



A NEWSPAPER FOR THE CANBERRA & GOULBURN DIOCESAN COMMUNITY

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ANGLICAN NEWS

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Plan for transfer of Anglicare's aged care facilities announced

❑ RSL Lifecare to take over five care centres

After a thorough review, the Board of Anglicare (NSW South, West & ACT) is pleased to announce a new stage in the development and growth for Anglicare's five residential aged care facilities.

"Together with the Bishop-in-Council of the Anglican Diocese of Canberra and Goulburn, the Board of Anglicare has unanimously resolved to transfer ownership of these facilities to RSL LifeCare," said the Presiding Member of the Anglicare Board, Professor Ingrid Moses.

There are two facilities affected in Canberra: Ginninderra Gardens and Brindabella Gardens, and three on the NSW South Coast: Bimbimbe at Merimbula, Nullica Lodge at Eden and Mariner Park at Tura. The sale arrangement also includes co-located Independent Living Units and community aged care packages. The Departmental process of transferring the bed licenses is expected to take three months.

Mr Ron Thompson CEO of RSL LifeCare said the arrangement means that "these services will remain available for local people".

"With RSL LifeCare's involvement comes a commitment to continuing the great service of Anglicare and ensuring the strengthening of future services," he said.

The new ownership arrangement sees RSL LifeCare announcing a commitment to upgrade and reopen the Ginninderra Gardens nursing home, to refurbish the Brindabella Gardens nursing home and also to redevelop residential care at Bimbimbe plus a plan for a dedicated community lounge for the retirement living residents.

Professor Moses said that as the

"two organisations share similar values, four key aims for Anglicare's aged care services will be preserved". These are:

1. a commitment to the local community, building on the wonderful support of our volunteers and donors;
2. providing state-of-the-art facilities that meet the needs of people requiring care and service, not only today but into the future;
3. building the Anglican Church's spiritual care of older people in the ACT and the south coast of NSW; and
4. ensuring staff continue to receive the highest quality professional development, training and support so they are able to do what they do best - caring for their residents and community clients.

Anglicare CEO Jeremy Halcrow said that "alignment with Anglicare's mission" was a very important consideration.

"One of the most exciting aspects of the arrangement is that it will allow the Anglican Church and Anglicare to continue delivering the existing chaplaincy and pastoral care services to the residents. Most significantly, the new chapel at Brindabella Gardens will be consecrated and operated by the Anglican Church."

Mr Halcrow also said the sale would allow Anglicare to re-focus on two core purposes - caring for vulnerable children and helping people overcome poverty.

"We will now be in a stronger position to face some of the major policy challenges happening in the community sector. One example is the National Disability Insurance Scheme which requires us to make investments in new IT, finance and care systems," he said.



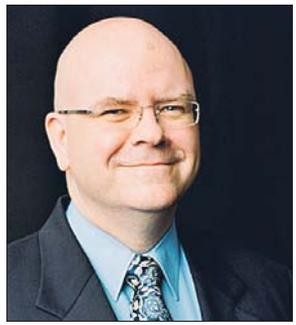
TRANSFER: Chairman of RSL Lifecare, Major Rod White, and Bishop Stuart shake hands after signing the contract to transfer Anglicare's aged care facilities.

New Director for St Mark's

Bishop Trevor Edwards, President of St Mark's Council, announced today the appointment of The Reverend Dr Andrew Cameron as Director of St Mark's National Theological Centre.

The appointment follows a careful, thorough and rigorous selection process by St Mark's Council and the Bishop in Council which must give its consent. It will be effective from 1st July 2014, and follows the resignation of the Right Reverend Dr Tom Frame.

Dr Cameron is currently Senior Lecturer in Christian Thought at Moore Theological College where he teaches Christian ethics, social anthropology, public theology, philosophy and ethics.



INCOMING DIRECTOR: Dr Andrew Cameron.

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An ethical investment alternative



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Mission combines evangelism and social action

Remember the **Five Marks of Mission**?

In the 1990's the Anglican Consultative Council developed the Five Marks of Mission which have been widely adopted throughout our Anglican Communion – including this diocese.

The Mission of the Church is the mission of Christ:

1. **To proclaim the Good News of the Kingdom;**
2. **To teach, baptise and nurture new believers;**
3. **To respond to human need by loving service;**
4. **To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation;**
5. **To strive to safeguard the integrity of creation and sustain and renew the life of the earth.**

Today I want to look at the Fourth Mark of Mission in particular. It has caused contention at times, but is it contentious anymore?

John Stott speaks about the split between social concern and action on the one hand, and personal religion on the other,

in a book called *Issues facing Christians today* and in it he discusses the historical reasons for this split.

Stott says :
Evangelism and social concern have been intimately related to one another in the history of the church. Christian people have often engaged in both activities quite unselfconsciously, without feeling any need to define what they are doing or why.

It is my strong belief that Christians need both evangelism and social action together.

Stott speaks of what he calls "The Great Reversal".

- The reaction against theological liberalism, when many in both protestant and catholic traditions became preoccupied with defending the faith and social action took a back seat.
- Reaction to the social gospel - which taught in the heady,

idealistic days of the late 19th century and early 20th that the kingdom of God and a Christianised society were the same thing. This meant that in reaction other Christians concentrated on evangelism and personal charity only.

- The third reason was the widespread disillusion and pessimism after WW1, which led to a view that because of sin society was irreformable; voices speaking of the providence and common grace of God were missing or unheard.
- The fourth reason was the spread of the Schofield Bible - and its influential author John Darby (founder of the Exclusive Brethren), who taught that the present evil world is beyond improvement or redemption, and will keep on deteriorating until the coming of Christ. If the world is inevitably getting worse and only Jesus can fix it at his coming, and there is no point trying to reform it.
- The spread of Christianity among the Victorian middle classes who tended to identify the Christian faith with their own culture, and so

the Christian faith in many cases became alienated from social concern. The Gospel and respectability were sometimes indistinguishable.

Stott concludes that genuine social concern will embrace both social service and social action - and so do I.

These tensions exist in all our traditions; between the need for evangelisation and personal and community spiritual development on the one hand; and the need for Christian social concern and action on the other.

Of course all the Marks of Mission are interdependent; Evangelism and Social Action especially. Justice is a sign of the Kingdom we proclaim, and connections with others through Social Action can lead to authentic evangelism. It is historically true that spiritual renewal movements inevitably led to social reform.

Think of the Evangelical Revival and the social reforms of the 19th century, to name one.

It is my strong belief that Christians need both evangelism and social action together. Our social concern and action flow out of our

Dean
Phillip
Saunders



belief in the one who died and rose for us; and without social engagement and action our Christian faith is not being truly lived out. But taking the two together - we can change the world for Christ.

Dean Phillip

Anglican News

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New Director for St Mark's NTC (from page 1)

He is also the initiator and foundational director of the Centre for Christian Living established in 2011 to contribute generally to Christian intellectual life, including among the professions.

Dr Cameron has been the Chair of the Social Issues Executive of the Diocese of Sydney and since 2004 has been responsible for over a hundred briefings on various topics to educate Christians to think theologically about their society.

He has had to research unfamiliar topics and apply Christian thought to them with versatility. He is an effective and much valued member of the Public Affairs Commission of the General Synod of the Anglican Church of Australia.

Bishop Trevor Edwards, said today that "...it will be a pleasure to welcome Dr Andrew Cameron to St Mark's to the strategic role as Director. He is broad in his outlook and sympathies, genuinely respecting diversity.

He comes with a

reputation of being generous in relationships, inspiring in his teaching and clear in communication. His leadership style will be collaborative and cooperative. I believe he will guard the ethos, values and research culture of St Mark's, while creatively and realistically imagining a new future for the institution in a challenging environment. Given his long interest in the intersection between theology and culture he will assist members of the church to engage relevantly in contemporary Australia."

Dr Cameron remarked that "St Mark's is a unique organisation, and I'm really honoured to be invited to take part as Director. I'm really impressed by its Australia-wide work in theological education, ministry development, counselling, and public theology. I look forward to participating in the serious theological reflection of its community, and in its formation of students and other members of the Church for mission and ministry."

Dr Andrew Cameron was ordained in 1993 after obtaining a Bachelor of Theology (Honours 1) through the Australian College of Theology. Subsequently he obtained a Master of Theology with Merit while ministering in the parish of St Phillip's Caringbah. He then studied at King's College in the University of London where he was awarded a Doctorate in 2003 for his

dissertation entitled 'The logic of love: a theological approach to the relationship between ethics and emotion'.

On a more personal note he is married to Mary-Anne with two adult children. As for hobbies he cycles when he can and likes listening to jazz. He is looking forward to moving to Canberra because he believes "it will be a great place to live and work."

Clergy moves and appointments

- ◆ **The Venerable Eric Burton** is Locum at Pearce Parish.
- ◆ **The Reverend Jonathan Cole** has been appointed Deacon Assistant at Weston Parish.
- ◆ **The Reverend Ken Day** has retired from Tumbarumba Parish.
- ◆ **The Reverend Harvey Sloane** is Locum at Tumbarumba.
- ◆ **The Reverend Tracey Jacob** has been appointed Deacon Assistant at Gungahlin Parish.
- ◆ **The Reverend Dave McLennan** has been appointed Deacon Assistant at Canberra Parish.
- ◆ **The Reverend Peter Malone** has been appointed Deacon Assistant at Braidwood Parish.

Innovation: a challenge for churches

□ One-day clergy conference considers implications of doing church differently

“Innovation is a significant and largely misunderstood challenge that confronts both congregations and denominations everywhere.”

This was the key message that Revd Wayne Brighton delivered at the diocesan clergy conference held at the Australian Centre for Christianity and Culture on February 5.

Bishop Stuart Robison invited Wayne Brighton to address the conference, having recently completed a PhD at St Mark’s National Theological Centre addressing the issue of how leaders experience innovation when they endeavour to create fresh expressions of church.

“Leaders often want new and creative things and missional initiatives but when they hit ‘start’ often nothing happens,” said Mr Brighton. “It’s easy to attribute the inability to get new things going to either a lack of money or to blockers who oppose any change at all. The real challenge is developing a culture that supports and sustains innovation.”

Churches find it difficult to talk about innovation for many reasons. Some are sceptical as if innovation is only a “business-styled weasel word” that corrupts the church. Others associate creativity with artists, poets and alternative types. Sometimes it is threatening as it can feel like people are being asked to surrender everything they love and hold dear.

“Yet innovation is about making what we do as a church more effective and productive. When we seek to become better at mission, innovation becomes as much a spiritual practice as it is an organisational challenge,” Mr Brighton argued.

When it comes to innovating, denominational intentions flounder on its complexity.

“It’s not simply a matter of tradition versus innovation or even the new against the established,” Wayne Brighton argued. “In most denominations, four paradigms shape the capacity to innovate so that no one sees the problem of mission in the same way.”

Many congregations believe that continuity or doing what the church has always done is the best approach for engaging in mission to a changing world. To others, such conservatism is a problem that requires a radical

reshaping of the church’s theological self-understanding.

Still others see the church as needing to reclaim neglected core practices around discipleship and multiplication by traditionalists and progressives alike. Then there is the missional paradigm that pushes to build Christian communities out in the world and causing others to feel that the best features of congregational life are being abandoned.

“Denominations experience gridlock when everyone reaches for a different solution because of their different theological perspective,” he said. “Christians find themselves endlessly debating the meaning of mission, the necessity for pastoral care and the adequacy of structures and corporate policies.”

Wayne Brighton showed that the experience of innovation by senior leaders, practitioners and advocates is often one of mutual frustration. “When people start to perceive others to be knockers or blockers to their hopes and dreams, conflict over money and talent becomes rampant.”

He added that denominational organisations had “also become so complex that no one really knows what’s happening or whether the various systems are working properly. Everyone just feels disappointed and deflated”.

The challenge for denominations today is in developing a supportive culture that cultivates innovation. Such a culture values both



EFFECTIVE: Wayne Brighton (right) told the clergy conference that innovation was ‘about making what we do as a church more effective’.



collaboration and competition.

He maintained that this was not about blame or taking big risks but helping each other to explore the opportunities they have for mission.

A supportive culture encourages people to understand those around them, especially those who don’t like their products or offerings. New things emerge when leaders take the time to ask questions about their own commitments and the needs of others.

Of course, it is impossible to predict what will or won’t work in advance: “We like to believe we can pick winners but we’re often wrong,” he said. “This means that denominations often need to try multiple solutions,

comfortable in the fact that some will work better than others.”

When it comes to God’s mission in Canberra and Goulburn, there is no such thing as a magic bullet.

Supportive cultures not only encourage people to put 20% of their time and energy into starting something new, they also do implementation and evaluation well. This often involves putting in place coaches and mentors to help leaders through the process.

It takes maturity to talk about innovation, especially to honestly distinguish those things that are working from those that are not.

“Does the diocese have a culture that sustains innovation?” he asked. “The

comfort that leaders have with difference and their yearning to see the love of Jesus transform people and communities suggests that many of the building blocks are here.

“Although we are not all called to pioneer new work,” Wayne Brighton said, “we can play a larger part in helping innovation to work more effectively. When we seek to understand our world by asking honest questions and seeking to do better in God’s mission we’re moving in the right direction.

“When we strive to help others be the best kind of church they can possibly be, that’s when innovation really flourishes.”



BOOK LAUNCH: On the Friday evening of the Cathedral Convention (January 17) Bishop Stuart Robison formally launched “Deep and Lasting Foundations; Parishes of the Anglican Diocese of Canberra and Goulburn, 2013”, a brief history of the parishes and ministry units of the diocese. Here he discusses the publication with editors Kevin Stone and Charles Body.



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LETTERS TO THE EDITOR

Appeal for responsible use of 'religious freedom'

Dear Sir

The independent Member for Sydney, Alex Greenwich, recently failed in his bid to remove laws allowing private schools to discriminate against or expel students on the basis of their sexuality.

Ranged against him were various organisations pleading for "religious freedom". I find it unconscionable that Christians should be seeking the freedom to take actions that can cause active harm to vulnerable young people, especially in

the face of respected groups such as Beyond Blue and the Australian Clinical Psychology Association.

Our Diocese is actively engaged in delivering education to young people, and will be the first education provider in the new development of Googong outside Queanbeyan. It makes me uncomfortable to be part of a Church that actively seeks to retain discriminatory legislation. It would be a breath of fresh air to see our leaders stand up and be counted in this

key area of mental health. We should not need this legislation, we should not want it, and we should say so.

Safety, respect and a sense of self-worth should not be open to negotiation. For a Church to take public funds and deliver a service in the public space while flouting community standards is lamentable. Those outside the Church view it as abuse, and someday those inside will be called to account for the mental anguish, self-harm and suicides that result.

Yours sincerely
Conrad Henley-Calvert
Tarago NSW

Letters ...

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

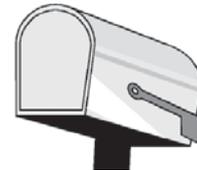
Letters of 250 words or less will be given preference.

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

Letters may be sent to:

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NSW 2795**

E-mail letters to:
anglican.news@bathurstanglican.org.au



What's on at St Saviour's



Coming events at the Cathedral

8.15am and 5pm Wednesday 5 March

Ash Wednesday Eucharist

Monday 10 March

Professor Elaine Heath to talk about evangelism, new monasticism and missional communities

Saturday 15 March

2pm Launch of the Cathedral Conservation Management Plan with High Tea, Champagne and String Quartet

7pm Saturday 22 March

An organ recital by David Crean

1.45 pm Sunday 6 April

Procession and Evensong to mark the anniversary of the arrival of Bishop Mesac Thomas to the Cathedral.

Holy Week and Easter

10am Sunday 13 April

Palm Sunday procession with a donkey and Eucharist

9am – 3pm Tuesday 15 April

Diocesan Quiet Day
Eucharist of the Oils and renewal of vows

7.30pm Thursday 17 April

Maundy Thursday
Eucharist with foot wash, stripping of the altar and overnight vigil.

9am Friday 18 April

Liturgy of the Cross

6pm Saturday 19 April

Easter Eve, Children's Service, at the Easter garden.

6am Sunday 20 April

Easter Day Dawn service with the lighting of the new fire and Eucharist

9am Sunday 20 April

Easter Day Eucharist

3pm Sunday 27 April

An Ecumenical Social Justice Service

Our Regular Sunday Services are:

8am Eucharist

10am Choral Eucharist

5pm Evensong 1st Sunday of the month

5pm F5 Service 2nd, 3rd, 4th and 5th Sundays

60th anniversary of Queen's first visit

Dear Sir

The Queen and the Duke of Edinburgh arrived in Australia for their first visit in February 1954, exactly 60 years ago. What a welcome we gave them!

The Royal Yacht Gothic anchored in Farm Cove and the Governor General, Sir William Slim welcomed them. My father decided that a good spot to see them was at the GPO where the Queen walked from her car to lay a wreath at the Cenotaph. There we waved and cheered madly. Those old enough to have memories of the occasion

may remember where you were at that time. The Anglican Southern Churchman was filled with reflections by Bishop Burgmann and others on the occasion.

Sixty years on and I am delighted this year to see that the Anglican Parish of All Saints in Brisbane is going to offer prayers for the Queen and the Royal Family on Australia Day. The older liturgies featured regular prayers for the Monarch, and we should follow that tradition. I expect some rector or member might say: "But while I have nothing against the Queen personally, I am a republican" I would reply that, while we may support

some future Australian republic, we do not live in a republic now, and we probably never will. The Scriptures teach us that we should fear God and honour the King, or Queen. That means praying for the Queen.

Some years ago the Queen in her Christmas broadcast gave a quiet but very sincere affirmation of her personal Christian faith and how it has sustained her over the years. It would do us all good to follow her example and be ready to give a public affirmation of our faith, a reason for our hope in God.

Reverend Robert Willson
Deakin, ACT.

Changes for Anglican News

□ Diocesan newspaper to switch to bi-monthly production

For the remainder of this year, *Anglican News* will only be published every second month.

The next issue will be distributed on the first weekend in May, with subsequent issues in July, September and November.

This year has already seen a reduction from the usual 16-page issues to twelve pages.

The reduction in frequency and size is prudent when diocesan resources in 2014 are limited. Including production, printing and distribution, each issue of *Anglican News* costs between \$4,000 and \$5,000 so the switch to bi-monthly publication will amount to a significant saving.

A further factor has been the loss of cost-saving benefits from the sharing of resources with Bathurst Diocese over the past decade.

The changes will mean that the editor will only be working on the paper for a few days each month, and therefore may not be able to respond to emails, phone calls or letters immediately. We apologise for any inconvenience these changes might cause.

Contributions will still be very welcome: please continue to send articles and photographs for publication, but please also understand that with less pages and less frequent publication there may not be enough space to do justice to all that is happening across the vast and varied Diocese of Canberra and Goulburn.



In another change for this year, the newspaper is now being distributed on the first weekend of the month rather than the last weekend of the month before the cover date.

This means that deadlines have been pushed back a few days as well, and while the actual printing date varies from month to month deadlines will typically be around the 18th of the month before publication.

Preparations for Spirit '14

□ **Annual event builds on success of past four years**

From Batemans Bay Parish

In Batemans Bay, the parish team of 30 plus people has been mobilised and planning is well underway for the Spirit 14 conference at St Peters Anglican College Broulee from April 25-27.

The Reverend Colin Walters said, "The conference is geared for those interested in pursuing the work and ministry of the Holy Spirit in the Church today."

The theme for this year's conference is *On earth as it is in Heaven* and we are delighted that Bishop Stuart Robinson and Kate Jutsum

have accepted our invitation to be our keynote speakers.

Bishop Stuart Robinson is a dynamic leader of a diverse church, who believes that lives can be changed, and communities can be transformed through the love of Jesus poured into our hearts through the Holy Spirit.

The healing ministry and the empowering of people for the task of spreading the Gospel, is a focus for Stuart.

"The only way we can be transformed is by the grace of God and the power of the Holy Spirit," Bishop Stuart said.

The Bishop is also a Spiritual Advisor to SOMA International.

Kate Jutsum is the Regional Director for Bethel Sozo in Australia and New



HIGH PRAISE: (above) As well as stimulating and encouraging teaching, the praise and worship have been a very inspiring part of the Spirit conferences at Batemans Bay over the past four years.

SPEAKER: (left) Bishop Stuart will be one of the main speakers at this year's event.

Zealand. Kate heads up a growing team of Sozo leaders, trains and supports teams in

churches across Australia and New Zealand, and also teaches and preaches outside of the Sozo 'world'.

Kate worked as an Emergency doctor prior to the shift into Sozo in January 2011. Kate's heart is to see an army rise up of men and women who are connected intimately with God, so that they may walk in His destiny for them and to bring heaven's culture to earth.

Colin Walters said that the conference will include Testimonies, Teaching, Worship, Prayer Ministry, Fellowship and Networking opportunities.

The parish team is expecting that God will move powerfully in people's lives at this conference and that it

will be "too Life-changing to miss!"

Registrations

For more information or to register please contact the Anglican Church in Batemans Bay on (02) 4472 5822 or Email: anglicanbbay@gmail.com or visit www.anglicanbatemansbay.org.au

Conference Times

- **Friday April 25** - doors open 6pm for registrations. Conference commences 7pm
- **Saturday April 26** doors open 9am for 9-30am start. Dinner break 5pm, Evening session 7pm until approximately 9:30pm
- **Sunday April 27** doors open 9-30am for 10am service of Holy Communion with Bishop Stuart.

Young hosts day of practical teaching on healing ministry

By Kate Watts*

The Rector of Young Rev'd John Thomas along with assistant Rev'd Geoffrey McAuliffe, invited Victorious Ministry Through Christ [VMTC] to run a 'Freed to Live' teaching day on Saturday February 15.

Thirty-plus people gathered in the church hall for a wonderful day of worship, fellowship and teaching on the ministry of healing.

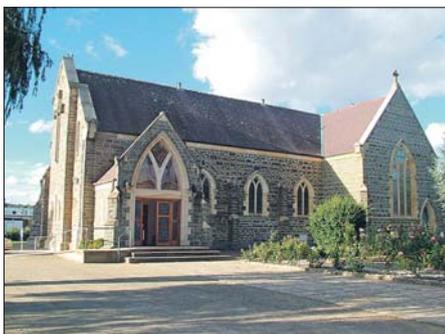
'Freed to Live' is a series of short talks that cover basic biblical teaching on the principles of the healing ministry and our own need to be healed and set free in Jesus; to be effective in ministering to others. Some of the topics covered include 'First steps to Freedom', 'Barriers to Healing', 'Healing of Wounds and Scars of the Past' and 'Total Commitment to Jesus'. A commonly heard saying in VMTC is 'Healed people heal people and Hurt people hurt people'.

The Rev'd Geoffrey and Meredith McAuliffe, Rev'd Clem and Kate Watts, Peter Cartwright [VMTC Director for ACT and Region] and Chris Cartwright comprised the team presenting the talks.

People attending were hungry to learn and grow in their faith and love of Jesus. As well as people from St John's parish, attendees included Bill Pryce and nine people from the Anglican parish in Forbes (where Bill Pryce is currently serving as locum tenens), five from Harden and a few folk from Young's New Life Pentecostal church.

Altogether, they were an enthusiastic group of people who listened attentively and asked lots of questions about their own healing as well as seeking to serve God in prayer for others. One lady warmly described the day as "the gospel in street clothes".

The following day the VMTC Canberra team attended the 9.00 am St John's communion service as well as a healing service at 1.30 pm, led by Rev'd Geoffrey McAuliffe. It was a simple praise and worship service with Geoffrey delivering a message of forgiveness and an opportunity for prayer at the



HOST: St John's Young, where more than 30 people enjoyed the teaching on healing.

end. Rev'd John and Christine Thomas were also present and John had asked the Canberra VMTC team to be the ministry team. The service lasted over an hour and a half as nearly all who attended came forward seeking prayer.

The organising group from St John's Young and the VMTC team were delighted with the enthusiastic response to the day and seeing God at work in His people's lives. Another 'Freed to Live' teaching day is planned for March in a Belconnen parish in Canberra.

These teaching days are a means for parishes to encourage those interested in the healing ministry to reflect on important biblical principles of healing and consider how they may become involved.

Full VMTC prayer ministry training schools are being held this year in the Canberra region on May 15-18 and November 6-9; check the VMTC website for further details [www.vmtc.org.au]

***Kate Watts** was a member of the VMTC team that conducted the teaching day in Young.

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Cooma welcomes new priest

By Wayne Brighton

Change seems to be the one constant in the ministry Lance Lawton, who was welcomed to Cooma and inducted as the new priest at St Paul's on February 1.

The shift to rural ministry is the latest and most surprising step in his ministry to date.

Although Lance's journey has moved in some unexpected directions, his passion to help people and congregations to hear God's word, care for each other and move ahead in mission has been a consistent theme.

Born, raised and educated in Canberra, Lance developed an interest in ministry early in life. He studied humanities at the Australian National University to get a grounding before pursuing missionary work overseas.

Lance and his wife Rosemary moved to Melbourne where he studied at the Bible College of Victoria, now the Melbourne School of Theology, with that objective in mind.

A move to the mission field was not to be. Lance subsequently explored mission closer to home and was ordained a priest in Melbourne diocese in 1986.

For the next decade, he worked in a parish setting in the city's western suburban fringe. While the ministry was good, it was also challenging. After leaving parish ministry briefly, Lance developed an interest in helping parishes navigate



SURPRISING: Lance Lawton said the change to rural ministry has been the most surprising step in his ministry.

transition and change as an intentional interim minister.

Intentional interim ministry is where a minister is deployed to a congregation for an extended period of time between incumbencies. Parishes that have had one minister for a long time or where there is division and uncertainty about their direction often make use of such ministry prior to making their next appointment.

Lance had the opportunity to develop his skills in this area with the Churches of Christ, leading two congregations through the process over a four-year period. He helped introduce the practice to Melbourne diocese and had

a further decade helping numerous parishes to accept and embrace the need for change.

After many years working in a high paced urban setting, for Lance and his wife Rosemary the more relaxed pace of Cooma is a welcome change. With a strong interest in local history, he is particularly keen to get to know the mountain communities of his new parish.

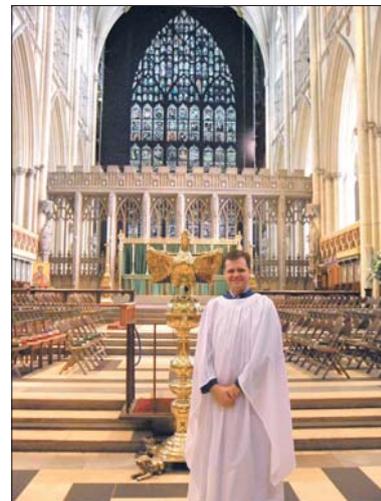
'I never expected a return to settled ministry,' he said, adding that family commitments had brought the family home. No doubt, the parish of Cooma has found someone with whom a fruitful journey in mission can be developed together.

New Director of Music for Manuka

After 10 years leading a successful music ministry at All Saints', Ainslie, Matthew Stuckings was commissioned as director of music at St Paul's, Manuka, on 1 December 2013.

Matthew said he is looking forward to developing the long tradition of excellent liturgical and choral music at St Paul's. St Paul's has a mixed-voice choir which leads music at the weekly 10 am Choral Eucharist, with repertoire spanning across many Christian traditions and eras. It also sings a traditional service of Choral Evensong on the second Sunday of each month. Rehearsals are held each Thursday from 5.45-6.45pm.

Matthew is a highly experienced choral conductor, having formed and directed a chamber choir, *Igitur Nos*, in 2003, and presented many concerts with the Australian National University Choral Society (SCUNA). Last year he furthered his training in a course in cathedral music at York Minster under renowned conductor Malcolm Archer, an



DIRECTOR: Matthew Stuckings, shown here in England's York Minster, has been commissioned as Director of Music at St Paul's, Manuka.

intensive experience singing daily evensong and three Sunday services.

Matthew is a current lay representative to General Synod, and is completing a degree in theology through St Mark's.

Singers interested in becoming involved in the music ministry at St Paul's should contact Matthew via matthew.stuckings@gmail.com or 0404 136 959.

Anam Cara to hold quiet day at Hall

Charnwood Parish is offering an Autumn Quiet Day at St Michael and All Angels church in Hall on Saturday, March 22

The day is open to anyone in the diocese who would like to spend a quiet day with like-minded people in a tranquil rural setting. The Anam Cara Community will facilitate the day which will include times of gathered reflection and prayer, as well as time for solitary reflection, journaling, reading and prayer.

The day will begin at 10.00 am after gathering from 9.30 for coffee/tea in the Hall Cottage which is adjacent to the church. The day concludes at 3.30pm.

Please bring your own lunch, morning and afternoon tea provided.

The day will be led by Revd Jeannette McHugh and members of the Anam Cara Community.

('Anam Cara' means 'soul



TRANQUIL SETTING: St Michael and All Angels, Hall - venue for the Charnwood Parish Quiet day on March 22, to be facilitated by the Anam Cara Community.

friend'. A soul friend walks with you, accepts you as you are, and helps you to deepen your relationship with God.)

If you would like to come, please contact Rev'd

Jeannette McHugh (0423 121 915 or 6161 9093) or email: jeannette.l.mchugh@gmail.com

A \$5.00 donation to cover costs is requested.



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Steven Sabat



John Swinton

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PASCOP (Pastoral and Spiritual Care of Older People) is proud to support the CAPS National Conference 2014.

A journey into intentional Christian community

□ Maggie and Darryl Patterson, who walked away from ‘the good life’ to follow the path God was leading them on, are convening a conference on Missional Wisdom.

By Wayne Brighton

“Are we living the good life or God’s life?” asked Maggie Patterson as she and her husband Darryl looked back over their achievements and lifestyle.

“We had attained the ‘Great Australian Dream’,” Maggie said, “but as we sat the front veranda, sipping green tea, a feeling of spiritual incongruence, as vast as the ocean, washed over us.”

Maggie and Darryl were followers of Christ but the gospel of comfort and security had taken over and other than attending church weekly, their lives were not so different to secular, middle Australia.

That afternoon, the Pattersons with their three young children decided to live a form of Christianity that looked more like Jesus and they prayed to that end. They sold their home in Kiama, left their jobs and set up a bakery to fund a ministry.

“We lived by faith for ten years and saw the hand of God move in exciting and wonderful ways,” Maggie shared as they learnt to rely strongly on the Father’s graciousness.

In January 2013, the family went to the UK in order to visit several intentional communities such as Northumbria and Iona.

During the trip their eldest

daughter, Isla, was diagnosed with a heart condition. Isla’s passion was to live like an ordinary radical for the Kingdom of Heaven. After two months in a Glasgow hospital, Isla died.

“Our world shattered but in the process we were made more profoundly aware of being on the threshold of eternity,” Maggie said.

Maggie and Darryl returned to Australia with a passion to form an intentional Christian community. They decided that St Joseph’s Girls’ Orphanage in Goulburn was perfect and subsequently purchased the property, which had been vacant for many years.

As part of the journey, Maggie and Darryl searched the globe for some training in how to form an intentional community that combined the commitment to spiritual formation with outward action in the broader community. Unable to find anything in Australia, she connected with Dr Elaine Heath and Dr Larry Duggins who had set up The Missional Wisdom Foundation in Dallas, Texas.

Elaine and Larry, both elders in the United Methodist Church, set up the Foundation as a centre to help Christians learn how to form intentional communities that give people

the opportunity to live the gospel by sharing life together.

The training combines distance education with coaching, immersive experiences and retreats, specifically geared to people who work full-time. In response to Australian interest they are looking to establish a centre, possibly in Goulburn.

Missional wisdom

Maggie is convening the Missional Wisdom gathering on March 10 with Elaine and Larry as a way of helping other people interested in learning about intentional Christian communities to meet and find ways of helping them grow and mission.

“My prayer is that the event might inspire Australian Christians to implement new and creative ways of being the ‘hands and feet of Jesus’ in their own neighbourhoods,” said Maggie.

The gathering will be held on Monday March 10 (Canberra Day) from 10am to 4pm at St Saviour’s Cathedral, 170 Bourke Street, Goulburn. A donation of \$10 is suggested. Refreshments will be provided.

To register, contact Maggie Patterson on 0455 238 289 or visit australianmissionalwisdom.eventbrite.com



MISSIONAL: Maggie and Darryl Patterson visited a Bedouin village at Abu Dhabi on their way to the UK last year, to study new monastic communities.

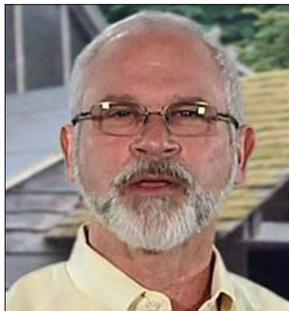
Exploring Missional Wisdom

Bishop Stuart Robinson is sponsoring a one-day seminar entitled ‘Exploring Missional Wisdom’ at St Saviour’s Cathedral on Monday March 10.

The seminar will feature Rev’d Dr Elaine Heath and Rev’d Dr Larry Duggins, co-founders of the Missional Wisdom foundation, who will draw on their inspiring stories of forming a network of monastic communities, missional house churches, and the Academy of Missional Wisdom in Dallas, Texas.

They will describe the ways these kinds of communities can reorient the established church to its God-given missional vocation, and outline the biblical and theological foundations of this form of ministry.

The speakers will also offer an opportunity to become a part of the first cohort of



MISSIONAL: Dr Larry Duggins.

the Australian Academy for Missional Wisdom which will prepare women and men, both laity and clergy, to start and lead missional and new monastic communities in diverse settings.

Rev’d Dr Elaine A Heath and Rev’d Dr Larry Duggins are the authors of *Missional. Monastic. Mainline.* (A Guide to Starting Missional Micro

Communities in Historical Mainline Traditions). Dr Duggins is also the author of *Simple Harmony*, and Dr Heath is the author of many books and articles including: *The Mystic Way of Evangelism*, *Longing for Spring: A new Vision for Wesleyan Community*, *We Were the Least of These: Reading the Bible with Survivors of Sexual Abuse*, and more. A book table featuring these and other titles will be available.



AUTHOR: Dr Elaine Heath.



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HISTORY

Celebrating arrival of Bishop Mesac Thomas

On Sunday April 6 a celebration at St Saviour's Cathedral will mark the 150th anniversary of the arrival of the first Bishop of the Diocese of Goulburn. Historical Society member Jill Hodgson has researched the occasion:

The *Goulburn Herald and Chronicle* for Saturday 9 April 1864 records in great detail the arrival of the first Bishop of Goulburn the previous day.

Bishop Mesac Thomas was accompanied on the journey from Sydney by the Metropolitan, Bishop Frederic Barker, from whose diocese of Sydney the new Goulburn diocese had been excised.

The article commences 'on the borders of the diocese' on Thursday April 7, when at noon 'the clergymen, churchwardens, and many of the parishioners from all parts, met the Right Revds. the Metropolitan and the Bishop of Goulburn at Paddy's River, and escorted them to the boundary of the diocese of Goulburn, to a little temporary church erected at Wingello Park.

Others had been waiting at the church and all joined in a service of the Litany led by the minister of the district, the Rev Edmund B Procter from Christchurch Bungonia. Rev Procter welcomed Bishop Thomas and spoke warmly of the advantages to both parishioners and clergy of having a bishop among them, and rejoiced at his safe arrival. "He then, with the churchwardens, presented the parochial address to his Lordship".

In reply 'His Lordship of Goulburn spoke earnestly, feelingly and most kindly' to the laity and clergy 'for the kindness, respect and regard evidenced not only in their address, but in their assembling from such great distances to greet him'. After refreshments at Wingello House the party continued to Marulan and the bishops stayed overnight at Shelley's Flats.

The next day, Friday April 8, 'a great number of persons' from Goulburn 'went as far as the top of the Big Hill' and met the bishops at ten o'clock. A procession of carriages and horsemen escorted them to Mandelson's hotel 'where his Lordship and Mrs Thomas had taken up their temporary abode'.

Steady rain prevented the planned procession to the cathedral where the installation

service began at noon. The Rev W Sowerby, incumbent at St Saviour's, installed the Bishop of Goulburn after the Metropolitan had read the notarial document 'setting forth that he had been present and assisted at the consecration of the Rev Dr Thomas to the see of Goulburn by his Grace the Archbishop of Canterbury'. Bishop Thomas then preached 'an eloquent and impressive sermon' from Philippians 2.5 "Let this mind be in you, which was also in Christ Jesus".

The mechanics' institute was the location for the formal recognition of the new bishop and the presentation of addresses from both clergy and laity to both Bishop Barker and Bishop Thomas. Bishop Barker replied with a prepared address outlining the 'labours and contributions' that had led to the 'rejoicing of this day', and expressing his thankfulness for additional 'episcopal oversight'. Bishop Thomas replied *ex tempore*, thanking everyone and saying it would have been impossible for him 'to have witnessed so many persons gathered together on the top of the hill outside the city without being deeply affected'. He went on to speak of his sense of calling by God to the diocese and of his hopes for the future for more ministers and for ongoing support from the laity.

The final address, presented by MR WP Faithfull, was signed by 1500 members of the Church of England. Thirteen clergy had signed the clergy address, namely:

W. Sowerby, St Saviour's, Goulburn
James Allan, St Andrew's, Braidwood
Thomas Druitt, Christchurch, Cooma
Edmund B Procter, Christchurch, Bungonia
Samuel Fox, Wagga Wagga
Pierce Galliard Smith, M.A., St John's, Canberra
Charles Hamor Rich, Goldfields Chaplain
Daniel P.M. Hulbert, M.A., All Saints Collector and Gunning



FIRST BISHOP: Bishop Mesac Thomas at the time of his consecration as the first Bishop of the Diocese of Goulburn.

A.D. Soares, Christchurch, Queanbeyan

John Steele, St Matthias', Bombala
A.B Brownrigg, Albury
Richd Leigh, St Saviour's, Goulburn
H.H. Britten, Moruya

After the formalities 'about sixty gentlemen sat down to luncheon at Mandelson's hotel, the bishops and clergy and the chancellor of the diocese being invited guests'.

And there were yet more speeches fully recorded in the newspaper!

April 8, 2014, is an extremely significant date for our diocese: 150 years since the first bishop arrived and was installed in this diocese.

Historybytes by Robert Willson

Death by drowning

This month I want to quote from some material I researched and wrote in the Canberra Times. It was published on 30 January 1982 under the title "The similar deaths of two curates". Recently through the Trove search I found it again. It was my first article in that newspaper.

In reading accounts of the early clergy, I became interested in the physical dangers of ministry in the early colonial period. When we come to a river we take it for granted that there will be a bridge but in the early days a flooded river could be a serious barrier, and an attempt to swim across could be fatal. Two of our early clergy perished that way.

Years ago a friend discovered in a junk shop on the South Coast a little volume of eight sermons by the Reverend Charles Marsden Betts, curate of Goulburn. I was interested because I had just stumbled across his weathered grave in the old Goulburn cemetery. There is a memorial to him in the Cathedral. We are told that he was accidentally drowned in the Wollondilly River on July 28, 1857, aged 24 years.

The Anglican Church was in his blood because Betts was a grandson of the famous pioneer priest the Rev'd Samuel Marsden. Another grandson was the

first Bishop of Bathurst. Betts was born at Parramatta in 1833, did well as a student at the Kings School, and at the age of 19 he sailed for England where he studied for the priesthood at St Augustine's College Canterbury. He was present at the funeral of Bishop Broughton who died while on a visit to England.

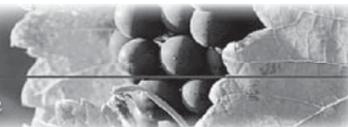
Engaged

Charles Betts gained excellent results in his examinations. During his course he became engaged to a young lady of Canterbury but she died before they could be married. Betts finished his studies and sailed for home where he was ordained deacon in St Andrew's Temporary Cathedral in January 1857.

The rest of his story is soon told. He spent a couple of months at Campbelltown before being appointed curate at St Saviour's Goulburn. There Betts devoted himself to pastoral visiting and evangelism among his scattered flock. He was drowned in the floodwaters of the Wollondilly River while coming home from a visit to the Tuena goldfield in the mountains to the north.

In the floor of St John's Canberra there is a brass plate marking the burial place of the Rev'd George Gregory who died in very similar circumstances to Betts. I shall tell his story next time.

ANGLICAN 150
A season of celebration



DIOCESAN CELEBRATION GATHERING

Sunday 6 April 2014

Celebrating 150 years since the installation of Bishop Mesac Thomas

- Procession to Cathedral 2pm
- Evensong of thanksgiving
- Historical displays
- Afternoon tea

All parishes, churches and diocesan organisations are invited to bring their banners and be part of a procession from Mandelson's to the Cathedral. Gather at Mandelson's Guesthouse at 2pm (cnr Sloane & Clinton Streets) Or join the procession at the Cathedral (walk is four blocks)

Evensong followed by a 'bring & share' afternoon tea (Simnel cake provided for Mothering Sunday)

Tea & coffee supplied

Anglican Historical Society co-ordinating historical displays in hall

All Welcome

Reconciliation is key to closing the gap

Anglicare Chief Executive Jeremy Halcrow reflects on the Prime Minister's plans to 'close the gap' between indigenous and non-indigenous Australians



Our General Manager Indigenous Services, Archdeacon Karen Kime has stepped down from her Anglicare role to take up an opportunity with Charles Stuart University.

This has focused my mind on how Anglicare can continue its journey of reconciliation within a wider national conversation that has lost momentum.

On Wednesday February 12, Prime Minister Tony Abbott delivered a speech to Parliament on the "Closing the Gap" policy. The speech is very intriguing. It may well change some people's preconceived ideas about Mr Abbott and his views on social justice.

On some issues such as justice for Aboriginal people, Mr Abbott's Jesuit upbringing shines through. The call on Christians to pursue 'a ministry of reconciliation' between people of different racial backgrounds is a key theme of the Bible's New Testament. This is a key reason reconciliation between Indigenous Australians and the rest of the community is a goal championed by Anglicare.

So what does Mr Abbott say about reconciliation? Nothing at all. Although surprisingly, Mr Abbott admits that former Labor Prime Minister Paul Keating's 1992 Redfern speech was a 'watershed' moment in his own thinking on the issue. Nevertheless the core of the

However what is particularly striking about Mr Abbott's speech is the absence of the word '*reconciliation*' itself from the speech. Eureka Street editor Michael Mullins makes the point in an article published last week that the policy emphasis on narrowing the statistical gap is squeezing out the cultural changes that are actually the pre-requisite for the outcomes. Without interpersonal reconciliation we lack the 'grease on the wheels' to reach the finish line.

Mullins goes on to say:

Close the Gap's preoccupation with statistics ignores the fractured social and political relations between Indigenous and settler Australia. It makes events such as the 2008 Apology to the Stolen Generations and the 2000 Sydney Harbour Bridge Walk for Reconciliation seem tokenistic. Especially when we consider ongoing hurts such as the annual Australia Day celebration, and the Australian War Memorial's refusal to recognise the death of at least 20,000 Indigenous Australians from 1788 at the hands of colonial authorities and settler militias.

At this point I think we should cut the Prime Minister some slack and reserve judgment. There are many indications that Mr Abbott understands the concept of reconciliation even if he doesn't use this term. Perhaps he is alert to what needs to be said to his conservative base in order to convince them to join the reconciliation journey. As Mr Abbott says:

The further this journey has gone, the more, for me, Aboriginal policy has

speech is Mr Abbott's focus on education, which he believes is the driving factor to overcome disadvantage in Indigenous communities. He said:

We are not on track to achieve the more important and meaningful targets. Because it's hard to be literate and numerate without attending school; it's hard to find work without a basic education; and it's hard to live well without a job. We are all passionate to Close the Gap. We may be doomed to fail – I fear – until we achieve the most basic target of all: the expectation that every child will attend school every day.... So I propose to add a new target to our existing Closing the Gap targets: namely to end the gap between indigenous and non-indigenous school attendance within five years. I hope I am here long enough to be judged on its achievement.

This reflects what will be a major theme of the current Federal Government: "*participation*". The idea that employment is the ultimate goal of much community service provision is set to impact the way Anglicare is asked to deliver services across a number of fronts over the next few years, and not just in Indigenous programs.



NEW CHALLENGE: Karen Kime has stepped down from her role in Anglicare to take up a position with Charles Sturt University, where she will undertake research into workplace-based reconciliation.

become personal rather than just political. It has become a personal mission to help my fellow Australians to open their hearts, as much as to change their minds, on Aboriginal policy.

Reconciliation is about building bridges on a person to person basis. For Anglicare this means program by program, workplace by workplace.

This is why I am so excited

about Karen Kime's plans. She will continue her oversight of our Reconciliation Action Plan, while stepping down from the Executive Management team to undertake a research project into workplace-based reconciliation with Charles Sturt University.

I expect her research will be invaluable in helping us address roadblocks to reconciliation within our organisation.

Symposium organised by Sustainable Population Australia

The Ethics of Migration

1.30 – 5pm, Saturday 5 April 2014
Australian Centre for Christianity and Culture
15 Blackall Street, Barton ACT

All welcome. \$5 entry fee (pay at door)
Afternoon tea provided

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- Retired Anglican Bishop **George Browning**
- Former Australian Democrats leader **Dr John Coulter**
- Theologian, author and broadcaster **Dr Paul Collins**
- Founder of Australia 21 and SEE-Change, **Em Professor Bob Douglas**
- Authority on climate and health, **Em Professor Tony McMichael**
- Philosopher, **Assoc. Professor William Grey** of Univ. of Queensland

Further information: [Jenny Goldie president@population.org.au](mailto:Jenny.Goldie@population.org.au)



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Public Forum: Thomas Faunce

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Investment treaties: government of the people by foreign corporations

Monday 17 March 7:30 pm

Australian Centre for Christianity and Culture

Blackall St (corner Kings Ave), Barton, ACT

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

RESEARCH

Examining Christian attitudes to current scientific theory on the universe

□ In the second of a two-part report, researchers **Dr Peter Stork** and **Sue Wilson** offer some reflections on the implications of their survey

In the February issue of *Anglican News* we presented some highlights of our 2012 survey of attitudes of Christians in Canberra toward the 'New Universe Story' (NUS) that contemporary science is writing.¹

Among other things we noted both the strong Anglican participation in the survey and the expectation of many Christians that their churches ought to come to terms with the NUS for the sake of mission in the 21st century.

Today, we reflect on what these findings imply, yet without attributing validity of the data beyond the limits imposed by on-line convenience sampling.

An unavoidable challenge

In recent decades, Western culture has gone global and the scientific view of the world continues to exert a shaping influence. We expect public consciousness of scientific discoveries to go on growing through news casts, popular TV documentaries and education.

Awareness of the NUS is likely to soar, if for no other reason than that billionaire and philanthropist, Bill Gates, has partnered with Professor David Christian (formerly of Macquarie University) to revolutionise the way history is taught in high schools.

Their wide-angle syllabus integrates science, history, and economics into one story based on evolutionary history, the Big Bang model, and the cosmic time line. Their vision is to make this syllabus accessible online, free of charge to all high schools on the planet. Already 26 Australian high schools are piloting the course.² In other words, the challenge of the NUS will not go away.

To engage constructively with these developments in our increasingly global society, Christians need a larger map for their faith, a perception which was shared by many participants in the survey. They also expect their churches to help them construct it.

However, until now, churches (at least in Canberra) seem to have left individual believers, including pastors and ministers, to wrestle with this on their own. Our findings make us ask if the time has not come for this passive process to be replaced by a more proactive approach.

Congregational needs

Our survey sample consisted of two statistically significant sub-groups: those open and those resistant to the NUS, each with their own educational and pastoral needs. If this pattern is typical also for congregations, respective sub-groups would have similar needs. Individuals with strong professional or private interests in science, for instance, in a congregation resistant to the NUS, will feel isolated and not understood. If their minister resists or avoids the subject, their sense of isolation is likely to intensify. An inverse scenario

we conjecture would produce like effects for 'resistant' members of an 'open' church environment.

Our data left us with the impression that among Anglicans these needs could potentially be larger than generally realized:

- ♦ 76% of Anglicans agreed or strongly agreed that for the sake of mission in the 21st century, the church must come to terms with the NUS
- ♦ 77% expect their denomination to equip itself for the task
- ♦ 68% expect teaching/learning opportunities from their church
- ♦ 78% regard this task as important and 56% as urgent
- ♦ 43% expect their church to communicate effectively with scientifically educated people.

The implicit and crucial question here is: can the present church meet their aspirations in a manner that is biblically responsible, intellectually honest, and socially/missionally significant?

The needs of ministers/pastors

Although, in one sense, issues of 'faith and culture' are as old as Christianity itself, contemporary shifts in this debate are without precedent. As a result ministers face profound paradigm and intellectual changes for which their theological education has left them underprepared. Participants in the conversation have changed too. Until the 1990s, this debate was accessible mainly to 'experts' in science and theology.

Today, it has burst into the public scene in the guise of the 'faith vs. reason' debate. Its public profile is enhanced by an avalanche of books, papers, and conferences. All we can do here is to raise some preliminary questions. For instance, what interpretive grid might govern a minister's approach to the NUS? To develop personal position what are workable learning strategies?³ What intra- or cross-denominational resources could be made available to ministers who wish to integrate the NUS with Christian faith? Should future theological education address relevant pedagogical needs and pastoral concerns?

Constructive steps

What we have outlined suggests that an increasingly public profile of the faith and science discourse will extend to

include 'people in the pew' and their ministers. In preparation, a church community could take a constructive first step by creating an 'open space' to explore aspects and doctrinal implications of the NUS, perhaps with the help of an outside facilitator. Another step might be to foster a more trusting intellectual climate between 'people in the pew' and scientists who work in NUS related fields.

From these thoughts, two broader ideas occurred to us.

First, given the strong Anglican participation in the survey, the general Anglican openness to the new paradigm, and Anglicanism's intellectual tradition, do not Anglicans in particular have something substantial to offer to the churches in Canberra in responding the NUS?

Second, what constructive role could Canberra's confessional academy (e.g. the Australian Catholic University, St Mark's National Theological Centre, separately or together) play in meeting the aspirations of Canberra's Christians and their churches, should they wish to take the challenge of the NUS seriously?

Lastly, and more broadly, a Christian engagement with the NUS at any level will involve new questions in theology, anthropology and ethics. Traditional views of the world – whether ecclesiastical, physical or biological – are likely to emerge from this encounter in a modified form.

For instance, the received view of creation as a finished product has been surpassed by a new picture. Creation, as now understood, is a vast unfinished finely tuned cosmos, a still unfolding dynamic whole. Only the future will tell whether the Christian community has let go of the former and embraced the latter. Yet this choice will largely determine whether Christians have a voice in the public discourse over vital concerns such as the ecological crisis, sustainability, and issues intrinsic to a technological society.

Although much 'wrestling with the angel of interpretation' has yet to be done, we were heartened by the results of our survey – the Anglican response in particular. They suggest that a substantial number in Canberra's Christian community are keen to tackle an intentional

but not necessarily uncritical engagement with the New Universe Story.

Dr Peter Stork is Hon Research Fellow at the Australian Catholic University (School of Theology, Canberra) where he obtained his PhD in 2006 after a career in international consulting for which he qualified in his native Germany in 1958. His research interests include Theology and Culture, Theology and Science and Girardian Studies. <Peterr.Stork@acu.edu.au>

Sue Wilson is a lecturer at the Canberra campus of ACU (Faculty of Education). She has taught Science and Mathematics in secondary schools and worked as a Science and Mathematics educator at tertiary level. Sue is the Deputy Hub Cap and Science Coordinator of SiMERR ACT, the Coordinator of the ACT ARIES Education for Sustainability project, and the ACT coordinator of the national IRIS project. Her research interests include science education, addressing mathematics anxiety in pre-service teachers and Education for Sustainability. Sue.Wilson@acu.edu.au

Notes:

1. Our own position is best described as concord between Christian faith and science. Because we believe that God created us in his image there is a match between our cognitive capacities and the cosmos such that we can take pleasure in discovering the regularities and dynamic features of the created order as well as being awed by its beauty and mysteries.

2. <http://www.abc.net.au/news/2013-09-10/bill-gates=big-history/4946140>; see also <http://www.bighistoryproject.com> and <http://www.metanexus.net>

3. For a systematic exploration of perspectives see Christopher Southgate et al., *God, Humanity and Cosmos* (Edinburgh: T&T Clark 1999), a comprehensive textbook for teachers and students.

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NEWS FROM THE WIDER CHURCH

Breaking the stained glass ceiling

□ Grafton's new Bishop still calls Canberra home

By Graham Downie

Consecrated on March 1 as the Bishop of Grafton, Canberra's Sarah Macneil is Australia's first female diocesan bishop.

She says Canberra and Goulburn is very precious and dear to her.

"This is the diocese which nurtured me. It was where I was first called to ordained ministry. It was where I was ordained as a deacon then as a priest. It is where I served as a parish priest, a school chaplain and I have served in various diocesan roles as archdeacon and diocesan archdeacon. It has been the place of my formation and development and all of those things."

She has very fond memories of the diocese and "we are certainly not going to lose our connections here at all".

She and her husband, Ian Chaplin, will retain their house in Canberra and expect to return when she retires in about six years.

On what it felt like to be chosen as Bishop of Grafton, she said, "I was overwhelmed and amazed when I was rung to be invited to take up the appointment. I actually thought they were ringing me to invite me back to another interview."

In 2008 she was one of the four people nominated to succeed Bishop George Browning as Bishop of Canberra and Goulburn. On November 2 that year, Stuart Robinson was

elected.

Then an archdeacon, Sarah Macneil went into the nomination and election process in 2008 with the expectation she would not be elected.

But she believed it was very important for a woman's name to be considered in the first election in Australia for a diocesan bishop with the possibility of a woman being chosen. At that time two women, Kay Goldsworthy and Barbara Darling, had been consecrated and made assistant bishops in Perth and Melbourne respectively.

Bishop Macneil said it was important people saw the possibility of a woman as a diocesan bishop and to think about the reality of that, and to think through and pray through their own responses to that.

"There is an extent to which any women who are the first doing particular roles are looked at very closely."

She sees her role as Bishop of Grafton as something to which she has been called, "and that is what I am going to do to the best of my ability".

Initially she believed she would not be judged more harshly in her new role because she is a woman but in less than a day she realised she would be. Of

course, if or when she trips up, as everyone does, some people will believe it is because she is a woman. But others will recognise everyone does some things better than others.

"But yes, there is an extent to which any women who are the first doing particular roles are looked at very closely."

Bishop Macneil was consecrated on March 1 in the Grafton Cathedral by the Bishop of Canberra and Goulburn, Stuart Robinson. Normally, the Bishop of a diocese is consecrated by the Metropolitan Archbishop of the province - in this case the Archbishop of Sydney, Glenn Davies. But because of the position held by the diocese of Sydney on the place of women in ordained ministry, Archbishop Davies felt he could not attend the consecration service.

"He and I have discussed this and he asked Bishop Stewart to be the chief consecrator in his place. He also made it very clear however that he values my ministry and will be happy to work with me collegially in the province."

She says it was not hurtful that because she is a woman the normal process was not followed.

"I understand their position. I disagree with it completely of course, otherwise I would not be doing what I'm doing."

Before leaving Canberra, she said the people of Grafton had been warmly encouraging but she had no doubt there would be challenges. For several years the Diocese of Grafton had faced a large financial crisis and more recently faced the issues which came out in the Royal Commission on institutional responses to child sexual abuse.

"The diocese itself is very aware that it has been reeling. I guess that is the best way of putting it. They have really felt they have had a lot to cope with. They believe and I believe with them they have handled those well and they have looked honestly and sincerely at what has happened and are determined it won't happen again and are ready to do things differently."

One of her first tasks as Bishop of Grafton is



PIONEER: A 'product' of the Diocese of Canberra and Goulburn, Sarah Macneil has become the first female bishop of an Australian diocese.

to attend the Australian Bishop's Conference in March. She believes if there are any difficulties with other bishops they will be sorted out then before the General Synod in July. But she does not expect any major difficulties.

"As Archbishop Glenn has said, what unites us is much greater than what divides us. And that is what, I hope, is what we will all be focusing on."

Greg Thompson installed as 13th Bishop of Newcastle

From the Diocese of Newcastle website

In a ceremony blending traditional and modern elements, Bishop Greg Thompson became the 13th Bishop of Newcastle on Sunday 2nd February at Christ Church Cathedral.

The installation ceremony saw a congregation of over 900, with people from across the diocese as well as judges, politicians and mayors, gathered to celebrate a new era of mission and ministry in the Diocese. This included the recently elected Metropolitan of New South Wales, Archbishop Glenn Davies of Sydney, who was welcomed on his first formal visit to the Cathedral.

Bishop Greg will be remembered in Canberra-Goulburn Diocese as a former rector of St John's, Canberra, (2004-2007) before his election as Bishop of the Northern Territory where he has served for the past seven years.

Shortly after 4:00 pm, Bishop Thompson, wearing the mitre belonging to Bishop Batty (the

7th Bishop of Newcastle), knocked on the great west doors of the Cathedral and was welcomed by the Dean, Stephen Williams, who presented him with the pastoral staff used by Bishop William Tyrrell (the first Bishop of Newcastle).



FOCUS ON JUSTICE: Bishop Thompson.

Bishop Greg's address to the congregation focused on themes of justice and compassion.

"We need to focus on the importance of integrity in leadership, as people who seek a better future for the children and the grandchildren of our world with the justice and mercy of God. Our Church will ensure a safe place for the vulnerable and for them to grow with us," he said.

Following a celebration of Holy Communion, Bishop Greg and his wife Kerry were welcomed to Newcastle by Mr John Kilpatrick, Mr Tim Owen MP, Bishop Bill Wright (the Catholic Bishop of Maitland-Newcastle) and Canon Katherine Bowyer. As the final hymn was being sung, Bishop Greg went outside the Cathedral to pray over the City of Newcastle.

Bishops from the Diocese of Canberra and Goulburn

Almost all of the senior staff of this diocese from the late 1990s and early 2000s are now bishops in the Australian church:

| | |
|--------------------------|------------------------|
| Archdeacon Allan Ewing | Bishop of Bunbury |
| Archdeacon John Stead | Bishop of Willochra |
| Archdeacon Jeff Driver | Archbishop of Adelaide |
| Archdeacon John Parkes | Bishop of Wangaratta |
| Archdeacon Ian Palmer | Bishop of Bathurst |
| Archdeacon Sarah Macneil | Bishop of Grafton |
| Dean Godfrey Fryar | Bishop of Rockhampton |

In addition, several other bishops have served in Canberra-Goulburn Diocese prior to their election:

- **Greg Thompson**, Rector of St John's Canberra 2004-2007 - now Bishop of Newcastle;
- **Rick Lewers**, Rector of St Matthews Wanniasa 1992-2002 - now Bishop of Armidale;
- **Ian Lambert**, Rector of Batemans Bay 1996-2013 - now Bishop to the Defence Forces;
- **Stephen Pickard**, Director of St Mark's NTC 1998-2006 - now Bishop at the Australian Centre for Christianity and Culture.

Lent: time to reflect on meaning of mission

ABM's Lenten campaign to support projects in Australia, Kenya and China

From ABM

This Lent the Anglican Board of Mission (ABM) invites Anglicans to reflect on the possibilities of joining God in mission. ABM has launched its 2014 Lent campaign which supports projects in Australia, China and Kenya and also provides resources to use during Lent.

Rev John Deane, ABM's Executive Director said, "ABM's Lent resources bring together stories of God at work in the world today through members of our worldwide Anglican family.

"Lent is a time for prayer, reflection, penitence and sacrifice as we prepare for the coming of Easter. It is a time to reflect on what mission means to us and the ways in which we can deepen our faith in Christ through action."

Money raised through the campaign will support a community-based HIV prevention and health care promotion project in China.

Almost half of the health workers working in the area of China that this project will target indicated they did not know how HIV was spread.

Isabel Robinson, Program Coordinator for China said, "It

is this lack of knowledge that increases the community stigma for people living with HIV. Given that most of the people living with HIV feel excluded from the community, the project will establish care and support groups, run agricultural training and administer micro-loans."

These support groups will be targeted at injecting drug users, who are the key risk population in the area. Providing opportunities for social interaction, counselling, nutrition assistance and physical check-ups, the health and confidence of people living with HIV will also be improved.

ABM's partner, the Amity Foundation, in cooperation with the Chinese Health Bureau, will work closely with local health facilities to improve the knowledge and skills of health workers to respond to HIV and provide clinics with the necessary equipment.

Ms Robinson said, "10,000 villagers and 150 village leaders will be targeted with HIV-related information, and 84 community activities will be undertaken throughout the life of the project. We hope to see much support for this project through our Lent campaign."

Funds will also contribute to leadership and management training conducted in Machakos Diocese in Kenya, which in 2013 assisted over 1500 community members to be



EDUCATION: ABM is working with the Amity Foundation and the Chinese Health Bureau to educate local health workers who are dealing with HIV, and to provide clinics with necessary resources.

trained in building sustainable and diverse livelihoods.

ABM's reconciliation program that works with six Aboriginal and Torres Strait Islander projects spread across Australia will also be assisted through the Lent campaign.

ABM has released a Lent DVD which features eight

videos showcasing the work of ABM's partners as well as intercessions and pew notes for each Sunday during Lent.

Donate to the Lent campaign or download these resources at www.abmission.org.

The Anglican Board of Mission (ABM) is the national mission agency of the Anglican

Church of Australia. For over 160 years ABM has been assisting people all over the world to proclaim the Gospel of Jesus Christ, provide health and education services, improve agricultural practices and strengthen the Church.

Bishop's Walk with Cross continues

Bishop Stuart Robinson is undertaking another 'Walk with the Cross' during lent this year.

This follows last year's highly successful walk up the South Coast through communities from Bega to Batemans Bay and then inland to Goulburn to culminate in Canberra on Easter Day.

The walk attracted wide community interest in each of the towns and communities along the way, and provided Bishop Stuart with some excellent opportunities to share the Gospel message with many who might not hear it in a church.

The cross that the bishop carries is large and heavy, over three metres long and weighing twelve kilograms.

"The cross is a symbol of hope," said Bishop Stuart, pointing out that Jesus had "carried and died on a cross because everyone matters to him".

"Such hope is needed now

more than ever," he added. "Not only are the stories emerging from the Royal Commission into Institutional Responses to Child Sexual Abuse horrific and distressing but the gap between indigenous and non-indigenous people is still too great. The cross is my way of walking with all those who are still suffering."

This year's walk is already under way, having started at Temora's famous Aviation Museum last Tuesday (February 25) and proceeding to the town's Paleface Park, where Bishop Stuart spoke to the gathering.

A Mayoral Reception in the afternoon was followed by a service of praise and prayers for healing in St Paul's Church.

The following day the bishop held a service of Holy Communion at Greenstone Nursing home, followed by some home communions, while at St Paul's Canon Gill Varcoe conducted a seminar on the healing ministry.

The walk continues in Junee next Thursday (March 6) with the bishop visiting the local schools and also the Junee Correctional centre where he will conduct the weekly chapel service.

An open invitation has been issued to a barbecue at St Luke's Church in the evening, to be followed by a service of praise and prayers for healing.

On Saturday March 8 Bishop Stuart is planning to walk through Cootamundra to Jubilee Park where he will address the crowd before a barbecue lunch. Once again, the program includes a service of praise and prayer for healing.

The following weekend will find the bishop walking through Gunning on Saturday afternoon (March 22), before leading a short service at St Edmund's Church which will be followed by a meal.

On Wednesday March 26 the walk reaches the parish of Boorowa, with activities planned for various centres



ATTRACTION: Last year's Walk with the Cross proved to be a strong attraction for young people, as shown when Bishop Stuart entered Merimbula.

within the parish, and on to Murrumburrah and Harden on Saturday March 29 – with Bishop Stuart scheduled to arrive in Harden carrying the cross on a fire engine!

The walk continues in Yass on Saturday April 5, and enters Binda the following morning.

That afternoon Bishop

Stuart will be involved in the celebrations at the Cathedral in Goulburn, marking the 150th anniversary of Bishop Mesac Thomas' arrival in the city.

The schedule then takes in Taralga (April 12) and Crookwell (April 13) before returning to St Saviour's Cathedral on Good Friday (April 18).