



Hospitality training for *Back to Church Sunday* initiative

Parishes and Ministry Units throughout the Diocese of Canberra and Goulburn are strongly backing the national 'Back to Church Sunday' initiative planned for September 13.

Assistant Bishop Trevor Edwards said about 90% of ministry units will be actively involved in the program.

Back to Church Sunday originated in the United Kingdom in 2004 when 160 parishes in the Diocese of Manchester ran a co-ordinated campaign to invite non-attenders to come to a church service.

The results were very encouraging – about 1,000 people responded throughout the diocese - and the Church of England has since turned the concept into an

annual event. In 2008 over 3,000 churches across the UK took part, with around 37,000 people accepting invitations to come 'back to church' on the day.

The English church claims an average of between 10% and 12% of these have stayed on.

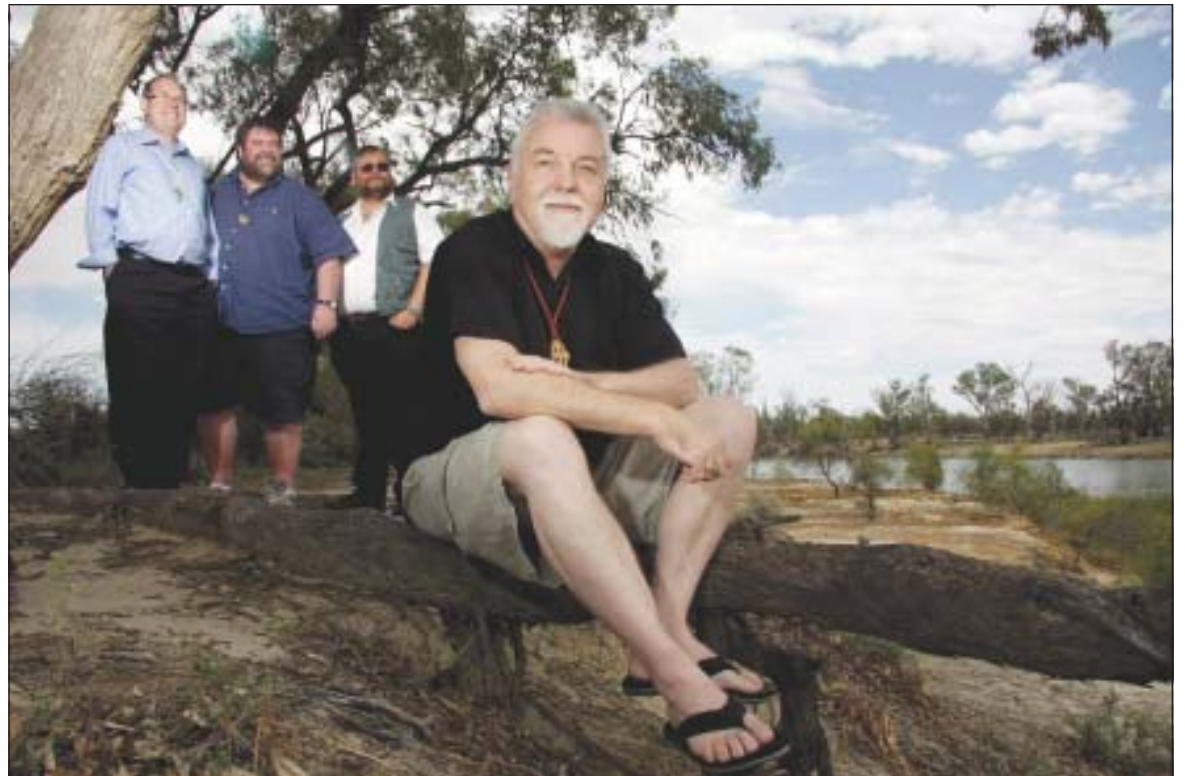
However, the experience of churches in the UK has shown the importance of thorough preparation to make visitors feel as comfortable and welcome as possible.

For this reason Canberra-Goulburn Diocese has offered a series of training days over the last two weekends, with over 160 people taking part.

Almost 90 attended the first

(Continued on page 2)

Climate change raises ministry challenges



ON TASK: Bishop Doug Stevens of Riverina Diocese on the banks of the Murray River with other members of the General Synod Task Force on Ministry in Climate Change, Bishop Andrew Curnow of Bendigo, Bishop Garry Weatherill of Willochra, and Archdeacon Peter Yeats of Ballarat, representing Bishop Michael Hough (Photo: Stuart Quinn, Sunraysia Daily).

by Lewis Hitchick

A task force established by the Standing Committee of the Australian Anglican Church's General Synod to report on resourcing ministry in dioceses affected by climate change, has recommended that the wider church provides more financial support.

The task force consisted of Bishops Doug Stevens (Riverina Diocese), Andrew Curnow (Bendigo), Garry Weatherill (Willochra) and Michael Hough (Ballarat).

The five-page report concludes with four recommenda-

tions:

It calls firstly for the prayers and understanding of the wider Anglican Church.

Secondly it seeks the financial support of the wider Church, particularly through groups such as the Anglican Outback Fund and Bush Church Aid.

The third recommendation is to encourage more well-trained clergy to serve in the bush.

The final recommendation is perhaps the most controversial, calling for consideration of Diocesan boundary variations. Acknowledging that it has been a

perennial issue, the writers of the report claim it is worth considering again in Dioceses stressed by drought and climate change.

"Riverina Diocese - which paradoxically does not include the main Riverina town (Wagga Wagga) - is holding its own at present but is the most potentially fragile rural Diocese," the report states. "It is entirely agriculturally based and significantly irrigation-dependent with only two towns of more than 7,000 people Broken Hill with 19,000 (and

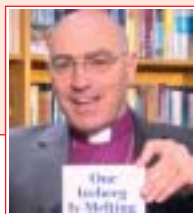
(continued on page 3)



WELCOMING: Almost 90 people attended the training day at St Matthew's, Wanniasa, where they were encouraged to consider just how welcoming their churches might be to a visitor.

also in this issue:

Bishop Stuart's YouTube debut ... page 3



New Head for Radford College ... page 5



John Stead to be Assistant Bishop of Bathurst ... page 7



An ethical investment alternative

ANGLICAN DEVELOPMENT FUND

Diocese of Canberra and Goulburn

Tel: 6247 3744 • Freecall: 1800 232 400 (ex ACT directory) • Email: adf@anglican.org.au • Web: www.adfcanberra.com

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

earn up to
5.0% pa

THE BISHOPS' COLUMNS

Preparing for Back to Church Sunday

I am writing this column the day after 86 people attended the inaugural **Back To Church Sunday** training event in the Diocese.

In addition to our own clergy and lay representatives we were pleased to welcome people from Bathurst, Newcastle and Ballarat Dioceses! With 19 out of 23 Dioceses participating in this venture this has become a truly national mobilisation of Anglican Church members.

We were told yesterday that 65000 printed invitations had been ordered and distributed across Australia for motivated people to use to bring a friend to church

on that day. In our own Diocese 90% of our ministry units are actively participating and from yesterday's feedback I know that many people are really excited by the possibilities.

Debbie Gould from Trinity Ministries at St Paul's Chatswood where a pilot program was conducted in Advent 2008 shared some of their learning. They had a wonderful response but had been so focused on the one day she felt that they had failed to adequately plan what happened afterwards.

In this regard she stressed the importance of a Christian wel-

come which ultimately "is not just about being nice to visitors, it is about incorporating new people into the Body of Christ". One clue to achieve this is to stop thinking in terms of 'visitors', but instead think in terms of 'guests' whom we want to return.

Their other discovery was that the people who came only did so because of an existing relationship. They had expended a great deal of fruitless energy in mailing and letter boxing when the real secret of this initiative was simply a friend inviting a friend.



Bishop

Trevor

Edwards

know you too.

Please bless Back to Church Sunday, and bless everyone in our churches.

Help us all to know you better. We pray in the name of Jesus. Amen

The second is that we do all in our power to ensure our church has a welcoming environment. We need to do the **Welcome Audit** found at www.backtochurchsunday.org.au to review what our church looks like from the point of view of a guest and take as much remedial action as possible in the time available.

In the light of the Chatswood experience the third thing we need to do is not only plan properly for the actual day but think ahead to have other things to which our guests might be invited in the future. Remember people today often want to belong before they believe.

At Wannassa we decided to make Pentecost Sunday 2009 an invitation Sunday. At our regular Friday morning prayer meeting throughout May we lifted up to the throne of grace a steady stream of names submitted by church members.

people today often want to belong before they believe.

There are three priorities for us between now and **Back To Church Sunday**. The first is that we continue to pray intentionally for all aspects of the endeavour. In addition to encouraging our all our members to pray specifically for the person or persons they intend to invite, I would urge the regular use of the following prayer in our public worship over the next few weeks –

Gracious God, thank you for making us and loving us.

Thank you for inviting us to know you.

Help us to invite our friends to come to church so they can



ENCOURAGEMENT: Australian Coordinator for Back to Church Sunday, Deb Gould, has presented training days at Wannassa and Wagga Wagga in the lead-up to the Australia-wide initiative on Sunday September 13.

Hospitality training

(continued from page 1)

training day at Wannassa on July 18, when the Australian Coordinator for Back to Church Sunday, Deb Gould, explained the importance of trying to look at your church through the eyes of a visitor.

"Try to put yourself in the shoes of someone who has not been there before," she suggested. "What might help you assimilate into an environment that is totally foreign to you?"

Deb Gould suggested ways of making that environment more friendly for visitors through such simple means as signposting, greeting people, and providing a welcoming space.

"Go home and look at your own church," she suggested. "How does it measure up as a welcoming place?"

Deb Gould also drew on Biblical resources to stress the importance of welcoming visitors by showing grace, acceptance and a non-judgmental attitude.

Those attending spent some time in small groups, discussing Jesus' teachings on these questions.

Deb Gould concluded the session by urging people to "be prayerful, and be excited" about the opportunity.

"Remember," she stressed, "it's just one person inviting a friend."

Clergy moves and appointments

◆ **The Reverend Canon Russel Avery** has been appointed Honorary Canon Residentiary at St Saviour's Cathedral, Goulburn as well as being inducted into his role as the Senior Chaplain, NSW Police.

The Reverend Peter Blundell has been appointed Rector of Tumut and will be inducted into this position on Monday 24 August 2009 at 6.30pm at All Saints' Tumut.

The Reverend John Clewer has been appointed Rector of Junee and will be inducted into that position on Wednesday 14 October 2009 at St Luke's Junee.

The Reverend Helen Cowgill has been appointed Senior Assistant Priest, Twofold Bay (special district).

The Reverend Fay Fraser is to be ordained priest and inducted Priest-In-Charge Twofold Bay (special district).

The Reverend Doug Hutchinson has been appointed an Honorary Deacon in the Cathedral Parish of St Saviour Goulburn.

The Reverend David Robinson's Induction as Rector of Curtin Parish will be held on Saturday 15 August 2009 at 5.00pm at the Church of the Good Shepherd, Curtin.

Mr Phillip Heath has arrived in Canberra and will be welcomed and commissioned as the Principal of Radford College on Thursday 6 August 2009.

The Venerable John Stead will be consecrated as a Bishop on 29 August 2009 at 11.00am at All Saints' Cathedral Bathurst.

Anglican News

The newspaper of the Anglican Diocese of Canberra and Goulburn

Editor: Lewis Hitchcock

Address: PO Box 23
Bathurst
NSW 2795

Phone: (02) 6331 1722
0427 373 446

Email:
anglican.news@bathurstanglican.org.au

Advertising:
enquiries to the editor

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

Anglican News is printed by Regional Printers of Dubbo, NSW. Post Print Publication No. 299436/00093

Diocesan Offices

Central Operations:

Diocesan Registry
Jamieson House
43 Constitution Ave, Reid,
ACT 2612

Postal Address:

GPO Box 1981
Canberra
ACT 2601

Phone: (02) 6248 0811

Fax: (02) 6247 6829

Ministering to youth with disabilities

Including people with disabilities in the life of the church, enabling them to express a faith of their own, offering suitable opportunities to develop Christian friendships and to also serve the community in a meaningful way is the vision of a newly formed focus group in our Diocese.

Jane Robinson had recently been approached by two mothers who needed a Christian focus point for their young people with disabilities to enrich their lives after they had left school.

Jane recognised this may be a broader need across the diocesan community and she made some enquiries on behalf of these community members.

The Rainbow Fellowship at Holy Covenant, Jamison, has been meeting this need in the Jamison area for some time but there is a growing awareness of the need across the Canberra-Goulburn Diocese.

Jane, with a background in advocacy for people with disabilities, met with the two parents and with a small but keen group of others including Archdeacon Anne Ranse, rector of Jamison Susanna Pain and Andrea Horciu who facilitates the Rainbow Fellowship.

The group has a vision of establishing parish contact points throughout the Diocese which offer the kind of church serv-

ices, social events and opportunities for Christian service that young people with disabilities can click onto the website to locate and access.

In addition to the already well-established fortnightly Jamison ministry, recent initiatives have begun in Christchurch West Goulburn (with Ruth Dudley), and St James' Holt (with Anne Ranse).

The services include singing hymns and songs, prayers and simplified liturgy that involves all participants.

Some social events have been organised in the past but this new focus will provide more opportunities for these Christian young people to make new friends.

Jane Robinson said the diocese will have the need for some practical resources for this ministry initiative available for parishes to borrow.

"Such items as puppets, a data-projector, resource books, CDs and DVDs etc would be very useful," she said.

She would also be very happy to hear from other parishes who are able to be involved and from parishioners who would like to make a donation for suitable resources to share.

Contact Jane via email at jane.robinson@anglican.org.au if you can offer help or wish to serve in this rewarding ministry.

Bishop Stuart launches YouTube connection



Popular website offers new communication opportunities for Church

In what has already been dubbed 'Stu-Tube' by someone in the Diocesan office, Bishop Stuart Robinson has launched his first venture into cyberspace video communication.

The Youtube message (watch it at <http://www.youtube.com/watch?v=zK-7yWbkeF0>) is presented as an armchair chat in the Bishop's office, and covers a range of topics relevant to the life of the Diocese of Canberra and Goulburn.

Bishop Stuart has asked the clergy of the diocese to encourage their parishioners to watch the broadcast.

"I'm very keen for this message to be heard by as many parishioners as possible," he said. "I'm wanting to connect with people in the privacy of their home or office and this may be a good way of achieving such an objective."

In the seven-and-a-half minute broadcast, the Bishop says that his purpose is to share some of his ideas and to give a sense of the momentum and direction of the diocese.



FRIENDLY CHAT: Bishop Stuart Robinson uses the personal medium of YouTube as another means of connecting with people throughout the diocese and beyond.

He goes on to list "some of the exciting things taking place", including:

- ♦ Back to Church Sunday – which Bishop Trevor Edwards and his team are working on, in concert with most other Australian dioceses;
- ♦ The Jesus. All about Life program in NSW, which immediately follows Back to Church Sunday;
- ♦ The recently-launched healing service in St John's, Canberra;
- ♦ Soul in the bush – a joint venture between the Soul Survivor organisation and the Diocese of Canberra and Goulburn,

whereby small teams of young people will be working in a number of centres throughout the diocese late this year and early next year.

He also stresses the value of prayer support for the various ministries of the diocese, and concludes with a brief reference to a couple of books he has been reading lately.

Although online feedback so far is very limited, there have been well over a thousand viewings of the clip so far and verbal feedback to clergy and to the Diocesan office has been very positive.

Climate change raises ministry challenges *(continued from P. 1)*

declining) and Griffith with 22,000."

While the report relies on the personal experience and knowledge of the Task Force members, and therefore includes information that is "anecdotal and general in nature", the writers maintain it is "certainly not lacking in accuracy".

Three of the four Dioceses represented on the Task Force are closely associated with the region most immediately affected by climate change, the Murray Darling basin, and all three are almost entirely agriculturally-based with some mining activity. Riverina Diocese covers the area designated as the Murray-Darling basin while the Murray River forms the long boundary between Riverina and Bendigo Dioceses. Willochra Diocese is very dependent upon the Murray-Darling river system for its water supply.

In listing the recent challenges to life in rural Australia, the report states:

"Quite apart from the apparent effects of climate change

upon rural life, the rural sector has been significantly challenged and changed in recent decades. Primary challenges to the viability of rural life have come from prolonged drought, reduced prices for agricultural products, lower real farm incomes, increasing farming costs and debt levels and structural changes in the agricultural sector, all of which have resulted in rural depopulation and a decrease in essential services. In summary the rural sector has fewer people, less money and a diminished community life.

"The degree of relative disadvantage of rural indigenous people in terms of income, health, housing and education has deteriorated in recent decades, particularly in isolated towns in Riverina and Willochra Dioceses. The demand for adequate ministry in these situations is being responded to, especially with the support of BCA, but much more could and should be done."

Referring specifically to the challenge of climate change, the report continues:

"In an already weakened rural sector, climate change adds another level of stress by challenging the viability of agriculture, environmental integrity and community particularly through:

- decreased rainfall and altered rainfall patterns
- increased summer temperatures
- agricultural practices that demand more water than is available
- government policies relating to climate change and water availability."

Highlighting the provision of ministry in Dioceses affected by climate change, the writers point out that prolonged drought has challenged the viability of the traditional model of ministry in rural Australia.

The effect of climate change has been to exacerbate this situation.

"The 'traditional' Anglican ministry approach has been parish based and built upon the availability of resident stipendiary ordained ministers and sufficient money to pay stipends. This

model, inherited from a more closely populated Great Britain, is still the default model of rural Anglican ministry."

However, the four bishops note that in recent decades the viability of this model has been challenged by a number of human factors that affect rural and urban Anglicans alike, notably the decline in numbers of people actively involved in church life.

Even so, they claim that "in most rural Dioceses there is a commitment to maintaining Anglican ministry in local communities, a reflection of the Anglican emphasis upon the incarnation. This is, to use a popular contemporary expression, an Anglican 'duty of care'."

They add that the role of Ministry Development Officer and Ministry Enabler is critically important in developing ministry life and strategies in small and often isolated communities as they bring lay ministers and ministry teams together for training and fellowship.

Commenting on ministry to

rural dioceses, small rural congregations and ministers, the report notes the difficulty of developing and maintaining a sense of membership of the wider Church: "Some congregations have minimal contact with other congregations in the same pastoral unit and find it difficult to develop a sense of being part of a parish let alone a sense of being part of a Diocese and the Australian Church."

Some dioceses have a policy of 'twinning' their parishes with coastal parishes to help overcome this sense of isolation and to build fellowship.

The report acknowledges the support of the Anglican Outback Fund and the Bush Church Aid Society in helping provide ministry to dioceses affected by climate change, and also in reducing the sense of isolation felt such dioceses.

It also notes that "inter-Diocesan fellowship such as the Tri-Diocesan fellowship in rural NSW enables Dioceses to better cope with the challenge of drought, climate change and isolation".

OPINION & LETTERS

Beware the 'e'-word

Researcher Wayne Brighton reflects on Anglican suspicion of evangelism.

I like cartoons about Anglicans. A favourite is not a drawing but a letter to the editor of Episcopal Life, the monthly newspaper from our cousins in The Episcopal Church – the Anglican Church but without the Queen and more coffee.

Writing from Tucson, Arizona in 2005, Kit was incensed because the Episcopal Church was changing and asks, "why should the welcoming of newcomers change the face of our church?"

Kit was outraged that newcomers, ignorant of the church's 16th century institutions, were expecting things to change. He thunders, "If they want to be Episcopalians, fine, but then they must do and believe as we do, not the other way around."

According to Kit, being Anglican in America was about being "educated and aristocratic." All the multiple services, politically correct language, prayer book revisions and a broad acceptance of people's disrespectful attitudes and dress meant sinking to the lowest common denominator.

While Kit concedes that, "Christ didn't turn anybody away," he asserted that Jesus, "...made it quite clear what was expected of you if you wanted to please God the Father and be a good Christian."

Like any caricature, this letter highlighted an awkward truth and not only for American Anglicans. How should the church engage in mission and evangelism in the 21st Century? Are they different? How are they related? What makes it genuinely Christian and not simply a nice club for do-gooders?

Brian McLaren, a celebrated author and post-modern evangelist, addressed this issue at the Church's national Convention held last month.

The Episcopal Church believes deeply in the welcome of God's mission. Jesus exemplifies God's care for the outsider, the marginalised and the impoverished.

Welcome, inclusion and liberation are therefore deeply held missional values for the Episcopal Church. These values are embodied in their deep commitment to achieving the Millennium Development Goals and addressing poverty in the US. The Church also strongly supports Latino migrants, actively combats racism, advances gender equality and advocates for environmental justice. Over \$74 million or 53% of their national triennial budget goes to missional projects.

Yet the place of evangelism is much less certain. Only \$0.5 million or 0.4% of their three year budget is allocated to evangelism and the development of new congregations.

Brian believes that the Church has a "reactionary prejudice against evangelism." For many, the e-word is tainted by history and experience of "colonialism, religious supremacy, and shabby televangelism." Not surprisingly, many consider it to be the domain of Baptists and Pentecostals, not Episcopalians.

Nevertheless, Brian encourages the Church to go beyond this tragic separation.

The crucifixion and resurrection of Christ has changed the world. According to Brian, "the politics of domination and exploitation, economies of consumption, sociologies of exclusion and prejudice, and psychologies of shame and self-justification all flow from the old destructive narrative that is passing away."

By contrast, God's mission in Jesus, "is time for a new politics of service and the common good, for new economies of sustainability and regeneration, for new sociologies of reconciliation and love, and for new psychologies rooted in grace and faith."

Evangelism is central to the practice of mission. It is how people are encouraged to, "defect from the old order and throw themselves wholeheartedly into the new way." It is less about manipulating people as pleading with them to "stop being part of the problem, and to join God in Christ as agents of the solution," says Brian.

Australian Anglicans are passionate about God's mission – particularly fairness, hospitality and equality – yet we too are ambivalent about evangelism. How do we invite people to join us? Do we open up opportunities for redemptive conversations? Do our churches look healthier for living differently?

Kit from Tucson could easily be Michael from Canberra or Jeanette from Wagga. Welcoming others should change us. Being Anglican is not be about preserving the past but living out God's future here and now. What is God dreaming about in your neighbourhood? Are you a part of the new way or the old scheme?

Brian will be visiting Canberra from 5-7 October 2009 as keynote speaker at the *Australians Beyond the Church* consultation.

Brian's sermon and consultation details about mission and evangelism in Australia today are available at www.freshexpressionsaustralia.org.au.

Letters to the Editor

Is ABM 'National Mission Agency'?

Dear Sir

I enjoy reading the Anglican News each month, with its good mix of articles etc.

However, one slip of the pen caught my eye and I feel it should not pass without correction.

On page 18 of the May issue there is an well-written article on ABM by Stephen Daughtry.

In the 4th paragraph ABM is described as "the national mission agency of the Anglican Church".

The Australian Board of Mission is heavily involved in lots of excellent work with its Disaster Appeal and other development projects in many countries, but it seems to me that it is not really involved in missionary work per se.

The Church Missionary Society (CMS), by contrast, is involved in evangelical work in many countries of the world as it seeks to fulfil the Great Com-

mission as found at the end of St Matthew's Gospel (ch. 28, v, 16-20). Now that's what I call missionary work, making disciples in all the nations.

If there is one missionary agency of the Anglican church, it is the CMS; the ABM, on the

other hand, is the development agency of the Anglican church. Don't you agree?

Yours,
Peter Holland (Dr)
Koorringal, Wagga Wagga

Letters ...

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

Letters of 250 words or less will be given preference.

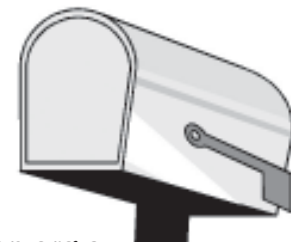
Long letters may be edited for reasons of clarity or space. Name, address and a contact phone number (for verification) must be supplied. Letters will not normally be published without the author's name.

Letters may be sent to:

The Editor
ANGLICAN NEWS
PO Box 23
BATHURST
NSW 2795

E-mail letters to:

anglican.news@bathurstanglican.org.au



Swine Flu prompts UK Church to recommend intinction

In response to the infectious nature of the so-called Swine Flu, the Archbishops of Canterbury and York have written to Bishops in the Church of England recommending the suspension of the sharing of the chalice at communion.

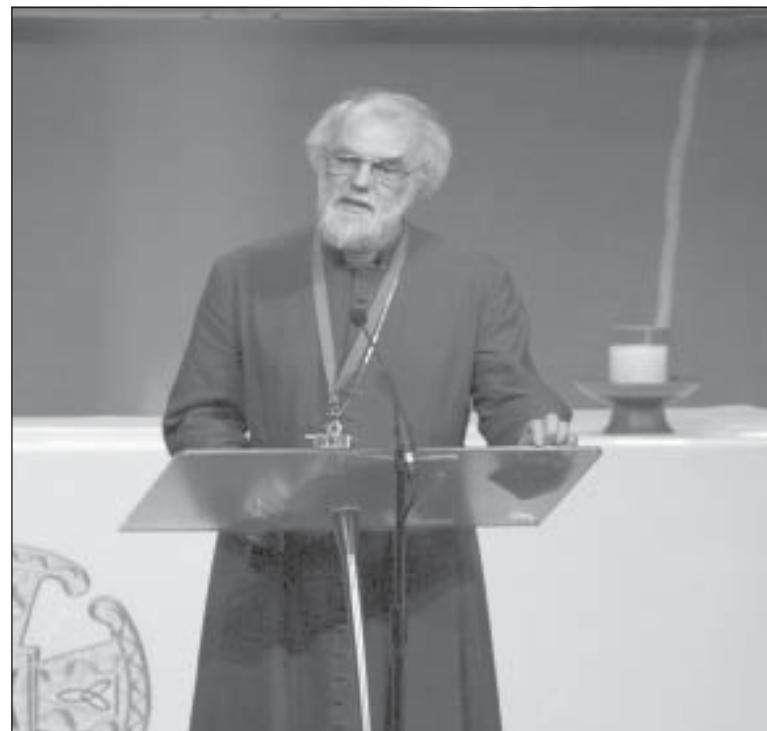
The Archbishops' letter follows advice from the UK Department of Health not to share "common vessels" for food or drink as a general infection prevention precaution.

The letter from Archbishops Rowan Williams and John Sentamu written on 22nd July 2009 to all bishops in the UK says in part:

"The Department of Health have recently advised us that 'in a pandemic it makes good sense to take precautions to limit the spread of disease by not sharing common vessels for food and drink'.

"In the light of this advice, we recommend those presiding at Holy Communion suspend the administration of the chalice during this wave of pandemic flu.

"For those who still wish to offer in both kinds, we recommend the practice whereby the presiding minister, whose hands should have been washed with the appropriate alcohol based rub before handling the elements and the vessels, personally intincts all wafers before placing them in the



PRECAUTION: Archbishop of Canterbury Rowan Williams has recommended not using the common cup for Holy Communion during the swine flu pandemic.

hands of communicants. This is a practice widely observed in Anglican churches throughout Africa.

"Communicants receiving in this way need to be confident that the clergy and all assistant ministers follow the relevant guidance on hygiene."

The English Archbishops then go on to say: "We regard it as important that those presiding at

Holy Communion are aware of this advice" and that they "should offer guidance to the congregation about appropriate precautions in receiving communion and exchanging the peace".

At the time of publishing this issue of *Anglican News*, the Primate of the Australian Anglican Church had not yet made any announcement on this issue.

NEWS

Radford's new Head 'impressed' by school

Phillip Heath, new Principal of Radford College, has said he has been stunned by the positive attitudes established at the school in its relatively short life.

"In informal chats with between 50 and a hundred students and some parents over the past few weeks, I've been surprised at the well-established sense of identity in the school, and the uniformity of their responses as to why they are here" he said. "My experiences so far have been uniformly positive – they see Radford as a school that loves education and is committed to it."

As one who had written on the histories of schools, he said he has been amazed that Radford has reached this level of development in such a short time, particularly considering the early difficulties the school had to weather.

"It has avoided the 'jaded' phase many schools experience as they go through their second generation of students," he said. "It's managed to maintain its enthusiasm – it's a pleasure to join the school."

Radford College celebrated its 25th anniversary last year.

Phillip Heath took up the reins at Radford during the July school holidays, coming to the school after serving as Head of Sydney's St Andrew's Cathedral School for the previous 14 years.

He described his time at St Andrew's as a period of massive change and development, but he felt that by the end of last year the season was right for him to look elsewhere.

Asked about his immediate plans for Radford, he said his "big idea for the next six months is to do a lot of listening".

"The story that has formed the school has not come out of nothing," he said. "A lot of thinking has gone into it." He indicated that he wanted to understand that thinking before introducing too many changes.

He said the school had a responsibility to the nation, as Canberra is a place where the nation gathers.

"Radford is situated in a very strategic position, it can have some influence," he said. "I'm very pleased to have the opportunity to be part of that."

Born in Wollongong, Phillip Heath was educated at St Paul's College, Bellambi, where he was College Captain. He graduated from the University of Wollongong in 1980 with First Class Honours in Reformation History.

His first teaching post was at Trinity Grammar School in Summer Hill, NSW. He is the author of *Trinity: The Daring of Your Name*, published for the 75th Anniversary of the school. He subsequently taught at King's School Ely (UK), before becoming the foundation Deputy Head of The William Clarke College in Kellyville.

He was appointed Head of St Andrew's Cathedral School Sydney in 1995.

Innovations at St Andrew's during his headship included the transition to coeducation from K-12, the introduction of the IB Diploma in 2009, and the establishment in 2007 of the Gawura Campus.

Gawura is a Kindergarten to Year 6 campus for Aboriginal and Torres Strait Islander children who live in the city. It provides a strong focus on literacy and numeracy, in a context that recognises and celebrates Aboriginal culture and spirituality.

St Andrew's has a very diverse student population, comprising children from 40 different religious traditions. Mr Heath's response to this challenge was to focus on what he described as "not negotiable": "the universal values of justice, integrity, grace, forgiveness and compassion".

He brings the same values to Radford College.



LISTENING: New Head of Radford College, Phillip Heath, said his main task for the rest of the year will be to 'do a lot of listening'.

Experience Theology at St Mark's

St Mark's welcomes people wanting to expand their theological horizons or enrich their spiritual life who don't want to enrol formally and submit assignments for assessment.

No prior knowledge is assumed or needed.

It is very easy to join a class, receive the study guide and set readings, and participate in lectures and tutorials. The cost of "auditing" a subject is \$175 per semester. All of the subject materials are provided and there is no exam or assessment.

To audit any of the subjects being taught on the Barton campus in the second half of the year, please contact St Mark's Reception on (02) 6272 6252 or email stmarksadmin@csu.edu.au for more details and class times. The semester commences on Monday 27 July.

Subjects available include:
THL106 Introduction to New Testament Studies



EXPANDING HORIZONS: The option of 'auditing' theological subjects at St Mark's offers an opportunity to expand theological understanding without exams or assessments.

THL113 Being the Church
THL132 Reformation Church History
THL202 Old Testament History and Narrative

THL204 New Testament Greek 2
THL215 Jesus the Christ
THL224 Theological Ethics
THL316 Triune God

New Primate consecrated for Melanesian Church

On Pentecost Sunday, at St Barnabas Cathedral Honiara, Archbishop David Vunagi was consecrated as the fifth Primate of the Church of Melanesia and installed as the Bishop of the Diocese of Central Melanesia.

Rev. Ian Lambert, representing the Primate and Rev. Mal Dunnett, representing Bishop Stuart and the Diocese of Canberra and Goulburn, attended the consecration.

Honiara witnessed by far the largest congregation to attend such a program since the Church's independence.

"The service was a little different from the 10:00am Communion service in Batemans Bay" reported Ian Lambert. "We don't get 8,000 for Holy Communion, with 18 stations for the distribution of the bread and wine!"

There were many highlights in the service. The Gospel procession with the Word being brought

in a wooden canoe carried at the shoulder with traditional dancers and singing; the choir singing a flawless rendition of the "Hallelujah Chorus"; and a confident and pastoral sermon, by the newly enthroned Archbishop.

As the celebrations went on into the night at a garden party at Bishopsdale, in the company of the Governor General, senior clergy, and visiting overseas dignitaries, Archbishop David responded to the Prime Minister's speech, demonstrating to all present that the new Archbishop was not just the head of the church but a statesman as well.

Ian Lambert concluded that "while Archbishop David saw himself leading a church in a society that is secularized, polarised and fragmented, I believe that Archbishop David will be equal to the task. It was a privilege and honour to be at such an auspicious occasion".

Stronger child protection strategies

by Darrin Davies

The Standing Committee of General Synod has released a report, the first of its kind in Australia, aimed at helping the Church to strengthen its child protection strategies.

Released after a recent meeting of the Standing Committee of the Church's General Synod in Sydney, the report examines 191 alleged cases of child sexual abuse reported between 1990 and 2008 from 17 dioceses around Australia.

The study was prepared by leading child sexual abuse experts, Emeritus Professor Kim Oates AM of the Medical Faculty of the University of Sydney and Professor Patrick Parkinson AM of the University of Sydney Faculty of Law.

The Primate of the Anglican Church of Australia, Archbishop Phillip Aspinall said the report highlighted key issues that will help the Church to protect children.

One of the findings of the study of past cases is that most victims of abuse were males between the ages of 10 and 15 years. Being aware of this is clearly important to us as we continue to strengthen our child protection measures.

"Another factor emerging through this research is that there tends to be a long time lag, averaging 23 years, between the abuse of young people and the reporting of that abuse. Again, this is something we must take into account as we encourage people to deal with something deeply painful from their past, and as we try to support them as they do so."

The report lists eight recommendations to assist the Church with its child protection strategies. They include:

- * A system of selection and accreditation for people involved in youth work

- * National register check before appointing Clergy and Youth leaders

- * A review of protocols for youth work to ensure adults and young people are not alone together in contexts that could allow sexual activity to occur

- * A review of Faithfulness in Service to ensure risks in youth work are adequately addressed

- * Checks, independent of clergy, to ensure dioceses are enforcing Faithfulness in Service

- * Adequate education of church workers concerning the risks of child sexual abuse in any

organisation that works with children and young people, in particular, boys.

- * Development of a common form for the recording of information about child sexual abuse.

- * Development of a recommended model for best practice for pastoral response to victims of child sexual abuse.

Dr Aspinall said many of the actions recommended in the report have already taken place. "However where there are improvements to be made, the Anglican Church of Australia is determined to improve and refine its child protection measures.

"In 2004 General Synod made a number of recommendations to each Diocese and many of those are similar to the recommendations in this report. Like my Diocese of Brisbane, I would expect that many Dioceses have taken significant steps towards strengthening their child protection strategies since 2004.

"This research provides another opportunity to refocus and reassess. It is an important step in the protection of children in the future while recognising the failures of the past."

Dr Aspinall said it was important to remember that the study dealt with past allegations involving clergy, church workers and volunteers reported since 1990. No individuals were identified in the report or the research.

"While this report is aimed at strengthening our child protection protocols as we look to the future, it also reminds us of the tragic events of the past and of the pain which still exists. We reiterate our apology, our sorrow and our deep regret for abuse which has occurred."

The study did not include Church schools or children's homes as schools and child care institutions have their own strict regimes now in place.

Dr Aspinall said the Church has learned valuable lessons from this study. "Other Churches and organisations may find this information useful and we are happy to share it."

Copies of the Executive Summary and the complete report can be downloaded from www.anglican.org.au

An overview of the Child Protection policy of the diocese of Canberra and Goulburn is available on the diocesan website at [www.anglican.org.au/html/s01_home_under 'Safe Church'](http://www.anglican.org.au/html/s01_home_under_Safe_Church).

Rural Churches: finding hope in a new future

Genieve Blackwell and Margaret Wheelwright represented the Diocese of Canberra and Goulburn at a National Roundtable on Rural Church Life in Geelong, Victoria, last month.

How can the Australian Church meet the ministry needs of rural congregations in changing social, economic and environmental climates?

This was the task of 80 participants who attended the two day roundtable organised by Christian Research Association from all different mainstream denominations – Catholic, Anglican, Uniting Church, Baptist, Lutheran, Presbyterian, Salvation Army, Seventh Day Adventist with participants coming from all around Australia.

Over the two days of the conference it became very obvious that all the church denominations represented were grappling with similar issues and looking to similar solutions in terms of models of ministry and training to meet the need for ongoing effective rural church life.

... the rural churches are struggling, as much as the communities we are a part of, in terms of the future.

As well as Margaret Wheelwright and Genieve Blackwell from Canberra Goulburn, the Anglican presence included Bishop Andrew Curnow (Bendigo), Bishop John Parkes (Wangaratta), Bishop Peter Danaher (Bathurst). Participants were presented

with a compilation of research from the Christian Research Association and National Church Life Survey on rural church life which gave a context for discussion (see box below).

Some case studies were then presented showing forms of ecumenical co-operative ministry, cluster ministry and enabler supported ministry. These were taken from the report: Models of Leadership and Organisation in Anglican Churches in Rural Australia prepared for General Synod and a similar report prepared for the Uniting Church.

There was also an overview of rural context issues relating to training. It was argued that for training to relate to rural culture (and therefore more likely to be 'empowering') it must be primarily oral, face to face, pragmatic versus abstract.

This research overview setting the context of rural ministry today was followed by a presentation by Professor John Williams on the rural context and the impact of climate change on Australian towns and cities.

He argued that we have built cities etc around post 1950's rainfall patterns but we are now in a pre-1950's pattern. The challenge Australia faces, therefore, is how do we rebuild, restructure city and country communities with a better future but with 50% less water?

Surely the community of Jesus has got something to say in re-envisioning the future. If ever it was the time to be helping people to find a new future under changing circumstances it is now, Professor Williams said.

He saw the church as being able to provide a safe but open frame, a place to talk about such issues. He also saw it as having a role in addressing social justice issues (eg not just the farmer paying the environmental cost.)

For us, his presentation highlighted a real point of identification: the churches are struggling, as much as the communities we are a part of, in terms of the future.

... there is a strong sense of hope but the future will look different.

Different models of rural church life and ministry were later explored in small group discussion:

- ♦ Ecumenical ministry – the Central Mallee Cooperative parish (Uniting Church and Anglican).
 - ♦ Area team ministry – this was the Company of the Good Shepherd in the Diocese of Bathurst enabling a strong support structure for people otherwise isolated in their respective ministries.
 - ♦ Resourcing/enabler ministry – an approach of the Uniting Church in SA – very similar to approaches in the Anglican Church.
 - ♦ Rural Chaplaincy – an initiative of the Uniting Church – two chaplains working across NSW encouraging community development work and providing support to service providers.
 - ♦ Integrated Ministry – connecting the good works to the good news. Two arms of the Salvation Army – a struggling congregation and their social services - were co-located in the one building (involving a relocation for both.)
 - ♦ Lay led ministry – where community recognised but non-ordained, church leaders
- (continued next page)**

Challenges and opportunities of rural ministry

Statistics presented at the Rural Ministry Round Table made some revealing comparisons with city-based ministries.

- ♦ Measures of health and vitality show little difference between rural churches and churches overall. The Anglican Church was an exception to this (perhaps largely due to the number of small 'outcentres' the Anglican Church still maintains).
- ♦ The inflow of newcomers is similar for rural churches compared to the national average.
- ♦ The context for rural ministry (compared to regional and city) is small congregations with 60% having regular congregations of less than 51 people, 50% with a single ordained leader and 65% of rural leaders having responsibility for multiple congregations and 45% of congregations undergoing structural change between 2001 and 2006.
- ♦ There is an older age profile with only 45% of rural congregations employed; urban congregations are more likely to be tertiary educated.
- ♦ Ecumenical collaboration was greater among rural churches when it came to church services and special celebrations but much less in terms of evangelistic and welfare endeavours.
- ♦ Less people attend church although a greater percentage identify with a denomination.

Rural churches: a new future

(continued from page 6)

ministered to the congregation, and facilitated ministry units within the congregation, with visiting support from ordained clergy at regular but infrequent intervals.

Implementing these ministry models in particular communities was discussed and questions fielded. The issues largely revolved around questions of deployment of stipendiary clergy, acceptance of ordained local ministry and lay ministry along with what were the implications for local ministry training.

The final session highlighted some different delivery models in theological training: the Broken Bay Institute and Trinity College were outlined for those who were unaware of them.

Concluding thoughts of two local participants:

Rural Chaplaincy seemed an exciting venture in terms of supporting towns facing an uncertain future, especially in towns where the organised church is no longer present. They play an important role in helping to make connections but how does it relate to congregations being church as such?

Integrated Ministry was a catalyst for thinking about similar possibilities with Anglican congregations and Anglicare and also schools and congregations. How much is co-location the key and what does that mean in terms of our buildings? (In the Salvation Army example, the op shop helped fund ministry and the church was an opportunity for acceptance and belonging – positive outcomes the social service providers could affirm.)

It was notable that a 'fresh expression' was not explored. In this sense the possibilities of rural ministry explored by the conference was really shaped by the available research and there had not been a 'fresh expression' of rural church included in the report prepared for General Synod, because it wasn't felt there was enough established to do a case study on.

It may have enriched the conversation to move beyond the available research to include a 'fresh expression' of rural church as well.

Copies of Models of Leadership and Organisation in Anglican Churches in Rural Australia are being distributed to rural clergy through the Area Deaneries. It is also available from the Christian Research Association: www.cra.org.au

Overall at the close of the round table, there was a strong sense of hope but also a strong sense that the future would look different in the Australian rural church beyond 2010.

Wagga Archdeacon to become Assistant Bishop in Bathurst

Archdeacon John Stead, Archdeacon for Ministry Development and Rector of St John's Wagga Wagga, has been appointed the new Assistant Bishop of the Diocese of Bathurst, by Bishop Richard Hurford. He will take up this appointment at the end of August.

Bishop Richard said as Assistant Bishop John will be the Ministry Development Officer and Principal of the Company of the Good Shepherd, overseeing the ministry of the Companions serving in the Plains Region in the far North-West of Bathurst Diocese.

John Stead was ordained in the Diocese of Canberra and Goulburn in 1995/96. Since then he has served on the staff of St Saviour's Cathedral in Goulburn and as a part-time Chaplain to the Goulburn Correctional Centre. He has been rector in the parishes of Tumbarumba, Hackett (ACT) and St John's Wagga Wagga and the District Vicar of the South-West Slopes Ministry District (a Ministering Community in Mission).

Since 2000 he has been part of workshops, conferences and groups on Fresh Expressions of Church, Ministering Communities in Mission, Post-Ordination Training programs and clergy review. His pastoral ministry and leadership has embraced both rural and urban experience. He has a wide background in diocesan administration.

"It is hard to put into words the mixture of feelings and thoughts that are going through



NEW BISHOP: John and Jan Stead will move to Dubbo this month, prior to John's consecration as Assistant bishop in the Diocese of Bathurst on August 29.

my mind at this time," he said. "Obviously excitement at what the future ministry will be in this new and challenging role, but equally a deep sense of what we both, Jan and I are letting go of – parish ministry and the deep relationships that are formed with people and Diocese.

"There is a deep certainty of God's hand in this call to minister in the Bathurst Diocese as the Assistant Bishop and yet a deep

knowing that Canberra and Goulburn is the Diocese that nurtured my return to faith, encouraged my sense of God's call to ministry, educated and ordained me as Deacon and then as Priest."

Diocesan Bishop Stuart Robinson thanked John for his committed, thoughtful, diverse ministry in the Diocese over the past 14 years but especially for the leadership and additional workload John has carried in the western part of the Diocese since early 2008 while there has been no Assistant Bishop based in the west. He noted that John will leave a gap that is very difficult to fill.

The role of Assistant Bishop was re-established in Bathurst Diocese in 2005 when Peter

Danaher was consecrated to serve in that capacity, after having been Ministry Development Officer and Principal of the company of the Good Shepherd since 2001.

Bishop Peter resigned as Assistant Bishop last month to take up a parish position in Geelong.

Bishop Richard Hurford described the role of Assistant Bishop as "complementing the Diocesan Bishop's ministry and ensuring that collegial episcopal ministry and leadership is as visible and accessible as possible across the vast expanse of the Diocese of Bathurst, which covers 215,000 square kilometres".

John Stead will be consecrated as a Bishop in All Saints' Cathedral, Bathurst, on Saturday August 29.

Deans to meet in Canberra, Goulburn

by Raymond Heslehurst*

This year has been one of celebration for the Cathedral. It commenced with the Consecration of our new Bishop, The Rt Rev'd Stuart Robinson, who then celebrated Holy Week and Easter with us.

Now we are to welcome the Deans of Australia to their annual conference. This is being held jointly in the cities of Canberra, the national capital, and Goulburn, the See city of the Diocese. The conference is being held from August 6-11.

As well as sharing and considering issues peculiar to a cathedral ministry the Deans will be considering the place of theology in the public space, the role of Cathedrals in rural ministry and being introduced to the Institute

of Lay Training which is to be established at the Cathedral in Goulburn.

Dean Saunders, the Dean of Canberra and Goulburn, said, "The Deans perform a significant role in each of their dioceses and it is a great privilege to be hosting them in Canberra and Goulburn."

On the Sunday (9th August) the Cathedral will celebrate the Deans' presence with a Choral Eucharist at 10.00 am and a Festal Evensong at 5.00 pm. The new choir of the Cathedral will be singing at both services. Anyone able to be present at either or both of these services would be most welcome.

* Raymond Heslehurst serves as Administrative Assistant to the Dean



St Saviour's Cathedral FOR THE COUNTRY & THE CAPITAL

At the Cathedral in August 2009

Deans' Conference

Choral Eucharist

Sunday 9th August 2009

10.00 am @ the Cathedral

Introit: *O taste and see* by Ralph Vaughan Williams

Motet: *Thy Perfect Love* by John Rutter

Festal Evensong

5.00 pm @ the Cathedral

Anthem: *From the rising of the sun* by F.A.G. Ousele

The Cathedral would welcome all to join us

phone: 4821 2206 email: office@goulburncathedral.org.au
www.goulburncathedral.org.au

NEWS FROM THE PARISHES

All Saints, Collector to celebrate 150th



EARLY DAYS:

Rev. Robert Cartwright's first School/Church and Parsonage located by the banks of Collector

Creek. Sadly today only a few rocks remain.

INSET: The present All Saints Anglican Church, Bourke St, Collector.



from the parish

Built in 1859 to replace a small church built on his own land in Collector by the Reverend Robert Cartwright in 1841, the present church of All Saints' within the parish of Gunning will celebrate its sesqui-centenary on Sunday, 29th November.

The parish has planned a Thanksgiving Service to begin at 10.30am to mark more than 160 years of worship and faithful service by God's people in the district and fruitful ministry by more than 40 rectors.

All Saints' antedates the founding of the See of Goulburn (1863) and Robert Cartwright's ministry to the then remote and sparsely populated settlements in the southern districts was remarkable.

Having been recruited by the Reverend Samuel Marsden to become a chaplain to the colony of New South Wales, Cartwright and his family arrived in Sydney in February, 1810.

He ministered at the Hawksbury, Windsor, Liverpool and St James, King Street in Sydney.

Following his wife's death in 1837 Cartwright went to Arkstone Forrest, the Howell family home near Boorowa to recuperate. The Howells were related to Thomas Hassall and Samuel Marsden.

On the 31st March, 1838 he began his extensive ministry of 18 years to areas which later

developed into the parishes of Yass, Canberra, Tumut and Albury.

It was at Collector that he met and married his second wife Isabella Waddell. Both she and their daughter Isabella are buried at Collector.

Cartwright died at Goulburn in 1856 and was buried at Liverpool. He was admired by many for his devotion to what he regarded as the most important work of a parson - to love and serve Christ and others for Christ's sake.

All Saints today has a small but active congregation meeting on the third Sunday each month with members of the Uniting Church joining us and on the 1st Sunday each month the Anglicans join with the Uniting Church.

We look forward to sharing the day together to worship to thank God for the way he has blessed and guided his flock in the past, to rejoice that we have the same gospel to proclaim today and to look forward to the outworking of God's great plan to bring all things under the Lordship of Jesus.

Our Diocesan Bishop Stuart Robinson will celebrate with us and preach. We will dedicate the new bell tower and then have lunch together in the Community Hall.

The date: Sunday 29th November at 10.30am. We invite you to join us and especially all who have links with All Saints.

St Martin's College celebrates from the College

Autumn sunshine greeted over 100 guests who gathered at St Martin's College on the 18th May for the Official Opening and Blessing of the new Fairfax Centre.

The Service was an opportunity to give thanks to God for the completion of the initial vision for St Martin's College which was for 12 cottages and a community Centre.

Guests included representatives from local parishes, friends of the college, Charles Sturt University representatives, The Mayor of Wagga, students, staff, local clergy and representatives of the Vincent Fairfax Family Foundation and the Percy Alan Foundation.

Guests were welcomed by Mr Bill Anscombe the President of the St Martin's College Board, and had the joy of listening to the Charles Sturt University Wagga choir offering two pieces of musical thanksgiving.

Professor Ross Chambers gave greetings on behalf of Charles Sturt University and praised the Anglican Church for its presence in the university, indicating that he believed that Charles Sturt University was the "most prayed over" university in Australia.

Ms Natalie Mayberry, the student representative on the St Martin's College Board, did a marvellous job of guiding the ceremony and she was ably assisted by two of the senior students Mr Kyle Strano and Ms Phillipa Swinbourn who also led those gathered in prayer and in the Bible reading.

The new centre provides the college with a bright airy community centre that includes a study common, kitchen, bbqs and recreation area for student use. The centre also becomes the administration hub for the college.

The building and completion of the Centre was made possible by a generous distribution of \$500,000 by the Vincent Fairfax Family Foundation (VFFF). Mr Geoff Kells, chairman of the Foundation spoke to those gathered about the Foundation and its aim of providing funding for rural and regional Australia, youth, education and spirituality.

He told those gathered that the VFFF was pleased to have enabled the project as it met so many of their criteria. Mrs Sally White, the eldest daughter of Sir Vincent Fairfax, then officially opened the Centre and unveiled the opening plaque, commenting on how wonderful the transformation from "dustbowl" (the state of the site on her first visit to the college) to a magnificent



COMMON GROUND: Bishop Stuart Robinson with Bishop of Riverina Doug Stevens and Head of St Martin's College Jenny Wilsher. St Martin's is a joint project of the dioceses of Riverina and Canberra-Goulburn.

community centre had been.

It was a great joy to have the Bishops of both the Diocese of Riverina and Canberra Goulburn present to bless the centre. St Martin's College has been a co-operative venture and partnership of these two Dioceses.

In her reflection the Rev'd Jenny Willsher (Head of College) reminded people that St Martin's College is the Anglican Church endeavouring to live out God's love and care on the Charles Sturt University Wagga Wagga Campus.

Bishop Doug and Bishop Stuart enjoyed splashing water over the building and guests as they offered God's blessings on the building, the St Martin's com-

munity and the university.

The Service also provided an opportunity for the Board to acknowledge not only the Diamond donor - the Vincent Fairfax Family Foundation but also other generous donations made by Gold donors - Charles Sturt University, Anglican Diocese of Riverina, Anglican Diocese of Canberra Goulburn, a bequest from Mrs Marie Thompson, The Percy Allan Foundation, Deborah and Bill Anscombe and James and Gina Hamilton.

Silver donors - Peter & Sue Savage, Peter & Margaret Keith, The Wagga Coptic Orthodox Church and the Willsher Family, were also acknowledged.



JOHN BANCE & SON
FUNERAL HOME



Your Local Funeral Director
Phone: 02 6925 4444

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

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

*Accredited members of
Australian Funeral Directors Association*



NEWS FROM THE PARISHES

Mary's Market makes a mark

Op-shop helps a church build connections

By opening an Anglicare Op-Shop under the church, the parish of St Mary in the Valley in South Tuggeranong has discovered a new way to connect with its local community.

Parish priest Gillian Varcoe said *Mary's Market*, which began trading in February and was officially opened on May 29, was developed with three goals in mind.

"The first objective was to develop better connections with the people who walk past the church on their way to the shops," she said. "When *Mary's Market* is open, they no longer walk past without noticing – quite a few people actually walk in. We're making lots of repeat contacts with locals who keep calling in."

She added that the volunteer staff were excited about the contacts they were developing, particularly with lonely retired people living in the area.

Gillian Varcoe said the second goal was to build community among the volunteers, and already this has been very successful: "It's been community-form-

ing, as the volunteers have worked together on the project they've been getting to know one another in a different way."

The third objective was to provide cheap goods to the local community where there are significant pockets of poverty, and the team has been achieving this.

"And as a bonus," Gillian Varcoe added, "it's making us some money."

She said the church was located across the road from a major shopping centre and a busy car park, but the parish had been frustrated because it had felt 'invisible'.

"The question we faced was, 'how can we raise our profile?'" she said. "*Mary's Market* has done this for us very effectively, and through promoting the shop I've found that I now feel very comfortable talking about Jesus in a non-church setting. I've never had so much fun!"

The shop is a partnership between the parish and Anglicare Canberra & Goulburn.

"Anglicare have given us tremendous support in setting the project up, and are providing ongoing assistance," Gillian Varcoe pointed out. "Special thanks must go to Kaye Pritchard for her help."



ON SHOW: (above) A fashion parade and supper followed the official opening of *Mary's Market* on May 29.

PLANNING: (right) Volunteer Carol Willing and Coordinator Jeanette Tunks discuss the presentation of the shop's wares.



She also paid tribute to the coordinator of the project, Jeanette Tunks, who has brought considerable experience in retailing as well and having managed her own shop.

Biggest Morning Tea



COMING TOGETHER: As well as raising funds for cancer research, the *Biggest Morning Tea* provided an opportunity for the two congregations in the parish to get together.

from the parish

Several members of the congregation of All Saints', Bodalla, helped raise \$250 in aid of cancer research when they decided to join in the *Biggest Morning Tea* on May 28.

More than 30 people took part in the fund-raiser, enjoying the get-together and fellowship – not to mention several cups of tea or coffee and cakes provided by the congregation.

A couple of car-loads of Victorians who happened to be passing through the town that morning saw the sign outside the venue and decided to join in, enjoying the local hospitality.

The morning raised \$220, and this amount was increased by a further donation of \$30 from the members of a Bible study group from St Paul's, Narooma, the other church in the parish.



ORDINATION: Rev'd Fay Fraser was ordained priest at St Johns Eden on Saturday, July 11 (the feast of St Benedict of Nursia). Fay was also commissioned as Priest in Charge of the Special District of Twofold Bay, while Rev'd Helen Cowgill was commissioned as Senior Associate Priest.

Director of Music wins overseas award

The director of music at Holy Covenant ACT, Fiona Frazer, has won the internationally renowned Lesley Hopwood Meyer Prize for one of her musical compositions.

Following the announcement Fiona is now preparing to fly to the USA to formally receive her award. The parishioners of Holy Covenant Jamison are very proud of her and are looking for ways to assist her to be present at the international award ceremony.

Fiona is currently engaged in PhD studies in composition at the ANU on a Commonwealth Post-Graduate Scholarship, and is also

teaching composition in a pre-tertiary ANU program.

She has served as a church organist and choir singer for more than 25 years, composing music for her own use or for use in the liturgical context. However she only recently was able to undertake formal studies in musical composition, completing a Bachelor of Music with first class honours, winning prizes as leading composition student in 2006 and 2007 and winning the ANU university medal in 2008.

During this time she has built up an impressive portfolio of composed and performed works

including orchestral works for the ANU symphony orchestra, chamber operas, choral works, solo instrumental works and numerous songs. The Gryffin Ensemble is currently recording her recent work, *To Boldly Go* after their concert premiere of this work last year.

This year she is working with the Canberra Street Theatre who received an Arts Grant to assist in developing and staging Fiona's opera, *A Capital Idyll*, during 2009. There will be a semi-staged performance of this work in Canberra on September 25.

ENVIRONMENT



Commission for the Environment

Unclear if nuclear can rule

Alice Murray, a PhD student at St Mark's and a member of the Diocesan Environment Commission, outlines the options for a nuclear-fueled future.

The ultimate source of energy in our solar system is nuclear energy.

The Sun is a thermonuclear furnace in which hydrogen nuclei combine to form helium and in the process release a lot of energy. This energy pours out from the sun and powers processes on the planets.

In the case of the innermost planets, Mercury and Venus, the solar radiation is so intense that the surface temperature is too high for life to exist. Earth lies in a sweet spot where liquid water can exist (0° – 100°C) on most of its surface and life can proliferate. Mars is at the colder limit of habitability for life, but may have been more equable in the past.

Renewable energy sources on earth can generally be traced back to the power of the Sun. Direct solar energy powers solar cells and solar hot water systems; the wind is powered by differential solar heating of the atmosphere.

Fossil fuels are remnants of past vegetation, which grew using solar radiation. The Sun does not directly drive tidal power, although this power depends on the Earth orbiting round the Sun as well as the Moon orbiting the Earth; gravitational forces provide this power.

Geothermal energy is sourced from the latent heat of the earth, some of which is generated from tidal stresses, some is residual heat from the formation of the Earth but much comes from nuclear reactions in the core and mantle as heavy elements slowly break down to form lead and iron.

The granites which are extruded in volcanic eruptions also contain these radioactive elements and are thus the source of 'hot rocks' available for geothermal energy production. We thus see that most energy sources on earth are ultimately derived from nuclear sources.

The existing nuclear power industry utilises the energy released by the fission of heavy radioactive nuclei into lighter nuclei. The decomposition of the various naturally found radioactive nuclei (uranium and radium) follows a path involving intermediate 'daughter' radioactive elements (such as plutonium, strontium, caesium, etc.) until the

process ends up with a stable element like lead or potassium.

Some of the intermediate elements have a very long half-life (the time it takes for half the nuclei to decay) and these can be dangerous for a long time if they are dispersed in the environment in appreciable quantities. Of course, small amounts of these radioactive elements are naturally dispersed throughout the environment and provide what is known as the background level of radiation. If the decomposition process were allowed to proceed to completion in the reactor we would end up with inert and safe lead.

However, the natural decomposition process would take too much time and hence the stages need to be stimulated and encouraged to speed up. This is done by concentrating the radioactive material to encourage chain reactions in which the decomposition of one nucleus releases energised alpha particles (helium nuclei) which smash into other nuclei, causing them to decompose in turn. If this chain reaction is uncontrolled we may end up with a nuclear explosion but a controlled chain reaction delivers nuclear power.

The decomposition of the nuclei produce a lot of energy in addition to the alpha particles and daughter nuclei, this power is harnessed to heat water and generate power in a similar manner to fossil fuel power stations.

The fission power industry suffers from two serious practical restrictions – the danger of nuclear material being diverted to create nuclear weapons and the disposal of radioactive waste. There is also the risk of a malfunction of the reactor leading to an explosion or meltdown – this is an unpredictable element usually caused by human incompetence or malevolence.

The risk of diversion of nuclear material has hampered the development of fully efficient nuclear reactors in which the fission process can be taken right through to safe elements like lead, and the ultimate amount of energy can be extracted. The process involves the production of plutonium at an intermediary stage of the decomposition chain and plutonium is a very suitable fissionable material for using in nuclear explosive devices.

Unscrupulous individuals or states may decide to capitalise on this material if they have access to reactors capable of producing it. The solution has been to stop the process before the production of plutonium and send the

partly spent nuclear fuel rods off to reprocessing plants in 'safe' countries such as the United States, Britain or France so that new fuel rods can be produced. If we could run the fission process through the plutonium stage without worrying about misuse we would have a much more efficient and ultimately safer process.

The other intrinsic problem of nuclear fission is the amount of radioactive waste that is produced. This would be minimised if the process could be taken to completion, but there is also the problem of irradiation of the engineering environment of the reactor.

All the walls, pipes and equipment in the vicinity of the reactor are being bombarded with alpha particles and gamma rays (high energy electromagnetic radiation) and the resulting damage to their nuclei cause them to become radioactive. This secondary radioactive material is of a lower level and usually has a much shorter half-life making its disposal less problematic.

An ultimate solution to safe efficient nuclear power may appear to lie in nuclear fusion, in which hydrogen (in the form of deuterium) is fused under high pressure and temperature into helium. The normal hydrogen nucleus is just one positively charged proton while the deuterium nucleus has one proton and one neutron (uncharged). Helium has two protons and two neutrons so it is easier to fuse two deuterium nuclei into one helium nucleus than to work from normal hydrogen. This reaction is the major source of nuclear energy generated in the Sun.

The technical problems of constraining a fusion reaction, with its higher temperatures and pressures, may take a number of years to resolve, and we still have the problem of secondary radioactivity from irradiated infrastructure. The helium nuclei generated by the process are the same as alpha particles and can do the same damage if they are uncontrolled. If the technical problems can be solved, nuclear fusion may prove to be our ultimate, virtually inexhaustible, carbon free, energy source, but it may take many years to reach this stage and we probably do not have this time to wait.

It is worth pursuing but not as the immediate solution to greenhouse gas production that is urgently needed.

Historybytes by Robert Willson

Exploring Scottish connections

Recently I was reading the history of our Diocese by the former Registrar Ransome Wyatt, first published in 1937. It has recently been republished in a soft covered edition but I have the original.

Wyatt devotes a chapter to William Chalmers, the second bishop of Goulburn. In that chapter I found an interesting link to the Scottish Episcopal Church. It appears that Chalmers, born in London to a Scots Presbyterian family, had intended to study for the Presbyterian Ministry. What caused him to change the direction of his life?

According to Wyatt's history, Chalmers as a young man came under the influence of Dr Alexander Penrose Forbes, who was Episcopal Bishop of Brechin for nearly 30 years in the mid-nineteenth century. Bishop Forbes was a remarkable priest and teacher and pastor and must have influenced many young men to the ministry.

Forbes influenced Chalmers to seek confirmation in the Church of England and to study for the priesthood for the mission field. Later Chalmers came to Australia and is honoured as the second bishop of this diocese.

Many years ago I made a special study of the Scottish Episcopal Church which, though little known outside Scotland, is a full province of the Anglican Communion. The Church, though small in numbers, is now showing impressive signs of growth.

My wife and I once spent a week living in Edinburgh and I discovered that the St Mary's Episcopal Cathedral was just around the corner from where we were staying. Every morning at 7.30am there was a mass and I was able to attend each day. I walked through the cold dark cathedral to the little chapel, an oasis of warmth and light, for the service.

The history of the Episcopal Church is bound up with the history of Scotland and England. More than 300 years ago the bishops refused to recognise King William III's right to the throne and remained loyal to the Stuarts. But they preserved their episcopal heritage in the face of persecution and poverty. Gradually they revived their spiritual life. In the 19th century men like Bishop Forbes set a magnificent example of Christian faith under pressure. Several of them were dis-



tinguished scholars, as well as dedicated evangelists.

When we visited Aberdeen we saw a room with a unique place in Scottish and American history. The Episcopal Church in the USA owes its apostolic order to the Scottish Church. After the War of Independence members of the Church of England in America found themselves without bishops. Several of their leaders made the long trip to London to ask the Archbishop of Canterbury to consecrate one of their number in order to maintain the episcopal succession.

He was not able to do so because at that time such a consecration involved an oath of loyalty to King George which was impossible for the Americans.

However they travelled north to Scotland where the Episcopal Church of Scotland had no such restrictions. In an upper room in Aberdeen Scottish bishops consecrated Bishop Samuel Seabury in 1784 to be the first of the bishops of the Church in the USA. All American Episcopal bishops trace their consecration back to this event, which preserved the apostolic succession.

Over the years I have collected a number of biographies of some of the bishops and priests of the Scottish Episcopal Church. Some of these books are quite rare. They are now in St Mark's Library where they may be consulted. The fine book *Episcopal Scotland in the 19th Century*, (John Murray 1966), by Marion Lochhead, tells the inspiring story of the Church. I corresponded with her about her books and when I was in Edinburgh I made enquiries about contacting her but discovered that she had died some years before. Marion Lochhead was a faithful member of the Episcopal Church and a beautiful writer.

OUTREACH NEWS



14 SEPTEMBER -
30 OCTOBER 2009



□ Simply serendipitous? OR a God given opportunity?

from the *Creating Confidence in Christ* Committee

With Back to Church Sunday (B2CS) being on 13 September, and the Jesus. All About Life (JAAL) Campaign commencing the following Monday and running for six weeks on our TV and other media, an opportunity exists for us in regional areas to get Jesus back on the agenda in our conversations in our communities.

While the B2CS is a primarily based on individuals inviting their friends and neighbours, the JAAL will bring responses from

a range of people who have been prompted by the TV advertising across most of NSW.

Over 90 percent of the population will see or hear a 'Jesus. All about life' commercial or billboard at least 10 times during the six weeks. And all at no cost to parishes! The atmosphere has been 'tweaked' for us!

JAAL is not just the name of the campaign. It contains the key message that will be communicated to the Australian community. In John 10.10 Jesus says; "I have come that they may have life, and have it to the full" (NIV). Jesus did not come to start an institution or an organisation, he came so that all people everywhere would not have to live under the burden of a broken relationship with God, but know the abundant life of a restored relationship with God.

It is an opportunity not to be missed and parishes can be engaged in both opportunities, at any level. For example in places where there are other significant Parish activities going on, they are adopting a minimalist approach - they are just simply choosing to register, hang a banner, and make their folk aware that there will be visitors inquiring.

Other ministry units like Merrimula are engaging the whole town. Batemans Bay is looking to host combined churches events, the Jesus Racing Team are coming for a Men's Outreach, there are High School speakers planned. JAAL can provide speakers, scripture material, printed material - there are heaps of opportunities - just check the www.jesusallaboutlife.com.au website.

B2CS On September 13th 2009 thousands of people across Australia will be inviting someone special back to church with them. People lose touch with church for all sorts of reasons but millions would come back with an invitation.

Think creatively about this opportunity - Cootamundra is having a trial B2CS with a view to getting the whole town on board for next year. Again, there is a heap of encouraging stories and material accessed through the [website www.backtochurchsunday.com.au](http://www.backtochurchsunday.com.au)

Bishop Stuart Robinson said that the concept has worked very well in the UK and in his former parish of Chatswood, which ran a trial B2CS last year.

"People who haven't been involved in churches for a very long time have trusted their friends, they have responded to the invitations and they have joined in the celebrations, it has gone brilliantly," he said.

Do not be the only ones who miss out on this unique opportunity. B2CS and JAAL is a timely marriage - let's make sure we are part of the celebrations.

Beating the Bounds develops unity among worship centres

□ Back to Church Sunday and Beating the Bounds: great ideas borrowed from UK

from the *Rural Ministry Task Force*

Come as you are BacktoChurchSunday is set for 13 September.

Hopefully your parish is already registered to take part. It is a great opportunity for people to be praying for and inviting friends and family to come back to church on that day, to make visitors feel valued and welcomed.

Beating the Bounds is an old English tradition which has been given an Australian rural twist.

In its original form, the practice of beating the bounds served a number of purposes but a significant one was to help children to grow up knowing their parish boundaries.

At the Crookwell *Bringing the Training to You* day earlier this year, Conrad Henley-Calvert told how Bungendore parish used the old English tradition of Beating the Bounds as an opportunity to visit each of the parish's seven churches with their congregations on one day - by car, of course!

A simple liturgy was held in each centre which included a call



UNITY: At the *Bringing the Training to You* day at Crookwell, Conrad Henley-Calvert explained how Bungendore parish had used the old English practice of *Beating the bounds of the parish to encourage a sense of unity between different worship centres.*

to worship, a song, a bible reading and reflection on that particular church and its community with the Collect for the saint after whom the church is named, and prayers for both the church and general community of the area.

In true Christian tradition fellowship over food was enjoyed along the way: morning tea in the CWA rooms, lunch at the Tarago pub, sherry, cheese and biscuits in Luke's Captains Flat at the end of the day.

Some people came to the

whole of the day, others came to part of it.

Initially it has been an opportunity to encourage a sense of unity in the parish. The hope is that when it is held again, people will be encouraged to invite friends and neighbours to visit their local church.

It could be a great follow-on from Back to Church Sunday in our small rural communities given the value people place on the churches that have been in their midst a long time.

Water: the future?

□ Dr Wendy Craik to address Friends of St Mark's dinner

Dr Wendy Craik AM, guest speaker at the Friends of St Mark's Dinner on Wednesday 12th August at the Southern Cross Club, Woden, will speak on the future of Australia's water resource.

Dr Craik was awarded the Member of the Order of Australia in 2007 for service to the natural resource sector of the economy and for contributions to policies affecting rural and regional Australia.

She was appointed full-time Commissioner of the Australian Government's Productivity Commission in June 2009, after serving as Chief Executive of the Murray-Darling Basin Commission from 2004 to 2008.

Prior to this Wendy held high level leadership positions with organisations such as the National Competition Council, the Australian Fisheries Management Au-

thority and the National Rural Advisory Council.

Other former positions include Executive Director of the National Farmers Federation, and Executive Officer of the Great Barrier Reef Marine Park Authority.

Wendy holds a Bachelor of Science (Hons) from the Australian National University, a PhD (Zoology) from University of British Columbia, Vancouver, and a Graduate Diploma in Management from the Capricornia Institute of Advanced Education, Queensland.

Tickets to the Friends Dinner are \$50 per person; Students \$40 per person; St Mark's students \$20 each and tables of eight, including participants names, need to be booked by Wednesday 5th August. Individual bookings can also be made by the same RSVP date to St Mark's National Theological Centre by Phoning: 02 6272 6252 or emailing: stmarksadmin@csu.edu.au

The dinner will begin at 6.30pm for 7pm.



DR WENDY CRAIK, AM

Bungarra Cottage Jindabyne

Situated on 25 acres 3km past Jindabyne on the Barry Way, Bungarra Cottage is a double brick duplex cottage.

Suitable for families, church and youth groups, Bible Study groups, Leadership Training etc up to 12 people or combine both units for up to 24 people, 3 or 4 bedrooms, 2 bathrooms, laundry.

Great setting and great location, available all year round.

Contact the Bookings Officer: 0427 255 222
enquiries@bungarrajindabyne.org.au
Website: www.bungarrajindabyne.org.au

BOOKS

What is this all about, and does it matter?

Tom Wright, *Justification: God's plan and Paul's vision*, London: SPCK, 2009

Whenever the Bishop of Durham produces a new book it always worth the read even if he makes the reader grind his or her teeth. This reviewer always finds his work stimulating and well written. And maybe in the eyes of some this is his great sin; he writes on difficult subjects with a directness and simplicity rarely seen in academics.

The Bishop is well known for his works at two ends of the academic spectrum; His three massive works *The New Testament and the People of God*, *Jesus and the Victory of God* and *The Resurrection of the Son of God* and, on the other hand, his commentaries on the New Testament in the *...for Everyone* series for everyday use.

But from 1991 he has also contributed to the debates about Paul. It is these works that have caused considerable tension for some of his readers. These critics have derided Bishop Wright as a dangerous betrayer of the Christian faith for his understanding of Paul.

This book arose as a reluctant response to one such a critic, John Piper, in his work *The Future of Justification: A Response to N.T. Wright*. One question that might arise and has done so among some reviewers is, is this no more than a curious indoor sport for a few aficionados? Is this not a distraction from the church's main game?

I suppose it depends on what

we might think the main game is. If the main game is something like understanding, appropriating and living the complex notion of redemption in Christ then Wright's theme is about as central as it gets.

Justification belongs to one of a series of networked ideas that make up this foundational theme of redemption in Christ. Alister McGrath has helpfully outlined these as images of victory, images of changed legal status, images of changed personal relationships, images of liberation and images of restoration to wholeness or health. Justification belongs to the images of changed legal status.

As McGrath makes clear there were differences at the Reformation about the meaning of justification, about what it and its cognates refer to. But there was never any doubt about its centrality to a discussion of the faith.

The social context of the Reformation period created a particular form to the debate and gave the subject a particular cast and vehemence which we can see in our own formularies. So today there is a social context in which this subject is debated which gives it its sometimes virulent flavour. Go to the blogsites and see the rage this debate produces. It is especially so in America but in this country too. What way of life is being challenged in this debate? What understanding of ourselves and God? It is these broader questions that give an edge to this debate.

The book has two main parts.



The second is the exegetical part and is really the core of the work. Those who have read Wright's commentary on Romans in The New Interpreters Bible will have a good sense of the way the argument goes.

But new insights abound here even though the main concerns still dominate; that Jesus is the one in whom all God's promises find their Yes, God's covenant with Abraham as central to understanding the notion of righteousness and the notion of the law and law court that flow from all this. God's future for the whole world, expounded ably in *Surprised by Hope*, is a key theme for interpreting justification, as is the Spirit.

This exegesis is substantial and sustained but not dull. The reader may not always be convinced but will not be bored.

The first part of the book dis-

cusses the context of the exegesis, theological and social. This reviewer appreciates this. What might be going on to bring on such strong reactions? The reader will need to reflect on this as they read the book. The fact that the media (Time and others) have picked up the way in which the so-called New Calvinism is penetrating generation X and Y indicates something is afoot.

To simplify somewhat Wright puts the issue this way: Who is central to the plan of salvation? God or us? Controversially he argues that much so-called reformed theology makes human

beings the centre of things; the sun rotates around the earth. What he wants to do is to make the earth circle the sun again.

I like reading Wright because he subscribes to the view that he is at least 20% wrong but he does not know which 20% that is. So reading him becomes like a murder mystery; finding the flaws, pushing for new knowledge and understanding and creating a plot of one's own. This is a very significant book of biblical theology, a lesson in exegeting in historical context. This is a good study book for a theological reading group.

Woden Christian Bookshop

With the winter nearly over and spring just around the corner, this is a really good time to explore new directions. For a wide range of possible guides and companions – or just for fun or interest – come and check out the books, music, etc. at the Woden Christian Bookshop.

Looking for something special? If we don't have it in stock, we're happy to place orders any time.

See you soon!

Woden Christian Bookshop

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



Registered Nurses, Enrolled Nurses, Care Workers and Support Staff

Do you want to feel valued and supported?

Anglicare is part of the Anglican Diocese of Canberra and Goulburn and has been supporting and caring for children, young people, families and older people for over 80 years. Our sister organisation, Nullica Lodge Inc, has been supporting and caring for older people since 1997.

Anglicare and Nullica Lodge are seeking qualified nurses, care workers and support staff to provide residential aged care in Canberra, Merimbula, Tura Beach and Eden. We have five hostel/nursing homes that are recognised for excellence and strongly supported by local communities:

- Bimbimbie (Merimbula, NSW) · Brindabella Gardens (Curtin, ACT) · Ginninderra Gardens (Page, ACT)
- Mariner Park (Tura Beach, NSW) · Nullica Lodge (Eden, NSW)

Working hours are flexible and we roster with the needs of staff in mind. Consideration will be given to applications for full time, part time and casual employment. We require a minimum commitment to only one shift per week (at each site the policy may vary) so these roles are suitable for people who are returning to the workforce.

The Federal Government allows Anglicare and Nullica Lodge employees to earn up to \$22,000 per annum before income tax is payable. This makes our salary rates attractive when compared to high tax rates on overtime, penalties and additional hours worked elsewhere. Our staff may also be entitled to additional benefits such as extra annual leave, personal leave and paid parental leave. We share a strong commitment to ongoing education and training.

Our values require workplaces that embody justice and further the attainment of a good and fair society for all. Our people are culturally and spiritually diverse and we do not discriminate on the basis of religion, age, gender, lifestyle preference or culture. Applications from Aboriginals and Torres Strait Islanders are encouraged and supported.

If you are interested in employment with Anglicare or Nullica Lodge, please state your preferred workplace from the list above and provide a current resume via email to: chris.miller@anglicarecg.org.au



The Anglican Church of Australia

APPELLATE TRIBUNAL

The Primate, Most Rev Philip Aspinall, Archbishop of Brisbane, on the motion of 28 members of General Synod, has referred certain questions to the Appellate Tribunal as to whether any canon of General Synod or Resolution 27.08 of the Synod of the Diocese of Sydney passed 20 October 2008 authorise the administration of the Holy Communion or the Lord's Supper by persons other than a priest or presbyter.

A full copy of each reference is available from the undersigned.

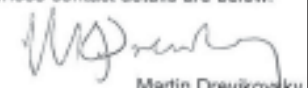
The preliminary conference and directions hearing will be held at the General Synod Office, Level 9, 51 Druitt Street, Sydney on Thursday 20 August, 2009 at 5pm. The purpose of this conference is to see which of the entities having the right to appear wish to do so, to consider applications for leave to appear from others to determine whether any oral hearing is necessary and to set strict time limits for written submissions.

Any synod, organization or individual wishing to participate in that conference should notify the undersigned of name, postal address, telephone number and email contact address no later than 14 August, 2009. The conference will hear oral applications and also consider written application received by the undersigned by 14 August, 2009.

Persons making written applications or submissions must transmit 10 copies to the Registrar, Appellate Tribunal at the General Synod Office, Level 9, 51 Druitt Street, Sydney 2000. Persons making submissions will be taken as having done so on the basis that the submissions will be available for inspection at the General Synod Office in Sydney and that any interested party may be furnished with a copy at a cost no greater than the cost of photocopying and postage plus a \$10 administration charge for each submission supplied.

Telephone or email enquiries to the undersigned whose contact details are below.

DATED this 6th day of July 2009


Martin Drevikovsky
Registrar of the Appellate Tribunal

Level 9, 51 Druitt Street, Sydney NSW 2000
Telephone: (02) 8267 2701
Email: generalsecretary@anglican.org.au
Facsimile: 02 8267 2727

ANGLICARE



Keith Waters to resign



WELL DONE: Anglicare Chair Paul Baxter (left) has paid tribute to the work done by retiring CEO Keith Waters.

After just three years in his role as CEO of Anglicare Canberra & Goulburn, Keith Waters has announced his decision to resign due to ongoing health problems.

Making the announcement, Anglicare Board Chair Paul Baxter paid tribute to Keith's contribution to Anglicare through its major restructuring over the past three years.

Paul Baxter's full statement is as follows:

On behalf of the Anglicare Canberra and Goulburn Board, I wish to advise all Anglicare staff that owing to continuing health problems, Keith Waters has decided to relinquish his role as CEO of Anglicare Canberra and Goulburn.

It is with great sadness that we have accepted Keith's decision not to continue in his current role. However, the Board is pleased to advise that Keith will be staying on over the next few months to continue to carry out the CEO functions until a replacement can be found.

Furthermore, we are hopeful that Keith will be able to continue in a consulting role to Anglicare Canberra and Goulburn subject to his health constraints.

Keith was appointed to the CEO role in 2006 to undertake the major task of restructuring the

organisation and setting the strategic direction for Anglicare in the Canberra/Goulburn Diocese.

Over the period that Keith has been with us he has demonstrated a tremendous capability and capacity to undertake the difficult tasks that we have faced, and at the same time to bring to this role a strong Christian faith with a practical orientation to helping the aged, outcast, lonely and disadvantaged.

Keith has provided strong leadership and has established an organisational structure, a strategic vision, and Christian mission oriented focus within the organisation which will stand us in good stead in the years ahead. The Board has greatly valued his thoughtful input to Board meetings, his active involvement in the wider Anglican community in this Diocese, and his seemingly endless capacity to undertake the huge task of implementing reform and building the work of ACG.

We wish him, Lyndal and the family God's richest blessings for this next stage of their lives, and pray that Keith's health will soon be fully restored and he will be back to his previously healthy and energetic self.

Paul Baxter
Board Chair

\$29,000 funding for Bega's homelessness aid project

It's now 'all systems go' for Ricky's Place at St John's Hall in Bega with funding from Anglicare of \$29,000 to relieve some of the hardship associated with homelessness in the local area.

"It's a really exciting project," said Jenelle Tinham, Anglicare's Director of Services. "Ricky's Place provides an opportunity for Anglicare and the local parish to work well together to serve a real need in the local community. I think it's great," she said.

"Bega has a homeless problem," said executive committee chair Ross Williams. "Though we can't provide accommodation at Ricky's Place we want to try to ease the burden of disadvantaged people by providing a nutritious meal, a hot shower, not to mention respect and dignity and delivered in a friendly manner."

"The grant from Anglicare will kick the project off for the first year or so and pay for a part-time coordinator. We are

refurbishing the kitchen and toilets, providing wheelchair access and installing a shower, all to accreditation standards.

"We also plan to have a vegetable garden adjoining the church-owned property which will help to provide food and an interest for volunteers. What can be better than to grow your own, the committee believes.

"But it's not only the money. We are delighted with the response from volunteers and ecumenical partners. It is almost overwhelming. We've received many offers of food and donations in kind - but more will always be needed," Ross Williams said.

Numerous preparations have slightly delayed the opening day until Wednesday 12 August.

"Support from the Bega Valley Shire and the general community have been wonderful," executive committee member Jan Watling said. "One of our aims is to make people feel worthwhile, so that they might contribute to the community.

"It's a practical way of engaging people - something that the church can do for people, giving support unconditionally and without judgement. It's part of the strategic plan for St John's and we've been working on the idea for several years. I would hope that it may become a blueprint for the church at large to use in other places," Mrs Watling said.

One of the volunteers who attended a recent training session for Ricky's Place, Mat Pieper, spoke about his motivation for lending a helping hand to others in desperate need.

"We saw a young guy going through a bin outside a takeaway recently. Unfortunately sometimes people can't always choose their destiny in life," Mr Pieper said. He is being joined in his volunteer efforts by his wife Leanne and daughter Stephanie.

The project will initially operate on Wednesdays and Fridays each week from 10 am till 2 pm.

Churchill Fellowship awarded to Anglicare worker

The Governor General will award a \$30,000 Churchill Fellowship to Anglicare worker, Ms Marluce Silva Peters on 10 August 2009 to assist her to investigate international best practice to support overseas born women surviving family violence in Australia.

"Migrant women are over-represented in terms of family violence compared to the general population," Marluce said. "They are disadvantaged through isolation, cultural values and failure of support systems to reach out to them.

"They are often 'invisible',

given the covert nature of violence in the home and the even greater secrecy within a number of migrant communities.

"The lack of skills or knowledge to be self-supporting, the fear of retaliation, the pressures from small communities and the fear of deportation makes leaving a violent partner even more problematic for migrant women," she said.

The award Marluce Silva Peters will receive is the inaugural 2009 ACT Government Audrey Fagan Churchill Fellowship and will help her inves-

tigate issues of overseas-born Australian women surviving family violence. Areas of study will include law enforcement, migration law, care and protection, and support for women who are victims of violence.

She will study international best practice in support of the problem in Finland, Sweden, the United Kingdom and Austria during September and October.

Marluce has worked with Anglicare's Housing Program as a youth worker since 2003. She is also the coordinator of a women's refuge in the ACT.

ANGLICARE
CANBERRA & GOULBURN

CONTACT DETAILS
GPO Box 360 Canberra ACT 2612
Ph: 02 6245 7100 or 1800 18 77 68 Fx: 02 6245 7199
E: anglicarecg@anglicarecg.org.au

Chair: Paul Baxter
CEO: Keith Waters
Director of Services: Jenelle Tinham
Director of Strategic Support: Mark Francis
Director People & Culture: Luke Vardanega

Area Managers
Central: Anne Marie Mioche 6245 7100
Northern: Simon Bennett 4823 4048
Western: Brad Addison 6937 1555
Southern: Tracy Mayo 4474 7977

YES, I WOULD LIKE TO SUPPORT ANGLICARE'S WINTER APPEAL
(GIFTS OVER \$2 ARE TAX DEDUCTIBLE)

I would like to support the work of Anglicare by making a donation of \$ _____

Your name: Mr/Mrs/Ms/Other ____ (First Name) _____ (Last Name) _____
Parish (if applicable) _____
Address: _____
P/code: _____ Phone: _____

Please circle: Cheque Money Order Bankcard Mastercard Visa
Card number: _____ / _____ / _____ Expiry date: _____ / _____
Name as it appears on card: _____

Please make your cheque payable to Anglicare Canberra & Goulburn and post to Anglicare Canberra & Goulburn, PO Box 1981, CANBERRA ACT 2601 or call 62305113 for credit card donations
Please send me more information about becoming a Care Partner

The Covenant is coming - ready or not

Dr Bruce Kaye explains the background to the Anglican Covenant, which General Synod is likely to vote on next year.

The Anglican churches around the world are both numerous and independent. Just like the Anglican Church of Australia they have their own constitutions and individual procedures for decision making.

The constitutions differ somewhat but in general they provide for synodical governance with bishops, clergy and laity all involved. Our own General Synod meets every three years and the Standing Committee twice in each year.

This is typical of other churches around the world, except the Church of England whose General Synod meets twice each year on average.

These organisational arrangements are not designed for speedy decision making and quick turn around of policy formation. These synods represent scattered dioceses made up of scattered parishes.

In our own General Synod important topics are usually debated in at least two successive synods and often more. This organisational shape represents something very important in Anglicanism, namely that decisions and actions usually take place much nearer the ground where the actual work and life of the church is to be found.

At the international level these churches keep in touch with each other in a multitude of ways.

One of the most important is through organisations like the Mothers Union and the mission societies.

The bishops have held a conference at the initiation of the archbishop of Canterbury every ten years since 1876 and in 1971 these churches (Provinces) set

up The Anglican Consultative Council whose basic task was to consult and to keep the provinces in touch with each other.

The ACC has lay, clerical and Episcopal representatives from the provinces and generally meets every two years. In recent times the Primates of the provinces have decided to meet for mutual consultation, generally every two years.

In 2003 a crisis blew up over homosexuality in the public life of the church because a man in an openly gay relationship was consecrated the bishop of New Hampshire, and the Anglican Church of Canada agreed with the authorisation of blessings for same sex relationships first conducted in the diocese of New Westminster.

The institutional response has been to manage this conflict by containing it through institutional means ... a covenant that would state what Anglicans believe.

Many people objected to these developments and institutional tit for tats began.

The institutional response has been to manage this conflict by containing it through institutional means. The chosen mechanism was to be a covenant that would state what Anglicans believe.

The covenant would also provide for some sanctions against those who stepped outside the stated terms, or an interpretation of those terms made by one or other of the new meetings, now called "Instruments of Unity", - Primates, or the ACC and maybe



DR BRUCE KAYE: *The Anglican Covenant has moved surprisingly quickly from first draft to near-completion.*

the archbishop of Canterbury with the Lambeth Conference in the background.

This idea was first suggested in 2004 in the Windsor Report. A Covenant Design Group was established in 2006. They produced a preliminary report with a draft text in 2007, which was widely regarded as not very good. Another draft was published in 2008, which was something of an improvement.

In January this year a third draft was published which was a little better. The section of the covenant that described how member churches would be dealt with if they stepped outside the perceived terms of the covenant was at the end of the document.

From an organisational point of view this was the business end of the text that in the present draft (called the Ridley text) is section 4.

Our General Synod in October 2007 heard a succinct account of the state of play from the Primate and the synod discussed in small groups the question "how far this Province accepts the Joint Standing Committees Report assessment that the House of Bishops have responded positively to the requests of

Windsor and the Dar-es-Salaam message of the Primates?"

The results of these small group discussions were given to the Primate but there was no resolution of the synod on this matter. Standing Committee set up a working group to look at the questions as they evolved. Their deliberations appear not to have been made public. It is most unlikely that diocesan synods have given this matter very much attention. This is probably typical of provinces around the world.

Now the ACC in May has made some decisions on this draft of the covenant. The first section of the covenant has been approved to be sent to the provinces, but section 4 was the subject of a good deal of argument and confusion about meeting procedures and what was actually being decided.

They resolved to "ask the

archbishop of Canterbury to form a working group to consider and consult with the Provinces on Section 4 and its possible revision, and to report to the next meeting of the Standing Committee and ask the Standing Committee, at that meeting, to approve a final form of Section 4." It is suggested that this process might be concluded by the end of this year - at which point the Covenant including the revised section 4 will be sent to the provinces for adoption.

Thus we have moved from a first draft text in 2007 to a final text in 2009 on the most revolutionary development in relations between Anglican provinces in their history. It may not have been an express train, but it has surely been something very like one.

Next year the covenant is coming to a synod near you, ready or not.

The Canberra Choral Society presents Quintessentially English- Choral Gems

A celebration of English choral music dating from the mid 16th century to the present day. It also celebrates the 800th Anniversary of Cambridge University.

This delightful English program will take place under the direction of Dr Peter Pocock, one of Australia's leading choral conductors and musical director of the Society. The Society will be accompanied by Anthony Smith on the piano and the organist at St Paul's, Christopher Erskine. The concert features such miniature gems as Tallis (O Lord give thy Holy Spirit), Benjamin Britten's (Hymn to the Virgin) and Orlando Gibbons (The Magnificat) as well as Elgar, Taverner and Rutter to name just a few.

Conductor: Dr Peter Pocock
Venue: St Paul's Church, Manuka
Time: 2pm 16 August 2009.

Tickets from Canberra Ticketing 6275 2700: \$35, \$30 (seniors), \$25 (concession) and \$15 (under 27).

Crusaders + Monks: Malta + Italy

This tour contrasts warm, dry Malta with lush, green Italy. Departs Australia on 7 October 2009

Hosted by **Bishop Graeme Rutherford**, Retired Assistant Bishop of the Diocese of Newcastle, and Italian-speaking **Dom David Orr**, former Prior of St Benedict's Monastery at Arcadia, Sydney.

Valetta 8-16 October: 2700 years of history

Fabriano 16-21 October: stay in a medieval monastery

Rome 21-25 October: St Peter's Basilica

Cost: From AUS\$8,395.00 plus taxes per person twin share. (ex Sydney)

Includes economy class return air fare • En-suite facilities at all hotels and monasteries • Breakfast daily, 11 dinners, four lunches.

Single supplement AUS\$1,050.00. Enquire for upgrade to mixed economy/business class or full business class and land only costs.

For further information contact Johanne Kenny, 9232 1711 or johanne@etravel.com.au

www.westminstertours.com.au

Everything Travel, 64 Castlereagh Street, Sydney, NSW 2000Lic.

CARING FOR THE SPIRIT, RE-MEMBERING THE PERSON: ENCOUNTERING THE SPIRITUAL IN DEMENTIA

A WORKSHOP BY REV. PROF. JOHN SWINTON

DATE: SEPTEMBER 7, 2009

TIME: 9:00 AM TO 2:30 PM

VENUE: THE HELLENIC CLUB, CANBERRA

COST: \$110 (CAPS MEMBERS), \$130 (NON-MEMBERS)

REGISTRATIONS CLOSE SEPTEMBER 1, 2009

**TO REGISTER, PLEASE CALL (02) 6272 6205 OR VISIT
[HTTP://WWW.CENTREFORAGEING.ORG.AU](http://www.centreforageing.org.au)**

This session will focus on the practical implications of our understandings of a communal and relational understanding of what it means to be a person and how such an understanding offers vital new possibilities for our understanding of dementia and the forms of care that we offer to people with this experience. The workshop will be practical and interactive, concentrating on listening to and working with the stories and experiences of the participants.

PRESENTED BY THE



CENTRE FOR AGEING
& PASTORAL STUDIES

Anglican Centre welcomes Kevin Rudd

The strategic role of the Anglican Centre in Rome and the need to recognise the pivotal place of faith and spirituality in the contemporary world were emphasised when the Prime Minister of Australia, Kevin Rudd, visited the Centre on Thursday July 9.

The Prime Minister was in Italy to take part in consultations associated with the G8 meeting of the major world economies which took place in L'Aquila, a town devastated two months ago by an earthquake.

Despite a busy schedule in Italy, the Prime Minister had welcomed the opportunity for a visit to the Anglican Centre. The Australian Ambassador to the Holy See, Tim Fischer, had put the proposal to Canberra following a suggestion by David Richardson, the Archbishop of Canterbury's Representative to the Holy See and Director of the Anglican Centre.

In his welcome to the Prime Minister the Director congratulated Mr Rudd and his Government on their decision to appoint a full-time, resident Ambassador to the Holy See.

In the past, Australian Ambassadors to the Holy See have been

non-resident and have been ambassadors either to Ireland or the Hague. 'In your decision to make this appointment,' he said, 'you have recognised the importance and world-wide influence of the Holy See in the contemporary world.'

He went on to compliment Mr Rudd on the bi-partisan nature of the appointment of Tim Fischer, previously leader of the National Party and Deputy Prime Minister under John Howard. 'The choice of this first Ambassador was inspired,' he said.

David Richardson said that the Anglican Centre and the work it does - unique in world Christianity - would only become more important as people increasingly recognise that the 21st century will demand far more institutional coordination, across religions, across political orders and across financial systems.

Dean Richardson said that the existence of the Anglican Centre in Rome similarly recognises the strategic importance of the Holy See.

'The Anglican Centre is a hopeful corner of our interdependent, pluralistic and fast-changing world', he said. 'Its consistent message anchors



VISIT: Prime Minister Kevin Rudd with Dean David Richardson, the Archbishop of Canterbury's Representative at the Holy See and Director of the Anglican Centre in Rome. Dean Richardson said the work of the Anglican Centre in Rome will become increasingly important in the 21st Century.

world-wide co-operation between the churches of the Anglican Communion and the Roman Catholic Church, two of the world's most far-reaching global bodies. In itself, this is a positive contribution to ecumenism.'

The Anglican Centre in Rome was established in 1966 in the aftermath of Vatican II. The Doria Pamphilj family, one of Rome's most ancient and influential families, deeply ecumenically committed, offered the Centre a home and it has been located in the

Palazzo Doria Pamphilj ever since.

The four decades since the Centre was established have seen a number of agreements, theological and ecclesiological, between the Anglican and Roman Catholic Churches, 'rediscovering the unity we have always shared', said David Richardson.

'But', he said, 'unity needs more than theological agreements; it needs the will to work and go on working, the patience to wait in hope and the grace to

love and go on loving. It is this that the Anglican Centre does. It does it by building friendships, by praying with Roman Catholic Christians and Christians of other denominations and by encouraging study through our unique library and by the courses we offer each year.'

The visit by Prime Minister Rudd was the first visit by a head of government to the Centre.

Roman Catholic Bishop elected President of National church body

The Most Revd Michael Putney, Catholic Bishop of Townsville, has been elected President of the National Council of Churches in Australia (NCCA).

Bishop Putney is the 6th President of the Council, following on from Bishop Richard Appleby (retired). The purpose of the Council is to promote Christian unity and help the Churches work together on key issues of theology, peace, and justice.

At its meeting on 25 June in Sydney the Executive of the NCCA unanimously elected Bishop Putney. Many years of involvement with the NCCA, as well as in other ecumenical endeavours nationally and internationally, have provided Bishop Putney with a broad understanding of the need for and benefit of the ecumenical movement.

He has had an extensive ministry in the Catholic Church, including current roles as Chairperson of the Bishops Commission for Ecumenism and Inter-religious Relations, Co-Chair of the

International Methodist/Roman Catholic Dialogue, member of the Uniting Church-Roman Catholic Dialogue in the Archdiocese of Brisbane, member of the Permanent Committee of the Australian Catholic Bishops Conference, member of the Pontifical Council for Promoting Christian Unity, Patron of Townsville Catholic Education Arts Festival and Patron of the World Community for Christian Meditation.

Bishop Putney's term as the NCCA President will provide leadership to the Council until the end of the next NCCA triennial forum scheduled for July 2010. As President he will work with member and observer Churches, chair the meetings of the Council, and represent it in a number of public settings.

Currently the Council has a total membership of 17 national Churches, including the Anglican, Catholic and Uniting Churches, seven Eastern and Oriental Churches, and a range of Protestant Churches, the Salvation Army, and the Quakers.

Anglican Church faces split

US Episcopal Church approves same-sex partnerships and ordination of homosexuals from ACNS

The Worldwide Anglican Communion could be moving closer to a split after the US Episcopal church voted to approve same sex partnerships.

The decision comes shortly after the General Convention of the Episcopal Church (TEC) also voted by wide margins to pass a resolution allowing homosexuals to enter "any ordained ministry" in the Church.

These were the two things they were asked not to press ahead with. The Church issued

this statement:

"It is apparent that a substantial majority of this convention believes that the Episcopal Church should move forward on matters of human sexuality.

"We recognise this reality and understand the clarity with which the majority has expressed itself. We are grateful for those who have reached out to the minority affirming our place in the Church."

The Archbishop of Canterbury Dr Rowan Williams had urged forbearance upon the Episcopal Church's General Convention. He said he "hoped and prayed" the decisions made wouldn't pull the church apart.

Canon Dr Chris Sugden is the Executive Secretary of conservative group Anglican Mainstream. He said Dr Rowan Williams

needs to take action over the decision:

"What we would like him to do is to consult straight away with the Anglican Church in North America with whom he has not had any formal consultation about the way forward.

"We don't want him to say anything, we are looking for him to do something."

Director of gay rights group Changing Attitude Revd Colin Coward tells Premier this decision shouldn't prevent people worshipping together. He said:

"The Episcopal Church is not threatening schisms. It isn't threatening to leave the Anglican Communion. It is those who are reacting to what they are doing who have made those threats and I am very sad about it."

Making a difference in Malawi

□ New Clergy Spouse initiative to support African women

When Canberra Goulburn Clergy Spouses met on the weekend of June 12 they were captured by the challenge of African women being forced into prostitution because they had no other way of making a living to feed their families.

The spouses heard about and saw images of women who had been helped to re-gain self respect, new skills and meaningful employment through the tailoring project which had begun in Malawi in 2006.

The project is funded by donations to African Enterprise to provide treadle sewing machines, patterns, thread and material to 30 women in each cooperative group as well as the skills training to use patterns and sew with machines and then market the goods locally.

Bishop Stuart Robinson is the current Chair of African Enterprise

which is well regarded internationally for its Christian outreach to the poorer African countries through Christian links. As well as training more than 90 people with a new vocational skill since 2006, the tailoring project has brought over 90 women into faith in Jesus.

Each initiative trains and equips 30 women and costs around \$30,000 over three years till the cooperative reaches self-sufficiency.

The vision flows from the Lambeth Millennium Goals, which were revisited by the Australian Bishops in Brisbane this year. Among other objectives, these goals include greater equity in resources and improved standard of living in the third world countries.

The clergy spouses, as a group, adopted a town in Malawi where there are 30 women who needed help to establish their own tailoring business, identified by African Enterprise staff.

After emptying their pockets at the weekend and donating the first \$360, Canberra-Goulburn

clergy spouses returned to their parishes in mid June and began planning fundraisers to raise the starting capital needed. In six weeks they have raised nearly \$2000 of the \$30000 needed.

To date Wanniasa has held a breakfast including the sales of Lesley Ramsay's book, *A Taste for Life*; Wagga Wagga is selling a cookbook of delicious recipes; and other great fundraising is planned already across the diocese during 2009-10.

A PowerPoint presentation is available from Jane Robinson for use in parishes to raise awareness about the project.

The clergy spouses have found a project where they know they will make a difference.



OPPORTUNITY: African Enterprise is providing training and equipment to help women in war-torn Malawi to develop their own business.

African Enterprise - an interdenominational organisation working throughout Africa

- ◆ Focus areas: evangelism, reconciliation, leadership development and economic aid development.
- ◆ Involves strong links with all churches and other community organisations in Africa.
- ◆ African Enterprise crosses borders, races and denominations to share God's love and to reconcile people to God and to each other where there has

- been enormous civil unrest.
- ◆ Founded by Michael Cassidy, author and evangelist who had a vision of reaching the cities of Africa and building partnerships for urban outreach through service to those in the community.
- ◆ Training and aid development component is varied depending on what is needed in the local communities: perhaps Vocational

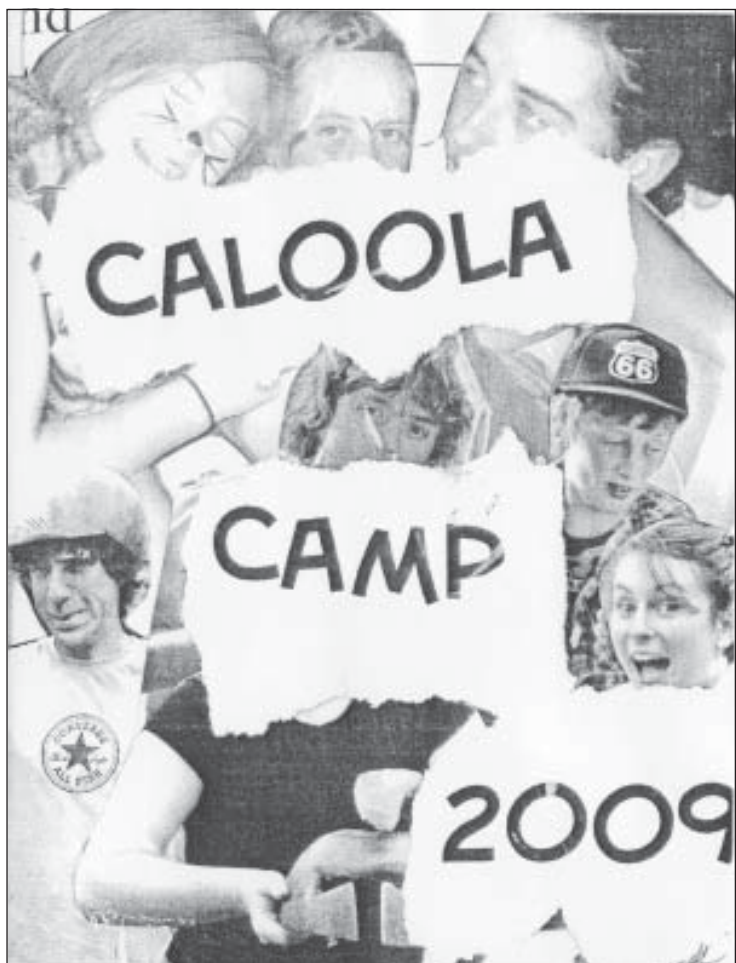
- skills like the tailoring program (above), provision of fresh water to a village pump or well or Biblical training for pastors and church leaders.
- ◆ Emphasis is on self-driven development alongside hope in the message of Jesus Christ
- ◆ African Enterprise investment of time and resources is guided by the strengths of the local communities they serve.

Caloola Camp 2009

Synergy Youth and Restless Youth invite any young people to:

- ◆ the fun you can only have with a bunch of other youth in years 7-10;
- ◆ the stuff that makes Christianity interesting a fun; and
- ◆ the space to get away from the stress, nagging, dumb stuff of life.

At: Caloola Farm, Tharwa
On: Friday Sept 25 - Monday Sept 28 (Fri-Sun for NSW school folks)
Cost: \$80
Info: restlessyouth.org@gmail.com ~ www.restlessyouth.org ~ 62624181 ~
Host: Restless Youth, St Simon's Anglican Church, Kaleen.



Camp Overrated: Dealing with Christian confusion

An Anglican Youth Camp to be held at Tathra in the next ACT school holidays (September 28 - October 2) will tackle some of the bits teenagers might find confusing about the Christian faith.

Details for **Camp Overrated 09** are:

When: Monday the 28th September - Friday 2nd October.

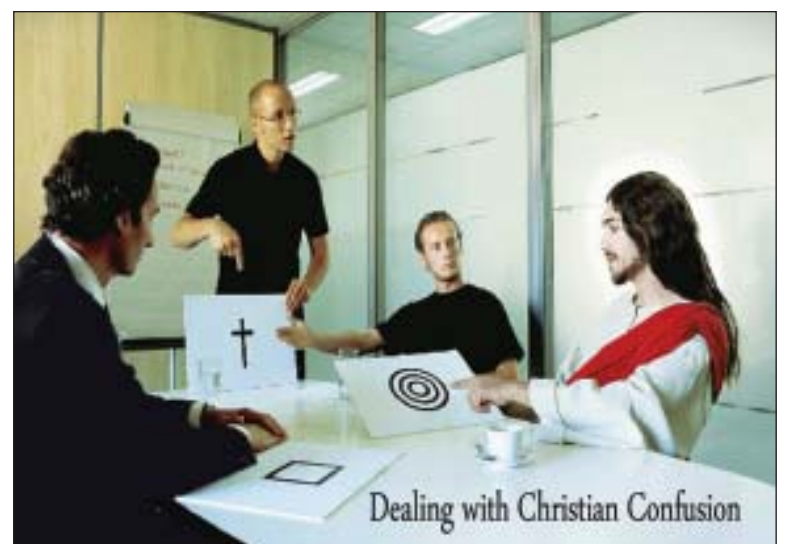
Where: Kianinny Holiday Resort Tathra

Who is it for: Any person in Years 7-12

What will happen: There will be a guest speaker who will talk with us about the topic Dealing with Christian Confusion, fun activities and games, t-shirt screen printing, canoeing, mini-golf and lots of time at the beach.

Further Questions: Contact Steve Conway at stgyouth@hotmail.com or 0433 347 132

Steve is Youth and Young Adult Minister at St George's Anglican Church Pearce - <http://www.pastornet.net.au/StGs/>



Synergy contacts

Synergy Youth www.synergy.org.au, office - 6273 0955

Synergy Youth Minister Judy Douglas, judy@synergy.org.au

Synergy Youth Chairperson Colin Dundon, chair@synergy.org.au

Administration Gabby Smith, admin@synergy.org.au

Camp Pelican Jim & Tania Manuel, camppelican@synergy.org.au