

# PARTNERS

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THIS ISSUE WE LOOK AT **THE IMPORTANCE OF PARTNERSHIP**



**Front cover photo:** Global Anglican Relief and Development Alliance (GARDA), Lambeth Palace, July 2010. See page 13 for more information about the Alliance.

# Partners in Autumn

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# A Rich Tapestry of Partners



Dear Friends,

At ABM we develop many different types of Partnerships. The ones that we often refer to in Partners are the partnerships that we have established in order to support financially an Anglican Church partner or community.

In this edition, we want to showcase some of our non-financial Partners. These are many and varied in size and capacity but they add to the rich tapestry that we at ABM, and throughout the Anglican Communion, sometimes take for granted.

Our partnerships range from specific work with a diocese within our own Australian Anglican Church, to partnerships with our counterparts in other parts of the world. We have partnerships with individuals who support our work within their parish or diocese; we partner with schools as they seek to further God's Mission in the world and we partner with groups of people as they undertake one of our Pilgrimage programmes. Moreover, there are the unexpected partnerships which emerge as a response to horrific natural disasters.

In whatever way people and organisations decide to interact with ABM, the one thing that we all have in common is the love of Jesus Christ and our desire to work to further God's Mission.

As you take time to reflect through the pages of this magazine, I would ask you to pray for our work – that all may find hope and know the grace and light of our Risen Lord.

God bless,



**The Revd John Deane**



## **ABM's supporters will be aware of the violent, recent history in Sudan and the subsequent diaspora of Sudanese people forced to leave Sudan and settle in refugee camps, or elsewhere in the world.**

You will also be aware that many of these refugees were welcomed into Australia from the 1990s and onwards. Most Australians would have rejoiced with the South Sudanese when South Sudan voted overwhelmingly to secede from Sudan to form a new country, and further when the country's independence was established last July.

You would also have shared some of the extreme disappointment, fears and fresh worries raised by reports of new and continuing conflicts in the world's newest country. Some of these are border conflicts, others inter-ethnic violence and now, conflict over the precious oil resources in the country.

To many on the outside it seems that South Sudan is a country which needs as much assistance as it can get from the international community. Whether that be in peace-building, humanitarian responses to violent conflict or help in setting up new infrastructure, particularly in health and education across the whole country, neglected for many years during

the protracted then civil war.

The Anglican Diocese of Adelaide decided several years ago that Sudan was indeed a country that it wanted to help. This was largely motivated by the fact that many young Sudanese had made their home in Adelaide and were members of the Anglican Church, as is the case in many Australian cities and towns.

The diocese believed that, in a sense, if charity begins at home, then their outreach to an overseas diocese could be a deeper expression of their growing relationship with their local Sudanese community.

Thus was born a companion diocese relationship with the Diocese of Juba, capital of the new South Sudan. Out of this relationship came pilgrimages to South Sudan and neighbouring countries. It initially focussed on young people from the diocese of Adelaide, then including young Sudanese-Australians, and has now grown to include older people from the diocese as well.

As the relationships grew, Adelaide Archbishop,



Bishop Micah of Terekeka Diocese in South Sudan is having his blood pressure tested by Makuach Den, who is a post-graduate student of nursing from Adelaide. He came to Australia as a refugee and was one of the "Lost Boys" who walked into a refugee camp in Kenya from war-torn Sudan.

Dr Jeffrey Driver, sought to involve ABM in the picture. ABM is keen to support such diocesan initiatives, and together we developed a Memorandum of Understanding (MOU).

This allowed ABM to begin to investigate how we could involve not only Adelaide, but also our wider Australian church supporters, in sustainable development projects in South

Sudan and also to be involved in humanitarian assistance.

It also led to a closer relationship between ABM and Adelaide Diocese as we worked together to engage with the Episcopal Church of Sudan, chiefly in the areas around Juba, and in the diocese of Bor, from where many Adelaide Sudanese come.

This kind of relationship between ABM and an Australian Anglican diocese reminds us that Partnership in Mission begins from vibrant relationships.\* Other dioceses who are engaging in relationships like Adelaide's include the Diocese of Brisbane which is working on Millennium Development Goals projects in Kenya and the Philippines, and the Diocese of Canberra-Goulburn, which has a Companion Diocese relationship with the Diocese of Ysabel in the Solomon Islands. These newer kinds of relationships between ABM and the Anglican Church of Australia prompted Archbishop Driver to comment that perhaps these are "fresh expressions of ABM's mission". I think he is right, and ABM looks forward to working further with Australian dioceses as they are drawn more deeply into the many aspects of God's mission in the world.

## Julianne's Visits

ABM's supporters may know that I went to South Sudan in January 2011, with a group from the diocese of Adelaide, to meet with the Archbishop of the Episcopal Church of Sudan (ECS), the Most Revd Canon Dr Daniel Deng Bul. The visit also allowed me to explore possible areas of development support. Since then, I returned to Juba last August, at the invitation of ECS, to work with the newly established Health Commission, which aims to coordinate all the health activities of the Anglican Church around the country.

ABM has committed funds to assist in the running of the Health Commission, and a well-qualified coordinator was appointed by ECS in January. As I write this, I am hopeful of making another trip to Juba and one or two

dioceses next month. This will be to see some of the work of the Health Commission and to learn more about the church's responses to the various humanitarian emergencies that are increasingly occupying people's attention.

ABM sent some funds late last year to assist in this emergency response, and we continue to seek funds for this vital work. The Church coordinates with international organisations such as the United Nations, offering access to people on the ground because of the Church's reach into the remote communities all across the country. The only thing that could prevent my travel to South Sudan in May is if the Archbishop Deng deems it unsafe for myself and his staff to travel outside of Juba. You might consider keeping the church and people of Sudan in your prayers.

**\*For another article on how ABM is helping parishes to connect local mission with global mission please see Julianne's "Letter from the Field" about Sudan and Coffs Harbour Parish, which can be found at <http://www.abmission.org/home/ABM-engaging-with-sudan-in-coffs-harbour> on ABM's website, and which was also featured in our last edition of *On a Mission*, ABM's regular email newsletter.**

## **Reachout Manila is a two-week pilgrimage experience where students from Anglican schools in Western Australia supplement the efforts of local Anglican parishes by immersing themselves in communities in the Philippines.**

The Revd David Lord set up Reachout with the specific intention of it being an Anglican pilgrimage, run by the Anglican Schools Commission in Western Australia. Designed for its students and staff, it connects with Anglican communities and works with the Anglican mission agency, ABM.

The aim of the program is for young people to have real and tangible opportunities to learn and grow. Through these tangible experiences and opportunities for growth, students emerge with a deeper understanding of themselves, of God and of the world in which they live.

David said, "Part of our formation of the pilgrimages is to raise the awareness of the work of ABM. I wanted something that would offer us an orientation to the Philippines and also help connect with the bigger picture of the inter-connectedness with ABM. It was obvious therefore to ask for an ABM funded project to go and visit on the first day and, in effect, adopt."

"The pilgrims are encouraged to raise money for the work of ABM on their return to Australia. A significant amount of money has been raised and forwarded to ABM from the 2011 pilgrims, with a request that it be forwarded to the ongoing work of the program we visited," he said.

"What I am trying to create is in effect ambassadors for the ongoing work of ABM and that the pilgrims and their families will want to continue to help out the communities."

Whilst there is no requirement for the students to be Christian, or have any faith before they go, there is no hiding the fact that this is an Anglican program. All meetings begin and end with prayer. The pilgrims are commissioned for their work by the Archbishop which is done in the context of a Eucharist.

The students begin each day by joining with the Ordinands at Saint Andrew's Theological Seminary in Manila for the Eucharist. The





Students helped with community development work in the Philippines which assisted many of them to develop a deeper faith.

communities they work with are also based around the church and they will partake in worship whilst in the communities.

David said, "The pilgrimage, as well as being an external journey to Manila, is very much an internal journey into themselves. Many who have not had a faith prior to going away start

to ask questions and seek for answers around spirituality."

"In the past, faith led to good works. I think today's youth are hungry to help their fellow human beings and it is these good works that, if done well and in the context of a Christian community, can lead to faith," he said.

### What the Pilgrims Have to Say

*“Before the pilgrimage I was the seed that fell amongst the weeds. I had heard the word of God and was excited to share it amongst my peers. However, I allowed society to discourage me from sharing God's love. I got lost in Australia's emotional poverty and lost the part of myself that I had gained from previous pilgrimages. This trip has given me the opportunity to regain the part that I had lost and to gain more of an insight on life. It has given me a huge reality check and showed me what should be valued in life. – Lara*

*I originally joined the pilgrimage because I wanted to see a different perspective of a Christian life and to see the Word of God being spread in another nation. The people we met taught me humility and inspired me to help in any way I can. Overall this pilgrimage has opened my eyes to the call Jesus has asked of us to help “these my brothers and sisters who are the least of me”. – Philip*



# The Work of Frank Coaldrake by Moya Holle

## The Reverend Frank William Coaldrake – First Civilian to enter Occupied Japan following World War II.



On 22 May 1947, Frank Coaldrake, Anglican priest from the Diocese of Melbourne, sailed from Sydney, on the S.S. Merkur (China Navigation Company). He was travelling to Japan, sponsored by the Australian

Board of Missions to work in the *Nippon Seiko Kwai* (the Anglican Church in Japan).

There are many ways to describe Frank William Coaldrake: Pacifist, Social Activist, fearlessly outspoken for justice and a spokesman for peace and reconciliation between nations and peoples. He was however always a fervent evangelist – a missionary priest.

His outspoken pacifism led to him being interviewed in 1941 by a Commonwealth Investigation Branch Inspector.

Always following through on his strongly held beliefs, Frank wrote Dr H.V. Evatt, Minister for External Affairs in April 1943, saying, *"I have personally felt a deep concern about Australia's failure to try to understand and help the Japanese people. My belief is that the power of the gospel of Christ will, as nothing*

*else can, make these enemies our friends."*

During those war years, Frank Coaldrake could not go to Japan. In 1946, he spent a year in Sydney studying, assisting at Christ Church St Laurence, being involved in the protracted negotiations between ABM and the Japanese Anglican Church and in every way preparing for his work in Japan.

In Japan, Frank initially worked as an assistant priest in the old castletown of Odawara, south-west of Tokyo – part of the Diocese of South Tokyo – immersing himself in the language and culture of the country.

The Bishop wanted to take advantage of Frank Coaldrake's evangelistic skills and asked him to be Priest-in-charge of Izu Peninsula, an isolated, rural, mountainous area, south of Odawara. There were ten church members living in the area. There was no church house, no money and a shortage of food, which meant establishing a food producing garden. Frank continued to live at Odawara, while travelling around the Izu Peninsula 'planting' the church in that beautiful mountainous area.

Then in 1949, Frank married Maida Williams in Sydney. They returned to Odawara to "convert

heathens to Christianity". The Coaldrakes eventually moved down to Ito on the Izu Peninsula. In December, at the dedication of the temporary Church building, there were eighty people present.

Seven years later Frank wrote in his Newsletter: *"We have thirteen places of regular meetings or services, and another four in the preliminary stages of development. We have a regular monthly schedule of 45 services or bible classes scattered over the whole of our 3000 sq miles of parish..." "The Bishop and the Standing Committee are now discussing with us the possibility of changing the 'Izu Mission' into the 'Anglican Church in Izu'."*

At the end of the Newsletter he wrote: *"While waiting for the page proofs of this letter we have received a most surprising cable from the Archbishop of Sydney. As President of the Australian Board of Missions he offered me the Chairmanship of the Australian Board from January 1957."*

Frank Coaldrake, the missionary became (as the Head of ABM) the guiding hand of Mission within Australia and the Asia Pacific Region.

(NB: Quotations are from 'Japan from War to Peace – the Coaldrake Records 1939-1956)' compiled and edited by William H Coaldrake





## UNDERSTANDING THE MILLENNIUM DEVELOPMENT GOALS

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

### QUICK FACTS

- > Across the globe, official development assistance stands at 0.31 per cent of the combined national income of developed countries, still far short of the 0.7 per cent UN target. Only five donor countries have reached or exceeded the target.
- > Debt burdens have eased for developing countries and remain well below historical levels.
- > Only 1 in 6 people in the developing world has access to the Internet.

Source: UN Department of Public Information – DPI/2650

In this edition of *Anglicans in Development* we take a closer look at Goal 8.

### GOAL 8: Develop a Global Partnership for Development TARGETS:

1. Develop further an open, rule-based, predictable, non-discriminatory trading and financial system.
2. Address the special needs of least developed countries, landlocked countries and small island developing states.
3. Deal comprehensively with developing countries' debt.
4. In cooperation with pharmaceutical companies, provide access to affordable, essential drugs in developing countries.
5. In cooperation with the private sector, make available benefits of new technologies, especially ICTs.

# GOAL 8 – DEVELOP A GLOBAL PARTNERSHIP FOR DEVELOPMENT

**The Millennium Development Goals (MDGs) form an important blueprint for the international community as we work together to end the scourge of poverty which deprives more than 1 billion humans of basic rights and choices.**

Goal number eight, to develop a global partnership for development, is different to the first seven goals. While goals 1–7 focus on specific areas of concern for community development, such as health, education and hunger, goal eight focuses on the structure of the world's response to poverty. The MDGs will not be achieved by one group working on their own. Because poverty has many complex causes, it is necessary for everyone to work together to help communities to free themselves from the shackles of poverty.

The dangers of trying to work alone in community development are immense. Instead of building walls around the communities we partner with, ABM helps our partners to build bridges so that they can work with governments, academics, businesses, local communities and NGOs to achieve their goals. When a project goes well it is important to share what worked with as many communities as possible so that the success can be replicated. Likewise, when a project has difficulties, this learning should be shared to ensure that others don't make the same mistake again.

One of the dangers of working without strong coordination is the possibility of duplication. Churches, governments and NGOs all have limited resources. By meeting and coordinating they are able to ensure that gaps are addressed and duplication does not occur. The work of consulting and coordinating is not glamorous. Donors who enthusiastic-



In Kenya, a local committee meets to coordinate their development activities. It may not be as exciting as the water harvesting facilities they are planning but this kind of cooperation is what enables effective development to occur.  
© ABM/Stephen Daughtry 2011.

ally give \$39 for the purchase of a goat aren't so easily excited by the prospect of giving \$39 for a meeting. But behind every successful water project, clinic or goat is an essential network of coordination and information sharing.

ABM's partnerships and projects are built upon solid foundations of coordination and cooperation. In Australia we work closely with churches, government and other NGOs to build best practice approaches to addressing poverty. Overseas, our partners empower their local communities to meet and work together so that the work of development is shared and successes are owned by the whole community.



Participants in an educational seminar in the Philippines made possible by several groups working together. © IFI-VIMROD 2010.

One of the key concepts to flow from Partnership is the understanding that other people and organisations have knowledge and resources that will help ABM to achieve our goals. By deliberately creating new relationships and ensuring that we continually listen to our partners, as well as other stakeholders, ABM strives for greater effectiveness in the task of community development.

In the Visayas region of the Philippines, ABM is working with the Iglesia Filipina Independiente (the

## WHY PARTNERSHIP?

For a long time, Partnership has defined the type of relationship that ABM strives for in our relationships with the Anglican Church throughout the world. Partnership was not always accepted as the natural way for communities in different countries to relate. At the 1928 meeting of the International Missionary Council, Dr J H Franklin announced that “the hour has come for passing from paternalism to partnership. It is something more than even cooperation; it is partnership that is required”.

Partnership acknowledges the strengths of both sides in the relationship. It strives for mutuality, equality, accountability and respect. In 1948 the World Council of Churches began talking about Partnership in Mission as the predominate framework for relationships between churches in different parts of the world. Partnership in Mission has been a central feature of ABM’s work for more than 50 years.

Independent Church of the Philippines – a full member of the Anglican Communion) to combat poverty and especially to empower women to be full participants in the lives of their communities. Some of this work is also supported by EED, an association of protestant churches in Germany. If each organisation worked in its own silo, resources would be wasted by unnecessary duplication. However, due to the economies of scale they can achieve by coordinating with both ABM and EED, our partner IFI-VIMROD are able to assist a much larger number of communities. This is an example of effective partnership.

MDG 8, to develop a global partnership for development, recognises the important work of cooperation and coordination that happens when organisations reach out and become aware of all of the stakeholders in a particular situation. The Anglican Board of Mission has always dedicated time and talent to bringing together diverse stakeholders with a common interest. This behind-the-scenes work enables development to occur and creates a ripple effect of new ideas and information.

# SIMPLY SHARING

## PEACE AND DEVELOPMENT

**Wherever possible, ABM seeks to cooperate with like-minded organisations to generate a larger impact. This is especially true in the area of development education. Development education helps to inform our prayers and our actions by shining a light on the true causes of poverty.**

Simply Sharing is an ecumenical initiative of several Christian aid and development agencies in Australia. It is a way of renewing our interest in, and commitment to, seeing God's ideas on justice prevail. It is a time to celebrate our Christian unity and learn how faith-based organisations are effectively working in partnership with people in Australia and overseas to address poverty and build peace and justice.

In 2012 Simply Sharing is developing educational resources about Peace and Development. The resources will explore how peace building and development takes place in environments of conflict. ABM and our partners understand that peace is a crucial building block for development. In Southern Sudan, the Middle East, the Solomon Islands, Mindanao and the Korean peninsula, ABM's partners are working to identify and address the causes of conflict and disharmony.

The Simply Sharing resources provide an opportunity for you and your community to consider the role that peace plays in development. As members of one international community, all Australians have a part to play in creating a world free from conflict. Simply Sharing will invite you



The Episcopal Church of Sudan (ECS) deals with many challenges as they work for peace and development in the new nation of South Sudan. © ABM/ECS 2011.

to learn, reflect, pray and act on the issues that lead to violence between communities. The 2012 resources will include a Simply Sharing App for iPhone and Android as well as materials you can use with secondary students and youth groups. The resources will be available in June.

### **Simply Sharing Educational Resources for schools and youth groups:**

- See the real me. Not just the refugee
- Climate Justice
- Peace and Development (coming in June)

**Available from the Resources section of  
ABM's website [www.abmission.org](http://www.abmission.org)**



# Celebrating and Connecting

**Rachel Carnegie is the Archbishop of Canterbury's Secretary for International Development. On a recent visit to Australia, she spoke with Partners to share her ministry under the leadership of Rowan Williams.**



Rachel works on issues of poverty, peace and justice as a resource for the Anglican Communion.

"This role is just something that I love. It's a gift and absolute privilege for me.

To work with Archbishop Rowan is an extraordinarily

inspiring experience and to have time to listen and learn to churches around the world is an absolute joy."

Rachel's work is varied with tasks ranging from informing the Archbishop of developments in church mission and community development to supporting his role in advocacy. The position also sees her prepare the Archbishop's travels which always includes an element of outreach to community.

Rachel also travels a lot, sometimes on the Archbishop's behalf, to support the church in areas affected by conflict.

"These are destinations where the church might be the only hope for those people so it's my role to develop plenty of links and contacts."

As an ordained priest in the Church of England,

Rachel said her job now is an amazing combination of her work abroad and her work as a minister.

"I have been a committed Christian all my adult life; I worked in Asia and Africa with children and young people but was drawn to the church and to be ordained when I returned to England in the mid '90s," she said.

"The role is always varied, Lambeth Palace is committed to hospitality and has a wonderful stream of visitors. My travel is of course connected to the Archbishop's priorities — he is committed to the way churches can help protect children affected by armed conflict."

One of the real benefits of me coming to Australia is to understand the work of ABM in the Solomons and PNG.

"I'm off to PNG next and hope to see the programs ABM has been doing there. It sounds incredibly powerful, particularly work with HIV protection and young people. The thing that's most powerful is the strengths based development and helping local communities to discover the strengths they have in their own settings. It empowers local people and they can address their issues themselves. That's an important

contribution you're bringing to the communion." Discovering the work of different Anglican agencies and providing this connection around the Communion is one of Rachel's most important ministries. Her work has been closely connected to the development and birth of the Anglican Alliance.

The Alliance originated at the Lambeth Conference in 2008. The Communion leaders recognised the wonderful examples of humanitarian work around Communion but realised they weren't necessarily connected. The Alliance was built to celebrate the work and encourage learnings from each other as well as to better coordinate relief work.

Rachel said, "Sometimes people outside the Anglican Communion comment that we are like a sleeping giant, that we haven't really used our voice to speak out on issues of justice and poverty. When you think about it, with 80 million people around the world as Anglicans, it's an extraordinary thought that if something could be gathered together and we had a voice to speak out on topics (MDGs, food security, women), we could collectively have a far greater voice."

# Partnership through Pilgrimage

**In August 2012, ABM will visit Papua New Guinea in pilgrimage. The Modawa Pilgrimage will travel to Dogura, near the North-East tip of Papua New Guinea, which was the first mission station of the Anglican Church in Papua New Guinea.**

An ABM Pilgrimage is a unique opportunity to undertake a journey of reflection and discovery. Journeying alongside Anglicans in another culture, one can open him or herself to learning more about our faith, our culture, the church and the role of mission in situations of poverty and injustice.

Brad Chapman, the pilgrimage leader said, "As pilgrims we seek to understand the causes of poverty and to build relationships of solidarity based upon mutual respect."

Such pilgrimage strengthens the partnership ABM has with the Church in Papua New Guinea. Given the remote location of Dogura, many of the services that are available are provided by the church.

To travel to Dogura we must cross the Owen Stanley Ranges by road and then follow the rugged Northern PNG coastline by dinghy. The Cathedral of St Peter and St Paul sits atop the Dogura plateau as one of the most remote cathedrals in the world.

The average income along the North Coast of Milne Bay Province is less than \$1 per day.

People contend with a lack of communications, transportation, education and health services.

The pilgrimage experience is an inspirational encounter with Anglican Brothers and Sisters. The way you understand mission will be stretched and you will encounter new dimensions of faith.

Pilgrimage enables us to step outside of our culture and our everyday environment. We are free to encounter God in new ways and to engage with the historic and contemporary narrative of the Anglican Church in Papua New Guinea as members of the worldwide Anglican family.

## **How does pilgrimage build Partnership opportunity?**

ABM's partnerships are built on a deep relationship that we share with Anglicans around the world. Pilgrimage enables Australians to honour this relationship and to encounter God in action



Pilgrims crossing the mouth of the river after attending a village eucharist. © ABM/Brad Chapman.

within a different context.

The idea of pilgrimage is not to enter someone else's community with pre-packaged solutions to the problems they face. Rather it is about humbly stepping out, trusting that God will guide us and present us with a richer understanding of the world where we live and the purpose of mission.

Pilgrimage encourages links of solidarity with the people we meet in PNG. Through these links we are able to listen as well as to celebrate the wider relationship we share and the work of ABM in Partnership with the Anglican Church of PNG.



At the summit of Mount Pasi Pasi, PNG. © ABM/Brad Chapman.

Pilgrimage is a unique opportunity to stop and listen to God as well as to be inspired by the PNG Anglican Church.

### **What are the highlights of pilgrimage? From pilgrimage leader, Brad Chapman**

Everyone has their own highlights of the pilgrimage. One of the enduring memories for me was meeting and speaking with the granddaughter of the woman who welcomed the first Anglican missionaries ashore and encouraged

them to establish a church at Dogura.

One of the privileges of visiting Dogura is staying in Wedau village and hearing the fascinating historical stories that locals are eager to share. Villagers in Wedau are proud of their agricultural irrigation scheme which predates Western contact.

Dogura Cathedral holds many historical treasures. Hidden away in one of the towers is a great collection of ancient weapons which



A traditional welcome to the village before celebrating the eucharist together. © ABM/Brad Chapman.

were collected in an amnesty by the early church. The Dogura plateau was once a deadly battlefield. Today it hosts a church, a health centre and a school. Powerful icons of the church in PNG.

Dogura is a remote place of exceptional natural beauty, but the scenery is simply a backdrop to the inspiring stories of Anglican Brothers and Sisters who are working to achieve appropriate development in their own communities.

### **Places are still available for the August 2012 Modawa Pilgrimage.**

For information see ABM's website or contact Brad Chapman.

# Paradoxes Everywhere

by Robert McLean, Church to Church Missioner

**In the Christian life we engage with paradoxes: one God yet three Persons; truly God yet truly human; virgin yet mother.**

The joy of mulling over such paradoxes is what makes studying theology such a zesty discipline or as St Anselm would put it, *fides quaerens intellectum*, a faith which seeks understanding. Yet the Christian life is not merely an intellectual exercise, important though it is to have. As St Paul, writing to the Church in Galatia says, '...the only thing that counts is faith working (or made effective) through love' (Gal 5:6). The two English variants of this verse imply some kind of action is required of our faith to make it count. (The two variants exist because there are differing Greek verbs in the original manuscript sources.)

Love by its nature is a thing that has to be shared. Sharing forms the basis of any healthy relationship and the bond forged between the parties is love. Anyone who has been truly in love will be able to tell how they were transformed by the experience. So it is when we at ABM engage with communities in



Robert McLean and Revd Drew Schmotzer.  
© ABM/Vivienne For.

Australia and overseas. One of the great privileges of my job is to have had the opportunity to travel to visit parts of the Church around Australia and beyond. Wherever I go I find that I receive far more than I give and am rewarded a hundred times over for anything I have contributed because of the generosity of Australian Anglicans and our Overseas Partners. For example, if I visit a place materially poor, I always come back with my view of it transformed because of the

richness of such places. Often they're places where family life and neighbourliness have a much stronger meaning than here in Australia. They're usually places where worship is enthusiastic, colourful and holy. Frequently they're places where faith is made alive through love. I'm not trying to idealise poverty, but pointing out that by engaging with Anglicans overseas I am blessed in ways I could never have imagined.

So I'm asking you to join with me in praying for our Partners; in learning more about them (you could perhaps join an ABM pilgrimage) and in giving to help them with their material needs and with growing their Churches. For, as the prayer attributed to St Francis paradoxically says,

*...it is in giving that we receive,  
it is in pardoning that we are pardoned,  
and it is in dying that we are born to eternal life.*

**Robert McLean**  
*Church to Church Missioner*



# Emergency Relief Funds by Annabel Dulhunty, Humanitarian and Program Effectiveness Coordinator

**Due to climate change, conflict and poor infrastructure, humanitarian crisis occurs with frightening regularity. As we have seen from recent times, these crises can strike in industrialised nations such as Japan and New Zealand or in countries where we focus our international development efforts on.**

Disaster can strike at any moment and in any place. ABM works through our Anglican churches we have partnership agreements with in a variety of countries throughout the Pacific, Asia and Africa. In countries where we do not have a direct partnership with a church agency, we will liaise with other donor agencies in the Anglican Alliance to see if they have a direct partnership and can respond.

Whilst we work to respond as effectively as possible to disasters when they occur, we also are working hard to help our partners in the prevention of disasters through a disaster risk reduction program. In this program, we are working with Episcopal Relief and Development in the USA on a disaster risk reduction manual called 'Pastors and Disasters'.

This manual is being developed in collaboration with Anglican churches in Myanmar, Solomon Islands, China, Sri Lanka, Burundi, Brazil and El Salvador. Once this manual is developed we will test it with our partners to see what needs to be revised. We hope to ensure that we can help our partners in their risk assessment and management processes for coping with disasters.



**You can always find breaking news  
about disasters ABM is supporting by  
looking on our website [www.abmission.org](http://www.abmission.org)**

# Mission in Canada

## **Adele Finney is the Executive Director of the Primate's World Relief and Development Fund (PWRDF) in Canada. She recently visited Australia and attended an ABM Board meeting to talk about the work of PWRDF.**

The Primate's World Relief and Development Fund is one of the church's ministries in Canada and was established after a disaster in Canada in 1958. It has grown to work with communities to build long-term development needs that the organisation believes to be strongly connected to most of the suffering caused by natural or human-provoked disasters.

Adele said, "People in Canada have quite a commitment to the PWRDF and respond rapidly in a disaster. We work ecumenically a lot in Canada and have strong support from the government."

The organisation is looking at developing deeper partnerships in Canada to ensure we continue to grow and strengthen.

Churches across the board work with the Canadian Foodgrains Bank which is also supported by the government.

"We're in rapid transition, like many relief and development agencies and churches. It's challenging but also offers plenty of opportunities," Adele said.

The Canadian mission organisation's largest programs are in Africa – primarily in Burundi, Tanzania, South Africa and also in Bangladesh.

The organisation also has programs connecting with Canadian indigenous communities.

The Anglican Church in Canada stopped being involved in Canadian-Indian residential schools in 1979 and asked PWRDF to work in cultural language recovery programs within Canadian indigenous communities.

Around the late 90s PWRDF worked, with consultation, to develop a set of principles on which they base their Canadian indigenous partnership program. This includes ensuring a grassroots approach to enable the indigenous communities to lead the programs.

The aim is to build healthy communities. "Over the next three years we're working with the Anglican Council of Indigenous people, a self-governing council, to work on community development," Adele said.

Adele has worked with the organisation for over ten years and notes that partnership and



**People in Canada have quite a commitment to the PWRDF and respond rapidly in a disaster. We work ecumenically a lot in Canada and have strong support from the government.**

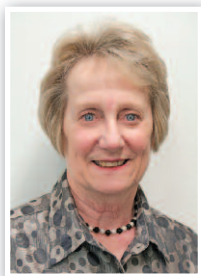
consultation are large parts of the work they do.

"We work with local organisations and have very active churches. Part of the governance of PWRDF is that each of the 30 dioceses in Canada appoints a representative who is a voting member and they are also usually responsible for driving fundraising in their region but each is, of course, different."

Adele said there are so many rewarding parts of her job. "The two things that stand out the most are partner visits where I meet the people who are actually doing the work and benefiting from the programs. I see how this works and the changes it's made in people's lives. The other thing that is rewarding is visiting the Canadian network and discovering the connections they have and their understanding of PWRDF," she said.

# At the Office

**Some of ABM's staff in the fundraising and communication team explain their roles and how they might be able to help you, as an ABM supporter.**



**Lorraine Forster** works in two roles. In one, she supports the Church to Church Missioner and co-ordinates the Encounter Program which supports participants from our partner churches visiting Australia for up to 12 weeks. In her other role, as the Committee Support Officer, she liaises with and assists the Chairs of Committees and Diocesan Contacts across Australia. Lorraine also co-ordinates and manages promotional material to be used by these Committees when required.

"I am constantly on the lookout for specific items that would suit the Committees' needs," she said.

Lorraine is currently sending out a "Synod" package for distribution on request, to all members attending the various Synod meetings to give them some idea of what resources we have available.

Lorraine said, "I find the position very rewarding as I am constantly dealing with people who have a keen interest in ABM's activities and are willing to promote the various ABM projects that continue to make a real difference to people's lives, especially to those living in very remote areas."

## **Some of our resources include:**

- Money boxes
- Fridge magnets
- Various A3 size posters
- Various bookmarks

## **Also available online at [www.abmission.org](http://www.abmission.org) are:**

- Various DVDs
- Current and past copies of *Partners* Magazines
- Project Books

## **Items for sale:**

- Small purses
- Wooden peace doves
- Jerusalem Crosses
- 'A Bloomin' Miracle' Blank Cards
- 'A Bloomin' Miracle' Book: History of the ABM Auxiliary 1980-2010



**Mike Begaud** is responsible for attracting financial contributions from ABM's supporters through bequests and campaigns. He gathers information regarding ABM's programs and presents the facts to our supporters through our fundraising.

"I enjoy hearing and seeing how contributions have greatly helped improve the lives of our partners. I enjoy working hard to achieve outcomes and also working within such a great team. It is truly a rewarding role and I am grateful to be a part of this fantastic organisation," he said.

ABM has recently implemented a new database that allows information to be collected so we have the ability to communicate more effectively. "We appreciate when our donors let us know if there are any changes to their details as this helps us keep accurate information on our database, which in turn will allow us to provide the best up-to-date service to our donors," Mike said.

# South Sudan Campaign

Please accept my tax deductible donation to the  
ABM South Sudan Campaign

**Help us save money – donate online at <https://donations.abmission.org>**

I would like to give:

☐ \$20   ☐ \$50   ☐ \$100   ☐ \$500   ☐ \$1,000   \$ \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

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Email \_\_\_\_\_

Credit card details: ☐ Visa   ☐ MasterCard   ☐ Diners   ☐ Amex

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

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

Gifts to ABM will be applied to the support of projects that include but are not restricted to the ones described in this mailing.

All donations to the Mid-Year Appeal will be acknowledged in writing, if donation is not made online.

**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: The development of a health program will assist whole communities. © ABM/Julianne Stewart 2011.

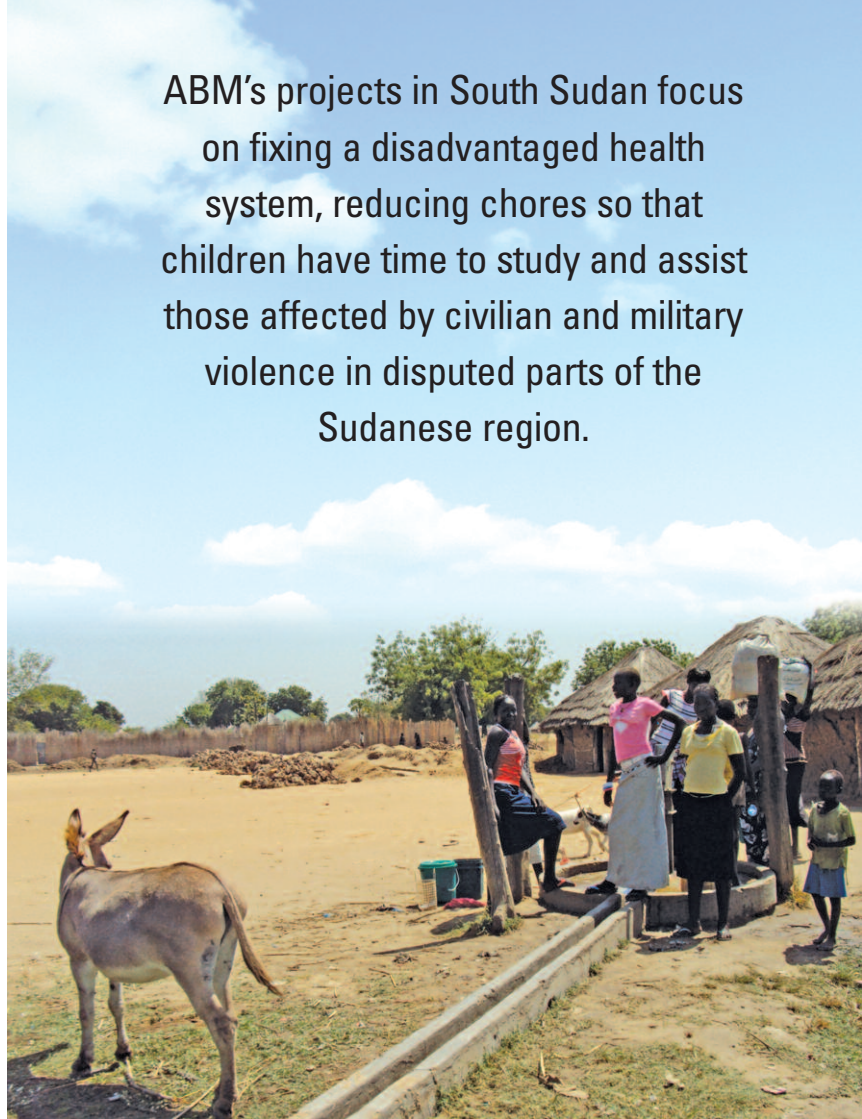
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ABM's projects in South Sudan focus on fixing a disadvantaged health system, reducing chores so that children have time to study and assist those affected by civilian and military violence in disputed parts of the Sudanese region.



## ***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**

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