

# PARTNERS



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**100  
YEARS  
OF GIVING**  
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**Front cover photo:** The Sydney Committee of the ABM Auxiliary meets in February 2010.  
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# 100 Years of the Auxiliary

**It was in 1850 that William Grant Broughton, the Bishop of Sydney and the first and only Bishop of Australia, met with the Bishops of Tasmania, Newcastle, Melbourne, Adelaide and New Zealand and established the Australian Board of Missions (now known as the Anglican Board of Mission).**



Sixty years later, in 1910, the Auxiliary was formed. For most of its life, membership of the Auxiliary was limited to women, however it is now open to all friends of ABM. The Auxiliary

fills a vital role. An organisation such as ABM needs a group of committed friends who support the organisation with their prayers and interest as well as with their money. The auxiliary continues to support ABM in this way with amazing energy, enthusiasm and commitment.

It is been a great privilege to serve as the Patron of the Auxiliary over the past five years and a special honour to conclude my term as Patron in the Auxiliary's centenary year. As a previous member of the Board I was well aware of the significant role the Auxiliary has played during the past 100 years.

In addition to prayer and enthusiasm for Christ's mission, members of the Auxiliary have supported an amazing number of special projects. ABM would not have been able to fund many of these projects without the support of the Auxiliary. In its centenary year, after consultation with the National Director, the Auxiliary resolved to fill the gaps and ensure that all of ABM's current projects are funded.

As with any Christian organisation the starting point for every member of the Auxiliary is a deep love of our Lord Jesus Christ. Without the risen Saviour to transform our lives, the life and witness of both the Board and the Auxiliary would be pointless.

I can remember being deeply moved as a teenager when listening to the stories of men and women who served as ABM missionaries. A special memory I have is that of Bishop David Hand's description of bringing the Gospel to a remote highland village in Papua New Guinea.

The Bishop's party arrived at the village led by a Papuan evangelist carrying an image of the crucified Christ. The villagers were perplexed and amazed by this extraordinary image. Bishop Hand began by pointing to the crucifix and then explained its significance and how God had come among us to free us from sin and evil in the person of Jesus. When the Bishop departed he left a Papuan evangelist to continue to teach about Jesus and to prepare the villagers for baptism.

The Church in PNG, in Melanesia, in the Philippines, amongst the indigenous people of Australia and in all of our partner churches continues to point people to our crucified and risen Saviour. ABM no longer sends missionaries as the work is carried out by the locals, however these young churches need our prayers and our financial support as they proclaim Jesus and as they seek to build up and support the communities where they work.

**+ David McCall**

# Filling the Gaps for 100 years – The ABM Auxiliary – 1910

By Moya Holle

## **A centenary is a milestone, whether for an individual or a society.**

When an individual reaches the “big 100” they are commonly asked for the secret of their longevity. Their answers often come down to either good genes, good nurturing or good luck and, for those with a faith in God, these things are in God’s good time.

The ABM Auxiliary definitely has good genes. The women who brought it into being, besides being leaders in both the church and society, were strong, intelligent, alert and committed. The Auxiliary was initiated in 1910 by the Governor’s wife, Lady Chelmsford. Within four months of its inception, branches were being formed around Australia. At the same time, the first Women’s Auxiliary Admission Service and a Joint Day of Missionary Intercession were held at St Andrew’s Cathedral in Sydney.

Over the past one hundred years, the Auxiliary has shown commitment, leadership and strength, both by driving projects forward and through their devotion to the Christian Mission. These women were in cities, in towns and on



(L to R) Elaine Edwards, Moya Holle, Jennifer Benson and Tricia Graham have dedicated countless hours to the work of the Auxiliary over the last few decades. © ABM 2005

some of these I still hold valuable after twenty years!” she wrote.

Besides the good genes, there has been good nurturing – care of the organisation itself. Much attention has

been given to the structure and planning within the Auxiliary. To link up with as many Anglicans around Australia as possible, the National Council and Diocesan Committees have actively encouraged membership and participation.

They would approach a (sometimes reluctant) Diocesan Bishop and request he allow an Auxiliary in the Diocese from which a representative to the National Council would be selected.

One of the strengths of the Auxiliary is the solidarity and friendship among members all over Australia and with overseas missionaries. Since 1980, National Conferences have brought people together from all over Australia – missionaries and overseas Partners. In 2008, former President Barbara Briggs, was asked to reflect on her time on the National Council of the Auxiliary. “My first thoughts when being asked about these years were of friendships –

been given to the structure and planning within the Auxiliary. To link up with as many Anglicans around Australia as possible, the National Council and Diocesan Committees have actively encouraged membership and participation. They would approach a (sometimes reluctant) Diocesan Bishop and request he allow an Auxiliary in the Diocese from which a representative to the National Council would be selected.

In 1913 the Auxiliary initiated the Women’s Lenten Offering which, for fifty years, raised thousands of pounds annually. In the 50s and





A missionary couple with one of their charges in Papua New Guinea in the early 1900s. © ABM

60s, they held the National Annual Handwork Competition. From its establishment at Epping in 1929, the Auxiliary was committed to supporting the ABM Training Hostel (later College) until its closure in Stanmore in the mid 70s. This support was not simply financial – they also supported missionaries in training there.

The Auxiliary's Special Project is an initiative that started in 1965 and has been continued every year for the past forty-five years. The first project, "Operation Deficit", helped ABM lower its bank overdraft. Subsequent projects have supported every area of ABM and in some instances they have seeded new projects. In 1983–84 "Operation Evangelist" saw the establishment of the Kerina Evangelists College in the Highlands of Papua New Guinea; in 1986 the Auxiliary funded Cynthia Tellez, a worker for the Philippine Centre from St John's Anglican Cathedral in Hong Kong. 24 years

later, Cynthia is still working in the Philippines. In 2010, to mark the Centenary of the Auxiliary, the plan is to raise \$100,000 for "Filling the Gaps". This Special Project will provide funding for projects that might otherwise not go ahead.

Has there been good luck? Perhaps it has actually been good management. The fact that the Auxiliary has survived and been an integral part of the ABM's support system during its trials and tribulations is testimony to that.



The sign outside Kerina Evangelists' College in Tsendiap, PNG was one of the Auxiliary's early Special Projects. © Brad Chapman/ABM 2007

For over one hundred years the ABM Auxiliary has been true to its original and continuing goal – "The Auxiliary will pray for, promote and support the work of ABM".

# Newton College Today – A Reverend's Journey

By Michelle Seaton

**Revd Phil Charlesworth visited Papua New Guinea (PNG) and Newton Theological College in September 2009. It was an incredible journey for him and what struck him most about Newton College was that it was "...so dramatically different from anything you'd find in Oxford."**

While in PNG, Revd Charlesworth noted that Jesus is at the very heart of life. Even the smallest and poorest of homes adorn their walls with Christian posters and verses from the Bible. Not a meal goes by without Grace being said – people like living the 'Home Church' way of life.

As in Australia, the Church is culturally integrated and indigenised, which means the Gospel can be understood in a way that is relevant to the parishioners, deepening their Christian journey.

Revd Charlesworth says because of the importance of the Church to life in PNG today,



Revd Phil Charlesworth and Bishop Jo Kopapa during the Revd's visit to Newton Theological College.

it is essential to have properly trained clergy. Studying at Newton College with students from other areas of PNG, in their own languages, helps broaden the student's minds. The cultural diversity at the college helps with many of the challenges new priests can face in remote communities.

Revd Charlesworth was moved by the immense commitment demonstrated by the students "...they have heard God's call and are very committed." To visitors from the developed world, the challenges faced by the students were "...something well worth knowing and appreciating."

What struck him most was, unlike the UK where students have the choice to return home every weekend, students at Newton bring their families with them and stay at the College for two years due to the prohibitive cost of travel home. They then return to their communities for a year, but then must return to Newton for a further two years study. Although a graduate in the UK may not earn much, they are at least guaranteed a stipend. Their peers in PNG may never be paid anything at all. Their survival depends entirely



on the family building their own house and mastering gardening while at the College.

Finally, Revd Charlesworth was overwhelmed by the friendliness, hospitality and generosity of his hosts. He says of them, "... (they are)

**"The (Newton) Dean of Studies took us swimming in the warm waters of the Pacific at the point where the first missionaries landed in the 19th Century and where the Japanese landed in WWII. The Japanese shot through the church's wooden cross and, according to the legend, it bled. Subsequently the parish was renamed Holy Cross and the original wooden cross (complete with bullet holes) is still there."**

Revd Phil Charelsworth, Norwich, England

The chapel at Newton College.  
© Robert McLean/ABM 2009

hardworking... with great humility and openness to new ideas... we walked to meet the Brothers and Sisters... they showed us around and were so warm and open."

**The Auxiliary first funded Newton College in 1990 – read more about the College on page 18.**



# The Life-Changing Gift of Clean Water – ABM Mission in Supo

By Bev Hewlett

**For generations, the people in the village of Supo in the mountains of the Northern Philippines have lived in isolation. These people, the Igorots, have been neglected by their government and regarded as “hillbillies” by the rest of the country. Women and children walk long distances in the blazing sun to collect water daily, either from the spring above or the river below.**

So the joy on the faces of the people of Supo was there for all to see as the village celebrated the completion of their water project for two days in December last year. At the centre of this was a Eucharist, where people gave thanks to God for the changes in their lives, made possible by ABM and the Episcopal Church in the Philippines (ECP). Their joy was also expressed as the water system – simple tanks and pipes which had been installed by the men of the village – was blessed by Bishop Brent Alawas of the ECP.

The Supo Community had declared that a reliable water supply was their highest priority. For a long time, their children’s education was constantly disrupted because there was no water at the school. They had to walk back to

their homes each time they needed to use the toilet and hygiene levels suffered due to the lack of water. Both women and children spent hours fetching and carrying water everyday and villagers couldn’t supply animals with water, meaning that rearing livestock as a source of income was unviable. All of these factors kept them trapped in a cycle of poverty.

The leaders of the village asked their government for help, which was promised before the election, but never arrived. They then asked a church aid agency for the funding but they were refused.

As a last resort, village leaders then decided to walk into Bontok – two days away – to ask the Episcopal Churches Development Department for help. This they did, only to be told that they could not help them because their finances were stretched too thin and that Supo, which lies in the province of Abra, was outside the district within which they worked.

The leaders took this disappointing news back to Supo with them. Not to be put off, the villagers



Children washing their hands at a water tap in the Philippines.  
© Don Brice/ABM 1999

asked their leaders to try again. The following month, they left their gardens and again walked to Bontok and put their case forward. The Episcopal Church leaders were so impressed by the village’s enterprise and determination that they told the Supo leaders they would put the proposal to

the Anglican Board of Mission. All that the village needed was funding from ABM for simple concrete tanks, water pipes and taps as the work and maintenance would be done by the people.

Along with supplying water, the project had many side-benefits for the community: a fish hatchery and a community garden.

Generous people in Australia supported this project through ABM by providing funds for the equipment – and the whole village is grateful.

**The Auxiliary first supported projects in the Philippines in 1996.**



## SHARING THE HEART OF THE UN MILLENNIUM DEVELOPMENT GOALS

*“Eradicating extreme poverty continues to be one of the main challenges of our time... Ending this scourge will require the combined efforts of all, governments, civil-society organisations and the private sector...”*

*United Nations Secretary-General BAN Ki-moon*

In September 2000, world leaders came together at the UN Headquarters in New York to adopt the United Nations Millennium Declaration. They set out a series of targets that have become known as the Millennium Development Goals (MDGs). The MDGs have galvanised the development aspirations of the world as a whole in an effort to alleviate extreme poverty by 2015.

The goals’ targets are to eradicate extreme poverty and hunger, disease and reduce child mortality while promoting gender equality, maternal health, primary education, and environmental sustainability.

As part of ABM’s commitment to Mission – to do as Christ did and care for our neighbours, body and soul – we engage in development, helping Anglican Churches worldwide to serve their local communities and assist them in achieving their goals. In doing so, we share the heart of the UN Millennium Development Goals, sharing in the unprecedented global efforts to meet the needs of the world’s poorest.

### GOAL 1: AN END TO POVERTY AND HUNGER



The targets of MDG 1 are to halve the proportion of people whose income is less than \$1 a day; to achieve full and productive employment for all, including women and young people; and to halve the proportion of people who suffer from hunger.

World Bank estimates show that in 2005, 1.4 billion people in developing countries were living in extreme poverty – meaning they were surviving on less than \$1.25 a day (adjusted for purchasing power parity). Jobs in these regions provide scarce relief as pay is so low. Additionally, more than half the world’s undernourished children live in Southern Asia where almost 50 per cent are underweight.

During the International Anglican Conference, ‘Towards Peace in Korea’, more than 150 Primates, clergy and lay leaders from the Anglican Communion gathered. Here, the commitment was made to pray for the unification of the two Koreas and that they would continue their co-operation to assist the poor.

“A conference like this fills you with hope... We surely need such signs of hope amidst an often discouraging and all too violent world,” said the Revd Canon Brian Grieves, director of Peace and Justice Ministries.

In South Korea, Revd Joachim Kim coordinates the relief to North Korea. He says tension between the two Koreas is very serious. “Above all, the shortage of food and fuel (in North Korea) is very serious. So we supported milk and briquettes for fuel,” said Revd Kim.

Through the Aid to North Korea Project, ABM donors help Revd Kim to provide up to AUD20,000 of humanitarian aid for over one year.

## GOAL 2: ACHIEVE UNIVERSAL PRIMARY EDUCATION



MDG 2 aims to ensure that by 2015, boys and girls everywhere will be able to complete a full course of primary schooling.

According to the United Nations (UN), in 2006, more than 18 million school-aged children in Southern Asia were not enrolled in school. Inequalities in access to education give rise to this situation. Children in rural areas are particularly disadvantaged with 25 per cent of primary school-aged children in rural areas of the developing world out of school compared with 16 per cent of their counterparts in cities.

Father Nigel Kakamara, the parish priest at St John the Baptist, Wasetta Papua New Guinea (PNG), earns a very low AUD3, 566 per annum.

Many clergy in PNG work in remote rural areas. In the poorest areas, they often do not receive their full stipend from their parishes, who are responsible for their support. This means their children, and they are often blessed with many, cannot go to school.

“We are not in the stone-age anymore. We’re a developing country now and education is important,” says Father Nigel.

This is why ABM donors support clergy throughout PNG by funding

almost 70 per cent of their children’s school fees. It costs only AUD83 to send a child to primary school in PNG for one year.

## GOAL 3: PROMOTE GENDER EQUALITY AND EMPOWER WOMEN



The target of MDG 3 is to eliminate gender disparity at all levels of education.

This goal also promotes the adoption of comprehensive laws on all forms of violence against women and girls.

Studies show that gender violence can result in a loss equivalent of up to 30 per cent of the monthly income of poor households.

For this reason, ABM supports the work of Sister Catherine Rosa at the Christian Care Centre (CCC) in Honiara, the only women’s refuge in the Solomon Islands. She started the CCC with another nun, Sister Lillian, in 2002.

*“After the ethnic tension we had in the Solomon Islands, the problem of domestic violence increased... there was (were) a lot of women and children who were victims of domestic violence... We didn’t have enough space... We had the idea to build a safe home... so that they would feel that they had a safe place.”*

Sister Catherine Rosa, Christian Care Centre

Domestic violence is part of the culture and is increasing in the Solomons according to Sister Catherine. It is taboo to report rape and abuse in the Solomons and this is compounded by the fear of reprisal. Because there is so little available in the way of counselling or support services for victims of domestic violence, the CCC is unique.

The Sisters of the CCC live Christ’s mission by protecting women and children in the Solomon Islands.

## GOAL 4: REDUCING CHILD MORTALITY AND GOAL 5: IMPROVING MATERNAL HEALTH



MDG 4 aims to reduce the under-five mortality rate by two thirds by 2015. The fact is, a child born in a developing country is more than 13 times more likely to die

before the age of five than a child born in an industrialised country. 37 per cent of deaths occur within one month of being born.

Inseparably linked to MDG 4, MDG 5 aims to improve maternal health and neonatal care. 2005 UN estimates reveal that every minute a woman dies of complications in pregnancy or childbirth. 99 per cent of these women live in developing countries. More than 1 million children are left motherless because of maternal death, leaving them 10 times more likely to die prematurely.

Even for those with access to health services, sometimes simply accessing clean water for childbirth can be a problem. At St. Margaret's Clinic in Oro Bay, this has often been a problem for patients. ABM donors have funded new water tanks and plumbing at St. Margaret's. The facility is also being upgraded to include hospital standard delivery rooms and maternity wards.

St. Margaret's will also gain a new Sexually Transmitted Infection clinic. This is critical as mothers and babies who survive birth are often confronted with an HIV positive status. Often, women only find out they have HIV when they are already pregnant. Proper care during pregnancy can help prevent transmission of the disease to their babies as well as extend the lifespan of infected mothers after birth, enabling them to care for their children.

ABM supports HIV Prevention Projects in PNG, Vanuatu and the Solomon Islands that aim to tackle this issue at its foundation. These projects train HIV educators and produce education materials.

## GOAL 6: COMBAT HIV/AIDS, MALARIA AND OTHER DISEASES



In 2007 it was estimated that 33 million people were living with HIV/AIDS globally. MDG 6 aims to halt and reverse the spread of HIV/AIDS, malaria and other diseases by 2015. It also aims to achieve universal access to treatment for HIV/AIDS for all those who need it.

HIV/AIDS prevention is 28 times more cost effective than treatment and is pivotal in controlling the epidemic. Most people in the Solomon Islands and Vanuatu are still unaware of the extent of the diseases in their countries. This is why the ABM supports the Anglican Church of Melanesia (ACOM) in the Solomons and Vanuatu. ACOM projects seek to educate the community.

Marion Broderick says that, in Vanuatu, it is difficult to get tested or treated for the disease. She says that HIV prevention strategies need to encompass behavioural change through education.

*"There's high, high levels of unemployment... so people from these islands go to Santo, they go to Port Vila to try and find work, but because they don't complete their education they're not employable... they have sex in exchange for money or food... they lose their strong bonds with their families..."*

Marion Broderick, HIV nurses' advisor, Vanuatu

The Solomon Islands are close to PNG and have a thriving sex industry and increasing cases of sexual abuse. This means Solomon Islanders are vulnerable to a HIV epidemic. ACOM is continually producing and distributing information about HIV through the Church. The Mothers Union has produced manuals about safe sex and the damaging stigma of AIDS, for groups throughout the Church to use.



## GOAL 7: ENSURE ENVIRONMENTAL SUSTAINABILITY



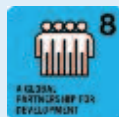
MDG 7 targets the integration of principles of sustainable development into country policies and programs and the reversal of the loss of environmental resources. It also aims to halve the proportion of the population without sustainable access to safe drinking water and basic sanitation.

After Cyclone Nargis in May 2008, most villages in the Irrawaddy Delta in Myanmar did not have access to safe drinking water or basic sanitation. Families spent hours each day collecting water from unsanitary and contaminated sources, leading to dysentery and diarrhoea. The Church of the Province of Myanmar (CPM) supplies simple water and sanitation systems (such as toilets) wherever it can. In 2008, ABM funded a project in Mandalay Diocese which benefited the whole village. At an agricultural training centre on the outskirts of Yangon potable water was provided to families in the vicinity.

In Vanuatu, there is plenty of water but it is not safe for human consumption. Long, dry seasons mean that when the few water tanks run dry, everyone must use unreliable water sources, often contaminated with human waste from close-by villages. ABM, the local government and ACOM is providing the villages of Naruwei, Kerepuak and Quatvaes with clean water in 2010. ABM also supports clean water projects in the Diocese of Vanuatu and New Caledonia where they work with isolated communities for whom it is almost impossible to find clean water.

All images used with permission from  
United Nations Development Program Brazil.

## GOAL 8: DEVELOP A GLOBAL PARTNERSHIP FOR DEVELOPMENT



MDG 8 seeks to address the special needs of the least developed countries, landlocked countries and small-island developing states. It targets developing non-discriminatory trading and financial systems, dealing with debt and the making available of new technologies and affordable essential pharmaceuticals.

A quarter of all families in the Philippines engage in subsistence farming. Many of these families are cut-off from markets. Some do not have any land at all. ABM's Agricultural Projects aim to reach these families, to help them avoid the hungry period between food-stock depletion and the next harvest, as well as improving farm incomes in order to reduce poverty.

The program helps to provide equipment such as rice mills, corn threshers and drying pavements. It also distributes pigs, chickens and goats and funds the processing of foodstuffs and small scale fishing activities. From June 2008 to June 2009, 196 families benefited from this program.



**Read more about the MDGs**  
[www.un.org/millenniumgoals/](http://www.un.org/millenniumgoals/)

# An Aboriginal Vocation – Ordinations in the Northern Territory

“...over the last few days it’s been just a wonderful experience of seeing people who have worked so hard in their lives in this community... step forward and be recognised and affirmed and I feel so positive about that and hopeful for the future, and I think a great gift not only for these communities but for our country.” – The Right Revd Greg Thompson, Bishop of the Northern Territory



The Right Revd Greg Thompson with the Revd Lois Nadjamerrek at her ordination.  
© Gretel Hawtrey/ABM 2009

Michael Gumbuli was the first Aboriginal man in the Northern Territory to be ordained as an Anglican priest. He travelled far and wide, spreading the good news of Christ and was the priest in charge at Ngukurr (Roper River mission) for a good 30 years. His retirement was yet another reminder to the Diocese of Northern Territory that it is future generations who hold the key to the sustained growth and strength of the Church.

It was also a spark that fuelled the flame that glowed last September in the Northern Territory as five indigenous church leaders formalised their place in the community. All ordinations took place in local churches and were attended by a huge turn-out of local people to celebrate.

## **The Revd Lois Nadjamerrek**

*Ordained Deacon at the Church of Emmanuel, Gunbalanya (Oenpelli), 24 August 2009*

Lois Nadjamerrek worked for almost 20 years



A traditional Aboriginal design on a stole.  
© Gretel Hawtrey/ABM 2009.

with Revd Steve Etherington and his wife at Gumbalanya as a Bible translator. This was the beginning of her theological training.

When Revd Etherington was priest Oenpelli, he had already seen Lois’ leadership and commitment to teaching the Bible. She was constantly organising things in the Church and already doing the work of someone ordained. He stepped away from his job in order to give local leaders a chance to take on the role and Lois emerged as the strongest lay leader.

# An Aboriginal Vocation – Ordinations in the Northern Territory (cont.)

Many other parishioners were capable but it was Lois who clearly had the vocation. She took several courses at Nungalinga College (in Casuarina NT). The Church now operates primarily in the local Kunwinjku language. During many services, not a word of English is to be heard.

Lois is an extremely well respected and visible member of her community. Now in her 50s, with several children and grandchildren, she has also been elected as a political representative, the voice for her community, in West Arnhem Shire.

## **The Revd Michael (Malamba) Millar**

*Ordained Priest at St. Barnabas Church, Minyerri, 19 September 2009*

A quiet man with a big sense of humour who has spent all his life in Minyerri, Revd Michael Millar is a well-respected community leader. He has several grown children, all living close by. He and his wife Julie have always worked very much as a team in the Kriol speaking part of the NT and work with a Bible completely published in Kriol. They travel extensively in remote communities running leadership and Bible workshops.

After the recent retirement of Revd Nathanael



The Revd Michael Millar was ordained at Minyerri. © Gretel Hawtrey/ABM 2009.

Farrell as priest at St. Barnabas (from whom Revd Millar initially took over informal leadership roles), Revd Millar is acutely aware of the importance of training the next generation of Church leaders. He works regularly with a group of young men, training them in Church Leadership.

## **The Revd Yulki Nungumajbarr**

*Ordained Assistant Priest at the Church of the Holy Spirit, Numbulwar, 20 September 2009*

**“I didn’t choose myself, God has chosen me... I’m gonna follow in Jesus footsteps, like a journey. If I can follow Jesus footsteps, he gonna lead me to that place.”**

– Revd Yulki Nungumajbarr

Yulki is also the first traditional Aboriginal woman to be ordained as a priest within the Anglican Church. Her ordination is significant for both the Church and Australia as a nation.

Yulki first came to Roper River in a mission boat with her parents in 1952. She started following Jesus in the 60s and began working at the Sunday school – teaching, running Bible study, prayer and fellowship groups.

After the missionaries left, Yulki kept working at the often empty church to keep things in order. She always had a feeling that there was something more she should be doing. A local shop-keeper came by and told her that he had received a cassette about Nungalinga College and she should come and listen to it.





The Revd Yulki Nunggumajbarr.  
© Gretel Hawtrey/ABM 2009.

"I was praying to the Lord and I said to myself, 'I know God wants me to go to Nungalinya College' and when I was praying the Lord was speaking to me for my people. Then I went." Yulki has now been studying Theology for 30 years.

Bishop Thompson emphasises Yulki's importance in the East Arnhem community, "She is from the early days, trained as young woman at Nungalinya...she has contributed to the welfare of women in the community...It was important that her significant contribution

to the Church in the NT was recognised..."

Yulki's ordination is a sign that Australia is maturing and recognising that Aboriginal people have much to contribute to the Church and to the nation.

### **Andrew and Carol Robertson**

*Ordained Deacons at St. Matthews Church, Ngukurr (Roper River) 21 September 2009*

Like the other ordinands, Andrew and Carol Robertson were ordained in the local church with huge community support present. The Church at Ngukurr is quite big with many Christian families and strong lay leadership. Around 3-400 people celebrated with Andrew and Carol, in and around the church during the ceremony and at the events surrounding it.

Revd Steve Etherington says of Andrew and Carol, "...They are very capable people who have been community and Church leaders for a long time and members of the church most of their lives."

Carol and Andrew have done courses at Nungalinya and are literate in both English and Kriol. Andrew writes, performs and records a lot of his own music in the country music/gospel style.



Andrew and Carol Robinson at their ordination in Ngukurr.

© Gretel Hawtrey/ABM 2009.

The ABM Auxiliary continued the Anglican heritage in Aboriginal and Torres Strait Islander communities by funding projects in the area in 1974, '75, '82, '87, '89, '99 and 2006. Today, ABM is focused on transferring the ministry in these communities to local leaders.

# The First 100 Years of Anglican Mission to Aboriginal Australians

By Michelle Seaton

**Before 1850, God's mission had been virtually ignored by most who settled in Australia as far as the Aborigines were concerned. The assertion of British authority had led to hatred and bloodshed. By the time ABM was founded in 1850, the devastation that had been imposed on the Aboriginal and Torres Strait Islander people was not lost on the Church, which finally recognised a responsibility to offer assistance, and the message of the Christian Gospel, for the survivors of early settlement.**

However, it was not until 1876 that the General Synod decided to begin working with Aboriginal people living on a reserve at Mackay. Their request for finance from ABM was sadly beyond the board's resources, and so denied. The reserve was closed due to total lack of government support.

In 1891, John Gribble approached ABM for a grant to establish a mission in North Queensland. This was again denied. After personally raising establishment costs, Gribble founded the mission at Yarrabah independently. Two years later, ABM was able to accept financial responsibility and found itself fully confronting the consequences of Aboriginal dispossession. By 1900, Yarrabah was still the only Anglican mission to the Aboriginal people. Considering the dominance of the two World

Wars and the Great Depression over history and development, ABM's second half-century was one of considerable achievement. Yarrabah became the benchmark for four more "industrial" missions to that were with ABM support by 1950. "Industrial mission" implied a mission where primary industry could be developed to provide employment and training for the Aboriginal "inmates". These included the Mitchell River Mission in QLD (established in 1905 – now Kowanyama), the Forrest River Mission in north WA (established in 1913 – now Oombulgurri), the Lockhart River Mission on the East Cape York Peninsula (established in 1924) and in 1938, the Edward River Mission on the West Cape York Peninsula (now Pormpuraaw).

The major commitment of ABM resources from 1900 to 1950 was to the five missions. The

This article was sourced from *White Christ, Black Cross – The emergence of a black church*, by Noel Loos, which can be purchased for \$25 from the ABM office.

colonial governments were more than willing to allow the missions to exercise control over their wards, to provide education, training and social welfare. They also believed that missions could play an important role in sanctifying European values, morals and dominance. Despite the authoritarian rule that the missionaries exercised over their Aboriginal charges, they also offered sanctuary from the violent discrimination that was prevalent outside the missions.

Eventually, ABM could not keep pace with spiralling costs of the industrial and technological changes of the twentieth century and the increasing numbers of Aborigines they were ministering to. All of these missions still exist today as Aboriginal communities administered by the Queensland Department of Community Services. Most of the day-to-day control and decision-making is the responsibility of elected community councils.

# Leading from within – Aboriginal Mission Today

By Michelle Seaton

**In the footsteps of pioneering Australian missionaries, the ABM Auxiliary funded Aboriginal & Torres Strait Islander projects in seven separate years. These projects have made a valuable contribution to the leadership that has emerged from these communities that is taking the Anglican Church into the future.**

Many Indigenous Christians believe God has been with them long before white man's arrival in their land. For this reason, they find meaning and hope in the Good News of Jesus Christ. Unlike times gone by, ABM's priority now is to support Aboriginal and Torres Strait Islander Anglicans to minister to their own people by supporting training and leadership programs. ABM works in partnership with the Dioceses, who manage the projects locally, by promoting projects and by raising the necessary funds.

## **Post Ordination Training – Diocese of Northern Territory**

The survival and growth of ministry anywhere requires ongoing training. In the Diocese of the Northern Territory, ABM supports post-ordination training 'in preparing for baptising and confirming, anointing the sick and pastoral care' and administering the sacraments.

**Nungalinya College, Darwin** – provides theological education to Aboriginal people who

often come from many different communities with different languages. By inviting teachers who can speak in their own language, ABM supports Aboriginal students gain a deeper understanding of the Gospel.

**Wontulp-Bi-Buya College, Cairns** provides Theology and Community Leadership courses to Aboriginal and Torres Strait Islander students. Principal, the Revd Victor Joseph, also teaches the Certificate of Theology course. These positions are not funded by government grants so the ongoing success of the college is dependent on support from ABM donors. College theology courses are taught in two-week blocks so students can complete a module then return to their families. ABM financially supports the significant planning and coordination this requires.

## **Bishop James Leftwich – Diocese of North Queensland**

Bishop James Leftwich's work often requires

him to be the voice of his people at national church meetings. ABM support helps Bishop James travel to those meetings as well as visit other dioceses and parishes around Australia as he ministers to Aboriginal and Torres Strait Islander people.

## **Indigenous Gospel Outreach – Diocese of Bathurst**

"Walkabout Ministries" led by the Revd Gloria Shipp have visit-missions and camps to connect with the Aboriginal people in Western New South Wales. A camp for young Aboriginal women is planned where there will be time for sharing stories of joy, loss and grief with older Aboriginal women present as mentors. ABM supports these projects in order to give more Aboriginal people a chance to be heard and a chance to heal.

## **Indigenous Secondary Scholarship – St Andrew's Cathedral School, Sydney**

Gawura is a campus recently set up specifically for Aboriginal and Torres Strait Islanders within St Andrew's Cathedral School. Currently, a generous bequest to ABM provides for a full scholarship for three years. ABM is planning to support an Aboriginal secondary student at the school in order to continue this legacy into the future.



# Growing the Seeds of Faith – Newton College in Papua New Guinea

By Michelle Seaton

**“...in the culture and in the way we worship and in everything we do as Melanesians, Jesus is there.”**

– Leonard Jinga (Newton College student, 2004)

Theological education a foundation stone of Christian communities everywhere. Newton Theological College in Popondota Diocese trains priests to serve the Anglican Church of Papua New Guinea (ACPNG). The decision to take up theological training and ministry with the ACPNG is full of hardships for the student and his family, many which have remained unchanged for 58 years.

Newton College was founded by Bishop Philip Strong in 1952 and was named after Bishop Henry Newton. From the earliest days of the Anglican Mission in PNG, it was clear that indigenous priests were the best suited to make the Church meaningful for their people. Since 1903, at a station in Dogura, Bishop Newton had been preparing Papuan students for the ministry. He continued his teaching, almost until his death in 1947.

In 1952, the College comprised of traditional bush houses for the first three students and



The wife and children of a student at Newton Theological College. © Don Brice/ABM 2003.

their families. The scent of frangipanis and the sound of waves on the coral sand filled the air. However, like students of today, they would have little time to enjoy the beauty.

*“It was not an easy life... grass had to be cut by hand and chickens fed so that eggs could be sold to help the college buy books...the earth was dry and dusty, we tried hard to*

*make the vegetables grow...”*

George Ambo (founding student; first national Bishop 1960-1983; Archbishop (ACPNG) 1983-1989; d. 2008)

Today the college runs a four year residential program, including a women’s program to support priest’s wives. Along with a heavy study load and strict timetables, students and their families

# Changes and Transitions

must still maintain a productive subsistence garden to feed themselves. Wherever they are sent to minister, this will be a part of daily life as income is never guaranteed.

Blending Anglican practise with Melanesian culture will take many years – it is a task the students have given their lives to since the college's inception. Today, priests are on the front line between tradition and change. They are the ones who make the links between the Gospel and culture and, where the Church is also responsible for health and education, they are the ones to develop a future vision for their communities.

Newton College still trains priests in the Anglo-Catholic style of worship but it also prepares them to understand their community's varied needs.

The growth and strength of the ACPNG has always depended on Newton College. The priests understand their calling will take them to an environment that would challenge even the most faithful of hearts. Alongside the hardship of studying and survival, the students of Newton College of the 1950s and today share faithful hearts and a quiet assurance that Jesus has a place at the centre of their culture.



Early this year, **Lorien Vecellio** joined ABM as a Monitoring and Evaluation Officer. His academic qualifications in community development will serve him well as he travels to our projects to monitor how funds are being used and works with some of our partners to improve their skills in project monitoring. Lorien also helps ABM staff learn from their visits with partners, continuously improving our processes and systems. He will be a valuable addition to the programs team, helping us determine how we can make better use of our supporter's funds.

**Lisa McMurray**, who has worked for ABM for five years, moved to Darwin at the end of 2009 where she continues to work for ABM. Lisa recently attended the Revd Tom Slockee's commissioning and we all look forward to hearing more news of ministry in Aboriginal communities in the Northern Territory.

## ABM Welcomes New Board Members



**Joy Freier** brought impressive credentials in education and teaching to the first Board meeting she attended last December. Both Joy and her husband, the Archbishop Dr Phillip Freier, are also well-known in Anglican and Aboriginal communities for their ministry with Australia's first people. It is an area for which Joy will take special responsibility for as a board member.



As the Executive Director of the Sydney Business Chamber, **Patricia Forsythe** is bringing a valuable perspective to ABM's operations and strategy. As a former member of the NSW legislative council she has an understanding of the broader community which we hope to utilise in our ongoing fundraising efforts. Originally from Newcastle, Patricia comes from one of the strongest Anglican communities in Australia.

# Auxiliary Appeal

I want to help the Auxiliary *Fill the Gaps*. Please accept my non-tax deductible donation to the Auxiliary Centenary Appeal.

I would like to give:

\$50    \$100    \$200    \$500    \$1,000   \$ \_\_\_\_\_

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Credit card details:  Visa    MasterCard    Diners    Amex

Name on card \_\_\_\_\_

Signature \_\_\_\_\_ Date \_\_\_\_\_ Card Expiry \_\_\_\_/\_\_\_\_

All donations to the Auxiliary Appeal will be acknowledged in writing.

**Privacy:** We collect personal information to send you a receipt, provide our newsletter and invite you to donate to ABM's work. ABM does not sell, rent or exchange personal information with any other organisation. A full privacy policy is available on request.

Cheques should be made out to ABM – Australia Ltd.

**Please send your gift to:** ABM – Australia Ltd, Locked Bag Q4005, Queen Victoria Building, NSW 1230.

Pictured overleaf: Ivancy Salai is a literacy teacher in Simbai, PNG.

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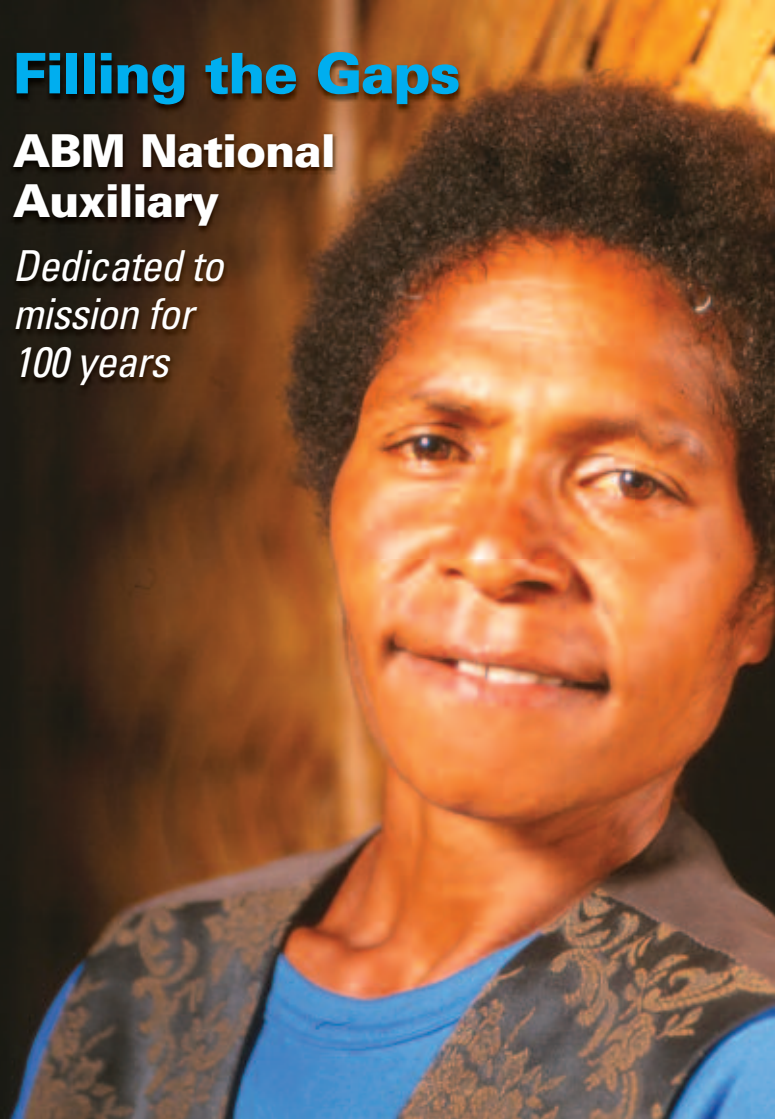
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## Filling the Gaps

### **ABM National Auxiliary**

*Dedicated to  
mission for  
100 years*

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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*

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