

The North Coast ANGLICAN

“EMBRACING THE SPIRIT OF CHRIST IN OUR TIME”

The Newspaper of the Anglican Diocese of Grafton, New South Wales, Australia

<http://graftondiocese.org.au>

MAY 2006

Issue No. 5: 2006

Abuse alleged at home

Readers may be aware of recent publicity in the secular press involving allegations of “abuse” at the North Coast Children’s Home, Lismore.

The following is a statement issued by diocesan registrar, Rev. Pat Comben, concerning the North Coast Children’s Home.

The Diocese of Grafton acknowledges, and profoundly regrets, that abuse has been found to have occurred in a number of situations within the Anglican community across Australia, and is committed to providing care and support for any victims of sexual abuse within the diocese.

Recent media reports indicate that a number of past residents of the North Coast Children’s

Home may bring claims against the diocese, stemming from their residency at the home between the late 1940s and the late 1970s.

Even though the matters have been the subject of media comment, the diocesan solicitors still await detailed information on these claims and allegations which was to have been supplied by the end of March.

Fundamental matters, such as the number of possible claimants, are still confused with differences between media figures and the apparent number of clients for whom solicitors act.

As the diocese has been contacted by several former residents of the North Coast Children’s Home commenting positively on the home during the period of the alleged claims, a clear picture of the situation is

not available.

With the matters being referred by the potential claimants to lawyers and the considerable legal issues being confused and unresolved, there will now, I believe, inevitably be considerable delays and substantial costs involved in the legal processes.

As we work through these difficult issues the diocese will seek to hear those who have been hurt, and will continue to provide immediate support to any victims of sexual abuse within the diocesan system.

We regret the delays and any unnecessary costs from legal involvement which might diminish the support which could potentially have been provided to any proven victims of sexual abuse.



Cathedral goes green



At its meeting on 5 April in Grafton, the cathedral parish council discussed the use of energy by the cathedral complex which is composed of the cathedral, the parish centre, opportunity shop, book shop and two cottages.

Its average use of energy has ranged from 56,000kWh to 58,000kWh per year.

This is ‘black’ energy in that it is derived from coal-fired power stations, a major source of greenhouse gases and thus a contributor to climate change.

In a presentation to parish council, lines of connection were established between our use of this energy, and the plight of polar bears as the ice-caps melt, the uncertain future of the 12,000 people of Tuvalu in the Pacific as sea levels rise, and the recent horrendous drought in the Horn of Africa where millions of people face starvation.

Parish council decided to move the complex on to Country Green Energy.

Its decision will result in Country Energy being obliged to increase its demand for renewable energy from new accredited sources by

62,550kWh per year.

It will save approximately 72 tonnes of CO₂ annually and is the equivalent of taking 19.8 cars off the road.

Because the complex’s average use of energy is well covered by the size of this purchase of green energy, no greenhouse gas emissions will show on the quarterly power accounts.

The cost of this step is an additional \$13.50 weekly, which is the equivalent of placing nine residences on Country Green Energy at \$1.50 each.

A point stressed during the meeting was that being on Green Energy does not exempt us from always being vigilant in our use of power.

Those unnecessary lights should still be switched off.

Parish council’s action is in line with the Anglican Consultative Council’s resolution: “Take targeted and specific actions to assess and reduce our environmental footprint, particularly greenhouse gas emissions (ACC-13 Part 2).”

Stan Mussared
Grafton

Gold star award for Port Macquarie!



Large sections of a brick wall were unstable

The first Diocesan Risk Management Gold Star has been awarded to the team at the Parish of Port Macquarie.

As our oldest church, and the fifth oldest church building in Australia, St Thomas’ has many issues concerned with restoration, maintenance and safety.

Along with heritage and OH&S requirements, this means

that issues which might be, for other churches, straightforward, can become bureaucratic and practical nightmares.

Diocesan registrar, Pat Comben, believes, “Full marks should be given to all concerned, particularly the wardens, as the parish has just taken on a particularly thorny issue with outstanding results.”

The major access to the

church from William Street, on the northern side, had deteriorated and become quite dangerous.

Stones along the pathway on William Street were loose and posed a threat to pedestrians.

Large sections of a brick wall lining the pathway to the church were also unstable and likely to cause injury, particularly as the path had become a favourite place for skateboarders.

Because the church is state heritage listed, very careful procedures had to be followed to ensure compliance with the Heritage Act.

As an interim measure to ensure protection of the public and visitors, barricades have been installed to prevent any access to the dangerous area; warning signs have been put in place to deter pedestrians and skateboarders, and all dangerous and loose bricks have been removed.

The stone walls along William Street have been covered with wire safety netting.

“Congratulations are truly in order as the parish works its way through a difficult situation while exercising a duty of care to its members and visitors,” Pat said, “a true witness to the Gospel of love your neighbour!”

Inside this issue

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The week after . . . the month after . . .

A monthly reflection from the Diocesan Commission for the Environment



A few days later, bottles and plastic bags were again accumulating

On the evening of Saturday 4 March, a small *Clean Up Australia Day* group from All Saints', Kempsey, bathed in a comfortable glow of satisfaction.

We had collected 10 bags of rubbish from our designated area; we had done our bit for Earth!

A few days later, on a visit to the same area, we were outraged to find bottles and plastic bags were again accumulating under bushes and in the long grass.

Didn't people want to maintain a clean environment?

Our "bringing Good News to Earth" was reduced to little more than a fleeting moment –

what was the use of that?

We had thought we could shame into action those people who watched us from the comfort of their verandahs, encouraging us with calls of, "Good on yer!"

Obviously we had not!

What more could we do?

A letter to the local paper was sent by one member, suggesting that people regularly clean up in front of their businesses and homes.

But what about the people who throw rubbish behind trees or drop it on the footpath, would they read and respond positively to such correspondence?

How can we educate the perpetrators and make a more lasting difference for the earth?

Schools already teach children about careful waste disposal and an appreciation of the environment.

Preceding *Clean Up Australia Day*, people of all ages were targeted by eye-catching

television presentations highlighting the problem of rubbish that continually accumulates in our waterways and roadsides.

Even the day's organizers realize that an annual spring clean is not enough, and recently circulated information about a new initiative – **True Green**.

This encourages Australians to contribute towards projects and campaigns in the areas of water, waste and climate change as an investment in the health of our environment.

A book, magazine, website and possibly even a TV series will be used to disseminate information throughout the year.

This seems an answer to our problem, but do we just send our \$15 a month, become a **True Green** supporter and cross the problem off our list?

Let us return to our patch of the earth.

We have a relationship with it now.

As human beings and as Christians we have a responsibility for one another and also for the environment in which we live and which daily supports our life.

Just as we can feel angry when a child is abused and demand that something is done about it, so we should feel upset and responsible for our environment when it is damaged and act to repair it.

Perhaps we can ask our shire council for more rubbish bins placed at strategic places and more waste transfer facilities at accessible places for people without private transport.

This may help, but let us also become personally involved by pulling on gloves and taking up our bag when we go for our daily walk, or keeping a set of our 'tools' in the car ready for use.

This way we can continually bring Good News to Earth.

(For more information on becoming a True Green Supporter visit the web site <www.truegreen.org.au> or phone 1800 282 329.)

Sister Helen CSC
Kempsey

Lady Day at Alstonville



Gae Shorten, the diocesan president of MU, with Daisy Onslow (right) from the Goolmangar Branch after she was presented with a 60 years membership certificate for services to MU. Gae said that it was an honour to present such a certificate to someone who had given faithful and loving service for so long, longer than she had been on this earth.

Time out for women



Some of the inspired but relaxed group, representative of the Grafton diocese, pictured in the beautiful grounds of Moonee Beach Holiday Park.

The occasion marked the inaugural Lenten retreat of Anglican Women of Australia. Sister Linda Mary CSC, conducted the retreat.

Women travelled from as far afield as Tweed Heads, Lismore, Alstonville, Ballina, Macksville, Nambucca Heads, Kempsey and, of course, Grafton!

love...hope...justice...love...hope...justice...

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. . . should be sent as plain text in the body of an email or as an attachment in Word or Rich Text format.

Please do not use Publisher!

Articles sent by post should be typed.

Photos should be scanned at 300dpi in jpg format.

Christ Church Cathedral Grafton

Mother Church of the diocese
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4th Sunday of Easter – 7 May
8.00am - Sung Eucharist
9.30am - Parish Eucharist

5th Sunday of Easter – 14 May
8.00am - Sung Eucharist
9.30am - Parish Eucharist
6.00pm - Taizé Service

Wednesday – 17 May
12.30pm - Lunchtime Recital

6th Sunday of Easter – 21 May
8.00am - Sung Eucharist
9.30am - Parish Eucharist

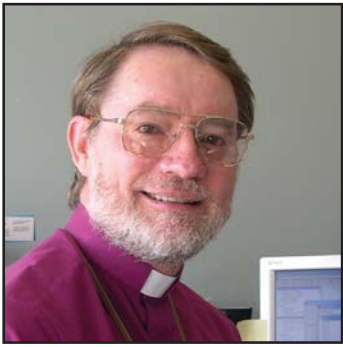
Ascension Day – 25 May
6.30pm - Evensong

7th Sunday of Easter – 28 May
8.00am - Sung Eucharist
9.30am - Parish Eucharist

Day of Pentecost – 4 June
9.00am - Sung Eucharist

For all enquiries phone (02) 6642 2844

Bishop Keith writes



many centres throughout the diocese.

Here are many God-given opportunities for sharing the Good News of Jesus Christ.

There are people, from various parts of Australia and beyond, converging upon this very attractive part of the world.

The Parish of Port Macquarie is focussed in seeking to connect with the many people who come to this delightful city.



Palm Sunday procession at Port Macquarie

One of their strategies is to connect with children, youth and young families by employing a young man from Thailand, Victor Lerdprakun, as young families' minister for the next year.

I commissioned Victor during my week in Port Macquarie.

Also I had a number of occasions to connect with St

Columba's School.

I was present for the school's Easter service on the last day of semester and spoke to the assembly about the Holy Week /Easter story, using symbols.

When I came to Easter, I suggested that one such symbol could be an empty tomb – but that would be a little difficult to bring to the school!

Another symbol I suggested was a trumpet.

Dear Sisters and Brothers, during Holy Week, I was in the Parish of Port Macquarie.

This was a great occasion for me, being in one place for a good period of time.

Since becoming a bishop and being on the move frequently, I can well appreciate the Benedictine spirituality which focusses upon the importance of stability – of being in the one place.

It was good to be with a faith community for the whole week, to enter into the story of Holy Week, and to be on this journey together.

We travelled through the welcome of palms into Jerusalem, to the Last Supper and foot-washing, to the Cross and tomb – and then on to the resurrection of Easter Day.

I am very thankful to the rector, church wardens, staff and people of the parish for their very warm and generous welcome.

Port Macquarie, as a city, is growing rapidly – and there is much more anticipated growth yet to happen, as there is in

Diocesan moves and appointments

Appointments

Rev. Hope Bennett from priest-in-charge to rector, Kyogle.
Rev. Russell Trickey from priest-in-charge to rector, Bangalow.
Rev. Canon Bruce Turner as regional ministry co-ordinator for the Bellingen/Nambucca region.
Allen Reko [Coffs Harbour] as diocesan Cursillo co-ordinator.
Victor Lerdprakun as Young Families' Minister, Port Macquarie.

Resignations

Archdeacon David Hanger as regional ministry co-ordinator for the Bellingen/Nambucca region.
Barry Smith [Woolgoolga] as diocesan Cursillo co-ordinator.

Ordinations

Rev. Hilary Singleton as priest on 19 May 2006.

Deaths

Rev. Arnold Bloomfield

The blast of the trumpet seems to me to resonate with the Easter acclamation: 'Alleluia! Christ is risen!'

My sisters and brothers, may the grace, peace and joy of the resurrection continue to energise you as we celebrate this season of Easter – the great fifty days from Easter Day through to Pentecost.

The question which is pertinent during this time of celebration – and for that matter, any time of the year – is: 'What are the signs of resurrection – of new life – which you discern in yourself and in the world around you?' and 'How are we channels of that resurrection life?'

I encourage us to continue to look for these signs in our daily pilgrimage.

Synod:

We will still be within the

season of Easter when the diocesan synod convenes this year at Ballina.

On the evening of Friday 19 May, at St Mary's, Ballina, members of synod will be welcomed, and I will ordain the Rev. Hilary Singleton as a priest in the Church.

The synod Eucharist will take place on the Sunday morning at 8.00am, midway through the synod.

This will give us an opportunity to bring to the worship the life of the diocese as we have heard in the reports, as well as the decisions we have made and those yet to be decided.

Please pray for the members of synod from the 'ministry units' throughout the diocese as they prepare for synod this year.

Blessings,

Bishop Keith

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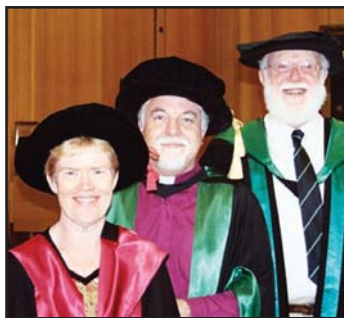
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An outreach ministry of
Christ Church Cathedral Parish
to the diocese

It's now Doctor Doug Stevens!



Dr Doug Stevens (centre) with Catherine McCahill and Robin Pryor

Photo: Melbourne College of Divinity

One hundred and ninety three degrees and diplomas were awarded at the annual Conferral of the Melbourne College of Divinity at a packed Wilson Hall, University of Melbourne, on 31 March.

Eighteen Anglicans representing eight dioceses received awards, including laity and clergy from the dioceses of Ballarat, Bendigo, Brisbane, Gippsland, Melbourne, Riverina, Tasmania and Waikato (NZ).

Among those awarded degrees was the former rector of Tweed Heads, Douglas Stevens, now bishop of Riverina, who received a Doctor of Ministry Studies for his thesis, "Master and servant: an examination of

the ministry structures of the Anglican Diocese of Grafton using theology and management theory."

Bishop Doug's supervisor was Dr Michael Putney, Roman Catholic Bishop of Townsville.

The thesis examines the currently structured Anglican Diocese of Grafton in the light of theology and contemporary management theory.

Dr Stevens interviewed the initiators of the restructure and made an extensive survey of participants in regional ministry councils.

His thesis proposes that future adjustments to diocesan structures and ministry should be informed and directed by theological values, particularly

koinonia and dialogue, that are constitutive of Anglican Communion life.

He further argues that some aspects of contemporary management theory, namely thinking and building 'learning communities', resonate with the discerned theological values and can usefully facilitate diocesan life and ministry that have been shaped by these theological values.

The Melbourne College of Divinity, established in 1910, brings together faculty and students from seven theological colleges in Victoria.

Based on a press release from the college

The Diocesan Prayer

**Gracious God,
 whose very being is love,
 who reaches out into the whole of your creation,
 who came amongst us in Christ Jesus,
 and who invites us to share in your love;
 grant us the grace to hear and to listen to your Word,
 to receive and to respond to your call upon our lives;
 so that enriched and enlivened by your Holy Spirit,
 we may be compassionate signs and channels
 of your reconciling transforming love in the world.
 Amen.**

Death for changing religion offends Islam

This article appeared in
Brisbane's
The Courier Mail
on Tuesday 28 March.

Our thanks go to the copy-
right holder, Irfan Yusuf,
who has granted
permission for
The North Coast Anglican
to reprint it.

Is it possible to justify putting someone to death for changing their religion? I think Australians of all faiths and no faith in particular agree that it isn't.

John Howard said that when he first read the report of Afghan Abdul Rahman, he felt sick: "We're putting the lives of Australian soldiers on the line and this sort of thing is allowed."

But what does Islam's sacred law, the sharia, actually say?

Sharia gets a rough ride in the press.

It is usually associated with various forms of amputation carried out without anaesthetic to cause maximum pain.

We often hear of it being enforced by morality police who seem to hide in people's bed-

rooms waiting for an unmarried couple to copulate without being able to produce a marriage certificate.

In fact, sharia is a legal tradition covering a range of subjects.

And like all legal traditions, experts have different views on the same subject.

When it comes to apostasy, the act of leaving your old religion to join a different faith, the position taken by Afghan courts is regarded as a fringe minority position by most sharia experts.

Just as the position taken by the Nigerian magistrate in the case of Amina Lawal was a fringe minority position.

Ms Lawal was sentenced to death for allegedly committing adultery.

The case was eventually dismissed by a higher court.

One prominent Australian scholar, Professor Abdullah Saeed of the University of Melbourne, has recently co-authored a book on the subject of apostasy.

Entitled *Freedom of Religion, Apostasy and Islam*, the book argues that the original law of apostasy in sharia was designed to punish people found guilty of treason.

It wasn't designed to punish people's religious freedom.

He says that those supporting the death penalty for apostasy rely on a few ambiguous verses of the Koran taken out of context while ignoring the overwhelming majority of clear verses which support freedom of religion.

The most clear position is contained in a single verse from the Koran which states: "Let there be no compulsion in religion."

He further argues that there are significant differences of opinion on exactly what constitutes apostasy for the purposes of imposing the death penalty.

Saeed's arguments have been echoed by other sharia experts.

In 2002, prominent Indonesian sharia scholar Professor Mohammad Fajrul Falaakh delivered the Acton Lecture on religion and freedom for the Centre for Independent Studies in which he listed five key principles of sharia.

The first principle he listed was freedom of religion.

Falaakh observed that this principle must be maintained "even if Islam and sharia are interpreted more strictly".

The third principle was *hifzhul aql* (literally "freedom of thought and conscience").

Falaakh then provided the solution to the current controversy: "What about the regulation or provision that many Muslims believe in that those who renounce Islam will be punished by death? If that is really the case, why does the Sharia claim early on that there is to be protection of religion?"

Falaakh refers to "a time when some parts of the Muslim community back in the 7th century were reported to have had renounced Islam and they were chased and punished by death".

He then provides the political context for this ruling.

Those who were punished "also waged war, turning against the community they had previously belonged to".

In other words, apostasy laws were designed to punish those found guilty of treason.

"It was not really religious at all. It was simply a political affair."

To this day, treason is punishable by death even in the most civilised Western countries.

The position of the Afghan judge in the case of Abdul Rahman is that he must be put to death.

This position runs counter to the consensus of classical and modern sharia scholars.

Muslim voices condemning any death sentence for Rahman must be heard loud and clear.

Anything less would be a travesty of Koranic justice.

Irfan Yusuf is a Sydney lawyer and occasional lecturer at the School of Politics, Macquarie University.
<iyusuf@sydneylawyers.com.au>

Editorial comment

For Christians, our spiritual goal should be about creating and building communities of peace for all.

In doing so, we have to take seriously any talk or action that either prohibits or demeans a person's right to religious freedom.

Unfortunately, some religious loyalties are shifting away from peace towards violence; as Valson Thampu, writing in the April 2005 edition of the *Ecumenical Review* states, they are "the advocates of vested interests, and the merchants of violence in league with them".

The Qu'ran, like the Hebrew scriptures and the Bible, advocates a culture of love; not sappy sentimental love – the kind that says 'anything goes' – but a tough love that is challenging and confronting.

It's the kind of love that created the *Universal Declaration of Human Rights*, which claims that the freedom to practise one's religion is of value and worth upholding.

The challenge of this love is to believe that no fear or failure can ever break God's commitment to us.

Rowan Williams argues that we are called "... to live in such a degree of mutual gift and understanding that no human conflict or division need bring us to uncontrollable violence and mutual damage".

As communities of faith, we have a need for re-creation and God's mercy.

We acknowledge the

human struggle to live in such a way that we are a mutual gift to the whole world.

We must speak out about violence – and challenge the merchants of it – but we must also understand what causes such extreme reactions.

Muslims believe that the sharia is the law, ordained by God, that covers every aspect of human existence, and that all Muslims are ordained to submit to it at all times.

It should come as no surprise that, as Islam meets the West in a culture of mutual fear and violence, there will be confrontation, especially if there is the belief that the centre of one's religious life is being devalued.

Christians are called to hear and understand the needs and hopes of those whose world-view is different from our own.

We need to stand with Muslims, brothers and sisters in a faith in the one God, and ask critical questions of our society and our world, questions that seek to promote the love and peace which is at the core of our sacred traditions.

We also need to ask the critical question: What does it mean to allow each person their right to religious freedom?

This means that we all – Christian, Muslim and Jew alike – need to educate ourselves about the beliefs, practices and world-views which differ from our own.

In this we seek to be transformed by love through peace.

EVANGELICAL FELLOWSHIP IN THE ANGLICAN COMMUNION

National Conference

Queen's Birthday Long Weekend
9 – 12 June 2006
Port Hacking, Sydney

Keynote Speakers:
Bishop Wallace Benn (Lewes, England)
Archbishop Peter Jensen
Info: efacnsw@bigpond.com

ZERO TOLERANCE FOR SEXUAL MISCONDUCT

**Grafton Diocese
has established formal procedures
to deal with
sexual misconduct.**

**Persons aggrieved by the sexual misconduct
of a church worker – whether they are an
ordained or lay person – can report it.**

**If you wish to speak to someone
about sexual abuse by a church worker
please phone 1800 774 945 at any time
for recorded information
of the names and telephone numbers
of our
Contact Persons.**

Children and youth ministry

If you find it hard to put God up front with children, youth or young adults, here's your chance to gather some tips and ideas to help you.

If you think you have the answers, here's your chance to help others grow in their enthusiasm and confidence.

The DYCMP (Diocesan Youth and Children's Ministry Panel), a group of people passionate and enthusiastic about ministry to young people, has arranged a weekend at the Gunundi Conference Centre, East Ballina, to develop leadership capabilities amongst youth and children.

If you are interested in ministry to young people, why not join them for the "Putting God Up Front" weekend.

Application forms are out now in all ministry units.

Parish youth officers are especially encouraged to attend and learn more about their role and responsibilities.

Some of the features of the weekend are: learning to evaluate your youth and children's ministry; programming and promotion; schools' ministry; leadership development; creative communication; connecting young people with the Church; using the Bible effectively.

Child protection issues are also on the agenda for the Sunday afternoon (see advertisement on the back page).

This final session is open to anyone wishing to learn about the vital legal requirements of working with young people.

If you only wish to attend this final session, please contact Rosie Catt on 6642 4122.

"PUTTING GOD UP FRONT"

Gunundi Conference Centre, 62 Shelley Beach Road, East Ballina 2478
Friday 26 May 7pm – 4pm Sunday 28 May

Cost: \$50
All enquiries to <graftondycmp@gmail.com>
or phone

Rev. Gary Atherton on 6643 1313
Leone Hanger on 6568 9094
David Hall on 6569 9100

The cost of theft is real and ultimately paid for by the community

Readers may be aware that I am an active aero-modeller, flying a variety of radio controlled aircraft.

Our Grafton club has about 12 members, and the club facilities include a very large flat field, smooth grassed runway, two taxi ways (just the same as in full size aviation, except on a smaller scale) and a fairly substantial club house.

We are justifiably very proud of their high quality, and that we have been able to achieve this in only six years.

Our field is located on private land approximately 10kms from Grafton.

You can imagine our extreme disappointment when a large piece of equipment – a cutting deck for our 20hp ride-on mower – disappeared mysteriously one moonlight night.

The cutting deck is, or rather was, a fairly impressive piece of metal, nearly two metres in length and weighing over 100 kilograms.

Our members can only hope that the new “owners” can put it to good use and not simply dump it in the river when they realise that it will fit only ONE model of a very rare imported ride-on mower.

Or maybe they will have an attack of the guilts and return the item.

This unfortunate incident has prompted me to consider the implications, both financial and social, of stealing.

I guess we all know someone who has been the victim of theft, perhaps some of us have been victims ourselves.

First, there is the financial cost.

In my example above, the replacement cost of the cutting deck is a tad under \$5,000.

And before you ask, yes, it was insured but only when stored at the home of club members!

The pockets of our members are only so deep, and it seems that a new round of fundraising will be required for the replacement.

Put in simple terms, that means 100s of hours of fundraising by members who would much rather be flying model aircraft than selling raffle tickets.

Regrettably, theft is now a common phenomenon.

The subject fills many columns in local papers and time slots on news bulletins.

No one – and no place, it seems – is immune.

So, what is the dollar cost to the Australian community?

In short, a lot – both in real dollars and in time and effort.

With our stolen cutting deck, consider the involvement of the following: police time for visiting the scene and taking statements, detective investigative work, hopefully interview of suspect(s), report writing, club meetings to discuss the situation and to resolve future directions and fundraising.

All this effort relates to only one item stolen on one day in one country town.

Multiply this by, say, 200 items per day across the country and we can easily see why police resources can be stretched.

According to the federal gov-



ernment Bureau of Statistics' website, there were almost 125,000 cars stolen in Australia during 2002.

That's 342 cars per day or one every 4 minutes or so.

Imagine the paperwork for the police, their time and the effort of trying to locate the vehicles by way of interviews with witnesses, suspects, checking through surveillance videos.

The number of work hours would be very significant.

A similar level of effort and time too for the insurance companies and, in many cases, a large insurance claim paid in hard cash.

All these are real and direct costs, and are ultimately paid for by the community of this great land.

And finally, we must not overlook the psychological effects on the victims, be they stress, anger, frustration, inconvenience, lack of trust, depression.

Greg Nelson

Crime has adverse effects on health: personal violence and assault, including domestic violence, have direct short-term and long-term effects on the physical and mental health of their victims and witnesses.

Victims of property crime may also suffer psychological harm.

Additionally, fear of crime may be a factor that limits some people's enjoyment of life.

Crime and ill-health also have common causes.

Areas with high crime rates tend to have higher death rates, indicating that the social origins of crime – including social disorganisation, income inequality and low social capital – are also causes of ill-health (Kawachi et al., 1999).

In 2003, a total of 81,506 assaults and robberies were reported in NSW, giving a rate of 12.2 per 1,000 NSW residents.

In the same year, there were 374,769 reported thefts (56 per 1,000 NSW residents).

These figures underestimate

the true rates of these crimes, because a large number of assaults, sexual assaults, and robberies, are not reported to the police.

Outer regional and remote areas (20.9 per 1,000 residents) had rates of assaults and robberies almost twice those of inner regional (11.8 per 1,000) and metropolitan (11.3 per 1,000) areas.

The rate of assaults and robberies ranged from 6.8 per 1,000 in the Northern Sydney and Central Coast Health Area to 20.3 per 1,000 in the Greater Western Health Area.

Outer regional and remote areas also had the highest rate of thefts (68.9 per 1,000 residents), followed by metropolitan (57 per 1,000) and inner regional (47.9 per 1,000) areas.

The rate of thefts ranged from 40.2 per 1,000 in the Northern Sydney and Central Coast Health Area to 81.8 per 1,000 in the South Eastern Sydney and Illawarra Health Area.

Source: NSW Dept of Health web site ©

Greg Nelson has had a love affair with aircraft since a small boy. His interest was first kindled about 1968 when his father brought home a balsa wood kit of a CAC Sabre jet.

Greg also remembers seeing a Sunderland flying boat gracefully take off from the Clarence River in the late 1960s, its human cargo being 'flying lawn bowlers' returning to Sydney.



Turns 25 in 2006



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Christian names:.....

Parish:.....

Postal address:.....

.....postcode.....

Phone:..... mobile.....

I/we enclosed the sum of \$..... for deposit

in the GDIF in accordance with the terms of the GDIF

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Term Deposit \$.....for 3 YEARS at 6.50%

INVESTMENT PAYMENTS (tick appropriate)

Reinvested or paid to depositor by cheque bank account

Bank account details:

Account name:.....

Bank name:.....BSB:.....

Account number:.....

SIGNATURE(S):.....

DATE.....

Diocesan wedding bells



The wedding of diocesan accountant, Deborah Coleman, and Alan Bartlett (photo above) was held on Saturday 1 April, 2006.

Now, before you question the date, April Fools Day, it is correct.

As it is a memorable day and marked on every calendar, Deb is sure Alan will never forget their anniversary!

Family and friends travelled from all corners of Australia –

Darwin, Jabiru, Melbourne and Brisbane – for the service which was led by the Rev. Cliff Hawkins, husband to Kath (Bishop Keith's personal assistant) at Sandy Beach.

Deborah and Alan are off to Sydney for their honeymoon at the end of April and plan to settle in Grafton.

Joanne Chad Grafton



Father Geoffrey Bradford, Rector of St Mark's, Casino, was married to Helen Le Mesurier from Newcastle, on 22 April (above).

The marriage was conducted by Fr Geoffrey's long time mate, the Venerable Stephen Redhead, Rector of St Mary's, Kangaroo Point, Brisbane, with Bishop Keith Slater presiding at the Nuptial Mass.

Father Geoffrey's sons Nathan and Stewart were his attendants, and Helen's daughter, Gemma, and close friend,

Rachel Vogel, attended the bride.

The parishioners were invited to join Father Geoff and Helen at the marriage ceremony, and all gathered for a 'pot luck' luncheon afterwards in St Mark's parish hall.

In the evening, Geoffrey and Helen joined their invited guests at a formal wedding reception, also in the hall.

Joan Causley Casino

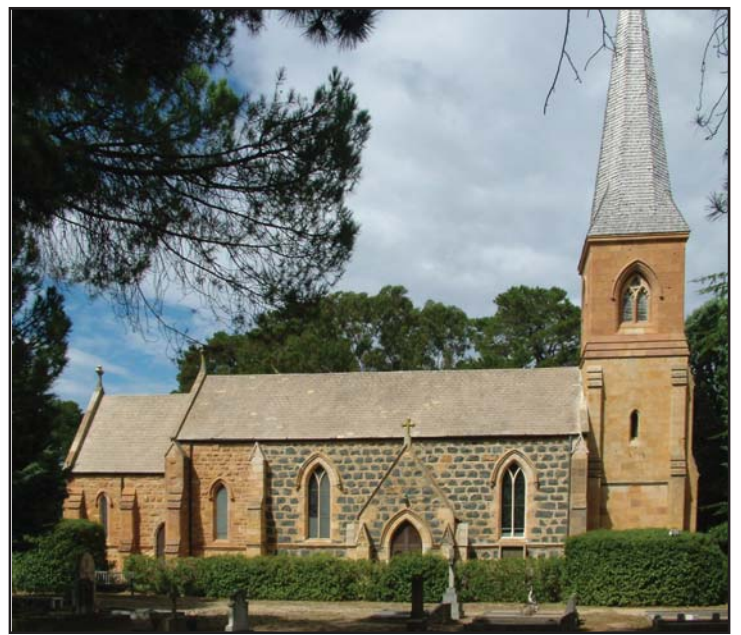
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Redevelopment for St John's, Canberra



Well-known and much-visited St John's, Canberra

The national capital's oldest church has launched a design ideas competition, calling nationally for architects and designers to explore development opportunities for the historic site.

St John's in Reid is in a prime position in Canberra, on the corner of Anzac Parade and Constitution Avenue.

Chair of the St John's Precinct Development Task Force, Len Goodman, said the church was established by visionary pioneers in 1845.

"The time has come to create a new vision for future generations," he said.

"We are keen to replace the currently unused areas and some earlier developments surrounding the church with useful and pleasant spaces and multi-function facilities for parishioners and the Canberra community.

"Its proximity to the city gives St John's an opportunity to create a master plan which will reflect the importance of the location and increase engagement with the national and local community," Mr Goodman said.

"The master plan . . . must maximize the development opportunities while protecting the historic church, churchyard and cemetery."

A development task force was set up in May 2003 and has run a series of consultations within the diocese, parish, and government authorities.

"It's a big and prestigious site," he said.

Mr Goodman said the occa-

sion marked the beginning of a "visionary journey", building partnerships and expanding the Christian and social responsibilities of the parish church, and also its outreach into the city.

Bishop George Browning said that to have reached this point was no small achievement, because this site is one which many people own.

The diocese, the parish, the city of Canberra, the National Capital Authority, the ACT Government, those associated with the old school house and those who have people buried in the graveyard all think they own the site, he said.

Describing the area as

Canberra's "premier site", Bishop George explained that it had been one of the 'givens' that Burley Griffin had drawn on his map: "It existed before Burley Griffin."

He pointed out that the whole site could be regarded as 'open space' except for the church, the graveyard and the school house.

"The open space here is much bigger than the bit you think you see."

The design competition closed on 5 May 2006, with the four top entries sharing a prize pool of \$20,000.

Based on a story in *Anglican News*

Letters to the editor

On ANZAC Day we honour some 96,000 soldiers killed in wars over the last 100 years.

But, we 'legally' abort that number every year.

Over 100 years that's 9,600,000 Australians.

End to end, a line 5,000km long, innocent and defenceless, no remembrance days for them.

How did a 'civilised society' allow this to happen?

By denying that human life begins at conception (sperm and egg unite), is independent of mother and should be protected until death by natural causes.

By therefore giving the mother the 'right' to dispose of new life as she would any other unwanted part of her body.

Part of an immature, insecure culture, self obsessed with individual rights and the avoidance of individual responsibility.

The law of the jungle, where the powerful terminate the weak.

Which puts everyone at risk. Trevor Mudge, vice president of the AMA, is reported as saying that "respect for human life is not absolute".

Well Trevor, presumably you will not object to your life being terminated against your will, just like a foetus.

Abortion may be necessary where indisputable medical evi-

dence shows both mother and baby may be lost without it.

But aborting some 90,000 a year has become the most obscene form of 'contraception' condemning a morally bankrupt society too irresponsible to take action such as:-

- Saying no to unsafe sex
- Using contraceptives
- Having the baby adopted out
- Keeping and taking responsibility for the baby.

Nothing is going to be done about this unless we the people take action and swamp our politicians with letters to protect this incredible injustice against the right of the unborn.

The alternative is history's warning of a violent end to oppressive unjust societies.

Bill and Margaret Newton Maclean

In a recent Church survey report (*Sydney Morning Herald*, I think) one of the things that really got to me was the fact that the children of regular members were not attending Church.

I have three children, all of whom regularly attended Sunday School/Junior Church when they were in primary school – no, I'm not in my eighties; I still have one at high school, costing me a fortune! –

and we would attend the service and they would go off to the church hall.

At some stage a "family service", held once a month, was introduced.

The service and the music were "dumbed down" to supposedly accommodate the kids – short readings and music from a book which looked new and had songs in it my dog might appreciate, but certainly not my kids.

Somebody much older than me thought that "choruses", repeated endlessly, would somehow appeal to the "younger folk".

To try and solve this problem, I asked for anybody who could play at least five notes on any musical instrument to join me in forming an orchestra which would play for the family service.

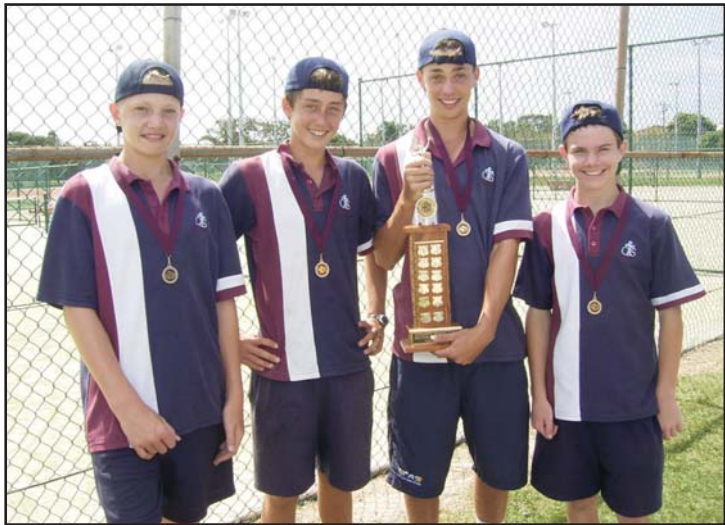
The response was astonishing; an 80 year old cellist, a 10 year old saxophone player, a really good drummer and 16 other instrumentalists of all ages.

This group became a dynamic musical team attracting other players who had no connection with the Church, mainly through their scripture classes at school.

Once a month, our church was packed.

Continued on page 8

Tennis at SCAS . . . and swimming too



The open boys' team: James Harrison, Max Mills, Sam Jubb and Luke Topfer

Three St Columba Anglican School tennis teams travelled to Newcastle earlier this year to represent the school in the Hunter region independent schools' tennis competition.

All played well, and the junior girls' and open boys' teams made it through to the finals.

The girls (Johanna Couchman, Sarah Merhulik, Sophie Coulter and Georgie McInnes) put in a great fight,

but were sadly defeated.

The open boys (Luke Topfer, Sam Jubb, Max Mills and Kieren Berry/James Harrison) came back from being three sets down (25-27) to winning with equal sets, but game score of 36-33.

The sportsmanship and consistency of all the players were fantastic, and the camaraderie developed amongst the team was great.

Waking at 4am is not an easy feat for the best of us, but it did not seem to worry the 37 year 7-11 students from St Columba Anglican School (SCAS), Port Macquarie, who participated in the Hunter region independent schools' (HRIS) secondary swimming carnival in early March.

Every member of the SCAS team showed an enormous amount of enthusiasm and dedication as they competed strongly throughout the entire day, matching it with the best.

Some of the standout performances of the day included the junior boys' medley relay consisting of Daniel Thompson, Mitchell Chad, Jesse Smith and James Harrison, who won their relay convincingly.

Elisabeth Pitt showed true school pride as the only senior girl competing for the school on the day and Dakota and Sigourney Carden-Reynolds carved up the competition throughout the day.

The hard work of the team paid off with the under 12s boys' and girls' team named "age champions of the day".

That team consisted of Sigourney Carden Reynolds, Tayla Cuning, Thomas Coppin, Ben Ashby and Ben Ackerly.

Overall the team placed an impressive third place, only 52 points behind Scone Grammar School, who gained second with Avondale High School taking out the top honours.

This is the school's best placing ever at HRIS swimming, and is a wonderful achievement considering it is still without the 18 years age group!

To add to their already amazing achievements a number of representatives then went on to represent the Hunter region independent schools swim team and competed at Association of Independent Co-educational Schools carnival on 20 March in both individual and relay events.



Dakota Carden-Reynolds (above) and Daniel Thompson



They were Ben Ackerly, Dakota Carden-Reynolds, Sigourney Carden-Reynolds, Thomas Coppin, Genevieve Dinham, Latasha Rosendahl and Daniel Thompson.

The Hunter region team went on to win the Association of Independent Co-educational Schools (AICES) carnival with two St Columba students - Daniel Thompson and Dakota Carden-Reynolds - selected to represent AICES in the combined independent schools carnival to be held at Homebush.

Puppets are great fun!

A new addition to this year's St Columba Anglican School activities day line-up was puppetry, where a bunch of aspiring puppeteers was trained up in the art of operating muppets (mouth puppets).

Refusing to be hindered by a lack of experience, the committed students rehearsed all day in preparation for a junior school show in the afternoon; no pressure!

Between scoffing some pizza and snacks, the students studied *Muppets from Space* film footage for tips, and tended to the puppet troupe's miniature wardrobe.

They managed to pull together a fantastic show consisting of two songs and three skits.

What a feat!

In what had to be the highlight of the day, Mitchell Buckley bravely performed alone and unscripted in the amazing walking stage, and had the juniors transfixed.

His alter ego, a fluorescent and badly-behaved monster puppet named Henry, stole the show!

All of our puppeteers are to be commended for both a massive effort in rehearsal and a truly professional approach to the show.

They even stuck around afterward to dismantle the stage and clean up.

Special thanks go to Nathan Chad in year 10 who did a great job as Mrs Hall's assistant and puppeteer on the day.

The rest of our team consisted of middle school students Mitchell Buckley, Rebecca Hore, Tanya Thomas, Jessiann Shallick, Liam McGrath, Caitlin Blayden, Courtney Winfield and Alix Palmer.

Mock trial 2006

St Columba Anglican School, Port Macquarie, has again entered the annual NSW Law Society mock trial competition.

The first round took place in the middle of March against Kempsey High School at West Kempsey Court House.

For this round the team was given the task of defending Caitlin McGrath who had been 'charged' with assault.

Unfortunately for Caitlin the case was lost, but the school won a tie in a very close decision by 208 to 199 points.

The next round was against

MacKillop Senior College at the old Port Macquarie Court House.

In this round the school 'prosecuted' an alleged shop-lifter.

The team consisted of year 10 students Thomas Hore, Alexander Hunt, Cassandra Little, Logan McArthur, Caitlin McGrath, Matthew Schofield and Troy Wilkie.

The coach was Loris Hendy from GWM Lawyers.

The students really appreciated the assistance they were given by Loris.

Work experience for year 10

All St Columba Anglican School year 10 students participated in work experience during March.

While most students stayed within the Hastings region, some travelled to Sydney and Newcastle.

Work experience gives students a taste of employment in an area that they may be interested in pursuing in the future.

The types of work they participated in varied greatly and included childcare, carpentry, teaching, butchery, journalism, sales, clerical, the law, accounting, fashion, hospitality and working at a surf school.

It was encouraging to see the students participating in tasks through which they enhanced their vocational skills.

All students should be congratulated on their effort and the feedback from employers was very positive.

The year 10 students gained a great deal from the experience and, it is hoped, this will help them in their choice of vocation; they will have another chance of work experience later in the year.



Matthew Schofield at Eastport Veterinary Clinic with Dr Turnball



Liam McGrath and friends

Our appreciation for the reports from St Columba Anglican School, Port Macquarie, goes to Julie Hore, the school's library services officer.

Bad habits in English are not so much mistakes in grammar or spelling . . . but habits of expression

Wayne didn't do too good in English this term," and neither it seems did his teacher.

Wayne's English result is disappointing and defenders of 'correct' English may say that he didn't have much of a role model.

I am relieved to say that this report was not written by a teacher at this school [Lindisfarne] nor, as far as I know, a teacher at any school.

But if it had been what might we conclude?

Some would say the English language is in a bad way; it was not like this in my day, especially when sentences like the one above are written by English teachers, professionals trained to teach our children to read fluently and write clearly.

Good English is a bit like holding your knife and fork correctly, they might say.

Others may conclude that our attachment to standards of correctness are just sentimental and archaic, in the same way they prefer a keyboard to a fountain pen or a compact disk to an LP.

These people think anything goes so long as you can be understood.

If I spell 'fone' like this, you know what I mean, and, Wayne's parents got the message

about his English result, didn't they?

We've all heard our children use the word 'like' five times in one sentence and wonder whether without such verbal props they could say anything at all.

Trained as cadets, journalists of the old school lament the lack of writing skills in university graduate reporters, especially those aiming for careers in television.

And no-one on the ABC speaks 'properly' anymore, with ABC management preferring journalists to read news rather than specialist newsreaders.

So, is the state of our language in general collapse or do we see within our students signs that English is alive and breathing?

This is a hoary old argument and there is no one answer.

It is useful to distinguish 'correctness' and 'standards' from being able to speak and write clearly.

Modern English is full of bad habits and students tend to be the first to imitate them; but so is English of earlier generations.

But many of these bad habits can be eliminated if we take the necessary trouble.

Clear thinking is the first step. To say "in my opinion it is not



an unjustifiable assumption" is perfectly correct, but it is not good writing.

To say "I think" is simple and clear; it is also less pompous, less affected.

Bad habits in English are not so much mistakes in grammar or spelling – Shakespeare's spelling was erratic – which can be corrected, but habits of expression which rely on jargon, worn-out metaphors, pretentious terminology and colourless adjectives.

Much of what we read is limp and dull and sags under the weight of borrowed phrases and tired expressions.

These words are often substitutes for clear and fresh thinking, or a lack of knowledge.

When we know our subject well, the expression comes easily.

For university-bound students the following rules may help.

The golden rule of writing comes from George Orwell: "If it is possible to cut a word out, always cut it out."

Orwell's other advice:

- Never use a long word where a short one will do.

For example, 'end' is better than 'terminate', although the current governor of California wouldn't agree.

- Never use a foreign phrase, a scientific word or a jargon word if you can think of an everyday English equivalent.

From an old hack, here are a few more suggestions:

- Don't overuse adjectives and adverbs; they often weaken what you want to say. Allow the nouns and verbs to do their job.

- Use the word 'very' sparingly; it is supposed to intensify what you want to say – "I feel very hot" – but it tends to have the opposite effect.

It is better to say "I feel hot".

- Avoid bland and colourless adjectives like, 'wonderful', 'terrific', 'fantastic', 'significant' and so on.

- The verb is the fulcrum of the sentence; look for it and make it

do the work; it carries the weight of meaning.

Rather than say "Dorothy gives her performance tonight", say "Dorothy performs tonight"; or, "Sam's work is reflective of her attitude", say "Sam's work reflects her attitude".

- Don't write sentences that are too long; vary their length; short sentences have more impact.

Good writing is economical writing; most pieces of writing benefit from editing, and shortening.

Students should read newspapers if not for their content, then for their style.

Journalists are good at compressing a lot of information in a short and simple format.

The ABC website <www.abc.net.au/news> provides a model for clear and simple writing to convey a lot of information or a complex idea.

These are news scripts written for broadcast.

Last tip: Do ten minutes of writing daily; like most skills, practice is essential.

Then, we may be able to report that "Wayne didn't do too bad in English this term".

[This article has been edited slightly.]



Letters – continued from page 6

Many of the kids and their parents were later baptised and/or confirmed.

What is the point of all this?

1. It was not a small "rock/praise band" (ie exclusive and limited musical styles)

2. There was no age barrier – the oldies helped the babes and vice versa according to musical ability

3. We played all musical styles and there was no "dumbing down" – anything from Vivaldi to whatever sounded good

4. The kids felt that they were an important part of "real" Church – not shunted away into the hall

5. Some of these kids also joined the choir, yes that haven of "old fogies", who welcomed and encouraged them.

Segregation of age groups is a sure path to disintegration.

To integrate our kids into the Church we need to look at what is common to all of us rather than drawing a dividing line based on age, musical styles or attention span.

Want to start getting kids to Church?

Start by not sending them to the church hall for a start – yes they'll complain about being bored, but they'll say the same thing about their maths classes at school, and Junior Church . . . and almost anything else.

Integration of age groups is the surest way to build up our Church – the media would like us to believe that we are generation X, Y or Z – that's really

great for marketing condoms and mobile phones.

Let's face it – we're all individuals and our kids are too.

I think I've reached the limit for letters to the editor, so I'll have to stop now.

Greg Ellsmore
Woolgoolga

I read Sister Helen's letter in the April edition – being addressed as a man when in a group of mixed gender – but unlike her I have not found that extremely offensive; my reaction has been more one of amusement or bemusement as it appears to me that this happens as a result of thoughtlessness rather than a desire to discriminate against me.

I don't feel that I "struggle in a male dominated institution with patriarchal structures" – that simply hasn't been my experience.

Nor have I ever felt that someone has considered me to be inferior or subservient because I am a woman.

Sr Helen's letter does raise the very important point of Christians being truthful and careful in the words we use about one another and about God.

Her experience and response to what has happened to her shows how much hurt can be caused by carelessness and thoughtlessness.

Two other examples of this have struck me recently.

The first was also in the April issue of *NCA*, namely the Rev. Hope Bennett's article about 'Embracing the Spirit of Christ in our time'.

As the Holy Spirit is indeed spirit and hence gender neutral, it seemed unhelpful to refer to the Spirit as "her" – "allow the Spirit to define herself anew to us".

The English language sells us short in this respect as there is no useful neuter personal pronoun to ascribe to the Spirit, but using the feminine personal pronoun seemed to me to only muddy the waters further rather than make things clearer and more truthful.

Please note that I am not trying to defend the use of the masculine personal pronoun here – I simply don't know what the answer is.

Secondly, I find it difficult to understand why some clergy in this diocese and others around the world are referred to as 'Father' – this seems to contradict Jesus' words to us in Matthew 23:9: "And call no man your father on earth for you have one Father who is in heaven."

Perhaps someone can explain to me why some people do this as it doesn't seem to be a very helpful or truthful title to have chosen for our clergy.

Lisa Hall
Macksville

[Ed: This letter has been edited slightly for lack of space.]

Crosses hand-made @ Woolgoolga

Now that ABM no longer sells palm crosses, many parishes have resorted to making them by hand from local materials.

This is, of course, nothing new; many parishes have done just that for many years.

St Augustine's, Woolgoolga, decided to give it a go, and make it a fun night for all by inviting young and old to demonstrate their origami-like skills in the construction of palm crosses.

Enough were needed for three services, as well as having sufficient left over for making ashes for Lent in 2007.

A number of younger people proved quite adept at this task, and soon had a bowl full of small green crosses.

Others, including the rector,



The children could make them in a flash!

Rev. Andrew Knox, took some time to get their first cross folded correctly.

After that, however, it didn't take long before almost 250 palm crosses were "on hand" (so to speak) and ready for blessing and distribution on Palm Sunday.

A great weekend at Arrawarra

A great idea developed into a wonderful, memorable weekend for some parishioners from Macksville.

Ages ranged from teenagers through to some very white haired heads.

The Lorikeet Tourist Park at Arrawarra provided the necessary range of accommodation.

Sprinkled through the fun-filled days was a series of five down to earth inspirational discussions led by Rev. Les Monahan on the theme 'God connecting with us and we within our community'.

On Sunday morning Fr Les and rector Geoff Vidal celebrated Holy Communion in this informal setting.

After more swimming and a BBQ lunch, parishioners returned home feeling that the 'connecting' theme had been a great success.

It was a great way for the different centres within the parish to get to know each other and 'connect'.

Thea Morrison
Macksville

Casino rectory a reality



Waiting to go through the rectory

At last the long awaited rectory at Casino is a reality.

Once all the 'legals' had been completed, Chris Pratt of C & S Building began work.

Time was important as Fr Geoffrey, Rector of Casino, was to marry on 22 April (photo page 6) and hoped to be able to move in before that date to bring Helen to a permanent home.

Chris knew the time frame and made it work.

"Chris was a real pleasure to work with. I could not recommend him too highly," Fr Geoffrey said.

Bishop Keith was asked for a date when he could bless the new building and nominated 19 March.

Chris made it!

On the Friday the last minute touches were added with a plaque being the last thing to go in place.

On Sunday, Bishop Keith presided at a special service prepared for such an occasion.

The Eucharist was followed

by the blessing and an open day where those who were present were able to have a good look at the new parish investment without the rector's belongings being in place.

After the open house, parishioners gathered for a bring and share meal with our special guests, Bishop Keith and Lorraine, the diocesan general manager, Rev. Pat Comben, and his wife Lyn, as well as the chair of the diocesan property board, Gordon Mitchell, and Mrs Mitchell.

Fr Geoffrey said: "I would like to express my thanks – not only to those who worked so hard to build the house – but to the parish councillors for their planning efforts as well as the parish as a whole."

Helen, Fr Geoffrey's fiancée, was thrilled to know that she would be moving into such a beautiful house.

Now all Fr Geoffrey can say is "roll on 22 April", their wedding date.

Getting prayer right at Kingscliff

Saint James' by the Sea, Kingscliff, recently enjoyed a visit from Brother Nathan James (right) of the Society of St Francis.

Br Nathan is based at Annerley, Brisbane.

His rare teaching focussed on better ways to pray.

Now, as the afternoon progressed, one thing became very clear – Br Nathan is passionate about prayer.

Not the shopping-list sort of prayer so often heard in church, but meaningful prayer that leads to action.

"For Jesus," Br Nathan said, "prayer is the fundamental way in which he relates to God, and of course through the example of Jesus' praying – in the wilderness, upon the mountain, in the garden, with people in need – it has become the tradition of the Church."

He believes that there is an innate drive to pray.

"It is, in a way, a response to our awareness of God and, as such, it becomes the vehicle by which we are brought into union with God.

"This is made very clear in such things as the psalms."

Prayer is not easy, Br Nathan said, and it is not the magic solution to getting the things we want.

"It's not us getting up and telling God what we want, but



In talking about St Francis, Br Nathan said that all of his prayers were about others except on one occasion.

"His whole life became a prayer," he said, "because he believed that words that did not translate into action were nothing more than empty rhetoric."

Nathan believes that the object of prayer is to become that which we pray; it is not just something we do in the liturgy on Sunday, but when we are modelling the things that we pray about.

"If we pray for 'poor old Mrs Bloggs whose family lives on the other side of the country' on Sunday, but don't go and visit her during the week, or make a cake or weed her garden, then our words are nothing more than that – words."

In closing, Br Nathan quoted Sr Joan Chittister, a Benedictine nun from America: "Prayer is not given to us to change the world. It is meant to change us so that we can change the world."

People came from four surrounding parishes for the afternoon arranged by Barry Chambers.

the way by which we become what God wants us to be," he said, "so we take prayer out of the context of the intercessory shopping list and into a relational thing, by which we come to know God and what God wants of us."

This is the area where many people come unstuck, Nathan said.

"If we use prayer as the means of getting what we want, and those things don't come about, we are shattered," he said, "and our faith in God is destroyed."

Contact Br Nathan by email at brnathan@franciscan.org.au or phone 07 3391 3915 to organise a prayer school in your community.

"Embracing the Spirit of Christ in our time"

The shape of things to come

A chat with Rev. Canon Brian Müller, Rector of Wauchope

Consultations with the Church Army helped the Parish of Wauchope to produce a new vision of ministry to the community.

"Building bridges and forming new relationships with the community on common ground, was a significant element in our visioning and planning," rector of the parish, Canon Brian Müller, said.

"The parish's new Oxley Lane Anglican Centre (photo), opened on 26 March 2006 by Bishop Keith Slater, is a building that both the parish community and Wauchope in general can be proud of, not just because of the standard of the building and the quality of its finish, but because it is both an attractive and functional place for outside organizations and individuals to use.

"People would be happy and comfortable to bring others here," he said.

The centre consists of an opportunity shop (claiming to be the best 'boutique' in town) – a wonderful place for volunteer workers and op shop browser enthusiasts – a meeting/function room that has excellent amenities for light catering, and a new parish administrative complex that provides a professional space in which to conduct parish pastoral ministry.

A number of computer outlets



have also been installed to add to the utility of the space.

The siting of the building allows the surrounding area to be used for outdoor functions, both liturgical and social.

A number of community groups – the high school, community sporting groups, exercise groups, meditation groups, professional institutes and child care groups – have already shown interest in using the facility.

"The parish itself would like to establish a young mothers' group and an after school homework programme, as well as computer classes for the older person," Canon Brian said.

"We have been able to obtain six computers from the high

school and other sources," he added.

"The parish believes it is reaching out to the community so as to share God's gifts, not just our love and good will, but our resources too, demonstrating a tangible sense of reconciliation, compassion and care.

"The important dimension of this vision is not about offering leftovers and rejects, but a quality service in quality facilities, with a quality of care that gives honour to God," he said.

"In doing so, we can become real Samaritans who provide healing and wholeness to the injured and broken stranger."

Camellia Flanagan
Port Macquarie

Keeping St Patrick's Day

Congregation members of St Mark's, Casino, joined with parishioners of St Mary's Roman Catholic Church in their Relihan Centre for a wonderful night of fun and friendship on St Patrick's night.

The idea arose at last year's 100th birthday dinner celebration of St Mark's Church, which the St Mary's congregation catered for.

The story goes that the rector, Father Geoffrey Bradford, was sharing a bottle of 'red' with Father Peter Slack when it was suggested that the two congregations should get together in an informal and relaxed way.

A small committee of three from each congregation, and their respective catering officers, arranged the evening at which a wonderful 'pot luck' meal was shared by the 250 folk present, many adorned in various shades of green.

Entertainment during the night included Irish songs by the St Mark's Singers, dancers from the Philippines, a children's choir from St Mary's School,

hilarious miming from Brenda Armfield, and a surprise visit from the 'renowned' theologian Father Peter O'Brien (alias Fr Slack) who enthralled everyone with his travel tales out of an old suitcase.

It was so much fun that a return function, with an Australian theme, will be hosted by St Mark's later in the year.

Joan Causley
Casino

You are invited to celebrate the patronal festival of St Augustine's Church, Woolgoolga on Sunday 28 May at 2pm at an autumn concert of choral and instrumental music in a variety of styles.

Entry is free but a donation on the way out would be welcome.

Enquiries: Greg Ellsmore 02 6656 2872

Managing the modern moral maze

Organ transplantation



Rev. Peter Richards

Many may wonder why this article is on transplantation; surely our ethical perspectives on transplantation have been sorted, as we see more transplants of kidneys, hearts, lungs, etc than ever before.

Yes, transplant technology and its use is now so old hat that it is commonplace.

That does not mean to say that there are no issues that we, as Christians, need to be looking at.

Recent items that have attracted the attention of the press have included: "China's organ trade flourishing," *UPI*, 21 March, 2006; "CVPH joins other local facilities in stolen tissue investigation," *Champlain Channel*, 21 March, 2006; "We need more organ donors," *The Golden Mail*, 20 March, 2006; "Local dental patients received stolen transplant tissue," *News 10*, 13 March, 2006; "Florida woman sues over possible contaminated tissue transplant," *Newsday.com*, 7 March, 2006; "Hospital steals marrow before bone transplant," *Shanghai Daily*, 28 February, 2006.

Last year other issues included a total face transplant, and there is ongoing debate over xenotransplants – that is the transplant of tissue from another organism (such as a pig or monkey) into a human.

Looking at these topics that have been culled from the newspapers of the world a number of issues appear which need to be examined in terms of our wider ethical world.

The first of these is whether people should be paid for the organ (as happens in some coun-

tries around the world) or whether the organs should be available on a volunteer basis only.

Second, in the face of a continual lack of available donor organs do we look to other means to obtain them, including xenotransplantation, or do we continue to rely on the availability of human compatible organs?

Third, at what point do we say that transplantation is an unacceptable procedure? Let us once more look through the eyes of the questions that were originally posed.

Our stewardship for God surely informs us not to rob Peter to look after Paul.

If we are to pay for organ donation aren't we setting up a situation that could damage our relationship with those who are prospective donors?

In other words, we start to look at our fellow humans, made in the image of God, as commodities to be bought and sold

rather than as images of God. As we develop xenotransplantation and the use of animal tissue, are we not introducing elements that are not part of God's image into something that is God's image, and thus distorting the image of God?

In the long run we do not know the effects of such transplantation on the "humanity" of the recipient.

In transplants that involve change to our total appearance or personality, then we are destroying what God originally created and re-creating something afresh, which means that we are going beyond the bounds of our mandate as steward, thus such transplants would be unacceptable for us as Christians.

Is there a way forward acceptable in the eyes of God and within our means at this time?

Medical advances that are in line with our stewardship, such as was recently reported in *The Australian* (05/04/06), where the organ being transplanted was made afresh from the patient's own cells, would appear to be an acceptable alternative and worth developing.

In this instance, God's grace has been given to us to enhance our stewardship and God's reflection in the world.

Fr Peter Richards welcomes your comment or questions.

Please contact ethics@bigpond.net.au

Threads laid bare

with Camellia Flanagan

Numbers, candles, and numbers of candles



In most churches there are at least two candles on the altar which represent the humanity and divinity of Jesus.

Four candles are the symbol of Christ's second coming.

The kindling of light, probably originally functional, as a liturgical celebration, may have an origin in Acts 20:8.

In early times the lighting of the Paschal Candle was accompanied by chanting telling the Passover story, crossing the Red Sea, Christ's cross and resurrection.

In the fourth century, Jerome complained about the chanting and in old Roman basilicas the Paschal candlestick was of marble or porphyry decorated with tessellated inlay and a permanent feature in the chancel or nave.

That this candlestick could only stand on the north side of the altar is a late medieval innovation, and medieval paintings often show no candles on the altar.

For over a thousand years this was not the custom.

In the nineteenth century Church of England, there was considerable litigation as to the use of lighted candles at the Eucharist, but since the time of Charles II there is continuous evidence of their use.

Upholding tradition, Anglicans refer to the injunction of Edward VI instigating the retention of "Two lights upon the high altar, before the sacrament which for the signification that Christ is the very true light of the world, they shall suffer to remain still".

Since God said, "Let there be light" (Genesis 1:3), traditions have grown concerning light and fire.

Stars have special significance in ecclesiastical decorations.

A four-pointed star is a cross form; five points indicate the star of Bethlehem, the Epiphany, and the five books of Moses; the six-pointed star is the star of David; seven points represent the gifts of the Holy Spirit, and eight points indicate rebirth, a symbol of baptism.

Nine points are the fruits of the Spirit.

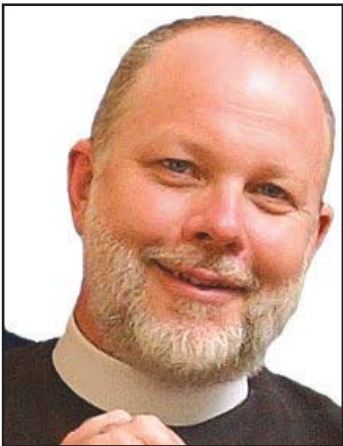
Just as candles on a birthday cake are significant, candles in church have special significance.

The light of a candle is a symbol of Jesus, the light of the world, the mystery of the incarnation.

The wax represents Jesus' human body, the wick his soul, and the flame his divinity.

Lift up your hearts!

Practice makes perfect



Dean Peter Catt

photo: Daily Examiner

The closed world of the atheist makes perfect sense, as does the closed world of the believer.

Very few people can be argued into faith – or out of it!

Richard Dawkins, zoologist and atheist, is set firm in his belief that there is no God.

His reading of the world confirms his view.

John Polkinghorne, physicist and priest, you and I, read the world differently, and so recognise whispers of God's presence everywhere.

Put Richard and John side-by-side and ask them to debate the existence of God for an hour, and neither will change their mind.

People are not so much argued into or out of faith, but are formed.

As John Cottingham (*The Spiritual Dimension: Religion, Philosophy and Human Value*) reminds us, praxis leads to belief.

Our beliefs are shaped by the communities to which we belong and the things which that community does.

One of the key things which forms Christian communities is their liturgy.

This take on liturgy and formation puts a number of challenges before us.

First, how do we engage with those who have been formed in the secular tradition, those whose practice affirms that there is no God?

How do we invite them into our communities which have a very different practice, and so produce a very different outlook?

Second, we do well to ask how our liturgy is shaping us and our beliefs.

If we say that we believe in the equality of the sexes, for example, does our liturgical practice reflect that belief?

Does the version of the Bible we use honour that belief, or reveal something else?

What does the mix of people who offer leadership say about our community?

How many younger people are involved?

How many women?

What do the images that pop up in our hymns say about the way we see the world?

And do our prayers reveal that we have read a newspaper, or do they suggest that we live in a world of our own?

EfM begins at Coffs Harbour

The Education for Ministry (EfM) study programme is starting again at St John's, Coffs Harbour, after a break of a couple of years.

Following the graduation of five people from St John's at the end of 2003, there were not enough participants to continue into 2004.

But at the beginning of this year a concerted effort was made, and Ron Miller

(proposed mentor) and Norma Anderson (assistant mentor) were appointed to commence a new EfM programme.

Unfortunately, neither could attend the Northern NSW mentor workshop held at Byron Bay at the end of February.

However, a workshop was happening the following week at Holy Rood Anglican Church at Oxenford on the Gold Coast.

Ron said: "The hospitality offered by Glenda Murrell was



Coffs Harbour EfM mentors Norma Anderson and Ron Miller

exceptional and Rev. Shan Vierow took us gently but insightfully through the programme and the common lessons."

Norma was embarrassed to admit that occasionally she got lost driving around the Gold Coast, but also said how privileged she felt to meet enthusiastic EfMers from different parishes as far afield as Hervey Bay.

Fired with enthusiasm Ron and Norma organised an information night on their return to Coffs Harbour which attracted people from Coffs Harbour, Woolgoolga and Sawtell parishes – so with about nine candidates showing interest, EfM will begin again after Easter.

The Dean welcomes your feedback.

Please contact thedean@ozemail.com.au

From the parish

Canterbury to visit Rome

The archbishop of Canterbury, Dr Rowan Williams, is to visit Pope Benedict XVI in Rome later this year.

The visit will mark the fortieth anniversary of Archbishop Michael Ramsey's meeting with Pope Paul VI in 1966 and the founding of the Anglican Centre in Rome in the same year.

Dr Williams met the Pope's predecessor, Pope John Paul II, in the autumn of 2003.

He travelled to Rome in April 2005 for the funeral of Pope John Paul II and returned for the inaugural Mass of his successor.

Dr Williams and Pope Benedict met briefly the following day.

Dr Williams said: "I am very much looking forward to the visit and especially to meeting Pope Benedict once again.

"Forty years ago [on 23 March] Archbishop Ramsey met Pope Paul VI in what was a historic and ground-breaking visit to the Vatican.

"They exchanged fraternal

greetings and gave thanks to God for the 'new atmosphere of fellowship' between the Anglican Communion and the Roman Catholic Church.

"The declaration which they signed the following day expressed their intent to engage in 'a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to that unity in truth, for which Christ prayed'.

"My visit . . . is an opportunity to continue that rich tradition of visits between Canterbury and Rome, to reflect on the achievements of the last 40 years and on the future of those relations."

As well as the papal audience, Dr Williams will also join in celebrations commemorating the 40th anniversary of the establishment of the Anglican Centre in Rome, and will hold meetings with officials of the Pontifical Council for Promoting Christian Unity.

ACNS

Bishop David Hand dies

The well-known and much loved former archbishop of the Church in Papua New Guinea, Sir David Hand, died peacefully on 6 April, aged 87.

Archbishop Aspinall, Primate of the Anglican Church of Australia, said that Bishop David had made a "remarkable contribution to the people of Papua New Guinea, both within the Anglican Church, and widely in the community".

David Hand was born in Clermont in central Queensland, where his father was parish priest from 1912 to 1920.

The family returned to England, and David was educated at Oxford before responding to the call of Philip Strong, Bishop of New Guinea, for men to rebuild that Church after the ravages of the Second World War.

He arrived in Port Moresby in 1946, fresh from his curacy in West Yorkshire; within four years he was appointed an assistant bishop and, at the age of 32, was the youngest bishop in the



Bishop David Hand with a Highland dancer

Photo: ABM

Anglican Communion at the time.

Bishop Hand succeeded Sir Philip Strong in 1963, and when the diocese became independent from the Church of England in Australia (as it was then known) and divided into five diocesan units, he became the first archbishop of the Church in Papua New Guinea.

Archbishop Aspinall said: "We celebrate David Hand's total commitment to his people and his Church.

"He mastered many of the local languages, and lived simply in the midst of his people."

He lost many of his best friends in the eruption of Mount Lamington in the Oro province in 1951, where many of the fledgling Church leaders had gathered for a meeting at nearby Sangara Mission, but he committed himself to the task of reconstruction.

In the years that followed, Bishop David concentrated much of his effort on taking the gospel to the un-evangelized New Guinea Highlands.

He did much of the work himself, travelling on foot and carrying not much more than a Bible and prayer book.

He ventured into areas where few outsiders had been and from which fewer had returned.

"His work in opening up the Highlands is legendary," Archbishop Aspinall said.

With the coming of independence, the Church had to move away from its dependence on overseas aid, and under his guidance the emerging Anglican Church of Papua New Guinea became truly indigenous in its leadership and style of worship.

Bishop David retired as archbishop in 1983 and returned to the United Kingdom for a time so that his successor was not living in his shadow.

He had taken Papua New Guinean citizenship many years earlier, and it was his wish that he would spend his remaining days in his adopted country.

On his return to PNG in 1985 he continued to lead an active public life, not only in the Church but in the public arena too.

He was made a chief of the

Orokaiva tribe in Oro province, and was granted a knighthood and then the title 'Grand Chief', the highest award under PNG's honours system.

Rowan Callick* said of him: "Bishop Hand elicited respect more easily than friendship. But this was perhaps the inevitable result of his comprehension of his calling: to preach and live the Gospel in an unadorned way, and in particular, to be the channel for change – from a purely tribal existence to a way of life that also embraces the options for better living standards and fairness that modernity and nationalism can bring, as well as the change from a mission to a Church rooted in local PNG life.

"Not every fellow missionary, in the earlier times, embraced the latter.

"But he was also, especially in his later years, remarkably forgiving, even of those whose shortcomings he found hard to comprehend.

"Naturally, he also earned considerable loyalty.

"He repeated his best stories, as do most older folk. But they were great stories."

A state funeral was held at St Mary's Church, Geraho, a suburb of Port Moresby and a church that Bishop David founded, on Tuesday 18 April.

Bishop David Hand's body was buried at the Cathedral of the Resurrection, Popondetta, on Thursday 20 April.

* Rowan Callick was sent in 1976 from England by the New Guinea Mission (now the PNG Church Partnership) to become the Church of PNG's information officer, working directly to Bishop Hand.

He went on to work in PNG for 11 years before moving to Australia, and has recently become *The Australian's* China correspondent in Beijing.

African-Australian soccer team

Continued from back page

Lost Boys are a group of young orphaned refugees forced from their villages by war to trek hundreds of miles through African wilderness.

Thousands died along the way – they drowned, were eaten by wild animals, shot by military forces or overcome by hunger, dehydration or fatigue.

Thousands of others survived to tell the story.

It is a story about the courage of these young refugees and the kindness of those who have helped them.

However, it also is a story about all refugees who travel through unimaginable conditions and survive against all odds.

These boys came from different nationalities, Sudan, Burundi, Rwanda, Tanzania, Congo etc.

African team is registered under Coffs United Soccer Team.

In 2006, we formed the team and Kasian Wililo became a coach and Abraham Telar a manager of the team.

The African team is sponsored by two people, Jane Adam, a lawyer, and Moray Ralph, Wesley Uniting Employment manager.

The team are very delighted and grateful to their sponsors.

The team have started competition the first week of April and drawn and the second one was on the 8 April of which they won the game and the team are aiming to win the cup this year.

All matches will carry on until September then final.

It is really good for these young African-Australians to have some activities because it

is a matter of keeping them in the game instead of just walking around doing nothing which we all believe that doing nothing can cause violent and other bad activities, but now they can't wait to win the cup.

Furthermore, the very difficult part of it is the sponsorship.

As we already got sponsors who paid insurance and registration fees.

We are still lacking bottles for carrying water and \$5 fees each for every game.

We are requesting good Samaritans to help our team financially so that we can finish the other staff for our team.

We are thankful and appreciated Australia government for accepting to come to Australia to start a new life as happiness will never end.

Coffs Harbour's African-Australian team's names are as follows:

Kasian Wililo.
Benjamin Muga Mou.
Joseph Majambe
John Paul Ndayiragije.
Abraham Telar
Didiye Bagura
Gabriel Deng Atem
Philip
Peter Aleer Atem
Diendonne Ininahazwe
Makur Nicknora
Thomas Makuol Yek
John Rinato
Adam Mohamed Yahya
Eric Sibomana
Moses Chol Maik
Magboul Awad Saidar
Yung Choi.

These are all the names of Coffs Harbour's African-Australian soccer team.

We have got very unique and energetic team.

We are willing to do more activities but because of our financial situation, we are unable to do anything.

Please contribute your support.

Acknowledgement

Special thank to Ms Jane Adam (a lawyer) who has put a lot of work supporting African-Australian team as she sponsored.

Thank you so much Jane, without you we won't have a soccer team.

Special thank to Wesley Uniting Employment staff, especially manager Moray Ralph who put a lot of effort sponsored the team.

Without your organisation, there would be no African-Australian soccer team in Coffs Harbour.

Special thank to Coffs United Soccer Club for their co-operation and support of the African team, especially thank to Noel.

Special thank to Anglicare North Coast staff for their support and a lot of work the put in during our settlement programme.

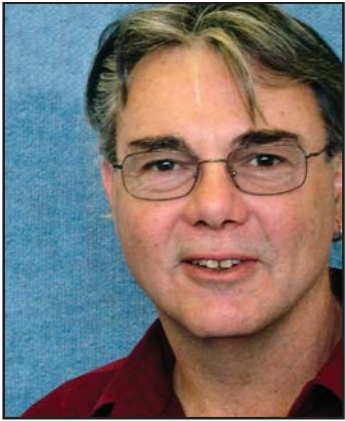
Special thank to entire community, Churches, schools and business in the Northern Region of NSW for welcoming African refugees in Coffs Harbour.

Thank for accepting us to start a new life in Australia.

Abraham Telar
Cross Cultural Case Worker
Migrant Services Team
Anglicare Coffs Harbour Office



Wayne writes . . .



Anglicare North Coast Executive Director Wayne Johnson

It is difficult to express what it feels like to be a part of an Anglicare team that aims to assist and support new Australians find stability and to establish a sense of future in their lives.

Abraham came to Australia through Anglicare as a refugee; he is now a member of the Anglicare staff and has many attributes and qualities that have quickly endeared him to his colleagues.

What sends a tingle down my spine is the commitment and contribution he and people such as Kasian Wililo and Kassimiro Kyanga (also Anglicare staff) make to our society.

When I received Abraham's article, African-Australian soccer team [see below], I set about changing the odd word and smoothing out a line or two, and then abruptly pulled myself up.

I was taking out of the article the character which Abraham had, in his own style, built in to it.

I hope you enjoy it as much as I did.

Watch this space in future editions for profiles of colleagues in Coffs and the work they do in the humanitarian resettlement programme.

Another great group of contributors is the SPLASH people – the Sole Parent Support Group Steering Committee.

The funding for SPLASH comes to an end in the latter half of this year, and we have been looking at ways to attract funds which will enable us to continue with the project.

The project team is considering establishing SPLASH as a hub for information and service linkages for sole supporting parents.

The group has come up with some great ideas, and is now working on a funding submission that, if successful, will secure SPLASH as far as 2009.

If anyone has any ideas or suggestions as to how we can achieve this, we are all ears!

Finally I recently attended the national Anglicare CEOs' forum in Brisbane and found this to be the most informative and important of all the conferences that I have attended in my time at Anglicare.

It is particularly useful to hear about the experiences of those who are engaged in similar services to us, and equally valuable to hear about services and programmes that we are not familiar with, but which, at some point in the future, we may become involved in.

Perhaps the most significant value that emerged from this forum lies in the opportunity to generate a level of national solidarity and, through this unity, project a strong, common voice on matters affecting the well-being of disadvantaged Australians.

It also serves as a meeting place where CEOs can debrief and share experiences.

It's amazing how many share similar triumphs and tribulations.

The Anglican social welfare network is alive and well; the level of solidarity and common outlook is significant.

Anglicare Australia and the national CEOs' conference also continue to provide opportunities to assess the collective value and capacity of the national Anglican social justice effort – and this is in no way diminutive.

All ready for a disaster

In his introduction, Anglicare's executive director, Wayne Johnson, said Mark Dunn was "a very versatile and adaptable and likeable fellow".

Mark has been helping newly arrived refugee families establish their households, and also does some English-as-a-second-language teaching. He has also had experience in working with the State Emergency Services.

"His enthusiasm and commitment to helping others is a motivation to his colleagues," Wayne said.



disaster, the community is in desperate need of responsible and compassionate people who can demonstrate Christ's love in a real and practical way," he said.

"Anglicare needs mature, level-headed people with rich life history and experience."

Nearly 200 people have volunteered their time, completing a one day training course and are now waiting for the call to action.

But herein lies a quandary. "If there is no call, Anglicare Disaster Recovery Service teams appear to be dormant, but this is not so," Mark claimed.

Anglicare has been very busy securing government funding, establishing offices, and preparing structures and personnel.

It is expected that an RTL and a deputy for the northern half of the diocese will be announced shortly.

Training days for new volunteers will probably commence in late May.

"We need to update the database of those diocesan assets suitable for use in recovery operations, and we will be contacting the parishes about this shortly," Mark said.

"We aim to be fully operational by 1 July," he added.

In short, Anglicare Disaster Recovery is up and running!

The Anglicare North Coast Disaster Recovery Service is entering a phase of rejuvenation and expansion.

Mark Dunn (photo) has been appointed the regional disaster recovery co-ordinator (RDRC), and his role will be to train, organise and resource volunteer teams; Mark is based centrally in Coffs Harbour.

"Camellia Flanagan from Port Macquarie, and Ruth Pobjoy at Nana Glen, will graciously continue as regional team leader (RTL) and deputy RTL for the southern half of the diocese, respectively," Mark said.

"Judy Blomfield (Kempsey) holds the important position of training officer.

"In times of major floods, bush fires, storms or any other

African-Australian soccer team



Australia's resettlement programme takes in 13,000 humanitarian entrants every year.

In 2004-05, people from Africa accounted for around 70% of all humanitarian entrants resettled in Australia.

Coffs Harbour is now one of the regional settlement sites in NSW.

Australia's settlement services are among the world's most generous, and the government is committed to ensuring people have the support and assistance they need to build a successful life in their new home.

Coffs Harbour's African-Australian soccer team

African team members appreciate the work Anglicare has done.

Anglicare has been supportive and provided consistent care for many of the team members.

There are 19 young African men who have formed a soccer team in Coffs Harbour.

Most of these men and boys came to Australia and settled in Coffs Harbour without parents, and some came with only a mum with them.

These boys came under refugee and special humanitarian programmes.

Some of these boys have been here for 1-3 years and African soccer team was formed in 2004 and they did very well.

And then in 2005 we carried on and won a couple of games.

Most of those boys are Lost Boys; they lost their parents in the war.

This was when lost boys were walking along in the bush escaping death as you can see, and now some has been found in United State, Canada and Australia.

Lost and found!
Who are Lost Boys?

Continued previous page

PRELIMINARY NOTICE

CHILD PROTECTION WORKSHOP

Sunday May 28th
Gunundi Conference Centre
2 - 4pm

Rev. Carolyn Payne from Brisbane Anglican Youth Ministries will present a workshop for clergy, youth workers, SRE teachers, and any parishioners working with children in their parish.

There will also be information about the NSW legal requirements for Child Protection.

Places are limited.

Contact Rosie Catt by email – <RCatt@nor.com.au>
or phone – 02 6642 4122

if you wish to attend, by Friday 12 May

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