and their families assistance and support.

While Australian governments have been slow to set up programs to help people with disabilities there are signs that the tide is turning. The Federal Government already funds the Flexibility Plus service and similar services run by other church organisations. Early this year, the Government announced major funding to reform in the way disability care and support are delivered. Together the churches and governments in Australia are working to achieve rapid progress in reducing the walls which shut people with disabilities out.

3D Commission says 'farewell' to two Bishops

The October meeting of the Tri-Diocesan Commission in Young provided an opportunity for the Commission members to bid farewell to Bishop Doug Stevens and Bishop Richard Hurford.

Bishop Richard, who was a founding member of the Tri-Diocesan Commission nine years ago, will formally resign as Bishop of Bathurst on Saturday November 10. He is planning to retire in Bathurst.

Bishop Doug, who has served as Chair of the Commission since his election as Bishop of Riverina, is to lay up his pastoral staff and resign from his diocesan role the following day. He has accepted an appointment to the Brisbane parish of Mount Gravatt, beginning in mid-December.

Bishop Trevor Edwards, who has also been a member of the Commission since its inception in 2003, spoke briefly of the contribution both the outgoing bishops had made to the life and work of the Tri-Diocesan Commission, which has developed and strengthened cooperation between the Dioceses of Riverina, Bathurst and Canberra-Goulburn in many areas.

Both Bishops Doug and

Richard responded by saying they had appreciated the care and support of the Commission, and of their fellow bishops, over the years.

The Commission has provided a formal basis for some of the cooperative processes that had been going on for many years, such as the Vocation Panels that help with the selection and guidance of candidates for ordination, and sharing resources in the area of Professional Standards.

But since its establishment the Commission has also led to the development of various 'Interest Groups' which have brought together teams from across the three dioceses to collaborate on shared projects or areas of mutual concern.

These groups have included Mission and Evangelism, Rural and Remote Area Ministry, the Environment, Safe Churches training and closer cooperation between the three diocesan Anglicare organisations.

Anglicare has moved further in the last two years to become a single entity overseeing the many welfare-related activities operated by the Anglican Church across more than two-thirds of NSW.

Historybytes

by Robert Willson

This month we have another pictorial image from the past.

The year is 1949 and the photograph shows the Reverend Robert Gordon Arthur, later Bishop, on the left and the Reverend Harold Hunter on the right. The photograph was taken at St Saviour's Cathedral.

The crucifer has been tentatively identified as Gordon Williams, known to all as 'Gundy', and the vergier standing in front of him is believed to be Jack Whyte. Can any reader of *Anglican News* identify others in the group?

I appreciate Robert Arthur of Canberra making this photograph available.

Bishop Arthur was a graduate of the University of Melbourne, MA 1934, and served for many years as a Methodist Minister.



He entered the Anglican Church in 1949 and was ordained deacon and priest in that year by Bishop Burgmann.

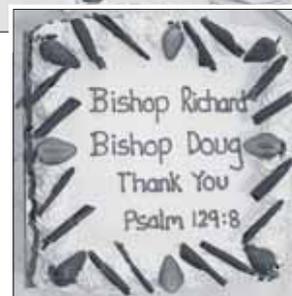
He served as Rector of Bertrida 1950-1953 and Rector and Archdeacon of Canberra from 1953. He was consecrated Bishop in 1956.

As the Diocese approaches the celebration of 150 years since our foundation such old photographs are very precious and remind us all of our Anglican heritage.

Would readers like to contribute other photographs from the past for publication and identification?



CUTTING LOOSE: Bishops Richard Hurford and Doug Stevens cut a farewell cake during a special morning tea at the October meeting of the Tri-Diocesan Commission. Both bishops retire from office on the second weekend of November.



DIOCESAN NEWS

Braidwood to celebrate 175th anniversary

from the parish

The Annual Parish Dinner of St Andrew's Braidwood on Saturday November 17 will be celebrating a very special event: the 175th anniversary of the first Anglican service in Braidwood!

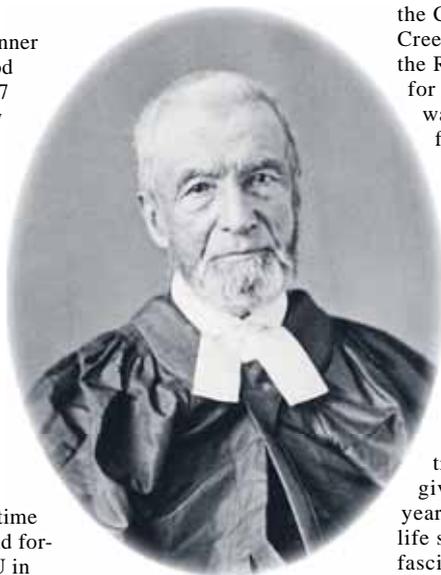
And in keeping with such a significant anniversary, the annual dinner this year will include a specially researched and stimulating presentation on the early history of the parish.

The after-dinner talk will be provided by Dr Christine Wright, a long time resident of Braidwood and former academic at the ANU in Canberra. Her history of the parish examines the life and work of two prominent clergymen, the Rev'd James Allen and the Rev'd Joseph Dobson.

James Allen was the first resident Protestant minister in Braidwood and spent many long, weary days in the saddle as his parish covered Bateman's Bay, Broulee and Ulladulla. Allen arrived in the 1840s during the long years of drought and economic depression, yet he aimed to build a church in Braidwood.

This was achieved in 1856 but no sooner was it built, than gold was discovered in the district - changing the demographics (and landscape) enormously. The church was almost full for every service, and as well there were eight other chapels in the goldfields district. A goldfields chaplain was appointed to assist Rev'd Allen during the tumultuous gold rush years, and that relieved the burden on, by this time, an older man.

The decision was made



PIONEER: James Allen, first Anglican rector of Braidwood 1843-1870, Courtesy of the National Library of Australia, nla.pic-an22734012

to build a more substantial church, the one we see today, and the foundation stone was laid in 1881 though nothing happened until the arrival a few years later of the energetic and, by all accounts, charismatic Rev'd Joseph Dobson. He made the Braidwood parish a spiritual force in the diocese, as well as overseeing the building of that fine church.

The building of the new church became his absorbing ambition, and it was opened in 1892. It was designed by Cyril Blackett of Sydney and accommodates from 400 to 500 worshippers.

The tower was paid for completely by Robert Maddrell, of Bedervale, and he also made several other large donations, including

the Commandments and the Creed, which were painted on the Reredos. Dobson's love for the Braidwood church was such that he told friends that if a photograph could be taken of his brain after his death, it would show a picture of St Andrew's Braidwood.

Both James Allen and Joseph Dobson were the remarkable parish and church builders of St Andrew's. They made an extraordinary contribution to the parish, giving a combined 48 years of their lives. Their life stories also provide fascinating glimpses into our colonial history, not least as each minister came to the Anglican church from another religion: James Allen from the Presbyterian Church and Joseph Dobson from the Primitive Methodist Church.

The Parish Council would love to welcome all those interested to the dinner, however bookings need to be placed before 10th November. The dinner is scheduled for Saturday 17 November and the cost is \$30 per person for a delicious meal followed by the stimulating after-dinner talk and of course, great fellowship.

On Sunday morning 18 November, this historic anniversary will be celebrated at the 9am service at St Andrews (47 Elrington St, Braidwood) by Bishop Stuart Robinson.

Again, we encourage anyone interested to attend this great celebration, and we look forward to welcoming people from near and far with our usual flair and country hospitality. Make a day, a weekend of it, in Braidwood!

OBITUARY: RUSSELL OLDMEADOW

A World War II bomber pilot who served as a Methodist Church minister in Tasmania and missionary in India before being ordained as an Anglican priest in 1959, Russell Henry Oldmeadow died on September 20 at the age of 91.

He will be remembered by many in the ACT as the founding Director of Lifeline Canberra, a role he filled with great energy and enthusiasm from 1971-'81 as he developed the service from its very modest beginnings and laid the foundations for the multi-faceted organisation of today. He also served as

National President of Lifeline from 1979-'82.

Current Chief Executive of Lifeline Canberra, Mike Zissler, acknowledge the great contribution Russell Oldmeadow had made to the Canberra community and to Lifeline in particular.

"Russell will be sadly missed for his passion and commitment to Lifeline and to our shared mission of 'Changing Lives for the Better.' Russell lived out the values of our organisation until the very end," said Mr Zissler.

As an Anglican priest, Russell Oldmeadow served in the parishes of Queanbeyan, Wagga Wagga, Gundagai and Albury before taking up his appointment with Lifeline Canberra.

In Gundagai, where he was rector from 1963-'66, he is remembered for his inspiration in building the new church of St James which replaced the crumbling original building.

Local historian and retired priest Bill Wright said Russell also commissioned Mervyn Napier Waller, and noted artist of the time, to create a stained glass window for the church of St Jude, Coolac.

"The purpose of the window, when it was illuminated at night, was to convey a road safety message to motorists driving on the busy and accident-prone section of the Hume Highway," Bill Wright explained.

As an RAAF pilot who had flown Lancaster bombers for the RAF during WW II, Russell Oldmeadow was among the handful of surviving veterans invited to attend the unveiling of the Bomber Command Memorial in London's Green Park in July of this year.

His funeral was held at St James' Church, Holt, on Wednesday September 26.

Russell's wife of 67 years, Diana, died in March of this year.



VETERAN: Russell Oldmeadow was one of the few surviving veterans to attend the unveiling of the Bomber Command Memorial in London in July.

Braidwood anniversary in brief:

- Event:** St Andrews Anglican Parish Dinner, Braidwood
Venue: The Garan Vale Woolshed and Function Centre
 300 Little River Rd, Braidwood (just 2.5 kms from town)
Date: 17 November
Time: 6.30pm for 7pm
Cost: \$30 pp and BYO. Credit card facilities available (a small fee of 50c will be charged on each transaction)
RSVP: 10 November

Payment to be made on booking. Group bookings will be organised by each parish councillor. Individual bookings and payment by credit card can be made by contacting either Georgina Bymes 4842 7167 or Olive Royds 4842 1732.

HOUSE FOR PRIVATE SALE

at Tura Beach

Pleasant quiet location adjoining reserve -

Fairly private, close to beach

For details please phone 6452 2876

Synod calls for better clergy care *(continued from page 3)*

"Instead of waiting until a person requires counselling, we need to develop systems to provide all clergy, regardless of their stage of ministry, with the opportunity for professional supervision."

In debate, Bishop Stephen Pickard said that it would be a mistake to see this process simply as therapeutic.

"It's a question about who we are as the Body of Christ, and it's very good for a body

to attend to itself properly," Dr Pickard said. "Clergy are not exempt from that tending of the body. Beyond that, it's a missional issue - from a self-centred church to a properly-centred church for the sake of the world. You cannot minister to others and proclaim a gospel of peace and tenderness unless you also know what that looks like in your own life."

The motion was carried with no dissenting voices.

BOOKS & ANGLICARE

Jewish refugee who became a priest and intellectual gadfly

EXILE: The Lives and Hopes of Werner Pelz. By Roger Averill. Transit Lounge. 367pp. \$32. 95.

Reviewed by Robert Willson

The Reverend Werner Pelz, a Church of England priest and an intellectual gadfly whose thinking ranged far beyond orthodox Christianity, moved from the Christian ministry to Sociology and his intellectual pilgrimage makes absorbing reading.

Werner Pelz was an erudite Jewish boy, born in 1919, and growing up in Hitler's Germany as he witnessed the Nazis coming to power. He was able to leave for Britain on the very last boats before the outbreak of war in 1939. He never saw his parents again and they perished in the Holocaust.

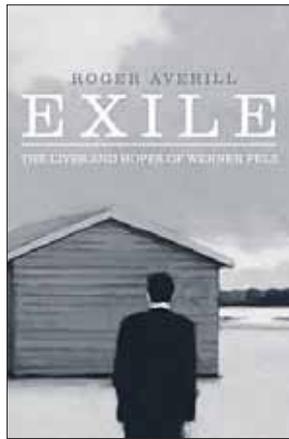
Werner worked on various farms in England until he was swept up in the drive against so called "enemy aliens" in the wake of the fall of France in 1940.

Along with a few genuine Nazi sympathizers and more than 2000 anti-Nazis, he found himself in terrible conditions on an overcrowded boat called the *Dunera*, sailing for Australia. Churchill later wrote that the decision to treat them all as suspected German agents, whether they were or not, was a "deplorable and regrettable mistake", for which the British Government later paid compensation.

The *Dunera* came under submarine attack on the voyage and it appears that a torpedo struck the ship and bounced harmlessly off it. Eventually it entered Sydney Harbour and Australian

authorities who boarded the ship were horrified at conditions on board.

All the aliens were loaded onto four trains and taken on the long journey to a specially prepared internment camp outside Hay in western NSW. It would be interesting to know if the Anglican parish of Hay was able or inspired to minister to those so-called "Dunera Boys".



Werner was to spend two years in that camp and in another in rural Victoria. There he attended classes in what amounted to an informal mini "university", offered by some of the outstanding scholars among the inmates, and he continued to read widely.

In his Bible reading his life was changed and he was led eventually to become a Christian and to the Anglican priesthood. This book tends to skim over this crucial part of Werner's life and one needs to go to other sources to grasp the full significance of his encounter with Christ. He was also deeply influenced towards

Christ by his reading of Dostoyevsky and Tolstoy.

After several years Werner and many other "Dunera Boys" were allowed to return to Britain, where he worked as a farm labourer and later married Lotte, a girl he met at a party who shared his deep intellectual questionings. He studied at Lincoln Theological College and was ordained in 1952 and spent 16 years in the active parish ministry of the Church of England.

Surviving copies of his parish magazine show that he was an energetic parish priest. But gradually he discovered that the church hierarchy resisted his relentless questioning of the complacency of the Church to such issues as the nuclear deterrent.

In 1963, the year that Bishop John Robinson published *Honest to God*, Werner and his wife published together an even more radical critique of conventional religious thinking entitled *God is No More*. Later he moved on from parish ministry and lived for a time in a kibbutz in Israel.

As he questioned and challenged conventional thinking on a vast range of issues he was much in demand as a writer of columns for the popular press and as a speaker at Student Christian Movement conferences. The SCM played a significant part in his life.

In 1973 Werner returned to Australia to teach sociology in La Trobe University in Melbourne. By all accounts he remained all his life a gifted teacher, leading discussion groups long after he retired.

He was constantly questioning and seeking links between the sciences, philosophy, religion and literature. These qualities attracted many younger students including Roger Averill who formed a lasting friendship with the old man and who wrote this moving memoir of a very creative and influential thinker.

Werner Pelz died in Melbourne in 2006, aged 84, one of the last Dunera survivors. Today there is no trace of the Hay camp, where he was an exile, except a stone cairn. But his heritage is in his writings.

This review was first published in The Canberra Times and is reproduced by permission of that newspaper.

Toolkit to help young carers stay in school

Teenagers Monica and Tanisha care for their younger brothers, as well as do housework, because one of their parents has a mental illness.

They are two of some 11,500 young carers in the ACT. Many young carers have difficulty

maintaining their education - just 4% over 15 years are engaged in school compared to 20% for the rest of the community.

Anglicare is helping tackle this problem through three Government-funded programs CYCLOPS (ACT Government funded), Litmus (funded through FAHCSIA) and Youth Connections ACT (funded through DEEWR).

"Having a support group within the school assists with personal, social and educational issues I have or could have," says Tanisha. "During the support group meetings we discuss any issues we are having and talk about particular issues society is having today such as bullying. Having a youth worker that understands my situation is beneficial because it allows me to talk to someone inside of school."

A partnership between these Anglicare services has led to the development of a toolkit that will enable better connections between young carers and their home, school and support services. The aim is to raise awareness and educate workers, teachers and staff about the needs and impacts of young people caring for a family member with an illness, disability or substance use issue.

The "Making Education Work for Young Carers: Toolkit for Schools" was launched at Anglicare ACT's offices at Holt on October 18.

First produced some years ago, there has been huge demand from teachers to update the resource.



SUPPORT: Young carer Tanisha with her Anglicare support worker Kate Redgrave at the launch of the MEW toolkit.

Bega receives \$7k for community bus

The final grant from the current funding round of Anglicare's Parish Innovation Fund has been announced with St John's Bega receiving \$7,500 to purchase a community bus.

The bus will be used as part of the parish's new Indigenous mentoring project.

Another key grant in this funding round was \$25,000 to help build a multi-use community centre at St Phillip's O'Conner which has a long-standing ministry to the Northbourne Flats

Government Housing area.

A similar sized grant was also given to St John's Care at Reid to help fund its emergency relief program.

The Parish Innovation Fund supports parish-based community service projects run in partnership with Anglicare.

Applications for the next funding round should be received prior to January 31.

An application form can be obtained by contact the Rev Steve Clarke, Anglicare's Director for Mission and Justice.

Woden Christian Bookshop

Hooray for spring, with new life appearing and new hopes arising—plenty to celebrate! 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..

Woden Christian Bookshop

Bus Interchange, Woden ACT 2606

• Contact us on 6285 1425 (fax 6281 0849) or email wcb@cyberone.com.au

Emily forces ACT party leaders to confront the housing crisis

With the ACT election approaching, the three party leaders were told that more must be done to deliver affordable housing schemes in Canberra at a Anti-Poverty Week forum hosted by Anglicare and six other not-for-profits.

Joining the Chief Minister Katy Gallagher, Opposition Leader Zed Seselja and ACT Greens Leader Meredith Hunter on the panel at the October 12 event were Canberra Times editor-at-large Jack Waterford, Roslyn Dundas from ACT-COSS and Catherine Carter from the Property Council.

Ross Solly from ABC 666 moderated the conversational format which also looked at cost of living, mental health and issues for people with a disability.

The debate was kicked off by a question from the floor from Emily Chemey, 18, who is supported by Anglicare and Barnados as part of a housing scheme funded by the ACT Government. Emily knows firsthand how hard it can be to live in Canberra. She left home at 16, and earns too little to buy or rent.

Emily now lives in *Our Place* which providing accommodation for young people who have been homeless and support to help them move into independence. Nevertheless, Emily fears that when she finishes school next year, she will not be able to afford Canberra's high private rents.

"I am currently being provided housing as part of a program for homeless young people run by Anglicare and Barnados but this will not be available once I finish studying. What can the ACT government do to help increase the supply of low-cost rental housing for people like me?" she asked the panellists.

In response, Catherine Carter from the Property Council said that the affordable housing schemes in the ACT are failing.

"When fewer than one per cent of the houses listed for



HOMELESS: Emily Chemey, currently living in *Our Place*, fears she will not be able to afford housing when she leaves school next year.

sale in Canberra are considered affordable and when there is no land available for construction and delivery of affordable housing, you would have to say that the policy and the intention has failed," she said.

Liberal leader Zed Seselja agreed that "housing and housing affordability is absolutely critical" but that we had to be careful not to implement policies that resulted in house price collapse as we had seen in other parts of the world to "disastrous" effect.

Meanwhile, Greens leader Meredith Hunter said that transition arrangements for Foyer-style programs like *Our Place* needed to be in place to ensure people like Emily could move into private rental once they were properly on their feet.

Anglicare's Jeremy Halcrow, who helped organise the event, said: "It was a unique opportunity for the party leaders to hear directly from Canberra's most disadvantaged citizens."

This launch was one of twelve events marking Anti-Poverty Week in the ACT. Established as an expansion of the UN's International Anti-Poverty Day on October 17, Anti-Poverty Week aims to highlight strategies for overcoming poverty and hardship in Australia.

Households go hungry in our communities



IRON CHEF: As part of a Food Insecurity Forum in Canberra, Bishop Stephen Pickard representing Anglicare took on Red Cross Executive Director Joan Hughes in an "Iron Chef" style challenge to create the healthiest budget meal.

Food insecurity survey shows that families are going hungry

New research estimates 45,000 households using Anglicare Emergency Relief services don't have enough money to adequately feed their families.

A total of 590 participants responded to the survey over a six-week period in February and March, across 63 sites in all states, including Canberra and Eden.

"When there's not enough to eat", a two-volume report to be released last week by Anglicare

Australia, is based on a national survey of households using its services.

The two-volume report features a chapter written by Anglicare's Director of Communications and Strategic Partnerships, Jeremy Halcrow, on food insecurity in regional NSW.

"While our research clearly indicates that parents try to protect their children by deliberately missing meals themselves and sometimes going without food for a whole day, it is particularly shocking that among households with children that are severely food insecure, almost one in 10 reported that

children did not eat for a whole day on a regular basis," said Jeremy Halcrow, who conducted the research in Forbes.

The strongest predictor of worsening food insecurity is not surprisingly a person's perception that their household budget is inadequate. But there also are a number of factors that had an independent correlation, which point to a range of underlying causes for food insecurity. These include: transport affordability; walking more than five minutes to get to the shop; the lack of a refrigerator in the home; the relatively low rate of the Newstart benefit; being male.

(continued on page 14)

CMS Summer School 2013
January 5-11, Katoomba

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CMS Summer School is a vibrant, week-long Bible and mission conference. Hear from speakers **Vaughan Roberts** (Proclamation Trust), **Archbishop Stephen Than Myint Oo** (Myanmar), **David Seccombe** (George Whitefield College), and **CMS missionaries**. Come along and be uplifted by God's mighty word and be refreshed with other believers.

Register at www.nswsummerschool.org.au by December 13

Vision of the King
Studies from Daniel



From Melbourne to the Top End

□ Nungalinga College Principal Jude Long tells of the journey that brought her to her present role
by Vicki Luker

Jude Long, principal of Nungalinga College, Darwin, visited Canberra last month. On 7th October – a Sunday crowded with engagements – she talked about the journey that nearly two years ago took her and husband Allan so far from their home in Melbourne. But Jude mainly talked about the inspiring and complex work of Nungalinga College.

Nungalinga offers theological training to Indigenous Australians. It is a unique institution, which today combines the Anglican, Catholic and Uniting Churches. Currently 200 students from remote northern communities study there. Eighty per cent are women. Nungalinga's nationally accredited programs support Christian ministry, community development, literacy and numeracy. Students return to their communities with skills to share – and fires of learning and leadership burning.

At St Philip's O'Connor, Jude put the congregation in the position of Nungalinga students. Like men and women to the back of the throng crowding in around Jesus on the shores of Galilee (Jude was preaching on Luke 5:1-11), most Nungalinga students can only catch one or two of the words they strain to hear.

Language is the difficulty.

Many Aboriginal languages are spoken in the Northern Territory. But a complete translation of the bible is available only in Kriol ('creole'), while parts have been translated in just some others. For all students, English is a very foreign language. It is not their language of the heart. Nor is it their language of fellowship.

So Jude put the day's text in Kriol on a powerpoint and read it out aloud. Although we had just heard the story in English, could see the text on the screen, and recognized a few words, we all struggled to follow. Yes, in her audience could understand how it must feel just to catch a few words of what we strain to hear.

Yet Jude also spoke of Aboriginal powers of understanding. At St Phillip's in the morning, at the Australian Centre for Christianity and Culture in the afternoon, and at St Mark's at dusk, she stressed the ability of Nungalinga students to 'get' and 'translate' the scriptures in ways that mainstream Australia cannot. Aboriginal Australians are biblically alive to spiritual power, relationships, relatedness, and the land where mainstream Australians are so often deadened.

Jude told one Nungalinga student's story. 'Veronica' (not her real name) dreamt that God told her to fish. Unlike the fishermen of Galilee with their nets, Veronica uses a headline. But she told God that she had no bait. He told her to throw the line in anyway. And she did. Something



DEMONSTRATION: Jude Long demonstrated the difficulties that Aboriginal students face in college, by reading a passage of Scripture in Kriol.

heavy took it. She pulled and pulled and pulled. She'd caught a person! – a member of her community! So she flipped him out of the water, kept him safe behind her, threw in the line again, and caught another. She too was a fisher of men – she caught and saved them one by one.

Problems of remote Aboriginal communities are constantly in the news. Jude too talked about fear, violence, substance abuse, non-functioning facilities, unemployment, and corrosive ill health. But she testified to the great faithfulness of students. They overcome huge obstacles to study at Nungalinga. And they are often the people who hold their communities together. Nungalinga strives to support them in this role.

But in case you are seeing the mainstream Church as a

rescuer, at St Mark's at dusk Jude's sermon offered a challenging reading of the parable of the Good Samaritan. Imagine the Good Samaritan as the Aboriginal Church. Imagine the robbed, injured and bleeding man on the roadside as White Australia. This casting requires White Australia to see itself as robbed, broken and perhaps numb to its own deadness. It also requires the Aboriginal Church to transcend the sufferings and wrongs done to their people by ministering to that White man in need.

Nungalinga has needs too. Soon many of its buildings must be demolished and rebuilt, to comply with government regulations. This can no longer be postponed and will prove costly. Sadly, money for buildings is often easier to get than money for people. Nungalinga has been

granted, for instance, very welcome funding to help build a media centre, which promises such effective educational engagement and creativity – another string in Nungalinga's bow of pedagogic innovation. But funding for staff to work there must still be found. And over the medium to longer term, Nungalinga has the historic task of fostering and developing a cadre of indigenous teachers. Only one of Nungalinga's indigenous staff is currently a qualified teacher.

Nungalinga of course needs material support. The college is grateful for the government funding it does receive, but financial support from churches and individuals is absolutely vital. It also needs workers prepared to commit their energies to the college for the long term. This is not an easy ask, especially in Darwin where on average people stay for only two years.

But most of all, Jude asks us to pray for Nungalinga. To judge by responses from her Canberra audiences, many people in this diocese care deeply about Nungalinga's work and have connections with the College. Founded in 1973, it turns 40 next year. That will be a time to celebrate!

Jude's visit was facilitated the Canberra and Goulburn Friends of ABM (vickiluker24@gmail.com).

For more information about Nungalinga College, see www.nungalinga.edu.au. Donations to Nungalinga are tax deductible.

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:

Vulnerable Families:

nurturing a sense of well-being
for both children and adults

Dr Gail Winkworth, Australian Catholic University

Wednesday 28 November 7:30 pm

Australian Centre for Christianity and Culture

Blackall St (corner King's Ave), Barton, ACT

\$5 donation requested to cover hall costs

For information Contact Robin Coghlan 6254 0487

Households go hungry

(continued from page 13)

Transport affordability and distance from shops is a particularly glaring issue in regional areas.

"We are especially concerned that people further out in outlying communities may be going hungry merely because of the costs of contacting food relief services in regional centres," Mr Halcrow said.

The costs of electricity, transport, food and other services are higher in the country but this is balanced by higher levels of social capital: it appears informal community networks are stronger in country towns.

"It seems like a no-brainer. The big smoke is anonymous. Rural towns are not, and so

the social connectedness of the country affects reciprocal behaviour for the better," Mr Halcrow said.

"None of the food insecure households I spoke to in rural NSW were entirely socially isolated. Nearly all were strongly connected into a wider community network. The sample is small but around half the Non-Indigenous and around two thirds of the Indigenous people I surveyed were relying on family, friends and neighbours to cope with food insecurity."

"It is clear that lots of people were helping each other beneath the radar. A number of food-insecure households were accessing produce grown by other people in the area," he said.

Meanwhile, Anglicare is also calling on the Federal Government to constitute an independent body to regularly review the adequacy of all government-funded allowances to ensure that payments are sufficiently indexed to ensure individuals can enter the workforce.

The relatively low rate of Newstart – and its link to severe food insecurity – raises serious doubts about its effectiveness in supporting someone to look for a suitable job – which is the key purpose of the payment.

"We believe the level of Newstart needs to be raised by at least \$50 per week, as per the recommendations of the Henry Tax review," Mr Halcrow said.

Healing and deliverance in Uganda

Rev'd Colin Walters, Associate Priest at Batemans Bay, was one of the leaders of a five-member Sharing of Ministries Abroad (SOMA) mission team to Bonyoro-Kitara Diocese in Uganda in May. Here he reports on an exciting experience of God's deliverance and healing power:

While we were in Uganda the country was green and lush and we were surrounded by rolling hills and many people going in all directions on foot or motor cycle or motor vehicle.

Hoima, the base for our mission trip, is located four hours from Kampala by road. It rained regularly while we were there because it was the rainy season.

On the first day of our mission our team met with Bishop Nathan, who carries with him a strong sense of the presence of God, to talk about our role during week one as part of the first ever clergy conference for the diocese.

We were asked to teach on the biblical foundation for healing, deliverance, suffering, church growth and Christian prosperity. Our teaching was well received by the bishop who indicated that the team had been sent by God and wished that we could stay longer to minister to the clergy who took copious

notes throughout the conference.

Members of our team took part in the diocesan radio program on the first Sunday night. This program, sponsored by SOMA, goes out each Sunday evening to listeners near and far. A team member introduced the team while another spoke on the healing of the paralysed man in Mark (2:1-12). This opportunity was also used to tell people where the team would be ministering during the next week.

On a number of occasions we were involved in 'full on' deliverance ministry and saw people set free as God broke the hold of the adversary over people's lives.

There were many opportunities across the mission to pray, asking God to heal people, and to engage with the people where they were, often in their own village church, and to see lives changed through the action and power of the Holy Spirit. People



FAST START: Within days of their arrival in Uganda, the visiting SOMA team members were invited to address the first-ever Bonyoro-Kitara Diocesan clergy conference. They explained the biblical basis for healing, deliverance, suffering and church growth.

were so keen to be prayed for that they would line up and wait for long periods of time.

On one occasion 27 people gave their lives to Christ - the greatest healing people could experience.

It was difficult to keep account of God's action in people's lives because on many days we each prayed for over 150 people. On a number of occasions we were involved in 'full on' deliverance ministry and saw people set free as God broke the hold of the adversary over people's lives. Prayer to

break curses that had been put on people, their business or their land was common, this ministry was both challenging and rewarding.

Members of our team preached on both Sundays at the 7:00, 9:00 and 11:00am services which were in either the local language or English. The task of preaching through an interpreter took a little bit of getting used to; however, by the end it became much easier as long as you remembered to give the interpreter a go.

The members of our team

from Texas and Christine Benoit from the Seychelles added greatly to the ministry of the team. They also grew to appreciate our Australian sense of humour and learnt how to speak Australian.

All members of our team were stretched and challenged both physically and spiritually by the ministry we were involved in. Yet, we all had a 'red hot go' for Jesus, and our lives as well as those of the Ugandan people were changed as God ministered to us all.

Solomons Book Run #3

In August, Batemans Bay resident Mal MacCallum made yet another trip to the Solomon Islands to arrange the unloading and distribution of the contents of the third 12-metre container of school and health care resources for the Diocese of Ysabel.

A partnership agreement pledging mutual support through prayer, visits, training and practical assistance between the dioceses of Canberra-Goulburn and Ysabel was first signed in 2008, and renewed in April this year.

With the support of a small band of volunteers, Mal has coordinated the loading and transport of all three containers over the past two years in an operation he has dubbed the 'Solomons Book Run'.

This year the supplies included whiteboards, student tables and chairs, boxes of books for students and teachers, school uniforms and sports clothes, teachers' desks, televisions, DVD/Video players, student reading lights and

sports equipment.

Also included were mattresses and equipment for the school medical clinic.

Mal visited Bishop Richard Naramana from the Diocese of Ysabel, at "Bishop's Dale" which he described as "an idyllic house by the sea" where the Bishop was resting and awaiting a visa to travel to Brisbane for heart surgery.

He also called in on Buala Hospital to deliver about 20 sets of baby jumpers with matching beanies, knitted by the ladies from Pambula Retirement Village.

"Hopefully a nice little help to keeping the youngest of 'Ysabellians' warm for the first month or so of their arrival," he commented.

While in the islands Mal took a look at the beginnings of a junior high school being developed on tiny Nugu Island, and "came away with plenty of ideas to help but made no promises".

The school is to be built on a reclaimed swamp area, which is

being filled initially with lumps of coral which will then be back filled and built upon.

"They really need a few wheelbarrows to get into it," Mal observed.

Mal said he will wait till Ellison Mane, Director of Education for the Ysabel Province, contacts him before he starts work on a fourth 'Solomons Book Run'.

"It has been a gratifying, humbling, stretching and challenging experience and chapter of life for me,"

he said. "A very big thanks to all of you who have been able to support the Solomons Book Runs in some way over that time. I don't particularly feel the door is closing but I don't have a clear next step in mind and so will wait and see."



DEVELOPMENT: (above) Deputy Principal Silas Sepo, Chairman of the Nugu School with Paramount Chief Alfred and English teacher Frank. The school is to be built on the swamp land behind the trio, after the site has been filled.

BEANIE: (left) A three-hour-old baby in Buala Hospital maternity ward wearing one of the 40-plus jumper and beanie suits knitted by ladies in Pambula Retirement Village.



Resources for family & children's ministry planning

by Brad Lovegrove

As you plan for ministry next year, you might like to consider some of the proven tools now available for children's and family ministry – tools like *Mainly Music*, *Messy Church*, *Godly Play*, and *Me Too!*

These Children's programs can also help you with youth ministry, because the easiest way to start a youth ministry is to start with a children's ministry, then grow up!

There has never been so many quality 'off the shelf' programs available for children's ministry as there are today, and these tools make it easy for a parish to envision volunteers, train them, then begin and maintain a quality ministry to children.

Most Anglican parishes need to reach more pre-school and school-age families, and these kids' programs can be sensitively advertised at Primary School SRE classes, or through an ad in the school newsletter or local paper.

mainly music is a fabulous program for playgroups and pre-schoolers, and their parents or carers, and most parishes running the program have found the 'word of mouth' interest is so strong, that they now have waiting lists to join!

Messy Church is a creative new approach for a monthly family service. It's a bit like a 'Kids Club' for the whole family - parents and carers included (so they don't just drop their kids and run, and use the church as free baby-sitting).

Like Messy Church, *Godly*

Play can also be used in an all age worship service (as the 'Kids Talk'), or as the 'Sunday School' component of Church. It promotes a sense of the sacred, and a reflective, 'I wonder' approach to Bible stories.

The *Me Too!* DVD was produced by Synergy Director Dr. Matt Brain, and includes six 1.5-hour team training sessions, a planning tool, and a 14 week curriculum for a Kid's Club or Sunday School program with skits, videos and activities. By using *Me Too!* you can envision and train your volunteer team, then start a quality children's ministry (and when the program runs out, try the *Max 7* website for more ideas and ministry resources.)

Camp Pelican summer camp is a great way to build on children's ministry in the parish, as older primary 'Tweens' and teenagers have the opportunity to find faith while experiencing Christian community.

Quiz Worx is a professional puppet ministry, great for Easter or Christmas school Scripture seminars, or for an end-of-year Kid's Club, Sunday School graduation, or Family Service (they are committed to country ministry, and travel the outback regularly).

And once your children's ministry is established, you can reach out to the parents with a *Parenting Pre-schoolers, Parenting Children, or Parenting Teenagers Course (Alpha)* (see article on page 6), and then wait while your kids ministry 'grows up' into a Youth Ministry.

I hope these resources will help inspire and transform family ministry in your parish.

mainly music builds links with families



FINDING THE RHYTHM: Sapphire Coast priest Carol Wagner leads a group of pre-schoolers, mums, dads and grandparents during a mainly music session in Narooma. She has found the program has a natural appeal for young families.

□ Sapphire Coast parish priest Carol Wagner finds a pre-packaged program from New Zealand helps build connections with young families

We have two elderly congregations - mostly of retirees. The church at one time had a thriving family church, Sunday school and youth group, but the families grew up, the kids moved on, and now the parents who remain are retired or retiring. With Christian ministry to schools in the area somewhat limited, *mainly music* seemed a good way to go.

We introduced a group into the tiny community of Bodalla last year, and ran a session in the community hall for around six families for just over a year. The families were totally unchurched, and it was great to see a sense of community building amongst the parents, and their easy acceptance of the Christian perspective presented through the program.

Though the group had dwindled towards the end of the year, the remaining families enthusiastically supported the first family 'Christmas Pageant' the

church had seen in decades!

The church was packed to the gills on Christmas Eve, with Angels, Shepherds and Queens (sorry, no Kings available), all milling around under everyone's feet. It was holy chaos, but what a brilliant service! So many were not 'church people' and yet they talked about it for months afterwards!

At the beginning of the following year, the *mainly music* group in Bodalla had dwindled to two families, which meant it wasn't viable to continue. There was nothing wrong with the program or those who ran it, but in a tiny community, the life span of a group like this is limited. There isn't the population to replenish the ranks when for various reasons, families drop out. After a recess of a year or so, I would envisage running a group there again.

However, we began another group in the larger centre of Narooma this year, and this group continues to thrive.

We began with eleven families, and with drop outs and new bookings, we presently have around seven families who come regularly. Again there is a growing sense of community each week as the children enjoy the music

and parents the socialising and support. We have begun saying 'thank you God' for our morning tea, and once again we're gearing up for a full-on Christmas pageant, this time at the Narooma Church.

I thoroughly recommend this program -and you don't need to be remotely musical to run it. If you can drive a CD player and are willing to bounce around with a bunch of toddlers and their parents, you too can run *mainly music*.

All recorded music, training materials and a starter pack of aids is provided for your entry fee of \$300. Thereafter, it costs \$55 a month to use the program for 15 families or under and \$70 a month for a larger group. You can use a data projector and screen for the words (all Powerpoints are provided) or you can print the words into booklets.

mainly music also provides an area coach to support groups in the various regions throughout Australia. Why not consider it as a ministry tool in 2013?

For more information about the *mainly music* program, check out www.mainlymusic.org.au

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