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'Following God's call'

□ Genieve Blackwell appointed Assistant Bishop in Melbourne

By Lewis Hitchick

Bishop Genieve Blackwell has told *Anglican News* that she is "excited" about the prospect of being appointed an Assistant Bishop in Melbourne, but admitted she will be "very sad" to be leaving Wagga.

"Wagga is the home town I grew up in, and there was a very good feeling about coming back home after 39 years," she said, "but I have a real feeling that the move to Melbourne is about following God's call."

Bishop Genieve's move to Melbourne was announced in mid-December, when Archbishop of Melbourne Philip Freier invited her to be an assistant bishop following the retirement of Bishop Barbara Darling. However, her new role will be somewhat different to that of Bishop Darling.

"She was a Regional Bishop, responsible for Melbourne's Eastern Region," Bishop Genieve explained. "My role will not necessarily be regionally based. The details are still to be worked out, but it will be part of an evolving mission-shaped structure, consistent with what's being talked about in Melbourne."

Genieve Blackwell was consecrated Bishop in St Saviour's Cathedral almost three years ago, when Bishop Stuart Robinson appointed her Assistant Bishop with oversight of the Wagga Region – the first female bishop in NSW. This was a part-time role, in conjunction with her appointment as Rector of the parish of Turvey Park in Wagga.

She will conclude her duties in this diocese and Turvey Park parish after Easter, and will take some leave before commencing her new role in Melbourne on June 1. Details of her commissioning service are yet to be finalised.

Reflecting on the past three years, Bishop Genieve said it had been "an incredible privilege to be asked to be regional bishop".

"It was a challenge to be in the dual role, but the three years have been a gift in that my parish role has grounded me in Wagga; Turvey Park has kept me linked to parish thinking. The last three years have been a bit like a curacy as a bishop – it's been a great gift in helping me to grow into an understanding of the role



MISSIONAL: *Bishop Genieve said her new appointment will be part of a 'mission-shaped structure' that is evolving in Melbourne Diocese.*

of Bishop in the Anglican Church. I've made some mistakes along the way, for which I apologise, but the experience has helped prepare me for my next role."

She said that in Wagga city she has been able to draw people together as a Bishop, something that wouldn't have happened otherwise: "We've initiated conversations between the four Anglican parishes of the city, developing a vision to inform for the future."

(continued next page)

An ethical investment alternative



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'Following God's call' (continued from page 1)

As regional bishop she was actively involved in all the boards of the various agencies operating in Wagga:- Anglicare (a regional consultative group); The Riverina Anglican College; St Martin's Residential College (a partnership between Canberra/Goulburn Diocese, Riverina Diocese and Charles Sturt University); and the Forrest Centre (a partnership between the diocese and the Little Company of Mary, a Catholic order).

"That's given an episcopal presence, and it's also given me an understanding of the strengths and challenges facing the agencies."

Bishop Genieve expressed her deep appreciation to the parishes of the Wagga region, which had been very supportive of her dual commitments, and had seen the big picture. "They've been very patient and understanding

in scheduling Episcopal commitments there's been a great two-way understanding."

She added that she had also greatly appreciated the support of the various diocesan administration units such as Diocesan Services, Safe Churches and the legal team, "in terms of being able to think through and respond to issues helpfully".

She said that the challenge for C/G diocese was how to continue to have a regional Bishop in Wagga.

"I've also been very impressed with the breadth and depth of both clerical and lay leadership in the diocese."

In recent years she has served on the Tri Diocesan commission; the Diocesan Rural and Regional Ministries Task Force; Bringing the Training to You ("that's been a real highlight"); the Creating Confidence in Christ Task

Force; the Episcopal Election Review Committee; Bishop in Council; and the Ministry Executive.

"I have also really appreciated Yass parish helping to look after my mother when she moved into a nursing home there, and stayed after I left."

Bishop Genieve said that her husband John Silversides has found his involvement in prison chaplaincy at Junee over the past nine months very satisfying, and he is looking at the possibility of continuing a similar ministry in Melbourne.

Their daughter Baith will be attending University in Sydney, and son Harry (currently in Year 8) is moving to Melbourne with them.

Toys, Teens & Tucker Appeal

Anglicare has expressed its appreciation to the staff and supporters throughout all its regions that were part of the annual Teens, Toys & Tucker Appeal over Christmas.

The Riverina Anglican College donated hundreds of presents and food items to help make more than 95 hampers for both individuals and families who access the Ashmont Community Centre.

The Giving Tree appeal at St Saviour's Cathedral in Goulburn was a great success, yielding presents that were distributed to children, single women,

single men and families who access Goulburn's Specialist Housing Services.

In Orange, the team set up a fund-raising stand with the support of the Orange City Centre to assist people in the Central West region.

On top of the donated food and presents, Anglicare received more than \$60,000 in cash donations during December alone. The groceries, gifts and money donated towards our appeal helped spread the joy of Christmas to people who would otherwise have missed out.

Clergy moves and appointments

- ◆ **The Reverend Canon John Campbell** has been appointed Warden St David's Close Red Hill and Associate Priest St Paul's Manuka and continues as a Canon of St Saviour's Cathedral, Goulburn.
- ◆ **The Reverend Adam Mannion** has been appointed Priest-in-Charge South West Slopes Ministry District and will be inducted into that role on Friday 30 January 2014, 7.00 pm, St Jude's Tumbarumba. ALL WELCOME
- ◆ **The Reverend Kevin Stone** has been appointed part time Assistant Priest at St John's Canberra with responsibility for Coordinating Pastoral Care for the Elderly commencing 2 February 2015.
- ◆ **The Reverend Guerin Tuono's** Induction as Priest-In-Charge Deakin will be held on Thursday 12 February 2015, 7.00pm, St Luke's Deakin. ALL WELCOME.

Anglican News

A newsletter for the Canberra and Goulburn Anglican community

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Training for prayer ministry

□ VMTC course prepares trainees for ministry of healing and deliverance

By Janine Lewis

On four warm and sunny days in early November, 26 Christians attended a residential training school run by Victorious Ministries Through Christ (VMTC) on a small farm near Sutton, just outside the ACT.

The purpose of the school was to train and equip Christians in deep and abiding prayer ministry.

Following the pattern of recent years, the prayer ministry school was held at Woodbury Homestead (which was dedicated by Bishop Stuart as a centre for healing and wholeness in 2012) and hosted by Peter and Chris Cartwright.

VMTC prayer ministry is a disciplined approach to prayer which brings healing and forgiveness. It is founded on the teaching, healing and deliverance ministry of Jesus and deals with sin, repentance and forgiveness.

It enables Christians to experience God's forgiveness and freedom. It is a service ministry to the church that relies on the Holy Spirit to work and release His gifts through people trained in His ministry.

The directors of the school are qualified leaders from across various Christian denominations and are accountable to a national Board.

To be fully trained in VMTC prayer ministry requires progressive training through ministry schools. However those who attend even one school learn skills that can be applied in their churches in praying for others.

The November ministry training school brought together novice and more advanced trainees to experience a full program of Biblical teaching, worship, encouragement through personal prophecy, and opportunities to firstly receive personal prayer ministry then to observe and intercede in a ministry session with a trained prayer ministry team, always a man and a woman.

Each team comprised two experienced leaders provided personal prayer ministry to those attending the school and on the third day of the school to those from outside the school who



MY SHEEP KNOW ME: A peaceful scene during an afternoon walk down by the river reminded photographer Kate Watts of John 10:14-15: "I am the good shepherd; I know my sheep and my sheep know me just as the Father knows me and I know the Father and I lay down my life for the sheep".

had registered for that purpose. The ministry provides a thorough review of many aspects of a person's life and often took three hours or more.

Leaders and trainees not involved in a particular ministry session joined together to provide intercessory prayer support during the ministry sessions.

Here are some thoughts of trainees on the School:

- ♦ *This VMTC Prayer School was just the perfect thing for me at this time in my life. Father God always knows what is best and when. I felt a deep joy that bubbled up more each day and as I relaxed in the ministry of the Holy Spirit I felt a secure grounding in my spirit for the future with Him.*
- ♦ *The power in the ministry was a real blessing to me and also I was greatly encouraged by the discipline of the School.*
- ♦ *It was such a great blessing to know the Father's love more deeply and to hear His voice through personal prophecy.*

- ♦ *The farm was a wonderful setting in which to balance the demands of the training with times of relaxation and private reflection and to enjoy good fellowship over excellent meals.*

Christians are richly blessed by the ministry of VMTC through both receiving personal ministry and then beginning to learn ministry skills with a small team to bless others and see them released into a deeper relationship with God.

Two prayer ministry courses are planned for 2015: from April 28-May 1 and from October 15-18.

For further details on these courses or other aspects of VMTC prayer ministry or information go to www.vmtc.org.au or phone Peter or Chris on 02-62303202

Janine Lewis worships at St Paul's Ginninderra, and was a first-time attendee at the VMTC school.

LETTERS TO THE EDITOR

What price communication?

Dear Sir,
'*Anglican News to go electronic*'.

Every time I read or receive another communication which tells me it is 'going electronic – the new format will mean a significant saving' – I wonder who is benefitting from the saving.

In recent years the Bishop's Ad Clerum has been in an electronic format (about 25 pages sometimes, although we don't get it now – one of the old has-beens).

Ad Clerum Riverina Diocese; about 4-6 pages – *Four Rivers*; about 4-6 pages – *History Newsletter*; about 14-16 pages – *Family History Newsletter*; about 6-8 pages – *Descent Magazine* – *Findmypast Newsletter* – *The Ancestral Searcher* – *The Heugnot Newsletter*,

the list goes on and on – and now it's *Anglican News*.

Am I going to benefit from the saving – is my parish going to benefit from the saving? I think not. The cost is being passed on to the receiver. There is nothing quite like sitting with a cup of tea on Sunday afternoon (or in bed on Sunday night) reading about all the wonderful activities taking place in parishes throughout our tri-diocesan area – many places we know – people we know – wonderful outreach and energy being spread for Christ. Young people – old people – strangers – friends will now all head indoors and sit in front of the computer – if they can still read from the screen.

What would we do without Paul's letters or Peter's letters or the Psalms?

Perhaps there is still a time and place when the digitized version of these wonderful communications will be of great benefit. A priest I know who is now no longer able to hold a prayer book or the bible in his hands, as they are too heavy, has an iPad. He says his daily office four times a day – has all his lectionary readings and the prayer cycle, and it works.

Obviously we are not interested in communicating with our congregations unless in some way we can pass the cost of this communication on to them.

In my 80th year – and yes I am computer savvy but I am very sad.

Dorothy A Fellowes
St Johns Parish, Wagga Wagga

Whitlam's terminology explained

Dear Sir,

Vale: E G Whitlam, (December 2014 *Anglican News*) quotes Mr Gough Whitlam as saying, "I was confirmed by Bishop Burgmann," and, "but I have never been baptised." "I have always been a Constantinian you know." This sounds confusing. The explanation is that Gough, born in Melbourne, was raised in a Baptist family. The Baptist custom provides for infants to be dedicated to the Lord (Luke 2:22), with baptism by immersion following at a mature age.

Mr Whitlam's father, a senior public servant, was appointed to Canberra around the time that the Australian Parliament moved to the national capital in 1927. The Whitlams were involved in the establishment of the Canberra Baptist Church. Gough, aged 12, and his sister Freda were two of the original nine scholars of the Canberra Baptist Church Sunday School formed on Sunday 3 March 1929.

Their uncle George Whitlam was one of the three original Sunday School teachers and also a founding deacon of the Canberra Baptist Church. (Fifty Capital Years. Baptist Beginnings in the ACT. 1979).

The final quote refers to the emperor Constantine, (responsible for Christianity being the official religion of

the Roman empire,) only being baptised shortly before he died.

By moving in Anglican circles in his teens Gough appears to have missed baptism in both churches. There is no doubt that Gough Whitlam's early Christian education, Baptist and Anglican, contributed to his illustrious career.

Yours sincerely,
Bill Wright
Gundagai NSW.

Proud to be Anglican

Dear Sir

I was immensely proud to be a member of an Anglican congregation when I read Thea Ormerod's article: "Interfaith climate group challenges G20" (page 9, *Anglican News*, December 2014). According to Ormerod, before the G20 meeting in Brisbane in November, the Australian Religious Response to Climate Change (ARRCC) had urged political leaders to put climate change on the G20 agenda.

What Right Rev'd Professor Stephen Pickard said on behalf of the ARRCC was spot on. You cannot treat economics independently of the environment; we must transition quickly to ways of living that respect the limits of the natural world; we must make a concerted effort to shift to renewable energy; subsidies are giving fossil fuel companies an unfair advantage; and the products of such companies are destroying the

biosphere.

Bishop Pickard commendably poured cold water on the Mineral Council's attempt to take the high moral ground - that fossil fuels are necessary to lift people out of poverty. Pickard said it was "a biased view of an industry fighting for its survival". The ARRCC has sensibly put the view that developing (poorer) countries can "leapfrog" straight to renewables. Why not? After all, burning coal is causing immense health problems in China and India, and the costs of wind and solar energy are falling dramatically.

Perhaps it was the pressure of the ARRCC that convinced the Australian Government to finally commit funds to the Green Climate Fund that will help poorer countries adapt to climate change. It's not enough, and comes out of the already stretched aid budget, but at least it was a move in the right direction.

I hope the ARRCC will continue its splendid work. Pressure must be kept on the government to get rid of fossil fuel subsidies (\$47 billion over four years just in Australia). The ARRCC must also push the Government to come up with a credible, strong target for reducing emissions before the climate talks in Paris in a year's time. Our current target of five per cent by 2020 on 1990 levels is simply pathetic when what is needed is closer to 40 per cent.

Jenny Goldie
Michelago

Bishop of Bathurst relocating to Dubbo

□ Registry staff dismissed as Bathurst Diocese cuts costs to meet available income

By Lewis Hitchick

Bishop Ian Palmer and his wife Liz will set out on a six-day pilgrimage from Bathurst to Dubbo on Sunday afternoon, February 1.

Covering a distance of over 200 kilometres, the walk will symbolise the Bishop's decision to move from Bishops court in Bathurst – the traditional home of the Bishop of Bathurst – to the rectory at Holy Trinity Church, Dubbo.

Bishop Ian made that decision, with the backing of the diocesan executive body Bishop in Council, last December when he also announced that he was taking on the role of Rector of the parish of Dubbo.

With the support of recently-ordained priest Darryl McCullough, Deacons Ray Tickle, Louis Stringer and Nick Hurford as well as the Reverend Gloria Shipp, Bishop Ian is planning to serve as part-time parish priest while continuing his current duties as the Bishop of Bathurst.

He said that the depletion of the Endowment of the See (the trust fund which was established to pay the stipend and costs associated with the office of Bishop of the Diocese) over the past decade has meant that there are no longer sufficient funds to pay the full-time stipend of a bishop. This has forced him, along with Bishop in Council, to consider ways of reducing the cost of his stipend.

The December meeting of Bishop-in-Council also took the radical step of terminating the employment of four employees in the Diocesan Registry Office, to bring the administrative costs of the diocese into line with income.

In September, the annual Synod of the diocese had decided not to pass a proposed budget which would have required parishes to double the contributions they currently pay towards the running costs of the diocese. Many parishes already struggle to meet these assessments, and Synod considered that passing the proposed budget would have been quite unrealistic.

Instead, Synod asked Bishop in Council to consider alternatives that would lower the costs.

"After weeks of thought, prayer and preparation the Bishop in Council in December agreed on a budget for 2015," Bishop Ian said. "Very simply, they passed a budget that has no increase in the parish assessments for 2015 and shows a small surplus."

Details are still being finalised, but tasks essential for the continuing operation of the diocese are being out-sourced to various providers. The Bishop's Registrar, Karen Trafford, will be the only diocesan employee continuing in the Registry Office beyond June, when General Manager Graham Higham completes his employment. All other staff will have left by early February.

"These are huge changes," said Bishop Ian, "but they are to ensure not only the survival of our Diocese, but to advance the worship, mission and ministry of the work of our Lord here. I ask for your goodwill, prayers and patience."

The Bishop said that while some might compare his pilgrimage to Dubbo to Bishop Leslie's walk in 1971, there were some significant differences.

"Bishop Leslie walked to Bathurst, as his focus was on the



WALKING THE WALK: Bishop Ian and Liz Palmer have committed to walking more than 200 kilometres from Bathurst to Dubbo during the first week of February (photo: Chris Seabrook, Western Advocate).

completion of All Saints' Cathedral; I will be walking from Bathurst, with a focus on taking the ministry of God's church out to the surrounding communities.

"I believe, and have said on several occasions, that unless our churches are serving their communities they are not fulfilling their calling."

He is also deliberately describing his trek as a 'pilgrimage' rather than a 'walk'.

"A walk is getting from one place to another. Making a pilgrimage is doing it in a purposeful and reflective way," Bishop Ian said. "For me, turning a walk into a pilgrimage means making it a time of reflection and purposeful prayer, and allowing yourself to be changed by it."

"We will be using this pilgrimage to reflect on what the new look for the diocese might be," he said.

"We are going through a period of big change and we need to be able to look at it in a different way."

He said it will also be a symbolic statement that he and Liz are prepared to walk the difficult road ahead with the people of the diocese.

FROM THE VICAR-GENERAL

God has made everything beautiful

Dear friends in Christ,
During January I have been re-reading and meditating on the message of Ecclesiastes.

It contains one of my favourite texts, namely God has made everything beautiful in its time. It has huge emotional resonances for me, because it was the text the minister used at my mother's funeral after her death from early onset Alzheimer's disease.

Even though she had experienced a slow seven year decline into a twilight world, we could affirm that God had worked the tapestry of her times for her ultimate good.

In the poem which precedes this text the Preacher declared that there is a time for everything, and a season for every activity under heaven. In other words each event has a definite place in God's time order and there are appropriate seasons for all aspects of life. His list, which is framed in fourteen pairs, stresses totality and universality.

It begins with two big personal events which form the basic parameters of our lives, namely being born (or giving birth) and dying. We have all been knit together in our mothers' wombs by God, and we will only die when he stops sustaining our breath.

The next six couplets deal with various creative and destructive human activities, whether literal or metaphorical, so all our planting, all our uprooting (in our gardens or in life generally), all our killing and healing, all our tearing down and building up (our house renovations or empire building in our workplaces) are in the hand of God.

So too are the events over which we have no control, namely when we weep and laugh, mourn or dance.

The parties, the wedding feasts, the disappointments, the illnesses and the deaths are all in his sovereign will, as are our possessions and our decisions concerning them. In that regard every family seems to have a hoarder. My paternal grandfather would go to the tip with one load of junk to my grandmother's delight, only to return with a bigger load of junk to my grandmother's despair!

In conclusion, every activity from speech, to affection, to the great events which engulf a nation are all under the control of divinely arranged times.

To put it in New Testament terms we know that in all things God works for the good of those who love him, who have been called according to his purpose.

Now from one point of view this could easily just breed pessimism. The control may seem oppressive, like an impersonal fate. Whatever our skills, our abilities, none of us choose when to weep or laugh, mourn or dance. We seem rather to dance to a tune someone else plays.

Does God then approve of hurting, hating, warring and dying? No of course not! The key text reminds us



Bishop
Trevor
Edwards

that he has made everything beautiful in its time. This is the perspective of the wise person. The infinite variety and rhythm of life is from the hand of God, who uses everything to achieve his eternal purposes. God gives the times. He makes them beautiful or appropriate, or if you prefer 'beautifully fitting'.

He even makes the bad things, the hurtful things, and the evil things beautiful or appropriate for his people. Things never happen at the wrong time, for what is done is never done sooner or later than it ought to be in order to advance God's ultimate purpose.

To put it in New Testament terms we know that in all things God works for the good of those who love him, who have been called according to his purpose. Our God is magnificent. As we have discovered in the death and resurrection of Jesus, he even works the evil of sinful people to achieve his purposes for our eternal good.

Nothing, no event, no happening, no circumstance lies outside God's providential care or control. While none of us know what we will face in 2015, our times are in the hands of the one who makes everything beautiful so we can keep trusting and living for him.

With every good wish,

Trevor

New leader for L'Arche in Canberra

Canberra's L'Arche Community has appointed a new Community Leader, Maggie White, to lead the way as L'Arche transitions into the National Disability Insurance Scheme next year.

L'Arche Genesaret in Canberra is a community of people with and without intellectual disability who share life

together in a spirit of mutuality through a variety of intentional ways.

Ms White took up her position with L'Arche in mid-January and says she is very excited to be returning to an intentional community after many years working in community services.

"L'Arche offers a richly creative

community life that meets people's social, emotional and spiritual needs and I am really looking forward to sharing in this aspect of the community," Ms White said. "I am also very excited about being in Canberra and engaging with the wider cultural life that enriches all of us."

Top speakers for Cathedral Convention

Principal speaker at the Bishop’s Cathedral Convention on Friday and Saturday May 14-15 will be Dr Alison Morgan, a UK-based researcher and writer who has worked widely in teaching and training and is dedicated to serving the church in renewal and mission.

The Convention, at St Saviour’s Cathedral in Goulburn, will also feature the inaugural Bishop Barlow Lecture, presented by Dr Stuart Piggin on Friday evening. He will be speaking on the topic of revival in rural areas.

Alison Morgan will present three sessions on Saturday: *Called as disciples of Jesus; Living in God’s story; and Doing what Jesus did.*

Alison works as a thinker and writer for ReSource, a Church of England charity commissioned in 2004 by the Archbishop of Canterbury. A member of the Archbishops’ College of Evangelists, she is also the editor and director of ReSource’s discipleship program for Africa which is used in 15 countries.

She has a PhD from Cambridge University and has worked alongside her husband Roger in parish ministry while writing a number of books, including *The Wild Gospel* (Monarch 2004) and its sequel *The Word on the Wind: renewing confidence in the gospel* (Monarch 2011).

Alison and Roger have three grown up children, and live in Wells, Somerset. Central to her thinking is the



SPEAKER: Dr Alison Morgan.

concept that Jesus saves people, not for heaven but to help God’s kingdom happen on earth. As disciples we are not only called to live out God’s marvellous story in the world but given everything needed for the job.

Associate Professor Stuart Piggin is the Director of the Centre for the History of Christian Thought and Experience at Macquarie University. He has taught church history at the Universities of London, Wollongong and Sydney.

A former Master of Robert Menzies College, Macquarie University, and the founding Director of the Macquarie Christian Studies Institute, he is also

Chairman of the Australian Christian Heritage Foundation. His academic interests include the nature of spiritual experience and religious revival and the history of evangelicalism and missions.

His books include *Spirit, Word and World: Evangelical Christianity in Australia 1788-2013* which is now in its third edition. Stuart is married to Rosemary, has two daughters, and three grandchildren, and was, until last year’s grand final, a fanatical supporter of the Sydney Swans.

Costs

- Convention costs are as follows:
- ♦ Early bird registration (before 31 March) \$50
 - ♦ Group of 5+ registration (cost pp) \$50
 - ♦ Full Convention cost \$60
 - ♦ Students and pensioners \$40

Refreshments and materials are included in the cost. BYO lunch or sample one of Goulburn’s fine cafes!

Childcare is available at the event. Places will be limited so please register via the booking form when registering your details.

All are invited to come along to the Convention and discover their true identity as one of Jesus’ disciples and how they might participate in God’s wonderful mission today.

The registration form below can be reprinted, or online booking is available via www.trybooking.com/GLID (booking fee applies)

REGISTRATIONS & PAYMENT

Registrations and payment can be made via www.trybooking.com/GLID (booking fee applies)

or by returning this Registration Form to:

Convention, PO Box 1025 Goulburn, NSW 2580 and paying by either:

(1) **Cheque:** Cheques payable to Diocesan Centre for Lay Ministry & Mission.

(2) **EFT:** Transfer your payment to Diocesan Centre for Lay Ministry & Mission (please type your name as the Description)

BSB: 702 389 Account Number: 05202656

REGISTRATION DETAILS

Name 1:
 Name 2:
 Name 3:
 Name 4:
 Name 5:

CHILDCARE DETAILS

Name 1:Age
 Requirements:.....
 Name 2:Age
 Requirements:.....
 Name 3:Age
 Requirements:.....

NEWS FROM THE PARISHES

Spirit '15: *too life-changing to miss!*

❑ Batemans Bay's annual Holy Spirit Conference April 17-19

For the first time, Sharing Of Ministries Abroad (SOMA) Australia is partnering with Batemans Bay Anglican Church to present the Spirit 15 Conference to be held at St Peter's Anglican College, Broulee, from 7pm on Friday 17 April to Sunday lunchtime on 19 April.

Building on the success of similar events over the past five years, the Spirit Conference offers an opportunity for lay and clergy to grow in knowledge and experience of ministry in the Spirit.

The theme for the Conference in 2015 will be *Spirit break out: Break our walls down.*

Guest Speaker will be Pastor Brian Goodell, Senior Pastor of The Bridge Foursquare Church in Foster City, California since 2002. He has served the Foursquare denomination as ordained pastor for almost 20 years and has been blessed to enjoy fruitful ministry wherever the Lord has placed him.

Pastor Brian serves as the Divisional Superintendent for the Central Bay Area District of Foursquare Churches comprised of 22 churches.

Pastor Brian has been married to his wife Cynthia for 28 years and



GUEST SPEAKER: *Pastor Brian Goodell, shown here with his wife Cynthia, has pastored a growing Foursquare Church in California for almost 20 years.*



PRAISE: *Along with inspirational teaching, praise and worship are an integral part of the annual Spirit Conferences hosted by Batemans Bay Anglican parish. St Peter's Anglican College at Broulee has proved to be an excellent venue for the event.*

they have five children ranging in age from 14 to 22. Pastor Brian received his pastoral training at Life Pacific College and is currently enrolled in the Masters in Strategic Leadership program there.

Brian Goodell has travelled widely in the United States as well as many other countries, teaching in pastoral and worship conferences.

He loves to serve the Body of Christ in areas of worship, spiritual gift training, discipleship, teaching God's Word and encouraging and inspiring God's people to fulfil the purpose and extraordinary destiny they were created to live.

Batemans Bay parish priest Colin Walters, who is also National Director of SOMA Australia, said that SOMA Australia is keen to be involved in providing opportunities for people to grow in the knowledge and use of their spiritual gifts.

"One way we are able to do this is to partner with local Anglican churches as they facilitate conferences and training opportunities for interested people," he said. "We hope that this initiative will bring renewal and revival within the Anglican

Church in Australia."

He added that SOMA Australia will look for other opportunities to partner with Anglican Churches across Australia to promote the ministry of the Holy Spirit.

Churches who would like the support of SOMA should approach him in his capacity as National Director, at colin.walters@soma.org, au or phone 0406096190

Children's program

The Conference will also offer a Children's Program, and organisers have asked parents wanting to enrol their children to email names, ages and gender of children to anglicanbbay@gmail.com

Application forms are available on the Batemans Bay parish website, <https://anglicanbbay.wordpress.com/>

HOLIDAY ACCOMMODATION

CALOUNDRA, Sunshine Coast, beachside units, from \$300/week.

Phone 0427 990 161.

Currawong marks 25th anniversary

❑ **A rural church defies the odds to continue services in a small community**

From the parish

The small rural church of St Mark's, Currawong, about 20 kilometres north of Harden-Murrumburah, last year celebrated the 25th anniversary of its re-opening.

A congregation of regular worshippers was supplemented by members of the Currawong community for the celebratory service of Evening Prayer, led by Harden parish priest Beth Dimmick.

In his sermon, Deacon Don Jamieson told how a group of 18 people had gathered "around the word of God in a service of prayer" in September 1989, and "sought to understand how God might bring this church back into a witnessing relationship with God and this community".

He outlined the "rocky journey" the little country church had been on, having closed in 1977, reopened in 1981 for services to be held on the 5th Sunday of the month, then closed again in September, 1985.

"Break-ins and vandalism followed, and some items including the beautiful eagle lectern were stolen from the building," he said.

But when the Parish Council started a procedure to have the church closed completely, de-consecrated and sold, "this action encouraged the local community to try one more time to save the church building and to put it to the purpose for which it had been built in 1919".

Because the Parish Council was unable to fund any further work on



ORGANISERS: Members of the regular Currawong congregation planned the anniversary service: (from left) Annie Nation, Bev Stewart, Jim Granger, Judy Windsor, Don Jamieson, Sue McCarthy, Brad Thorsby, Prue and Hugh Pavitt, Peter McCarthy, Clyde Smith.

St Mark's, those wanting to continue services in the building had to prove that people would use the church, and also the locals had to find the finances to put it back into usable order.

"The group of 18 who gathered for that service took a very risky step," Don Jamieson said. "They agreed together that they would try and achieve these objectives and they prayed to God that this might happen. Can you see the parallel with today's Gospel (Matthew 18: 10-20)? 'If two of you agree on earth' ..."

He said that 25 years later, so much had come from the life of those of God's church who had gathered in the building.

"We have gathered in the heat of summer and the cold of winter. We have celebrated baptisms and weddings, and we have acknowledged the wonderful contributions made by many in this community as we have laid them to rest from this church."

Contribution to the parish

He also acknowledged the contribution that the small congregation had made to the life of the Harden parish, particularly in the area of financial management – with three parish treasurers having come from the Currawong community.

"We have journeyed as God's people in this place, we have sought to discern what might be the best for the church here, and we have prayed for that. We have then taken responsibility for what God has granted us and sought to live our lives in a loving relationship with our neighbours, as God has commanded.

"May God continue to pour out God's blessing on this church and this community," Don Jamieson concluded.

Ordination of Deacons

Please keep within your prayers the following people intended to be Ordained Deacon at St Saviour's Cathedral, Goulburn on Saturday 28 February 2015: Ms Natalie Milliken, Mr Graham Morrison, Mr Andrew Robinson, Mr Craig Roberts, Ms Hazel Davies, Captain Judy Douglas, Mr Peter Kuot and Mr David Rajasekaram.

All are welcome to attend the ordination.

Everyday heroes: Bronwyn Cooper

St Saviours Long Day Care Centre's longest-standing volunteer, Bronwyn Cooper, has notched up 31 years of volunteer service.

Run by Anglicare, the Centre welcomed her and her twin sister after the pair finished Year 10 at Goulburn High School.

"I would have been 16 and I still remember Mum saying, 'You have to find something to do,'" she said.

Miss Cooper, now 47 years old, has remained devoted to the Centre for the past three decades. Her commitment and dedication volunteering four mornings a week has earned her respect amongst staff and the community.

"After a few years at the Centre, I found myself queen of the kitchen. I was preparing morning tea for everyone and making sure that meals sent by families were prepared and ready for the children by lunch time," she said.

The tradition has continued ever since and children eagerly await morning tea by the kitchen door.

St Saviours Long Day Care and St Saviours Cathedral have always been an

integral part of life for Miss Cooper and her family.

Her father Sid was verger at the cathedral for many years. The family practically grew up in the cathedral, spending so much time there during Bronnie's childhood that she thought it was their very own church. Later their Mum ran the Cathedral Ladies group, catering for many functions and Bronnie fondly remembers helping with that too.

These days Bronnie cares for Sid at home, looking after the house and garden and cooking meals. She walks from home to Long Day Care four mornings a week, but she doesn't yearn to get away.

"When people ask me what I do for holidays I laugh and say I sleep in," she said.

After 31 years of volunteering, Miss Cooper has no plans to hang up her boots. She enjoys the social interaction and likes the involvement with families.

"It gives me something to do. It's really fun and I just keep coming back," she said.



DEDICATION: Bronwyn Cooper has shown great dedication to St Saviour's Long Day care Centre over the past 31 years.

Anglicare recognised Miss Cooper's achievement at last year's staff Christmas celebration.



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Anglicare's challenge: *Share the Benefit*

❑ Can you live on the Newstart allowance for a week?

By Hannah McQuiggan

To highlight the harsh reality facing the 500,000 Australians living on the Newstart Allowance, Anglicare is running a new initiative asking people to live on the dole for a week.

Share the Benefit aims to raise awareness about the struggle that job seekers face and allow people to experience the restrictions endured by those who live in poverty.

Participants are asked to help fundraise for Anglicare by donating the difference in what they would spend on groceries during a normal week. The money raised will go towards emergency relief programs to help struggling families and individuals put food on the table.

With the challenge taking place during the season of Lent, around 20 parishes are already signed up to take part. The Venerable Elizabeth Dyke, Rector of Queanbeyan and District Anglican Church, has taken the lead in her parishes to encourage members to participate in *Share the Benefit*.

Anglicare had the opportunity to chat with Elizabeth about what she is expecting from the experience:

Anglicare: *Can you please tell us a little about yourself?*

Elizabeth: I'm Elizabeth Dyke and I am the Rector of Queanbeyan and District Anglican Church as well as the Archdeacon of Queanbeyan, Cooma and Alpine Region. I have been there for about a year and was previously living in Adelaide. I am married with three adult children and have two grandchildren.

Anglicare: *Have you been involved in Share the Benefit previously?*

Elizabeth: No, this is my very first time being involved in *Share the Benefit!*

Anglicare: *Why have you signed up for Share the Benefit?*

Elizabeth: I'm really excited to be looking at this. As a Parish, Queanbeyan has been involved in many outreach projects to support and encourage people in the community who are doing it tough. I wanted to use this course as a reminder as to why we actually do these projects and why we help others in our community.

I also recognise that I am very fortunate in that I had a good education and always had food on the table. I understand that particularly young people today have it much tougher than I did. I want to get back to a better understanding of that.

Finally, I want to help people in the church to have a better biblical understanding as to why this is important.

Anglicare: *What are you expecting from the experience?*

Elizabeth: I'm expecting to get back in touch with what Jesus says about how



SHARING: *Elizabeth Dyke is encouraging her parishioners to 'Share the Benefit'.*

we should respond to our neighbours and I'm expected to be challenged by *Share the Benefit*. I think that during the Newstart challenge particularly, I will feel pretty uncomfortable and confronted.

Anglicare: *What aspects of your food spending do you think you will have to change during the Newstart challenge week?*

Elizabeth: I think that a lot of things will have to change! I won't be able to simply buy a coffee or even shout a friend a coffee. I think that shopping will be very challenging and I will feel a little uncomfortable trying to shop on such a small budget. I think I will have to change the places that I meet people each week such as going to a park and drinking water, rather than going to a coffee shop.

Anglicare: *What are you most looking forward to from the Share the Benefit course?*

Elizabeth: I'm most looking forward to a renewed vigour in the Parish for looking into God's word and its practical applications into everyday life. I think it will be a fantastic course which will renew our desire to be there for others.

Anyone interested in participating in *Share the Benefit* can contact Hannah McQuiggan on 6245 7119 or for more information visit www.anglicare.com.au.

Newstart allowances for *Share the Benefit* 2015

Participant Category	STB Experience Week Budget**
Individual (Adult from 17 years+)	\$67.54
Couple (with no children)	\$110.36
Single parent with 1-2 children	\$74.28
Single parent with 3 or more children	\$76.32
Couple with 1-2 children	\$113.45
Couple with 3 or more children	\$115.50
Couple with 2 adult children (both on Youth Allowance of \$278.80 per fortnight)	\$167.64
For each additional adult at home, add	\$42.82

*This Newstart budget allowance has been calculated based on what would reasonably be left over for food after other expenses such as rent, transport and heating have been accounted for. Please note that this amount is correct for 2015.

Sounds of silence fill gaps in past

By Robert Willson

Some time ago I reminded readers of *Anglican News* of a splendid DVD on the history of the Christian Church by the Professor of Church History at Oxford, Professor Diarmaid MacCulloch. We used this DVD as a study resource in our Franciscan Group, watching a chapter at each meeting.

Lately I have been reading a new book by Diarmaid MacCulloch entitled *Silence: A Christian History*, (Penguin Books 2014). I think it is the first book I have ever read studying a subject that has a large place in the Bible and in Church History. The author reminds us that in the trials of Jesus the three Synoptic Gospels repeatedly portray him as silent at key moments in his questioning by the authorities. On the other hand Paul in his letters gives advice to what the author calls "noisy Christians", those who speak in tongues.

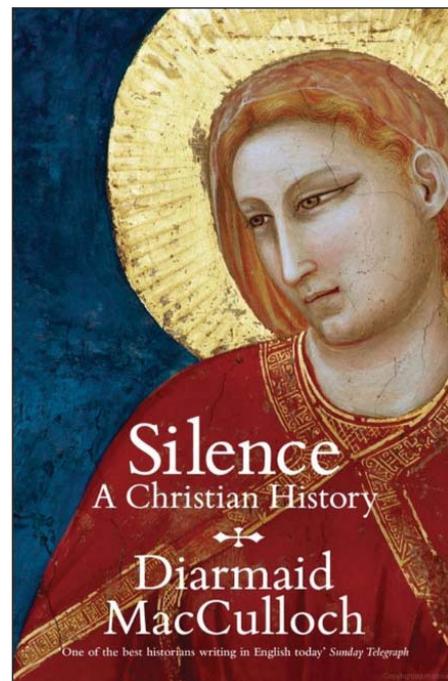
The second part of this absorbing study is entitled *The Triumph of Monastic Silence* and I found it an inspiring examination of the great monastic houses and their life of silent prayer. Those who attend a silent clergy or lay retreat should take this book along for quiet reading while they rediscover the spiritual blessings of silence.

But there is a darker side to silence in the Church and the author in the last section probes the horrors of child sexual abuse by the clergy and the way the hierarchy kept silent about it and moved the perpetrators around to avoid exposure. Silence can be beautiful and it can also be shameful.

These days there are a remarkable number of DVDs available with relevance to Christians seeking to learn more about their faith and the scriptures and the church. In the ABC shops we find from the BBC *The Story of the Jews*. Respected British historian Simon Schama, himself a Jew, explores the remarkable story of the Jewish people over thousands of years.

Again this is a story that is both inspiring and shocking. The struggle of the Jews to find a safe place in the world and sadly, the attempts of some Christians to wipe them out, does not make pleasant viewing. Reformers like Martin Luther were shockingly anti-Semitic and his influence clearly extended to 20th century Nazis.

This series brought back to me those years in the Semitic Studies Department at Sydney University when I encountered Hebrew, and Rabbi Dr Porush introduced us to the Mishna.



Some of us were doing Hebrew in order to prove that we could not do it, but the exercise was valuable and I can still read the occasional word in Hebrew. This splendid DVD will give us the background and help us to make sense of the daily headlines on the Middle East.

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An author's reflection

□ **Ruth Edwards**, wife of Bishop Trevor Edwards and Chair of Synergy Youth and Children's ministry, has recently written a book on Anglican schools titled 'Challenge and Choice: Australian Anglican schools today', published through Barton Books. It was launched in Brisbane on 3 December. Here Ruth reflects on what led her to writing this book.

The challenge for those of us who are Anglican is that we don't quite know what being Anglican actually means. We usually know what it does not mean: we're not RC, although we respect them; we're not non-conformist although we like to do some things with them; we're not extremists, although we believe in commitment, we're not unstructured, although we hope we are flexible. This matter of defining Anglican identity is even more problematic when it comes to Anglican schools. It has often caused me bafflement in trying to understand what I value about Anglican education.

During the early 1990s I exercised a role as honorary publicity co-ordinator for the Campbelltown Anglican schools on the western fringes of Sydney. Having just emerged from a stint of intensive parenting, I took on the role with enthusiasm, talking extensively with teachers about newsworthy events. Sometimes I asked what was Christian about the education they offered. For most the answer was that Christianity was taught in RE classes and chapels and modelled in love and care. Some expressed some frustration with poor discipline excused under this definition. There was nothing particularly Anglican about it.

However, as I undertook further tertiary study in education alongside teaching in state, Catholic, 'Christian' and other independent schools, I continued to try and put my finger on what is Anglican about Anglican schools. I built on a course in organisational management to do some field study research on change and leadership in schools. Once again I talked

with teachers, this time about internal school factors that drove innovation. Already, although I didn't quite formulate it like this, I was halfway to studying school culture. So it was a natural step to combine my interest in Anglican schools with organisational perspectives in commencing doctoral research on Anglican school culture.

I was surprised in initial interviews. Unlike interviewees on newsworthy events or innovative practices, teachers did not really identify anything Anglican in their daily school life. Indeed, even their understanding of religion was vague. Almost universally it went no further than a belief that Christianity endorsed kindness and pastoral care, and that Anglicanism was expressed in the Anglican liturgies of chapel services. The Anglican identity of their schools appeared peripheral to the actual day-to-day culture teachers experienced.

Yet I had a sense from my own diverse experiences across different sectors that there was something in common at the taken-for-granted level which determines culture. Intentional reading about Anglicanism, especially the works of Bruce Kaye, plus background knowledge of the Elizabethan church gained long before during my

first year at university started to bring some shape into the swirling fogginess surrounding Anglicanism in schools.

I started to recognise patterns in schools that matched these readings. I found that Anglican schools repeatedly showed multiple tensions, especially around their religious identity. I realised that, in fact, they had two identities, one social and one spiritual, but that these were neither



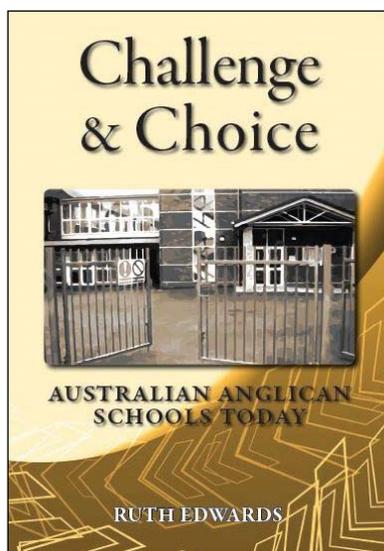
harmonised nor articulated, but operated in dissonant combinations, leading to contradictions and confusion.

When I started talking about Anglican schools in formal seminars or informal conversations, I found that people were interested. Parents and church people often had either idealistic hopes or sad disillusionment with Anglican schools, and found my explanations enlightening. Also church leaders kept talking as if schools were the answer to the declining numbers in church, so I felt that a more realistic assessment might be necessary before they poured too many finances into enterprises motivated by dreams rather than data.

And so, having completed my doctorate on Anglican school culture, I took the advice of one of my examiners and wrote this book to bring the findings to a wider audience. Challenge and Choice is deliberately aimed at the non-specialist. It tries to inform the general reader, whether parent, teacher, school governor or Anglican parishioner, about what has shaped Anglicanism in schools and what options Anglican schools can take in expressing this heritage. It also aims to challenge those who influence Anglican schools – school leaders, bishops, electing bodies and governing councils.

Anglican schools do many things well. But they have not, on the whole, made a good job of transitioning their inherited Anglican religious identity into the contemporary secular pluralist world. Stakeholders in Anglican schools need to

(continued on page 13)



Spiritual Religion

By Robert Willson

The fourth bishop of this diocese was Lewis Bostock Radford. Soon it will be the centenary of his election as our bishop in 1915.

I have always had a special interest in him because his son Denys was my ancient history teacher at Scots College, and his grandson was in my class.

Denys often spoke of his father's work in this diocese in the years 1915 to 1933. Radford was a strong Anglo-Catholic, the first Bishop in this diocese to wear Eucharistic vestments when celebrating Holy Communion. He was an outstanding scholar, writing books on medieval history and theology, some of which are still in print.

Radford had taken part in the ceremonies for the opening of the first Federal Parliament in Canberra in 1927. He was a strong supporter of the planning for the national Capital and had done much to found the two Grammar Schools. Today Radford College at Bruce keeps his memory alive. His dream of a national Cathedral did not come to fruition but today St Mark's and the Centre for Christianity and Culture are very significant to the diocese.

Recently I did a Trove search of the past issues of The Canberra Times looking for references to Bishop Radford. I found a gem in the issue of September 4, 1933, recording his farewell message to Canberra in St John's Church before his retirement to England. His health had

deteriorated and he died only four years later. Sometimes old sermons are very dull but there is much that we could learn from this fine scholar's words.

The Year 1933

The year was 1933. Australia was struggling to climb out of the depression. Adolf Hitler was in power in Germany and building his war machine. It was the centenary of the Oxford Movement in the Church of England. In St John's Church Dr Radford spoke to a crowded congregation on the subject of "Spiritual Religion" based on the words of Saint Paul in Second Corinthians 3: 6 "The letter kills but the spirit gives life".

This is a small part of what Radford said:

A really apostolic church is a church conscious of a mission and a message. So must the Church of England in Canberra be. Even in its earliest days a capital city is a concentration of some of the best ability and experience of the Commonwealth. But the Church of England to be great must not rely upon national prestige or social superiority or intellectual capacity, but upon spiritual power. It must be visibly a religion not of law but of life; not of the letter but of the spirit.

Challenges

The Bishop then went on to describe some of the challenges facing the Christian church in the growing mood of secularism and asked how the Church

might maintain and enforce Christian ideals with issues such as gambling, alcoholic and sexual indulgence, and secularism. For Christians these are perennial issues.

Finally the Bishop, who was at this time in failing health, gave what he called a "farewell message to the sons and daughters of our mother Church in this growing capital city."

To you it is given to be the pioneers not only of the extension of Church work but also of the intensity of Christian life. Your Church is unique in its balanced but firm hold of ancient tradition and of modern experience, or corporate discipline and of personal liberty, of historic faith and of fearless enquiry, of Catholic vision and of Evangelical devotion, of high standards and of patient sympathy. It is a Church which finds room for law as an instrument of religious training for souls immature either in age or in experience; but it is constantly looking onwards to the perfection of the soul through the following of the guidance of the Spirit of God. My farewell prayer for you all is that you may recover for yourselves and reveal to others the happiness of emancipation from the law which kills, and the true liberty of letting your souls be shaped by the Spirit, which alone makes life worth living and capable of being lived on the highest and best level. God bless you all.

For further reading:

A Scholar in a New Land by Paul Radford (1979).

Historic photograph stirs a few memories

The historic photograph featured in the *Historybytes* column in the December issue of *Anglican News* aroused considerable interest, with a number of readers suggesting names for at least some of the subjects.

The most comprehensive list came from a former staff member at Canberra Grammar School from the early 1950s, The Reverend Canon Ron Morris. Now retired in Sydney, Canon Morris has suggested the following names:

"Left to right: 1. Ken Clements - he might have been Bishop by then.

2. Harold Hunter. May have been on the staff of the Junior School at CGS -

later was on staff of St Johns Canberra, a late ordinand, ex Methodist I think.

He was previously a headmaster of school(s) in the Southern Highlands. Ordained after retirement I think.

3. Tom Timpson. For a long time deputy or Director of Studies at CGS. Later went to be Headmaster of a Melbourne School (Camberwell Grammar I think).

4. Ken Crossley. Left CGS to go to All Saints' College, Bathurst.

5. Do not recollect.

6. Do not recollect.

I suspect it was taken at a clergy conference and 5 and 6 were probably

parish clergy who I may have known."

Thanks to Canon Morris, and to all other contributors who have offered similar suggestions.



ABM produces Lenten 'App'

□ Mission agency's resources for Lent encourage prayer and reflection

By Elizabeth Baker

This Lent ABM has produced a number of resources to encourage Anglicans to reflect and pray along with our global neighbours.

The 2015 Lent App can be downloaded for free onto any iPhone, iPad or Android device and includes stories, Bible readings and prayers for each day during Lent.

Professor William Loader has written Bible studies based on the readings for each Sunday during Lent.

The resources were produced by ABM Education Officer, Jasmine Dow who said, "Lent provides us with an opportunity to reflect and turn toward God."

"ABM has tried to create resources that will be easy to access and meaningful in the way they call us to listen for God in the words of scripture and the stories of our brothers and sisters throughout the world," she said.

Each Lent, ABM supporters also have the opportunity to give to a small number of projects and reflect on what mission means.



TRAINING: *The Integrated Livelihood Project in Kenya provides training in new agricultural techniques. Here a woman grinds maize.*

In 2015 two projects in Kenya need your support. Help develop leadership and management training as well as the Integrated Livelihood Program which works with partners in Kenya, to improve

locals livelihood and increase their resilience to the effects of climate change.

In eastern Kenya, people experience long periods of drought so often that these conditions have become part of everyday life.

A three-year integrated food security program has been introduced to work with women and men with small farms, providing training in new agricultural techniques and teaching them environmental conservation measures to improve productivity.

This program has also introduced drought resistant seeds and drip irrigation for vegetable farms which are close to the rivers or sand dams so that even with only very little water, farmers and their families can plant vegetables to eat and even to sell during drought periods.

You can help change more lives by supporting this project and donating at www.abmission.org.

You can also download the Lent resources at www.abmission.org/lent2015. These studies will be published in the Lent edition of Partners magazine which also features a suggested action for every day during Lent.

An author's reflection (from page 11)

be clear about what they offer and how this connects with their Anglican heritage.

I do not believe Anglican schools can go on presenting a diluted version of Christianity without becoming misleadingly hypocritical to their unreligious clients. And equally I do not believe schools can develop well-educated young people on any other basis than Christianity's absolute values of truth, justice and love.

Anglican schools should be promoting good education and thoughtful, well-informed faith together. The best Anglican schools educate their students to think independently, to engage in the important public debates and issues of their times, to be balanced, to respect others and to stand for what is true and humane and not be captive to what is expedient or popular.

The best Anglican schools do not

indoctrinate. Rather they enable students to understand and respect Christianity, to recognise its critical role in forming the values and standards of our society and they clearly introduce students to the claims of Jesus Christ that he is uniquely God and that he invites people to find personal coherence, meaning and forgiveness by trusting and following him. In short, Anglican schools should be offering students the prospect of hope.

I wrote Challenge and Choice to encourage conversations in schools and churches about how Anglican schools can be both genuinely Christian and also genuinely educational through being authentically Anglican.

To engage with me in these issues or to order a copy of Challenge and Choice at the special launch price of \$25, email redw7191@uni.sydney.edu.au



Camp Pelican: Fun, food and Jesus conversations

❑ Strong support for Annual Summer camps

By Andrew Edwards

In January this year, 146 campers and leaders took part in one (and some even two) of the four Camp Pelicans held over two weeks.

Camps were held at both Manna Park and Wambiri where young people took part in five days of fun, food, activities and conversations about Jesus and faith.

Campers and leaders all had a great time, and many campers have already asked to attend next year!

Thank you for your prayers, support and generous donations to Synergy and Camp Pelican. Your generosity enabled 15 campers to attend camp that otherwise would not have been able to.



STORYTELLERS: Camp Pel team leaders hold the attention of the campers during a re-enactment of a Bible story. Such stories can provide useful springboards for later conversations.

Coming up for Camp Pelican / Synergy:

- ♦ Saturday 28th February - Camp Pelican Reunion and Bishop's Gap Year Graduation
- ♦ 14-18 April – Soul In The Bush with Soul Survivor (yr 7+)

- ♦ July 2015 – Winter Camp Pelican (yr 7+)
For more information about Synergy

and up coming camps and events, contact Andrew Edwards at andrew@synergy.org.au

St Mark's Commencement Lecture

A short service at St Mark's National Theological Centre at 7:00pm on Thursday February 26 will mark the beginning of Session 1 of 2015 for students studying through the Centre.

Immediately following the service will be the lecture by Bonhoeffer scholar Rev'd Dr Keith Clements on *Life Together' in a digital age*.

Keith Clements was born in China of missionary parents and grew up in England. He is a graduate of Cambridge and Oxford Universities and a PhD of Bristol University.

Author of 15 books, he has written widely on church history and modern religious life and thought, with a specialist interest in Dietrich Bonhoeffer. Five of his titles are on Bonhoeffer, his latest being *Bonhoeffer's Ecumenical Quest* which is

being published by the World Council of Churches in March this year.

A regular visitor to Australia, he is an adjunct lecturer at Whitley College, Melbourne.

Book Launch

The event will also see the launch St Mark's lecturer Revd Dr Geoff Broughton's book *Restorative Christ: Jesus, Justice, and Discipleship*.

Publisher Wipf and Stock describes the book as follows:

The conviction that Jesus is the restorative Christ demands a commitment to the justice he articulated. The justice of the restorative Christ is justice with reconciliation, justice with repentance, justice with repair, and justice without retaliation.

The Gospel of Luke and the book

of Acts portray the life, death, and resurrection of Jesus Christ through the radical concept of 'enemy-love'. In conversation with Dietrich Bonhoeffer (Jesus-for-others), John Howard Yoder (a nonviolent Jesus), Miroslav Volf (an embracing Jesus), and Chris Marshall (a compassionate Jesus), Broughton demonstrates what the restorative Christ means for us today.

Synergy contacts

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Synergy Youth Director: Andrew Edwards, (Andrew@synergy.org.au; 6245 7101)

Synergy Youth Chair: Ruth Edwards (contact via 6245 7101)