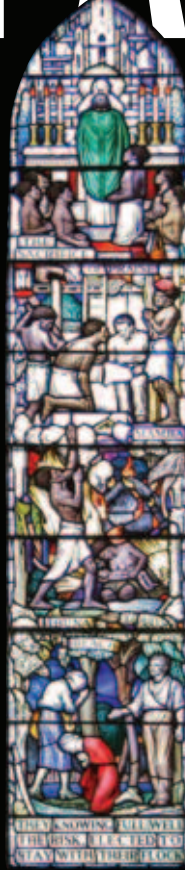


SPRING 2012  
VOLUME 29 • NUMBER 2  
ABN 18 097 944 717

# PARTNERS

MAGAZINE OF THE ANGLICAN BOARD OF  
MISSION – AUSTRALIA LTD



REMEMBERING  
the **Martyrs**  
of New Guinea

THIS ISSUE WE LOOK AT THE  
COST OF WITNESSING TO CHRIST

# Partners in Spring

## 70 YEARS ON

This edition we remember the Martyrs of New Guinea Page 4

---

## THE MARTYRS OF MELANESIA

Fr Keith Joseph looks at the history of the islands Page 6

---

## MATERNAL HEALTH

Achieving the 5th Millennium Development Goal Page 9

---

## THE COST OF MISSION TODAY?

Robert McLean reports it's much the same as ever Page 14

---

## WITNESSING IN THE MIDDLE EAST

Bishop Mouneer Hanna Anis writes about where it all began Page 16

---

## NEWS SNIPPETS

Catch up on ABM news you may have missed Page 18

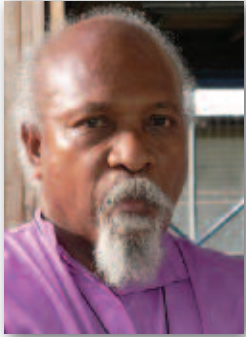
---



### Front cover photo:

The stained-glass window in the north transept of St Peter's Anglican Church Eastern Hill, Melbourne – a window commemorating the New Guinea Mission and the martyrs of 1942.

# A word from the Archbishop of Papua New Guinea



Dear Friends,

It has been seventy years since the horrific martyrdoms that took place during World War II.

On 2 September we honour the lives of John Barge (priest), Margery Brenchley (nurse), John Duffill (builder), Leslie Gariardi (evangelist and teacher), May Hayman (nurse), Henry Holland (priest), Lilla Lashmar (teacher), Henry Matthews (priest), Bernard Moore (priest), Mavis Parkinson (teacher), Vivian Redlich (priest) and Lucian Tapiedi (evangelist and teacher).

We will give thanks for their dedication to God and for the devotion which they showed to the people of what is now Papua New Guinea. But the Church does not only look backwards in grateful commemoration. The Church is looking forward. Just as the priest-martyrs ministered at the altar for the people of PNG, so too the Church prays today. Just as the teacher-martyrs taught the people of PNG and proclaimed the Gospel, so too the Church educates and evangelises

today. Just as the nurse-martyrs cared for the sick of PNG, so too the Church heals today. Just as the builder-martyr worked to help the people of PNG, so too the Church labours to build up the people of PNG today.

The theologian Tertullian (d.c. 225) wrote, “the blood of the martyrs is the seed of the Church”. The seed planted by the Martyrs of New Guinea has borne fruit and continues to do so in contemporary Papua New Guinea.

As members of the Church continuing with the witness of the Gospel today, we are called to be “Transformed by the renewal of the mind to obedience of Faith for Holistic Mission in a radically Changing Global Landscape,” offering our sanctified bodies and renewed minds as living sacrifices for our Lord’s glory (Rom. 12:1-2).

In Christ,

**‡ Joseph Kopapa**

*Archbishop of Papua New Guinea*

by Elizabeth Baker

During World War II, twelve Anglicans working for God's Church in PNG lost their lives. This year marks the 70th anniversary since their deaths.

These are the Martyrs of New Guinea and we remember these brave and courageous people by celebrating Martyrs' Day on September 2nd. There are 12 Anglican Martyrs of PNG who died between 1942 and 1943. We remember:



**Lilla Lashmar**  
Teacher



**Margery Brenchley**  
Nurse



**John Duffill**  
Builder



**Bernard Moore**  
Priest



**Mavis Parkinson**  
Teacher



**May Hayman**  
Nurse



**Vivian Redlich**  
Priest



**Lucian Tapiedi**  
Evangelist and teacher

- **John Barge** Priest
- **Henry Matthews** Priest
- **Henry Holland** Priest
- **Leslie Gariardi** Evangelist and teacher



The fear experienced by all of these courageous Christians in the last days of their lives is highlighted by the experience of May and Mavis, as recorded in Errol Hodge's book, *'The Seed of the Church'*.

May and Mavis were imprisoned for one night in a coffee hut at Popondetta. The Japanese guards taunted them with food offerings which they removed as they reached for it, starving.

It is reported that courageous Papuans made an attempt to free the women but they insisted they go away to protect the Papuans' lives.

The two women were taken to a freshly dug grave and killed. The place of their martyrdom is now a shrine, an open air altar recognising their sacrifice.

The graves have been described as "graves of old mothers". Errol Hodge writes, "It seems strange to hear Mavis Parkinson, only 24 when she died, described as an 'old mother'. But perhaps it's not an inappropriate term for a generation born long after her martyrdom, and deriving their Christian faith from her and the others who brought that faith to their land."

In celebration of their life, the annual Martyrs' Campaign is supporting the work of St Margaret's Hospital in Papua New Guinea.

PNG is known as the "land of the unexpected". This has been highlighted with the work of refurbishing the hospital and other associated property development taking much longer than originally planned.

There have been setbacks due to weather, sporadic riots nearby, flooding and a lack of skilled professionals. Despite this, the staff of St Margaret's hospital remain committed to the communities and continue to provide services under these challenging conditions.


The hospital needs a clean water supply before approval to commence services is granted. The current supply from a nearby river is so highly polluted that it is not possible to safely use water from this source. ABM has hired a hydrologist to assess the feasibility of drilling and sinking a bore, which will provide uncontaminated water to both the hospital and to staff houses but this is at a cost of \$50,000. Additionally, expensive medical equipment is still required before the opening, planned for October, and has been itemised and valued at the further cost of \$40,000.

For St Margaret's to be fully operational, and fully staffed, the Anglican Church of Papua New Guinea will need to build approximately 13 new houses over the next three years at a cost of \$60,000 per house. The houses will be sourced in PNG and built by local people.

The Martyrs' Campaign is also supporting ABM's Encounter Program. The Encounter Program allows especially-selected clergy and lay people from other countries to spend three months in ministry environments in Australia. The program enriches Australians by sharing in the lives of Anglicans from other parts of the Communion. These future leaders take home all that they learn and experience here, and the relationships formed make a positive difference to us all.

Strong bonds are forged when people have time to listen to – and learn from – each other. So it is with ABM and our Partner Churches. ABM matches visitors with Australian parishes who are interested in deepening their understanding of Anglicanism by sharing their lives with an Encounter visitor.

Your donation will help plan visits and support hosts of the Encounter Program as well as the much needed work at St Margaret's Hospital.



May we encourage you to remember the Martyrs in prayer and contribute to the work of the Anglican Church in Papua New Guinea through ABM's Martyrs' Campaign. There is a donation slip at the back of this magazine or you can visit [www.abmission.org](http://www.abmission.org)



# The Martyrs of Melanesia Fr Keith Joseph writes

**The name Melanesia today gives us images of palm fringed tropical islands with volcanoes dramatically rising up out of the sea – an exotic and beautiful paradise. However, the history of these islands has some periods of violence and darkness – “black birding” and slavery, racism, and war. It was the calling of many remarkable men and women to bring the light of Christ into this darkness, and sadly some of them gave their lives in witness to the Gospel.**

The first two martyrs were young men from Norfolk Island, Fisher Young and Edwin Nobbs. Fisher Young is buried on the island of Vanua Lava in Northern Vanuatu; staff and students from nearby Fisher Young Ministry Training Centre still tend the grave.

Fisher Young and Edwin Nobbs were soon enough followed by Bishop Patteson himself, who was martyred in 1871 by a man on the island of Nukapu, in retaliation for kidnappings by Australian slave traders. Other martyrs, both Melanesian and expatriate followed: from the death of Patteson to the Japanese invasion of the Second World War at least another eight men suffered martyrdom.

With the end of World War II and the progress leading to independence it was hoped that the days of violence and martyrdom were finished.



A staff member of Fisher Young Training Centre, Edwin Morris, at left, with others at the grave of Edwin Nobbs.

The Anglican Church of Melanesia became a province in its own right in 1975. The independence of the Church was followed by that of Solomon Islands (1978) and Vanuatu (1980).

Unfortunately, by 1998 Solomon Islands had descended into a conflict known as the Ethnic Tension. The Tension had complex origins; like many civil wars it became little more than organised criminal violence on a large scale. The Churches, including the Melanesian Brotherhood which is an indigenous Anglican order, were active as peace makers and had some success.

However, by 2002 one of the worst places to be in Solomon Islands was the Weathercoast of Guadalcanal. In this remote place a local warlord, Harold Keke, had unleashed a reign of terror. In March 2003 two members of the Melanesian Brotherhood were sent to Keke with a letter from the Archbishop of Melanesia with an offer to mediate peace talks. Richard Carter notes in his book, *In Search of the Lost*, one Brother turned back; the other, Brother Nathaniel Sado, believing Keke to be a friend, continued on and disappeared.

Six Brothers went to look for the lost Brother. They were led by the Assistant Head Brother, Robin Lindsay, a man from PNG. Accompanying him were Brothers Francis Tofi, Alfred Hilly, Ini Partabatu, Patteson Gatu and Tony Sirihi. They were young men, almost all in their



The graves of the seven Martyrs at Tabalia in the Solomon Islands.

twenties. They were in a small boat, unarmed. When they landed on the Weathercoast on 24 April 2003, three were shot as they landed, and the other three tortured to death that night by Keke's boys. Their mission was apparently in vain: Brother Nathaniel was already dead. But from their deaths came some good: an international peace keeping mission, the Regional Assistance Mission to Solomon Islands (RAMSI) was finally mobilised and by

the end of 2003 had restored law and order to Solomon Islands. RAMSI officers recovered the bodies of the Brothers, who were buried at the Headquarters of the Melanesian Brotherhood at Tabalia in October 2003.

Fr Richard Carter was, in 2003, a member of the Melanesian Brotherhood, and also their Chaplain. In his book, *In Search of the Lost*, he comments that the Brothers "knew there was a better way. They were prepared to oppose

violence and risk much. At the end of the day they stood against all acts of brutality which are at present disfiguring our world, and bravely, boldly, and with love, lived what most of us proclaim only from the safety of a church."

Perhaps it is best to finish with the collect for the Seven Martyred Brothers of the Melanesian Brotherhood, from the lectionary of the Anglican Church of Melanesia:

Eternal Father, in the lives and deaths of the seven martyred Brothers you show us that the Cross is not a past experience but a present reality. Help us to recognise its power to liberate your people, and, like Brothers Nathaniel, Robin, Francis, Alfred, Ini, Patteson and Tony, to live and die in humility and love, through Jesus Christ our Lord. Amen.

*The Rev'd Dr Keith Joseph, after serving with RAMSI from 2004 to 2006, was ordained in the Diocese of Central Melanesia and worked as a priest and lecturer at the Bishop Patteson Theological College adjacent to the Headquarters of the Melanesian Brotherhood at Tabalia, from 2006 to 2010. He is currently a parish priest in the Diocese of Newcastle.*

# Journey together with ABM to witness Christ in Myanmar

## **Bishop John Wilme, Bishop of Toungoo in Myanmar writes about the Church in Myanmar.**

A few weeks after I began to serve as diocesan bishop of Toungoo in 1995, I spent 20 days doing pastoral visits to cover 15 villages in three parishes. It was my first experience to be with my flock as bishop, to see their real life.

Through the visit I learned and discovered that villagers, my people, need assistance to improve their health, the education of their children as well as their spirituality.

### **Health**

There were no clinics, no trained health workers to look after the health care and no medicines. In fact, medicines were not allowed to be carried from towns to villages because of the conflict between armed groups. Health workers often had to smuggle medicines to go through check points. People relied on holy water blessed by the bishop to cure their illness and miracles happened.

Thankfully, community health workers and traditional birth attendants were trained through workshops funded and conducted by ABM. They are now serving in their respective villages to look after the health care of people and encourage health education.

Our diocese was then able to provide material and skills to assist with building water supply and sanitation projects for villages through help from ABM. Women and children now don't need to spend hours each day to fetch water from long distances.

### **Education**

There are only four primary schools in the region but many of these are without regular classes. Therefore, children do not have the opportunity to attend classes regularly and many have to move to bigger towns which is expensive and difficult.

The diocese boarding hostel ministry for children in remote areas began in 1997 and now our diocese is running six boarding hostels to help 200 students every academic year. It costs a lot of money to construct buildings and to run this ministry, including scholarships, annually. We are blessed to serve together with ABM for more than a decade as a faithful partner in mission.

Through funds granted by ABM we started running a Diocesan Language Centre in 2005.



Community members working together on a water project in Myanmar. © CPM 2010.

About 200 young people regardless of race and religion attend regular classes (different levels such as beginner, elementary, pre-intermediate, intermediate) every year and about 250 children attend two sessions of month long summer courses every year. It is indeed a blessing to witness Christ in the community, not only for

*Continued on page 13*





## QUICK FACTS

- > More than 350,000 women die annually from complications during pregnancy or childbirth, almost all of them (99 per cent) in developing countries.
- > The maternal mortality rate is declining only slowly, even though the vast majority of deaths are avoidable.
- > In sub-Saharan Africa, a woman's maternal mortality risk is 1 in 30, compared to 1 in 5,600 in developed regions.
- > Every year, more than 1 million children are left motherless. Children who have lost their mothers are up to 10 times more likely to die prematurely than those who have not.

Source: UN Department of Public Information – DPI/2650

## 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.

In this edition of *Anglicans in Development* we take a closer look at Goal 5.

### GOAL 5: Improve Maternal Health

#### TARGETS:

1. Reduce by three quarters, between 1990 and 2015, the maternal mortality ratio.
2. Achieve, by 2015, universal access to reproductive health.



# FAITH IN HEALTH AND HEALING

## The importance of health for effective community development

It is no coincidence that nurses can be found among the PNG Martyrs. Health and healing are central concerns of mission. In Jesus' well known story of the sheep and the goats in the Gospel of Matthew, the King says "...I was sick and you looked after me".

Effective public health services underpin the livelihoods and wellbeing of the whole community. In countries like Papua New Guinea, the Church works together with the government in an attempt to reach remote and poor villages with life-saving information and expertise.

The Anglican Health Service operates health centres, aid posts and village clinics across Papua New Guinea. Among the challenges for the health service is reducing the maternal mortality rate. Statistics reveal that an unacceptably high number of women die each year from complications during pregnancy or child birth (350,000 deaths worldwide). The problem is greatest in sub-Saharan Africa, Southern Asia and the Pacific.

For organisations like the Anglican Health Service in PNG, the pathway to reducing deaths during pregnancy and childbirth is relatively straightforward. By training local Village Birth Attendants and making antenatal services available, the number of mothers who die will be reduced. The importance of maternal health for addressing poverty is underscored by its prominence as a Millennium Development Goal. Like all of the MDGs the problem can be readily quantified and our progress measured. In Papua New Guinea, ABM has been working with the Anglican Church to upgrade St Margaret's Hospital at Oro Bay. The new hospital will



Above, St Barnabas' Health Centre in Dogura PNG and some equipment, below.





ABM is working to upgrade health centres in PNG.

offer a greater range of maternal health services. It will also inspire greater confidence in the surrounding communities who will be more likely to reach out for antenatal care and emergency assistance when they are assured that the facility meets minimum standards and provides the best care available for mothers and infants.

The faith which inspired martyrs like May Hayman and Margery Brenchley to care for the sick, even in the face of great personal danger, continues to inspire a new generation of nurses and health workers in the Anglican Health Service of PNG.

ABM is committed to achieving this MDG across other parts of its program, for example, with the STI Program in Port Moresby, the Ethnic Women's Program in China and indirectly through the Gender and Governance Program in Zambia.

# ONEWORLD WONTOK

BY GREG HENDERSON (ABM's Education Officer)

## YOUTH POVERTY AND DEVELOPMENT CONFERENCES

"Out of the following countries, which has the lowest child mortality rate? Is it A: Sweden; B: Singapore; or C: Australia?"

It's 9am and the conference is gearing up. "Surely Sweden is number one, right?" murmured one student quietly to her friend next to her. "We've got to be in with a chance!" another whispered as he found his seat. The answer B took many by surprise. How does the old saying go? "You learn something new every day!"

For around 300 student leaders and staff it was one of those days to learn something new as they converged in Sydney, Brisbane and Perth for the 2012 OneWorld Wontok youth conference on global poverty and development. A joint initiative of ABM and UnitingWorld, the conference



Students at one of the OneWorld Wontok youth conferences held in Australia.  
© ABM 2012.

challenged and encouraged participants from Anglican and Uniting Church Schools to engage with the intricacies of poverty and development effectiveness in the real world.

The Melanesian word Wontok was the overarching theme for the day intimating shared family, community, language, relationships, history and future. The word relates to the connectedness between people and place and how this builds identity. This theme served as a reminder of our connection as one global community sharing a language of respect, love and dignity and that effective and positive change can happen when we work together.

A central activity for the day was based on a scenario that required students to work in groups to formulate a response to the perceived needs of a Melanesian village. The groups had the opportunity to choose from several development-agency models whose approaches to development varied significantly. Alternatively, they could freely devise their own plan of action, drawing on their own experience and understanding.

Many participants found that the diversity of approaches forced them to think 'outside the box' as they were confronted with the complexities of the given scenario. Questions also regularly surfaced that would not have otherwise come to mind as they delved deeper into the reality of the situation. For one student in Sydney, the conference "got me to step back and re-evaluate my thought processes". Another Sydney student



Greg Henderson at the conference.

commented that she gained "a broader understanding of the magnitude and severity of the issues."

The conference also included an interactive exploration of the United Nations' eight Millennium Development Goals, which allowed students to appreciate the urgency and inter-relatedness of the goals, both globally and with respect to the Melanesian village scenario.

For many the day was not only informative and interactive, but had an impact on personal journeys as well. Two Brisbane students commented respectively that the Wontok conference "improved my understanding of poverty and confronted how I live" and "really put my thoughts into perspective". There can be little doubt that for all who attended, the Wontok theme will be something that stays with them as they continually reflect on and respond to injustice in the world around them.



## 2012 SIMPLY SHARING RESOURCES ARE AVAILABLE

Visit the website to discover the latest resources for schools, youth groups and anyone with a heart for justice. The 2012 resources include a mobile app that can be downloaded on your iPhone, iPad or Android.

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



## Journey together with ABM to witness Christ in Myanmar (from page 8)

Christians but also other faiths (Buddhist, Muslim, Hindu) through this language centre.

*Let your good deeds shine out for all to see, so that everyone will praise your heavenly Father (Matt 5:16)*

### Capacity Building

There are minimal resources for leaders of the Church to upskill themselves in order to serve more effectively in this changing world. Therefore, we conducted capacity building training and workshops for clergy, diocesan staff and workers, catechists and members of parish council through funds received from ABM. This capacity building project is indeed a great help to clergy, staff, workers, catechists and members of parish council in this changing Myanmar.

### Bibles for Myanmar

I can buy only about 10 copies of small-sized Bibles with my monthly salary. It costs a lot for a person to buy a Bible in Myanmar. In fact, for the last 50 years Bibles in Burmese have not been printed in Myanmar but times have



Collection bag and bible in St Peter's Anglican Church, Myanmar. © ABM/Melany Markham 2009.

**“We are blessed to serve together with ABM for more than a decade as a faithful partner in mission.”**

recently changed. We purchased several copies of the Burmese Bible last year through funds from the ABM Church to Church Program. Some prayer groups in parishes are using them at their prayer meetings and

students of St Luke's boarding hostel are also reading the Bible everyday at their morning and evening prayers. We carry them when we visit villages and we hope to get more Bibles in the near future through the Church to Church Program so that more people can read the word of God and grow in spirituality.

*Your word is a lamp to my feet and a light to my path (Ps 119:105)*

If we look back to 18 years of the ministry and mission of Toungoo Diocese, it has

cost a lot of time, money and other resources to witness Christ to individuals and communities.

But we have been successful in providing health education and health care of God's children in remote areas and education for their children. Capacity building workshops and sharing God's word with the Bibles would not have been possible without ABM. Toungoo Diocese and ABM will keep serving together in coming years.

# The cost of mission today? Much the same as ever

**Mission has never been a cost-free endeavour. It was costly for Jesus, who died bringing God's love to the world and it has been costly to those involved in mission ever since. So it is today.**

Missionaries pay a high price in terms of time. Effective mission is not something that can be done rapidly. Although ABM's partners have changed over time, one of the characteristics of the way we work is longevity. Our relationships with the Church in Melanesia and the Church in Papua New Guinea are now both over a century old. Our relationships are far broader than mere funding arrangements. For example, we have a long-standing relationship with the Diocese of Busan, first forged by David Cobbett when he worked in Korea in the 1960s.

Missionaries pay a high price in terms of remuneration. I find it inspirational that people are prepared to forsake a decent income in order to engage in God's mission. Scripture tells us twice that the labourer is worthy of his hire (Luke 10.7; 1 Timothy 5.18) yet it is often those on the cutting edge of mission in 'frontier' places where the labourers work for little reward. Consider the priests and evangelists of the Anglican Church of Papua New Guinea. Most of them are not paid a wage at all, and

are just given a plot of land in which to grow food. Or consider those expatriate missionary bishops who receive a little from their Church and have to supplement their income out of their own savings and their family's resources. Such dedication can only be admired.

Missionaries pay a high price in terms of quality of life. They exchange the modern conveniences we take for granted for lives that are on the one hand much simpler, but yet far more frustrating. For example, the difficulty in getting parts to fix essential infrastructure, or the lack of being able to get to places without large amounts of walking – through jungle, or across rivers – are just two examples. In a more urban setting, one could also think of the Oxbridge-educated Anglo-catholic slum priests who gave up sinecures for the sake of the Gospel.

Missionaries pay a high price in terms of their health. They face a number of challenges on the medical front. The standard of hospital services we are used to simply doesn't exist where most missionaries work. This means

**We seldom realise fully that we are sent to fulfil God-given tasks.**

**We act as if we were simply dropped down in creation and have to decide to entertain ourselves until we die.**

**But we were sent into the world by God, just as Jesus was.**

**Bread for the Journey  
by Henri Nouwen**

that easily-treated infections and so on, which are not matters for much thought in Australia can become all too concerning there. Moreover, in many places where missionaries work there are diseases which can seriously affect health such as malaria, dengue fever, Japanese encephalitis, cholera, typhoid... the list goes on.

Missionaries can pay a high price in terms of their lives. Jesus himself paid the ultimate price for bringing God's love to the world and many missionaries, known to us and known to

God alone, have died in the cause of God's kingdom. For some, like Albert Maclaren of the New Guinea Mission, it was disease that took their lives away. For others, like Bishop John Coleridge Patteson of Melanesia, it was a more traditional martyrdom. Lest we should think this kind of thing only happens to SWMs (Saintly White Males), consider the Martyrs of Japan who were crucified at Nagasaki in 1597 and commemorated by our Church on 5 February. Also consider the Seven Martyrs of the Melanesian Brotherhood who were killed less than a decade ago during the ethnic tensions in the Solomon Islands. They are commemorated on 24 April. Nor, of course, are all martyrs men: the Martyrs of New Guinea show that women can be members of the 'noble army' too.

Henri Nouwen, the Dutch-born priest who worked for a long time in North America wrote, 'We seldom realise fully that we are sent to fulfil God-given tasks. We act as if we were simply dropped down in creation

and have to decide to entertain ourselves until we die. But we were sent into the world by God, just as Jesus was. Once we start living our lives with that conviction, we will soon know what we were sent to do.'

Whether we are missionaries in the field, or 'armchair missionaries', like Jesus we are sent to proclaim God's kingdom to the world we live in. The question for us each to answer is, 'How?' The cost to those of us who call ourselves Christians, but who do not feel a call to missionary work in the field should be threefold: we need to be sacrificial with our time, our treasure and our talents.

Giving our time to mission might mean attending mission meetings, reading about mission, praying about mission.

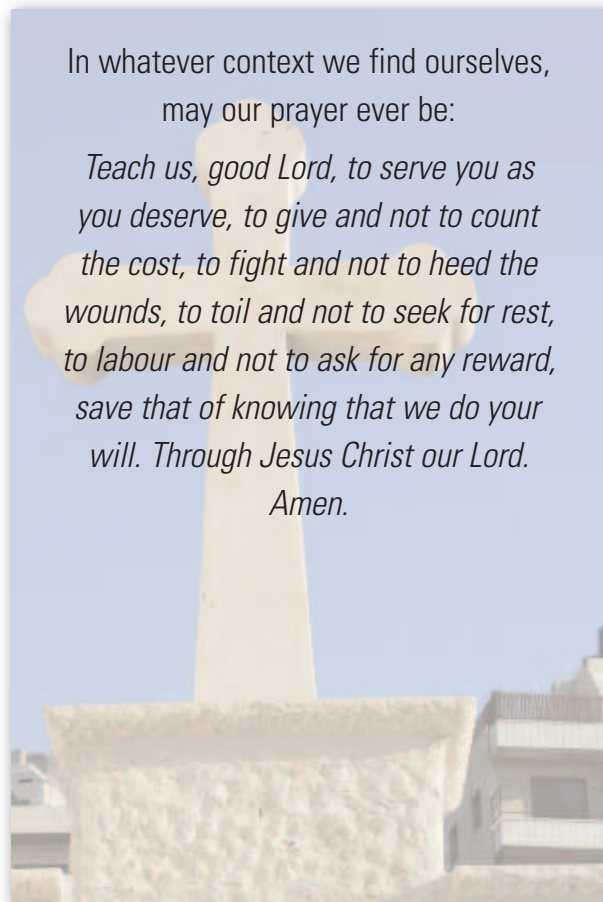
Giving our treasure to mission means giving financially to support the mission of the Church both here and overseas.

Giving our talents to mission might mean organising events to raise funds, or serving as a parish missions secretary, or encouraging others to become interested in mission.

In whatever context we find ourselves, may our prayer ever be:

*Teach us, good Lord, to serve you as you deserve, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labour and not to ask for any reward, save that of knowing that we do your will. Through Jesus Christ our Lord.*

*Amen.*



# Witnessing in the Middle East

## **Bishop Mouneer Hanna Anis writes about the Anglican presence in the Middle East, where it all began.**

People often ask, “What is it like being a Christian in the Middle East?” They presume that there are no or few Christians in the Middle East.

Some people forget that it all began here in the Middle East... the story of God’s creation, the Covenant with Abraham, the story of the Exodus, the presence of God in the midst of His people, the failures and the victories of the People of God, the birth of Jesus Christ our Saviour, His crucifixion, resurrection, and ascension, the first church, and the first Christian mission to the world all began here on this land in the Middle East.

The Church of Christ started here in the Middle East 2,000 years ago and continues to witness to the love of God today. Jerusalem was the birthplace of the Church. Antioch in Syria was the place where people were first called “Christians.” Alexandria was the place where St. Mark established the first church in Egypt and the first seminary in the world.



Bishop Mouneer Hanna Anis.

Carthage and Hippo in North Africa shaped the Christian mind in many theological issues. Cyprus was at the heart of the missionary journeys of the Apostles. The Christian presence in Iran goes back to the day of Pentecost.

In this rich and historic Middle Eastern context, the Anglican Church started as a result of the zeal of Anglican missionaries to spread the Gospel and the generosity and welcome of the local Middle Eastern people,

**“...this is a great blessing and a great challenge to live and serve in the midst of historic churches which have survived in spite of unbearable persecution over the centuries.”**

Christians and Muslims. For us this is a great blessing and a great challenge to live and serve in the midst of historic churches which have survived in spite of unbearable persecution over the centuries. The Fathers of these churches were ready to shed their blood in order to keep the faith once received from Jesus Christ through the saints. They endured many hardships to combat heresies and to preserve the Apostolic faith. It is because of their faithfulness, the Christian faith spread to all the corners of the world, and because of their endurance Christianity remains today in the Middle East.

All of these facts challenge us to continue in the faithful way of the Church Fathers without losing the flexibility of approach that is needed to address new generations. The local and historic churches of our region continue to shape our mind, our teaching and theology,



and remind us that when we say in the Nicene Creed, "We believe in one, holy, universal and apostolic church" we need to strive to keep the unity of the one church of Christ. This teaches us how to avoid unilateral decisions that may widen the gap between us, as Anglicans and other churches. It also helps us to understand the Apostolic teaching without separating it from its context and tradition. Moreover, our presence amongst these historic churches keeps us humble, I hope!

On the other hand, our presence in the midst of our Muslim neighbours is also a helpful challenge. Every day, and five times a day, the imams call people to pray with the words "Allahu Akbar" meaning "God is the Greatest." These words remind Christians throughout the Middle East, that God is here and that He is Great! These words also urge us to draw near to God at all times.

The "Azan", the call to prayer from the minarets, helps us to wake up at dawn and work for God's glory. It reminds us that "God so loved the world" including our Muslim neighbours, and we should love them too. Their zeal to call people to Islam is similar to our mission to call people to the Saviour of the world.



© ABM/Stephen Daughtry 2005.

Our presence among our Muslim neighbours raises several questions; how can we, Christians and Muslims, co-exist in the Middle East? How can we move from co-existence to co-operation in building peace? And how can we creatively handle the tensions of the difference between faiths, communities and visions for the future? These questions encouraged us, as Anglicans, to start interfaith dialogue at all levels from religious leaders to the grass-roots, by serving our communities.

Finally, I believe that God has a purpose for our presence as the Anglican Church here in the Middle East. I believe that this purpose, in addition to witnessing to God's love, is to play a bridging role between different Christian denominations and between followers of different faiths.

My prayer is that God may give us the grace we need to fulfill his purpose in our life as a Church.

***The Most Rev'd Dr Mouneer Hanna Anis***  
*Bishop of the Episcopal / Anglican Diocese of Egypt with North Africa and the Horn of Africa*  
*President Bishop of the Episcopal / Anglican Province of Jerusalem and the Middle East*

## New Staff

ABM welcomes two new staff members Tonia Abrahams and Lynn Darwall. They will be sharing the part-time role of Database Supervisor. They both come to us with extensive knowledge of ABM's new fundraising database, The Raisers Edge (RE), and many years of experience in the Mission and Development sector. The new system is helping ABM manage your donations in a more efficient way.

## Primate Encourages Reconciliation



The Primate of the Anglican Church of Australia, the Most Reverend Dr Phillip Aspinall, has written a letter to Prime Minister Julia Gillard on the matter of Constitutional Recognition of Aboriginal and Torres Strait Islander peoples. He wrote, "It is my hope that, with courage and wisdom, we can achieve lasting reforms as well as a new sense of unity and purpose among all Australians."

More details at [www.abmission.org/news/](http://www.abmission.org/news/)

## My Brother Vivian



*My Brother Vivian... and the Christian Martyrs of Papua New Guinea* is a book on the life and death of Vivian Redlich an English missionary priest in wartime PNG.

Bishop Rob Nolan launched the book by author Patrick Redlich in July at Holy Trinity Church Hall in Fortitude Valley, Brisbane.

Copies of the book are available for \$25, and all profits will go to the establishment of a Teachers' College at Popondetta, PNG.

Find out more or order your copy at [www.mybrothervivian.com](http://www.mybrothervivian.com)

## Congo Crisis

The Anglican Alliance is highlighting the plight of many internally displaced people in the Democratic Republic of Congo and is appealing for donations to help with humanitarian aid through the Anglican Church of Congo. The Anglican Bishop Bahati Bali-Busane Sylvestre from the Diocese of Bukavu, asks for prayers and support for all in need who are arriving in his diocese. Targeted communities need urgent supplies of food and basic hygiene items.

Donations can be made through ABM, either online via our website or contact our office for more details.

## South Sudan Anniversary



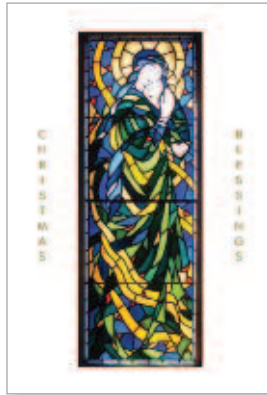
South Sudan marked its first anniversary of independence in July. ABM works with the Episcopal Church of Sudan (ECS). For Archbishop Daniel Deng Bul Yak, the priority of the Church is to provide emergency support to the people affected by ongoing violence. Please continue to support the ECS and the Sudanese people with your gifts and prayers.

# SHARE THE BLESSING THIS CHRISTMAS...

Support ABM by giving your family and friends these beautiful cards!



Kenyan Mother & Child



Stained Glass Window



Jerusalem Children

Please complete this order form and mail to: **Anglican Board of Mission – Australia Ltd, Locked Bag Q4005, Queen Victoria Building, NSW 1230.**  
Or call us and place your order over the phone including credit card details.  
**Telephone 1300 302 663 or in Sydney 9264 1021. Fax (02) 9261 3560.**

### I would like to order the following items:

Description	Price Per Pack (prices incl. GST)	Quantity	Total
Kenyan Mother and Child	\$7.00 (Pk10)	_____	_____
Stained Glass Window	\$7.00 (Pk10)	_____	_____
Jerusalem Children	\$7.00 (Pk10)	_____	_____
Mixed Pack (previous designs)	\$5.00 (Pk10)	_____	_____

Sub Total \$ \_\_\_\_\_

Postage and packaging add: (see table below) \$ \_\_\_\_\_

**TOTAL \$** \_\_\_\_\_

### POSTAGE AND PACKAGING COSTS

(Please do not mail cash)

For orders up to:	\$16.00	\$17 to \$28	\$29 to \$42	\$43 to \$120
Your postage and packaging is:	\$5.00	\$8.00	\$10.00	\$15.00
For orders over \$120 please contact us at the ABM office to be advised of cost.				

### Credit card orders welcome by mail, fax or phone

I enclose my cheque/money order made out to the Anglican Board of Mission – Australia Ltd **OR** please charge my:

MasterCard  Visa  Amex  Diners (Minimum credit card order \$10)

CARD NO. \_\_\_\_\_ CCV NO. \_\_\_\_\_

Name on Card \_\_\_\_\_

Signature \_\_\_\_\_ Exp. Date \_\_\_\_/\_\_\_\_/\_\_\_\_

Ph Home \_\_\_\_\_ Ph Business \_\_\_\_\_

Email \_\_\_\_\_

### Delivery Address:

Name \_\_\_\_\_

Address \_\_\_\_\_

Postcode \_\_\_\_\_







FOLD OUT PAGE MEASURES 108mm

## ***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

**[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)