

# PARTNERS

A photograph of a smiling woman with a red headwrap carrying a baby on her back. The woman is wearing a blue jacket over a red shirt. The baby is wearing a red shirt. They are outdoors in a natural setting with green foliage and a dirt path in the background.

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The Holy Land

The Philippines

Papua New Guinea

Australia

China

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Front cover photo: Mother and child in Kenya.  
© ABM/Ivy Wang 2011.

# Journeying in the footsteps of Jesus



Dear Friends,

The season of Lent reminds us of Jesus' time in the wilderness and of the temptations that were set before Him; it also prepares us for the great salvific events of Holy Week. During a recent visit to the Diocese of Jerusalem, I journeyed through the wilderness on a trip to Jericho.

It is hard to describe the characteristics of the wilderness which is different from the Australian desert. It is rugged and arid but far less predictable with animals and vegetation and even Bedouin tribesmen appearing most unexpectedly. However, on arrival into Jericho I realised that it was not so much the experience of the wilderness but the sense of fear and uncertainty which pervades much of the land that had taken hold of me. My trip involved passing through at least three check points, armed with security guards, as we moved in and out of the occupied territory of the West Bank. It made me reflect that this was probably how many of the people who lived in the time of Jesus also found their life under foreign rule. They say when you go to the Holy Land, after

a week you want to write a book, after a month it becomes an article and after a year you simply say it's complicated. The tensions and problems which beset the Middle East, especially Israel and the Palestinian territories are immensely complicated and assigning right or wrong to one side or the other does little to really improve the situation. What appears to be most needed is an environment where peace may be built and it reminds us that at the heart of our faith lies the Prince of Peace. Christians are small in number in the Holy Land but they

still need to play an important role in trying to break down the fear and the barriers that have been constructed over many years. You will note that in this edition of Partners we advise of a change to the Marks of Mission to include peace and reconciliation. A trip to Jerusalem and the journey through the wilderness to get there remind us of how essential this aspect of our witness still remains.

I wish you a Holy Lent.

**The Revd John Deane**

*... "And the Spirit immediately drove Jesus out into the wilderness. He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on Him..."*



# Christian Education shaping lives in the Philippines By Greg Henderson

**When Alma Unos was asked to consider teaching Sunday school at Christ Church Kias in the Philippines she was hesitant at first, having never taught a Sunday school class before in her home church. From a class of fewer than 15 children Christ Church's Sunday school gathering quickly grew to average 35 children each week. This is just one of the Christian education stories that has emerged out of ABM's partnership with the Episcopal Church in the Philippines.**

Discerning God's call in her heart to serve as a Sunday school teacher was not such a difficult task for Mrs Unos. "I've included them as one of my own children," she said. "Before Sunday comes I'm really excited to meet them again."

Having no prior experience in teaching could not prevent Mrs Unos from responding to God's call to serve as a Christian educator.



The Revd David Tabo-oy, National Co-ordinator for Evangelism and Christian Education.  
© ABM/Brad Chapman 2012.

"If you commit yourself in the service of God I think you can do whatever he wills for you," she said.

Love and passion are the simple ingredients that drive Christian educators like Mrs Unos to live out God's call in their life.

Facilitating a Sunday school learning environment is becoming simpler thanks to a lectionary based curriculum being developed by the Episcopal Church in the Philippines which allows teachers to access resources and materials for their Sunday lessons without



Children participate in Sunday School at Christ Church, Kias, in the Philippines. © ABM/Brad Chapman 2012.



extensive preparation and experience. The children in Kias have responded positively to participatory story telling through skits, action songs and other activities suggested in the curriculum. Rarely is there a quiet moment in the classroom of Christ Church Kias where one hour on a Sunday just doesn't seem like enough time to play, sing, draw, act and have fun with friends and with God. Mrs Unos' passion for serving God and her community

is made tangible in the joy and eager participation that fills the Sunday school room.

As we ponder our own calling we can be encouraged and reminded that as we share the love of Christ with others we are

participating in God's mission. Please join with us in prayer and thanksgiving for Alma and thousands of volunteers like her who are nurturing the spiritual development of young lives around the world.

**In 2013 the ABM Auxiliary is supporting this project to encourage evangelism and Christian education in the Philippines. To see Christ Church Sunday School, Kias in action, please visit [www.abmission.org/lent](http://www.abmission.org/lent) to watch the documentary *Jesus Loves the Little Children*.**

**We worship and journey with a surprising God. I had other plans for my Christmas break. It was just another recess in my staff room. One hand held the cold coffee that I had made before school but hadn't yet had the time to drink, my other hand was scrolling through the mountain of emails that now are part of our work life. Opening only those that I couldn't put off until after school, I was about to skip over the email from ABM but I thought no; that will be a quick read.**

Among the items was a simple line saying 'Pilgrimage to the Holy Lands'.

You know how you can be walking along deep in thought then for no apparent reason trip over your own feet? It was one of those moments. I sat for a moment then heard myself saying 'I think that I am going to Jerusalem'. My colleagues in our small staffroom started saying things like 'that's a good idea' and 'why don't you' and 'buy me a camel'. Oh yes, I neglected to mention earlier that it is an Art Staffroom that I inhabit!

It just felt right. It was now the 'one day' that I had told myself all my life would be the time when I would go.

Now, for me the word Pilgrim has always conjured up images of a man in a hair shirt walking with a stick and sandals along a dusty

road. So I used the word 'visit' before I went. Now I know the power of the word, I use the word Pilgrim. I have learnt that whilst a tourist visits to learn and be entertained, a Pilgrim walks with different eyes. It is a walk in contemplation with our God, and with the right guide making straight the path before you, it is faith affirming, faith challenging, at times totally bewildering and at times totally awesome.

You notice I said 'with a guide'. I can't begin to say how important it is to have one. Going to St. George's College with ABM's John Deane and a small group of other Australian Anglicans for the Jesus of Palestine Pilgrimage, enabled me to journey with spiritual and cultural guides who knew 'how to read the rocks'. It is not a place for a novice to easily travel alone.

There is a saying here, 'you don't just travel to



Wayne at Pagan Temple ruins at Banias.  
© ABM, 2013.

the Holy Lands, you return', it couldn't be more true. Anglicans of my generation have been in wonder of the place since we were in Sunday School. It is the cradle of the three great monotheistic faiths. Spiritually for me, it is the centre of the world.

St George's College offers a variety of courses throughout the year. The Palestine of Jesus course that I did enabled me to explore the life

and ministry of Jesus of Nazareth, by exploring his life in the physical and historical contexts in which he lived. It also enabled me share this Pilgrimage with other Australian, American and British members of the Anglican Communion and that in itself was a blessing.

To drive what would have been the half day walk for Mary and Jesus from Nazareth to Cana, with a Palestinian Christian explaining why they would have made that journey and how communities celebrated and still celebrate events like marriages was a real privilege.

Walking from St. George's down through a gate of the Herod's Old city, past the crowded Bazaar, past the Via Dolorosa, out to the square facing the Western Wall with its rows of people at prayer, past the families parading with their children on their Bar Mitzvah, out through another gate down to the excavations of David's Old City. There to have a passionate articulate Jewish Historian explain the Tel and its 'finds' and to walk us far underground through tunnels to the ancient city's water source; that was not an ordinary day!

Taking some contemplation time looking over the Sea of Galilee up to my ankles in it, I was reminded of a definition of contemplation that



Wayne Singleton and John Deane at Caesarea Maritima. © ABM, 2013.

called it 'a long loving look at the real'. For the first time I really heard the word 'long' in the definition. I knew that I was not there to run where Jesus walked! A long loving look requires a saunter not a sprint. It is the pace to experience the soil and the people of the Holy Land, the land that some have called 'the fifth Gospel'. I am reminded of a moment of meditation in Capernaum, the ministry base of Jesus. In a moment of just 'being' I suddenly became consciously aware of the bird song around me and realised that these were the same songs that Jesus would have heard. How wonderful.

Of course you can't have 3,000–6,000 years of history and three major world religions in a country without acknowledging the history of

conflict and the present day problems that face the country. I actually came away with more hope than I took with me. I saw many signs of community groups wanting to work together in good faith. As an outsider there is no place for judgement or side taking, I could only listen and pray that all community groups can find ways to 'enlarge their tent'.

The first evening that we arrived, the Dean of St George's asked the question 'Why have you come?' We were asked to sleep on it. The question surprised me and I realised that I had just responded to what I felt was a call or opportunity from God and that I hadn't any real expectations. I began to fret that my answer might sound lightweight in the morning. After all, the majority of the Pilgrims doing the course were Seminarians from the United States and I didn't want to let the other Aussies down. That evening as we sat in the cathedral waiting for the Eucharist to begin, I read the introduction in their Prayer Book. In it the Archbishop had written an extraordinary statement, in part it said 'God's not finished with you yet'. I had my answer.

So I say to you, if like me Jerusalem is on your 'one day' bucket list, then can I encourage you brother/sister to just do it...let go, let God.



# More than Words

## A change in our 5 Marks of Mission reflects God's mission in peace and conflict.

The Anglican Board of Mission has welcomed a change to the 5 Marks of Mission made by the Anglican Consultative Council in late 2012.

The change to the fourth Mark of Mission reflects the importance of God's mission in peace, conflict transformation and reconciliation.

ABM has responded by revising its fourth Mark of Mission to "Challenge violence, injustice and oppression, and work for peace and reconciliation". Previously the fourth mark has been to "Challenge injustice and oppression".

Education Missioner for ABM, Brad Chapman explained that the 5 Marks of Mission are more than just words.

"The Marks of Mission emerge from the lived experience of God's people throughout the Anglican Communion," Mr Chapman said. "They reflect God's active presence in the world today".

According to ABM, the transformation of violence is a pressing and life threatening concern for Anglican churches in countries like Southern Sudan, the Democratic Republic of

the Congo, Zimbabwe, South Korea, the Philippines, the Solomon Islands and the Middle East.

Every night as the sun sets over Guadalcanal in the Solomon Islands, the Sisters of the Church lock and bar the gates of the Christian Care Centre, a hostel that provides refuge and loving care to women who are fleeing from the terrors of gender based violence.

Seeking to protect the victims of violence and defuse its causes is a natural expression of the commandments to love God and love our neighbours.

Mr Chapman said it is important to remember that the 5 Marks of Mission don't just apply to churches overseas. "ABM is calling for churches in Australia to reflect prayerfully upon the new fourth Mark of Mission and to ask what it means in our local context," he said.

The interpretation of the 5 Marks of Mission that has been adapted by ABM is:

1. Witness to Christ's saving, forgiving, reconciling love for all people



2. Build welcoming, transforming communities of faith
3. Stand in solidarity with the poor and needy
4. Challenge violence, injustice and oppression, and work for peace and reconciliation
5. Protect, care for and renew life on our planet

Resources to use when reflecting upon the Marks of Mission are available from [www.abmission.org](http://www.abmission.org).





## QUICK FACTS

- > Some 1.7 billion people have gained access to safe drinking water since 1990. Yet 884 million people worldwide still do not have access to safe drinking water and 2.6 billion people lack access to basic sanitation services, such as toilets or latrines.
- > The world has missed the 2010 target for biodiversity conservation. Based on current trends, the loss of species will continue throughout this century.
- > Slum improvements are failing to keep pace with the growing number of urban poor. The absolute number of slum dwellers keeps rising, with some 828 million people living in slums today, even though the share of the urban population living in slums is declining.

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 7: Ensure Environmental Sustainability

#### TARGETS:

1. Integrate the principles of sustainable development into country policies and programmes and reverse the loss of environmental resources.
2. Reduce biodiversity loss, achieving, by 2010, a significant reduction in the rate of loss.
3. Halve, by 2015, the proportion of the population without sustainable access to safe drinking water and basic sanitation.
4. Achieve, by 2020, a significant improvement in the lives of at least 100 million slum dwellers.



# ASSET BASED COMMUNITY DEVELOPMENT

## Pangao, Philippines

From a distance, environmental stewardship can seem like a luxury pursued by the rich once they have freed themselves from the scourge of poverty. Surely, the argument goes, the world's poor have more pressing concerns than environmental sustainability. This argument ignores the fact that communities where people survive on incomes of less than \$1/day are exposed to greater environmental risks and extremes than wealthier communities.

In 2011 the community of Pangao in the Northern Philippines began a dialogue with the Episcopal Church in the Philippines about providing safe drinking water in their growing community. ABM's partners in the Philippines are concerned for the welfare of their communities and well experienced with implementing water projects, but community development is much more than bricks and mortar alone.

The National Development Officer for the Episcopal Church in the Philippines (who is also a member of ABM's Development Committee), Attorney Floyd Lalwet, points out that simple interventions can have complex unintended consequences. According to Mr Lalwet, if the church had simply responded to the needs in Pangao by going in and constructing a water system, they would be harming the long term ability of the community to manage their own development.

Instead of sending builders and supplies, the Episcopal Church invited members of the community in Pangao to attend an intensive training workshop on Asset Based Community Development. Three leaders from the community undertook this training along with representatives from



Above: Community representatives gather in Pangao along with staff of the Episcopal Church in the Philippines.



Left: Inocancio Kimao, a Community Research Volunteer, leads a community meeting to discuss the Pangao water catchment.  
© ABM/Brad Chapman 2012.

other communities in similar circumstances.

When they returned to Pangao, these Community Research Volunteers began to share the skills and ideas that they had learned with their neighbours. The central idea of Asset Based Community Development is that the driving force for development and problem solving should come from inside a community rather than some external party.

The community began to organise themselves to take charge of identifying and addressing the most important issues for their development as a community. For Pangao, one issue that was identified was the importance of protecting the watershed area that surrounded



In Pangao water is essential for consumption, hygiene, and for growing market vegetables. © Brad Chapman, 2012.

their water source. Pollution from fertilisers and animals as well as illegal logging was threatening the quality of the water that all the community relied upon. Working together, the people of Pangao established a plan to protect their watershed and replant trees. They approached environmental experts and asked for assistance to establish a nursery and select appropriate saplings.

When the volunteers mapped the skills and assets that were already present in the community, they became convinced that the water system that had been requested could be funded and built by the community members themselves. Even though the people of Pangao were poor, they earned income by growing and marketing vegetables, in a touching gesture the community informed the Episcopal Church that the ABM funds which had been set aside for their water project should be given to some other community with a greater need.

The asset based community development process has helped the people

of Pangao to design and begin building a water system for themselves. If something goes wrong with the water system in the future, it is likely that instead of turning to an external donor and saying “the water system you build is broken”, they will turn to one another and say, “we built this system, we can fix it”.

This sort of local ownership is essential if the Millennium Development Goals are to be achieved. It is also important that we, in countries like Australia, are able to listen to the environmental concerns of the people of Pangao and other communities where people are completely dependent on a healthy environment for their survival. The effects of changing climate and the loss of environmental resources are being felt most severely by the world’s poor.

The story of the people of Pangao has been made into a video called ***Asset Based Community Development***. The video appeared on the 2013 Life Stories DVD and it can be viewed on ABM’s website.

# A GRAIN OF HOPE

## New ABM Video produced by a volunteer from the Episcopal Church in the Philippines

According to the World Bank, during 2011 some 1.5 billion people lived in countries which were affected by violent conflict. Civil instability can magnify the impact of poverty and complicate development. Take for example the residents of Sangay, in the South of the Philippines. In 2008 the community was embroiled in an armed conflict between a rebel militia and the Philippines Army.

Most of the members of the community were innocent bystanders to the conflict which endangered their lives on a daily basis. They were evacuated to a township many kilometres away, leaving behind their homes, crops and most of their possessions. For the next 8 months they waited anxiously for the crisis to resolve so that they would be allowed back onto their land.

When the fighting eventually ceased, people who had been poor returned to a desperate situation. Many in the community could not afford to purchase seed in order to plant crops of rice. Not having anywhere else to turn, the people asked the church for assistance.

The Episcopal Church in the Philippines has established a Community Based Development Program to help communities like Sangay to overcome poverty. In consultation with the community the church was able to access funds from ABM to help with agricultural facilities and seeds and equipment that would allow people to improve their own livelihoods.



After a series of training workshops the San Vicente Farmer's Association was formed. They received funds to help with the construction of a drying pavement and storage building. They were also given a mudboat, a rice tracer, a carabao and a cart. Along with the equipment, a welding machine was provided for future repairs.

Because of this well designed development intervention, the people of Sangay have been able to improve the efficiency of their farming practices. Another result of the development program has been to improve relationships

between Christians and Muslims in Sangay because everyone has benefited from the development program.

The story of the people of Sangay has been made into a video by a volunteer in the Philippines. Gideon Bustamante attended a training course run by ABM in Manila in 2012. He was given a tablet computer which he has used to film and edit a wonderful video that brings this story to life. The video is called *A Grain of Hope*. You can find it on ABM's website.



# What happens to the stamps ABM supporters donate?

## **ABM is pleased to receive stamps all year round from across the country.**

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

Sister Rosamund, from the Community of the Sisters of the Church, is a philatelist and collects the stamps from our office every two weeks.

She takes them back to her convent where she and the rest of the Sisters sort through, clean and select the ones that may be valuable and are in good enough condition to be sold at auction.

The stamp auction takes place twice a year and the balance of the stamps are sold to agents in 2-5kg lots to be used in "mission mixture packs". Sr. Rosamund receives a cheque for the auction and sales, which she passes on to ABM.

In 2010 ABM sold 45 lots of stamps and received \$18,786.68, in 2011 we sold 41 lots and received \$9,477.75 and in 2012 we have sold 36 lots and received \$10,174.00.

Christopher Brooks, acting Fundraising and Communication Manager said, "We are so pleased to receive this money from the stamps that our loyal supporters offer us."

"Unfortunately, it is not possible for ABM to ascertain individual prices for collections. I am currently working with Sr. Rosamund to see if we can overcome this issue, so we can tell everyone how much their collection raised for ABM. The main difficulty arises when several collections are sold in one lot as the auction house does not give a breakdown of each collection."

"It is quite amazing that over \$38,000 can be raised in three years from the donation of used stamps. We thank everyone for their donations which raises money that supports our work in mission," he said.

**You can send your used stamps to  
ABM, Locked Bag Q4005  
Queen Victoria Building NSW 1230.  
For enquiries phone 1300 302 663.**



# Archbishop of Canterbury opens ABM Project in PNG

**Archbishop Rowan Williams, the head of the worldwide Anglican Communion was welcomed to St Margaret's Hospital in Papua New Guinea late last year to officially open the centre, part funded and supported by the Anglican Board of Mission (ABM).**

The St Margaret's Health Clinic has served the people of Oro Bay and the surrounding areas for many years, initially with the help of ABM missionaries and volunteers.

Over the last few years ABM has been working with its partner, the Anglican Church of PNG, to refurbish the Clinic.

The aim of the refurbishment has been to upgrade it to a Level 4 hospital, so that it may complement the state-run Popondetta General Hospital, and also contain a specialised facility for the testing and treatment of sexually transmitted infections as well as an obstetrics section.

ABM's Executive Director, Revd John Deane was privileged to be alongside Archbishop



Archbishop Rowan Williams, Archbishop Joseph Kopapa and Sr Mildred Laksen, Hospital Manager for St Margaret's Hospital at the official opening. © ABM 2012.



The Archbishop of Canterbury cuts the ribbon! © ABM 2012.

**“The people of PNG need this hospital to provide them with health care in a country where the general health and sexual health statistics are quite alarming. ABM is proud to support the hospital and work alongside the people and Church in PNG.**

Williams and attend the opening of the first Anglican hospital in the South Pacific.

The Revd Deane said, “It’s been a most inspiring experience to be in PNG and witness Archbishop Williams officially open the new

St Margaret’s. There is still some work to be done to make the hospital fully operational and sustainable but most of the hard work is now over and all should be proud of what has been achieved.”

“The people of PNG need this hospital to provide them with health care in a country where the general health and sexual health statistics are quite alarming. ABM is proud to support the hospital and work alongside the people and Church in PNG,” he said.

The Revd Deane also drew attention to the substantial support that AusAID and Asian Development Bank had provided for the project.

The major remaining work is the provision of more housing so that good staff may be attracted to work at the facility; improved communications through satellite technology so that some medical procedures and administration can be managed from external locations; and a more adequate (quality and quantity) water supply.

95% of the PNG community identifies as Christian and it’s the third time an Archbishop of Canterbury has visited PNG.

**Please pray for the continuing work of St Margaret’s Hospital in your daily prayers.**

# Conquering the Education Gap

**Gawura campus is a “school within a school” at St Andrew’s Cathedral School in Sydney. It was founded in 2007, after the then principal was inspired by a visit to South Africa. He saw a small group of people setting up classes in more affluent Johannesburg suburbs for the children of Soweto.**

Today Aboriginal and Torres Strait Islander children from inner-city suburbs such as Redfern, which has a large Indigenous population, attend a similar school in Sydney.

This project began as a result of a bequest left to ABM for the education of Aboriginal Secondary School students. Funds raised go directly to support a Gawura Secondary School student.

In 2011, 15 Aboriginal & Torres Strait Islander students were enrolled in the Gawura Secondary Scholarship program. Together with the 22 students in the Gawura School K-6 Program, this represented one of the largest cohorts of Indigenous students at any NSW Anglican school.

The aim of the program is to break the entrenched cycle of disadvantage experienced by Indigenous children, and to see them achieve educational outcomes equal to (or better than) their non-Indigenous peers.

Gawura says its recipe for success is simple. “Take one happy cohort of enthusiastic learners, add three dedicated teachers, a handful of volunteers, an engaged family group and a supportive community. Add one programme of intensive numeracy and literacy training, laced with a rich tradition of Indigenous culture. Fold all ingredients together and let percolate in a welcoming environment, where social inclusion is seamless, and aspirations are unlimited. Nurture carefully for thirteen years, and turn out when ready for the world!”

St Andrew’s vision for Gawura is “to provide a quality education for Aboriginal and Torres Strait Islander children in a caring, Christian environment emphasising standards of literacy, numeracy and social skills that are foundations for life.”

Gawura focuses on identity, cultural understanding and the development and implemen-

tation of Aboriginal and Torres Strait Islander units of work and integrated perspectives.

For example, in 2012, years 3 to 6 studied some famous Aboriginal and Torres Strait Islander personalities in an attempt to better understand how seemingly ordinary people can achieve great things.

The Olympics were focused on, students achieved success in sport and celebrated Reconciliation Week.

The student body is multi-cultural and it gives students the opportunity to learn more about different cultures. In Gawura, children come from tribes such as Gadigal and Kamileroi.

“If we each continue to keep up the great work and commitment, together we can change outcomes and conquer the education gap within the Gawura community and beyond! With your support we can continue to lead by example and become a role model for other school communities across Australia”, Gawura said.

ABM hopes to continue funding the education of students in the Gawura Campus at St Andrew’s to help them reach their full potential. You can donate at [www.abmission.org](http://www.abmission.org)





Gawura students enjoy learning about different cultures. © Gawura, 2012.

- Give thanks that the Gawura campus is giving Indigenous children opportunities to learn and grow, as well as to embrace their culture within a supportive environment
- Give thanks for the generosity of those who are supporting the scholarships at St Andrew's

### A Prayer for the many Aboriginal and Torres Strait Islander ministries and ABM's partners

*We give you thanks for the Aboriginal and Torres Strait Islander Ministry Program and the great gifts which Aboriginal and Torres Strait Islander people offer to us all. Bless the clergy retreats and the Bishop's Award Project in the Diocese of the Northern Territory; guide the work of Gloria Shipp in the Diocese of Bathurst; and empower the work of Nungalinya and Wontulp-Bi-Buya Colleges, that your name may be glorified by everything done in these areas. This we ask in the name of your Son, our Lord Jesus Christ. Amen.*

# A Visit with our Partner in China

**Last November, the Revd John Deane, ABM's Executive Director, was invited by the Amity Foundation in China to attend a Partner Roundtable which is held every three years with all its funding partners.**

It was a significant occasion as Amity was also celebrating the printing of the 100 millionth Bible by Amity Press, the world's largest Bible printing press. ABM was privileged to have been presented with a special edition Bible to commemorate the event.

The Roundtable went for two days in Nanjing where Amity presented a reflection on what they had been doing, and also talked about their vision for the future. They talked about the growth in China; the growth of the Church in China; the growth of the desire by the government and sections of society for there to be greater social service and greater outreach.

Revd Deane had the opportunity to meet Amity's other partners and to meet people from the Bible Society who use the Amity Printing Press to produce the Bibles that now



The production of Bibles at Amity press. © ABM, 2012.

go out around the world. Amity also asked Revd Deane to run training workshops on how to create and maintain a healthy NGO. This gave him a chance to meet with small fledgling NGOs and civil society organisations to get a sense of what they were doing. These organisations were very diverse ranging from sporting associations to caring for people with disabilities.

Amity has assisted the Chinese government in

terms of assessing what are the features of a good, transparent, accountable NGO, how to provide funding and on a whole range of things that it has experience with from its own engagement with partners.

Revd Deane said, "ABM might be able to help that conversation because Australia is certainly one of the more regulated nations in terms of NGOs and charitable organisations, and so there's a lot to learn about what to do

and what not to do that comes out of the Australian experience.”

What he found impressive about Amity was its growth, having grown from a fairly small number of staff, about the size of ABM's, in just over three years to more than seventy.

This is partially to do with the need to do more work with emergency relief. A lot of it is largely due to its involvement with local NGOs and civil society organisations, which is part of the program that they have been running for the government. They are working to try and build up the capacities of society to provide services to the community.

Revd Deane travelled with Amity, meeting staff and became aware of the high level of capacity there is amongst them. As NGO and development work is relatively new to China, many of them have skills but not a lot of practical experience. Their mode of working as a funding partner for other local NGOs that may exist within a community or a region is a bit like the way ABM works with its partners.

During his visit, Revd Deane was reminded of how the Anglican Church, certainly in the UK, has been in its past as an established church which has strong links with government.

ABM works with Amity to improve women's health, particularly rural China. You can donate to this project at **[www.abmission.org](http://www.abmission.org)** and you are not only benefiting women but whole communities in south-west China.

Women have better awareness of their health and become more confident as they participate in the project's different activities. The communities where these women live also benefit as the women take better care of themselves and have an understanding of health issues so they can look after their family's health in a more informed way.

“There have been both people who have been advocates of that model and those opposed to that model of working, but it is clearly a model that the Church has been familiar with. It doesn't surprise me that this has re-emerged in the China context.” he said.

“I'm amazed at the scale of how things happen in China; so many people and so many buildings and how rapidly it's expanding. Christianity is also growing at a rapid rate with people saying it has hit more than the 200 millionth mark, which is a phenomenal number of Christians and the impact on global Christianity in years to come is going to be significant.”

“As Christianity awakens again in China and grows, there is a real sense of trying to understand what it means to be the Christian Church in China. Questions of how does the Gospel acculturates China and what does Chinese culture actually have to say to Christianity become quite important in some of the conversations that are going on.”

Revd Deane was pleased to have made such a fascinating visit and looks forward to the next Partner Roundtable. Meanwhile ABM and Amity will discuss the possibility of developing more partnering between the two organisations, such as short staff placements and joint learning opportunities.

# Lent and Good Friday Appeal

**I would like to help ABM support:**

- ☐ Nungalinga College†
- ☐ Philippines Water and Sanitation†
- ☐ Melanesian Brotherhood Urban Evangelism – Diocese of Port Moresby
- ☐ Strengthening the presence of the Christians in the Middle East

† These projects are tax deductible. Gifts to ABM will be applied to the support of project(s) selected. In the unlikely event of the project being oversubscribed or not proceeding to completion, donations will be applied to a similar project to the one(s) selected.

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All donations to this 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.

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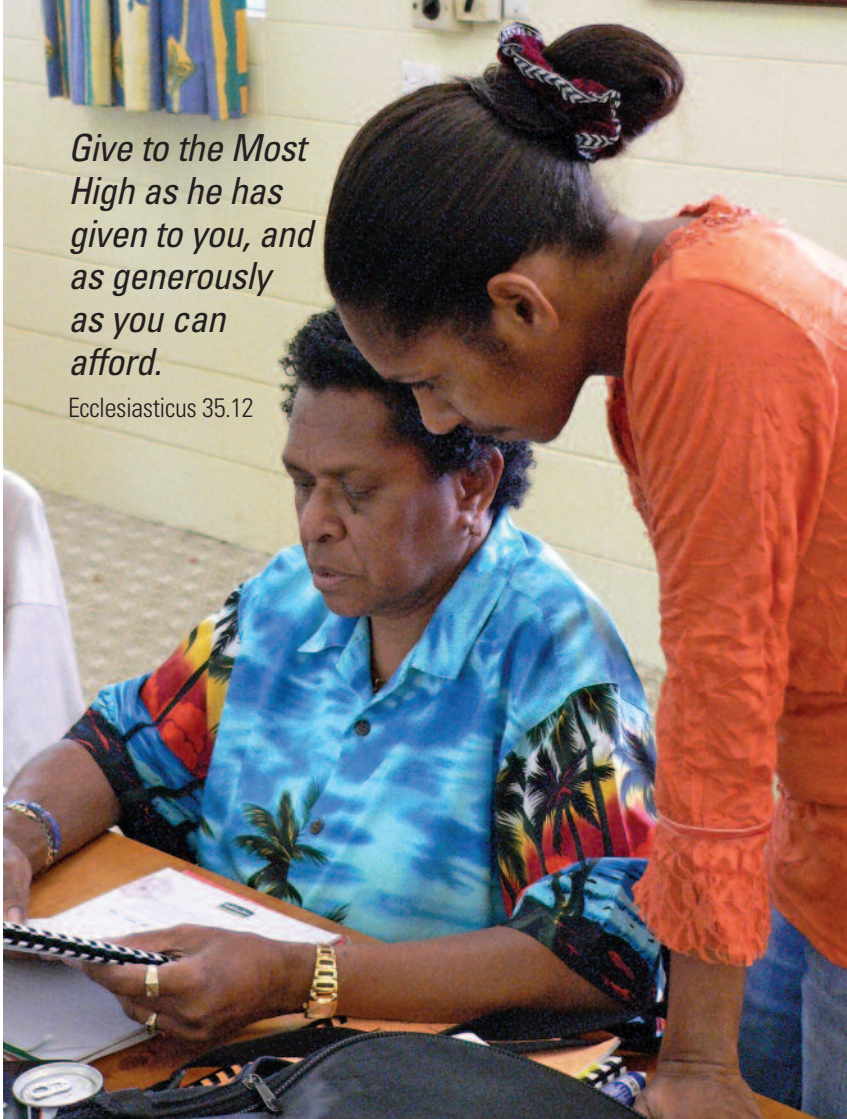
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*Give to the Most  
High as he has  
given to you, and  
as generously  
as you can  
afford.*

Ecclesiasticus 35.12



## ***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 violence, injustice and oppression, and work for peace and reconciliation**
- **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 Facsimile 02 9261 3560

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