

A photograph of three women in a rural African setting. They are standing on a dirt path next to large sacks of grain and plastic jugs. The woman on the left is wearing a light blue jacket and a red headscarf. The woman in the middle is wearing a white shirt and a red skirt. The woman on the right is wearing a blue long-sleeved shirt and a patterned skirt. The background shows a building and more sacks of grain.

PARTNERS

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INSIDE AFRICA

Stories from Kenya and Sudan
PLUS a feature exploring how we can
help eradicate extreme poverty and hunger

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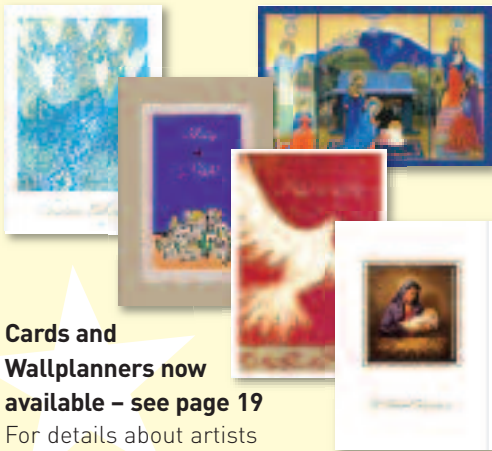
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Front cover photo: Kanini Wambua after receiving the food relief. See page 4. © UCCS.

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Building partnerships on our Strengths



Dear Friends,

“He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness.”

– 2 Corinthians 9:10

Welcome to the 2011 spring edition of *Partners Magazine*.

In recent years, ABM has renewed its partnerships with the Anglican Church in various parts of Africa – Ethiopia, Zambia, Kenya and Sudan.

In this edition, we look at how the church is responding to the drought and famine crisis now devastating the east of the continent and what has already been put in place within their communities to address the effects of extreme environmental conditions.

Building upon our Partners’ strengths and capacities is very much an integral part of our holistic approach to mission. Not only do we supply the “seed to the sower”, but our programs aim to make the most of existing skills and capabilities, and develop these to their fullest potential.

In communities where we work there are often people who, in spite of their poverty, possess

many strengths. Adopting this approach ensures that they are not disadvantaged and are more able to contribute to the projects. This makes up part of the process towards sustainable development which we apply to all our community development program areas.

By helping to build our Partners’ capacities through Church to Church projects such as theological education, ministry development, the Encounter Program as well as pilgrimages and other activities, we also help them to “increase the harvest” to proclaim the gospel of Jesus Christ.

You will also find an article about the Anglican Alliance, an initiative which grew out of the Lambeth Conference in 2008 as a way for all Anglican churches in developing countries to better connect with Anglican agencies and others involved in advocacy, humanitarian

relief and development around the world. ABM is excited to be associated with the Alliance which will strengthen the ties we have built within the Anglican Communion through our work in mission.

Partnerships and relationships underpin everything that we do here at ABM. To better understand our Partners, to be able to reciprocate from both sides, while working towards common goals improves our capacity to serve God and his people.

On behalf of ABM, thank you for your continued support and contributions to our various appeals over the past few months.

God bless,

A handwritten signature in dark ink, appearing to read "John Deane". The signature is written in a cursive, slightly slanted style.

The Revd John Deane

Stories from Kenya and Sudan

The Food Crisis in Kenya

As ABM supporters work hard to raise funds to help our Partner in Kenya, Ukamba Christian Community Services (UCCS), alleviate hunger amongst local communities, our Programs Director, Julianne Stewart visited Kenya to meet John Mutua in Nairobi.

John is the Acting Executive Director of UCCS which is working with communities in Eastern Kenya where the prolonged drought is impacting the hardest.

In early August, ABM was able to send the first tranche of emergency funds across last week, thanks to a mix of donations from ABM supporters, a loan from ABM's Global Rapid Response Fund and a generous donation from ABM's sister organisation, Episcopal Relief and Development in the United States.

The need is so great, John was able to purchase the first consignment of food and began to distribute it to the most needy households within a week.

Julianne's visit highlighted some harrowing stories that put an everyday human face on the famine statistics.

In the district of Makueni, with nothing left to eat, a family of seven children were forced to



The UCCS Relief committee issuing food to the beneficiaries. © UCCS.



Community members in Kitui waiting for Government relief food. They were over 200 and all were waiting to share 30 bags of Maize. © ABM 2011.

...a woman walked down to the river to fill her gerry can with water. When she tried to put the can on her head to return home she collapsed and died, as she had not eaten for days.

eat bitter cassava root. When cassava is grown in drought conditions, its cyanide content becomes very high. Six year old Mutiso, one of the children, died of cyanide poisoning and his brothers and sisters had to be treated in hospital. In nearby Kakili district, a woman walked down to the river to fill her gerry can with water.

Ruth Syano's story... just one of many

Ruth Syano is 43 years old and she comes from Kituku Village, Kalawani sub location, Tulimani Location in Mbooni West district. Ruth is a widow, her husband passed away late last year leaving her with eleven children and expecting a twelfth. The oldest is 27 years and a year six drop out and the youngest is six months old. She lives alone and is the breadwinner of the family.

The children don't go to school. They practice rain-fed agriculture on a one acre piece of land. Due to the unreliability of the rains, they depend entirely on casual employment from neighbours. Due to the prevailing famine, most of the community

members whom she used to go to for casual work are not in a position to help now.

The situation is now difficult for her and she receives a small amount of occasional support from well-wishers. The only brother-in-law who could assist her is still overburdened with providing for two wives and seventeen children. The children are underfed and consequently malnourished since most of the time they go without food.

People like Ruth need emergency support as the prevailing drought has almost cut off their livelihood survival systems.

The story of Ruth is common in the region.

When she tried to put the can on her head to return home she collapsed and died, as she had not eaten for days.

Julianne said, "It is heartbreaking to hear these stories. It was only last January when I was here in Kenya, being warmly greeted by members of the Wanzauni communities, expressing their deep gratitude to ABM for supporting their livelihood improvement projects (implemented by UCCS)."

"They were so proud of their work in developing tree nurseries, planting thousands of trees to prevent soil erosion, starting to dig sub-surface dams into the sand beds of the river, and learning techniques of drip irrigation. But now their maize crop has failed and they are going very hungry," she said.

John and UCCS have been providing beans and cooking oil to 1320 households and water to schools.

Stories from Kenya and Sudan (cont.)

This will hopefully assist the people of Eastern Kenya until the December rains fall, when they can again become self-sufficient in food.

This emergency food aid will have a range of long-term flow-on effects:

- Men and women who had planned to build sand dams will have enough energy to do so, thus ensuring their communities have year-long access to the water dammed in the sandy river bed.
- Men from those starving households will not need to leave their families to fruitlessly seek work in the cities.
- Women, the elderly and children will not be so tempted to engage in practices which harm the environment and ultimately make food production even harder. That is, practices such as chopping down 50-year-old trees to burn charcoal for sale, or harvesting the river sand that acts as a sponge to soak up water during the seasonal rains, to get enough money to buy food.
- Women and girls will be less likely to make their way to the main trucking routes to prostitute themselves to obtain money for food, thus risking a range of sexually transmitted infections.

- School children will not have to spend most of the school day fetching water to mix with the maize provided by the government and can focus on their studies.
- Conflict that occurs when herders from arid zones move their cattle, goats and camels to graze on sparse crops of farmers are more likely to be resolved if those farmers are not going hungry themselves.

These points illustrate that emergency food aid is not just a case of filling hungry bellies in the short term and warding off starvation, but is a real investment in a more sustainable food security for whole communities well into the future.

NEWS UPDATE: DOLLAR FOR DOLLAR

Donations to this appeal between 5 October and 30 November 2011 will be matched dollar for dollar by the Australian government. So your donation will be worth twice as much and will enable more people to be assisted.

News from Sudan

Late January 2011 was a memorable time in Sudan. ABM's Programs Director Julianne Stewart arrived in Sudan the day the government announced that the Referendum to create an independent Southern Sudan had been supported overwhelmingly, with around 99% voting for independence from the north.

The Episcopal Church of Sudan (ECS) comprises about 6 million members across the whole of Southern Sudan, as well as several parts of the north. The church is therefore represented at the grassroots level in the most remote rural areas, as well as its base in the southern capital of Juba. It will be a challenge for the church to fulfil its intention of becoming a force in the rebuilding of what has become a new state. The church is highly respected by the southern government, and was very strongly involved in mobilising the people to vote in the referendum, as well as helping them to prepare for an influx of returnees from the north who have been victims of violence on their journey south.

In August Julianne returned to Southern Sudan and reported that for Archbishop Daniel, the priority of the Church and its current key focus

“I was blessed to be joined during my time in Sudan by two young Sudanese-Australian men from Adelaide – Garang, an Engineer, and Abraham, a nurse. Both were “Lost Boys” during the long war of the 1990s and came as refugees from camps in Kenya during this last decade, having lost most of their own family to the war. I was completely inspired by the love and enthusiasm both these boys showed in returning to their homeland, anxious to bring their new skills to the service of their church and country.”

Julianne Stewart



Anglicans in Australia have supported students at Juba Diocesan Secondary School.
© ABM/Julianne Stewart 2011.

agencies and Non-Government Organisations (NGOs) in terms of supplying food and emergency supplies to displaced persons, but do not feel they have received sufficient support from the donor Partners.

Julianne’s trip also took her to see the Juba

Diocesan Secondary School, where funds from the Diocese of Adelaide had been spent on the new science block. She met with students and staff. The school currently has about 375 students, 58% boys and 42% girls. They all pay fees, but Salisbury Sudan Education Link pays a two third bursary for about half of the students. There are plans to build a hostel for the girls, since currently girls have to engage in many domestic chores when they are home, and that cuts a lot into their study time and energy.

is to provide emergency support to the people affected by ongoing violence and to that end they have set up a task force to determine how best to do this. Currently this task force is based in the south, and includes Sudan Development Relief and Advocacy (SUDRA), Health and Education representatives among others. But the plan is also to create a task force in the north. The two will liaise closely.

In the current emergency, ECS are working to fill gaps left by the big United Nations (UN)

The Founder of New Guinea Mission

This year marks not only the 120th anniversary of the founding of what has become the Anglican Church of Papua New Guinea, but also the 120th anniversary of the death of Fr Albert Alexander Maclaren, the founder of the New Guinea Mission.

Robert McLean writes:

At the age of 22 Maclaren entered St Augustine's Missionary Training College, Canterbury, and volunteered to come to Brisbane Diocese when finished his training. He was ordained both deacon and priest in Australia and worked in Brisbane and Newcastle Dioceses. He was well known not only for his parochial work but also for his pastoral care of the poor and underprivileged, troubled youths and prisoners.

In May 1887 he accompanied Josiah Pearson, the Bishop of Newcastle, back to the UK, the latter being ill. While in England he studied towards a degree from the University of Durham, which he gained. On 27 October 1889 he set sail for Australia.

In one of the most serendipitous meetings on a train, Maclaren met Copeland King, a priest from the Diocese of Sydney, as they journeyed towards Tamworth in November 1890. King had heard Maclaren speak at a missionary meeting in Sydney, and after further discussion on the train, decided to offer himself for the New Guinea Mission. Maclaren was delighted.



*In faithful strife, for thy dear name
Thy servant earned the saintly fame,
Which pious hearts with praise revere
In constant memory year by year.*

For the next nine months Maclaren tirelessly sought funds wherever he travelled. For example, he attended the consecration of St Paul's Cathedral, Melbourne, as Chaplain to the Archbishop of Brisbane and aimed to collect £1,500 for a Mission house and station while in Victoria.

Maclaren and King departed Brisbane on 7 July 1891, sailing for Cooktown en route to New Guinea. In the end they were delayed at Cooktown and they detoured to Thursday Island. At length, they made for New Guinea and landed at Kaieta, near Dogura, on St Lawrence's Day, 10 August, 1891.

The New Guinea Mission soon made a promising start. On 9 November Maclaren wrote, "We have tried to make our little native chapel

worthy of His Sacred Presence.

The Holy Table, with its hangings, cross, etc., helps us to realise that, humble as it is, it is our special meeting-place with our Heavenly Father."

Despite the promise, illness blighted the New Guinea mission. In the same letter he goes on to note that King had been sick for a month. Within six weeks of writing Maclaren himself would contract the disease that would kill him. By Christmas Day he was very ill and on Boxing Day, delirious and on the verge of unconsciousness, he was taken on board the vessel, Merrie England. Maclaren died on board at around a quarter past six the following morning. He was buried in Cooktown cemetery the following day.

*Earth's fleeting joys he counted naught,
For higher, truer joys he sought,
And now, with angels round the thy throne,
Unfading treasures are his own.*

– Eighth century office hymn for feasts of confessors



UNDERSTANDING THE MILLENNIUM DEVELOPMENT GOALS

There are 8 Millennium Development Goals adopted by the international community in 2000. Each goal is broken into measurable targets and indicators.

QUICK FACTS

- > The number of people living under the international poverty line of \$1.25 a day declined from 1.8 billion to 1.4 billion between 1990 and 2005.
- > The proportion of people living in extreme poverty in developing regions dropped from 46 per cent to 27 per cent — on track to meet the target globally.
- > About one in four children under the age of five is underweight in the developing world, down from almost one in three in 1990.

Source: UN Department of Public Information – DPI/2650

In this edition of *Partners* we take a closer look at Goal 1.

GOAL 1:

Eradicate Extreme Poverty and Hunger

TARGETS:

1. Halve, between 1990 and 2015, the proportion of people whose income is less than \$1 a day.
2. Achieve full and productive employment and decent work for all, including women and young people.
3. Halve, between 1990 and 2015, the proportion of people who suffer from hunger.

FAMINE AND FOOD SECURITY

In the past months, our television screens have brought us images of children starving in Africa. The grim predicament of poor families whose food crops have failed for successive seasons cannot help but arouse our compassion and sympathy.

For John Mutua of Ukamba Christian Community Services (UCCS), the predicament of famine ravaged families is a clear and present reality. Formed as a community development and caring body for three Anglican Dioceses in the East of Kenya, UCCS is struggling to respond to the urgent needs of the communities where they work.

Famine is not a simple problem. It is caused by a combination of drought, war, health, education, infrastructure, economic and other issues. The affects of the famine are felt disproportionately by the most vulnerable people; like the young, the elderly, and those who are sick or living with a disability. This makes famine relief a complicated endeavour. Far from the extreme of indiscriminate food drops, which tend to benefit the quick and the strong, the Anglican relief effort in Kenya is based around a strong understanding of the affected communities and an inclusive approach to involving communities themselves in determining the type of assistance which they need most urgently and how it should be distributed.

For John Mutua, responding to the famine is also a distraction from the everyday hard work of Ukamba Christian Community Services. That work has seen firm progress towards a day when drought ravaged communities are able to resist famine by having developed their own resources to such a point that external help is no longer required. This work includes the application of innovative farming practices, improved



Kenyan women pour rations of vegetable oil for local villagers affected by the current drought in Arbakeramso Village, Wajir District. © Scott Kelleher/AusAID.

water storage and harvesting, reforestation of denuded land and the formation of community organisations which give an equal voice to women in planning for the future of East African communities.

Far from feeling helpless or distant, people like John Mutua are intimately engaged in the very real challenges facing communities in East Africa. Please pray for the families who have been driven to desperation by this famine and for the Anglican Church in Eastern Africa as they respond to human need with love, professionalism and the hope that long term community development programs are making famines less likely for the people of Africa.

LIVING BELOW THE LINE

Live Below the Line is an international campaign that encourages everybody to consider how they would survive below the international poverty line of \$1.25 a day. Stop for a moment and consider how you would live on an annual income of \$456.

Poverty forces people to make choices that we would rather not confront. When there is not enough money for basic necessities, real sacrifices must be made. This might mean skipping meals, sacrificing a child's education or giving up basic preventative health items, like a mosquito net.

Living below the poverty line means living in the constant shadow of calamity. The smallest event can tip a family into destitution. The loss of a job or a bad harvest can have life threatening consequences. Families living below the poverty line face constant pressure. A trip into town to visit the clinic may be beyond the limits of the family budget.

People do not choose the kind of poverty that is described by this statistic. Many lack the tools to change their circumstances because basic services such as education and health care are not available to them. Ending poverty is complicated and takes time. The Millennium Development Goals help the international community to measure progress towards a world where every person has the freedom to make choices about destiny rather than simply fighting to survive.

Mahbub ul Haq, one of the founders of the United Nation's Human Development report, summarised development in these words: "The basic purpose of development is to enlarge people's choices. In principle, these choices can be infinite and can change over time. People often value achievements that do not show up at all, or not immediately, in income or growth figures: greater access to knowledge, better nutrition and health

"I came that they
may have life, and
have it abundantly."

(John 10.10)



Children in the Philippines where the proportion of the population living below US\$1.25 a day in 2006 was 23 per cent or around 20 million people. ABM works with partners to improve agricultural livelihoods in many parts of rural Philippines. © ABM/Don Brice 1999.

services, more secure livelihoods, security against crime and physical violence, satisfying leisure hours, political and cultural freedoms and sense of participation in community activities. The objective of development is to create an enabling environment for people to enjoy long, healthy and creative lives."

ANGLICAN ALLIANCE ADVOCATES FOR THE HUNGRY

Food security is a global issue. When natural or human-caused events affect the global food supply everyone feels the pressure. Wealthy countries like Australia are better equipped to absorb the impact of rising food prices. In many poor countries, rising food prices mean more people going hungry. Even before the recent crisis in East Africa, the UN estimated that since 2007 the number of hungry people in the world had risen from 820 million to 900 million.

The global community does have the ability to produce enough food for everybody. What is needed to help this process is a more coordinated international approach to food security which focuses on the hungry whose voice is often excluded from global food negotiations.

In November, food will be on the agenda when the world's richest nations meet for the G20 Summit in France. The Anglican Alliance is calling on all Anglicans to take an interest in these meetings and to consider what each of us can do to contribute to a world where no-one is hungry.

The resources can be downloaded from www.anglicanalliance.info



Drying and storing rice in the Philippines. © ABM/Stephen Daughtry 2006.



Over 900 million people in the world are suffering from hunger – nearly 4 million children in developing countries die of hunger-related causes every year.

THIS SUFFERING, THESE DEATHS COULD BE HALTED!

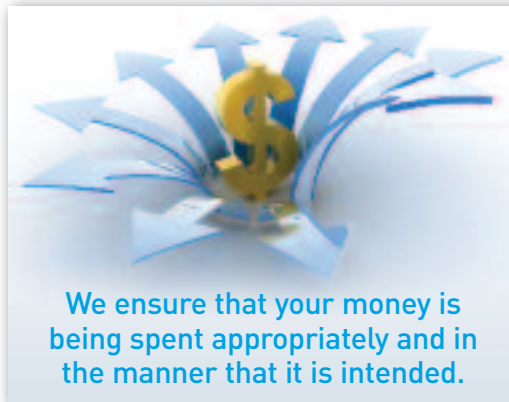
Accountability and Administration Costs

Christopher Brooks writes: Since starting in this role at ABM in February, I have been wrestling with the concept of administration costs that we bear from your donations. Some people seem to want us to keep spending (such as through our speaking engagements program) and others seem to want us to not spend anything. A recent experience really made me properly understand the “why” of this controversial subject.

ABM exists, through God’s Mission, to bring love, hope and justice to the world. We create partnerships with Anglican Churches in the Communion and start developing a mutual and equal relationship fostered by understanding each other. We work with our Partners, visit our Partners, and invite our Partners to visit us.

Transparency is key to building that trust. ABM has obligations, both morally and set by government, to ensure we know where your money goes. We also, reciprocally, encourage our Partners to carry out their own audit of ABM’s procedures and provide feedback on how we can improve the effectiveness of our work together.

We are often apologetic to our Partners for what we see as an intrusion into their environment when carrying out an audit. Generally, our Partners see our assessment as a benefit to them as well. They want to do their best, set by the example of Christ. Our Partners often work in environments without much governmental



We ensure that your money is being spent appropriately and in the manner that it is intended.

direction and so the opportunity to introduce ‘best practice’ into their working life gives them direction and motivation to improve the lives of everyone in their community.

ABM is the national mission agency of the Anglican Church of Australia; we exist in order to facilitate the engagement of the church with God’s global mission. We ensure that your money is being spent appropriately and in the manner

that it is intended. If parishes or individuals choose to work outside that structure, then we cannot protect them if things (and there are a lot of “things”) don’t go quite according to plan. ABM currently spends 20% on our administration and management costs which goes to ensure your money is protected and that we protect you. Administration ranges from fundraising to office space and this accounts for about 10%. The other 10% is the management of projects, including progress reporting, providing feedback to donors, ensuring we comply with legal requirements and visiting the project to see that it is actually happening. That means that for every \$100 of your donation, \$80 gets spent on your project. Without us, \$100 of your money could be going to fund a private project. But how would you ever find out? Partnership is about trust. Trust takes a long time to foster but only one random act to spoil. ABM aims to provide assurance that your donations are used in an accountable and sustainable way.

Changing Perspectives

Christopher Brooks reports on his recent pilgrimage to Papua New Guinea and his changed perspective.

When I was asked to write an article for *Partners* about my recent ABM Pilgrimage to PNG, I thought I would chronicle my experiences each day for you. As I started to write though, it became obvious that I was never going to fit it into the 650 words allowed in these 2 pages. You can find the 6,000-odd words of that article on the ABM website.

The story that I tell of my trip to the Diocese of Dogura is my version as seen through my eyes. There were 7 other people who had the same experiences as I did but would have very different accounts of those events than I do. In that vein, I thought I'd write about how our perspective of things change, can be changed and sometimes never change.

The experiences of the Pilgrimage taught me a valuable lesson – one that I often relate to others – that if we always do what we have always done, we will always get what we have always got.

The first time I had this revelation on the Pilgrimage was during our transportation from



A re-enactment of the first missionary landing in PNG. © Christopher Brooks/ABM 2011.

Sydney to Dogura. My first flight was from Sydney to Cairns. I've always loved Cairns airport as it means that you're going somewhere exciting – whether it's FNQ or, now as I have found out, PNG! From Cairns I flew to Port Moresby and then on to Alotau where we got a 3-hour ride in a truck to our dinghy, that took us another 3 hours to Dogura. On the way there, I had this sense of ever decreasing circles. Starting with the large 300-seater plane in Sydney and finishing with 10 people in a dinghy. On the way back though, the reverse was true. The truck feels very large after the dinghy; Alotau airport feels like the biggest airport ever and so on until Brisbane just seemed unnecessarily big!

I was struck by how different my perspective was of exactly the same place just because of the experience I had had before it.

The housekeeper of the guesthouse where we stayed in Dogura is called Nita. Every morning, at 6am, I would hear her sweeping the grass outside her house with a broom. I found this odd so I asked our Pilgrimage leader, Brad Chapman, why she bothered sweeping the grass. He told



A welcome song offered from the local village.
© Christopher Brooks/ABM 2011.

me that it was her front yard and that she was sweeping the leaves away that had fallen overnight. This changed my perception of what grass is. For some, it is their welcome mat, for others it decorates our gardens.

One of the main impacts for me from our Pilgrimage was the hospitality that we received from everybody, either as a collective (i.e. the whole village) or individually (i.e. our guesthouse

keeper). For a people that have very little, they gave us so much that we felt so poor. We were so enriched by their generosity, their openness, their singing, their dancing, the gifts that they'd made for us, the friendship they had showed us, the trust that was built and the protectiveness of them towards us.

This hospitality is something that we, as a nation, also pride ourselves on but we would fail to make a visitor from PNG feel like we are a cohesive social community. We would warmly welcome a visitor from PNG, but in a very different way than we were welcomed. We have become cautious of strangers

and protective of our lives as more and more of us try to live in a finite space.

What I have learnt from my pilgrimage is that we must allow our perspectives to change or be changed in order for us to better understand the changing world in which we live.

**Applications for Modawa 2012
Pilgrimage now being received.**
Contact Brad Chapman at
bac@abm.asn.au for details.

Sharing our Knowledge and Resources

Working with Partners of the Anglican Alliance

In July, Julianne Stewart, ABM's Programs Director visited Anglican mission and development agencies in the USA, Canada and the UK. She reports on the benefits and learnings from three busy weeks of meetings.

From my three weeks of meetings I can already see where ABM's membership of the Anglican Alliance will lead to a number of synergies.

The Anglican Alliance was formed at the 2008 Lambeth Conference. It aims to connect all the Anglican dioceses and provinces in developing countries who are working to develop their local communities. It also aims to facilitate all the Anglican agencies and other entities who are partnering with them in this endeavour.

It's an exciting network for ABM to belong to! As well as community development, the Alliance is also involved in humanitarian relief and advocacy.

By working more intentionally with other donor organisations, we will be able to more effectively assist our Partners in the developing world to address their needs. Our Partners will also have much more access to learnings from other Anglican churches in the developing world.

The Alliance has been conducting consultation meetings in four major regions of the world;

in Nairobi for the Africa region, Honiara in the Solomons for the Pacific region, Hong Kong for the Asian region and Sao Paulo for Latin America.

This has been a huge effort of organisation and by the end of this year, when all four consultations are complete, the focus for the future will be clear. Already key issues have been micro finance, adjusting to climate change, food security, the economic strengthening of women and young people, as well as better coordination of emergency responses and focused Anglican advocacy about development and relief issues.

In addition to learning more about the Alliance, it has also been fascinating to meet with people in organisations such as Episcopal Relief and Development in the US, Primate's World Relief and Development Fund in Canada, and USPG in the UK, and throughout these meetings to hear that they have similar challenges and opportunities to ABM. It has

By working more intentionally with other donor organisations, we will be able to more effectively assist our Partners in the developing world to address their needs...

also been good to exchange resources, so that we don't duplicate these.

One of the interesting topics has been how church mission agencies such as ABM and the mission arms in the churches of Canada and the US can support and add value to individuals, parishes and dioceses who wish to engage in overseas mission directly.

There is a real desire all over the world for direct personal contact with overseas church communities, particularly in developing countries. One challenge in these relationships can be providing adequate coordination to ensure that efforts are not duplicated or wasted.

More worrying, is that well-meaning but inadequately informed interventions may inadvertently cause harm to the very communities they are intending to help.



ABM Programs Director Julianne Stewart (third from left) with USPG staff during her visit.

In the US, the Episcopal Church is beginning to address these issues by attempting to map the extent of this individual engagement, and putting a list of who is doing what and with which church community, on its website.

In this way, the church hopes to at least let people know which other Partners or individuals might be working with the same communities and in turn, this may reduce problems of unfairness, lack of coordination and avoid

working at cross purposes with the overseas church's strategic planning.

In both the US and Canada, the mission arms of the churches provide resource materials for church members who wish to engage in mission overseas, to guide their thinking along lines of good practice.

ABM recommends that anyone involved in cross-cultural relationships should be thoroughly familiar with the Anglican Communion's Guide-

lines for Companion Link Relationships, which can be obtained from Education Missioner, Brad Chapman at bac@abm.asn.au.

In addition to the fascinating learning and resource sharing these visits and meetings provided, it was also a wonderful opportunity to let "the world" know about the work of ABM, and in particular our long-standing development and church partnerships with fellow Anglican Churches in the Pacific.

DONATE USED POSTAGE STAMPS TO ABM

For many, many years we have been accepting used postage stamps as part of our fund raising. Today this practice continues with our loyal supporters from all around the different dioceses sending us stamps on a regular basis.

This represents millions of stamps and many, many hours of effort from a large number of Friends of ABM, who collect, cut, sort and sell. We also sometimes receive whole collections from stamp collectors and some of these collections prove to be very valuable when sold – a generous gift to ABM!

The stamps are trimmed (leaving about 0.5cm of envelope on each side) and sold to stamp dealers to be used in 'mission mixture packs'.

ABM would like to say A BIG THANK YOU to all our collectors and helpers for this tremendous effort and to encourage you all to keep collecting used stamps as the money raised goes towards our work in mission.



You can send your used stamps to ABM, Locked Bag Q4005 Queen Victoria Building NSW 1230

STAFF CHANGES AT ABM

We welcome two new staff members to ABM:



Isabel Robinson
PNG
Program
Coordinator



Sabene Gomes
Programs
Finance and
Administration
Officer

We are also pleased to have on board:



Edwin Porter
who was
appointed as
our Executive
Officer in July
2011.

Annabel Dulhunty who previously looked after the PNG Program is now our Humanitarian and Program Effectiveness Coordinator, and **Beth Snedden**, formerly the Programs Finance and Administration Officer, is PNG Project Officer.

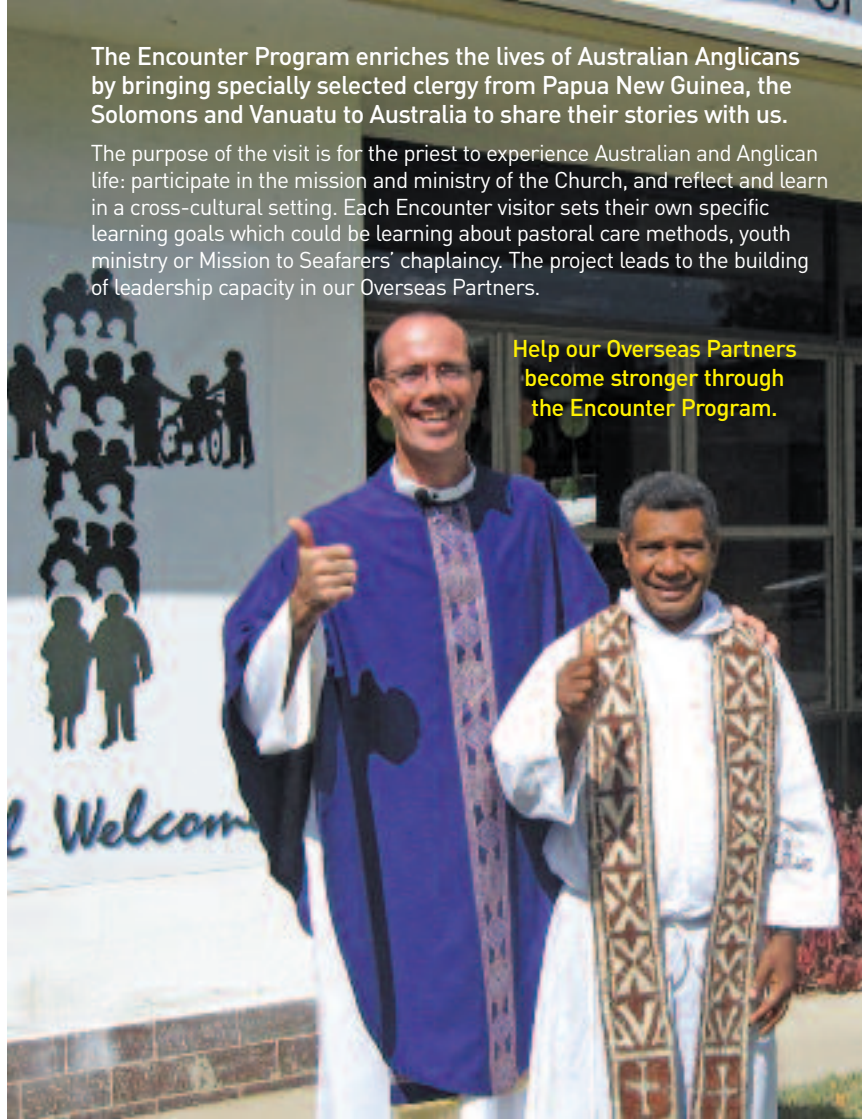
Also, a fond farewell and thank you to colleagues who have resigned in recent months, **Lorien Vecellio** and **Virginia Lee**.

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The Encounter Program enriches the lives of Australian Anglicans by bringing specially selected clergy from Papua New Guinea, the Solomons and Vanuatu to Australia to share their stories with us.

The purpose of the visit is for the priest to experience Australian and Anglican life: participate in the mission and ministry of the Church, and reflect and learn in a cross-cultural setting. Each Encounter visitor sets their own specific learning goals which could be learning about pastoral care methods, youth ministry or Mission to Seafarers' chaplaincy. The project leads to the building of leadership capacity in our Overseas Partners.

**Help our Overseas Partners
become stronger through
the Encounter Program.**



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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