

# PARTNERS

MAGAZINE OF THE ANGLICAN  
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**PNG MARTYRS** A living legacy  
**ETHIOPIA** the Language of Liturgy  
**DONATIONS & DEVELOPMENT**  
**MISSION IN THE PHILIPPINES**

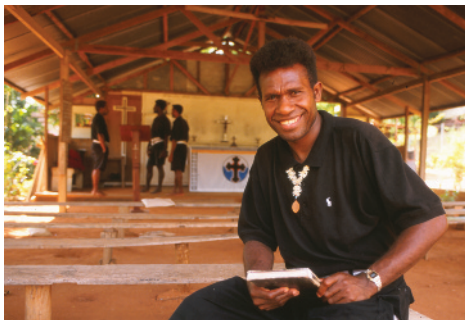
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**Front cover photo:** Brother William Mason is one of  
the Melanesian Brothers in PNG. © Don Brice/  
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## Partners in Spring

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*Printed on recycled paper*

# On a mission...



Dear Friend in Mission,

In his second letter to the Corinthians, Paul wrote, 'And it is written, "The one who had much did not have too much, and the one who had little did not have too little," (2 Corinthians 8:15)

Although the last year has been a difficult one for many people, the poor have once again been hit the hardest. As the effects of the financial crisis trickle down there is real concern that some of the gains, especially from debt reduction, may be lost.

Still a lucky country, the Australian gross national product was almost \$40,000 per person. In Ethiopia it was \$930 (World Bank). There are a billion people in the world who live in extreme poverty and every three seconds, a child dies from poverty. (MPH)

As a response to this escalating and frequently desperate situation, in 2005, the Make Poverty History (MPH) Campaign was created. A coalition of religious and secular organisations, it is now the largest anti-poverty movement in history. The campaign aims to end the injustice of poverty by ensuring that wealthier nations commit to delivering the Millennium Development Goals (MDGs), which are aimed at alleviating poverty.

ABM was an early member of the MPH coalition. The General Synod has endorsed the efforts we make to ensure the Australian government meets its own commitment to the MDGs - which have been identified and endorsed by the United Nations. To date, MPH has ensured that the Government has stayed committed to allocating 0.5 per cent of

gross national income to overseas aid by 2015. Most recently, the Government agreed to allocate \$370 million to maternal and child health as a result of MPH lobbying.

In our support of the MDGs, ABM, along with many other Christian organisations, recognises the need to be holistic in our witness to the Good News of Jesus Christ. As the prophet Micah reminds us, "He has told you, O mortal, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8). As a result, Christian organisations have developed a specific campaign, known as Micah Challenge.

As its name suggests, this campaign presents several challenges. Firstly, there is the challenge of the Church to perceive mission as holistic and

that working towards the MDGs is missional work. Secondly, there is a call to the Church to challenge governments, multinationals, corporations and ourselves to ensure that the MDGs are achieved. From a Christian perspective the MPH coalition and the Micah Challenge complement each other.

ABM participates in both these campaigns on behalf of the Anglicans of Australia, so I hope you will take up the call to participate (see page 11).

Jesus said that there will always be poor. I believe that how many they number and how much they suffer depends on our collective will.

God bless,



**The Revd John Deane**



# Mission in the Philippines

By Michelle Seaton

## How could a severed finger possibly point the way to peace?

When one was brought preserved on a keyring to ABM's Executive Director in his early days at ABM, it did just that. It presented one of many opportunities for the **Episcopal Church in the Philippines (ECP)** to bring peace to feuding communities. Today, the ECP provides Anglicans throughout the Philippines with not only peace talks, but much much more.

As a part of his work, the Revd John Deane, was in a remote community when he became aware of the serious feud between neighbouring tribal communities.

"In the old days, they used spears and it was less dangerous, but these days they use rifles".

The weapons may have been modern, but traditional beliefs still hold strong. The tribe believed that their victim wouldn't go to heaven if the body was incomplete, so they took and kept the finger as a trophy.

The chief men of the community approached John Deane. They asked him to take the preserved finger to the then Revd Edward



The church at Mount Data in the Northern Philippines. © Stephen Daughtry/ABM 2006.

Malecdan to return it to their neighbours and negotiate peace for them – a peace pact which still holds today.

"There is a trust in the church", says John.  
"It is seen as an instrument for bringing peace

and encourages people to put down their weapons".

Miraculously, that instrument of peace began its life during wartime – the ECP began as a Missionary district of The Episcopal Church of

the USA in 1898 when Revd Charles Pierce of the occupying US Army held services.

In 1901, the Missionary District of the Philippines was established with Charles Henry Brent as missionary Bishop and in 1965 the district became a Diocese. The ECP was inaugurated as an autonomous Church Province within the Anglican Communion in 1990.

The early missionary policy of Bishop Brent insisted that he would “not put an altar over and against another altar”. He was not fixed on starting Episcopal churches with the goal of converting Roman Catholics (interfaith dialogue is still central to the ministry today). He instead saw the mission of the church as evangelical responsibility for the English-speaking expatriates and Chinese in Manila, the Indigenous people of Mindanao and the tribes in the Cordilleras of Northern Luzon. The concentration of missionary work in these areas explains why the strength of the ECP today largely comes from the Indigenous people of the mountains and the lowlands.

The Church introduced literacy and established the first schools, hospitals, clinics and roads in



these neglected communities.

It also founded, and still oversees, modern institutions such as Joint Commission International (JCI) accredited St Luke's Medical Center (accreditation means patients receive care that is on par with that of the best hospitals in the world), Brent International School, St Stephen's High School, and Trinity University of Asia.

Inspiringly, in 2004 – a full three years before

**The Prime Bishop will be visiting Australia from 21 November to the 5 December. To find out if he is preaching in your diocese, check the ABM website in October.**

The Prime Bishop of the Philippines, the Most Revd Edward Malecda and the Archbishop of Perth, the Most Revd Roger Herft during an ABM pilgrimage to the Philippines in 2007. © Brad Chapman/ABM 2007.

it was to expire – ECP decided to stop using the subsidy it was receiving from The Episcopal Church of the USA. The ECP ended 2005 with its first budget surplus, and between 2005 and 2007 more churches were built and more seminary students than ever were enrolled.

Today the ECP has six dioceses, more than 200 clergy and 170,000-plus members. Just as the returned finger completed the body and brought lasting peace to the feuding tribes, the ECP represents a strong and precious part of the body of the Anglican Communion, a part without which the whole could not flourish.

# God is in Gambella – A meeting of the Ethiopian Assembly

By Rosemary Burke, Anglican Church Office, Addis Ababa

**Earlier this year 160 people gathered together in Gambella Town for the annual Local Assembly of the Anglican Church in Ethiopia. Between them they represented 52 congregations and around 6,000 people.**

The three day programme incorporated communal worship, bible studies, group discussions on many topics, round table meetings with Bishop Andrew Proud, elections for delegates to the Synod in Cairo, graduation from the Theological Education by Extension (TEE) programme and the first use of a new liturgy – with responses in eight languages.

“Christian Character Formation” was the theme of bible studies which used passages from Romans, Philippians and 2 Corinthians. Visitors spoke about the “Something in Common” distance learning course designed by St John’s College, Nottingham.

Over the last three years a TEE programme has been run throughout the Episcopal Area led by Mary Witts. Some of the courses were taught in local languages, and the lay training taught using drama and discussions. At the Local Assembly, nineteen people graduated and received certificates. Prizes were awarded to the best students, to the tutors and to others who had distinguished themselves.

Worshipping together fosters Christian unity and helps to build a common life. The Local Assembly also marked the use of a new liturgy – one that was translated into seven local languages (Nuer, Anuak, Dinka, Mabaan, Opo, Amharic and Somali). This meant that almost everyone at the Local Assembly could participate in the Holy Communion. Communal responses were said simultaneously in eight languages.



Bishop Andrew Proud leads a service at a church in Ethiopia.  
© Don Brice/ABM 2006.

It is thought that the liturgy is the first ever written document in the Opo language. Few people speak English and, for many, this was the first liturgy that they could not only experience, but also understand. A common liturgy will allow regular patterns of worship in all the churches in the region and Morning Prayers have also been translated.

**The Gambella Local Assembly happened with help from ABM supporters.** To support programs like this make a donation to ABM's Church programs today, with the form at the back of this issue, by visiting [www.abmission.org](http://www.abmission.org) or calling 1300 302 663 (Sydney 9264 1021)



## DONATIONS AND DEVELOPMENT – ALL PART OF GOD’S MISSION

### MISSION AND DEVELOPMENT

We are sometimes asked if ABM does mission anymore, or if it has replaced “doing mission” with “doing development”. The answer to this question is that “ABM does both.” Our understanding of mission is a very holistic one, deeply formed in gospel teaching. In Luke’s gospel, we hear that Jesus read from the book of Isaiah, stating:

*‘The Spirit of the Lord is upon me,  
because he has anointed me  
to bring good news to the poor.  
He has sent me to proclaim release to the captives  
and recovery of sight to the blind,  
to let the oppressed go free,  
to proclaim the year of the Lord’s favour.’*

*And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. Then he began to say to them, ‘Today this scripture has been fulfilled in your hearing.’ (NRSV, Luke, Ch 4:18-21)*

Jesus asked us that we love our neighbours. This means doing as Christ did and caring for bodies as well as souls. In seeking to follow



*ABM is welcomed in Simbai, Papua New Guinea. © ABM 2007.*

Christ, ABM has a mandate to work with Anglican churches in other countries. This involves listening respectfully to how these churches want to respond to God’s mission in their own countries, and discussing together

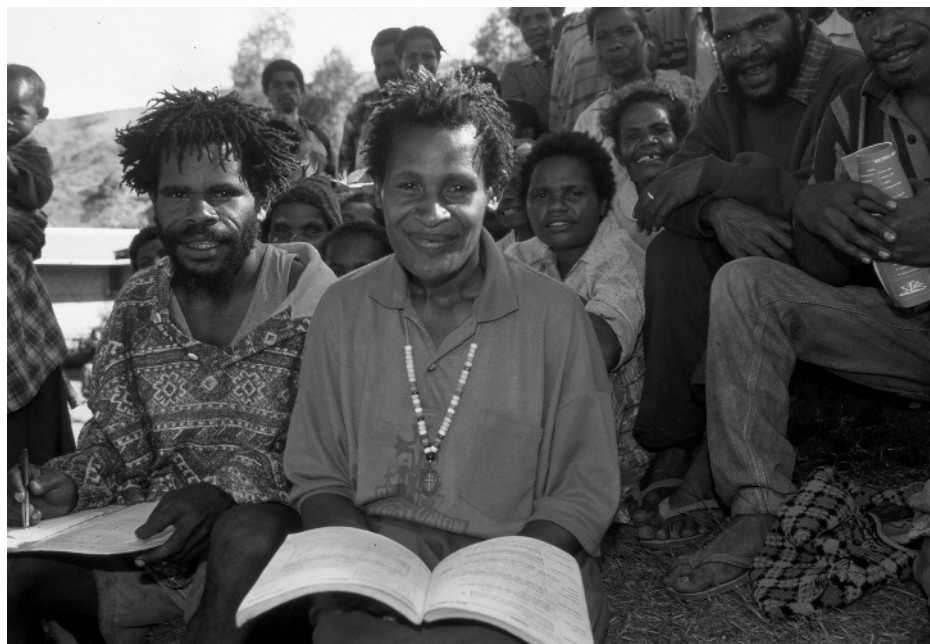
how we might assist them achieve their goals. Caring for souls and bodies – the spiritual and material lives of the people whom they serve –

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is part of these goals. ABM's Church to Church Program focuses on souls (or spirituality) and the Development Program relates to the material side (or bodies). Obviously one impacts upon the other as human beings are both body and spirit.

ABM's community development programs help Anglican churches serve their local

communities. This might be by improving their human and financial resource management, upgrading their telecommunications or training staff in development practice. In this work, ABM is driven by gospel values. Gospel values are embedded in the Millennium Development Goals, which aim to significantly reduce poverty, hunger and disease by 2015 .



*Students in a reading class in Papua New Guinea. © ABM 2007.*

## BUILDING ON STRENGTHS

**Two billion people on our planet live on no more than a dollar a day.**  
(World Bank)

Despite their poverty, these people have many strengths. A flourishing vegetable garden, an enthusiastic youth group, community members with particular skills, or proximity to a market can be a path out of poverty. A community might use the energies of its youth and the skills of one or two older members to start a small business. Another might pool their labour and, using locally available timber, build a village school – so long as they are given nails and tools. Another community might provide a facilitator for community meetings, a loan for the tools, small funding for books or assistance with applying for a government-funded teacher.

This approach is known as 'strengths-based'. Jesus showed those who came to him for healing that the key to healing lay very much within themselves – 'Your faith has made you whole'. When people can see the strengths they already have, God works with them to develop their strengths to their fullest potential. ABM and our Partners seek to follow this example by using the strengths based approach.

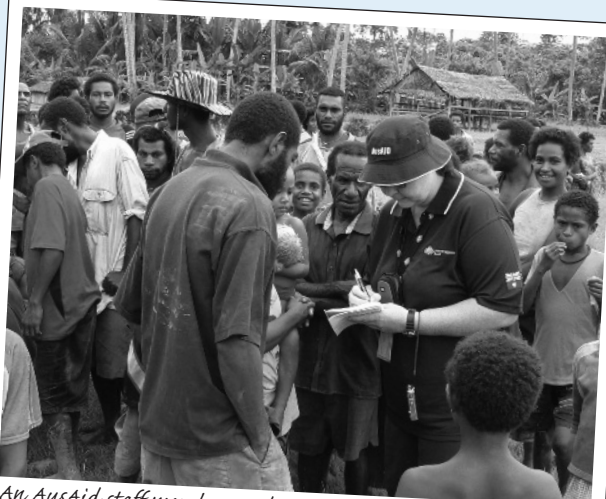


## DONATIONS AND FUNDING

It is a mistake to think that all funding comes from AusAID (the Australian Government's Overseas Aid Program). Government funding for ABM's work is largely a "reward" for the donations we receive from our supporters. Community development programs in the Philippines receive AusAid funds in direct proportion to the amount of money donated to ALL our community development programs each year. If we don't receive any donations, we don't receive any money from AusAID. In Papua New Guinea and in Vanuatu, AusAID funds the "Churches Partnership Programs (CPPs)".

ABM played a key role in getting the Australian Government to consider supporting churches in developing countries. The CPPs recognise the social value churches have to the people in these countries. Since the early missionary days, churches have provided health and education in those countries. AusAID's CPPs support churches in developing to deliver these services and to expand into community development.

Funds from ABM donors to CPPs enhances these programs or fills gaps. AusAID doesn't always fund staff or vital infrastructure. Donations to ABM can fill that gap.



*An AusAid staff member conducts assessments after Cyclone Guba in Papua New Guinea. AusAid and ABM worked together to help people recover from the cyclone. © ABM 2006.*

Rebuilding of St Margaret's Health Clinic in Popondetta or the salary of a water advisor to the Anglican Church of Melanesia are places where ABM donations go. In Vanuatu, the ABM Auxiliary provided funding to build and maintain water tanks in isolated communities and also funded a literacy program delivered by the Mothers' Union. These contributions supplement our AusAid funding there. Together, both AusAID funds and ABM donations strengthen the local church and its programs. Ultimately, Anglican churches are

encouraged to lobby their own governments to supply infrastructure and improve services – things that we largely take for granted in Australia.

In Myanmar, all the projects are currently funded by ABM's donors because we do not yet have AusAID funding for this country.

In the Solomon Islands, the church there has successfully helped build peace after the ethnic conflict broke out in 1991. This was a prime reason that AusAID chose the Anglican church to help broker peace and resolve disputes (known as the Inclusive Communities Program). ABM is an accredited agency with AusAid and has strong and long-standing partnerships with Anglican churches in many

developing countries. This makes us well-placed to channel AusAid funds into the development work of our partner churches.

ABM's role in partnership is to support other Anglican churches with expertise, ensuring that programs provide sustainable outcomes, with administration, with systems of best practice, with program management and, of course, with managing the expectations of our donors.

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## EVERY LITTLE BIT HELPS

Governments of wealthy countries give billions of dollars to developing countries. Over the last fifty years, it has amounted to only three cents for every one hundred dollars earned, according to ethicist Peter Singer. The world's poor rely very much on the compassion of individuals for help.

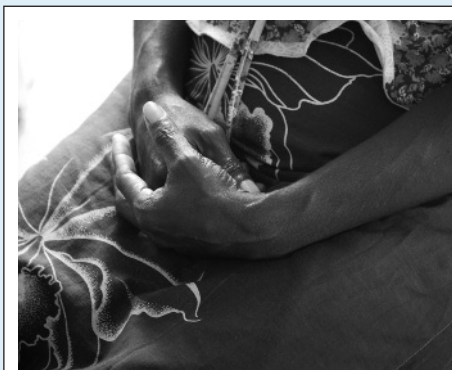
In addition, not all government aid is financial. Many governments donate surplus commodities, like wheat and corn to developing countries, regardless if it is what they need. This is not always the best way to help people. To address poverty and suffering we must address people's basic needs. To find out what people need the most, all we have to do is ask.

As anyone involved in mission knows, public donations are necessary to fill the gaps left by government funding.

Jesus said not to let your left hand know what the right is doing when giving alms. Those who support our work don't expect thanks, but ABM would like to acknowledge some of those groups who have given so generously over the past year:

*St Peter's College, Hackney*

*Walford Anglican School for Girls, Unley BC*



*A recipient of ABM donations.  
©Don Brice/ABM 2008.*

*Sydney Church of England Grammar School  
for Boys, North Sydney*

*All Saints' Anglican School, Merrimac*

*Christ Church Grammar School, South Yarra*

*St Columba College, Andrews Farm*

*Anglican Diocese of North Queensland*

*ABM Brisbane Committee*

*Anglican Diocese of Perth*

*Anglican Parish of Balnarring/Flinders*

*The Anglican Bookroom*

*Anglican Diocese of Ballarat*

*ABM Auxiliary Adelaide*

*Anglican Parish of West Perth (St Mary's)*

*Anglican Parish of Gosford*

*Missions Together Diocese of Tasmania*

*Anglican Parish of Singleton*

*Anglican Parish of Newtown & Geelong West*

*Anglican Parish of Bundaberg (Christ Church)*

*Anglican Parish of Carine/Duncraig*

*Anglican Parish of Taree*

*Holy Trinity Anglican Church, Launceston*

*St Andrew's Anglican Church, Brighton*

*Anglican Parish of Enmore/Stammore (St Luke's)*

*Anglican Parish of Canning*

*Anglican Parish of Charlestown*

*Anglican Parish of Terrigal (St Mark's)*

*Anglican Parish of South Hurstville*

*St Paul's Cathedral, Bendigo*

*Anglican Parish of North Beach*

*Anglican Parish of Hawthorn (St Columbas)*

*Anglican Parish of Bateau Bay*

*Anglican Parish of Carlisle/Rivervale*

*Cathedral of Christ Church, Newcastle*

*Anglican Parish of Kalamunda (St Barnabas)*

*Anglican Parish of Dee Why*

*(St John the Evangelist)*

*Anglican Parish of Muswellbrook*

*Anglican Parish of Cremorne (St Peter's)*

# The Challenge of Poverty

**“What does the Lord require of you? To do justice, and to love kindness and to walk humbly with your God.”**

– Micah 6:8

## By Melany Markham

Travel and telecommunications bring us into contact with one and other more often and more intimately than we could have ever imagined. We are confronted daily with the contrast between rich and poor, but this connectedness gives us the opportunity to change things for the better through global movements.

In 2001, 140 theologians, church leaders and relief and development workers connected and consulted with one another to develop a declaration on mission. The Micah Declaration on Integral Mission states:

*Integral mission or holistic transformation is the proclamation and demonstration of the gospel. It is not simply that evangelism and social involvement are to be done alongside each other. Rather, in integral mission our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ.*

It was from this seed that the Micah Challenge



The Micah Challenge has been part of the successful lobby for more funding for child and maternal health. © Micah Challenge 2009.

grew – global campaign of Christians speaking out against poverty and injustice that anyone can join through action or prayer.

One of the most recent actions was in June, when representatives from the Micah Challenge delivered more than 10,000 Mother's Day cards to the Foreign Affairs Minister, the Hon Stephen Smith MP. The cards were signed by members of the public and called on the

Minister to help stop the deaths of mothers and children from poverty. In Papua New Guinea (PNG), one in ten children will not live to see their first birthday. Many of these children die soon after they are born due to poor ante-natal care – something that ABM is addressing through our programs in PNG (World Health Organisation).

**Join the Micah Challenge by visiting their website or by contacting them at:**

MICAH CHALLENGE

Locked Bag 122, Frenchs Forest, NSW 2086

Phone 02 9453 1586

[www.micahchallenge.org.au](http://www.micahchallenge.org.au)

[info@micahchallenge.org.au](mailto:info@micahchallenge.org.au)

## PRAY FOR AN END TO POVERTY

**11–17 October is Anti-Poverty Week**

On Sunday 11 October, there is an ecumenical church service at Mar Thoma Church, 149 Royal Parade, Parkville, Victoria. People will gather to pray and worship for an end to extreme poverty. [www.antipoverty.org.au](http://www.antipoverty.org.au)



# Pilgrimage to Vanuatu – A ministry transformed by mission

**It was recently my privilege to go on a pilgrimage to Vanuatu with ABM. This was a life-changing experience.**

The team included Brad Chapman (ABM Pilgrimages Program Manager), Bishop Geoff Smith, five school chaplains/ clergy and me. Each day we'd reflect on the implications our encounters had for our own faith, for our leadership within our ministries and for the ongoing relationship between the church in Australia and Vanuatu.

One of the greatest gifts such a pilgrimage offers is the opportunity to be faced with the realities of poverty and to reflect on how best to offer support. ABM always seeks to operate within a local context to empower people to meet their own needs. This was possibly the most difficult part of the journey for me. When poverty suddenly has real names and faces, a desire rises up to do something to fix it immediately. However, a truly respectful, transforming sense of mission is one that empowers communities to seek ways that they, with our assistance, can bring about the necessary change.

We were fortunate to stay in communities on both Santo and Ambae. One of the highlights was living in Nuwalela, a remote village in Santo. We entered the daily life of the



The Revd Helen Phillips (centre) with pilgrims and teachers at the school in Nuwalela.  
© Brad Chapman/ABM 2009.

community, listened to stories and shared experiences of the activity of God. We prayed, shared Eucharist, ate, sang and danced together. We fell over in the mud of their field, washed in their creek, spent time with the Melanesian Brothers and visited their school. We had never experienced hospitality like it.

What a joy it was to see a living example of an ABM program helping to transform a community. In Lorevilko, a young woman has

been employed by the Mothers Union as the Adult Literacy Teacher. We were also shown the beginnings of a new building designed to accommodate more students than currently possible. The difference adult literacy is making to this community is astounding.

We had been asked to run a workshop in Luganville for chaplains and other clergy. When the time came, after a week in Vanuatu, we felt humbled that we should even dare to appear as experts. If we were able to give them a fraction of what they had given us in the way of food for reflection, prayer and thought, then we would be satisfied.

I wholeheartedly encourage parishes, schools and agencies to support this powerful ministry. The experience we have each brought back to share with our communities is one of the most powerful ways of transforming and invigorating our approach to global mission.

**This is an edited version of Helen Phillips' article about her pilgrimage to Vanuatu. The full version of the article can be viewed on the ABM website <http://www.abmission.org/involved/pilgrimage>**

# Martyrs Appeal – A living legacy

By Michelle Seaton

## St Margaret's Hospital in Papua New Guinea – The Martyrs Living Legacy

This year the community in the Diocese of Popondota, Papua New Guinea, and volunteers from Brimbank Anglican Church in Victoria will continue the legacy of the Anglican Martyrs. Between 1941 and 1943 a tragedy unfolded which saw twelve young missionaries give their lives as they stood firm in devoted service. They are honoured every September 2nd at services across Australia, and by financial contributions to the ABM Martyrs Appeal.

Twenty years after the martyrs tragedy, St Margaret's Health Centre was established by the Church in Oro Bay to meet the medical needs of the people. Today those needs have increased as the population (around 13 000) has grown. Despite no running water or even the most basic sanitary facilities, St Margaret's perseveres in serving the community.

Thankfully the idea of a health centre without basic sanitation, to most Australians these days, seems unthinkable. For the patients at St Margaret's, who make the often painstaking



Patiently waiting at St Margaret's Health Centre. © Lisa McMurray/ABM 2008.

walk to pit-toilets several hundred metres away from their beds, it's their daily reality.

The absence of basic medical equipment means many patients die from preventable or curable conditions. These include neonatal sepsis (a blood disease suffered by new-borns up to three months old), malaria, TB, pneumonia, machete wounds, and even broken bones. Modern life is taking its toll with growing incidence of HIV/AIDS, teen pregnancies and STIs (sexually transmitted infections).

This year, a group of Australian volunteers

will begin upgrading St Margaret's to hospital standard. Consultation rooms, a minor operating theatre, delivery rooms and maternity wards, bathrooms with toilets and showers and an STI clinic are planned. The hospital will be rewired and long-overdue new medical equipment, water tanks, plumbing and solar panels will be installed. Essential staff training will also be provided.

ABM faithfully honours the PNG Martyrs and those who aided them

via its continued commitment to the PNG community. This year, contributions to ABM's PNG Martyrs Appeal will go towards the St Margaret's upgrade so the people of Oro Province will receive the care that they need and rightly deserve.

**When St Margaret's Health Centre is upgraded, it will provide essential treatments and maternal health services, minor operations as well as important STI prevention and treatment programs – continuing God's mission in Papua New Guinea.**

# A life in service

By Michelle Seaton

## Since first hearing about the organisation in her parish as a teenager, Moya Holle has led a life dedicated to the support of ABM.

As a little girl at St Thomas' parish North Sydney, Moya would listen to the stories of retired Assistant Bishop of Melanesia, Bishop Edward Wilton.

"Affectionately known as "Teddy Bish", he was the curate and frequently spoke of his work in the islands as a missionary evangelist. I think I caught the vision from him of taking the Christian mission and gospel to others."

Moya's active support of the ABM started in the days when supporting mission was inherent to being a part of the Church, what one did as a Christian. She says when she was growing up there was hardly any difference between ABM and the Church.

Since her first role as a fourteen year-old in the ABM youth organisation The Comrades of St George, the idea of Christian Mission has guided Moya's life. While a Comrade she went to camps and conferences around Australia where she met extraordinary, dedicated missionaries.

"The things that I have done and supported have been shaped by that early understanding of Christian Mission. It's because of [that] belief... that my life has followed its course through the Christian Church."

Moya believes mission is synonymous with sharing a message – that of the Good News of Jesus Christ – with those who don't know about the message of the Christian gospel.

"It is an active thing, it's not passive – someone who has a mission is active about doing something about the message. In my case, it's in relation to the ABM".

Moya has stayed highly motivated in her service because of ABM's continued support of the work of the brothers and sisters of the Church in different places.

"For me, mission is about supporting people in Asia or in Africa who don't have the facilities and wealth that the Australian church has, so it's sharing some of the bounty that we have with poorer churches. I support the Church in



**"It seems to me these days that everyone has mission statements – my sense of mission**

**is Christian mission."**

Australia as well."

Moya prays for ABM and their work with Partner churches and she encourages her parish to be involved in the work of mission.

"I want to support it and want others to support it. I want to be involved in fostering and promoting what ABM has. I want to be active in promoting mission through ABM."

**Moya worked for ABM for sixteen years and continued serving on the Board and with the Auxiliary for over twenty years. Moya continues to serve as a member of the Sydney Committee.**



## Share the blessing this Christmas... with ABM Christmas cards



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Sisters  
from  
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Peace On Earth	\$7.00 (Pk 10)	_____	_____
Nativity	\$7.00 (Pk 10)	_____	_____
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Mixed Pack	\$5.00 (Pk 10)	_____	_____
ABM Liturgical Calendar	\$9.50 each or \$8 for orders of 10 or more	_____	_____
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# My Support for Anglicans Overseas

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Pictured overleaf: A staff member of St Matthew's Church in Gambella, Ethiopia. © Don Brice/ABM 2009

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## ***The Five Marks of Mission***

- **Witness to Christ's saving, forgiving and reconciling love for all people**
- **Build welcoming, transforming communities of faith**
- **Stand in solidarity with the poor and needy**
- **Challenge injustice and oppression**
- **Protect, care for and renew life on our planet**

*Adapted from the Anglican Consultative Council*

### **Anglican Board of Mission – Australia Limited**

ABN 18 097 944 717

Level 6, 51 Druitt Street, Sydney, NSW

**[www.abmission.org](http://www.abmission.org)**

### **All correspondence to:**

Locked Bag Q4005, Queen Victoria Building, NSW 1230

Telephone 1300 302 663 or 9264 1021 (Sydney callers)

Facsimile 02 9261 3560

Email [info@abm.asn.au](mailto:info@abm.asn.au)