

# NORTH COAST ANGLICAN

*Embracing the spirit of Christ in Our Time*

February March 2018 | Issue No 1



## Hundreds of hampers donated to families in need

In just their second year of collecting donations for the Anglicare North Coast Toys and Tucker collection, Clarence Valley Anglican School has managed to donate more than several hundred hampers.

Stage 3 co-ordinator Samantha Miller said the initiative was a student-driven effort which began a few years ago.

"The Stage 3 class decided that

instead of doing a Secret Santa with each other they'd actually donate some things to people who didn't have anything," she said.

"Last year it went to the whole school from pre-kinder to Year 12, and we did a whole range of items so we decided to do it again this year. We're making it something the school does each year.

"The students have been very keen and the CVAS community and family have been great in donating things. They don't have to donate a lot, every little thing can make a difference."

The donations were made to Anglicare at CVAS's Christmas Service at Christ Church Cathedral, Grafton.

The school's Stage 3D class made the biggest contribution

to the hamper collection, and Ms Miller said she was proud of all the efforts of the CVAS students.

"It's very exciting that they're so into this," she said.

"Year 5 and 6 collected more than 140 items, which was pretty amazing.

"Pre-kindy won it last year, so there was a bit of a challenge, but there is a trophy for the

class that gains the most each year from our principal (Martin Oates), he started that last year."

While the hamper collections are only in their second year, Ms Miller said she hoped to see it grow into the future.

"Every year we hope to see this get bigger and better to help out those people who don't have as much as we do."

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[MORE DETAILS PAGE 8](#)



## BISHOP SARAH WRITES...

# Some parting words



*Partir, c'est mourir un peu* – To leave is to die a little. This French saying beautifully

expresses the grief which sits in the middle of any departure. For four years Ian and I have journeyed here with you and have come to know and love both the people and the place. We will always be grateful to God for the many blessings of our years here and are very aware of how our lives have been enriched by you and by the experiences we have had.

In the midst of some of the very difficult matters we have needed to attend to as a Diocese, it has often been the

integrity and faithfulness of the people of the Diocese and the hard work, sheer competence and commitment of the Registry team and the senior leaders that have encouraged and enabled me in my vocation as your Bishop. Thank you all.

I hope that in the next few weeks before we actually leave, there will be the opportunity to catch up with many of you. For those who are not able to be present at the Cathedral service on March 3 when I will lay up my pastoral staff, there

will be informal occasions in both the north and the south of the Diocese in late February.

As our paths now separate, we will remain connected to each other by our shared faith and shared history. My prayer is that in the years ahead you will continue to ask "what is bread for the journey and what is lead in our saddlebags?", and that new models of ministry will be identified, supported and flourish in the Diocese. Confident in God's steadfast love, may you have the courage

to reach out to the changing society in which we live.

Grace and peace,  
+Sarah



## Farewelling Bishop Sarah And Rev'd Ian Chaplin

Bishop Sarah Macneil announced on November 3, 2017 that she would be retiring as Bishop of Grafton on March 3, 2018. This is a significant moment in time for both Bishop Sarah and for us as a Diocesan family.

To honour the significance of this occasion there will be a service of Laying up the Pastoral Staff at Christ Church Cathedral commencing at 10am. Everyone is most welcome to attend this service.

At the conclusion of this service there will be an opportunity for people to make their way to the Les Beattie Function Room at the Grafton District Services Club, 105-107 Mary Street Grafton for lunch, which will commence at 12 midday.

If you intend joining Bishop Sarah and Rev'd Ian for lunch, please send your name to

Kaytrina Jessup or Maree Collett as soon as possible for catering arrangements at the Services Club. Also please be aware that this luncheon will be at your own expense.

For those of you who are unable to attend this formal service, but would like to have the opportunity to say Goodbye to Bishop Sarah and Rev'd Ian, arrangements have been made by the Archdeacon of your region for such a space to occur. In the South of the Diocese this will be on Saturday February 17 at St. John's Coffs Harbour at 12.30pm and in the North at Emmanuel Anglican College on Saturday February 24 at 12.30pm.

For further details please contact either the Venerable Stuart Webb or The Venerable Matthew Jones.



## Confirmation Celebrations at Murwillumbah

The congregation of All Saints, Murwillumbah welcomed a visit from Bishop Sarah on November 12, 2017 to celebrate the confirmation of Tess, Lexie and McKenzie Sneddon.

Part of the service also saw the reception into communicant membership of the parish office administrator, Ms Maureen Harper.

Following the confirmation the parish community came together for a time of fellowship and morning tea.

Bishop Sarah's visit was tinged with sadness since this may be the last visit to our parish before her retirement in 2018.



### NORTH COAST ANGLICAN

NEWSPAPER OF THE ANGLICAN DIOCESE OF GRAFTON

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# Port Anglican raises funds to combat child trafficking

Port Anglican has raised funds to aid in the global effort to combat child trafficking, the leading type of modern day slavery.

Port Anglican held a high tea event in November 2017 and raised over \$2000 to provide aid to the She Rescue Home in Cambodia. The event was organised by Michelle Webb, an advocate for the non-profit organisation. The She Rescue Home is a safe haven in Phnom Penh, Cambodia, for girls from ages of 3 to 16 who have been trafficked, prostituted, raped, or at risk. The home provides a stable environment for the girls to grow and learn.

Over 100 guests came together at St Thomas' to support the high tea.

"It was great to see many people from the Port Macquarie Community attend, with the age ranging from two to 90 years," Lisa McCrone said.

"Everyone got into the spring festival theme, dressed beautifully with matching hats and fascinators. Women clinked their glasses and chatted amiably as the waiters politely served them with the sparkling wine, tea and coffee."

A group of young men



Emma Webb, Cilla Boyd and Michelle Webb

volunteered their time to provide jazz music for the afternoon.

Cakes, scones, caramels, crème, spring rolls, and the classic cucumber sandwiches were served on ornate tiered stands, to show them off in all their glory.

Michelle spoke at the afternoon about her trip to Cambodia and how the funds will support this

worthy cause.

Karen Atherton, a Pastor from People Builders Church and who also started her own business called Darling Girl Styling, said it is important for women to champion such causes. Karen also encouraged women to embrace and feel confident with who they are. She said women should practice love for self and one another, especially by giving

back to girls confronted by sexual exploitation. It is important to instil confidence in women, young women especially, and She Rescue Home is a good place to start.

"True beauty is what is inside of you and it is time to walk in your authority and not in your insecurity because we have work to do," Karen said.

The money raised will go

towards supporting the girls and the home. Money raised also covers outreach to the girls' families in the communities and medical needs.

Having been to Cambodia herself, Michelle says the situation may seem disheartening and daunting but contributions no matter how little will go a long way in combating the problem of child trafficking.

The She Rescue Home often provides a sense of stability and family for the girls before they are re-integrated back to their original families.

"We try to help the families get a sustainable income. If they have an income it becomes safe to re-integrate them (the girls) into their homes because then their (families) don't need to sell their girls," Karen said.

"It is all done with social workers involved, and they wouldn't send them back if they think it is not safe."

Survivors of human trafficking and supporters produce a lot of handmade crafts like tea towels, throw pillows, bracelets and bags, which are sold to secure a sustainable source of income for them.

## Bringing the generations together at Christmas

Students and parishioners from across the Tweed Coast came together to share stories and a morning tea in the lead up to Christmas.

The morning tea formed part of the wonderful relationship that continues to grow between parishioners of St Cuthbert's, Tweed Heads and students from Lindisfarne Anglican Grammar School.

The bus trip to the school saw 40 parishioners come together with a great deal of laughter and reminiscing about days on school buses back "then".

The parishioners were met by 70 Year 7 students from the school who had prepared a beautiful morning tea, with white tablecloths and all.

The noise level was terrific as the students mingled with parishioners, sharing stories and memories, happy smiles, and a willingness to engage in conversation.

Each student gifted the parishioners a Christmas bauble they had decorated along with a personal message.

The guests were entertained with background music as well as beautiful Christmas carols.

"The atmosphere was amazing," Yvonne Turner said.

"Music teachers provided a great background with guitars while we were served a magnificent morning tea that had been prepared by the students.

"Little did we know what an impact it would have on all concerned."

It is hoped that 2018 will continue to grow the special relationship between Lindisfarne and St Cuthbert's. The schools roots are well and truly part of the parish's history and many current members of the congregation were part of its formation.



## Anglican Diocese of Grafton

**Do you have an up-to-date will? Please consider giving to the work of the Church in your will.**

Our diocese has been blessed by the generosity of benefactors in times past. As we seek to expand Christ's Mission in the 21st century, please consider how you might contribute. You should get legal advice before making your will. You may wish to consider the activities of the Anglican Diocese of Grafton as the recipient of either a specific gift or the residue of your estate.

The following wording may be useful for you and your legal advisor when making your will: "I bequeath to the Corporate Trustees of the Diocese of Grafton in the State of New South Wales the sum of ..... to be used for the general purposes of the Diocese of Grafton in such manner as the said Trustees may approve."





# Port Anglican welcomes new Associate Minister

In 2018 the Parish of Port Macquarie welcomed their new Associate Minister, the Rev'd Ross Duncan and his wife Deb. Ross is the Mission Support Officer for the South and brings to Port Macquarie a wealth of experience. Ross has already used his considerable gifts to bring about positive change in the way the parish live out our calling as Port Anglican. Deb, who has a gift in working with teenagers from challenging homes and who is on the Anglicare board, has already been a breath of fresh air amongst the parish.

As if this isn't exciting enough for the parish they have also welcomed a new Families Minister, David Morgan, and his young family with wife Elizabeth and four children. David has been an Associate

Pastor for the last three years in Newcastle and brings with him experience in working with young adults and leadership in church life. Elizabeth has also been involved in ministry and is already singing in parish music teams. David and Elizabeth have already begun rebuilding the way they do home groups and serving teams and are making a tremendous difference to the life of Port Anglican.

"Both Ross and David are keen to not only support the life of Port Macquarie but to be a blessing in the wider life in the diocese. I know that in serving the kingdom of God in Grafton diocese both Ross and David are going to be a blessing to many," the Venerable Stuart Webb said.



## Festive Season Outreach

Parishioners of Mullumbimby came together to celebrate the festive season with a delicious lunch at the Old School Restaurant at the Mullumbimby Ex-Services Club on December 3, 2017.

Parishioners were joined by op shop volunteers, Mullumbimby and District Neighbourhood Centre staff, Messy Church families and Coolamon Villa Nursing Home staff.

They were delighted to see some of the more senior

parishioners who are less mobile and no longer regular church attendees.

Together they enjoyed fine food, challenging Christmas trivia, a lucky prize draw, and most importantly, the opportunity to connect with the church community beyond the four walls of the churches.

The room was alive with chatter and laughter and it was an extremely positive start to the Christmas festivities.



Mullumbimby and District Neighbourhood Staff "More than a Meal" guests

## This Lent, Hear the Stories

When the General Synod of the Anglican Church of Australia met in September 2017, it affirmed the importance of the Global Goals Sustainable Development Goals (SDGs), encouraged theological engagement with the goals, and called the church to action on the SDGs.

This Lent, ABM brings you a Lent study that will help you to explore, theologically reflect, and act upon the Sustainable Development Goals. You will hear transformative stories from around the world of Anglican communities grappling with global challenges.

The study has been written by Dr Julianne Stewart. Julianne has worked for over nine years as ABM's International Programs Director. She has heard, and carries within her, hundreds of stories of people she has lived alongside, and people who have taught her about the reign of God. Julianne shares some of these stories with the church, bringing her experiences into conversation with the scriptures and the Sustainable Development Goals.

The Lent study, "This Lent, Hear the Stories", can be downloaded from the ABM website at [www.abmission.org](http://www.abmission.org)



## Looking for NCA in your Inbox?

Do you want to be among the first to receive the NCA? Would you prefer to receive it electronically instead of in paper form? Or would you like to have it both ways?

For future editions of the North Coast Anglican, we will be sending out a PDF version by email as well as sending out the normal paper copies. So if you would like the NCA in your email Inbox, please send your details to Kaytrina in the Registry on [admin@graftondiocese.org.au](mailto:admin@graftondiocese.org.au) and remember: It's free!





# Diocese identifies need for planned and creative change

By Archdeacon Stuart Webb

During February hundreds of Anglicans across the Diocese met together to discuss the strategic planning for the Diocese as we cast our vision towards the next three years.

The Northern region met at Emmanuel Anglican College, in the central region we met at South Grafton and in the beautiful South we met at Macksville.

We embraced the use of technology such as Mentimeter, a web-based audience interaction tool, which allowed us to share our thoughts and ideas on various topics in real time. Topics included, "What do you believe the Diocese should be known for?" and "What words would you use to describe our future focus as a diocese?"

We discussed the resources we will need as we move forward and the priorities for ministry and mission. These are just a few of the ideas we discussed over the two

hour consultations across the diocese.

What seemed to be common to the planning days I attended, and from heard from the Venerable Matthew Jones, was our call to action and the need for planned and creative change across the diocese.

There was great enthusiasm amongst all who participated and we were left with the sense that exciting times are ahead for us as a Diocese.

We pray that as all this information is collated and presented to Bishop in Council, and that our strategic way forward, as we are led by God's Spirit, will be revealed. This will then become an insightful tool both at Diocese and parish level. We also pray it will be a blessing to our incoming Bishop in leading us forward.



## The light of the world



The sun was streaming through the upper windows of St Mary's Ballina, illuminating the manger in the life-size nativity display as the parish came together for a Family Service on

Christmas Eve. It made the service even more meaningful as they celebrated the birth of Jesus who came to be the "Light of the World".

## Lighting the Advent candles



The Christmas Eve service at All Saints, Murwillumbah was just one of the five services celebrated in the parish in the 24 hours leading up to Christmas Day. John Kennaugh, a member of All Saints Parish Council, is pictured here with the

Advent candle, along with his wife Diana and family. His son, daughter-in-law and grandchildren were visiting Murwillumbah for Christmas.

## Roger the Rectory Dog answers the Big Questions

The Parish of Mid Richmond are asking the big questions with the help of Roger the rectory dog. In 2017 the parish launched "The Big Question: Ask Roger the Rectory Dog" on the Mid Richmond Facebook page. Roger draws on his broad experience of life, love, loss and chew toys. He has answered questions on topics ranging from, "What's the meaning of cockroaches?" to "When was Hebrew first written down?"

"Dear Roger, Last year I saw you took part in the Blessing of the Animals service. I really don't get this idea. Please explain," one reader asked. To which Roger eloquently responded, "The blessing service is so that our humans can be affirmed and given a sense of their value to us as companion animals." If you want to ask Roger a question, or just see what we're up to in Mid Richmond, like their Facebook page: [Anglican Parish of Mid Richmond](#).





# Final report of Royal Commission into response to child sexual abuse makes recommendations

The Primate of the Anglican Church of Australia, Archbishop Philip Freier, has thanked members of the country's Royal Commission into Institutional Responses to Child Sexual Abuse, for helping the Church to "confront its failings" when it comes to protecting children and responding appropriately to reports of abuse. He said that the Commission's case studies involving branches of the Anglican Church – which included the Diocese of Newcastle – "have been shocking and distressing." He said that the diligent work of the commissioners and their staff "must have been distressing" for them and for survivors. "Once again, I apologise on behalf of the Church to survivors, their families, and others harmed by our failures and by the shameful way we sometimes actively worked against and discouraged those who came to us and reported abuse," he said in a statement issued as the final report of the Commission was presented to the Federal Parliament.

The final report sets out 189 individual recommendations in a range of areas, in addition to other recommendations on issues including checks on those working with children, redress and civil litigation and criminal justice; bringing the total number to 409. Some 58 of those recommendations are targeting towards religious institutions; with five of them directed specifically at the Anglican Church.

It calls for the adoption of "a uniform episcopal standards framework that ensures that bishops and former bishops are accountable to an appropriate authority or body in relation to their response to complaints of child sexual abuse."

And it says that the Anglican Church of Australia "should adopt a policy relating to the management of actual or perceived conflicts of interest that may arise in relation to allegations of child sexual abuse, which expressly covers: members of professional standards bodies, members of diocesan councils (otherwise known as bishop-in-council or

standing committee of synod), members of the Standing Committee of the General Synod, and chancellors and legal advisers for dioceses."

It says that the province's "Being Together" policy, which sets out "expectations of behaviour in our church community", should be amended "to expressly refer to the importance of child safety."

There should be "a national approach to the selection, screening and training of candidates for ordination in the Anglican Church"; and "each diocese should implement mandatory national standards to ensure that all people in religious or pastoral ministry (bishops, clergy, religious and lay personnel): undertake mandatory, regular professional development" with "compulsory components" covering "professional responsibility and boundaries, ethics in ministry and child safety." Such people should also "undertake mandatory professional / pastoral supervision" and "undergo regular performance appraisals."

The report makes 26 recommendations to the Roman Catholic Church, including that representations be made to the Holy See for changes to Canon Law to introduce a range of new offences and changes to the procedures adopted in pursuing offences under ecclesiastical law.

On the seal of the confessional – an area of controversy amongst some Christians – the report recommends that: "The Australian Catholic Bishops Conference should consult with the Holy See, and make public any advice received, in order to clarify whether information received from a child during the sacrament of reconciliation that they have been sexually abused is covered by the seal of confession" and "if a person confesses during the sacrament of reconciliation to perpetrating child sexual abuse, absolution can and should be withheld until they report themselves to civil authorities."

Regardless of any advice



received from the Vatican, the Commission, in its criminal justice section, recommends a new offence of "failure to report." The offence would be committed if "an owner, manager, staff member or volunteer of a relevant institution" – including persons in religious ministry and other officers or personnel of religious institutions – "fails to report to police in circumstances where they know, suspect, or should have suspected (on the basis that a reasonable person in their circumstances would have suspected and it was criminally negligent for the person not to suspect), that an adult associated with the institution was sexually abusing or had sexually abused a child."

It says that "Relevant institutions should be defined to include institutions that operate facilities or provide services to children in circumstances where the children are in the care, supervision or control of the institution," and says that "facilities and services provided by religious institutions, and any services or functions performed by persons in religious ministry, should be included."

The report goes further, and says that legislation introducing the Failure to Report offence "should apply in relation to knowledge gained or suspicions that are or should have been formed, in whole

or in part, on the basis of information disclosed in or in connection with a religious confession." And that "any existing excuse, protection or privilege in relation to religious confessions" should be excluded "to the extent necessary to achieve this objective."

In his response to the report, Archbishop Philip Freier said: "The Anglican Church has worked assiduously since 2004 to make the church a safe place for all – especially for children – and we have made great strides, often in response to recommendations from the Royal Commission. But we admit that sometimes we have been slow to grasp the extent or severity of abuse, and that without the work of the Royal Commission we would not have been able to achieve this."

"There has been a change in the wider culture of the Anglican Church about child abuse as all elements of the church have had to face our failures – a change that, again, was largely due to the Royal Commission and the Church's response."

"The three-yearly General Synod or national assembly, which met in Queensland in September, introduced for the first time binding national standards on child protection for all clergy and church workers, including independent audits. It also set up mechanisms by

which the Church can join a future Commonwealth [of Australia] redress scheme (as recommended by the Royal Commission), and acted to make past and present bishops more accountable."

"The work of making the Church a safe place is never finished and cannot be taken for granted. We will engage with the final report released today to improve our systems, protocols and procedures."

The Church of Australia is just one province of the Anglican Communion whose responses to child sexual abuse has been, or is being, investigated by national independent inquiries. The Church of England and the Church in Wales are, together, the focus of an "Anglican Church" case study by the Independent Inquiry into Child Sexual Abuse set up by the British government. Substantive hearings in that strand of the Inquiry are expected to take place next spring.

You can read the Royal Commission's Final Report at their website [www.childabuseroyalcommission.gov.au/final-report](http://www.childabuseroyalcommission.gov.au/final-report). Further reports and findings are also available via the Royal Commission's website.

**Discussing child sexual abuse can be difficult. If you need immediate support call Lifeline on 13 11 14.**

Source: ACNS

## ZERO TOLERANCE FOR SEXUAL MISCONDUCT

**Grafton Diocese** has established formal procedures to deal with **sexual misconduct**. Persons aggrieved by the sexual misconduct of a church worker - whether they are an ordained or lay person - should report it. If you wish to speak to someone about sexual abuse by a church worker

please phone **1800 070 511**

at any time for recorded information of the names and telephone numbers of our contact persons.



## Bishop Kay Goldsworthy to be Installed as Australia's first female Archbishop

The Right Rev'd Kay Goldsworthy AO will be installed as Australia's first female Archbishop and the eighth Archbishop of Perth in St George's Cathedral, Perth, on Saturday 10 February 2018.

Bishop Kay was elected Archbishop of Perth after an extensive eight-month selection process and has the honour of being the first woman elected in Australia to the role of Archbishop.

The Administrator of the Anglican Diocese of Perth, The Right Rev'd Kate Wilmot, welcomed the election of Bishop Kay, commending Bishop Kay's commitment and significant experience.

"The Archbishop-elect has fulfilled her ministry for more than three decades in three Australian Dioceses and brings

a breadth and depth of wisdom and an ability to collaborate with diverse members of the Church community," Bishop Kate said.

"Bishop Kay was one of the first women ordained to the priesthood in St George's Cathedral in 1992 by Archbishop Peter Carnley and in 2008 she was consecrated as the first woman Bishop in the Anglican Church of Australia by Archbishop Roger Herft," Bishop Wilmot said.

"Bishop Kay has a wealth of diocesan, national and international experience, including being a long-standing member of General Synod and a member of the international Anglican Consultative Council. The Archbishop-elect is well known in Perth and has displayed excellent leadership and hospitality across the Perth

community. We are very much looking forward to welcoming Bishop Kay and her husband Jeri James back to the Perth community."

Perth will not be new for Bishop Goldsworthy, though she is originally from Victoria. Prior to going to Gippsland, she was an Assistant Bishop in Perth for 10 years and before that a parish priest and chaplain at Perth College. Bishop Goldsworthy was the first woman to be consecrated as a Bishop in the Anglican Church of Australia. She will now be the first Australian female Archbishop.

The office of Bishop of Gippsland is currently vacant. Bishop Kay laid up her pastoral staff at a service in St Paul's Cathedral, Sale, on 16 December.



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## Bishop Peter Stuart Installed as the 14th Bishop of Newcastle

The Right Rev'd Dr Peter Stuart was installed and commissioned as the 14th Bishop of Newcastle on Friday February 2 in Christ Church Cathedral, Newcastle.

Bishop Peter was elected as the 14th Bishop of Newcastle by the Synod of the Diocese at a Special Session of Synod held on November 25, 2017.

For the first time in over 90 years, the Synod of the Diocese of Newcastle has elected a member of the clergy from within the Diocese to be the next Bishop of Newcastle.

Bishop Peter Stuart was elected to the role, a position he's effectively held for nine months, after his predecessor Bishop Greg Thompson stood down.

Bishop Stuart said, "I have a

vivid sense of being called to continue the ministry that Bishop Greg Thompson began. His episcopate was cut short and there is important work still to do in addressing the past."

Bishop Stuart is 55 and has been in Newcastle since 2009 working with both Bishop Brian Farran and Bishop Greg Thompson. He has been administering the Diocese since December 2016.

President of Synod, Archdeacon Sonia Roulston, said, "Bishop Peter brings significant gifts of leadership and collaboration to the Diocese of Newcastle. He has a passion for ensuring our churches are safe places for all people, and also for engaging in life-giving conversation with a wide range of people."



## Bishop Matt Brain to be installed as the 10th Bishop of Bendigo

The Right Rev'd Dr Matt Brain, an assistant bishop for the Diocese of Canberra and Goulburn, will be officially installed as the 10th Bishop of Bendigo in St Paul's Cathedral on Saturday, 17 February 2018.

He takes over the reins from Bishop Andrew Curnow, who laid up his pastoral staff on December 2, 2017.

Bishop Matt, 42, is currently an Assistant Bishop in the Diocese of Canberra-Goulburn and has worked in five dioceses

including North-West Australia where he was ordained and gained valuable experience in rural and remote ministry.

"Being able to serve God and his people is a great privilege and I rejoice in this new opportunity to serve," he said.

"It is wonderful to be able to follow a leader like Bishop Andrew who has skilfully and faithfully borne witness to Jesus in the many communities that make up the diocese."

Next year will be a year of

change for the Bendigo diocese. The diocese will look for a new dean for St Paul's Cathedral in 2018, following last month's announcement the Very Rev'd John Roundhill will take up a new position as a bishop in Queensland.

The Diocese of Canberra Goulburn will also look for a new Bishop following Bishop Stuart Robinson's announcement to resign from the position, effective 31 March 2018.



# Diocese of Canberra-Goulburn Celebrate Twenty-fifth Anniversary of Ordination of Women to the Priesthood

By Rev'd Canon Gill Varcoe

St Thomas' Eve marks the 25th Anniversary of the Ordination of Women to the Priesthood in the Diocese of Canberra and Goulburn.

The diocese had been a pioneer of inclusion of women at all levels of church life, an early adopter of women as lay readers, preachers, and members of synod and parish councils. The debate about whether this could also mean ordination continued over many years. General Synod legislation was passed in 1985 to allow for women to be ordained to the diaconate and, after a legal challenge, the first women were made deacons in this diocese in 1987.

Priesthood was another matter entirely, in part because of a diversity of views about the nature of priesthood: those who believed that women ought not lead or teach men tended also to express priestly ministry as essentially about exercising authority and teaching, thus excluding women; others, taking a sacramental view, tended to argue that the priest represented Christ in essence, so priesthood must be essentially male. The majority view, however, seeing ordained ministry as essentially about gift, service and calling, increasingly recognised women in leadership, preaching and teaching, community building,

pastoring, administering and "equipping the body of Christ for the work of ministry".

Our histories tend to focus on the metropolitan dioceses, so the importance of the pioneering courage of Bishop Owen Dowling and his chancellor, Jim Monro, has often been overlooked. His advice to the bishop in 1991 was that there was a sound legal case for proceeding to ordain 11 female deacons to the priesthood without waiting for specific authorising legislation from General Synod. A date was set for February 2, 1992 which launched a series of legal challenges (one resulting in an injunction preventing the February ordinations), followed by an upsurge of public support, and special meetings of General Synod and diocesan synods, resulting in December ordinations across the country (preceded by ordinations in Perth, Western Australia having a different legal framework, in March of that year).

Those 11 pioneering women are all past (official) retirement age now (though some of us have declined to notice!), but have been followed by a steady stream of dedicated and called women. It is an extraordinary joy to see the ministry of women and men flourishing in partnership across the diocese. It's also a joy that we've embedded in our

culture (and indeed, our code of conduct) mutual respect, even where there are still areas of disagreement.

**So where are we?**

As we take note of this anniversary (which was publicly honoured and celebrated at October's synod, in the bishop's Charge, and with women preaching at the synod service and leading the morning Bible studies), where are we? Throughout three episcopates since 1987, we've seen women flourish in every "department" of ordained ministry, as rectors of parishes, as chaplains in traditional and pioneering sectors, training and selecting ordinands, and leading area deaneries and archdeaconries. At the moment four of the eight archdeacons, and three of the four clerical canons (those elected by the synod or appointed by the bishop under the Cathedral Ordinance) are women. In the past nine years alone (including those to be ordained deacon in February) 44 women have been ordained alongside 47 men. We've also seen the bishop appoint and license an episcopal assistant and consecrate the first woman in the Province as a diocesan.


**And what do we hope for?**

In a time of huge social change, and with traditional models of ministry increasingly challenged by reduced resources, pioneering — involving risk-taking, personal



sacrifice and acceptance that some endeavours might fail — needs to remain front and centre. We must go on talking about differences of opinion and outlook as we discern together God's future for us, and model to a divided Australian community and church what respectful disagreement looks like, including those gospel characteristics of humility and honouring others above ourselves. It's especially important when the stakes are high. The debate in the 80s and 90s was too often very personal and destructive, but there were moments of remarkable grace and kindness among people with different views. I recalled this morning that immediately after we were not ordained in February 1992 I was at a national conference of examining chaplains. Many

of my colleagues were loud in their outrage at what had happened. But it was the bishop of Armidale, Peter Chiswell — not in favour of women being ordained — who intuited the spiritual and emotional shock of the injunction being granted when we were already on retreat in preparation for ordination, asked me how I was, and provided me with warm pastoral care. My deep hope is that this is what we will go on modelling in this diocese. What made change possible in 1992 — in short, courage, perseverance, obedience, and faithfulness to the call to proclaim the gospel — is what enables the vision; and individuals and communities will go on being transformed by the love of Jesus.



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# Choral Evensong for Transfiguration

St Mary's Ballina are holding a Choral Evensong on February 11 at 5pm with the theme of Transfiguration.

The service will commence with the brand new Handbell Choir playing a selection of hymns which will be followed by a Pipe Organ prelude.

The hymns are some of the older, well known ones such as *Immortal, invisible, God only wise* and the visiting Cantor is the Rev'd Dr David Cole.

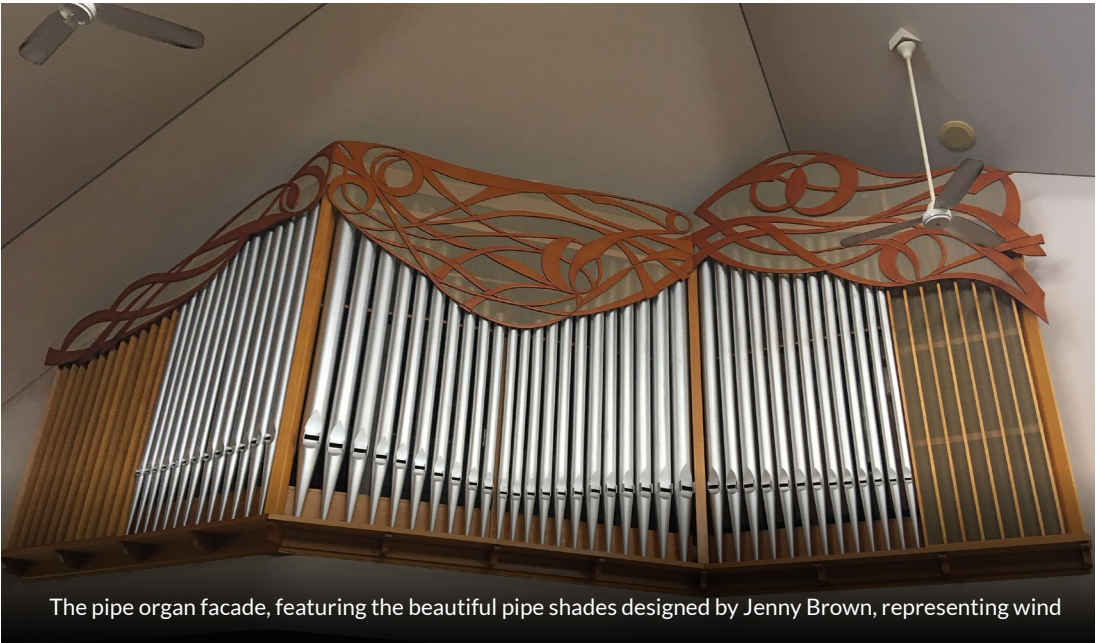
There will be a mixture of Stainer, Noble and Bach in the service and the preacher will be the Rev'd Cathy Ridd. The service will conclude with one of the most popular Evensong hymns, *The day thou gavest, Lord, is ended* followed by a Pipe Organ Postlude, *Fanfare*

by Percy Whitlock.

The Pipe Organ at St Mary's was dedicated in 1999. The organ builders, Ian and Jenny Brown, are still very active in the life of the parish and the Evensong will be coordinated by Ian.

The pipe organ incorporates parts and pipes from the old St Mary's Church and St Andrew's Presbyterian Church Parramatta and other material. Some 1,072 pipes are located in the organ loft. 24 facade pipes "speak", the remainder are dummies.

The pipe shades (i.e. the decorative woodwork covering the tops of the pipes) were designed and made by Jenny Brown and represent wind.



The pipe organ facade, featuring the beautiful pipe shades designed by Jenny Brown, representing wind

## Rev'd Alan Lambert 1933—2017

The Rev'd Alan Lambert was fondly remembered as we celebrated a service of thanksgiving for his life on December 27. St James', Maclean, was packed with folk who loved Alan, and the service was led by the Rev'd Lyn Bullard. Bishop Sarah was in attendance assisting in the service.

Alan truly embraced salvation and allowed Jesus to shape him, and prepare him for eternal life. He focused his life on Jesus - and when faced with a problem or situation, he would just say, "What would Jesus do?" or "What would Jesus say?" It was his favourite saying in his Bible Study groups. Alan trained as a carpenter, and in 1997 he was the oldest clergy ordained in the parish - he truly did follow in Jesus' footsteps.

Alan was a talented sportsman and captained the NSW AFL team at one stage. He represented the South Sydney club in the Sydney AFL competition but in more recent days he was a great arm chair sportsman. He married Lil in 1955, and they had two children, Susan and Neil. Sadly Neil died at age 11. Whilst Alan worked for the railway for a number of years, he moved on to work at the Mentally and

Physically Disabled Workshop in Gosford which he loved. Throughout his life, Alan's love of carpentering continued. He and Lil moved around to various towns but eventually Alan retired in 1995 and lived in the Ballina region. Alan didn't seem to know what the word "retirement" meant - he just loved fixing anything and helping others out. Alan and Lil moved to Townsend nine years ago where Alan continued to be involved in following Jesus' steps in his formal ministry in Maclean Parish, as well as just sharing his love for Jesus with those he met. He participated in the Maclean Probus group as well as attending the Uniting Church Men's breakfast.

Here is part of the address given by the Rev'd Lyn Bullard at Alan's thanksgiving service:

"It will be impossible to forget Alan - not just in this Parish but other places in the Diocese - for his finely crafted timberwork. From candle receptacles, to beautiful doors and lecterns to small crosses for Cursillo, or the magnificent pulpit in Iluka church built just a few years ago because the rector couldn't see over the large rickety lectern. This was by no means a bit of a slap up job with a platform. Alan

had meticulously crafted the pattern in the timber to match the pattern of the timber on the front of the altar.

On our church boat I have one of the fanciest wooden lecterns you will ever see. Alan made a magnificent cross that hangs inside the vessel - again not just from an off-cut from an old pew, but from timber out of a 200 year old piano.

But for all the wonderful items of timber, shaped and fashioned to the glory of God, Alan's finest work was with people. He was a true disciple and mentor to many - to the end of his days on earth.

I have never come across an 84 year old priest running two large Bible study groups per week. The one at Iluka regularly has over 20 participants, men and women of varying denominations who have soaked up everything Alan taught from the Word of God, which he loved, and loved to expound.

His leading role at our men's breakfasts has been an enormous help to me. Though long since retired, Alan had chosen to be a clergy colleague - only the day before he went to be with the Lord, he offered to do a church service for Christmas.



His encouragement and willingness to get fully on board with our mission and ministry on the Lower Clarence, has shaped me into believing I'm not alone in this, that age is no barrier when God has a plan to carry out and that through persistent prayer anything is possible. Alan embraced salvation and allowed Jesus to

shape him and prepare him for eternal life. He truly can echo Paul's words in *Philippians 1:21*, "For me to live is Christ and to die is gain."

Rev'd Alan Lambert, who was a kind, gentle man, will be sorely missed but his love for Jesus, and his carpentering, will continue as a legacy for all who knew him.

## IN BRIEF

### COMMISSIONING

The Rev'd Canon Dr Greg Jenks has been commissioned as Dean of the Cathedral and Rector of the Parish of Grafton.

### RESIGNATIONS

Mr Blaine Fitzgerald, Fund Manager for Anglican Funds, has taken up a new position as Fund Manager for Anglican Funds South Australia. His last day in the office was January 31.

### DEATHS

The Rev'd Alan Lambert died on December 18 2017.

### DATES FOR YOUR DIARY

**17 February** – LLM Formation Day South in Coffs Harbour.  
**17 February** – Southern Region informal farewell to Bishop Sarah and Ian at St John's Coffs Harbour at 12.30pm.  
**24 February** – LLM Formation

Day North in Ballina.  
**24 February** – Northern Region informal farewell to Bishop Sarah and Ian at Emmanuel Anglican College in Ballina at 12.30pm.  
**24 February** – Ordination of the Rev'd Chad Rynehart to the Priesthood at 4.00pm at Lindisfarne Anglican Grammar School, Terranora.  
**24 February** – Commissioning of W60 and M60 Cursillo teams at Grafton Cathedral.

**3 March** – Laying up of Bishop's Pastoral Staff in the Cathedral.  
**21 March** – Blessings of the Oils at 10am in the Cathedral.

### NOTICES

**Cursillo** – On Saturday February 24 the Rev'd Rhonda Callander will be commissioning the teams for our 2018 Cursillo weekends. Following a cuppa at 9.30am, the service will commence

at 10am. The two team Lay Directors for M and W60 are Anne Deveridge and Ted Clarke. This is a special time when the team comes together for prayer and commitment, and it is very special when other Cursillistas are present to share this time with the team. This year our weekends are being held at Stuarts Point. M60 will be held from August 9-12, and W60 from August 23-26.



REFLECTIONS

Love came down (at Christmas)

By Archdeacon Gail Hagon

As I sit to write this reflection I am deeply aware that in the life of the church we have just celebrated the Feast of the Epiphany, and whilst the community at large does not appear to recognise this celebration, there is never-the-less a distinct change going on around me. The Christmas decorations have certainly disappeared, the Christmas trees a distant memory, and the Christmas lights are well and truly out in many places. The shops have moved into back-to-school mode, and the bakers are already baking hot cross buns! By and large, workers are trickling back to work without little evidence that Christmas has taken place, and yet “love came down (at Christmas).”

By the time that this reflection goes to print, Ash Wednesday will be about a week away heralding the season of Lent. Ironically this year Ash Wednesday falls on Valentine’s Day. Two days, two celebrations, both of them centred around the gift of love. For I believe that the season of Lent is a gift of love to us.

One of my favourite theologians, Barbara Brown Taylor, believes the season of Lent came about in the life of the church because people had started to forget who had created them, and why they were created (relationships). They had forgotten who they belonged to and how they were



called to live, i.e. called to live in love with God and with one another (relationships). People had become more egocentric and had readily learnt to accommodate their lives to the surrounding culture. That is, Christians found a way to be comfortable in the world around them. She says, “that our ancestors learnt how to be nice, instead of how to be holy, and God moaned because we are called to be Holy.”

And so the church, aware that God was moaning, dug deep into its faith story to recall the time that Israel, Elijah, and Jesus each spent in the

desert, or in the wilderness, wandering and suffering, longing and learning, hungry for food and hungry for God. The church took these faith stories and built them into a season of 40 days which we call Lent. A season during which people were invited to go into a wilderness place so that they might again discover who they were, to whom they belonged and how they were called to live as people of God. Discover again their call to be Holy. The season of Lent was a gift to those in the church to “spring clean their souls,” that is to undertake a forty day program to cleanse the system, so that

we might be more (whole) Holy, or more Godlike.”

Honouring Ash Wednesday then is really an invitation for us to pause, to stop and think about who we are, to whom we belong and how we are called to live. It is a day during which a sacred space is created for us to remember that we have come from God and it is to God that we shall return. It is a time for us to remember and celebrate the fact that we have come from love, for God is love, and it is to God’s love that we shall return. With God is where we begin our lives, live our lives and with God is where we shall

end them.  
So for me personally having ashes imposed on my head on Ash Wednesday reminds me again that “love came down” at Christmas. They remind me that at the beginning of time, this God of love took dust and decided to breathe life into it so that God and this life form, might live together in love. The ashes then that are imposed on my head on Ash Wednesday remind me in a very tangible way of God’s undying love of dust (us) and that no matter what kind of shape that dust is, God continually reaches out to it (us) in love. Thus the ashes for me are a blessing. They are holy.

Everyone is welcome to receive this outward sign of God’s call to love, to love God and to love one another. They are imposed on the old and the young, the rich and the poor, the sick, the dying and the healthy, not because we are bad and sinful (though sometimes we undoubtedly are) but because we are loved. Ash Wednesday for me marks the beginning of a calling of love, a calling from this God who loves us, to come and put ourselves back in a right relationship with God, to be at one with God, and to live as God’s own people.

So will you let Ash Wednesday and the Season pass by without any evidence of it occurring or will you spend some time thinking about how you might draw close to God and God’s love this Lent?

THREADS LAID BARE

Do stained glass windows tell the story?

By Rev’d Camellia Flanagan

The story of the Presentation of Christ in the temple is told in two separate stained glass windows in Christ Church

Cathedral, Grafton. And to get the whole story both windows should be viewed. This is probably interesting because, in earlier times when only a

few people could read and write, stained glass windows were often used as an aid to worship and for teaching the scriptures so the accuracy of

the detail was important. Both these windows are on the southern isle of the Cathedral. The fourth window counting from the door into the vestries is in the earlier part of the Cathedral building and is generally known as the window depicting the scripture, “Lord now lettest thou thy servant depart in peace” (*Luke 2.29*). It is a fine window showing Simeon praising God (*Luke 2.28*) wearing a fringed garment with the child in his arms standing in front of the bemah with the scroll open upon it. His hand is in the attitude of praying over the child. Mary is kneeling in the foreground and with the prophetess Anna approaching to one side (*Luke 2.36*). Joseph is not seen in this window, the emphasis being more on Simeon and the prophecy of Anna (*Luke 2. 36-38*).

The second window, telling the same story but with different

detail, is the seventh window from the door into the vestries and depicts the scripture *Luke 2.22-24* with Mary and Joseph both kneeling before Simeon, who is holding the child and is dressed in simple robes and wearing red slippers. Joseph has in his arms a small cage with two birds, the offering required by the law at the time, either a pair of turtledoves or two young pigeons. In churches where this story is found in the windows, look again at the detail and see how much of the story is told.

As we celebrate the Presentation of Christ in the Temple on February 2 let us reflect on how the Holy Spirit calls and leads us, gives insight in mysterious ways, as the same Spirit guided Simeon and also Anna to be in the temple at the time Jesus was brought there by his earthly parents (*Luke 2.26-27*).





BOOK CLUB

Reading with Spiritual Eyes

A BOOK CLUB WITH A DIFFERENCE!

By Rev'd Canon Dr Greg Jenks

Christ Church Cathedral in Grafton has just launched the Reading with Spiritual Eyes program. The program is simple to join, and for some people may offer a very fruitful Lenten study program.

The program was initiated by the Roscoe Library at St Francis Theological College in Brisbane, and the Cathedral is simply following their choice of books.

Aligning with school terms, the idea is to explore four books of fiction per year, with a group of friends, work colleagues, or parishioners.

Toward the end of term, there is an opportunity to gather for discussion, refreshments and to "launch" the next book. Although the goal is that groups will gather to discuss their insights, individuals are not precluded from being involved.

In the Cathedral program, group members meet at the Cathedral Bookshop for 90 minutes (6.00-7.30pm) to discuss the book and reflect on ways in which it engages with our spiritual wisdom.

Local groups elsewhere in the Diocese could meet in parishes to reflect on the chosen book, or people are very welcome to participate in an online conversation about the book which will be hosted on the Cathedral Facebook page during the week prior to Holy Week.

The books selected are not religious books. This is key to the program, which aims to develop our capacity to look

at life "through spiritual eyes," eyes informed by faith.

The book chosen for term 1 this year is *Home Fire* by Kamila Shamsie.

The book is available in print (hard copy only), in digital form (Apple and Kindle), and also as an audio book (Apple and Amazon).

It was positively reviewed on the Good Reads website and promises to provide ample food for thought:

"Isma is free. After years spent raising her twin siblings in the wake of their mother's death, she is finally studying in America, resuming a dream long deferred. But she can't stop worrying about Aneeka, her beautiful, headstrong sister back in London – or their brother, Parvaiz, who's disappeared in pursuit of his own dream: to prove himself to the dark legacy of the jihadist father he never knew.

"Then Eamonn enters the sisters' lives. Handsome and privileged, he inhabits London worlds away from theirs. As the son of a powerful British Muslim politician, Eamonn has his own birthright to live up to – or defy. Is he to be a chance at love? The means of Parvaiz's salvation? Two families' fates are inextricably, devastatingly entwined in this searing novel that asks: what sacrifices will we make in the name of love?

"Kamila Shamsie as a master storyteller of our times."

Why read fiction?

Alison Sampson captures the essence of why we believe this

will add value to people's lives when she writes:

Why read fiction? It's often thought of as an escape, and sometimes it is; but good fiction is much more than that. A well-crafted story takes you into the mind of another; it gives you a different perspective; it holds up a mirror to yourself; it reveals the society we live in; it invites the reader to find compassion, or possibility, or hope.

...Unless we make conscious decisions to spend time with all sorts of people, we can easily assume that our way of life is the norm; other lives become invisible. Worse, when everything is going swimmingly, we can become complacent, even cruelly indifferent, towards others whose lives are not so easy.

A good piece of fiction is a powerful antidote. Immersed in a story, I find myself living another life. I might get a glimpse of what it is like to work alone at night, or lose a child, or have a differently wired brain. I might see, for a moment, through the eyes of a sex worker, or an asylum seeker, or a lowly hospital orderly who must exercise a moral choice. I might recognise myself in a story, and find it challenging.

When I raise my eyes from the page, things look a little different: sometimes bigger, sometimes bleaker, sometimes more hopeful. My place in the world shifts, too, because when I see through the eyes of another as I read,

it becomes easier to see through the eyes of those I encounter every day; when I recognise myself in a story, I may feel compelled to live differently. A really good book can help heal my heart of stone, show me the path to compassion, and stir me into love. [Alison Sampson, *A Good Book Can Stir Us into Love*, Zadok Perspectives, no. 121 (2013): 3.]

Chris Glaser suggests reading as one way of experiencing spiritual community outside of church in an article *Spiritual Community*:

"I enjoy the most diverse, stimulating, informed, and wise spiritual community on my bookshelves! Fiction and non-fiction, sacred and profane, fantasy and factual - you name it, all connect me to other people, places, and things with whom and with which I may feel a spiritual kinship. Newspaper and magazine human interest stories, op-eds, obits, and news stories also open me to relationships often more spiritually intimate than possible in ordinary life. All are opportunities for witnessing spirituality at work for those who have eyes to see, fingers to feel Braille, or ears to hear recorded versions."

Suggested questions to guide our group discussions include:

- Is this a book that you would have chosen to read had it not been suggested



- by this book club?
- Do you identify strongly with any of the main characters and, if so, why?
- How do you feel the characters responded to the situations with which they were presented?
- Did you find this book related to any of your own life experiences?
- What key events stood out to you, and why?
- Where is God in this book?
- Do you consider that this book provides opportunities for spiritual growth and reflection?
- Are there any theological themes present? If so, what did you think of their use?
- What, if anything, did you find confronting?
- How did you feel about the ending of the book? Satisfied? Frustrated? Irritated? Disappointed? Inspired?
- To whom would you recommend this book?

PRAYING WITH THE SAINTS

Remembering the first Anglican service at Sydney Cove

CONDUCTED BY RICHARD JOHNSON - SYDNEY 3 FEBRUARY 1788

By Rev'd Camellia Flanagan

When I was a small child I can remember my mother taking my brother and me on a visit to Sydney. Part of the visit included a monument which still stands at the Circular Quay end of Castlereagh Street, on the corner of Bligh and Hunter Streets. In a little square, this monument marks the place where the first Christian service was held in the Colony of New South Wales.

Richard Johnson (1753?-1827), born in Yorkshire, England, was educated at the grammar school at Kingston-Upon-Hull, and engaged in farming and teaching until 1780,

when he entered Magdalene College, Cambridge. He was ordained by the bishop of Oxford in 1784. In October of that year, he was appointed Chaplain to the settlement of New South Wales. Johnson owed his nomination for the appointment to the *Eclectic Society*, a powerful force in English religious life. Johnson was introduced by Wilberforce to the Societies for the Propagation of the Gospel and for Promoting Christian Knowledge. These societies, the missionary department of the Church of England, supplied him with religious books and tracts. Johnson had married just before sailing for New

South Wales. His wife, who survived him until 1831, bore him a daughter whom he called by an Aboriginal name, Milbah (b.1790), and a son (b.1792).

For 12 years Richard Johnson ministered to the colony, travelling between Sydney, Toongabbie, Parramatta and Norfolk Island.

He performed baptisms, marriages, and burials and was a compassionate and devout servant of Jesus Christ and to the colony. He was loved and respected by many of the convicts and Aborigines to whom he ministered. At the first service, he preached on part of *Psalms 116*, "what shall

I render unto to the Lord for all his benefits to me?" with a theme of rescue, but none of his sermons survived. He took part in exploring expeditions, was a successful market gardener and founded the first schools in the nation. When Governor Phillip failed to assist with the provision of a church he built a wattle and daub structure himself with the assistance of convict labour. It was capable of holding 500 people, but only about 40 or so attended regularly.

Distance and the widespread number of settlers made it impossible for him to personally minister to everyone and concerned that people

know how to become and live as Christians, he wrote a message that could be read by all. This Christian tract was sent to England, printed and shipped out to the colony with the next lot of settlers and the following prayer is part of this.

*This will be my daily prayer to God for you. I shall pray for your eternal salvation, for your present welfare, for the preservation, peace, and prosperity of this colony, and especially for the more abundant and manifest success of the Redeemer's cause and kingdom, and for the effusion and outpouring of his Holy Spirit, not only here, but in every part of the habitable globe.*



# ANGLICARE NORTH COAST CONNECTION

## Post Christmas financial “blues”

Most of us love Christmas, perhaps too much for our own good! For Christians it's a great time to reflect on the greatest gift of all time – God's gift of the baby Jesus, born to be the Saviour of the world.

However, whilst many enjoy celebrating, for others Christmas can be a time of sadness or loneliness, perhaps due to the loss of or separation from loved ones. Some people celebrate Christmas so well that they suffer financial consequences in the following months.

Many people in our society who experience financial problems, whether post Christmas or simply from every day stresses throughout the year, have no idea how to deal with their problems.

Financial problems can lead to, or exacerbate, a range of other problems, such as stress and anxiety, and can snowball unless they are dealt with. Our Financial Counselling service is great at finding solutions and advocating with creditors.

Our Emergency Relief service can also assist those in a financial crisis, through the provision of vouchers to buy food or pay electricity or telephone accounts. We often hear feedback of just how much a simple action such as providing a food voucher means to someone who is really struggling.

Please make use of our services if you are suffering financial problems – we're here to help!



## Bringing some light at Christmas



At Christmas each year Anglicare North Coast has the privilege to distribute hampers across the community, bringing relief and joy to households doing it tough at this especially demanding time. We are able to do this thanks to the generosity of the families and staff at Emmanuel Anglican College, Ballina and Clarence Valley Anglican School, Ballina.

Once again in 2017, the school communities surpassed themselves, amassing what ended up being a room full of food, treats and toys for us to sort and pack into hampers. Thankfully, we had a team of dedicated workers who

put together and decorated the hampers for our target families. This is a huge job so we are grateful for their time and effort.

This year we made up over 50 hampers, helping both single and family households, with over 90 children getting a little extra under the tree this year. We do try to ensure the hampers reach those most in need so, in order to do so, we canvass our immediate client groups and those of our partner agencies and networks. It's a great team effort, with everyone working together with a true Christmas sense of community and caring for others. Those we help tell us

that it means so much for them to know that others are thinking of them and wishing them well.

So, thanks to all those in our communities who work hard to make this happen every year. It's a long journey, starting early with the schools and eventually reaching us in the last few weeks before Christmas and the final, barely controlled chaos of distribution. It is quite moving to witness the love and compassion along every step of that journey but we are also quite relieved we can rest and gather our strength before it all starts again.

## A penny saved...

If you ask around to find out what people could do with less of in their lives few would respond with, “money, I really need less money in my life.”

In fact, I am sure you will be hard pressed to find anyone who would not mind a few extra dollars in their pocket. Motivations of course will differ. For some, a few extra dollars literally means the difference between a full or an empty stomach. For others, a few extra dollars will help to achieve a goal such as a car, a holiday or deposit on a house. For the more fortunate, a few extra dollars are welcome but it will not be of great significance to them.

When looking to save a few dollars the best place to start is to complete a budget that accounts for all your expenditure in a given year. A budget allows different items of expenditure to be compared, prioritised and adjusted in order to save you money. Be mindful that small but regular expenditure can add up. For example, buying a \$4 coffee every working day (\$20 per week) will cost you over \$1,000 in a year.

Secondly, we live in a competitive world so take the time to regularly research and review the cost of products and services you use such as electricity, phone, internet and various insurances products. If using product comparison websites to get a better deal then check what products are being compared as there are invariably other products on the market which may provide you with value for money. Do not be afraid to ask for a discount once you have done your research.

Finally, seek professional opinions when you need to. Anglicare North Coast has an Accredited Financial Counsellor who services the Richmond-Tweed region with offices in Banora Point, Lismore and Ballina. A Financial Counsellor can help identify and explain the options available to you when faced with debts or bills which you currently cannot pay. A Financial Counsellor can also advocate on behalf of clients when you or a family member are not able to.

Enquiries and bookings for this free service can be made by calling Anglicare North Coast on (02) 6643 4844.



Phone (02) 6643 4844  
Anglicare North Coast, PO Box 401 Grafton 2460  
[anglicarenorthcoast.org.au](http://anglicarenorthcoast.org.au)

## AFFORDABLE HOUSING FOUNDATION

### AFFORDABLE HOUSING FOUNDATION DONATIONS

Our mission is to provide appropriate, affordable accommodation to disadvantaged persons throughout the North Coast of NSW. To donate or for further information please view our website or contact our office.

ALL DONATIONS TO ANGLICARE NORTH COAST OVER \$2.00 ARE TAX DEDUCTIBLE AND ARE USED TO HELP US FULFIL OUR MISSION