

# The Anglican Guardian

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## Archbishop supports Lambeth call for moratorium and covenant

by Archbishop Jeffrey Driver

The Lambeth Conference has closed with the Archbishop of Canterbury, Rowan Williams, calling for a moratorium on actions that have threatened to divide the Anglican Communion, as well as urging the development of an international Anglican Covenant.

I strongly support both the moratorium and the covenant proposal.

The moratorium relates to the consecration of bishops in an active same sex relationship, the blessing in church of couples in a same sex relationship, as well as the incursion into national churches by bishops or primates wanting to offer care to people who disagree with what has happened in their own diocese or province.

The covenant proposal seeks to build Anglican identity as well as providing protocols for dealing with disputed matters across the Communion.

I think our Communion has come to a place where both these steps are essential. We are in a fragile place. I deeply appreciated the fellowship of bishops from across the Communion as we spent two weeks together, but that fellowship also revealed the depth of issues that confront and divide us.

For this reason, Archbishop Rowan made it clear that he wanted



Archbishop Jeffrey Driver

to pursue a more consensual way of being together, ensuring that all the voices were heard and that there was an emphasis on listening, fellowship and prayer. It was an important call; there have been enough intercontinental theological missiles launched in the Anglican Communion in recent times and the last thing we needed was three weeks of acrimonious debate and politicking.

But in many ways the process did not deliver what the Archbishop said he was looking for. The program was arranged in a way that did not allow sufficient time and flexibility to really deal with the pressing issues and this is reflected in the

final document. Called "Lambeth Indaba – Capturing Conversations and Reflections from the Lambeth Conference 2008", it is more a record of dialogue rather than an official report from the conference. It was not formally approved by the bishops and in many places reflects a lack of consensus on the issues discussed. Sadly in some places it is theologically thin, reflecting the processes through which it was constructed.

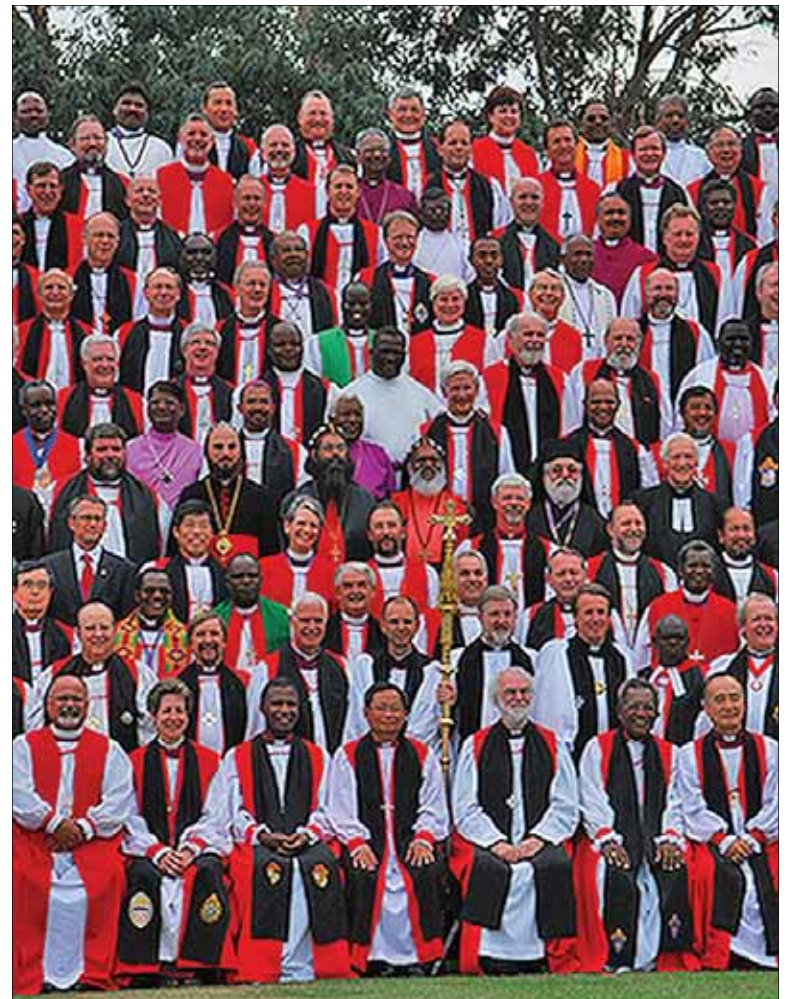
The document did, however, give some support for the proposals for a moratorium on Communion-dividing actions as well as for the development of an Anglican Covenant. Both will be pursued through Anglican Communion processes over the coming 12-18 months.

There certainly were highlights from Lambeth 2008.

One of the most powerful experiences from this conference for me was to take part in a march past Westminster in London, calling for an end to poverty and the fulfillment of the Millennium Development Goals within the timetable agreed by nations involved.

We were addressed at Lambeth Palace by the British Prime Minister, who spoke passionately

*continued page 2*



A group of the Lambeth bishops including South Australia's Garry Weatherill and Stephen Pickard

## Teaching people how to fish

Just over a year ago staff at St Luke's Whitmore Square had a problem.

The hundreds of desperate people coming into the city church looking for food were too many and the supplies were too low. The answer was a stroke of genius.

Office manager Shaun McGrath and others got in touch with Workskil, a not-for-profit agency that aims to get its clients – many of whom have serious personal issues – job ready. The plan was to start a catering business, using Workskil clients.

The plan worked and now St Luke's cooks and serves fresh nutritional meals to its clients, with plenty left for other agencies that also provide emergency assistance.

"We wanted to teach people how

to fish," Shaun said.

"We are teaching people to help themselves while they are helping others."

Shaun said the object was to instil some self-confidence and self respect in young people while also showing them how their work had a benefit for the community.

Tracey Fitzgerald admits she was close to going to jail and "a mess" when she arrived at St Luke's. Now she is on the payroll as kitchen supervisor.

"I was a mess. I was using (drugs) heavily, I was a big huge mess," she said.

"One thing I was afraid of when I walked through the door, I thought I was going to be struck by light-

*continued page 2*



Graduates of the St Luke's 'Cooking 4 the Community' program

# The St Columba World Youth Day experience

Among the throngs of humanity crowding Sydney streets during World Youth Day was a happy little contingent from St Columba College, an Anglican-Catholic college in Adelaide's northern suburbs.

They were among 223,000 pilgrims from Australia and across the world in Sydney for the event July 15-20. To get some idea of how big and significant the event was, *The Guardian* spoke to some of the St Columba pilgrims.

## An event like no other

The team was quite unprepared for just how much World Youth Day had transformed Australia's largest city. The usually unfriendly suburban trains were full of priests and other pilgrims all singing proudly and loudly in their own languages. Randwick Racecourse was filled with a crowd the size of the population of Canberra. There was dancing and rejoicing wherever they went.

For teacher Michael Lane, even the transit staff at Wynyard station were genuinely happy to see the masses of pilgrims bustling through the busy city station.

"We were prepared and we were informed from previous World Youth Day-goers as to the sheer number and the mass of people but when we were going along the streets of Sydney to see the Pope in a boatcade, just walking down the street and getting swamped by hundreds and thousands of people all singing different songs in different languages, it was overwhelming and very moving as well," teacher



Students among the throngs of humanity on Sydney streets

Alice Puddy said.

Leah Milne of Year 12 found herself with the strange sensation of being in something overwhelming but at the same time very special.

"It made you feel small to be among all those people but also kind of special. We met so many people from everywhere, all around the world," she said.

## Changed perspectives

Confronted with the spectre of floods of people cramming the usually dour Sydney streets, singing and shouting with joy, the young people found a new confidence to live their faith, regardless of the judgements of others back home.

Rhiannon Stephenson from Year 12 said the experience of having so many people so confident in their faith and so willing to profess it in a room full of complete strangers, made her want to deepen her faith.

"Seeing people at World Youth Day I wondered, 'why did I care about that before?'," Rhiannon said. "It is hard to explain what it was like personally. At one point I was moved to tears just by the sheer number of people just professing their faith. I am not going to worry about it (professing faith) now. I don't see why I should have to."

Now back at school, she said it was not difficult to stay true to her faith away from the World Youth Day environment.

"I've told myself that I want to

learn more and so it is up to me to go and do that now. It's not difficult because this is a religious school."

Surrounded by thousands and thousands of people at Randwick Racecourse who had come together just to pray to their hearts content, Josh McKechnie of Year 11 said he felt a spiritual hand on his shoulder. Filled with a sense of joy, Josh said it was at that moment he realised it didn't matter what others back home thought of his faith.

"The event made me realise that to be a Christian I don't have to be always praising God wherever I go," he said. "I mean I do but when I go out with my friends I can praise Him in my own way."

He said the whole event had opened his ears a bit more to his religious education classes, much to the pleasure of school chaplain, Archdeacon Ruth Mathieson.

## Anglicans and Catholics

Being an event solely organised by the Roman Catholic Church, the effect of World Youth Day on students at St Columba was always going to be interesting inasmuch as the school was founded by both Catholics and Anglicans. But the divide of denominations didn't seem to bother too many. Rhiannon is a practising Anglican and did not think twice about making the trek to Sydney.

"Even though the Pope was there and it was a Catholic event, everyone believed in the same thing," she said. "It didn't matter."

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# Archbishop supports Lambeth call

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about his commitment to these goals and who described the march as "one of the greatest public demonstrations of faith that this great city has ever seen".

Another very moving moment was in the final service when the names of members of the 'Melanesian Brotherhood' killed in 2003 trying to broker peace in the Solomon Islands, were read out in Canterbury Cathedral and placed in the Chapel for modern Saints

and Martyrs.

And, there were the conversations, friendships and the stories shared over lunch, walking between events and late at night that are part of the privilege of sharing three weeks with people from nearly every continent on Earth, all of them deeply committed, all of them trying to make a difference in their own place and for their own people.



Anglican bishops march past Westminster calling for an end to poverty

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# Teaching people how to fish

from page 1

ning but they accepted me for who and what I am."

Tracey had experience in a kitchen so came to the program as second chef. Soon she was promoted to head chef and within six months had left her old life behind. She said that was the time she remembered how to smile.

"I am actually whole again. All through my life I have been a complete and utter mess and then I came here and everything changed. I don't know how to explain it. I suppose you would call it an act of God," she said.

"I thought I would grow up when I turned 30. That didn't happen but it did when I turned 31."

Her ambition now is to open her own restaurant in 10 years time.



Tracey Fitzgerald with her predecessor as head chef, Hatch

# The Anglican Guardian

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## Letter to the editor

As a regular reader of "The Anglican Guardian" I was very interested to read about "Nixon", our wonderful guide dog at St Peter's Cathedral. I, amongst others, was concerned for Nixon because he, on one occasion, stood through the entire morning eucharist which can be lengthy. I think that it was a great pity that your article didn't mention the kind 'benefactor' who actually took it upon himself to provide this wonderful doggie a bed. Everyone else seemed to get a mention except him.

It was Dr Allen Gale who took pity on Nixon in a very practical way and bought the bed for the Cathedral.

I have always believed in "credit where credit is due" and I think that Dr Gale should be recognised.

Sincerely,

• AUDREY MITCHELL

# Faith the key to social change

*The key to social justice is faith because within faith there is hope, says Christian political activist and author, Jim Wallis.*

*Mr Wallis, who came to Adelaide last month as a guest of World Vision, spoke to a packed hall at Christ Church North Adelaide.*

*Speaking on his new book Seven Ways to Change the World, he said when politics failed to respond to the great moral questions, social movements often rise up to change politics. The following is an excerpt from his speech.*

“The best social movements always have spiritual foundations. I am convinced now as someone who is thought to be an activist for social justice, we won’t get to social justice without a revival of faith.

“The two great hungers in the world today are the hunger for spirituality on the one hand and the hunger for social justice on the other. And the connection between the two is the one our world is waiting for, particularly the new generation of people. They are hungry; they want their lives and their faith to make a difference.

“So I am encouraged by what I see around the country and around the world and sometimes I do get to speak to some of the political leaders and they sometimes reinforce this. I remember once a time with Gordon Brown, when he was chancellor, and he said ‘for the first time in history we have the technology,

the information, the knowledge the resources to end extreme poverty. What we don’t have,’ he says, ‘is the moral and political will’. He looks across the table at breakfast and says ‘and that is your job in the churches, to create the moral and the political will’.

“I think that these movements are the best hope that we have. I have said we have these mountains – I mean 30 billion people living

**The Bible says if you have faith the size of a mustard seed you can move mountains.**

on \$2 a day is a mountain. It’s the most important political fact we have today, it shapes everything else yet

we often don’t talk about it. Thirty thousand children died again yesterday and will today and will tomorrow because of what Bono calls ‘stupid poverty’. An utterly preventable disease.

“So how do you move mountains. Well the Bible says if you have faith the size of a mustard seed you can move mountains. So the book is about these movements



Christian political activist and author, Jim Wallis

that were in the mountain moving business.

“I think it is people of faith who will help us find the tipping point on many of these questions. I feel that kind of energy all the time back home so the question now is

what are we going to do with our faith?”

“I think our big choice is between hope and cynicism. On the one hand I like the cynics because they are realists, they see the world as it is, no rose-coloured glasses

and they are usually against all the bad stuff. May be they tried to change things for a while and got disillusioned and tired and weary and they withdrew to a place called cynicism where you are still against the bad stuff but you don’t think it could ever change. So you surround yourself with a bit more security than before and your cynicism becomes a buffer against commitment.

“Now I want to say that healthy scepticism can be a good thing but cynicism kills the soul. It kills the possibility of change. Hope, on the other hand is not a feeling. It is not a personality type. Hope is a decision, a choice you make because of the thing that we call faith. The Book of Hebrews says that faith is the substance of things hoped for, the evidence of things not seen and my best paraphrase of that is hope means believing in spite of the evidence and then watching the evidence change.”

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## Opening new doors of opportunity

A “new doorway of opportunity” has been opened for the poor and homeless in Adelaide’s southern suburbs.

The generosity of St Hilary’s Parish in Morphett Vale has allowed Anglicare to set up a food bank in the old William St court house. The Court House Project means that the poor and hungry – those in need of emergency assistance – do not have to rely on vouchers for supermarkets but now have their own ‘mini-mart’ where they can choose their own groceries.

The entire Anglicare emergency assistance program at Morphett Vale is run five days a week by dedicated volunteers. The only paid staff is the coordinator who only works 19 hours a week. The program assists around 16 families a day.

Anglicare has also established a number of other services and activities designed to empower people living on the margins at the court house. The Project has received a grant for a new oven and will refit the court house kitchen to run community cooking groups, supplied by the fresh produce of a new vegetable garden also on the site. Participants can not only cook their food but also learn about nutrition and menu planning.

The Court House Project was



L-R Dr Lynn Arnold, traditional custodian of country Georgina Williams, Father Peter Simmons, Gay Thompson Member for Rynel and Federal Member for Kingston Amanda Rishworth.

opened July 31 by Anglicare chief executive Dr Lynn Arnold.

“This is Anglicare opening new doorways of opportunity,” he said as the ribbon was cut. Father Peter Simmons, Federal Member for Kingston Amanda Rishworth and State Member for Rynel, Gay Thompson were also at the launch along with Aboriginal elder Georgina Williams.

The Project is always seeking donations of food items, blankets, clothes and new toys for children for their Christmas Hamper program particularly for young adolescents. Donations can be made at St Hilary’s or at one of the other southern Anglicare sites, 197 or 347 Main South Road, Morphett Vale, or staff can collect (no furniture or electrical items).

## BURGMANN ANGLICAN SCHOOL



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Detailed information relating to the position is available by contacting the assisting consultant on 0407 150 506 or by email to alyson@webone.com.au. Further information about the school and the position is available on the School’s website, www.burgmann.act.edu.au.

Written applications will close on 29 August 2008

Applicants must satisfy Child Protection legislation and will be subject to Employment Screening



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### MONTHLY NOTES

Wednesday 6th August - The Transfiguration  
11.00am Holy Communion

Sunday 10th August - Twelfth Sunday after Trinity  
8.00am Holy Communion with hymns  
10.00am Sung Eucharist with S. School

Tuesday 12th August - Celebrity Organ Recital  
7.45pm Recital by Thomas Trotter  
All welcome. Enquiries 8267 2673

Friday 15th August - Mary, Mother of the Lord  
11.00am Holy Communion

Sunday 17th August - Thirteenth Sunday after Trinity  
8.00am Holy Communion with hymns  
10.00am Sung Eucharist with S. School

Sunday 24th August - St. Bartholomew

8.00am Holy Communion with hymns  
10.00am Sung Eucharist with S. School  
11.30am Special Vestry Meeting to select:  
1 Synod Representative and  
1 Alternate Synod Representative

Sunday 31st August - Fifteenth Sunday after Trinity  
8.00am Holy Communion with hymns  
10.00am Sung Eucharist with S. School

### Contacts:

Rector: The Rev’d Lyndon Sulzberger  
0407 408 811  
Parish Office: 8267 2673  
Email: office@ccna.asn.au  
Web: www.ccna.asn.au

# Remembering an Adelaide martyr

*Martyrs' Day, September 2, holds a special significance for St Cuthbert's Church in Prospect. Almost 80 years ago, one of their congregation, Lilla Lashmar, heard the call to become a missionary teacher in New Guinea. Her tragic death during the World War II Japanese occupation of New Guinea numbers her among the New Guinea martyrs. Here is her story.*

Lilla Filmer Lashmar was born on Kangaroo Island on August 10, 1895, the seventh child of a seventh child. In 1915, Lilla's father Harry moved the family from the isolated yet idyllic life on the island to Adelaide. Setting up house in Prospect, the Lashmars were struck by tragedy when two of Lilla's older brothers were killed in war – one at Gallipoli, another at Flanders.

Lilla herself secured a job with the public service and was a regular parishioner at St Cuthbert's Anglican Church. Inspired during a mission led by Canon Needham, Lilla felt the call to become a missionary teacher. In 1929 she left Australia for New Guinea and was initially stationed at Gona, surrounded by the native Orokaiva people who, at that time, still practised cannibalism, sorcery and inter-tribal raiding. Four years later she

joined nurse Margary Brenchley at Sangara mission.

In 1943, four years into World War II, the Japanese landed in New Guinea. Bishop Philip Strong advised all his clergy and missionaries to stay where they were with a strongly worded and emotive broadcast:

"We could never hold up our faces again if, for our own safety, we all forsook Him and fled..."

"No-one has required us to leave... but even if anyone had required us to leave, we should then have had to obey God rather than men."

While it is not clear exactly what happened – accounts vary and are not well sourced – it is believed that Lilla and Margary along with a group of others were attempting to leave the country when the situation became clearly hopeless and their lives were in danger. Their attempt to escape came to an end when



Lilla Lashmar

they were betrayed by natives who believed the Japanese were spirits sent to punish the white man. It is thought that Lilla, Margary and a group of others also attempting to escape were beheaded by the Japanese. Their bodies have never been found.

In 1995, Lilla's brother Tom Lashmar was on duty as a volunteer at the Penneshaw Museum on Kangaroo Island. He started a conversation with a man who would turn out to be a teacher from New Guinea. Tom later received a letter from the man that said there were a number of people in PNG who carry the name 'Lashmar'.

Lilla was one of the 12 Anglican martyrs killed in New Guinea during the Japanese occupation.

Lilla Lashmar is remembered with several memorials

- In St Cuthbert's Church at Prospect there is a bamboo cross bearing Japanese characters which translate as "Towards God, Repentance, Towards Man, Reconciliation". This is one of eight crosses presented after the war by a visiting Japanese Anglican bishop to the home parishes of the missionaries killed in New Guinea
- St Cuthbert's also has a stained glass window dedicated to Lilla. The Rev John Edwards walked from Cape Jervis to Prospect to raise money for the window.
- The church of St Columba on Kangaroo Island also has a plaque and framed history commemorating Lilla
- The parish church of St Peter in Melbourne has a stained-glass window commemorating the mission and martyrs of 1942.
- There is also a memorial window at St John's Cathedral in Brisbane and in 1999 Bishop David Silk formally dedicated the Diocese of Ballarat for the patronage of the New Guinea martyrs



Pope Benedict XVI

## The Pope prays for Anglicans

During his trip to Australia for World Youth Day, Pope Benedict XVI said that he was praying there will not be any more rifts in the Anglican community following the recent Church of England decision on women bishops.

On July 8, the Synod of the Church of England voted to support women in the episcopate.

"I am praying so that there are no more schisms and fractures within the Anglican community," the Pope said.

The Church of England also voted to set up a code of practice to cater for those who cannot accept the ministry of a woman bishop. A similar move was made by the Australian Anglican Church when protocols were put in place for the same reasons after the 2007 General Synod accepted a finding by the Appellate Tribunal – the church's highest legal entity – that there was nothing constitutional to stop a woman becoming a bishop.

Asked by journalists about the debate within the Anglican communion over homosexuality and the clergy, the Pope said he did not want to "interfere".

**Bishop Stephen Pickard will preach at the annual commemoration of Martyrs' Day at St Cuthbert's, Prospect on Tuesday, September 2 at 6.30pm. Following the Eucharist, there will be a shared tea during which the recently 'laid up' banner of the Comrades of St George can be viewed. All welcome.**



## The Return of Thomas Heywood!

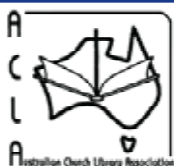
At 2pm on Sunday, September 28, in St Andrew's Church, 43 Church Terrace, Walkerville.

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# Archbishop of PNG calls for continuing friendship

by Steve Daughtry

Each September 2 the Anglican Church in Australia remembers the sacrifice of the Papua New Guinea Martyrs. In 1942-3, while the war raged through Papua New Guinea, 12 Anglican men and women gave their lives for the sake of the Gospel. Their sacrifice has helped to build the vibrant, indigenous Anglican Church of Papua New Guinea (ACPNG).

In a recent interview Archbishop James Ayong spoke of the changes in his church and of the continuing friendship between our Australia and PNG.

“Christian life or the life of our church is never a smooth path to walk. The church of PNG is at a different stage now. As bishops we listen much more to what people are saying. The church is moving on. Take for example, leadership. My leadership is different. I look to the future and think, ‘How can we become a church that can help other parts of the Anglican Communion?’. We have been helped in the past by the church in Australia and in England but now we are ready to grow and our growth can only be measured by how ready we are to help others.”

In relation to the assistance the ACPNG receives through the Anglican Board of Mission (ABM), Archbishop James reflected that what was a parent/child relationship is now more of ‘sister’ church understanding.

“I see that as a continuation of friendship, standing together and doing things together. Two churches understanding each other’s mind. You understand what we do here and also we understand what the Australian church is doing.”

Archbishop James leads a church

in a country with 800 language groups, very little infrastructure and a society rapidly moving from a very traditional base to embrace modern, western ideas and – sometimes – theology. While not everyone is comfortable with these changes, the Archbishop sees the way forward as one of consultation and honesty.

“I think the main thing is that we try to get to understand people’s thinking about certain things that are being introduced (into the life of the church).

“I think I have gotten over that hurdle where I can understand what they are talking about and they can understand what I am talking about. It’s the understanding of each other’s picture of how the church is going to be that is important, so I think I have got to the stage where I am confident that the church – despite its worries about growth and the fact that we lack finances and other resources – can get together and do things.

“It takes the effort of the bishops to work together genuinely. The bishops must be open and must share their minds together so that we can move on together.

“Sometimes you do find that people have their concerns but tend to ‘bottle’ them, but being an archbishop I think I have a way of pulling that cork open – in their thinking – and to let them come out and tell us sincerely what they are struggling with or what is their main concern.”

The Anglican Church in PNG remains a largely rural church and, in addition to its spiritual ministry, is responsible for massive health and education services that stretch its resources to the limit. Last year’s



Archbishop James Ayong and Ballarat’s Bishop Michael Hough on the Kokoda Trail

cyclone in Oro Province, the centre of the Anglican population, further challenged a church that ministers in a largely cashless society. Due to these pressing needs, this year, ABM’s Martyrs’ Day Appeal for the church in PNG is more important than ever, as the church rebuilds and plans for the future.

Just as the fuzzy-wuzzy angels stood by our troops in WWII, the Australian Church has stood by this new church - and Archbishop James is hoping that we still do,

The ACPNG is a poor church with enormous potential to serve God and the nation. During WWII many of the Martyrs died because they refused to leave the people they loved and served. The challenge to us is to refuse to forget

that sacrifice.

**Donations to ABM’s PNG Martyrs’ Appeal can be made by calling 1300 302 663 or Sydney (02) 9264 1021 or online at [www.abmission.org](http://www.abmission.org).**

## Holy Name Day

On Saturday August 16, the South Australian Oblates and Associates of the Community of the Holy Name will celebrate Holy Name Day. They have invited members of other religious

orders in the Anglican Church to join them for a celebration of the Eucharist at St John’s Church, Halifax St at mid-day, and to share lunch afterwards. All welcome.

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Our volunteers say they love working for their community, and being part of a bigger team.

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**Walford**

# St Peters' girls goes green



World Environment Day 2008 saw St Peters' Girls' very busy with a range of activities to support their school environment and the wider community. Year 11 Biology students linked up with the Friends of Ferguson Park to sow grass seeds in the south-eastern corner of the park to help restore this area due to the drought. They helped to rake and disperse the seeds and then trample them into the earth.

Dr Geoffrey Bishop explained the differences in the types of

seed-heads they were scattering and the various mechanisms of seed germination and growth. The St Peters' Girls' Environment Club was busy making cakes, slices, cookies and lollies to sell at its cake stall to help raise funds for the World Wildlife Fund. The girls raised \$430 to support the WWF project to help save the whales.

The school also held a special chapel service to promote acting locally, with helpful tips to keep the school environment clean.

L-R: Corinna, Jaime, Alicia and Louise prepare the ground to plant seeds in Ferguson Park, Stonyfell.

from page 2

## The St Columba World Youth Day experience

"We didn't just have Catholics and Anglicans we also had people of the Greek Orthodox faith," Ms Puddy said. "They were able to experience the emotion and spirituality of the situation not necessarily that their faith was exactly the same but they were still able to look deep within themselves."

There was even one student on the trip who had no faith at all.

"We had had at least one student like that and I think she was still

very moved by the situation we were encountering."

### Madrid 2011

Most of the group were looking forward to travelling to Spain for the next World Youth Day, to be held in the Spanish capital in 2011.

But would they ever want to live the event continuously, say if the crowds at Randwick could form



St Columba pilgrims on their World Youth Day adventure

their own city there?

"It would be very overwhelming," Ms Puddy said. "In the right conditions, yeah, absolutely. To be able to share my faith with other people and experience their sort of

beliefs would be an amazing thing. It would get very overwhelming but it would be something to experience definitely."

## ABM Anglican Board of Mission - Australia

Working for Love, Hope & Justice

### Church to Church Program Manager

The Anglican Board of Mission (ABM) is seeking a dynamic individual with outstanding management qualities to lead its Church to Church Program.

ABM is the national mission agency of the Anglican Church of Australia and serves God's mission in partnership with the Anglican Church of Australia and Anglican churches overseas. ABM is passionate about changing the world through responding to spiritual, physical and community needs. We work closely with Anglicans around the world to express our understanding of Jesus' call to serve the poor, feed the hungry, and bring good news to all people.

ABM has three programs:

- Community Development Program;
- Church-to-Church Program; and
- Indigenous Program.

The Church to Church Program Manager is responsible for the oversight of all program-funded activities and will be involved in the development and strengthening of partnership relations. The position also includes frequent opportunities to share and reflect on mission with ABM's Partners and the Anglican Church in Australia. The Church to Church Program Manager is accountable to the Programs Coordinator for the management of the Program.

The successful candidate will be passionate about God's mission, committed to the vision of ABM, and comfortable with its Anglican ethos. Demonstrated management skills and an ability to inspire and work with a vibrant team will be necessary. The successful candidate must also have experience in working in cross-cultural environments and be able to articulate ABM's work to audiences across Australia and overseas.

For further information, please go to the ABM website (<http://www.abmission.org/involved/vacancies>). All applications should be lodged with Karin Schrooder at [gks@abm.asn.au](mailto:gks@abm.asn.au).



## The Anglican Diocese of Adelaide takes seriously allegations of abuse

Have you, or anyone you know, suffered abuse in the church?

- sexual abuse
- verbal abuse
- bullying
- physical abuse
- spiritual abuse
- harassment

### Help is available.

You can talk to the Professional Standards Director for the Diocese of Adelaide

Telephone 8366 6589 or mobile 0412 256 244 or email [psdirector@adam.com.au](mailto:psdirector@adam.com.au)

Alternatively, you can contact:

Adult Childhood Sexual Abuse Helpline  
9am - 5pm Mondays - Fridays 8419 2000  
or country callers 1800 176 900  
Crisis care 13 16 11  
Child Abuse report line 13 14 78

These services are staffed by professionally qualified and experienced counsellors. They are not employees of the church.  
SA Police Sexual Crime Investigation Branch 8463 7600 (24 hrs)

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North Adelaide 5006  
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Fax: (08) 8305 9399  
For specific enquiries contact the school concerned:

### Investigator College (Co-Ed R-12)

2 Glendale Grove, Goolwa 5214  
Principal: Mr D Grimmer BED  
MED Stud  
Ph: 8555 5755

### Pedare Christian College (Co-Ed R-12)

(In co-operation with the Uniting Church)  
Principal Dr Edward Groughan  
PhD MED BED DipT PhysEd  
2-30 Surrey Farm Dve,  
Golden Grove 5125  
Ph: 8280 1700

### Pulteney Grammar School (Co-Ed R-12)

190 South Terrace, Adelaide 5000  
Principal: Mr G P Lange  
BEd(Hons)  
DipEd MEDMan MACE  
Ph: 8216 5555

### St Andrew's School (Co-Ed ELC-7)

22 Smith Street, Walkerville 5081  
Principal: Mrs Denise Scala  
MED, COGE, BA, DipRSA,  
DipEd  
Ph: 8168 5555

### St Columba College (Co-Ed R-12)

(An Anglican and Catholic Churches joint venture)  
President Avenue,  
Andrews Farm 5114  
Principal: Ms M E Brennan  
DipT, GradDipRE,  
BED, MEDAdmin  
Ph: 8254 0600

### St John's Grammar School (Co-Ed P-12)

29 Gloucester Avenue,  
Belair 5052  
Principal: Ms C Bauer  
BEd, MED, DipT,  
Grad Dip Ed Counselling  
Ph: 8278 2233

### St Peter's College

Hackney Road, St Peters 5069  
Headmaster: Mr Philip Grutzner  
BForSci, DipEd, MBA, MACE  
Ph: 8362 3451

### St Peter's Collegiate Girls' School

(Girls R-12) Stonyfell Road,  
Stonyfell 5066  
Headmistress:  
Mrs Fiona Godfrey BSc, Dip.  
Ed.(Sec), M.Ed Man, MACE;  
Ph: 8334 2200

### St Peter's Woodlands

Grammar School (Co-Ed P-7)  
39 Partridge Street, Glenelg 5045  
Principal: Mr Christopher Prance  
BED, DipT, AMACEA, MACE  
Ph: 8295 4317

### Trinity College, Gawler (Co-Ed R-12)

(Within its five Campuses)  
Headmaster: Mr Luke Thomson  
MSc (Oxon) BA DipEd  
Alexander Avenue,  
Evanston South 5116  
Ph: 8522 0666

### Walford Anglican School for Girls (Prep-12)

316 Unley Road, Hyde Park 5061  
Principal: Mrs HM Trebilcock  
MED, BA, MACE, AIMM  
Ph: 8272 6555

### Woodcroft College (Co-Ed R-12)

Bains Road, Morphett Vale 5162  
Principal: Mr M C Porter  
MEDStBA(Hons)  
BED GradDipT MACE;  
Ph: 8322 2333

# A perspective on GAFCON

Almost 1200 Anglicans including 291 bishops met in Jerusalem last month for the controversial Global Anglican Future Conference (GAFCON). The Reverend Paul Hunt of St George's Magill writes that while it was caused by the consecration of an actively gay bishop and the blessing of same sex unions, GAFCON was more about the place and authority of the Bible.

“Meeting for eight days, June 22-29, the Global Anglican Future Conference was born out of controversy. In direct violation of a previous Lambeth resolution from 1998 (Resolution 1.10) the consecration of an actively gay bishop in the USA and the blessing of same sex unions in both Canada and the USA was seen as a step too far by those gathered.

“After much debate (over more than 10 years), with various Anglican Councils and bodies meeting to consider the implications of their actions but no change happening, many bishops from across the world, led particularly by those from Africa, decided they could not in good conscience attend Lambeth. GAFCON was called to redress what was seen as an increasing slide into a liberalism that rejected the Scriptures as authoritative in matters of faith, doctrine or conduct.

“While the presenting issue may have been human sexuality it would be a mistake to think of GAFCON as just about that issue. It was mentioned only twice in the plenary sessions in my memory. It was more foundationally about the place and authority of the Bible.

“As well as speaking truthfully and accurately about Christ, do the Scriptures set the norms for Christian behaviour and lifestyle, sexual or otherwise? Where do we find our authority for doctrine and faith? GAFCON contends the Anglican Church, in parts of the world at least, has so diminished Scriptural authority it has no power.

“There were seminars on Anglican heritage, history and theology as well as sessions that looked at HIV/AIDS and other situations in the third world. In that sense the conference covered wider concerns than some may have thought. There were many women present including female clergy, some of whom participated in the public worship.

“We heard of the persecution and attempted murder of African bishops seeking to proclaim Christ in Muslim regions (there were security guards for a number of the speakers). We also heard of clergy and parish councils in The Episcopal Church (TEC) being sued for their opposition to the decisions on same sex unions and to homosexual prac-

tice for Christians

“With most of the bishops attending boycotting the once-in-ten years Lambeth Conference, GAFCON has been seen by some as divisive and reactionary. For others in the Anglican Communion it was an opportunity to call the church back to its foundational roots grounded in Scripture.

“There were small groups where we studied the Bible, prayed for each other, our churches and the Anglican Church. These small groups also wrote down their thoughts and desires for GAFCON which were passed on each day to the drafting committee. The drafting committee produced *The Jerusalem Declaration* which was presented in draft form to regional groups (Australia-NZ in our case) and modified. A final version was delivered and received with applause on the last day of the conference. GAFCON has encouraged people to read and affirm *The Jerusalem Declaration* as an orthodox statement consistent with Anglican belief and practice.

“The GAFCON movement contends that it is not splitting the church nor does it seek to do so. There was genuine sorrow that GAFCON was necessary. The desire was to call people back to a robust faith that is confident in its declarations about Christ to the world. *The Jerusalem Declaration* is one way of doing this. The goal of GAFCON is to proclaim Christ. It seeks to remain Anglican, but does not see the need to require Canterbury to be an authenticating body to be Anglican.

“Controversially it has set up a Primates Council that will accept parishes and dioceses that feel they can no longer accept the authority of their own bishops or Archbishops. This regularises the existing and somewhat extraordinary situation where dioceses, parishes and clergy in North American who object to the actions of TEC have chosen to come under the authority of various African Bishops or the diocese of the Southern Cone (South America). This “crossing of boundaries” has partly been of necessity where clergy have had their licences removed or/and been defrocked (called “deposed” in the USA) for opposing the decisions of their bishops.”

# Turning Points

By Dorothy O'Neill



Dr Beverly Rainford with her family, son Henry, husband David Edwards and son Charlie

Beverly had a dream to be a doctor. An impossible dream? Some thought so, for from her childhood she had suffered hearing loss.

If the schooldays were hard, and they were, how much harder was tertiary education? At university she taped her lectures and her mother helped her transcribe the tapes at home. Beverly persisted

and in 1986 she graduated in medicine.

In 2002 came a wonderful breakthrough. She successfully underwent a cochlear implant operation. What joy now to hear birdsongs and crashing waves, rain on the roof and music.

Through all her struggles Beverly was upheld by her Christian faith. She says: “I was

conscious of an inner power, greater than my own. I know that even at my worst times, I was never alone”. She is a practising Anglican.

Beverly is my doctor and my friend.

*Dorothy O'Neill is a writer and published author. She worships at St Aidan's Payneham*



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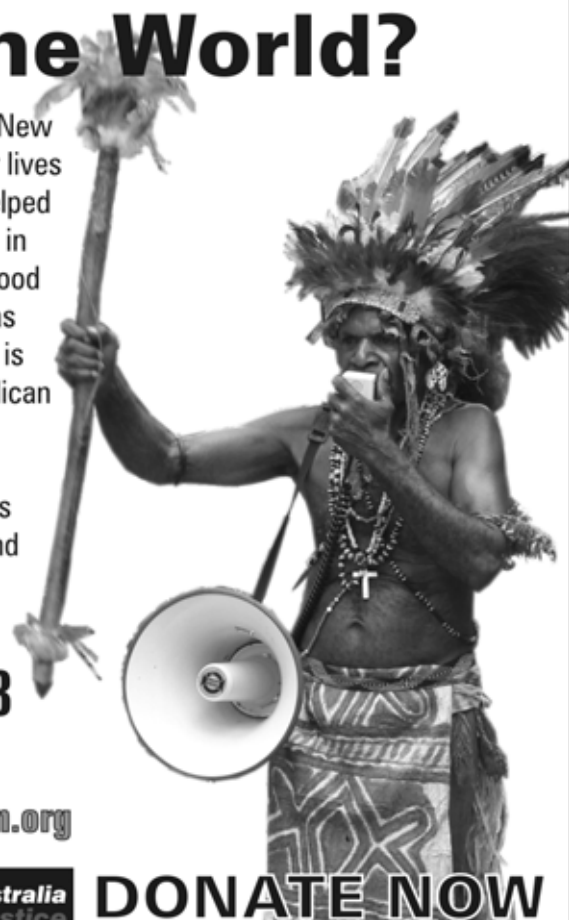
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Closing date: 29 August 2008

# Typing a page of history for Churchill

It was certainly one of British Prime Minister Winston Churchill's great speeches of World War II. Written and delivered to the people of Britain on June 4, 1940, "We shall fight on the beaches" was Churchill's acknowledgement of Britain's defeat in Europe.

Some 340,000 British troops had been evacuated from Dunkirk – a feat originally thought impossible. A further 40,000 were left behind and taken prisoner by the Nazis – a monumental military defeat. Nevertheless the speech, delivered to the House of Commons rang with defiance:

*"We shall not flag nor fail. We shall go on to the end. We shall fight in France, we shall fight on the seas and oceans, we shall fight with growing confidence and growing strength in the air; we shall defend our island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender."*

At the time that speech was delivered to the cheers of fellow MPs, a young 17-year-old typist was breathing a sigh of relief. Now a parishioner at St Aidan's Payneham, Dorothy O'Neill remembers that time well. She had been seconded to Whitehall from the Treasury – one of the few government departments not evacuated out of London.

At that time, Churchill had not been in office long and England's capital city was suffering bomb raids every night.

"The supervisor came up to me and said 'Come on, follow me, top secret job'," she said. "We were locked in a room with typewriters, a duplicating machine and stencils. We were told that the Prime Minister was writing a speech and he was to deliver the speech at 3 o'clock in the House.

"The press gallery had to have copies of the speech at 3 so we



Dorothy O'Neill

waited and waited and nothing was happening. Everyone was getting very tense. Then the phone rang and the speech came out. Each of us took a page and I looked at mine and thought it was pretty straight forward."

A message then came through that the Prime Minister was going to change his speech.

"Churchill was absolutely scrupulous with what he wrote, every word had to fit together like a jigsaw puzzle," she said.

The changes had been made to Dorothy's part of the speech – only one line – but enough to cause her to have to retype the entire page. This was at 2.50pm. Nevertheless the page made it and that night Dorothy and her friends heard the great speech read over the radio.

Despite her part in the historic speech, Dorothy said she never met Churchill despite almost seeing him in bed.

"Churchill always had a rest every afternoon and no-one was allowed to go near him. So this

particular time the sirens went off and we all headed down to the air-raid shelters.

"One of the girls took a wrong turn and ended up in Churchill's bedroom."

Fortunately Dorothy was not following so close that she ended up in the same place and missed the dressing-down meted out to her colleague.

"She was more terrified of him than the bombs," she said.

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## From the archives:

Compiled by  
Helen Austin

## What happened 100 years ago

The August 1908 edition of the *Adelaide Church Guardian* informs its readers of the Childermote stamp system, which the paper reports has been adopted by some of the clergy in the diocese. The system involves children in parishes being given an album which contains 'space for every Sunday or Holy Day in the Christian year.' Children receive a stamp when they attend church.

The system aims to teach children 'the habit of public worship.' 'The ideal,' the paper states, 'is to train "a generation of morning churchgoers."' *The Guardian* assures readers that the 'system is not one of bribery,' but 'merely is

a record of duty done.' The paper further reports that the system of stamp collecting 'appeals to the child's instinct,' as 'every child is a collector of something.' *The Guardian* goes on to point out that the system can also be a means of encouraging attendance at 'week-night congregations in Lent and Advent,' and in doing so, 'the idea that the church is merely a Sunday institution can be killed. That, itself, is a great thing.'

*The Guardian* notes that the Rev. W.F. Wehrstedt is acting as the Australian agent of the system and that 'orders for next year's albums should be sent through him.'

## 50 years ago

The August 1958 edition of the *Adelaide Church Guardian* reports that the construction of a chapel at Pultney Grammar School will soon begin. The chapel, which will 'seat 205 boys' has been designed to be small allowing for various members of the school community to 'use it for specific purposes,' rather than it being 'used for a daily act of worship involving the whole school.'

The chapel will be dedicated to St Augustine of Canterbury, since his feast day falls near the date of the school's foundation day. *The Guardian* reports that an appeal has been launched to raise funds for the chapel and that any contributions can be forwarded to the school bursar.


## CLASSIFIEDS

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