

TOP CENTRE

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THE ANGLICAN DIOCESE OF THE NORTHERN TERRITORY



Graduation at Nungalingya College





Contents

Diocese launches Growth Fund	2
Bishop Greg writes ...	3
Passing the baton at Anglicare NT	4
The joy of seeing Jesus in the round	7
How to invite someone to church at Christmas	9
Gunbalanya – a glimpse into its mission history	11
Sharing the heartwrenching joys and sorrows	16
Anglican graduates at Nungalinga College	18
A God of second chances	20
Sowing in action songs	22
Podcast reviews	23

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Editor: Anne Lim
Graphic Designer: Melati Hewison

PO Box 2950
Darwin, NT 0801

T: 08 8941 7440

E: rannelim@gmail.com

Front cover: Bishop Greg with (L to R) Patricia, Grace, Sandra and Lois (see story p. 18)

Please feel free to submit your ideas for stories to the editor.

Diocese launches Growth Fund

Greg Anderson

The Diocese of the Northern Territory has launched a financial Growth Fund. The plan is to future-proof the Diocese's sustainability in an environment of rising expenditure and increasing needs.

The future is in God's hands, and we must trust God for the provision of what is needed for his work to go ahead; and at the same time, God gives humans wisdom and responsibility to make appropriate decisions about the resources he provides.

The Property and Finance Committee would like to raise \$10 million as a capital investment fund so that revenue from the investments can create a sustainable base for the regular operations of the Diocese, apart from the already-existing Bishopric Endowment Fund which covers the stipend and work costs of the bishop and a part of the diocesan office.

Since the launch several months ago, \$150,000 has been received, for which we are grateful, but there is obviously a long way to go.

Experts in the fund development field have told me there are three significant sources for this kind of fund. First are bequests from the estates of people who are committed to ongoing Territory ministry, perhaps because they have lived here or have other first-hand experience of our place.

Second are proceeds of property sales, particularly when people are downsizing in later life, or from deceased estates of parents or other relatives.

Third are "top end of town" generous benefactors, including individuals and philanthropic foundations.

Many organisations, including mission societies, churches and individual people have been very generous for many years in their support of ministry in the Territory, largely through funding particular projects or frontline ministry events, and in the provision of missionaries. But the challenge for sustainability comes from the 'back office' work that underpins those projects and events. They don't happen by themselves!

Along with our Diocesan Business Manager, it has been very helpful in recent years to have an office manager/bishop's executive assistant, property manager, diocesan safe ministry officer, ministry development officer (who for seven years was Kate Beer, provided by the Church Missionary Society) and now archdeacon.

We would benefit greatly from having somebody in partner development/fundraising to continue to build the Growth Fund as well as a specialist to deal with claims through the National Redress Scheme and other potential litigation arising from abuses that occurred in the Diocese in the past.

If you would like to find out more about including the Diocese in your will, or if you would like to let us know about philanthropic sources that we could approach, please contact the Diocesan Office to speak to me or our Business Manager David Ray.





Bishop Greg writes...

Christmas is coming, and many of us are busy getting ready, or at least thinking about what we need to do to get ready. For the Andersons, all of our children and grandchildren will be with us in Darwin, and Annette has started thinking about and even buying some presents. But as usual, all of us in the churches of the Northern Territory will be thinking about how we can keep Jesus at the centre of the Christmas celebrations, when there are so many other things to be thinking about at Christmas – presents, food, holidays, those who are lonely or grieving and don't find Christmas easy... It is good that we have a time each year to focus our thoughts on the arrival of Jesus into the world.

Three things come into my mind as I think about the meaning of Christmas. The first comes from the name that the prophecy in Isaiah 7:14 gives for the baby born to a virgin: Emmanuel. Matthew tells us that the birth of Jesus fulfils this prophecy, in other words Jesus is "God with us". Of course, this is difficult to understand and grasp – how can the one infinite, eternal God be "with us" in a localised human being, who continues to address God and refers to God as Father, and who calls himself the Son, and who says that he is one with the Father? But the witness of Jesus himself, and of his apostles, is that Jesus is truly the full image of God, the exact representation of his being, the Word of God come as a human being. As Jesus says, "Whoever has seen me has seen the Father". It is a profound blessing to know that God has entered the world's history as a human – that God's revelation does not only come as words or a message, but in person. In Jesus we have someone who is fully human and at the same time fully divine. We now know Jesus as the head of a new human family, who bridges the gap between God and us.

The second thing flows from this: physical bodies are significant. God chose to communicate with the world through a Word that took a human body. It might be imaginative to consider alternative pathways that God could have chosen: we might imagine God choosing to communicate just through angels (as happened sometimes in the Bible) or other spirits, or through dreams, or through other spiritual things or processes. But God's choice to direct communication through a physical human in a sense gives honour to our bodies: God takes bodies seriously. Jesus did all the required physical human things: he ate, slept, felt emotions, had friends and family, went to the toilet. Given the significance of Jesus being a physical human being, it is not surprising that the Bible witnesses to his death and resurrection as a physical human being. It is also not surprising that the New Testament tells us that how we use our own bodies is central

to Christian discipleship – "offer your bodies as a living sacrifice" (Romans 12:1); "therefore honour God with your bodies" (1 Corinthians 6:20); "whoever sins sexually, sins against their own body" (which is regarded as a profound problem 1 Cor 6:18). Living as Christians means taking our physical responsibilities seriously, because God became human in Jesus. It means honouring and valuing other people's physical nature as well.

Third, the New Testament reminds us that in coming as a human, Jesus displayed remarkable humility (Philippians 2:3-8; 2 Corinthians 8:9). He made himself lowly, giving us an example to follow. At a time in our society that focuses on our rights and entitlements (for good reasons), we need to think again about the call to be humble ourselves, and to put others' needs before our own. Jesus did not just make a token effort at displaying his humility, but follows through even to being crucified for our sake. Humility is a virtue in our society because of our Christian heritage – it is not a universal value. But as Christians we are following our Master when we also make ourselves lowly rather than seeking to use whatever power we may have for our own purposes.

God bless you and your families and friends this Christmas, as we remember again the deep significance of what God has done for us in sending his Son to be born and live as one of us.



Craig Kelly, new Anglicare NT CEO

Passing the baton at Anglicare NT

Anne Lim

A heart for social justice and passion for advocacy are what drive and unite Dave Pugh and Craig Kelly, as the former hands over the reins as CEO at Anglicare NT to the latter.

Both put a strong focus on Aboriginal empowerment and child welfare as they seek to fulfil Anglicare NT's purpose statement of bringing a full life and social justice for all.

As Dave finished his 9½-year term in early December, he told Top Centre that he had returned to the NT after a long time away because he was committed to complex social issues. He described addressing disadvantage in Aboriginal communities as particularly complex.

While he will step off the gas with his retirement, Dave said he wanted to stay connected to working in that realm. He quoted from the Talmud which says, "Do not be daunted by the enormity of the world's grief, you are not obligated to complete the work, nor are you free to abandon it."

"I really like the notion that, regardless of who we are, whatever we are, whatever age we are, we just can't abandon that call," he says.

One of the things that had got him up in the morning during his tenure, he said, was thinking how a mainstream organisation like Anglicare NT, which is a largely non-Aboriginal organisation, could help "grow up" Aboriginal organisations.

"That's not a patronising term," he said. "I mean in terms of helping them develop, and grow strong to deliver services. And that's been a mandate of the church forever, and we haven't done it well."

"I don't want to sugar coat it. We've got increasing rates of family violence and we have very high rates of youth suicide. We've got lots of things that are wrong and we can't congratulate



Above: Retiring CEO, Dave Pugh, with Craig

ourselves, pat ourselves on the back and say, 'Haven't we been a wonderful organisation? Haven't we done awesome things?'

"We've learned over the years that non-Aboriginal people can contribute something to this, but ultimately, we need Aboriginal people delivering these services."

While Dave was proud of the exceptionally high rates of staff engagement in Anglicare NT, there was much that he didn't feel complacent about.

"An area that I felt I haven't had an impact on internally has been that we still have a relatively low rate of Aboriginal employment. Seventeen percent of our staff are Aboriginal or Torres Strait Islander. I would've hoped by the end of my tenure to have that closer to 30 per cent. I haven't got there."

Dave's dedication to combining advocacy with the provision of high-quality services has borne wonderful fruit, however. When he arrived in 2013, Anglicare NT provided 56 services in 11 areas. By 2022, those had grown to more than 85 different services across urban, rural, regional and remote communities. One of the expanded services is to people with gambling addictions and Dave says he will continue to lobby government for reforms that limit the harm from poker machines such as setting limits on a person's annual spend, as has been done in Tasmania, and limiting poker machine licences.

He concludes: "In practice my role has focused a lot on growing the systems and professionalism of all our services. I am very proud that Anglicare NT is quality accredited in ten sets of national quality standards including in National Mental Health, NDIS, Aged Care and Quality Improvement Council Australia."

As Anglicare's new CEO, Craig is well placed to pick up the baton on ceding power to Aboriginal people in the provision of services to their own people.

In his former role as regional executive director for Department of Chief Minister and Cabinet based in Tennant Creek, Craig was the senior public servant for the region and was responsible for implementing the local decision-making policy and the transition of services to the Aboriginal Controlled sector.

"Dave's dedication to combining advocacy with the provision of high-quality services has borne wonderful fruit."

His brief included building a stronger partnership between government and community and working closely with local leaders to turn around some pretty dire statistics and outcomes.

"It's amazing what can happen when people get around the table with a common agenda and share power and decision-making," he says.

"That allows the community to lead and government gets out of the way. You build good trusting relationships, to give the community a greater say in what happens. When Australia's first Regional Deal was announced, a governance model was set up where government was in decision-making minority."

Craig said when any government minister or CEO or bureau chief would come to town, he would facilitate meetings with Native Title organisations to "re-establish our adherence to the cultural protocols."

With the reform work under way, Tennant Creek is no longer considered a hotspot in terms of government data the government uses to measure

concerns. "Across the board, we've seen some incremental improvements with less kids in jail, less kids being removed from home, a whole range of indicators including crime. There is a long way to go but there have been improvements in our outcomes across the board and that's largely around community leading decision-making and setting the agenda for change."

Now Craig is eager to bring some of that government experience to bear in a faith-based organisation and to build on Dave's legacy.

"This is an opportunity to continue to build on the amazing work Dave and the Anglicare team have established and do every day. That's certainly what I'm hoping to do. We've got such wicked problems in the Territory that we need everyone working together and being willing to take risks and try new approaches. And certainly, the ethos and the values of Anglicare are very much aligned with that."

Craig is a big supporter of Dave's desire to step back and transfer services to Aboriginal Controlled organisations.

"Our Partnership Support Service is really well placed to continue to partner and build capacity where invited to do so. This may look like back office support such as corporate and human services, as well as practice coaching. That's already happening and I want to continue to build on that and to see really strong Aboriginal control, particularly in smaller remote organisations."

Along with community development and engagement, bringing people together to work on challenges, Craig wants to think more holistically beyond Anglicare's programs and delivery of services.

"What other aspirations are there that we can support? Is there something with the family? Do they want to plan at community level about young people thriving, and can we add value to that story and journey – despite colonisation, despite lack of opportunity, what can we work together on?"

"So thinking beyond our government-funded program streams and engaging in community conversations and, where appropriate, be an advocate as well."

When Craig was a new Christian discovering his relationship with God, he always felt drawn to social justice as a mechanism to relate to God and express his faith.

"I remember having a pastor say to me, 'Everyone relates to God differently and expresses it differently. For some, it's through prayer, some through worship and others through works, through social justice.' And so that helped me really settle into that. That's what drives me, motivates me. That's how my faith is understood and expressed."

He quotes Micah 6:8 "Do justice, love mercy and walk humbly with God."

Craig sees himself at heart as a youth worker, having worked in that role for his first ten of his 20 years with the Salvation Army and then heading up Save the Children in Darwin from 2016 to 2018.

"That doesn't mean that I don't value the diverse range of other programs; in fact, you have to take a family systems approach in order to achieve outcomes, but certainly that was my foundation and those kids taught me so much and I learned how to work with them from them," he says.

"I was about 24 when I got a casual job at a youth refuge and I thought, 'This is what I want to do.' It's the value of prevention for me – you give a kid a good start developmentally and they will have a far greater chance of a good life."

Child welfare has also been a priority for Dave, and an area where he sees benefits in working across the whole sector.

"We know that any dollar invested in early childhood development reaps huge benefits in the long term. If a child does well in their first year of school, they're much less likely to go to jail or have drug addictions or early parenting

Micah 6:8
"Do justice, love
mercy and walk
humbly with God."

– all the other risks that might exist for people. We can intervene in any stage of a person's life and make a difference, but there's something pretty important about that early childhood intervention. When you think about that holistically, we need to think about service systems, not about individual programs.

"So while I'd like the boast about the work of Anglicare NT, I would prefer to boast about the work of a whole sector, and to think we've got it right. And early childhood is one of those areas where you should be able to work together with other organisations, with government, with health, because it's an area where the joined-up work has real potential."

The joy of seeing Jesus in the round



Above: Joe Parkin plays Jesus

Anne Lim

For Darwin university student Joe Parkin, playing Jesus in the Mark Drama was an intense experience that made him more conscious of living out his faith day to day.

Not that it necessarily made him a better Christian, he says, but memorising Jesus' words for the theatre-in-the round performance of the Gospel of Mark in Darwin in September helped him dwell in the gospel in a way that had a real impact on him.

"Having the gospel or the Bible in your mind is always just going to make you live in a way that is more in line with Christ," he says.

"Having that familiarity with the gospel and the life of Christ, and being able to tell that to someone, is like a mini evangelism tool in and of itself."

The intense process of learning all of Jesus' lines also made him examine the tone in which Jesus said different things.

For example, when he rebukes his disciples, "you can say it as if Jesus is being like, 'Oh, are you idiots? Why did you do this thing?' I initially assumed that it was this sort of overbearing, 'Oh my goodness, why are you doing this thing?' But when I sat down and looked at it and talked it through with some of the other people in the cast, it was actually much more that Jesus was really concerned for his disciples. And he was doing this in a much more pastoral, much more caring sort of manner than I would've thought upon first read."

It's an insight shared by the producer of the two performances of the Mark Drama in Darwin in September, Jenny Bradshaw, who said the dramatisation enlarged her understanding of the impact Jesus had on people.

"The Mark Drama, every time I've seen it or been involved, again and again I'm struck by the way that Jesus never turns anyone away," she says.

"There are times where he's very harsh with people who are hardhearted and unwilling to even consider that he is who is claims to be, but for anyone who comes to him, even with any kind of openness he's so gentle."

Jenny says being part of the cast and now producing a Mark Drama had enriched her understanding of Jesus.



Joe said the interactions Jesus had with people from the disciples to beggars to lepers and the Pharisees grounded Jesus in his mind.

It was powerful seeing “how the bleeding woman approaches Jesus and how he cares for her, and how everyone else reacts to this interaction ... and how different people engage with him.”

“Oftentimes when you’re reading the Bible, he’s characterised in one or two ways. But, over the course of the Mark Drama, you get to see all these different aspects of the character of Jesus in one place – his patience, his anger as well. Getting to see that all at the same time in one place actually brings it all together and solidifies it in your mind. That was probably the biggest thing that I found helpful in regards to coming to terms with the character of Jesus.”

Joe, a Bachelor of Nursing student at Charles Darwin University, said he felt buoyed by the prayers of fellow members of the AFES (Australian Fellowship of Evangelism Students) who put on the production, which involved eight men and seven women.

“There’s a sense of gravity you have, but also you’re sort of supported by all these people around you and everyone’s praying for you and there’s a really encouraging atmosphere in the Mark Drama cohort. And the director and our producer Jenny as well caught up with me regularly to help keep me on track. So it was a very big network of people that you have around you supporting you. So it’s an intense and big thing to take on, but I didn’t really feel overwhelmed.”

“In the lead-up, my church [St Peter’s, Nightcliff] started praying for the Mark Drama and then other people’s churches as well. It’s also helpful that the focus of the Mark Drama isn’t on the performance in that you are praying people would come to it and see it – maybe for the first time – and they walk away with some great insight. It can be a vast array of reactions, from ‘Oh, this is

what they believe’ or ‘Man, they are a bunch of nutters,’ or, ‘I’ve seen Jesus for the first time.’”

Joe said one of the cast members had invited a woman from her workplace, who called herself a Satanist, but was really engaged by the drama.

“Then you also have people walking up to you with teary eyes, saying ‘Wow!’ so it is really a vast array of reactions you get, even from Christians and people that are super familiar with the story already. They’re often quite surprised that they do get stuff from it, but both Christians and non-Christians are able to connect with it in different ways.”

Many audience members were particularly moved by the anguish Joe portrayed in the Garden of Gethsemane scene, when his heartrending groans hammered home the reality of what our Saviour went through.

“Coming into the Mark Drama, I was really quite nervous about how to do the Garden of Gethsemane and crying and dying and doing that in front of people. It was something I was really worried about,” Joe says.

Thankfully, the director, Jeanette Chin, gave him a tutorial on how to cry before he had to do it in front of the cast.

“Seeing the reaction that people got from that was like, ‘Oh man, people are really taking this on board. People are really connecting with it.’ And I found that a real comfort and highlight in terms of seeing this is helpful for people and people aren’t just seeing a bunch of random uni students. Actually, God’s using it.”

The two performances of the Mark Drama in Darwin were one of ten productions nationally this year which also included the first one in Mandarin at the University of Sydney.

Audience members are left with a big question “Can it be true?” and are given the opportunity to read Mark’s Gospel with a friend or join a Christianity Explored course.

<https://markdramaaustralia.com>



How to invite someone to church at Christmas

Anne Lim

With Christmas almost here, have you thought about who you could invite to come to church with you on Christmas Day? Are there ways of bringing up the subject that are more likely to be successful than others?

You may also be thinking about how to talk about your faith with your non-Christian friends and family over Christmas lunch and dinner.

I turned for some tips to Rev James Daymond, who spends a great deal of time having conversations about Jesus with people in his role as an evangelist-deacon with the Bush Church Aid Society. Over the past six years in the central west of NSW, he has led church members in chatting to people over the farmgate and around the towns about Jesus.

For James, the whole issue of how to invite someone to church at Christmas is like putting the cart before the horse, and you need to go back a step.

"Asking someone to go to church is like asking them, 'Would you like to come down to the police station with me? Or the courthouse?' These are places that you avoid because you feel like you have to be on your best behaviour. When did you last pop down to the police station for fun? It's not exactly the hottest invitation for people," he says.

"The big thing I would say is to try and talk about Jesus before you extend an invitation. We have to be first of all sensitive to seeing something of God work in a person's life, looking for a softness of heart, then starting to talk to them about Jesus."

Generally, there are two approaches to Christmas service invitations: one is the broadcast of letterbox flyers in an area and the other is a personal approach.

"Most parishioners I know are very happy to put an invitation in someone's

hand or letterbox. But what we want to try and do is talk to them about Jesus, not just give them a flyer," says James.

That said, he believes it's important to encourage your minister to produce an attractive flyer. "God can do things without fancy flyers and we

"We have to be sensitive to seeing something of God work in a person's life."

don't want to be glitzy and showy, but I do think it's quite exciting for church members to have something in their hand that they're proud about when they extend an invitation. They're being invited to something that's really nice. So I really do think that we can at least encourage our ministers in that regard."

Prayer can help 'flyer success', says James. "Even though it's a low likelihood, I do think that you could pray and letterbox drop your street at least.

"We can get all a bit too smart in these areas saying this works and that doesn't work. But there are so many stories over the years of the most unlikely people responding to a basic invitation in a letterbox. It doesn't mean you have to letterbox-drop huge swaths of territory. But if you just did your street and then when you go for your walk, pray a little bit more consciously for each of them, I think that would be a very good thing to do."

When it does come time to personally invite someone to a Christmas service, you could simply ask, "Do you ever go to church at Christmas?" You could then follow up with, "Would you like to join us or would you like to join me this Christmas?"

"They can always find reasonable excuses, like I've got family, so it's not too much of an awkward situation," comments James.

"I often would then ask them, 'Have you been to church before?' and hear what their story is. And then, if you haven't talked about Jesus yet, you can ask deeper questions, like, 'Have you ever heard much about Jesus in your life?'" says James.

"And what always amazes me is that more people are prepared to speak about Jesus than you think."

If your invitees come along to a service, James gives the following advice: "If people do turn up at church, I try and make sure that I am always within about a metre or two of the person I am looking after. I watch how they're engaging with people and then try to introduce them to who I think might be helpful or encouraging for them to speak with."

After the service, don't ask them if it was good or bad or did they like the minister or seek any assessment of the service.

"You don't want these sorts of answers coming back to you because the church might have had a bad day, or the church might not have been as buzzing as it might normally be. What we want to do instead is deal with the content. And so I would be trying to ask a question about the talk or something in the service. I might say, 'I noticed this, and that really intrigued me and it made me think of this or that. And I wonder, did you notice that?'"

The main point is just to be natural, he says.

Another opportunity to talk about Jesus is around the Christmas dinner table. James gives the following tips:

How to seize an opportunity at the dinner table on Christmas Day

1. Pray for an opportunity to speak about Jesus.
2. Prepare two questions so that you've got something to get the conversation started. You can draw those questions from what you heard at church that morning. Or it might be an interesting fact you've heard that can spark a dialogue. "I try and find two things, so if one was a complete flop at the entree, you might have another go at dessert."
3. "Try not to be corny; you need to be very natural." Don't use tracts or a complicated conversation plan. "And pray that God will give you some prompts along the way. And if he doesn't, then maybe that's just not meant to be the day where anything is said. And we have to trust that that's okay too."
4. "Treat the conversation like playing tennis. When you play tennis, you hit the ball across the net and hopefully someone hits it back, and a rally follows. When you are talking about Jesus and make a statement or ask a question, that is like hitting the ball across the net. If there is no interest, leave it be. Don't make another statement or ask another question. However, if there is a positive response, make another statement or ask another question and so on - this is like the tennis rally. If we take this approach, we avoid being a 'Bible basher' and can engage with the people who wish to be engaged."
5. Use what you've got. You might not be the archbishop or the bishop, but they face the same challenges as you. "We're all in the same boat and we've got to use what knowledge we have. Just drawing on what we heard at church that morning may be all we need."



Gunbalanya – a glimpse into its mission history

Peter Carroll

Western Arnhem Land before the mission

Early explorers

The explorer Ludwig Leichhardt crossed the East Alligator River in 1845 while travelling from Moreton Bay in Queensland to the Port Essington settlement on the Coburg Peninsular. In 1863 the South Australian government established a settlement at Escape Cliffs, near the mouth of the Adelaide River. This site was unsatisfactory, and John McKinlay was sent from Adelaide to report on possible alternative sites. He explored country to the east and experienced great difficulties in the wet season of 1866 before finally reaching the East Alligator River. From there the party returned to Escape Cliffs in an improvised 21-foot by 9-foot (6.4 metres by 2.7 metres) craft made from canvas, saplings, and the hides of their slaughtered horses.

Macassan influence

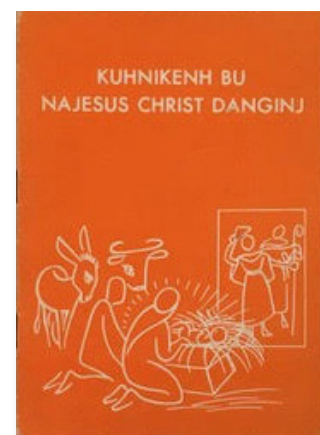
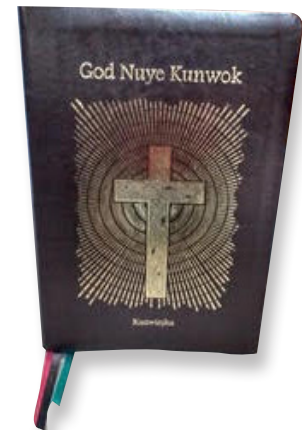
The extensive Macassan contact during several centuries in northern Australia was largely limited to the coastal and near coastal areas. However, the Macassan influence did spread inland, as indicated by the presence of many tamarind trees at Gunbalanya, and the appearance in the Kunwinjku language of loan words from Makassarese such as birradja 'rice', djurra 'paper', djarrang 'horse' and balanda 'white person'.

European settlement

Prior to the Church Missionary Society (CMS) assuming responsibility for Oenpelli, the former name for Gunbalanya, the station was a government dairy with the Territory pioneer Paddy Cahill as manager. Cahill had arrived in the Territory in 1883 from Queensland, being part of a cattle drive from Richmond to the Victoria River District. Cahill was manager of the Delamere station from 1903 to 1907. He had visited the East Alligator River in the 1890s and then took out a dairy lease in 1907 which became a government dairy in 1911. In 1912 the commonwealth government sent a small Scientific Commission to make a survey of the Territory. Baldwin Spencer from Melbourne University was a member of the commission. Spencer returned for 12 months as Special Commissioner for Aboriginals and stayed with Paddy Cahill in Oenpelli. When Cahill came from Delamere, he brought Quilp, an Aboriginal stockman, who became an important source of information for Spencer. Cahill assisted Spencer in his study of Aboriginal art and 170 paintings were donated to the National Museum of Victoria.

Anglican Church Interest in the Northern Territory

In 1906 the Bishop of North Queensland challenged the National Anglican Conference in Melbourne about the suffering of the Aboriginal people in Australia's remote north. Then in 1907, Bishop of Carpentaria invited the Church Missionary Auxiliary (CMA) in Melbourne to establish a mission in the Roper River area of the NT. The bishop challenged the widespread assumption that Aborigines would die out. In Victoria 200 Members of the CMA resolved to promote missionary work in the NT. The Reverend A.R. Ebbs (Victorian Secretary)





then challenged a meeting of the NSW CMA about the need for mission work in the NT. In 1908 a mission was established on the Roper River and in 1921 another mission was established at Emerald River on Groote Eylandt.

Oenpelli – Gunbalanya

CMS had formal responsibility for Oenpelli from 1925 to 1975. The area was called ‘Unbalanj’ by the Mengerrdji people which became ‘Gunbalanya’ in the Kunwinjku language and ‘Oenpelli’ for English speakers. A feature of the Kunwinjku language is that words normally begin with a consonant.

Early Mission Days 1925 to 1945

The mission at Oenpelli was started by Alf and Mary (Cathy) Dyer in 1925. In the early days there was a one-room building for medical treatment, but no hospital. Some houses were built, but the Aboriginal people preferred to live in bush shelters. Mary Dyer started the school by meeting under a tree which progressed to a bark hut, which was also used for church services with mats on the ground for people to sit on.

Alf and Mary Dyer continued at Oenpelli till 1935 after which Dick and Nell Harris were given leadership responsibilities. Dick first went to Oenpelli as a single missionary in 1929. When he went on leave, he married Nell in Sydney and they returned to the North in 1933. When Anglican Priest and linguist Dr Arthur Capell visited Oenpelli to carry out research, he assisted Nell Harris in using the Kunwinjku language. In a letter written at the time of the dedication of the 1992 edition of the Kunwinjku Scriptures, Nell commented, “When Dr Capell visited in 1941, he identified nine different languages being spoken in the community at the time. My husband had identified that Kunwinjku was the most widely spoken. Rachel and Hannah came in the afternoons and helped me translate Mark’s Gospel.”

The Gospel of Mark and the first letter of John were translated and when published by Bible Society in 1942 were the first printed Kunwinjku scriptures.

“Mary Dyer started the school by meeting under a tree.”



A decade of baptisms

This overview is taken from Keith Cole's book "A History of Oenpelli" (Nungalinya Publications, Darwin 1975:34, 43, 45, 51-2).

- Easter 1933 was a special time at Gunbalanya. It was the first baptism service with six people being baptised. They were Ruth Nellie (wife of Lazarus), Joseph Garmaradj Giradbul and his wife Elizabeth, Samuel Mangudja Garnarradj, Philip Nagel and Lazarus Awarindju. When I was at Gunbalanya I knew Joseph, Elizabeth and Samuel.
- In July 1939 the Reverend Len Harris baptised eight people in the billabong: Harry was baptised Reuben, Nagabug was baptised James, Nalubi was baptised Andrew, Namaluta was baptised Peter, Guril was baptised Rachel, Kararu was baptised Sarah, Marawunu was baptised Rebecca Garidjalalug and Gurindjulu was baptised Mary.
- In July 1941 the Reverend Dr Capell baptised nine people: Gadjabumba was baptised Hannah, Nadjarenj was baptised Solomon, Mandjuradj as Rhoda, Warrantja as Timothy, Narren as Thomas, Jawjaw was baptised Silas (Galiwurri) and Manmarug was baptised Barnabas.
- In December 1943 Archdeacon Barrett baptised 24 people: Faith Magumba, Deborah Marrbindjaga, Eve Gulwilliwilli, Ruth Arlulwa, Lydia Meredeg, Hope Almiri, Dorcas Ngalgindale; Michael Walamada, Thomas Wings, Solomon Wilera, Jonathan Norgodor, Lazarus Walumug, Paul Nawarai, Joshua Worongongor, David Namilmil, and Nicodemus Miliru.

Post War recovery 1945 to 1955

In 1946 CMS adopted new policies

- That there should be a Superintendent and Chaplain in each community, and it was desirable that they be married.
- Missionaries were to study a suitable native language as well as native social customs and laws.

In 1948 the joint American and Australian Arnhem Land Expedition spent several months at Oenpelli. Their reports are a valuable source of information on the earlier days in Arnhem Land.

"Missionaries were to study a suitable native language."

The welfare era and CMS 1955 to 1975

This a significant period of transition with highlights being:

- In 1957 land was selected in Darwin as the Headquarters for the CMS missions.
- The government increased subsidies to the missions as they were agents for the government in health and education, as well as community and infrastructure development.
- The increased funding resulted in more staff, new buildings, and special training programs. The missions became training centres for social change in the communities with restrictions on the number of outsiders able to visit and live in the communities.
- In 1971 a new hospital was built following the loss of the old hospital in a fire.
- The government responded quickly to this emergency as it recognised the importance of Gunbalanya within Western Arnhem Land.

Transport and supplies

Historically supplies had been brought by lugger or barge to two landings on the East Alligator River and then transported to Gunbalanya. In July 1954 there was two years' supply of stores ready to be delivered. This was unsatisfactory so CMS purchased an ex-army truck, and 12 trips were made between September



and November delivering all the supplies. At first the road crossed the East Alligator River upstream in the Miggin Valley. The present crossing was built in 1959 and while it is referred to as Cahill's crossing, the original Cahill's crossing was upstream. Alf Wilson, who was Superintendent at Oenpelli from 1964 to 1975, made a major contribution to the development of road transport. Many of his experiences are set out in his book "The Changing Scene" (Acacia Printing, Humpty Doo:2005).

Contribution from East Africa

CMS has a long history of missionary work in East Africa and this provided benefits for North Australia:

- In 1959 Festo Kivengere from Uganda visited Arnhem Land and a baby born at the time was given the name Festo.
- In 1962 Gershom Nyaronga from Tanzania visited and a baby born at the time was given the name Gershom.

Cyclone Tracy

Darwin was devastated by Cyclone Tracy in December 1974. Gunbalanya experienced heavy rain and wind with a windmill falling over partly because of the sodden ground. Commercial and military aircraft were utilised in the evacuation of Darwin residents to southern cities. The mission's Cessna 209 aircraft (UBT) made an important contribution in the evacuation of Aborigines to several Arnhem Land communities. Initially it flew to Batchelor some 100km south of Darwin, and passengers were driven from Darwin to the aircraft. When it was realised that the CMS aircraft was making an important contribution it was allowed to fly in and out of Darwin. It was an interesting experience for the pilot to taxi surrounded by the larger military and commercial aircraft.

Aboriginal art

A feature of the sandstone areas east and southeast of Gunbalanya is the extensive galleries of rock Art. Injalak hill across the billabong from the community has a multitude of paintings in many of its rock shelters. Paddy Cahill assisted Baldwin Spencer in his study of art and collected 170 bark paintings which were donated to the National Museum of Victoria (B. Spencer "Native Tribes of the Northern Territory of Australia" MacMillan and Co London:1914).

Aboriginal art was supported and promoted by CMS from the 1950s. At first art and craft from all the CMS communities was available through the Sydney CMS Office,



but with the increasing interest and the growing volume of sales, a special gallery was established in 1962 which operated until 1974. Kunwinjku art became the major focus. Following the election of Gough Whitlam in 1972 the Australian government took a greater interest in Aboriginal affairs and established the Aboriginal Arts Board as part of the Australia Council. The board sponsored special exhibitions and encouraged state galleries to develop their own collections.

CMS presented a selection of paintings to the Diocese of the Northern Territory and closed the Sydney gallery with the remaining paintings passing to the Aboriginal Arts Board (see my book "Bark Art from Western Arnhem Land" which was published by the Anglican Church in Darwin in 2010).

At Gunbalanya, the Injalak Art Centre and Gallery was established in 1989 adjacent to the Adjumarlarl general store and continues to promote and market Kunwinjku art and craft. The Kunwinjku artistic tradition received national recognition when the respected artist and ceremonial leader Lofty Nabardayal Nadjamarrek received the Order of Australia Award in 2004. His daughter Lois is the Priest at Emmanuel Church, Gunbalanya.

A Christian mission to the Kunwinjku community

Alongside its work in health, education, and community development, CMS maintained a spiritual ministry by the appointment of chaplains who in time became rectors. The chaplains have been,

- 1928** Alf Dyer was ordained for ministry at Gunbalanya.
- 1939** Len Harris served as visiting chaplain to all the missions.
- 1940** Dick Harris recommended to the CMS Committee of Inquiry the urgent appointment of a special chaplain at Oenpelli.
- 1945** Norman Woodhart
- 1953** Ron Ash
- 1962** Dick Harris
- 1967** Lindsay Amey
- 1969** Brian Higginbotham
- 1970** Philip Taylor
- 1981** Geoff Hayles
- 1989** Peterson Nganjmirra and Kenneth Mangiru
- 1999** Steve Etherington
- 2009** Lois Nadjamerrek

Kunwinjku Scriptures


Recognising the importance of the Kunwinjku language, translation work was undertaken by several missionaries, who worked with Kunwinjku Christians. Initially progress was limited because of the significant grammatical differences between Kunwinjku and English and because there were no programs available for missionaries to learn Kunwinjku. Here is the list of Kunwinjku Scripture publications:

- 1942** Gunwog Gunmag Bu Jesus Christ Mark Bimbom, Mark and 1 John, British and Foreign Bible Society, Sydney. Nell Harris, The Rev Dr Arthur Capell.
- 1973** Kuhnikenh bu NaJesus Christ Danging Kunwinjku Christmas Selections.
- 1977** Kayolyolme bu Jesus Christ Doweng Kunwinjku Easter Selections.
Kuhnikenh bu Jesus Christ Danging nawu Kanngheke
Kadberre – Kunwinjku Christmas Selections in Comic Strip Format
- 1992** Kunwinjku Mini Bible – Genesis, Exodus, Ruth, Luke, Acts, Ephesians.
- 2011** Jesus Doweng Dja Yawoyh Dolkang Easter Selections in Comic Strip Format.
- 2018** Kunwinjku New Testament with Genesis, Exodus, Ruth.

During a visit to Gunbalanya in 2018, I learned about this Kunwinjku song which is a fitting conclusion to this historical overview.

*There is a Lord who cares for the old black crow,
the woman, the gecko, and the kangaroo,
There is one thing sure, we are worth much more,
to the God who cares for people too.*

Peter and Thelma Carroll were CMS missionaries at Gunbalanya from 1967 to 1978 and members of St Peter's Nightcliff from 1979 to 2006. Peter was a member of Diocesan Synod and served on the Bishop's Election Committee. Peter was a Translation consultant with the Bible Society from 1996 to 2005. They retired to NSW in 2006.



Sharing the heart- wrenching joys and sorrows

Lachlan Webb

Natalie Watson is the new Women's Pastoral Ministry Worker for the Diocese. She comes with a wealth of experience working with families going through difficult situations. Bush Church Aid, along with the Anglican Diocese, is employing Natalie to help women across the NT in the community or in prison who have experienced or are experiencing trauma through domestic violence or other hard situations.

Natalie is married to Jim, and they have four teen kids. Read that carefully, though! They fit in one car. I got to meet Natalie and ask her about herself, the new role and what lies ahead.

Hi Natalie, all good stories start at the beginning; where was yours?

I grew up in the [Sutherland] Shire, in the south of Sydney. I went to church there with my family.

Was Jim there, too, and what did you do after school?

Yes, he grew up in the same church, and that's where we met. I studied Occupational Therapy (OT) at uni, while Jim became a carpenter and started his own business.

How did you end up in the NT?

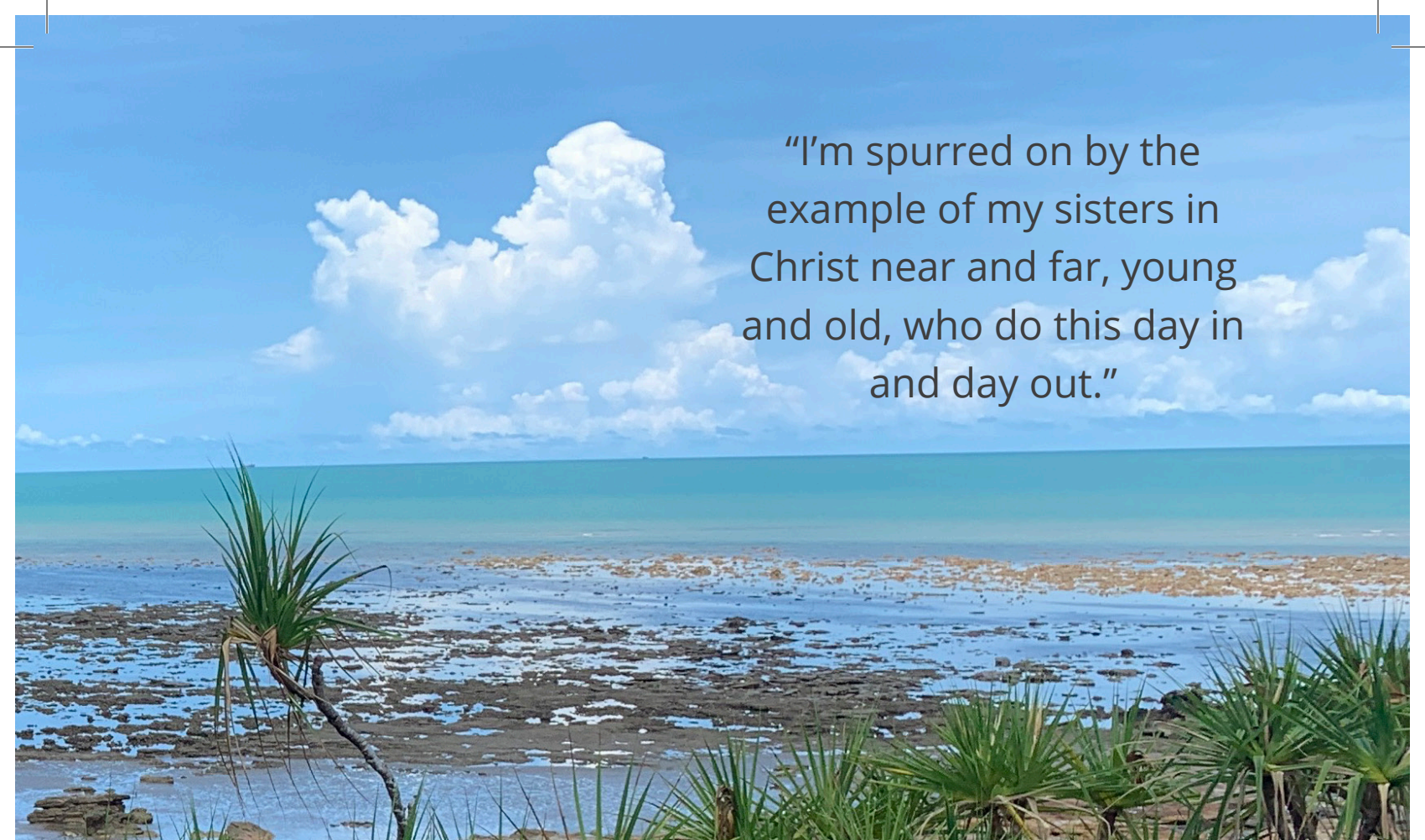
We started travelling all around Australia, with a boat and a 4WD. We visited all sorts of places, including many remote communities. The ministry workers we met appreciated some of the short-term help they got, but what they really wanted was people to come and help for much longer. So when we returned home, we spoke to some mission organisations about what we could do. The one that fit best for us was Bush Church Aid (BCA).

I imagine you didn't immediately pack up and leave – usually more training is helpful!

No, I spent a year at Sydney Missionary and Bible College, learning more about God, having some of my ideas challenged and generally preparing for mission. Someone told me that this might be the only occasion I have the space and time to put into such in-depth Bible training and I certainly appreciated that. Then we took the boat, 4WD and our three-month-old baby boy out to Kununurra with BCA.

That sounds like diving in the deep end! What were you doing in Kununurra?

We worked with BCA as "co-workers." Jim worked at the hospital then in training to pay the rent and fund the ministry that we did. I looked after our growing family and



“I’m spurred on by the example of my sisters in Christ near and far, young and old, who do this day in and day out.”

home-schooled our kids. As a family, we had a pastoral ministry in our home, church and community with people in very difficult situations. Jim’s ministry work was often with at-risk youth, particularly boys and young men.

How long did you spend there?

We lived in Kununurra for 13 years. We moved up to Darwin five years ago, where Jim took up a position at Nungalinya College for four years. He now teaches carpentry. Now that I have the time and space afforded by growing kids and schools in Darwin, I’m looking forward to going into a ministry role.

How does your background in Occupational Therapy work with your ministry?

I have been working part-time in Darwin as an OT, delivering culturally safe trauma-informed support for people with complex disabilities, many of whom have experienced trauma.

What’s your new role going to involve?

I’m going to be providing pastoral ministry support to women in the NT using my experience, especially those in Darwin. I’ll be visiting women in prison and helping with Trauma Healing workshops, pastorally supporting women who have experienced domestic violence and raising awareness of domestic and family violence through the Diocese from a Christian perspective. I will be walking alongside them, and we’ll pull each other closer to Jesus.

I’m very glad the Diocese has someone to do this. How can we support you?

What I’d really like is prayer. Often when people ask this question, they want more immediate ways to help, but what I need is prayer. I’ve been reminded of 2 Corinthians 4:8, “We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed.” I have sometimes felt “pressed on every side” and it’s the prayers of people in the church that really sustain us in those tough times.

What about other people? How can we do pastoral care better?

A lot of it is placing yourself alongside people in whatever situation they are in and chipping in to live the day through and under Christ together. I’m spurred on by the example of my sisters in Christ near and far, young and old, who do this day in and day out. It’s also important to be as well informed as you can be, know your limits and when to help someone get professional input. Keep reading God’s word and praying. Share your own burdens with others..

Finally, where do you do church and what do you like about it?

My family and I are at St Peter’s Nightcliff, and what I really love about that church is people really show the love of Jesus to one another. They’re willing to love in self-sacrificial ways and pay the price to love people the way that Jesus loves them.

Thanks, Natalie. We’re excited to pray for you and see how God uses you in the coming months and years!



Anglican graduates at Nungalinga College

Greg Anderson

November 18th was the final graduation for 2022 of Nungalinga College students. It was a special occasion for the Diocese because four women from remote Anglican parishes were among the eleven who graduated with their Certificate IV in Christian Ministry and Theology. They were Rev Lois Nadjamerrek, Sandra John, Patrina Thompson and Grace Daniels.

The four come from different communities: Gunbalanya, Urapunga (part of the parish of Ngukurr), Numbulwar and Ngukurr respectively. All four are long-standing members of their churches. Lois has been the priest-in-charge at Gunbalanya in Western Arnhem Land since 2011 and is also an Honorary Canon of our cathedral. In earlier years she was a key member of the Kunwinjku Bible translation team, which eventually produced the complete New Testament that was published in 2018. Sandra is the key lay church leader at Urapunga, a former cattle station and now Aboriginal land near the junction of the Roper and Wilton Rivers in south-east Arnhem Land. Sandra stepped into the role held earlier by James Woods who is currently a trainee teacher at Nungalinga. Patrina Thompson has the unusual experience of living for several years in Adelaide two decades ago while her son went through extensive medical treatment. Although she is descended from one of the Christian matriarchs of the Ngukurr church, she now lives in Numbulwar, her husband's home community. Grace has been a committed lay member of St Matthew's Ngukurr

“The November graduation ceremony was a great occasion as usual.”



Above: Chapel at Nungalinya College

for as long as anyone can remember. Her theological studies began in the late 1990s with Nungalinya's old Certificate III course.

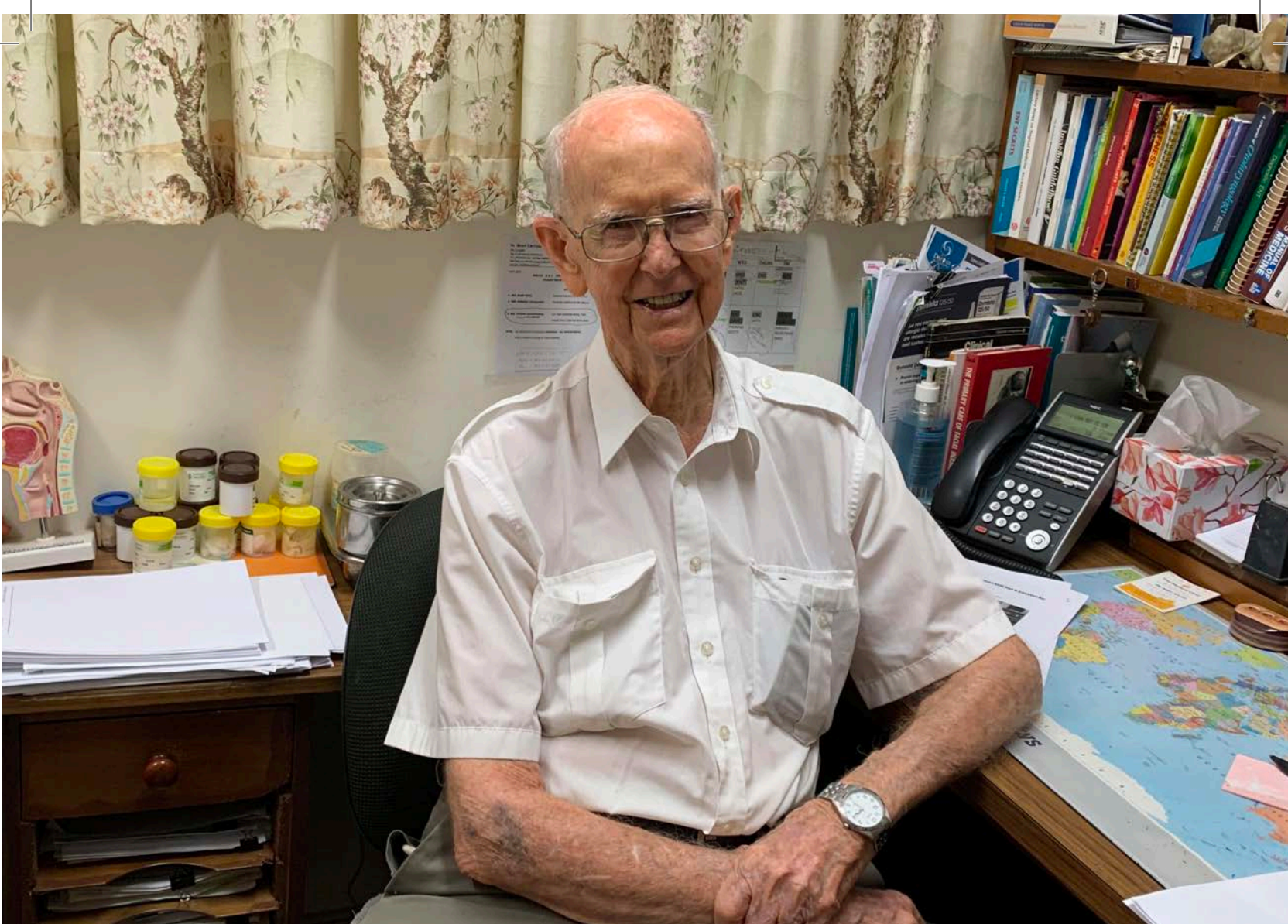
The November graduation ceremony was a great occasion as usual. The graduates represented at least six different language groups. Friends and family who attended the graduation joined in singing multilingual Christian songs and hearing the Bible passage in many languages. As the students received their certificates, they read out a summary of how they expected to use in their lives and ministries what they had learnt in their courses. A large proportion indicated that they wanted to continue further studies at Nungalinya, such as in the new Bible translation course, or the new Christian counselling course that would provide a qualification for chaplaincy in a setting like Darwin, Katherine or in their own community. The Anglican students expressed their thanks not just to their teachers, but to the wider College staff who look after their practical needs during their weeks in Darwin for the residential blocks that comprise the bulk of the course. They spoke of the value and enjoyment of mixing with students from many different Aboriginal communities across the Territory and beyond, and hearing what God is doing in those other places. It is clear that Nungalinya provides not just education and training through its courses, but through the whole experience of the College's community life, from chapel each morning, meals together and opportunities for fellowship in the evening.

Following the graduation ceremony, guests shared dinner together on the lawn outside the Nungalinya chapel area, followed by a fellowship time of singing and dancing.

Anglican student numbers at Nungalinya have increased in the last couple of years, and the Dean of Anglican students, Rev Ruth Walton has worked very hard for that purpose.

The Certificate IV in Christian Ministry and Theology is the highest qualification currently offered at Nungalinya. Students usually begin with a Certificate I in General Adult Education, and can follow this with a Certificate II in English as an Additional Language and a Certificate III in Christian Ministry and Theology before going on to Cert IV. There are also courses in Media and Music, in Faith and Wellbeing, in Art and Faith, and for the first time in 2023 a Certificate II in Bible translation. Please keep praying that Nungalinya College will continue to be a place of encouragement and growth for Aboriginal Christians and Aboriginal churches.

“A large proportion indicated that they wanted to continue further studies at Nungalinya.”



Lachlan Webb

God is a God of second chances for all of us on a spiritual level, but in Albert Foreman's life, that's been true in many other ways as well.

Albert, a well-known figure in Christ Church Cathedral's morning congregation, continues to work six days a week as a GP with a special interest in ear, nose and throat, at the age of 91.

Beginning life in Melbourne, Albert was born into a family of carpenters and miners. He enjoyed watching his uncles work with wood and it was assumed he would go the same way. But when Albert started in technical college, he found he was very good at study. And so, diploma in hand, rather than carpentry, Albert found himself with a scholarship to university. There he began study in civil engineering.

Then Albert's life took another turn. He went to the Port Kembla steelworks to complete a final year project. He stayed in a shared flat with another man, who invited him along to church. "I got converted."

Growing up, Albert had been a nominal Anglican – he could call himself Anglican, but that's as far as his relationship with God went. It was in a small church in Wollongong that God gave Albert his first second chance, the opportunity to know him.

Returning to Melbourne, Albert started work as a civil engineer. He had been given the opportunity to work in Darwin and wasn't sure that he should go. "I was a bit immature as a Christian and decided to ask for a sign like Gideon – a green light." The next day one of his co-workers gave Albert a book. Confused,

A God of second chances

he read the title: "The Green Light". "Why did you give me this?" asked Albert. His co-worker explained that she had a dream that night that she should give him the book, so she did! "I'd never had an experience like it," Albert told me with a grin.

So, Albert moved to Darwin in 1957, his first stay here. He worked throughout the NT as an engineer. He very much appreciated the change in location! After working in Darwin on projects including the Ludmilla subdivision and the Parap water tower, he spent four years in Alice Springs and the Barkly region on public works, highways and bush roads. Talking about his move to Alice Springs, Albert said. "I loved the colour and the heat – so different to Melbourne."

But there was something missing. Albert wasn't happy. "I was really very restless". He found that he couldn't settle down, and so returned to Melbourne to study theology at Ridley College. Throwing himself into study again, Albert received a diploma in theology, and then had a choice to make: he had an offer to do study in the UK in preparation for going to Tanzania with the Church Missionary Society to do teaching missionary work. Or he could take up an offer to do postgraduate study at the University of California, Berkeley, if he finished a Bachelor of Divinity with honours.

Albert chose to continue studying for his BDiv in Melbourne, with the intention of pursuing a PhD at Berkeley in the US. While he did the BDiv with the required marks, he didn't go to Berkeley. "I paid my way by doing civil engineering while studying. I learnt Greek and Hebrew, I got my degree, but I was very depressed."

Feeling down about theology, he took up an engineering job in Port Moresby. But here God provided Albert another detour. Instead of remaining an engineer, Albert started teaching basic maths to medical students. He found that he enjoyed medicine, so took up a degree in medicine, starting a new career path at 40.

Completing the medical degree was arduous with a single day off, and not much time to look after himself, "I'm not sure what I ate – I only had one good meal a week!"

Albert's medical training took him to Tanzania, to the CMS hospital there, and to Ethiopia where he worked in dangerous conditions: "We couldn't look after patients at night; we couldn't leave the house or we'd be shot."

Finally, Albert returned to Melbourne, starting anew in a familiar place. "Jesus gave me a second chance." He was no longer restless there, and he met his wife, Jenny. "I was happy, and I was able to get married."

But Melbourne didn't suit Albert. When he was offered a locum position in Port Augusta, South Australia, he told Jenny, "I have to go." Jenny didn't immediately follow, and Albert took locum positions all over the NT. He finally settled in Darwin, where Jenny joined him permanently.

"Jesus gave me a second chance – I wouldn't have made a good minister." This hasn't at all stopped him telling people about Jesus, through teaching Scripture and hosting Bible studies at his house. And I strongly suspect his many patients to his surgery are very thankful that God has given Albert a job that he truly enjoys – a physical way of showing God's love to the world.

Albert enjoys coming to Christ Church Cathedral. He and Jenny appreciate the fellowship there, along with Dean Rob Llewellyn's teaching. "I like the Dean's sermons; they're good teaching."

While Albert was showing me his much-annotated Greek New Testament, it struck me how wonderful it is to have such faithful examples like Albert who steadfastly walk their faith in good days and tough days. "I still read the Scriptures every day," he says. His story is a good reminder to even those of us well into our middle age, that God may have twists and turns in our story yet!

"God may have
twists and turns in
your story yet!"



Sowing in action songs

Joy Manggurra and Nola Manggurra

During the bush holidays (July 11-14, 2022) a group of 13 people from Numbulwar travelled to Riyala for the Kids Ministry Leaders Gathering. The trip takes about 12-13 hours by bus. Numbulwar Church has a lot of kids who come to fellowship to do action, and to our Sunday services for Sunday School. We were very excited to go and learn more about working with the kids in Numbulwar.

During the gathering we looked at the Story of the Sower and the Seeds (Mark 4:1-20) in groups with people from other communities, and we thought about different ways to teach the story to kids. It was interesting to see the different ideas and we loved that there were action songs we could use. Since the gathering our kids have loved doing the song 'Farmer Phil' by Colin Buchanan that talks about the seeds.

The second and third night we had healing and fellowship services where we prayed for people and learned action songs from different communities. It was lots of fun learning new action and it was encouraging to pray for each other. On the last night we asked anyone who wanted prayer to come forward. Many did, so we gathered around as the church to pray.

The most powerful part for us was hearing from other churches about how they are doing and what they are struggling with, as well as being able to pray together and encourage each other. Hearing about the different ways kids engage (and don't engage) in churches gave us lots to pray for, and lots to continue encouraging other churches like ours.

We enjoyed the gathering, and we are looking forward to the next one.

PODCAST REVIEWS

Joanna Vandersee

Summer / Wet season Podcasts to pay attention to

My picks for Christians interested in people, the world, and faith.

1. Hole in My Heart – married couple Laurie and Matt Kreig (USA) “explore how the gospel is good news for everyone every day”. But, has it been, and, is it always? Against all odds, they hold up the goodness of Jesus and God’s amazing grace over Christian frailty and all the things we “should not have said”. Laurie is a licensed therapist, and along with Matt, show great wisdom and grace as they talk about life, love, Jesus, and getting along in today’s world. Guests have included Pete Scazzero, and Sam Allberry – both of whom have their own highly recommended podcasts.

2. *Two podcasts by women:*

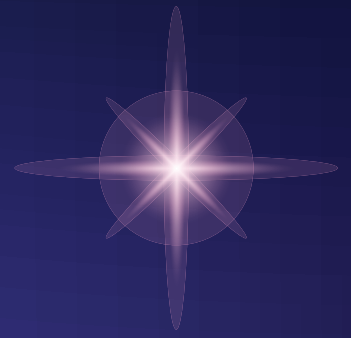
Closer to Fine – Here, female friends in the USA, one a Christian and one an atheist, discuss “the good, the bad and the really bad” as they manage their lives and mental health in real and raw conversations across a huge variety of topics. If you are wondering how to open a conversation about your lived experience of mental illness, then these episodes could be a great place to get inspired. These friends have diverse views, and yet show great camaraderie and respect for each other’s positions. If you don’t have a diagnosis, how are you doing in friendships with those who see things differently to you?

The Modesty Files – This unique offering aims to uncover women’s experiences in churches and cults, and the struggle to hope, to believe and to recover from ungodly teaching and abuse. From the mean to the extreme, women’s lives have been affected by screwed-up applications of what God never really said. Some interviews will make you cry, but the hope is that these make us all repent and “stand in the gap” for the hurting. Listening in order to understand is a gift we can all give to others. What can we learn from these shameful files?

3. The Blunder Bus – have you ever made a mistake? What did you learn from it? What would you do differently, or never again? It takes courage to speak about mistakes and problems, and as Christians we seem to have as much trouble as anyone else in this area. The practice of reflection for learning and change is exemplified uniquely in each episode. Host Edward Vaughan (Australia) will inspire you in short, sharp episodes as he interviews a variety of known and unknown Christian leaders to see what can be gleaned together.

4. The Political Animals – if you have lots of time (episodes are long!) and want to “go deep” into politics and how it connects with Christian faith, I recommend listening to this. With leading experts, professors, and teachers in world-class fields of study, Dr Jonathan Cole (Australia) brings his years of practical and academic experience to the table. He understands terrorism, politicking, fear-mongering, and rhetoric, so his perspective – along with his guests - is one which it’s worth taking note. He also understands the hope that only Jesus can bring.

Jo Vandersee lives and works on Larrakia land. She serves as staff chaplain with a large NGO; speaks French, and enjoys reading, writing, and world cuisines.



UPCOMING EVENTS AROUND THE DIOCESE

Bible Translation National Gathering,
Nungalinga College, Darwin
February 1-3

CMS SANT Top End Global
March 18, 2023

WALK Aboriginal consultation
April 12-14, 2023

Clergy family conference
July 10-13, 2023

Synod (format to be detailed) some time
between **September 21 and 24, 2023**

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