

Generous response follows devastating bushfires



DESTRUCTION: The village of Uarbry, on the Golden Highway between Dunedoo and Cassilis, was all but wiped out by fire on Sunday February 12. The house in the centre of the picture is one of the few still standing, but the Anglican Church to the left of the house has been completely destroyed.

A wave of generosity has followed the devastating fires that destroyed dozens of homes, killed thousands of sheep, wiped out millions of dollars worth of farm machinery and burnt out 550 square kilometres in the Coolah-Dunedoo area on the weekend of February 12-13.

Parish priest in Coolah-Dunedoo, Robert Bowman, said donations of clothing, household goods and stock fodder have been flowing in from across the state, and he has even had messages of prayer support from overseas.

“One of my church wardens, Graham

Goodman, a Bush Fire Brigade Captain, lost his own house while he was trying to protect other properties some distance away,” Robert Bowman said.

“Within days, someone approached me offering hay for Graham’s livestock.”

(See page 3 for more)

Anglicare launches appeal to support fire victims

Anglicare in the Diocese of Bathurst has launched an appeal to help provide emergency assistance to people who have suffered significant losses as a result of the fires in the Dunedoo and Uarbry areas last weekend (February 11-12).

Sue West, Chair of Anglicare Western NSW, has said that all donations will be gratefully received and are tax deductible.

She said people can make donations in three ways:

- ♦ Option 1) credit card on line at www.anglicare.com.au and go to donate,
- ♦ Option 2) direct debit – contact anglicare@bathurstanglican.org.au and she will provide account details and get the donor’s details so the donor can be sent a receipt and thank you letter
- ♦ Option 3) cheque made out to Anglicare NSW South, NSW West & ACT and details posted to Anglicare, PO Box 23, Bathurst 2795, and a receipt and thank you can be sent.

“If parishes wish to make cash donations, please contact me and we can arrange depositing and receipting,” she added.

Sue West can be contacted at:

3 Church St, Bathurst 2795 or PO Box 23, Bathurst 2795

Email; anglicare@bathurstanglican.org.au; Ph 6331 1722 or 0418 637538

The value of brokenness

I was sitting in church praying before the service began. I knew the substance of my sermon but couldn't work out how to connect it to the gathering community.

The church was not large and when an elderly man came in and sat on the very back row our eyes met and there was a flicker of recognition on his weary face. Sometime ago he had told me his story. We had prayed and while his lined face brought back memories of our conversation, the meeting of our eyes said to me that the healing he longed for had begun.



“Religion is lived by people afraid of going to hell. Spirituality is lived by people who have been through hell.”



Then it came to me. I remembered something I'd seen on Bargain Hunt about some pottery being glued together with gold and being more valuable when mended than it was before it was broken.

Kintsugi is a Japanese art of mending broken pots so that the repair, instead of being as invisible as possible, becomes part of their history and value.

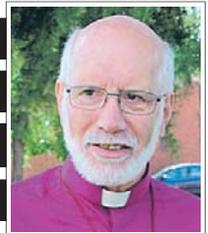
Again I looked across to the man and noticed that as he sat quietly he was looking more peaceful. From the dim recesses of my mind came a saying, “Religion is lived by people afraid of going to hell. Spirituality is lived by people who have been through hell.”

The Sermon on the Mount has been in our Sunday readings for several weeks. It is good news for broken people who are being repaired. It begins, “Blessed are the poor in spirit, for theirs is the Kingdom of Heaven,” or to draw out its meaning, “What a privilege it is to know our need of God, for then all God's steadfast love and mercy are ours” (a paraphrase of Matthew 5:3).

The Beatitudes that follow all relate to damaged people: there is comfort for those who grieve their losses; the whole earth for those who have relinquished everything; those who, like the Old Testament prophets, find that in their passion for justice, God gives them hope; victims of injustice will know the triumph of kindness; those who walk in the light of God's love will be the recipients of God's richest grace; peace-makers will discover that God has a special place for them;



BY
BISHOP
IAN
PALMER



those who in their hour of deepest despair find they are given new life by the love of God.

Richard Rohr when speaking of the first and second halves of life says that in the first half we make the container through discovering answers to questions about identity, security and sexuality (the pot); and in the second half of life we have the opportunity to put the contents into the pot! But this is more difficult than it seems. For before the pot can be filled it has to be broken; this might be dramatically or gradually, but broken and then mended. It is in the mending that the contents are put into the container.

In the first half of life questions create certainties, but in the breaking those “certainties” become problematical. So we discover that really we are most truly human not when I am certain of myself, but when I know my need of God.

Jesus in one sentence pre-states what has become known as the first three steps of a Twelve Step program: admitting our powerlessness, believing that a Higher Power can restore us and then being willing to change. Isn't that what Jesus was on about?

In the sequence of the Gospel, Jesus had just come through the Temptation – he knew his need of God!

We begin Lent this week. Pots are being broken and mended – and the patterns are beautiful; and the people so valuable.

+ Ian Bathurst .

CLERGY MOVES & APPOINTMENTS

- ◆ **The Reverend Leslie Fotakis** has resigned her position as Rector of Wellington, to take up a parish appointment in the Diocese of Grafton.
- ◆ **The Reverend Joy Harris**, presently Rector of the parish of Cobargo in the diocese of Canberra & Goulburn, will be commissioned as Rector of the joint Anglican and Uniting Church ministry in Canowindra at 11.00am on March 11, in All Saints' Church Canowindra.
- ◆ **Ms Rosie Winter** and **Dr Michael Sutton** will be ordained as Deacons in All Saints' Cathedral at 11.00am on Saturday March 25. Rosie has been licensed to provide pastoral care in the parish of St Barnabas, South Bathurst, and Michael will be licensed as a Deacon Assistant in the Cudgegong Valley.
- ◆ **The Reverend Tim Fogo** has been appointed Diocesan Ministry Development Officer.
- ◆ **Mr James** and **Mrs Brittany Daymond** will be commissioned as evangelists at 11.00am on March 18, to work in the areas surrounding the parish of Narromine where they will be based. This ministry will be supported by BCA.

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.

Fires trigger wave of generosity

❑ Donations of food, clothing, cash and stock fodder ease pain

By Lewis Hitchick

The Anglican Priest in Dunedoo, Robert Bowman, said at least four regular members of his church had been badly impacted by the Sir Ivan fire of February 12-13, with “between 12 and 15 more” who are on the church roll also losing pasture, livestock, buildings and in some cases even homes.

One of his church wardens, Graham Goodman, lost not only his own house but also the nearby house his late parents had lived in and he had grown up in.

A Fire Brigade Captain, Graham had been away fighting the fire in another area when the blaze swept through his property.

““He lost quite a few sheep, but no cattle and fortunately firefighters managed to save his machinery and sheds, but couldn’t save the houses,” Robert Bowman said.

The little weatherboard Anglican Church of St John the Evangelist in the small village of Uarbry was destroyed in a fire that roared through the area with a ferocity that gave little chance of protecting buildings. Most of the dozen or so houses in Uarbry were lost.

“The media people keep asking me whether we will rebuild the church,” Robert said, “but I have to tell them it’s too soon to say yet - people here are still dealing with more immediate concerns.

“The first thing they have had to deal with is either treating or destroying livestock caught in the fire.

“Then they have to think about feeding the remaining stock, and rebuilding fences to contain the animals - sheep and cattle are all mixed up, and just roaming free at the moment.”

Robert said his ministry role has been evolving since the fires.

“So far, I think it’s been too soon to go driving out to people’s properties, they’re very busy right now, but I’ll make a start on that next week.

“In the meantime I am just meeting some people when they come to town, and I spoke to some at church on Sunday.”

He said he is also a school chaplain at Coolah Central School, and that has given him opportunities to talk with some of the children who have been impacted by the fire, as well as their parents.

“Just listening to people, hearing their



ASHES: *St John the Evangelist Church in Uarbry was completely destroyed in the fire: all that remains is the set of concrete steps that led to the back door.*

stories, has been important,” he said.

“I’ve also been fielding a lot of phone calls from people offering prayer and financial support, and redirecting them to the appropriate avenues.”

He said the local rural services agency, Delta Ag Services, had been handling a lot of donated fodder and distributing it as appropriate.

The Dunedoo showground pavilion has become a processing station for donated food, clothing and toiletries.

“One of our ex-parishioners who now lives in the Riverina region turned up with a thousand dollars worth of work clothes, toiletries and the like. The MU in Newcastle has offered funds for the church to replace items lost in the fire. People have been very generous,” he added.

However, Robert Bowman said the fire will inevitably mean a tightening of belts in the community, and in the church.

“Church income is likely to go down - we had to cancel the annual parish dinner which was scheduled for the weekend after the fire. We had invited ABC Radio personality Andrew Dunkley as guest speaker, and the dinner usually raises about \$4,000 to help the parish get through the income drop at the start of each year - that’s \$4,000 we haven’t got this year.

“Parish finances are a struggle anyway - this just makes it a bit more of a struggle.”

He paid tribute to the way the Rural Fire Service had been able to warn people about the fires, with specific text message to mobile phones advising of approaching danger and also road closures.

“It’s amazing that there were no lives lost, and I think that’s partly due to the way people were kept informed,” he said.

New ministries commissioned in Parkes and Mudgee

In December, Bishop Ian Palmer commissioned three priests into ministries in three parishes.

On Saturday December 10 he commissioned the Reverends Ron and Crystal Spindler as Rector and Vicar in the parish of Parkes and Peak Hill with oversight of the parish of Cumnock, and a week later The Reverend Jono Williams was commissioned as Rector of Mudgee.

Ron and Crystal Spindler both trained as Church Army evangelists and worked in Brisbane Diocese before being ordained in the Diocese of Riverina ten years ago, where they served together in the remote areas surrounding Broken Hill for several years before moving to Aria Park/ Ardlethan parish for two years.

Jono Williams comes to Mudgee having served for the past six years as Priest in Charge of the combined Anglican and Uniting Church congregations in Canowindra, and Regional Ministry Coordinator for the Slopes Region.



ANOINTING: Bishop Ian anoints Ron Spindler, while Crystal Spindler awaits her turn. The couple have been licensed to minister in the parishes of Parkes/Peak hill and also Cumnock.

As has become his custom, Bishop Ian included the Five Marks of Mission as an integral part of both commissioning services:

- ♦ To proclaim the Good News of the Kingdom;
- ♦ To teach, baptise and nurture new believers;
- ♦ To respond to human need by loving service;
- ♦ to seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation;
- ♦ To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

“This is the mission of God in Christ; it is the mission of our Diocese; it is the mission of the people of this parish; and it is your mission as you seek to serve our Lord in this community,” Bishop Ian told the incoming priests.

MINISTRY OF THE WORD: (left) Mudgee Parishioner Margaret Rose presents incoming Rector Jono Williams with a copy of the Bible, exhorting him to ‘proclaim God’s word’.



New ministry of evangelism begins in Central West

James and Brittany Daymond moved to Narromine in February 2017 to engage in an evangelistic ministry.

James will partner with Phil Howes, Rector of the Narromine and Trangie Anglican Church, to share the gospel and connect new believers to the local church. They hope in time to extend this ministry throughout central western NSW.

Previously, James was the Evangelism Minister at St Clement’s Anglican Church, Mosman in Sydney and Brittany was the Contemporary Music Coordinator and Children’s Ministry Assistant there.

Bishop Ian will formally commission the Daymonds in their new role in a service in St Mary’s Church, Narromine, commencing at 11.00am on Saturday March 18.



Acting Dean commissioned

❑ James Hodson transfers from South Bathurst to Cathedral parish

In commissioning James Hodson as Transitional Priest and Acting Dean of All Saints' Cathedral, Bishop Ian Palmer presented him with three symbols representing the three ministry priorities for his one-year appointment.

The symbols were:

- ♦ **a garden hoe** - to represent continuing to till the ground in preparation for the future ministry of All Saints' and the city of Bathurst;
- ♦ **a piece of woven cloth** – to represent sorting through the coloured threads of past experience and beginning to weave them into a new cloth of joy in the worship and service of our Lord; and
- ♦ **some wooden building blocks** – representing the role of preparing people to take their place in building the future of ministry in the parish and the city.

Parish representatives also presented James with Bible, Prayer Book, Chalice and Paten, inviting him to “work with and lead us so that through prayer, word and sacrament we will continue to ‘till the soil’ of this worshipping community, so that in us God’s kingdom of steadfast love, mercy and justice can grow”.

The commissioning was conducted in the context of the parish’s monthly Choral Evensong service, in the Chapter House of the Cathedral, on Sunday February 5th.

In his sermon, Bishop Ian said that the concept of a Transitional Priest was quite different to that of a locum tenens.

“The word “locum” often used of a priest in a parish between incumbents is a static word, an image of one who is holding the fort after one Rector has left and we await the arrival of a new Messiah,” he explained.

“A transitional priest indicates that this is not a time when the worship, ministry and mission of the church goes on hold, but rather that there is a specific task (or tasks)



WELCOME: *Fr James Hodson holds the licence he has just been handed by Bishop Ian, as the congregation welcomes him with applause.*

for the priest to accomplish. It is a purposeful time.”

He also said that the Cathedral Appointments Board (comprising three lay people from the parish and three clergy from the Diocese) had prepared a Position Description for the Transitional Priest.

“In a summary sentence the document says, ‘The duties and expectations of this position include spiritual, pastoral and practical leadership’,” the Bishop explained.

“The transitional priest will ‘maintain the usual practices of the Church’ while at the same time ‘allowing Parish members to reflect on their ministry and mission and explore the direction God may be calling them to go in and the pathway to get there’.”

Earlier in the day the congregation of St Barnabas, South Bathurst, had farewelled Fr James and Fran as they concluded seven years of ministry in that parish. The congregation gave thanks to God for the leadership Fr James had given, particularly through the traumatic times following the destruction of St Barnabas’ Church by fire three years ago, and prayed for God’s continuing blessing on his ministry in his new appointment.



TILLING: *Bishop Ian hands James Hodson a garden hoe, symbolising his duty to till the soil in preparation for the future ministry of the Cathedral.*

Diocesan Women’s Retreat

The Vale Lodge Perthville, 6th-9th March

FAITH IN ACTION led by Rev Gary Neville
Day Retreatants Welcome. Contact Lorraine Clarkson -
clarksonlm18@gmail.com

Learning from Japan's 'Hidden Christians'

Silence – a Film Review by Dr Michael Sutton

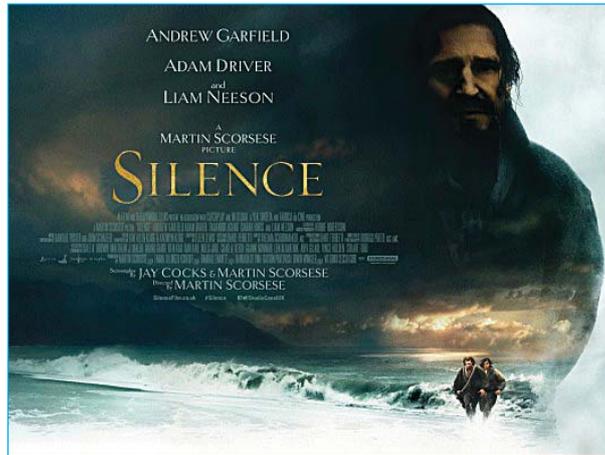
Directed by Martin Scorsese, starring Andrew Garfield (Fr. Rodrigues), Adam Driver (Fr. Garrpe) and Liam Neeson (Fr. Ferreira), in Cinemas, February 16, 2017.

Silence begins at the end of Japan's Christian Century (1549-1640), a time when the Christian faith was prohibited and those who profess faith in Christ were tortured and tens of thousands were killed. The Christian Century began with the arrival in Japan of St Francis Xavier in 1549 and ended with a peasant and samurai uprising in 1637-8.

The movie is based on Shusaku Endo's classic of the same title published in 1966 in Japan. Endo was a much-loved author who was also a well-known Christian. His main character, Rodrigues, is based on a real-life priest who went to Japan after Christianity was prohibited, in 1643, in response to the apostasy of Ferreira around 1632. The priest upon whom Rodrigues was based publicly renounced his faith after intense suffering and torture, though he is said to have renewed his faith afterwards.

If so, then he would have joined many thousands of Japanese who publicly renounced their faith and stood on an image of Jesus, but retained the spirit of their devotion to Christ in secret, becoming known as the 'Hidden Christians.' Many of them lived near Nagasaki and their testimony, presence and influence is known throughout Japan.

Why is the movie called *Silence*? The



cries of agony and prayers of the persecuted are met with silence from God. No Catholic army arrives to defend them and there is no sympathy for them in Japan. There is no church growth from the blood of the martyrs.

Western Christians who view the film might ask why Rodrigues doesn't just die for Jesus. Behind Western profession of faith stands the military might of the U.S., the most recent example of almost two thousand years of state protection for the faithful. Endo suggests instead a deeper heartfelt engagement with Jesus. Rodrigues must become 'Japanese', or at least strip off the masks of his European faith and rediscover Christ anew, in his heart, in Japan, as a persecuted minority, identifying with Japanese believers.

Endo would say, carrying Jesus in one's heart is enough for anyone.

Meeting Jesus in suffering

Endo follows many Japanese Christians who promote the radical idea that one can truly meet Jesus through bypassing the West entirely and meet Jesus, in the context of intense suffering. Endo might say the answer to persecution is not martyrdom but, in the silence, hearing Jesus for the first time. Persecution enables one to see Christ clearly.

But Endo goes further with the idea that Jesus wants Rodrigues to commit apostasy and make the formal sign of recantation by stamping on His image. His public rejection of Christ finds him being embraced and loved by Jesus. For Endo, true faith isn't expressed in external public devotion, but by a deeply personal relationship with Christ who suffers for others. Jesus meets the priest at his moment of despair and does not reject him.

Endo's Jesus pleads with Rodrigues to trample on the image telling him that this was why he came to suffer, to bear the pain of those He loves. Endo's Jesus cries "It was to be trampled on by men that I was born into

this world. It was to share men's pain that I carried the cross."

This is seen in the film not only in the life of Rodrigues but in his relationship with the strange character called Kichijiro. We are forced to ask: is this Kichijiro, this dirty, Gollum-like creature, a Christian? He says he is not, but we suspect that he is. Could God love someone as pitiful as this? Kichijiro publicly renounced his faith but he soon comes to Father Rodrigues for confession. What should the priest do? This man denied Christ publicly by standing on an image of Jesus in the presence of his family and friends.

What are we to do? We are to proclaim the Gospel, call people (and ourselves) to repent and turn to faith in Christ for they (and we) are loved by God. If others do repent, we must trust God that they have. Garfield conveys in the movie the genuine affection and love of a priest for those for whom he is responsible.

Rodrigues follows Jesus and we are all, in our own way, Kichijiro. Like him, we are drawn back to God, desiring wholeness, forgiveness and reconciliation, to be embraced by God's love.

An uncomfortable message

Endo and Scorsese are speaking a language Australian Christians do not understand. Apostasy is uncomfortable even for orthodox believers. We often rush to Saint Peter's tearful repentance and gloss over his denials of Christ. We condemn Christians when they depart for a season and when they repent and return we remind them of their failings.

For Endo, God is experienced only in a personal relationship. God's love must go to every part of human experience.

If God loved the world and sent Jesus then does He not stand beside all who, for whatever reason, cannot stand with us? If He is not there, why would He be anywhere? After all, did not Christ become a curse for us upon the cross? Was He not forsaken by the Father as He died? Was not God silent before His Son? The movie challenges us not to forget the Saviour and the Father to whom He prayed in our search for salvation.

Silence challenges us to see afresh our God who speaks when silence falls, who stands with us in our suffering. Scorsese ends his film with a dedication: For Japanese Christians and their Pastors. We would do well to thank God for them.

May we follow their example as they follow Christ.

Facing 'not-enoughness'

Trying to get into the character of Fr Rodrigues a Jesuit priest for the film *Silence*, Andrew Garfield took a year to work through the *Spiritual Exercises* of St Ignatius of Loyola. What he brought to the Exercises was his 'not-enoughness'. What he discovered was "falling in love with Jesus." The wound of 'not-enoughness' led him through the Exercises into the "hidden life of Jesus"; the temptations and so on. He said, "I'm praying that I'm freer to offer myself... that purest, vulnerable, cracked open heart... in the service of God, in service of the greater good, in the service of love." Indeed it is in the personification of love that we discover our 'enoughness'.

Full article <http://www.americamagazine.org/arts-culture/2017/01/10/andrew-garfield-played-jesuit-silence-he-didnt-expect-fall-love-jesus>

Free Lent resources encourage *Travelling the Slow Path*

The Anglican Board of Mission has launched its annual Lent resources and this year offers an additional Easter app with the aim to facilitate a journey on the slow path of prayer and listening.

ABM's Education Missioner, the Rev Jazz Dow said, "This Lent, as we wait for resurrection, let's listen deeply to God. God's voice is most often heard in the voices of those whose voices are forgotten, silenced, marginalised, or unattractive. God's voice is to be heard through the prophets, the voices crying out in the wilderness."

"These voices can only truly be heard if we slow down and take a step back from the sound bites, the clanging symbols of political rhetoric fed to us by a constant stream of media coverage, the to-do lists of church life, the inner voice that constantly demands we do more, be more, consume more. God's voice is a still small voice heard when we take time, when we lower our voice and open our ears. It is heard in the most unlikely places, in the places that evoke deep prayer," she said.

This Lent ABM invites you to join us on the slow path of prayer and contemplation, of listening for God, a path of prayerful listening that carries us deeper into the mission of God's love in the world. Lent is traditionally a time of introspection and renewal, a time of turning around, turning towards God.

Rev Jazz said, "This is not navel-gazing, rather the complete opposite. If we are going to be able to live into God's mission in the world, it is integral that we take time, slow down and listen to God, and God's prophets. Through this process we find the ground of our being and the shape of our living."

Resources include:

- ♦ Bible Studies written by The Very

AWA NEWS

Annual General Meeting will be held in St George's Parkes on 27th April

A great opportunity for Fellowship.

ABM Auxilliary Project this year is St John's Seminary in Zambia.

An Information Package will be available at this meeting for all AWA Groups and Friendship Groups.



Rev'd Dr Greg Jenks, outgoing Dean of St George's College, Jerusalem.

- ♦ "Into the desert" contemplative book, an adaption of the ABM Lent app.
- ♦ "Into the desert" ABM Lent smartphone app
- ♦ Short contemplative sayings and

prayers for pew sheets

- ♦ A brand new Easter smartphone app. This app follows on from the "into the desert" Lent app, with all new material. You can download the free resources at www.abmission.org/lent

Change of leadership for Diocesan Cursillo Movement

□ Liz Smith retires after seven years as Lay Director

Bishop Ian presented Liz Smith with a framed picture of a rooster to acknowledge the seven years of dedicated service she has given as Diocesan Lay Director of the Anglican Cursillo Movement.

Liz formally retired from the role at the Cursillo gathering at St Barnabas' Church, East Orange, on Sunday evening February 12.

The rooster features in a song widely used in the Cursillo movement, which gave the picture special meaning to Liz.

Two other members of the Diocesan Cursillo Secretariat also retired and were formally decommissioned by Bishop Ian: Pam Byrnes and Fay Ridley.

The Bishop then commissioned Lew Hitchick as the incoming Lay Director.

Bishop Ian then gave an inspiring talk



PRESENTATION: Bishop Ian presents Liz Smith with a framed picture and a card in recognition of her service as Diocesan Lay Director of the Cursillo movement.

on his experiences of walking the Camino de Santiago pilgrimage across Northern Spain - a trek he has made three times.

Being a Bloke

Diocesan Mens Camp 2017

Being a bloke is not easy in today's world – especially being a Christian Bloke.

Through a series of short talks, workshops and bible study, the Men's Camp will investigate what it means to:

- ♦ Be a Bloke
- ♦ Be an effective witness for Christ
- ♦ Be a leader in our Family
- ♦ Be a leader in our Church

You will be equipped with skills to lead bible studies, read and pray in church, assist in pastoral visiting and how to

strengthen your relationship with the living Lord.

Set on the slopes of Mount Canobolas, the campsite provides a relaxing environment where blokes can get together to enjoy fellowship.

When: Friday evening & Saturday, 7-8 April

Where: Scouts' Campsite, Lake Canobolas

Cost: \$40

For application forms or more information contact Jay Quince, 0428 686 215, email J.quince@parkescs.nsw.edu.au or Lew Hitchick, 0427 373 446, email lew@bathurstanglican.org.au

AWA State Conference:

Anglican women to gather in Newcastle

□ Giving thanks for the ministry of women

From 5-8th June 2017, Anglican Women Australia will hold their bi-annual State Conference, hosted by Anglican Women, Diocese of Newcastle.

It will take place at Club Macquarie, 458 Lake Road, Argenton, a suburb of the City of Lake Macquarie, near Newcastle NSW. The theme of the conference is *Thanksgiving for the ministry of women*.

It is shaping up to be a most interesting time of worship, fellowship and learning with a range of very interesting speakers.

They include Lisa Towle, President of Episcopal Church Women of the USA; Lucille Henniker President of Anglican Church Women of Southern Africa, Jan Malpas of the Diocese of The Murray, who has served with the World Council of Churches, Lifeline and Mothers' Union; the Rev'd Lu Piper, and Members of MOWatch (Movement for the Ordination of Women).

The evening programs will include

Bush Poet Bob Bush, a *Sing Australia* Choir, and Policewoman Sergeant Debra Rowe.

Conference Chaplain will be The Venerable Sonia Roulston, Archdeacon of Newcastle. Women from the dioceses of Sydney, Bathurst, Canberra & Goulburn and Riverina are expected, as well as 'locals' from the Diocese of Newcastle.

The Annual Newcastle Diocesan Anglican Women's service on Tuesday, 6th June at 10.30 am (morning tea from 9.45), will be part of the conference. It is open to anyone who would like to come, at no cost.

Bishop Peter Stuart will celebrate and Archdeacon Sonia will preach. It will open with a colourful procession of symbols of the ministry of women in its many diverse ways. The Rt Rev'd Kay Goldsworthy, Bishop of Gippsland Diocese, will be the guest speaker following the service.

After lunch participants of the conference will travel to The Mission to Seafarers Centre at Wickham, where they will

view the facilities, hear about its ministry and enjoy afternoon tea, before returning to the conference venue at Argenton.

The cost to attend the full conference (Monday 5th to Thursday 8th June) is \$275 (plus your accommodation). Day only: Wednesday, 9am to 5pm \$50 (incl. lunch, m/ & a/teas).

Visitors will need to make their own arrangements directly with the motel/hotel of choice, mentioning the AWA Conference. The hosts also hope to offer the option of billeting with parishioners in the area, or you might like to stay with family or friends if you do not live nearby.

Some of the options include:- The Macquarie Inn, Argenton, which is connected to the Conference Venue; and The Esplanade Motel, Warners Bay about 10 mins. drive from the venue.

For further information see the website anglicanwomennewcastle.org.au or contact Co-ordinator, Marion Willey, marion.willey@inet.net.au