

MAGAZINE OF THE ANGLICAN DIOCESE OF GRAFTON, NEW SOUTH WALES

NORTH COAST ANGLICAN

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CELEBRATING
Collaboration

FROM THE BISHOP

On 14 April 2021 something happened in St John's, Liston that hadn't happened for over a year – a service of worship was held in the church for the first time since the first COVID-19 lockdown back in March 2020!

Unsurprisingly, the service was well attended by a thankful congregation. It was a real joy to celebrate the Eucharist with them. My visit to Liston was part of a trip to the North West of the Diocese with Archdeacon Matthew Jones, Archdeacon of the North.

In most Ministry Units in Grafton Diocese the return to in-person worship happened in June-September 2020 and in many of our churches, Sunday attendance is now sitting at about 60-80 per cent of pre-COVID levels. This is consistent with post-COVID church attendance in other places. A positive effect of the pandemic has been the proliferation of online offerings, such as livestreamed worship, children and youth ministry and small groups. We are reaching many more people with the Gospel now than ever before.

Some churches have excelled at offering high quality online ministries. Yet, an unexpected outcome of this in some places is that the better the online offerings, the slower people are to return to in-person worship. With some people in vulnerable groups still staying away because they are understandably being cautious, it will be some time before we see what the future holds.

In a recent post, Christian blogger Carey Nieuwhof reminds church leaders that, "Your church is still around, it's just left the building." Whether they're preferring the online worship options or just staying away for the time being, Nieuwhof makes the point that the majority of attenders may no longer be in the room. Regardless of whether our focus is online or in-person or a hybrid, as leaders our attitude will make the difference. Do we see the pandemic as an interruption, where we simply need to make some adjustments until things return to normal, or do we see it as a disruption, that offers an opportunity to minister more creatively in our community and culture?

Recent Community Surveys carried out by the National Church Life Survey team have found that when Australians are looking for a church they're looking for community and a sense of belonging. Churches that are growing (including small churches) know that connection and community will win out in the end, and so they focus their resources there. Many of our smaller churches and out-centre churches have excelled at keeping in touch with people during COVID-19 through phone calls, deliveries and more regular communication, discovering new life and energy as a result. Whether they're "in the room" (i.e. in the church building) or at home, people are looking for community, meaningful connections and a sense of belonging.

As we live and minister in this time of recovery, I hope we can be leaders who find tomorrow's solutions rather than being blinded by today's problems. I'm reminded of Isaiah 43.18-19:

See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the wilderness and streams in the wasteland.

+Murray

NORTH COAST ANGLICAN

Transforming lives through Jesus Christ

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Working together in love

**BY THE REV'D LEANNE SMITH –
CHAPLAIN, PORT MACQUARIE**

In my role as chaplain at Port Macquarie Base Hospital and in the Palliative Care Unit at Wauchope District Hospital, I work in collaboration with a team of professionals to provide person-centred patient care – not only to patients, but to their families and to staff as well. It is the collaborative approach that works well, as each professional brings the gifts and skills that make up a cohesive team.

Through the gift of the Holy Spirit, I work in collaboration with Jesus. I am inspired by the verse, “For I am the Lord your God, who takes hold of your right hand and says to you, ‘Do not fear, I will help you’ (Isaiah 41.13).” The metaphor gives me a concept I can hold on to, as I walk the wards and sit with others in their suffering and fear. As God provides support for me in my ministry, I can then provide support to patients and their families and staff.

“Through the gift of the Holy Spirit, I work in collaboration with Jesus...As God provides support for me in my ministry, I can then provide support to patients and their families and staff.”

Metaphors can be revealing as they help us see things in different ways and help bring understanding to ideas and concepts that are difficult to comprehend. Jesus often used metaphors to explain an idea or make a comparison to help His listeners understand and make meaning. “I am the good Shepherd”; “I am the bread of life”; “I am the way, and the truth, and the life”; and, “I am the gate” are just some examples.

Often in palliative care, metaphors are used by patients to integrate their understanding of the future and what they cannot express in other ways.

One afternoon I visited a patient who was resting in her single room. On the wall of the room hung a

beautiful painting of the ocean. As the patient and I began to reflect, she looked intently at the painting of the ocean and began to tell the story of a time when she had the experience of almost drowning. She described laying in the waves and allowing the gentle ebb and flow of the salt water to wash over her, feeling the massage of the waves, which brought her great bliss. But before long she had drifted out further than expected. As she began to attempt to swim back, the waves were no longer gentle, but strong and imposing. The patient began to swim the strong current and became exhausted. She described the struggle of fighting through the waves, swimming back to shore. The relief came when she felt the firm cool sand under foot once again. The patient paused and looked intently into my eyes and stated, “This time I won’t be making it back to shore.”

The metaphor of drowning became a gateway to exploring her understanding of death and helped her voice the struggle of her condition’s ongoing treatment. The burden to fight against the inevitable would cease, and she would be able to rest in the calm waters and befriend her death.

Working in collaboration with God through the gift of the Holy Spirit – with the metaphor of the Master providing assurance and strength while holding my right hand – I, too, was able to hold the hand of the patient while she pondered her future.

Collaborating with the Holy Spirit enables working together in love.



The collaboration of *Peter & Paul*

**BY THE VERY REV'D DR GREG JENKS –
DEAN, CHRIST CHURCH CATHEDRAL**

Around the year 55 CE Paul wrote the following words near the start of his letter to the rather 'high maintenance' Christian community in the port city of Corinth:

Now I appeal to you, brothers and sisters, by the name of our Lord Jesus Christ, that all of you be in agreement and that there be no divisions among you, but that you be united in the same mind and the same purpose. For it has been reported to me by Chloe's people that there are quarrels among you, my brothers and sisters. What I mean is that each of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Has Christ been divided? Was Paul crucified for you? Or were you baptized in the name of Paul? (1 Corinthians 1.10-13 NRSV)

Back then Peter and Paul were leaders of different factions in the early Church and at least once they went head to head in a very public argument, as Paul himself describes:

But when Cephas came to Antioch, I opposed him to his face, because he stood self-condemned; for until certain people came from James, he used to eat with the Gentiles. But after they came, he drew back and kept himself separate for fear of the circumcision faction. And the other Jews joined him in this hypocrisy, so that even Barnabas was led astray by their hypocrisy. But when I saw that they were not acting consistently with the truth of the gospel, I said to Cephas before them all, "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?" (Galatians 2.11-14 NRSV)

According to tradition, they both ended up in Rome and both died there as martyrs. For decades after their deaths the early Christian community was divided over their respective legacies, with Paul being 'on the nose'

in many circles, although his side eventually carried the day as we get to around the middle of the second century.

Our task is not to trace their personal stories or reconcile the differences between them, but rather to seek spiritual wisdom about the power of authentic collaboration in our own lives today.

They were very different characters, and that may actually be the major piece of wisdom we take away from this reflection. As we collaborate, we each have to be our own selves, rather than seeking to fit in with how other people expect us to think, act or worship.

Their life experiences were about as different as two Jewish men could be during the time of the Roman Empire.

Peter

Peter was a Galilean Jew from the village of Bethsaida, but may have already relocated to Capernaum when he encountered Jesus.

Like many others in the area, he was a fisher. It was a major economic activity in the north-west corner of the Sea of Galilee at the time. And, Jesus seems to have targeted the fishing workers.

In short, Peter was uneducated and of low social status. Yet, Jesus identified him as a leader, and he is always named first in the list of the apostles.

We tend to call him 'Peter', but that was a nickname given to him by Jesus. His original name was Simeon. His nickname means 'rocky' and it seems to have stuck, as even Paul refers to himself by an Aramaic form of that name: 'Cephas'. Peter, of course, is among the first witnesses of the



resurrection; one of those to whom Jesus first appears in the Easter tradition. He had never been to school, but he knew more about Jesus than we shall ever understand. Peter was there. He was the leader of the pack in Jesus' eyes.

Paul

Paul was a very different kind of person. He was not a Galilean, but a Jew from the diaspora with a highly developed religious identity:

If anyone else has reason to be confident in the flesh, I have more: circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the church; as to righteousness under the law, blameless. (Philippians 3.4-6 NRSV)

Paul had a first-class Jewish pedigree and may even have enjoyed Roman citizenship. He was also an *outsider*, and seems never to have seen, heard or met Jesus.

He became an *insider*—and in many ways the greatest Christian leader of all time—because of a religious experience in which he believed that he encountered the risen Jesus. This turned his life around. Paul considered himself just as much an apostle as Peter, James and John.

The faith we have is greatly indebted to Paul and bears hardly a trace of Peter.

Peter and Paul

Peter's great asset was that he knew Jesus from before Easter. He could say things like, "When Jesus

and I discussed this..." or "That time when Jesus and I went to..."

Paul, on the other hand, appealed to Scripture and to his own religious experience of Jesus as a spiritual presence after Easter.

Peter was more likely to stay within the ancient Jewish traditions, while Paul was prepared to throw away the traditions even though he was deeply trained in them as a Pharisee. Peter tells us what Jesus was like, where Paul tells us what difference Jesus made.

We need both these voices, and we especially need the voice of Peter to keep Paul a little more grounded in history. One of the fault lines in contemporary Christianity is between those who prefer to shape their lives around Jesus in the Gospels and those who say that it is the voice of Paul which we most need to hear.

Perhaps what we need most is to stay engaged with both these conversations.

Collaboration trumps competition.

We need to be exploring the meaning of God in Christ, actively reconciling the world (*kosmos*) to himself (2 Corinthians 5.19). Without that edge, our faith becomes a historical society devoted to an interesting person who lived 2,000 years ago.

But, as we go deep into the mystery of what Jesus means, we must never lose sight of the real human being who proclaimed the presence of God's rule in everyday life, and did so in ways that made sense to fishers, homemakers, farmers and people who begged on the streets.

We need a bit of Peter and a bit of Paul in each of us. Collaboration opens new possibilities.



*Welcome to The
Rev'd Constantine*

Lindisfarne welcomes their new School Chaplain

SIMON MCKINLEY – DIRECTOR OF COMMUNITY ENGAGEMENT, LINDISFARNE ANGLICAN GRAMMAR SCHOOL

As the Nigerian proverb states, “It takes a village to raise a child.” And, our new Nigerian-born School Chaplain, The Rev’d Constantine Osuchukwu, believes this with his whole heart.

Growing up in Africa has taught The Rev’d Constantine about the importance of community and the contribution we can all make in helping others – particularly young people – to grow and flourish.

“I see myself as being a praying, listening, compassionate and loving Christian presence in the School, as we help our young people competently navigate through life and achieve their potential,” The Rev’d Constantine said.

“It is my desire to share with all of you the hope and joy of the Gospel of Jesus Christ, which does not take anything away from us, but rather gives us everything that makes life wonderful, true, beautiful, meaningful and joyful.”

Born in Owerre-Umudioka, The Rev’d Constantine migrated to Australia in 2003 at the age of 24.

His recent ministry has included positions as Chaplain to the University of Ballarat, Parish Priest of St Paul’s and St Matthew’s in the Anglican Diocese of Ballarat, and Prison Chaplain at Langi Kal Kal Prison in Victoria.

He is also Co-founder of the One Humanity Shower Bus Inc. which provides support to displaced persons in Ballarat and, in 2013, he travelled to Kenya to work on a project empowering disadvantaged child orphans, people living with disability and young single mothers in the community.

“I’m humbled and excited to be joining the wonderful Lindisfarne Anglican Grammar School as the Chaplain,” he said.

“And, my family and I were warmly welcomed and have been immersing ourselves in the life of the School community.”

Principal Stuart Marquardt said he is delighted to welcome the new School Chaplain.

“The appointment of a School Chaplain is a process of discernment and, over the past four months, we have felt very drawn to The Rev’d Constantine and the gifts he will share with our school community,” Principal Marquardt said.

“Likewise, The Rev’d Constantine and his family have felt a calling to ministry within our school and community.”

The Rev’d Constantine took up his position at Lindisfarne in early May, and was joined by his wife, Faith, and two children, Obed and Sophie.

We are excited about our new ministry lead and enjoyed celebrating The Rev’d Constantine’s commissioning service in Term 2.



The Rev’d Constantine, Faith, Sophie and Obed

Fruits (and vegies!) of the Spirit can be yours – it's easy

BY THE REV'D VIVIAN HOSKINS – MEDIA OFFICER, GRAFTON DIOCESE

When Maclean Anglicans opted to launch a community garden, with government funding and hands-on help from parishioners and non-church residents, they may never have dreamed what they were creating.

Their “hope and a prayer” vision in the backyard behind the church has quickly grown into a successful project involving parishioners, newcomers, members of other community support groups...even local tradies.

The garden now has 12 raised beds, averaging three square metres in size, growing all varieties of vegetables under the care of individual parishioners or local residents.

Each garden is named after one of the Fruits of the Spirit (check out, Galatians 5.22-23) in keeping with the garden's official title.

Produce may be kept by the growers, given away or sold through the parish op-shop.

Geoff and Julie Roach and Barry and Kim Janetzki were leaders in the push to establish the garden.

“We, applied for a Government grant through the SmartyGrants scheme,” Mr Roach said.

“We did not receive the full amount for which we applied, but it provided the basis of our project.

“Many parish and local people came on board with gifts and support to help us finish things off.

“The garden was named after parishioners Lee and Lyle Small who were especially instrumental in establishing our op shop as it is today.

“We were quite surprised by the amount of support and help we received from outside the parish.

“Tradies were especially generous; when they came to deliver or install many did or gave more than was asked of them

“One of the most encouraging benefits from our garden is the development of relationships with other organisations.

“The Wesley Mission operates a day care centre for older people, in Maclean, and they also work with adults living with disability.

“Recently they lost their green space and they now operate two of our beds in the garden.

“It's extremely encouraging to see people of different backgrounds and abilities meeting and sharing together in the gardens and, obviously, enjoying the experience.”

Of course, readers must understand, this was always

intended to be a serious garden, not a patch of bare earth and six tomato stakes.

Note the design of the raised garden beds with the timber borders, fertile soil trucked in especially for the project and the care put into planting and mulching.

Many community gardens utilise every inch of space for plantings by reducing the size of walkways to a minimum.

Not so in this Maclean garden: they deliberately chose wide ones, perfect for wheel chairs, wheelie-walkers and other mobility aids. This has drawn many people who, otherwise, would never have enjoyed a community garden.

On the matter of people entering the gardens and pinching produce, the parish is generously accepting.

“We do have a security camera, but theft is not a major problem,” Mr Roach said.

“Most of us feel that if someone goes to the trouble of stealing fresh food, they probably feel they need it. We're OK with that.”

On the plus side, for parish numbers, some people who have come to work in the gardens now worship in church.

Geoff Roach has this final observation: “Many churches think about establishing a community garden, but the idea never gets off the ground.

“I would encourage the concept of community gardens to any parish. It's worthwhile, viable, community beneficial, welcoming of people and marvellous for those of any age who want to get out and share life with others.

“Yes, and it's ideal for any vegie grower!”



Maclean Anglicans with a community garden bed

Bishop Druitt College students and staff send a clear message

BY MICHELLE MCDONALD – EDITOR

Concerned about the massive gap between what is required to limit global temperature rise and actual commitments by governments and financial institutions, Bishop Druitt College (BDC) students and staff sent a clear message to world leaders and the wider community about the need for values-based urgent action to reverse damage to the climate.

March 11 was named Global Day of Action – Humanity's 'Eleventh Hour' to Act on Climate and was led by the Sacred People, Sacred Earth movement.

During the day of action, students and staff stood in solidarity in the College's peaceful Assisi Garden ringing church bells and burning incense to demonstrate their commitment to climate and creation care.

BDC Chaplain The Rev'd Canon Naomi Cooke said that all are called to care for God's creation.

'People of faith are called to care for the earth as given to us by God to safeguard,' Canon Naomi said.

"As a Chaplain, I am really proud to stand amidst the next generation who care about our leaders making wise decisions for our shared world.

"We burnt the incense in a thurible, which was generously donated to the school the week before by The Rev'd Sr Linda Mary from the Community of Sisters of the Church in Kempsey.

"We invited the students to walk through the incense and listen to the church bells to engage

with the traditions of Anglicanism."

BDC Year 10 Environment Group students spoke positively about their participation in the day of action and said they felt encouraged by the collaborative efforts of the whole school.

"Today was great because we all came together so that we can understand the significance of climate change," Oliver Caesar said.

"It is great to see our school show support for climate action," Heather Nivison said.

"I am passionate about advocating for our climate and this was a great way to do that," Matilda Watson said.

"If this is a part I can play in helping my environment, then I am going to do it," Tayla Mackay said.

Prior to the Global Day of Action, the students spoke at a special assembly about the Sacred People, Sacred Earth movement and GreenFaith's list of 10 demands.

The demands include 100 per cent clean energy for all, global finance aligned with compassionate values and bold faith community leadership.

Canon Naomi Cooke said that the students put significant effort into planning for the special College assembly.

"The students gave a presentation and showed a video with inter-faith leaders from around the world calling for climate action."



Bishop Murray Harvey and Chaplains The Rev'd David Morgan and The Rev'd Canon Naomi Cooke with BDC students at the Global Day of Action



The Ven. Tiffany Sparks with best friend Sam, mum (The Rev'd Katherine Hammer) and dad (The Rev'd Jack Hammer)

Collaboration as solidarity

**BY THE VEN. TIFFANY SPARKS –
DIOCESAN ARCHDEACON AND MDO,
GRAFTON DIOCESE**

When I think about collaboration as solidarity, I often think back to the moment when I found out that I was pregnant with my wonderful son Tom, who is a Brisbane-based artist. I was 15 and what I thought my life would be changed in an instant. I was left somewhat reeling at a time when teenage mums still experienced significant social stigma, in both secular and Christian circles. However, the solidarity of family members, friends and church people shielded and carried me, keeping me whole.

It makes sense in more ways than one that 'solidarity' originally stems from the French *solidaire*, meaning 'interdependent, complete, entire.'

I have been blessed with some incredible family and friends who believed in me. It was with their support that enabled me to finish my education, working in university theology and chaplaincy and then follow my call into ordained ministry. I was only able to complete two degrees and Honours as a young single mum because of their collaborating support.

In my experience, solidarity typically costs something, whether it be time, resources or how people may regard you. Solidarity can even cost you the solace of your comfort zone, as having the courage of your convictions to uphold the God-given dignity of others is often confronting.

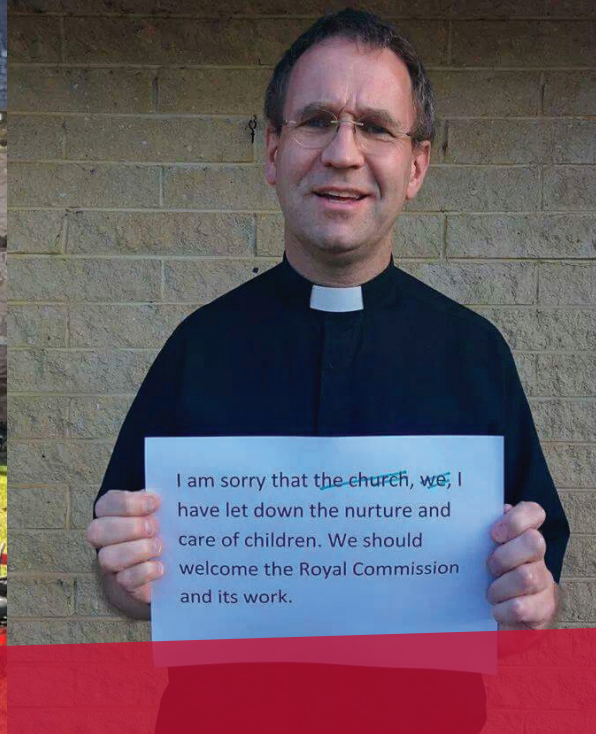
Critically, the support of those who stood with me as a teenage mum reinforced my self-worth, empowering

me to help others. Inspired by the solidarity of so many, in the early 2000s I started a mothers' group in St David's Anglican Church in Allora in Queensland's Southern Downs.

I have long regarded solidarity as a special and distinctive form of collaboration. This view was reinforced upon discovering that 'collaboration' stems from the Latin *collaborare*, which means 'work with'. By working with me, rather than against me, those who had my back during such a vulnerable time at such a vulnerable age, gave me strength and reminded me that I was not alone.

Ephesians 6.10-18 tells us to put on the armour of God – this being the belt of truth, the breastplate of righteousness, the shoes of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit. Some scripture scholars say that the armour does not include a protective covering for the back because it is the function of fellow soldiers to collectively watch each other's backs. I like the idea that standing in solidarity with each other by having each other's backs complements God's armour.

I also saw the incredible power of solidarity at work when I was the Rector of St Paul's Anglican Church in Ashgrove, Brisbane in the Repent4Lent movement, which I initiated in 2014. Every Lenten season for three years,



The Ven. Tiffany Sparks' talented artist son, Tom Hammer

Dean of Bendigo (now Bishop) John Roundhill

people posted on social media images of themselves holding an "I'm sorry for..." sign.

The Rev'd Canon Dr (now Bishop) Murray Harvey posted an image of himself holding a sign with the salient and timely words, "I am sorry that I haven't done more to make refugees feel welcome."

A Facebook post that received considerable engagement was a message from the Dean of Bendigo (now Bishop) John Roundhill who wrote, "I am sorry that ~~the Church, we~~, I have let down the nurture and care of children. We should welcome the Royal Commission and its work."

Participating in this Facebook movement took incredible courage as fellow Christians' names, images, vulnerable thoughts and even political views were posted for the wider community to see, share and comment on. This was an especially brave act for churched people who are often risk adverse and privacy conscious when it comes to sharing such personal thoughts online. It was encouraging to see their courage, vulnerability and openness respected in the comment threads.

It was also heartening and humbling to see dozens of other community leaders join with hundreds of parishioners in this movement, including Torres Strait Islander Aunty Dr Rose Elu (a National Aboriginal and Torres Strait Islander Anglican Council member) who shared a message about climate and creation care; Torres Strait Islander The Rev'd Canon Victor Joseph (Principal of Wontulp Bi-Buya College in Cairns) who wrote about Reconciliation; Wakka Wakka man The Rev'd Canon Bruce Boase who expressed remorse for our nation's racism; Rockhampton-based Bishop Godfrey Fryer who wrote about the lack of support for farmers and graziers; and, Pennsylvania-based theologian Michael Hardin who repented for getting riled up about unimportant things.

In the first year alone, more than 10,000 people engaged with the solidarity movement's social media posts. I admit that I became addicted to monitoring Facebook Insights because I was so excited to see inspirational local and national people's posts being shared, even internationally.

"I like the idea that standing in solidarity with each other by having each other's backs complements God's armour."

These personal and ministry experiences have taught me that solidarity is about being together and supporting each other. It's about drawing upon one another's strengths and upholding one another's dignity.

When the world gets hard and life loses its balance, solidarity makes a real difference in our lives, as it ensures the continuity of compassionate support.

Perhaps more than anything, our experiences of solidarity remind us that we are more than the sum of our parts and that by having each other's backs and working together, we are safer and stronger.

Many hands make light work...

DR LEON ANKERSMIT – CEO, ANGLICARE
NORTH COAST

The eye cannot say to the hand, “I do not need you!”
(1 Corinthians 12.21)

Anglicare North Coast exists for the purpose of making a difference in our communities as the social welfare arm of the Church. We do this by seeking opportunities, including contracts from government departments, to deliver services that respond to an identified need. We employ skilled staff and use evidence-based models to be confident that our methods will work. We use strategies and plans to prepare for the future and to stick to our values and mission, and we allocate resources with prudence. We also collaborate.

At face value, collaboration means simply working together. It is a way to unite with others and increase our impact. If it is done well, it can produce better outcomes and promote stronger bonds between those who decide to work together on something. But, as anyone who has sought to collaborate in a meaningful way will know, collaboration is often not a simple process. Have you ever found yourself thinking, “it would have been easier or quicker to just do it myself”? Collaboration is not always the best option, but when it is, it pays to put some thought into how the collaborative process works, and what can help to make it successful.

‘Collaboration’ and ‘partnership’ as concepts have been studied for quite a long time. The passage in 1 Corinthians uses a neat analogy of body parts, applied to us as the Body of Christ. More recently, organisational theorists and social scientists have written about collaboration and partnership by observing what seems to work and unpacking the components of successful collaboration. These ideas can help us to think more effectively about collaborating and avoid some of the common pitfalls.

All this thinking over the years has led to some definitions of what collaboration is, and some elements that comprise a general theory of collaboration. I like to summarise collaboration in six words:

‘Joining forces for a common purpose.’

Think of it as an alliance, such as what we see in international relations or between parishes: partners with differing strengths and weaknesses come

together in a shared mission that not only serves their individual objectives, but aims to achieve some shared objectives – whether these are security, peace, progress or the gospel mission.

Now that we know why we might choose to collaborate we will consider why collaborations sometimes fail in order to understand how to succeed.

Collaborations can fail in two ways: they may not achieve the purpose that brought people together in the first place and they may fail to satisfy the expectations of the participants. There are three main reasons why collaborative efforts fail.

The first reason is that the act of collaboration becomes too great a task in itself. Collaboration can be cumbersome, and sometimes the work of ‘working together’ can become so complex and time-consuming that the point of the collaboration – the reason why people decided to join forces in the first place – can become lost.

The second reason that a collaboration may fail is when the contribution of participants is a poor fit compared to what is needed to achieve the purpose. This may lead to an inadequate level of resourcing to achieve the task. It is important to work out what each contributor brings to the collaboration in relation to the overarching goal of the alliance.

Both these reasons lead to a situation where the benefit of working together is no longer obvious, and the process of working together soon appears more complex than it is worth.

The third reason that collaborations fail is because participants in an alliance may not be quite on the same page regarding their reasons and goals, leading to a lack of commitment. It is worthwhile to consider the individual goals of each participant, as well as the shared goals, to promote goal alignment, focus, and commitment to the collaboration.

Appointing a convenor for the collaboration can be helpful with setting some of these expectations and making agreements and to make sure the alliance reduces complexity rather than increasing it.

In summary, to be successful, a collaborative alliance should consider:

1) The relationship between stakeholders. As a guide, there should be:

- a degree of interdependence between the stakeholders.
- agreement on the desired outcome resulting from the collaboration.
- sufficient motivation to collaborate.

2) The role of a convenor in bringing people together and guiding the collaboration.

3) **The imperative to reduce complexity: the collaboration should make things easier, not harder!** Consider what each participant brings to the alliance and what is needed to get the job done.

4) **The alignment between stakeholder self-interest and the shared interests or goals of the alliance.**

Before we decide to work together in a collaborative endeavour, we may ask ourselves: whom should we work with so that we may achieve our goal or solve

our problem more effectively?

As the passage in Corinthians tells us, we should identify our interdependence in order to work well together. Then, we need to discuss our respective missions as stakeholders and the skills we bring to the table to tackle the collective mission for the alliance. This is as true for international treaties, as it is for the Body of Christ, brought together in order to reflect His glory.



Moeroa Jones (centre) and two young helpers sort items donated by Anglican schools into Christmas hampers for Anglicare families

In Brief

Upcoming event: Safe Ministry Training

A Safe Church Awareness Training workshop is being held in Kempsey on Saturday 26 June between 9am and 4pm. To register your attendance, please contact Linda at the Registry Office on 6642 4122 or via linda.butler@graftondiocese.org.au

Save the date

Diocesan Synod: 6-8 August
LLM Conference: 21-22 August

Ministry School: 23-25 August
Clergy Retreat: 5-8 October

Diocesan Governance Conference: 25-26 September

A Diocesan Governance Conference will be held on 25 and 26 September in Grafton. The speaker is Bishop Brad Billings. This conference is designed for Parish Councillors, key office holders and clergy. More details to come.



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The Rev'd Greg March



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New professional supervisors

**BY THE REV'D CANON ZOE EVERINGHAM –
HON. CLERICAL CANON, CHRIST CHURCH
CATHEDRAL**

The Rev'd Daryl McCullough, The Rev'd Greg March and The Rev'd Leanne Smith and I recently qualified as Professional Supervisors (Pastoral) through St Mark's Theological College, Canberra.

Following a recommendation from the Royal Commission into Institutional Responses to Child Sexual Abuse, stipendiary clergy and stipendiary lay ministers in the Diocese of Grafton will be required to undertake a minimum of six supervision sessions per year to support their wellbeing and development. Bishop Murray Harvey invited the four of us to undertake the required study to ensure sufficient professionally qualified supervisors in the Diocese during a national shortage.

Although there may appear to be some similarities, professional supervision is distinct from spiritual direction, counselling, coaching and mentoring. Professional supervision is not the same as line-management, as it does not relate to performance and performance reviews. Supervisors do not report to the Bishop or others in authority, except in extreme circumstances.

However, supervisors do encourage a faithfulness to 'the call of God'; they encourage healthy professional self-care and seek to hold a space where people can listen to the Holy Spirit and work through the often topsy-turvy world of ministry.

In the words of lecturers and authors Jane Leach and Michael Paterson:

"pastoral supervision is a relationship between two or more disciples who meet to consider the ministry of one or more of them in an intentional and disciplined way...is practised for the sake of the supervisee, providing a space in which their well-being, growth and development are taken seriously, and for the sake of those among whom the supervisee works, providing a realistic point of accountability..."¹

The supervision relationship is underpinned by a mutual covenant which clearly defines goals, expectations, meeting practicalities, session structure, boundaries, confidentiality and relationship review.

Each session focuses on an issue arising from the supervisee's ministry which concerns them – this could be related to a change in their role or power structures; experiences of strong emotions and difficult circumstance, or an unhelpful pattern of behaviour.

St Mark's lecturer Nicola Lock writes:

"The supervisor then facilitates a process of exploration and reflection on the matter, paying attention to the practice of ministry and the intersection of the personhood of the supervisee and the matter being examined. This reflective review, embedded within a context of theological reflection, typically brings into being new perspectives and an ability to re-engage in a transformed way."²

Pastoral supervision is transformative. By deeply exploring issues from their work environment, pathways are revealed; behaviours, perspectives and worldviews changed; and, ministry practice enriched. This results in positive impacts on the people they serve, the church organisation who employs them, and on personal relational networks.

Here is what our new supervisors had to say about their own experience of supervision:

"I felt as if the blinkers restricting my insight had been removed." – Zoe

"Supervision is, for me, a relationship of trust and support which enables self-reflection and growth in a safe environment." – Daryl

"The supervision that I have received over the last seven years has been a safe, encouraging, and supportive space." – Greg

“An intentional space where new insights emerge to further enhance my ministry.” – Leanne

If you would like to arrange a supervision session, either in person or by Zoom, with The Rev'd Canon Zoe Everingham, The Rev'd Daryl McCullough, The Rev'd Greg March or The Rev'd Leanne Smith, please contact the Bishop's Registry via: pa@graftondiocese.org.au or phone on (02) 6642 4122.

¹ Jane Leach and Michael Paterson, *Pastoral Supervision: A Handbook* (London: SCM Press, 2015), 1.

² Nicola Locke, Lecturer, St Mark's Theological College, Graduate Certificate in Professional Supervision (Pastoral) notes.

Finding refuge in the Lord's Word

**BY CHARLOTTE BLAKE – YEAR 11
STUDENT, BISHOP DRUITT COLLEGE**

The LORD is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold. (Psalm 18.2)

My name is Charlotte. I haven't grown up with the Bible as a huge factor in my life, and religion was never a large aspect in my family. Recently, through the attendance of youth groups and chapel groups, I have found myself interested in and curious about God.

I began reading the Bible as much as I could and searched for verses that I could use in times of need. Psalm 18.2 jumped out at me as a source of comfort and promise. In recent years I have found it especially important to accept God's love and to trust in the Lord.

When I am feeling anxious or in need of someone to listen to me, this verse reminds me that I can accept these things. I can speak to God and talk through my worries and questions in private, knowing that the Lord will listen and answer. This has helped me become calmer and clearer in thought, so that I may focus on the things that are truly important, instead of wasting time concerning myself over how others might judge me and the consequences of their actions.

I believe that God is always there to protect me and assist me in any troubles I have. If I ever feel in doubt about what other people have said, I know that God will always keep a promise and I can find refuge in the Lord's word. This verse reminds me that I can always find a home, salvation and shelter in God.



Charlotte Blake with The Rev'd Canon Naomi Cooke



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anglicarenorthcoast.org.au

Call for Non-executive Directors

Anglicare North Coast would like to hear from persons with an interest in joining our mission to bring Hope in Action in the Grafton Diocese, by serving as a non-executive Director on our Board. The Board meets five times per year to consider matters of governance including finance, risk, strategy, and the sustainability, identity and impact of the organisation. We are especially interested in hearing from people with formal skills in the areas of law, financial management, fundraising and contract / grant management. Board positions are honorary (unpaid), but expenses are reimbursable. For more information, or to express your interest, please email the CEO, Dr Leon Ankersmit at leona@anglicarenc.org.au



Cathy Ridd at a vigil for refugees at St Mary's, Ballina in 2019

A cuppa with The Rev'd Cathy Ridd

**BY THE REV'D CATHY RIDD – ASSOCIATE
PRIEST, PARISH OF BALLINA**

Settle in with a cup of tea or coffee and get to know The Rev'd Cathy Ridd to find out about her personal faith journey, a recent ministry highlight, how her friends would describe her and the kindest gesture she has ever received in the Diocese of Grafton.

Where do you currently live and where do you worship?

I currently live, work and worship in the Parish of Ballina, where I am the Associate Priest.

How long have you been involved in the Anglican Church and in what roles?

About 20 years ago, I was confirmed in my Church of England church in the UK. When my husband Andy and I came to Australia in 2005, we found a warm welcome in the Parish of Lismore, where I first felt called to lay ministry and then to ordained ministry. Since I was ordained in 2016, I've been in the Parish of Mid Richmond and the Parish of Ballina.

What are your current Anglican Church roles and how do these roles contribute to the Church's mission?

I describe my current role as 'Dora the Explorer'. A lot of what I do is about exploring new ways we

might be able to connect with our communities in Ballina, Lennox Head and beyond. In this COVID-19 period some of what I do has changed a lot, but new opportunities are opening up all the time.

What Anglican Church projects and activities are you currently working on?

Three current activities are: Couch Church (our weekly online offering); Threshold Choir (singing for people approaching the end of life); and, offering gentle spaces for contemplative prayer in a jumbled world.

What has been one of the highlights of your time in the Diocese of Grafton?

A huge highlight for me in this Diocese was putting together the online Pentecost service last year. It was an absolute joy to check my email inbox each day, and see what different parishes had sent in as their contribution. I think the end result was a service



Cathy Ridd and family members in Caddington, UK in 2019



Cathy and Andy on their 2002 wedding day

which captured who we are as a richly diverse Body of Christ.

Can you tell us a little about your personal faith journey?

I grew up in the Uniting Church and had a strong faith as a teenager, but ran away from God (or rather, I fooled myself that I had) for the next 20-ish years. God patiently waited, and gently called me back...to a new, unexpected and life-giving world of ministry.

What is your favourite scripture or prayer and why?

Isaiah 61.1-3: "The spirit of the Lord God is upon me, because the Lord has anointed me; he has sent me to bring good news to the oppressed..."

This passage has a habit of appearing unexpectedly and tapping me on the shoulder to remind me of my calling.

What person of faith inspires you the most and why?

My grandma, who used her strong voice and firm faith to build a church community in a time when women's voices were largely not heard.

What is the kindest gesture you have ever received or witnessed in the Diocese of Grafton?

When my husband Andy was diagnosed with Motor Neurone Disease, our church community in Lismore stepped up with meals for the freezer, groceries, treats, offers to fix things around the house, prayers and hugs. Their compassion and kindness were the best possible witness of what it is to be the Body of Christ.

What is the best piece of advice you have ever received and who gave you this advice?

When Andy received his diagnosis and things were very bleak, Archdeacon Gail said, "Know that when you don't have the words to pray, others are praying them for you." This was unspeakably comforting.

How would your friends describe you?

Colourful, cooks great curries, creative, and weirdly interested in quantum physics.

What do you do in your free time to recharge and relax?

Gardening: to my surprise I've discovered I love it and I'm pretty good at it.

What is the best gift you have been given?

Every book I've ever received. You can never receive enough books as gifts. When I was 12, I was given a book on the excavation of Tutankhamun's tomb (I was sure I was going to be an archaeologist). I read it so many times it's now falling apart, but still very precious.

What song would you say best sums you up?

'You shall go out with joy'

What day would you like to re-live and why?

Our wedding day was a day of utter joy, surrounded by so many loved ones. And, I got to be like a princess for the day, with a tiara and everything! But seriously, I wouldn't want to go back and re-live any day. Each day is precious in itself, with its surprises, challenges, people to meet and 'God moments' to discover.

Around th



On Palm Sunday, St Cuthbert's, Tweed Heads parishioners were joined by talented choir members and musicians from Lindisfarne Anglican Grammar School. The school choir, under the guidance of Charlotte Lush, sang wonderful hymns as part of the special day, including 'My Song Is Love Unknown', 'Our Love', 'The Power of the Cross' and 'When I Survey the Wondrous Cross'. The school had its beginnings at St Cuthbert's 40 years ago with the first classes held in the church hall – the drinking bubblers are still attached to the hall walls! Parish Priest The Rev'd Dway Goon Chew, spoke about the close ties between the school and the parish.



The annual Chrism Mass was held on 24 March at Christ Church Cathedral, Grafton. Pictured are The Ven. Tiffany Sparks, The Rev'd Canon Camellia Flanagan, Bishop Murray Harvey, Professor Canon Robert Weatherby (Parish of Lismore), Canon Philip Bonser (Parish of Orara Valley) and The Very Rev'd Dr Greg Jenks. Lay Canons Robert and Philip were commissioned during the service. A number of other Canons will be commissioned in August, as they were unable to attend the mass due to flooding. The Chrism Mass is one of the Church's most important liturgies. The mass takes its name from the blessing of the holy oils which are used in the sacraments during the year.



To show that our Defence Forces personnel past and present are valued, All Saints', Murwillumbah invited all local Returned and Services League (RSL) members, veterans and Defence Force members and their families to an Anzac Day Sunday service. Pictured: Kevin Cheetham (RSL member); Ian Campbell (Chair, Legacy) and David White (President, Murwillumbah RSL Club). The church was prepared by parishioners to reflect the Anzac Day theme, which was much appreciated.



Late last year, the congregation of St John's, Nambucca Heads gathered to honour Margaret Klein for her 12 years of service as the parish Synod Rep. Bishop Murray presented a framed certificate as a tribute to Margaret and Gail Griffith presented a gift to say thanks on behalf of the congregation that Margaret has been serving and worshipping with for 55 years. Margaret said she always worked to bring the big picture of people and happenings within the whole Diocese back to the parish.

the Diocese



A wonderful day of celebration was held in Alstonville on 30 November 2020. During the Eucharist at St Bartholomew's, Mothers Union Diocesan Leader Gae Shorten presented two Mothers Union (MU) members, Elaine Pring and Isabel Farlow, with their 60-year membership badges. The day included the cutting of a cake, followed by a luncheon at the House with No Steps. MU friends travelled from Ballina, Goolmangar, Kempsey, Coffs Harbour and Grafton. Many thanks to Joyce Shepherd and Gerri White who organised the day, to The Rev'd Geoff Vidal for presiding over the Eucharist and to the Rector of Alstonville The Rev'd Dr Desiree Snyman for gathering with the community.



After decades of service to the Church and in particular Anglican Board of Mission, Beryl Burns has passed on the baton. She is a much-loved member of the St Cuthbert's, Tweed Heads congregation and was thanked for her commitment by The Rev'd Dway Goon Chew during a service in April. Beryl is especially known for her role as Mission Secretary. Bush Church Aid, Anglican Board of Mission and Christmas Bowl appeals were all managed by her for 25 years. Beryl also served faithfully on the Parish Office roster, as an active Mothers Union member arranging the prayer partners, and as President, Secretary and Treasurer of The Ladies Guild.



A 'ministry area', based upon a team ministry approach, is developing with the joining of the Parishes of Macksville and Nambucca Heads. A new Ministry Area Leader was commissioned on 30 April in St John the Baptist Church, Nambucca Heads. Parishioners from Macksville, Bowraville, Nambucca Heads and Stuarts Point gathered to welcome new leader The Rev'd Peter Shayler-Webb, his wife Claire and their son Henry at a service where the joyful anticipation for what lies ahead was evident.



The Rev'd Jesse Poole was commissioned by Bishop Murray Harvey as Priest-in-Charge of All Saints' Church in Kempsey on the Feast of Saint Matthias in May this year. Father Jesse comes to Kempsey from Victor Harbor on the Fleurieu Peninsula where he served as priest for Saint Augustine's Church in Victor Harbor. Father Jesse advocates passionately for young people impacted by mental health challenges, people living with disability and those impacted by homelessness and food insecurity.



WHO & Anglican Communion collaborate

**BY DR MURRAY HARVEY – BISHOP OF
GRAFTON**

In response to the COVID-19 Pandemic many wealthy countries have pre-ordered enough COVID-19 vaccine doses to vaccinate their populations several times over. It is estimated that western countries will have about 1.2 billion doses leftover, while countries in the Majority World (developing countries where most of the world's population lives) are left without. To make it worse, in many developing nations, desperate and vulnerable people are being sold and administered fake COVID-19 vaccines by ruthless criminals. At the time of writing, 80 per cent of genuine COVID-19 vaccines that have so far been administered have been administered in just 10 countries.

These, and other concerning facts, were discussed at a recent international meeting of health professionals and church leaders organised by the Anglican Health and Community Network. As a registered health

professional, I was pleased to have participated in this gathering by Zoom to review the current state of the COVID-19 Pandemic and the progress of the rollout of effective vaccines. Amongst other aims, the Anglican Health and Community Network seeks to provide a coordinated Anglican voice on key health issues globally, regionally, nationally and across districts, informed by health professionals and church leaders working together, using the best scientific evidence.

**“It’s an inspiring
model of a collaborative
approach and of the
solidarity we can all
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time.”**

We were addressed by Dr Sylvie Briand, Director of Global Infectious Hazard Preparedness at the World Health Organization (WHO), about vaccine development and rollout. Bishop Michael Beasley, a Church of England Bishop and former epidemiologist, chaired the meeting and thanked Dr Briand for highlighting the need for clear communication about COVID-19 vaccines, and pointed out that Anglican leaders and health professionals, who have trusted places within communities, especially in developing nations, are able to speak truth and address falsehood in relation to COVID-19 measures and

vaccinations. Dr Briand also raised issues about justice in response to COVID-19, such as who is able to access the vaccine and who is not, who is getting care and who is not, and where the right place to advocate for justice in these areas is.

It was clear that the World Health Organization is keen to work with faith communities, such as the Anglican Communion. On a worldwide scale, faith communities and leaders tend to be trusted

communicators and ‘influencers’ who are ‘really essential’ in sharing messages. In particular, there is a hunger for trustworthy resources to help people understand how the vaccines work, to address people’s legitimate concerns and questions around safety and ethical considerations, and to counter fake news. Misinformation and lack of trust – both in the governments and motives of the West – are widespread, which could hinder participation in vaccination programmes. Providing accurate and truthful information while engaging in open dialogue is seen as the best way of responding to the challenges of myths circulating on social media.

Another concern is equity of access to vaccines. Mass immunisation programmes have begun to be rolled out in wealthier nations, but big questions are arising as to when poorer nations will be able to vaccinate their populations. Equity of access within countries was also raised as an issue, with concerns voiced about ‘vaccine nationalism’, which might demand that non-nationals are excluded from vaccination programmes. One of the strongest messages that emerged was the need for the Anglican Communion to be engaged in advocacy around equity of COVID-19 vaccine access, both between and within countries.

We were reminded that Anglicans have a history of being a loving presence within communities through women’s and youth networks, schools,

community health projects, clinics and hospitals. In many countries, Anglican clinics and hospitals often exist alongside an under-resourced public health infrastructure and are therefore well placed to help with the practical aspects of vaccine delivery and the provision of a clear lead on ethical considerations and equity of access.

It was encouraging to learn that the Anglican Health and Community Network will be developing strategies to address many of the issues raised. Some participants in the network have been invited to take part in the WHO’s Faith Community of Practice to help shape messaging around vaccines alongside the faith leaders and communities for whom the information is intended.

As a health professional I had some limited experience of Anglican health facilities overseas and was glad to learn that these and other programmes are at the forefront of making a real difference to the COVID-19 response in the communities in which they are placed. Personally I find the willingness and enthusiasm of the WHO to work with the Anglican Communion, as a faith-based organisation, to be both encouraging and humbling. It’s an inspiring model of a collaborative approach and of the solidarity we can all show at this difficult time.



Families seeking safety in the city of Pemba, where they are being hosted by family and friends. They have received food, water purifiers and hygiene supplies from the Anglican Missionary Diocese of Nampula. Photo credit: Anglican Missionary Diocese of Nampula

After writing this feature, Dr Murray Harvey, alongside other international faith leaders, signed an open letter addressing the G7 leaders ahead of their June meeting: “As religious leaders, we join our voices to the call for vaccines that are made available to all people as a global common good – a People’s Vaccine.”

Changing times

**BY SR HELEN JAMIESON CSC –
COMMUNITY OF THE SISTERS OF THE
CHURCH**

These two dishevelled hens are going through their annual autumn moult. The one on the left has lost more feathers than the other. During the recent cold nights she has resorted to huddling next to her companion for warmth, instead of sitting alone on another perch. Their new feathers will keep them warm during winter. In actual fact, fowls lose feathers and replace them throughout the year. The moult in autumn is a heavy moult, a more dramatic change for some fowls than for others.

All of us are continually faced with changes in our lives, many over which we have little control. These include changes resulting from age, health, loss of family members and friends, the weather, climate change, technological advances, restrictions to control COVID-19 and so on. We can decide, also, to make our own life changes.

Sometimes we want to be left alone to drift slowly through life without any changes, but this never happens, and I suggest it is not the way God works. In fact, I believe that God wants us to continually grow in God's love and life, both in this world and in the world to come.

At present, in the Anglican Parish of Kempsey, we are in a changing time as our locum The Rev'd Brian Hughes (who is retired) was recently replaced with a new Priest-in-Charge The Rev'd Jesse Poole. The Diocese of Grafton is also involved in changing or restructuring to better carry out the Church's ministry and mission. As a result, various parishes, including Kempsey's, are grouping or considering grouping together to assist each other to do God's work.

We can say that our nation and the world are now living through uncertain times and rapid changes. The current pandemic still continues with worrying variant forms emerging, and questions concerning vaccinations. Many people are living a 'new normal' with limited overseas travel and different ways of working and socialising.

In the Church's year, we recently marked the season of Easter when the Bible readings are full of stories of change. For example, In Luke 24, the followers of Jesus are described as fearful and huddled together in a locked room in Jerusalem, and then being challenged by a risen Jesus to believe in the impossible, his resurrection. First the disciples were asked to believe the stories of the women, then the report of the two disciples who talked and ate with a stranger who turned out to be the Lord. Finally Jesus appeared among them and they themselves saw his crucifixion wounds, and how he could eat fish and was not a ghost! What a challenging and exhausting day for them!

Later, in John 21, Jesus appeared to his friends on the beach in Galilee. This was where Peter had an opportunity to heal and deepen his relationship with



his Lord who still loved him, although he, Peter, had denied knowing him.

As Christians, we are challenged to undergo changes in our relationship with God and with others throughout our lives. We are called to be members of the Body of Christ, to become more Christ-like, sharing God's love and care with all God's creation – humans, animals, plants and earth. To do this, we are to be open to the guidance of the Holy Spirit and willing for that Spirit to work in us and through us, changing us in our prayer, words and actions.

One way we can be open to the Spirit is to deliberately stop each day, and place ourselves in the presence of God. During that time, whether short or long, we can be aware of God's love in and surrounding us, others and the world.

We are reminded in John 15.12, that Jesus commands us to love one another as he loves us. This is how we, as followers of Christ, are to love others.

When we have difficulty relating to certain people, it may help to look at others differently, not at their faults or what annoys us about them, but lovingly as God sees them. God loves all people and knows them through and through. People whom we know only superficially, may possibly be like us, at times struggling in dark or difficult places. They need our support, not condemnation or rejection.

All men and women are our brothers and sisters in Christ, and we are to encourage and help one another. By seeing others as fellow children of God we are better able to love and care for them.

We can also choose to look at nature, God's creation, differently, wanting its well-being, and giving thanks for it. Not only does nature feed and protect us, but who is not uplifted and changed by a spectacular sunset or the affection of an animal?

Among the many things that are always changing in our world and in our lives, one thing that does not change is God and God's love. We have opportunities each day to allow God's love and presence to grow in our world through our prayer and in our relationships with one another. We thus open ourselves to God changing us and our world in these changing times in which we live.

Bees, honey hunters and honeyguides

Bees are fascinating creatures. When I was a small child, I can remember my father receiving in the post a queen bee from Italy. She arrived in a small wooden box and was a beautiful gold colour with brown stripes on her body.

However, due to disease prevention, quarantine restrictions no longer allow the importing of queen bees into Australia. To further protect bees and the bee industry, since 1986 dark silver-striped Caucasian bees have been bred on Keswick Island in the Whitsundays before disease-free distribution to Australia.

In Christian writings, the bee has historically been used to symbolise Jesus. The honey reflects his sweet character and the sting of the bee is said to remind us of justice and the cross. Bees are mentioned in the Bible in Deuteronomy 1.44, Judges 14.8, Psalm 118.12 and Isaiah 7.18.

The symbolism of bees in Christianity is about positivity and sweetness and if we watch how a bee works, we can easily find new symbolic meanings related to Jesus Christ.

The bee is also a common metaphor for work, diligence and good order. In a hive, bees all collaborate and work together for the maintenance and harmony of the hive as they look after their queen.

Another example of collaboration is found between the Yao honey hunters and a small bird, the greater honeyguide which is found in the African Savanna. The hunters call the bird to find hives in trees for them and the bird relies on the human honey hunters to provide honeycomb and bee lava, which is a source of protein.

When the East African Yao people call for the bird with "Brrr-hm", the bird recognises the call, understands it, and instinctively knows that when they find a hive and respond to the hunters by leading them to the honey in the forest, they will also find food to eat.

This type of collaboration is mutually beneficial, and they benefit equally. They operate in a complementary rather than competitive way. Can we all learn from this mutual collaboration and respond in kind whenever the opportunity arises?



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."*



William Wilberforce – saintly Evangelical abolitionist

BY THE REV'D JOHN KIDSON – ASSISTANT MINISTER, PARISH OF ALSTONVILLE

Stories and songs shared by my grandfather encouraged my admiration for Scottish patriots. As a youth, I imagined myself going into battles for unpopular just causes. My toying with Christianity led me to explore and be challenged by the martyrs and heroic reformers of faith. I wanted to stand with them, but needed a last minute escape route. Other patriots, like Yorkshire-born William Wilberforce's life seemed a 'natural fit' for my adolescent dreaming. Here was a man who, inspired by Biblical values, campaigned for justice and lived to tell the story! My kind of heroic reformer!

The more I read of his life, the more it appealed: young William was, in 1960s' parlance something of a 'party animal'. As such, with a natural intellectual ability, he was able to perform (with little effort) moderately well at university. Friendship rated above academic study in his life. William supported his widowed friend Edward Eliot, following his wife's death after giving birth.

Years later, Eliot shared with his daughter how God had used this bereavement and Wilberforce to "draw me out to a better mind". A year after Eliot's untimely death, William confided to the now 11-year-old Harriot, that he still cherished the hours he had spent in her father's company – both having known the rush and other temptations of political life. They had struggled together through those difficulties in their walk with God. They had also attended Lock Chapel, near Hyde Park Corner, regularly together.

Born under the influence of the 18th century Evangelical Revival, Wilberforce had a conversion experience in 1786. Wilberforce was aware that when planning moral reform, politics was more influenced by the climate of the age rather than by the individual piety of particular politicians. Nevertheless in his own household he encouraged the attending of family

prayers, which should be "short and very reverent". He supported new Christians remaining at their profession. He was dissuaded by John

Newton from seeking ordination; however, he recorded in his diary two great tasks:

- (1) the suppression of the slave trade
- (2) the reforming of manners.

Both of these he undertook as 'callings' from God. He has been remembered in history for this first task, with Wilberforce regularly introducing anti-slavery motions in Parliament over an arduous period of 18 years. The Transatlantic slave trade was finally abolished in 1807 when the Abolition of the Slave Trade Act was passed.

Re the second listed task, his peers were also impressed by his rejection of past larrikinism and his gentle urging of them to follow Christ.

Wilberforce is commemorated in our Lectionary on 30 July. For me, William Wilberforce stands as a great example, a follower of Jesus, who at the bidding of his Lord strove to exhibit that dove-fox combination of gentleness and wisdom.

Which social ills might he address in our Federal Parliament or General Synod today?



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 370 757 or email dps@graftondiocese.org.au

to reach our Director of Professional Standards who can receive your report with confidentiality.

Bishop Murray Harvey calls on PM to accept NZ offer in open letter

BY MICHELLE MCDONALD – EDITOR

A 'travel bubble' has opened for Australians to travel to New Zealand, while a group of people who have been desperate to get across the ditch since 2013 remain in an ongoing limbo.

In 2013, the then-New Zealand Prime Minister and National Party leader John Key offered to resettle refugees trapped in the offshore processing systems of successive Federal Governments.

In April a group of faith leaders from around the country published an open letter to Prime Minister Scott Morrison in his local newspaper, *The St George and Sutherland Shire*

Leader, calling on him to accept the New Zealand resettlement deal and end this dark chapter in our nation's history.

“Bishop Murray said that he encourages Anglicans in the Diocese of Grafton to assist by praying and contacting their Federal elected representatives.”

A number of senior Anglican clergy persons have joined other faith leaders in the signing of the letter, including registered psychologist Bishop Murray Harvey who said that indefinite detention severely impacts the health of refugees and people seeking asylum.

“The kind of indefinite, long-term detention of refugees is inhumane,” Bishop Murray said.

“It's soul destroying. And, as a psychologist I'm acutely aware of the risk that detention poses to the mental health of refugees, many of whom have come out of traumatic, life threatening circumstances before seeking asylum in Australia.

“While we should be fulfilling our responsibilities by welcoming them to Australia, if this is just not going to happen then I encourage the Government to take up this offer from the NZ Government as a way forward.”

The open letter was written in support of Amnesty International Australia's Game Over campaign, which is being led by former Soccerroo and current SBS broadcaster Craig Foster, who was born and bred in Lismore.

Other senior Anglican clergy who signed the letter include Bishop Greg Anderson of the Diocese of the Northern Territory; Bishop Jeremy Greaves of the Diocese of Brisbane; Bishop Peter Stuart of the Diocese of Newcastle; and, Bishop Matt Brain of the Diocese of Bendigo.

Amnesty International Australia Refugee Rights Advisor Graham Thom echoes the words of the faith leader signatories.

“In the almost eight years since the deal was offered, every single person in offshore detention – and those brought to Australia through Medevac – could have been freed to rebuild their lives,” Dr Thom said.

Bishop Murray said that he encourages Anglicans in the Diocese of Grafton to assist by praying and contacting their Federal elected representatives.

“We can all assist those who are being held in medevac detention onshore and those who are being held on Nauru and in PNG,” Bishop Murray said.

“We can do this by praying for those who are detained, whether in church or in our personal prayer times, and by contacting Federal Members of Parliament and asking that they show compassion and common sense by accepting New Zealand's long-standing offer.”



New Sustainability and Environmental Centre for SCAS

St Columba Anglican School (SCAS) celebrated the official opening and dedication of The Burch Sustainability and Environmental Centre earlier this year.

The building was completed in 2021 with the vision of providing exceptional teaching and learning spaces to inspire collaboration and to innovation.

The Centre was partly funded by the Australian Government under the Capital Grants Program, in addition to the St Columba Anglican School community.

The centre delivers opportunities for curriculum-based learning experiences, as well as gardening, sustainability and community-focussed activities so that students can better appreciate their place in local, national and international communities.

The building was named for a past Chair of School Council, Dr Gordon Burch. Dr Burch has a background in rural science and has been awarded a Fellowship of the Australian Institute of Agricultural Science and Technology.

Dr Burch has also served as Executive Director of the Australian Science and Technology Council (ASTEC), and was Chief Scientist to the Australian and New Zealand Food Authority (ANZFA).

Mr Pat Conaghan MP, Federal Member for Cowper, along with Dr Burch, unveiled the plaque for the building, marking its official opening.

Witnessing the evolution of the educational landscape, as well as the need to foster environmental awareness in students, has reshaped learning priorities at SCAS.

Further, acknowledging the international research findings that 75 per cent of the fastest-growing occupations require science, technology, engineering, arts and maths (STEAM) skills, the new Centre will provide additional access to STEAM education experiences.

Already, SCAS students have had their understanding of the wider world and their place in it augmented by

an array of environmentally conscious and STEAM-centric educational initiatives.

A member of the newly formed Primary School Sustainability Committee, Grace Bunt, who has already undertaken classes in the new building, said she is excited about its potential.

"I think this building marks a new beginning for SCAS and a new way to do things towards sustainability – it gives us more room for more ideas," Grace said.

The building is home to state-of-the-art facilities, featuring an open-plan Primary classroom space for collaborative Science activities, outdoor spaces and access to nature trails, LED lighting to maximise energy efficiency, a fresh air circulation system, a 10,000 litre water tank for rainwater capture, real-time monitoring of environmental conditions within the classrooms and local environment, and vegetable bush tucker gardens currently in development.

Primary School Captain and member of the Sustainability Committee, Rosie Ferguson, recognises the intergenerational importance of cultivating an intentional culture at School.

"The thought that one day we will be part of the reason we may have a better future is exciting," Rosie said.

"Sustainability education allows us to connect especially with Indigenous land – this was their lifeline," Rosie said.

Under the leadership of Principal Terry Muldoon, it is the School's goal that The Burch Sustainability and Environmental Centre will inspire and support ideas connecting education and sustainability, which will offer SCAS students the opportunity to be a part of the solution to environmental issues.

"With our planet groaning under the pressure of human use of its resources, why wouldn't we create a space where our students can learn how they can restore the health of our fragile blue planet and become the sustainability leaders our world so badly needs?" Mr Muldoon said.



SCAS School Captains with Terry Muldoon, Pat Conaghan MP and Dr Gordon Burch

Mary Sumner

ANGLICAN MOTHERS UNION FOUNDER | 1828-1921 | FEAST DAY: 9 AUGUST

Mary Elizabeth Heywood was born in Lancashire, England in 1828. She was the second youngest of four children. Her father was a banker and antiquarian and her mother was a pious woman who held mothers' meetings in the family home when they moved to Herefordshire in 1832.

Mary was educated at home, where she learnt three foreign languages and studied singing, later travelling to Rome with her mother and sister to complete her musical education. There she met George Henry Sumner, son of the Bishop of Winchester. She and George married in Colwall in July 1848, soon after George's ordination to the priesthood, with George appointed to Old Alresford, Hampshire in 1851.

Mary raised three children and helped her husband with Bible classes and provided music for the parish. In 1876, when Mary's eldest daughter had her first child, and remembering her own experience of childbirth, she was inspired to reach out to mothers in her parish, finding out who needed support, and to encourage the community to see motherhood as an occupation as important as those of men.

Mary was passionate about transforming lives of families and helping women to assist one another through child rearing. She was greatly encouraged by George's advice and support and willingness to collaborate, as it was unusual for a woman to be a public speaker and an innovator in those days.

She formed networks of women of diverse backgrounds who encouraged one another. As a woman with a practical faith, she also encouraged mothers to be an example for their children. She was invited to speak to the men of the parish in order to help them to be aware of what their wives did for them and their families, and encouraged the men to show their wives more respect and love.

In 1876 she founded the 'Union of Mothers' with a membership card and a promise "to be given up, body and soul, to Jesus Christ in Holy Baptism, and that your duty is to train your children for his service."

When it was still unusual for women to speak in public, the presiding Bishop invited Mary Sumner to speak to a congress session for women in Portsmouth at a

time when their main concern was to get enough food on the table so that their children would not starve. Mary overcame her nerves as she had on previous occasions and proclaimed, "Together, by the Grace of God, we can calm each other when we are afraid; strengthen one another when we are weak; and work together to raise our children to the glory of God. Unity is strength."

“Together, by the Grace of God, we can calm each other when we are afraid; strengthen one another when we are weak; and work together to raise our children to the glory of God. Unity is strength.”

With the support of Bishops locally and internationally, the movement grew, developing key principles which were based on justice, including raising the age for marriage, campaigning for women's suffrage and fostering the concept that quality family life is important in bringing up children.


By 1909, Mothers Union became the largest voluntary women's organisation in the united Kingdom.

Mothers Union now has more than four million members in 83 countries and Mary is commemorated in our Lectionary on 9 August annually.

Prayer of Mary Sumner

All this day, O Lord, let me touch as many lives as possible for thee; and every life I touch, do thou by thy spirit quicken, whether through the word I speak, the prayer I breathe, or the life I live. Amen.



Three young girls in school uniforms are posing outdoors. They are wearing blue bucket hats with a cross emblem and blue and white checkered dresses with red bows at the neck. The girl in the center is waving her right hand, while the girl on the right is waving her left hand. They are all smiling. The background shows a building and some greenery.

**"Together, by the Grace of God,
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when we are afraid;
strengthen one another
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Unity is strength."**

– Mary Sumner

