

Called to be people of hope



OVERCOMING: *The Primate of the Anglican Church of Australia, Archbishop Philip Freier, told Synod the history of salvation was the history of God overcoming the obstacle of human limitations.*

□ Primate brings message of encouragement to Synod

By Lewis Hitchick

The Primate of the Anglican Church of Australia, Archbishop Dr Philip Freier, delivered a call to unity along with a strong message of hope and encouragement in his sermon at the Synod Eucharist in All Saints' Cathedral on Friday evening, September 9.

"I ask for you to give your help and loyalty, your forgiveness and your prayers for any failures that you perceive," he said.

Drawing on the Gospel reading from Luke 6, he said it "calls for us always to look towards Jesus, and see him at the very centre of what we do and what we aspire".

"Despite all that's happened, our Lord calls us to be a vibrant, lively and passionate community of Christian believers. Let's together use the present challenges as a unifier, not as a divider.

"We are the Body of Christ, and Paul in his letters speaks often of the life we

are called to live as that Body. In Ephesians 4 he writes, 'Lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.'"

He acknowledged that it could be easy to feel disheartened, "as if human failings will inevitably mean that God's purposes are frustrated".

"But the history of salvation is the history of God overcoming the obstacle of human limitations, up to and including the sending of God's own Son, and we are called to be a people of hope.

He pointed out that the words, 'Save us from the time of trial' in the Lord's Prayer, address this very issue.

"Hope is when we look with the eyes of faith to what God has promised," he asserted. "Hope calls us into the present reality of God's promises, the promises that we know are therefore certain

in God's future and can be witnessed now: the promises of that future, when a victory over sin and death is fully manifested in Heaven and on Earth."

The Primate said that everything that we can see around us, in the world and the church, needs all the hopefulness that God can stir up within us.

"We need to be beacons of that kind of hope: a living hope, a hope in the living God's presence amongst us in all the communities where we are placed.

"The pressures of discouragement, of disappointment are so great in people's lives; they are so great in the daily news that they hear, the things they read, every time they turn the television on some awful shock scene – why wouldn't people otherwise, unless we proclaim the purposes of God in our communities, think that what they see is all there is to the future?

"But we proclaim a future which is different because it's God's future, a future which, lived in God's sight and God's presence, is a transformed future, a hopeful future," he said.

Archbishop Freier also addressed the Synod as it met in the Kelso Church and Community Hall the following morning, when he assured Synod that Bathurst was not the only diocese that has faced a significant financial challenge.

Four examples

He offered four examples of dioceses that had encountered major debt problems, and noted that in all four cases the debt had involved new schools. However, he added that Perth, Sydney and Brisbane had all managed to establish schools without jeopardising the financial security of the diocese.

He said his own diocese of Melbourne had established a school seven years ago, and the debt had peaked at about \$12 million – "the top end of our appetite for risk" – and the diocese was contemplating starting another school in about three years.

"Of course, we're trying to do that in one of Australia's fastest-growing urban areas, and pretty much all the others I'm going to talk about had all tried to do this in rural cities."

(continued on page 2)

Governance training for office-bearers

□ One-day seminar to give members of church boards and councils a better understanding of their roles and responsibilities

Chris Bertinshaw, and accredited trainer with the Australian Institute of Company Directors, will lead a training session for church leaders at Holy Trinity Church Hall, Orange, on Wednesday October 26.

The day will provide training for members of Bishop in Council, Anglican Property Trust and other Diocesan boards as well as clergy and members of parish councils.

The cost of the day will be \$200 per person (including lunch), and numbers will be limited to 50. Bishop Ian has said that he hopes parish can assist their office-holders to meet the cost of the day.

He said that training such as this is becoming very important as regulations and compliance requirements increase almost every year.

Please email your intention to

attend to the Registrar: karen.traford@bathurstanglican.org.au

This is essential for catering purposes. Please also indicate any dietary needs.

With 20 years as Chief Executive Officer of four very different organisations, Chris Bertinshaw has been consulting with a range of public and private companies providing advice on corporate governance and effective management.

Currently Chairman of Relationships Australia NSW Limited (an organisation that seeks to build healthy relationships and resilience in families), he has also been General Manager of Parramatta Mission, a leading UCA parish mission in Western Sydney; Managing Director of Dtecht Pty Ltd (an award-winning fraud risk management company); and Chief Executive Officer of the



TRAINER: *Chris Bertinshaw draws on 20 years of experience as a CEO to present training in corporate governance.*

Commonwealth Bank Health Society (CBHS) for eight years.

He is a Fellow of the Australian Institute of Company Directors (AICD), and facilitates the AICD director education programs in Australia and Fiji specialising in corporate governance, finance and strategy and risk.

Called to be people of hope (continued from page 1)

He said the Diocese of Wangaratta had invested all its internal resources in establishing a school in a small country town before trying to borrow more money, which they were not able to do. However, they also had a successful school in Albury-Wodonga and another school in Wangaratta, and they were able to transfer the ownership of all three institutions, and the debt, to the Western Australian Diocesan Schools Commission. This has enabled the diocese to continue, but with a much smaller endowment.

The Primate said that Grafton Diocese had gone through “a fairly enthusiastic school building phase”, establishing schools in Tweed Heads, Ballina and Grafton, but through “a combination of both governance and administrative failure” had run into “very significant issues of unpayable debt”.

This situation was compounded by large redress payments to victims of abuse at children’s homes, with the result that the diocese has had to sell property to clear its debt and obligations.

In order to fund development of several schools, the Diocese of North

Queensland had borrowed heavily against a large beach-front property north of Cairns that had been bequeathed to the Diocese. However, when the time came to sell the property they found it was encumbered with environmental caveats which greatly restricted development – and therefore greatly reduced its value.

The diocese was subsequently able to transfer the debt back to the schools, in exchange for them becoming separately incorporated, and this has greatly relieved the financial pressure on the diocese.

Bendigo Diocese had borrowed heavily in the early 1990s to expand the capacity of its boarding school, with the hope of attracting international students. The debt swallowed the diocesan endowment, which meant Melbourne Diocese had to help fund the office of the next bishop.

“But this has a happy side,” Archbishop Freier added. “Under some good leadership – and it’s taken almost 25 years – they are now at a stage where they have reinstated some of their trusts, including their Bishopric Endowment, and I think there is a confident

ministry there. Bishop Andrew Curnow has brought down the age profile of the clergy, they’ve developed some innovative approaches to ministry.”

Recovery is possible

“So I’m coming to a view that the journey of recovery is certainly possible, but it is a generational journey,” he said. “It’s not something that you recover from quickly.”

Combined with the loss of moral authority that the church was experiencing through revelations of child sexual abuse, Archbishop Freier noted that “the wind is not blowing behind us, to make the responsibilities we have in proclaiming the Gospel simple or easy”.

However, he maintained that the Bendigo story showed that recovery was possible.

“It’s good, in your thinking about planning, to think that the decisions you are making will mature over a generational span,” he said. “Our greatest gift is our human resources – human resources are essentially the most creative thing God has given us.”

Synod extends Bishop's term

❑ Retirement age pushed out to 70

By Lewis Hitchick

Meeting in Kelso on the weekend of September 9-11, the Synod of the Diocese of Bathurst has cleared the way for Bishop Ian Palmer to continue as Bishop of Bathurst for an extra two years, until he reaches the age of 70.

This will mean that Bishop Ian may now stay in office until January 2020.

The decision involved amending the Bishop Election Ordinance, which stipulates a retirement age of 68, to allow Synod to authorise a two-year extension.

Archdeacon Frank Hetherington, who moved the motion, had earlier told Synod in his report that he believed the extra two years should be added to the Bishop's episcopate.

"It would provide space for the resolution of any unresolved matters arising from the CBA case, the development of future budgets so that the Episcopal stipend and emoluments are met from the Synod Management Fund and further, to initiate the type of change and restructuring that will enable the Anglican Church in the region to move into a different future," the Archdeacon said.

Bishop Ian vacated the room for the debate, handing the chair to the Primate, Archbishop Philip Freier.

The motion produced some keen debate, with two speakers opposing on the grounds of concern for Bishop Ian's health while others pointed out that the motion merely cleared the way for an extension – the Bishop was not obliged to stay on if he felt in necessary to stand down.

Many speakers took the opportunity to express strong support for Bishop Ian and the manner in which he has guided the diocese through the financial and legal minefield of the past three years.

The final vote was an overwhelming expression of confidence in the Bishop.

Retirement age for LLMs abolished

Synod also debated a motion brought by Dr Ken Phillis and The Rev'd Canon Brett Watterson (Dubbo Parish) to abolish the mandatory retirement age for Licensed Lay Ministers.

As with the motion on the Bishop's retirement age, this motion also



SYNOD DINNER: *The annual Synod Dinner, held on the Saturday evening of the Synod meeting, was this year hosted by Christopher and Xanthe Morgan in the ballroom at Abercrombie House. Seated together are (from left) Archdeacon Frank Hetherington, Peter Dyke, Marilyn Hetherington, Liz Palmer, Dr Mark Short (Director of BCA and guest speaker for the evening), Dr Philip Freier (Primate of the Anglican Church of Australia), Joy Freier and Bishop Ian Palmer.*

involved changing the relevant ordinance so that "age shall not, of itself, be a determinant in the consideration of a person to appointment as a Licensed Lay Minister in the Diocese."

A further amendment to the ordinance states that "the renewal of any Lay Minister's License upon expiry of its term be subject to a written review by the Parish Priest to the Bishop".

In a further reflection on the ageing of the church, Synod also resolved on a motion by The Reverend Geoff McAuliffe (Forbes) and Sue West (Anglicare)

that "this Synod commission BIC to consider the issue of age limits in Ordained Parish Ministry and report back to Synod in 2017".

Acknowledging that a review of the administrative procedures of the Diocese over the next few weeks has meant a delay in preparing the Synod Management Budget for 2017, Synod has resolved to "task the Bishop in Council with receiving and approving the 2017 Synod Management Fund Budget and immediately circulates the budget to Synod members and parishes".

MU celebrates *Faith in Action*

MU Members in the Diocese of Bathurst are CELEBRATING FAITH IN ACTION by organising a time of Fellowship, Learning and Reflecting on Saturday, 22nd October in All Saints Cathedral, Bathurst.

The theme for the day is *Walking With God - And what does the Lord require of you but to act with justice, to love with mercy and to walk humbly with your God.* (Micah 6:8)

The day will start with the Eucharist at 10.30 with Fr James Hodson celebrating; Lunch at 12.30 - (\$10) and the afternoon session with our guests Fr Steve Sinn and Dr Anna Thompson from The Bridge Community will begin at 1.30pm

This day is open to everybody but kindly RSVP if coming to lunch - please contact Lalage 6331 3466 or Christine 6331 4951.

'I will remove your heart of stone'

Beloved in Christ,

I have been asked to summarise my Address to Synod so that some of the key points from it are given wider currency in the Diocese. Anyone who wishes to receive a full copy should contact me, or ask your Synod Rep (copies were handed out in the Synod).

Earlier this year there was a historic meeting of Bishops and Registrars from the Province of NSW. It's not happened before!

High on the agenda was the Royal Commission into Institutional Responses to Child Sexual Abuse. Each Diocese is preparing a report on every allegation of abuse from 1980 to 2015. These accounts of abuse that people tell us are so disturbing that we can only express our shame and apologise.

Whilst money cannot undo the years of suffering from and after such abuse; since December 2015 our Diocese has paid more than \$750,000 in redress to abused people.

The importance of each Diocese maintaining good governance was raised at that meeting. Independent of that and in keeping with an assurance given to Synod in 2015, I have arranged for Governance Training to take place in Orange on 26th October for people on Diocesan Boards and any Parish Council members who wish to attend (only 50 places so please contact me asap).

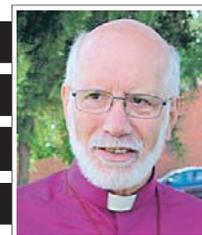
I foreshadowed that our Diocesan Auditor would address Synod. This she did, and for the first time in three years the Diocese received properly audited accounts. More than that, Synod members asked questions and understood the accounts. We are raising the level of transparency rightly expected of us.

This is an invitation to each of us to leave our blame, pain, failures, regrets, and sins at the foot of the cross of Jesus, for there we find forgiveness, healing and hope.

Of particular interest to everyone is the status of our negotiations with the Commonwealth Bank of Australia. I reported that on 29th July 2016 the Bishop in Council received a copy of a Deed of Forbearance from the CBA.

This Deed sets out the assets that the Diocese is obliged to release in order to satisfy its obligations to the Bank. Each Parish was informed early in July of its responsibilities; there have been further

BY
BISHOP
IAN
PALMER



negotiations, but I was able to say that the Diocese and members of the Bishop in Council have signed the Deed and entered into the agreement.

It has been and still is a huge amount of work, but the timeframe is set so that by Synod next year these responsibilities will have been discharged.

I reflected on the pain being felt by many people in our Diocese. Much of this pain stems from our debt and the required sale of trust assets. I gave all Synod members a stone and a bookmark with a promise from Ezekiel 36, "The Lord says, 'I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you.'"

I spoke of the tradition that pilgrims on the Camino de Santiago (I first walked that way across northern Spain in 2000) carry a stone from their homeland and place it at the foot of a massive cross. This is an invitation to each of us to leave our blame, pain, failures, regrets, and sins at the foot of the cross of Jesus, for there we find forgiveness, healing and hope.

And I ended with an encouragement from St Paul, "overcome evil with good." (Romans 12.21)

May God's blessing and peace be with you,

+ Ian Palmer



ENCOURAGER: Members of Synod were encouraged by the address presented by the Primate during Saturday morning's session, when he outlined the story of several other rural dioceses in Australia who had faced serious financial challenges caused by establishing new schools.

Anglican

e-News

A newsletter for the western NSW Anglican Diocese of Bathurst

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Disclaimer:
The views expressed in this newsletter do not necessarily reflect the policies of the Anglican Diocese of Bathurst.

BCA: mission in a changing bush

□ National BCA Director encourages Synod to pursue mission in tough times

The National Director of the Bush Church Aid Society (BCA), Dr Mark Short, has described 'the bush' as both real and imaginary.

Speaking at the annual Synod dinner on Saturday evening, September 10, Dr Short acknowledged that he had borrowed this description from Don Watson, who, in his book called 'The Bush', noted that the Bush is far more than a piece of real estate or a line on a map.

Quoting from Watson's book, he said:

'The Australian Bush is both real and imaginary: real, as it grows in various bush-like ways, dies, rots, burns and grows into the bush again, real and harbouring life. But it is imaginary in that among the life it harbours is the life of the Australian mind. It is by many accounts the source of the nation's idea of itself.'

Dr Short said that mission today has to grapple with the real bush, as it exists in time and space; but also the imagined bush – as it exists in the hearts and minds, the dreams and the hopes both of its inhabitants and also of the Australian nation as a whole.

He said BCA defines 'the bush' as those parts of Australia that the Australian Bureau of Statistics classes as 'outer regional, remote and very remote'.

"Currently those areas are home to about two-and-a-half million people, or about 11.5% of the Australian population," he explained, going on to explain that the popular notion that the population of the bush was in decline was "at best a half-truth".

"It is true that Australia is becoming more urbanised – that is, the percentage of our population that lives in our big cities is growing," he conceded. "But the actual number of people is increasing across the board, and is forecast to continue to do so in the future."

He said current projections indicate that there will be an extra 800,000 people living in the bush in 20 years' time, and "we need to be intentional in seeking to reach each one of those 800,000 people with the good news of Jesus".

Mark Short also dispelled another popular misconception: "It's often assumed that the pace of change is slower in the bush than in our big cities. In fact, once again, there's some evidence that the very opposite is true."

He explained that analysis of changes in the mix of local industries in these areas has shown that "the further you live from a big city, the faster the pace of economic change you have experienced" – to the extent that in "those parts of Australia that are classed as very remote, the rate of economic change is four-and-a-half times that experienced by people living in major cities".

However, perhaps the most significant area of change in the bush is what Dr Short described as social capital.

"The concept of social capital refers to those networks, those formal and informal relationships, those shared norms which build trust, which bind the community together and give it resilience in the face of external and internal challenges," he explained, adding that it was "one of those areas which the bush has traditionally done well".

He said it had been generally understood that social capital is higher in rural areas than in big cities. However, once again there are signs that this might be changing.

There are two key ways of measuring social capital. One is to measure the percentage of people in a particular place who are actively involved in civic or political organisations.

A second way is to simply ask people, 'Do you believe that



TIMES OF CHANGE: *BCA Director Dr Mark Short said the rate of social change in the bush was faster than in the cities, but pointed out that this brought new opportunities for the mission of BCA.*

in general, other people can be trusted?' The higher the level of general trust, the greater the degree of social capital.

Mark Short said that recently released indications, on both dimensions, show social capital is eroding fastest in communities that are furthest from our big cities.

"This has significant indications for the quality of life in such locations, because we know that in the past social capital has provided a buffer between the objective measures of social inequality and people's subjective experience of life."

"There is a sense in which, if you have a community that is deprived economically but has strong and vibrant social bonds, then you're somewhat insulated. However, that may be all changing."

He suggested that these changes represent a major opportunity for Christian ministry in the bush, "because what better time is there to be building healthy communities of faith where people from diverse backgrounds connect under the lordship of Christ".

"My encouragement to all of you, wherever you are, would be this: be engaged with your communities, with their hopes, their dreams, their anxieties and their fears. Listen, learn, participate, engage – and at the same time, remember – that in a world that is increasingly tempted to find hope in all kinds of proposals and in all kinds of would-be saviours – that we have a Lord and Saviour who is good and trustworthy, and that as we build communities of faith which model a different way of hope, we offer hope," he said.

"Life is sometimes messy, and you know that perhaps better than I do – but it's in the messiness that we are called to relationship with God and each other. It's in that world – which is the world of the bush, both real and imagined – that we are called to be people of faith. And God bless you as you continue to be that people in this place and this time, and as you move into God's future."

Listening – a pathway to understanding

□ Dubbo hosts Reconciliation Lunch

By Ken Phillis

On a recent Tuesday in Dubbo, Rev Gloria Shipp and friends brought together a group of Indigenous and Non-Indigenous people for what was billed as a “Reconciliation Luncheon”.

Indeed we did dine well, and were very graciously served, by a group of young Indigenous women from the Delroy Campus of Dubbo College. They had prepared this meal under the supervision of former Home Science teacher, Margaret Pickette, of Dubbo Parish.

Food and fellowship do go well together, and are important, but this was about much more than a shared meal.

After a warm welcome to country and some introductory words from Canon Brett Watterson, we were introduced to the key speaker, Bob Slockee, representing “Australians Together”. [www.australians-together.org.au]

Bob is a young indigenous man with strong connections to Wiradjuri country. He serves as Relationships Manager for Australians Together.

More than that, Bob is a committed Christian, who sees Jesus necessarily at the centre of all healthy relationships. He compellingly asserts that Jesus must be at the heart of our attempts at reconciliation between non-indigenous and indigenous people in this great country.

As he points out, Jesus was born into an indigenous Jewish family at a time when their country, Israel, was heavily oppressed by 65 years of Roman occupation. Some 1500 years earlier, the Israelites had themselves invaded and displaced other indigenous peoples when they entered “The Promised Land”. Jesus knows and can feel the heart of these issues.

Using a powerful DVD presentation we were taken carefully through the “eras of indigenous history” after 1788.

We went first to the era of **colonisation** and the uninvited forced displacement of indigenous people from the land which was absolutely central to their culture and belief systems, the land which their people had been carefully managing for some 40,000 years.

Then, for about 120 years came an era of **protection** against the often uncaring and repressive white supremacy culture of the times.

In places throughout this era there emerged attempts at **assimilation** in which it was expected that indigenous Australians would accept and adopt the cultural practices and beliefs of Australians of European descent; it was this era that spawned the now well recognised “stolen generations”.

There followed a gradual recognition of the need for **self-determination**, with faltering steps towards recognition of indigenous identity and rights to land. From this era there has come a clearer **recognition** of the adverse consequences of the non-indigenous settlement of Australia and the need to acknowledge and make redress where this is possible.

And so we come to the present era making steps towards **reconciliation** of indigenous and non-indigenous Australians. As was pointed out, however, the better word might be conciliation, for those who were invaded, displaced and repressed were never reconciled in the first place; this is not a move to restore a once harmonious relationship and understanding, to be reconciled again, but to move to a new and better understanding on a proper footing of equality.

Many of the Aboriginal people at this gathering had grown up in the later years of “protection”. They have their own stories with indelible memories of the denigrating conditions of their childhood. And, as a people who treasure history as story, they know full well the stories of their parents and grandparents.

Many feel disrespected and unheard still. Bob was quite clear that non-indigenous people, Christians especially, need to be moving towards their indigenous fellow Australian citizens. He spoke also of the need for there to be a deep love developed between us. That’s no easy call! The question was asked, “How can we not still hate those who have treated us this way?”

The four-episode study provided by Australians Together is a very carefully compiled and compelling resource for us to use in small groups in the church. It opens doors for us to walk through on our way to our reconciling in Australia.

Those doors are open but it is we who must choose to walk through them, whatever our fears of what cultural stuff we may have to leave behind, or what may lie ahead of us.

This is not just an issue for remote parts of the Northern Territory, Queensland or W.A. In the area of Dubbo Parish 5,000 residents identify as indigenous in a population of around 40,000. In Orange/Orange East the number is 2,000 in around 37,000. In



TRADITION: Bob Slockee says reconciliation will help all Australians to value indigenous traditions.

Coonamble Parish 29% of residents identify as indigenous.

Nor is it an issue of trying to encourage some indigenous people to assimilate into the traditional culture of Anglican worship. This is a justice issue, and justice is a paramount concern to our righteous God whom we proclaim we serve. If we ignore God’s concern for the oppressed we do so at our peril! Consider Isaiah 1:16-20:

Wash and make yourselves clean.
Take your evil deeds out of my sight;
stop doing wrong.
Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow. ‘Come now, let us settle the matter,’ says the LORD. ‘Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool. If you are willing and obedient, you will eat the good things of the land; but if you resist and rebel, you will be devoured by the sword.’ For the mouth of the LORD has spoken. (*New International Version*)

Have the courage at least to go to the “Australians Together” web site and see what is graciously offered to us there. Then invite the Holy Spirit to walk with you and your community together through those doors opened to us by indigenous people.

Be ready to listen quietly to indigenous story - it’s the way we must walk to come closer together.

Retreat explores Celtic spirituality

By Liz Palmer, Retreat Leader

In the middle of August, a group of nine ladies gathered together for a weekend retreat, organised by the Parkes-based Waterhole community and held at the beautiful location of St Joseph's Perthville.

Entitled *Deep peace of the quiet earth – a Celtic Blessing*, the retreat was an exploration of Celtic spirituality. We talked, we listened, we prayed, we ate and drank; we had some longer times of silence and experienced the music of a Celtic harp.

We considered how the Celtic people experienced the presence of God with them in everything they did and everywhere they went, not only in times of silence and 'going apart' but also when going on a journey, being in nature and going about their daily tasks, however simple and mundane.

During some of the more extended times of silence some of us created art work, some did colouring in of Celtic patterns while others made St Brigit crosses out of pipe cleaners.

Some simply sat in the courtyard or under a tree and enjoyed being still in the presence of God and reflecting on the Celtic way of relating to God using the material provided.

When participants were asked to describe the retreat experience, some comments received were:

- ♦ relaxing and refreshing; warm supportive environment – physically and spiritually;
- ♦ felt at home; God-centred, Spirit enveloped, time to listen to God;
- ♦ Sharing time valuable;
- ♦ God's perfect timing, right time, right people, right place, right stimulus.

Areas of thankfulness included:

- ♦ feeling more comfortable with who I am;
- ♦ the realization that every step of my life God has been there;
- ♦ being content where I am, excited about the journey ahead;
- ♦ awareness and acceptance of the seasons of my life.

There will be more opportunities to be part of a retreat in the future. It is a life-giving, faith-building experience so please think seriously about coming along and joining with us, and please note the retreats are not exclusively for women; everyone is welcome.



EXPLORATION: The Waterhole retreat at Perthville used conversation, prayer, music, meals and silence to take participants on an exploration of Celtic spirituality.

What is 'The Waterhole'?

'The Waterhole' is an ecumenical gathering of people and talents, which is seeking to provide spiritual refreshment to people by offering events and activities in areas of spirituality.



What are its goals?

1. To nurture an awareness and growth of spiritual formation as integral to the Christian life.
2. To coordinate and provide specific opportunities for spiritual renewal and refreshment.
3. To offer experience and training to deepen the practices of spiritual formation.

How will it do this?

These goals could be achieved by the following, and similar, activities:

- ♦ Offering quiet days
- ♦ Spiritual direction
- ♦ Workshops on areas of spirituality eg. journaling, dreams
- ♦ Series of workshops for understanding of self and others
- ♦ Retreats
- ♦ Training and opportunities for meditation

How is it organised?

A 'Waterhole' committee arranges the venues and content for the events and activities and call on other experienced facilitators throughout the ecumenical network.

How can I be involved?

There are a number of ways that you could be involved:

- ♦ Come along to events that are offered
- ♦ Join 'The Waterhole' committee
- ♦ Promote 'The Waterhole' amongst your friends and church community

How will this benefit my community?

People and groups are offered the opportunity for nurture, self care, personal and spiritual development through the activities and events that are offered by 'The Waterhole'. This not only benefits the people involved but empowers them to respond in freedom, generosity and compassion to the needs of the wider community.

Everyone is welcome. The activities of 'The Waterhole' are intentionally designed with a spirit of openness, generosity, and desire for spiritual growth.

There will be no attempt to promote any particular church/ denomination/ faith over any other.

Getting Involved

For further information contact:
Alison Westcott (02) 6865 3250 or
Liesel Walters (02) 6863 4118

Tyranny of distance: just another day in the CGS

Fr Graham McLeod, CGS Priest Companion in Residence in the parish of Nyngan, also provides ministry in Cobar (as well as regular services in Bourke and Brewarrina).

He tells of a recent incident highlighting the challenges of serving such a vast area.

While he was in his study in the Nyngan rectory, he took a phone call: "Graham!" said the voice on the line, "I am from Origin Energy. I need to gain access to the church to read the meter."

"Don't you have a key?" asked Fr Graham.

The man replied that his key was not working in the lock.

So Fr Graham said he would come up to the church and let him in.

As he was driving to the church he was thinking: 'The meter is on the outside of the hall and you don't need a key to gain access to it. But there is a sub-meter in the church vestry - perhaps the meter man wants to gain access to the church just to check it.'

Fr Graham said he arrived at the church and waited for 15 minutes, wondering where the meter man had gone. He then decided to return to the rectory.

As he walked in, the rectory telephone rang ... the meter man wanted to know where Fr Graham had got to.

Fr Graham asked the meter man where *he* had got to.

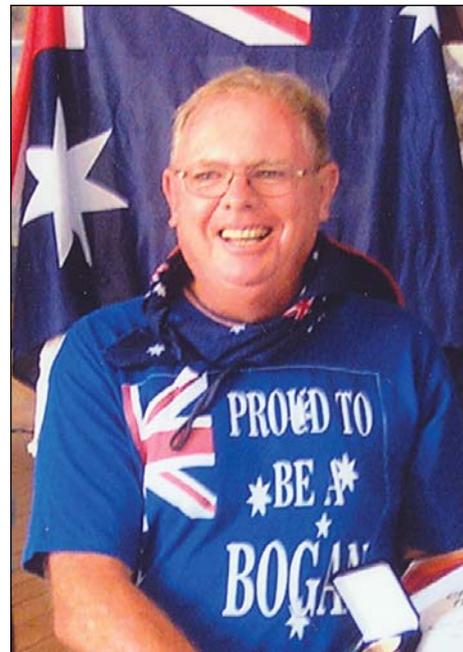
The meter man said that he was standing out the front of the church near the notice board which has Fr Graham's name and telephone number on it.

Fr Graham told the meter guy that *he* had been standing out the front of the church near the notice board which has his name and telephone number on it.

He added that he had been standing in Terangion street across the road from the bowling club and the Catholic Church and school.

The meter man said he was standing in Barton Street looking at the Court House next door to the church.

Then the penny dropped - Fr Graham



HUMOUR: Graham McLeod finds that there is much to bring a smile to his face as he provides ministry in the vast outback of the diocese.

had been waiting in front of St Mark's Church in Nyngan, while the meter man had been waiting in front of St Paul's Church in Cobar – 130 kilometers away!

CLERGY MOVES & APPOINTMENTS

◆ **The Very Reverend Anne Wentzell** has begun long service leave prior to her retirement as Dean of All Saints' Cathedral in December. She was farewelled from the Cathedral on Sunday September 25th.

◆ **The Reverend Canon Jono Williams** has accepted the appointment as Rector of the Parish of Mudgee, and will be commissioned in his new ministry on Saturday, December 3rd.

◆ **The Reverends Ron and Crystal Spindler** have been appointed to the Parish of Parkes, and will be commissioned in their new ministries on Saturday December 10th.

◆ **The Reverend Paul Woodhart** is to be licenced as Chaplain at All Saints' College for one year, effective during 2017.

◆ **The Reverend Gary Neville**, Rector of the Parish of Orange East, has begun long service leave prior to his retirement on Sunday, November 13th.

◆ **The Reverend Al Willett**, Rector of the Parish of Coonabarabran, has announced that he plans to retire at the end of the year.

◆ **The Reverend Thelma Maunder**, Bishop's Priest in the Parish of Cumnock, has announced that she plans to retire at the end of this year.



PRESENTATION: During Synod, Bishop Ian acknowledged the retirement of Dean Anne Wentzell and thanked her for her contribution to the life of the diocese. On behalf of the Synod, he also presented her with an Anne Boleyn rose, as a memento.