



Dear Covenanters,

A mixed group of stories this time, some held over from the last Newsletter and others more recent. Please continue your prayer support for the Tjinatjunanyi Project which is currently in recess. The full story can be found in the last Newsletter or downloaded from the Covenanting Website. This program is vital to the aspirations and future of over 20 young Aboriginal people who are for all intents and purposes back on the street !

### Youth Visit Oodnadatta

Over twenty members of the Aberfoyle Park Baptist Church youth group with students from the University of South Australia David Unaipon School, members of the Uniting Church and covenantal members of the Uniting Aboriginal and Islander Christian Congress journeyed along God's Track to spend a week of their July school holidays with the Oodnadatta Community.

The purpose of the trip was to give those from the city a taste of the outback and an appreciation of an Aboriginal world view. Those from Oodnadatta looked forward to the visit as a way of sharing their community and making new friends.



Cooking Outback Style

The leaders for the week were Aunty Julia Lennon of Oodnadatta's Community Youth Are Us (CYRUS), Jacqui Trewren, youth group leader of the Aberfoyle Park Baptist Church and David Wright of the Uniting Aboriginal & Islander Christian Congress / Frontier Services' Mobile Aboriginal Patrol.

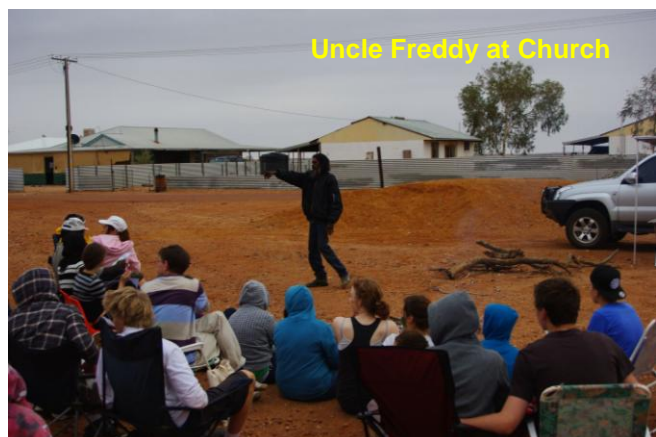
The visitors gained a first hand appreciation of many of the differences between city and remote life, not in the least when they attended the bronco branding competitions and the dance that followed.

A working party made up of the adults who assisted in travel and support were able to assist CYRUS by performing many handy jobs including rejuvenating the garden, installing television reception and setting up a Christian television satellite disc.

On the Sunday many activities were held at the CYRUS centre before celebrating in worship on a vacant block. The block was the previous site of the mission and chapel in Oodnadatta. Many in Oodnadatta want to create a new worship centre on the block.

Over 60 people attended the church service. Uncle Freddy spoke of the old days of the mission and being chased by the minister so as to make sure he went to church. Aunty Julia gave the message and spoke of the priceless gift given to us by God through His Son, Jesus.

Monday evening was spent on the clay pans cooking kangaroo tails in the sand-hills before sitting down around fires chatting and celebrating a great week.



Uncle Freddy at Church



**One of the young people, Rachel Dempster, pictured left, tells her story:**

In the July school holidays we were given the opportunity to visit the community of Oodnadatta along with Uncle David Wright (who was at the time Congress Minister for the Mobile Aboriginal Patrol), his son Jack and 24 people from Aberfoyle Park Baptist Church, predominantly youth. We stayed five days in the CYRUS youth centre which is run by Julia Lennon who is also a community leader. We spent the majority of our time playing chasey or pool with the kids. Having this time to spend in the glorious outback, away from our busy daily routines was great; to then on top of this be able to begin to form relationships with the Aboriginal community made it a truly wonderful experience.

One of the highlights was the Sunday, which was very eventful, as there were so many kids and youth at CYRUS that day. They had cooking activities going on in the kitchen, craft on the veranda, hacky sack and footy out the front and games of pool going on inside. It was great

chaotic fun with games of chasey going on amongst all of this.

When it came time for Church we all strolled over or took a ride on the bus to the land where the mission church once stood. Surrounding a campfire we sang songs and had communion as it lightly rained. Praising God together with no walls surrounding us was an amazing experience as it invited passers by to join us and the kids playing footy in the background weren't excluded from church and were able to join in for communion when it came time. Uncle David led the service and Julia gave us the sermon which was a great story of how we must go through the Son to get to the Father. Being there and feeling the presence of God also gave us the opportunity to reflect on our own way of being and to consider what holds us back from having a better relationship with God. I look forward to seeing some of the youth again at SAYCO in October.

Source: <http://ongodstrack.net/> and Rachel Dempster

## **We have a gospel to proclaim, with people of an ancient land**

**Though this article appeared in 2005 it is still as current today as then. Please read on.....**

When Captain Phillip arrived in 1788 to establish a British penal colony, this continent we now call Australia was the home of an Indigenous people.

They occupied all of the continent, had a complex religious and social system, spoke over 600 languages and dialects, traded across vast distances and had regular contact with people from Indonesia.

It is likely that Indigenous people had been here for 50,000 years, and their lifestyle varied from hunting and gathering to settled villages and gardens. In short, there was the same complexity and variation in social life as in any community in the world.

Yet the British claimed ownership without treaty, recognition of prior occupation, or declaration of war (though there were skirmishes, armed resistance and murders). They justified occupation with a racist ideology about primitive people, and this racism has continued to shape the way Indigenous people are seen and treated in Australia.

Today, Indigenous people live in the same variety of situations that they always have. Some live lives that are close to those they lived when Europeans invaded the land. Others live urbanised lives almost indistinguishable from their neighbours, and the majority seek to find an indigenous identity that is different to 200 years ago, yet clearly Indigenous.

What Indigenous people share in common is the experience of having been robbed of their land, of being subject on a regular basis to racism, of living with the legacy of the Stolen Generations, of high levels of unemployment, high infant death levels, lower life expectancy, high imprisonment rates, and a great deal of poverty.



Liesl Homes, Jimmy Blacklock, Gillian Bonser and Margaret Blacklod preparing for their Uniting Aboriginal and Islander Christian Congress (NSW) report to the June Council of Synod.

The Church has shared in that history. It has participated in the racism, in the taking of the children, in control of people's lives as if they were children. Yes, the Church has brought the gift of the gospel, but far too often this was a white gospel tied to the trappings of white society.

Twenty-(five) years ago the Uniting Church sought to recognise this history as it established the Uniting Aboriginal and Islander Christian Congress (UAICC). Congress brought together the various ministries with and among Indigenous people, and placed the oversight of those ministries in the hands of Indigenous people. Congress continues to exist as a way of encouraging Indigenous people to be a sign of the Kingdom or reign of God, a people of holistic evangelism, a people with the ability for self-determination and access to support and resources.

In 1988 the Assembly began a process of covenanting between the UAICC and other parts of the Uniting Church. The Covenant, established in July 1994, expressed a commitment to a relationship which would enable Congress to have oversight of ministry and to share in the struggle for a more just and equitable society.

Yet, however grand the intention, the experience of Congress has been that the structures and actions of the church have not given them appropriate control of ministry, access to resources, or a proper voice in the councils of the church.

Racism still marks our life together.

We are faced with three challenges as we consider our relationship together inside the Uniting Church.

First, how do Indigenous people reflect more consciously on what it means to be Indigenous Christian people, to consider how the understanding of God which is found in land, sacred story and ritual and the story of their oppression over the last 200 years relates to the good news found in Jesus Christ?

That is, how can Indigenous people affirm their identity as Indigenous people and as Christians, and how can their land and history be sources for knowing about God?

This is a task that Indigenous Christians must pursue, and all that others of us can do is provide encouragement and resources for this to occur.

There is work being done. For example, the Rev. Djinyini Gondarra has been writing on Indigenous theology for many years. Wontulp-Bi-Buya College in Queensland has recently published *Milbi Dabaar*, a resource book for those seeking to do theology from an Indigenous perspective (edited by David Thompson).

Norman Habel has acted as translator and editor for the Rainbow Spirit Elders as they published *The Rainbow Spirit in Creation: A Reading of Genesis 1* (The Liturgical Press, 2000).

The second challenge is how the church engages in theology, in a conversation about God and the saving work of Jesus Christ, about the Holy Spirit, the church and Christian life, when we exist on Indigenous land and as heirs of colonial occupation.

What difference does it make to the way in which we are church that we take seriously our relationship with Indigenous people?

This is not simply an issue of justice, of the need to ensure that we work for a just community in the face of the experiences of Indigenous people. It is the question of how a church that has shared a colonial history is able to answer the question: Who is Jesus Christ for us in this place and in this time? What does a truly contextual theology look like in Australia?

The theological issue at stake is one of redemption, healing, wholeness, reconciliation and forgiveness. It is about the ability to live with integrity, with coherence between what we say about Christ and how we live.

This is not the same task as the first. It is not the task of speaking a theology that addresses Indigenous people, but of finding words to speak in the light of Indigenous experience. It is a task and burden for those of us who recognise Indigenous people as the "first people" of this land, and ourselves as those who have come after.

Yet it is a task that must be done with Indigenous people as mentors, guides and companions.

..... to explore further the experience of Indigenous people, the task of doing theology, and what theology might look like if we take seriously the culture, experience and history of indigenous people.

.....

How does this experience touch the way we understand God, and how we know God?



The National Committee meeting of the UAICC, February 1984.

In what way is the Indigenous experience of colonialism and oppression able to reveal new things about God?

How do we interpret scripture in the light of this context?

How do we understand the saving necessity of Jesus in the light of indigenous life?

How does theology take seriously the pervasive existence of racism?

How do we understand the life of the church?

What social and political issues are at the heart of the Gospel when seen in the light of this experience?

The third task is that of renewing the Covenant, the commitment made between Congress and the Uniting Church to walk together as equals. The issue of Covenant raises the question of how the church is to relate to Indigenous people so that our relationship reflects our following of Christ.

The call to Covenant reminds us that, as a church, we need to deal with the claim of Indigenous Christians that they are not only the original inhabitants of this land, but they also were placed here by God. They know God in their land, and in the stories that speak of relationships, law and meaning.

What holds us in the covenant relationship is our shared belief in Jesus Christ as Lord and Saviour, in the gracious hospitality of God that forever seeks people and calls them into relationship, and in the new life found in him.

As the Basis of Union says:

“The Church preaches Christ the risen crucified One and confesses him as Lord to the glory of God the Father. In Jesus Christ ‘God was reconciling the world to himself’ (2 Corinthians 5:19 RSV). In love for the world, God gave the Son to take away the world’s sin.” (Paragraph 3)

The nature of God is community, the three persons of the Trinity in joyful, dancing inter-action. To be made in the image of this God is not simply about individual worth, but is about the way we exist as a community of people who reflect God’s loving, just and open life in the world.

To follow this God, to share faith in this God as we do, means we will build relationships based on cooperation and sharing and the desire to struggle together, rather than on hierarchical power and the need to force others to follow our way and will.

The relationships we build will reflect the God who suffered in Jesus Christ.

It will be a relationship that reflects the desire and heart of God for hospitality, for making space for the life of others, for the welcoming of others into our lives in generous ways.

Covenanting is about divine hospitality, and not simply organisational change and new structures.

Covenanting is about justice, the sort of redistributive justice that is central to the scriptures. It is justice that speaks of the shift of resources of power and wealth from the rich and powerful to the poor and oppressed in order to create a fair and equitable society that reflects the Kingdom of God.

In seeking to renew the Covenant, we cannot simply speak nicely of our relationship and care for each other. There needs to be a serious conversation about how we honour Indigenous people as “first people” in the Church, how Congress’ voice is heard and respected, how resources are shared, how structures allow and encourage mission.

A conversation about the renewal of Covenant, and what this means for the life of the Uniting Church, was begun after the last Assembly. It was a conversation initiated by the Synod and Assembly general secretaries (on behalf of the Assembly Standing Committee) and the Congress. Resources are being prepared and will be made available later this year in order to encourage a conversation to occur across the whole church.

Indigenous theology, theology and faith expressed in the light of indigenous life, and Covenant — these are three issues that the church needs to explore as it seeks to proclaim the good news of Jesus Christ in a land occupied by people from an ancient culture and by those who have just arrived. +

**The Rev. Dr Chris Budden has had a long association with Indigenous people. Involved in the formation of the Congress in the Northern Synod, he also took part in the land rights movement and wrote his DMin on the challenge provided to the church by Indigenous people at the time of the bicentennial (1988). Active with New South Wales Congress, he has also been writing on Covenant, and helping to plan the upcoming UTC course on theology on Indigenous land.**

Source: Insights Online Magazine - <http://insights.uca.org.au/2005/august/indigenous-theology.htm>

## **God now talks stronger in Indigenous languages**

Friday, 17 July 2009 “What we are talking about is extremely important. This is God’s word we are talking about. I would hope it is important in the eyes of the Assembly.”

The Rev. Ronang Garrawurra from Elcho Island was speaking in Sydney at a Friday lunchtime forum during the National Assembly of the Uniting Church in Australia.

He was affirming the strategic work of Coordinating Support for Indigenous Scripture (CSIS), the Uniting Church's translation service in Central and Northern Australia.

A moving DVD presented testimony from many Aboriginal people from several remote regions who now have the Bible in their language.

"The words in English do not transform us, and we do not hear God speaking," said Yurranydjil Dhurrkay from Arnhem Land. "But translated into our language I hear Him talking directly to me. Then I understand.

"He is like our close relative if we hear Him talking in the language He gave us."

Mr Garruwurra agreed. "God spoke to Balanda (white people) first. We had to wait.

"As I reflect on those early years of the missionaries, I ask were we hearing God, or hearing someone else? How could we separate what was God's voice and what was another person? When we hear English, it's a foreign language for us."

Established in 2007, CSIS is a collaborative project of the Northern Regional Council of the Uniting Aboriginal and Islander Christian Congress and the Uniting Church in Australia Northern Synod.

It now operates in four regions: East Arnhem Land, West Arnhem Land, the Kimberley and Central Australia.

The people of North-East Arnhem Land recently celebrated the launch of the Djambarrpuyu New Testament. CSIS in West Arnhem is currently translating the New Testament into the Maung language.

In the Centre, CSIS supports scripture-in-use programs with the Pitjantjatjara shorter Bible. In the West Kimberley CSIS is translating gospel portions in Worrorra and songs into Ngarinyin.

"My experience as a minister, now reading God's word in my language, God can talk even stronger to me," Mr Garruwurra said through a translator.

"Reading in my language, it is like having a study. You read the words slowly, carefully and thoughtfully," he explained. "Some of the theological concepts, getting a handle on, is important work for us as pastors."

Nungalinga College principal the Rev. Dr Lee Levett-Olsen praised the work of the CSIS teams of Aboriginal linguists who have worked so hard for so long to achieve the translations now available.

"Language is not just a right," he said. "It is a gift from God."

For more information visit the [Coordinating Support for Indigenous Scripture website](http://www.assembly2009.uca.org.au/media-centre/features/106-csis).

<http://www.assembly2009.uca.org.au/media-centre/features/106-csis>

## Sisters are doing it for themselves

*Meera Atkinson*

4 August 2009 You won't hear about it on the news but Aboriginal women are linking arms and tackling the issues in their communities all over the country. They're busy building bridges brick by brick and Aboriginal Christian women, urban and regional, are playing a critical role in improving the quality of life and well-being of their communities.

Lurleen Blackman, from Townsville, sits on the board of the Uniting Aboriginal and Islander Uniting Christian Congress (UAICC) Community Development Education Unit. The unit is responsible for the delivery of education, a drug and alcohol rehabilitation centre, an aged-care facility and a publishing and construction company.

Lurleen, who is also the national women's co-ordinator for Congress, says that while the work of the unit clearly centres on action, the power of prayer can't be underestimated. In fact, the recent

National Women's Conference called for the establishment of a nationwide women's prayer network. "We're looking for prayer warriors for our people," says Lurleen.

She points out that the picture Australians get of Aboriginal people and communities in the news doesn't always tell the whole story. "Don't just listen to what's on the news. What's actually happening is not always on the news," she says.

Roberta Stanley was recently elected national vice-chairperson of the UAICC, making her the first woman to hold the title. Roberta, from Cairns, says women, Indigenous and non-Indigenous alike, "have always been there".

"You look at where the Lord walked and women were there. I look at leadership as a servant role."



Lurleen Blackman



Roberta Stanley

“Our grandmothers and mothers were the backbone of the family,” she says, adding that universally women’s greatest concern is their families. “They want to see that their children have a decent education and a comfortable life.”

Roberta sees the relationship between women as easy and organic. “Black or white you sit with women and put a cup of tea in front of us and we’ll chat about anything. I don’t see any barriers between Indigenous and non-Indigenous women.”

Pearl Wymarra, originally from Thursday Island and now a resident of Penrith in Sydney, is the development and outreach officer for the UAICC in New South Wales with the responsibility of establishing faith communities in her area.

While she acknowledges concern for all the issues people hear about in relation to Aboriginal communities, including health and education, Pearl sees spiritual life as the biggest issue Indigenous people face.

“In our faith communities, one of the things we’re trying to put out there is come back to God, find your pathway back to God, get healing inside and the other things will fall into place,” she says.

“What I’m saying to people is heal within your own family first. Bring your family back to God and then the families can contribute to the community.”

Pearl reports that the Indigenous women in her region are well connected to, and supported by, non-Indigenous women. “There’s a strong network of non-Indigenous women that have come along side us and who are encouraging us.”

The sharing of personal stories and pain among women in order to peel back layers and find the pathway back to God is, in her opinion, vital. “I believe storytelling is a powerful healing tool,” she said.

“To further develop our work together we need to develop relationships. I’m passionate about that.

Source: The Transit Lounge

<http://www.thetransitlounge.com.au/relationships/498-sistersaredoingit.html>



Pearl Wymarra

## Taking on the world

Heather Dowling



**Tuesday 11 August 2009** When you first meet Marda Pitt she glows with happiness. Her dark skin and shining eyes exude a bright, healthy young woman proud of her Indigenous heritage and of her faith. She appears ready to take on the world. But at just 17 years old, the journey which has led Marda to this point has not been easy.

Home for Marda is Old Mapoon, an Aboriginal community about 960kms north-west of Cairns, Queensland. As a result of her father’s frequent violence in her childhood, Marda grew with great anger. In fact, just a few years ago, she was looking to take on the world in a very different way.

“From about Year 7 I was very violent,” She said. “If a person would say something about my family I would just get up and ‘bam’ straight into the mouth. That’s how violent I was.”

Marda was suspended from school numerous times, and expelled twice. But by Year 10, things were beginning to change. She recalls that, “Something spoke to me and said ‘this is not you’.” That year brought two significant firsts into Marda’s life.

“In Year 10 I walked away from my first fight.” She said. “I walked away and then went to church! And I was like, ‘Man that was awesome’ and I thought, I wonder how I can get in touch with God?”

Her mother, along with James, the local pastor, and a number of other significant people in Marda’s life arranged for a prayer session for her outside their house, in Old Mapoon. They sat in a circle, with Marda in the centre. “They prayed for me and that night I just changed. I got up the next day and I couldn’t stop smiling,” she said.

At age 16, Marda felt it was time to take her experience with God further. “I got baptised and I got in touch with the Holy Spirit,” she said. “And that felt awesome.”

Even though she is still quite young, Marda has so much to experience and offer. In January this year, she attended the National Christian Youth Convention (NCYC) in Melbourne, where she was able to make many more connections — and tell her story.

In a group session, where people were telling each other about their lives and how God had impacted them, nerves took over. As her leg shook and her heart pounded, she told them about her amazing transformation.

“It was like God put words into my mouth and everyone got up and started clapping,” Marda said.

Having first told her story, she has since found other people wanting to hear it. In July she attended the Uniting Aboriginal and Islander Christian Congress (UAICC) National Conference in Perth and again shared her story of how lives can change for the better, with belief in ourselves and in each other. Though it is a hard story to tell, Marda is willing to tell it in order to help others.

The opportunity to attend events like NCYC and the Congress National Conference also help Marda on her journey. As Old Mapoon is a remote community, it makes a huge difference for her to be able to meet other young people across the country and from diverse backgrounds.

#### **Marda with new friend Zoe, who she met during her recent visit to Perth**

"You don't see many people in church like me." She said about her local church in Old Mapoon. "You don't see many people my age. Youth group you know, two might rock up."

While her life is so different now, becoming a Christian has not all been easy. Marda has found that many of her friends at home find it hard to connect, and friendships have been lost. But there is always a silver lining. "You are gonna lose your old friends and pick up new friends from being a Christian and making more family with God," she said.

As for Marda's vision for the rest of her life; not unlike any other 17 year old, she is unsure of where she wants to end up. What she does know is that her faith in God is her driving force towards a bright future.

As she said, "We'll just see where God takes me."

Source: The Transit Lounge <http://www.thetransitlounge.com.au/relationships/501-mardapitt.html>



## **TERRITORY INTERVENTION HIGHLIGHTED FOR UN RAPPORTEUR BY UCA**

**20 August 2009** The Uniting Church has written to the United Nations Special Rapporteur on the Situation of Human Rights and Fundamental Freedoms of Indigenous People, currently visiting Australia, to draw his attention to the concerns being expressed by Indigenous members of the Uniting Church.

The letter, co-signed by Uniting Church President, Rev. Alistair Macrae, and the Uniting Aboriginal and Islander Christian Congress Chair, Rev. Ken Sumner, outlined for the Special Rapporteur, Prof. James Anaya, what the Church believes is Australia's most pressing human rights concern.

In particular, the letter highlighted:

- discriminatory implementation of policies under a suspended Racial Discrimination Act;
- inadequate consultation with Indigenous peoples affected by the Emergency Response; and
- policies that contravene human rights principles.

Rev. Macrae said the UN Special Rapporteur's visit was timely, given resolutions that were passed at the Uniting Church's recent Triennial Assembly.

"At the 12<sup>th</sup> Triennial Assembly the Church adopted a statement that highlighted several matters of concern regarding the relationships between Australian governments and Indigenous people," Rev. Macrae said. "It particularly called on the Federal Government to rectify the lack of negotiation with Indigenous communities about the Northern Territory Emergency Response.

"We have since written to the Minister for Indigenous Affairs and requested that the Government urgently facilitate a 'negotiation forum' in the Northern Territory to address a number of serious issues relating to the implementation of the Intervention.

"We do commend the Government for extending the invitation to the Special Rapporteur to see first-hand the Intervention at work. This visit by the UN Special Rapporteur provided us with the opportunity to take our concerns to an audience beyond Australia.

"We do not believe the Emergency Response meets the criteria laid out in the International Covenant on Civil and Political Rights for an emergency situation, the basis for the suspension of the Racial Discrimination Act. We do not believe that the policies are being implemented in a way that demonstrates genuine long-term partnership and engagement with the communities affected. It is, therefore, vitally important that the United Nations is able to look at the situation independently."

The Uniting Church has been further encouraged by being granted a meeting with Minister Macklin's office to discuss these issues.

**28 August 2009 UPDATE:** With an hour's notice Murray Muirhead was able to attend a meeting in Alice Springs and raise a number of issues with the Special Rapporteur and Peter Jones was able to attend a last minute meeting in Darwin.

**We delivered to the Special Rapporteur a letter from Ken Sumner and Alistair Macrae, the Northern Synod's submission to the Federal Government's review from last year and some other more recent documents describing the concerns of NRCC.**

**A statement from Prof Anya is available for downloading from:**

<http://www.unhchr.ch/hurricane/hurricane.nsf/view01/98A7FD0C9A5A8181C1257624002B0FBA?opendocument>

**A very interesting article relating to Prof Anya's visit by the editor of the [Indigenous Times](#) can be found here:**

Among the points made are the following...

- The alcohol bans have not stopped the grog, a fact noted by Prof Anaya and acknowledged by the Northern Territory police.
- The extraordinary coercive powers (and millions of dollars) handed to the Australian Crime Commission (ACC) to target child abusers have not resulted in the capture of a single paedophile, a fact acknowledged by the ACC.
- The compulsory income management has led to increased anaemia rates among children in the Katherine region due to restricted access to food, a fact acknowledged by the Sunrise Health Service. The income management has also resulted in near starvation and demonstrable harm to Aboriginal people, facts acknowledged by the Australian Indigenous Doctors Association and the Aboriginal Medical Services Alliance of the Northern Territory.
- The emergency housing program has not built a single house in two years, a fact begrudgingly acknowledged by Jenny Macklin.

Read the whole story at:

<http://www.crikey.com.au/2009/08/28/racist-and-not-working-un-calls-us-on-our-intervention/>

A response to James Anya's visit by the National Council of Churches can be downloaded here:

[http://www.ncca.org.au/files/Natsiec/NATSIEC\\_response\\_to\\_Anaya.pdf](http://www.ncca.org.au/files/Natsiec/NATSIEC_response_to_Anaya.pdf)

### **Australia –whose land? A Christian call for recompense**

The John Saunders Lecture, 2009, presented by Rev Dr Peter Adam, the Principal of Ridley Theological College (Anglican) Melbourne explores a fundamental issue. Download this article from:

[http://www.ridley.edu.au/index.php?option=com\\_content&task=view&id=220&Itemid=84](http://www.ridley.edu.au/index.php?option=com_content&task=view&id=220&Itemid=84)

### **Prayer Points**

- Pray for the folk and issues mentioned in stories in this newsletter.
- Continue to give thanks for the continuing work of the Uniting Aboriginal and Islander Christian Congress across Australia and in particular the work in SA and the ministry centres at Salisbury, Murray Bridge-Kalparrin and Port Augusta.
- Pray that churches and congregations will be led to explore new ways of covenanting with the Congress.
- Continue to pray for Tjinatjunanyi, the students, teacher and leaders. Pray that new government funding sources and ways around the politics will be found.

Palya, Go with God,

*Peter*

3 September 2009

'Til we meet again,  
Hold the warmth of the camp fire in your heart  
And may the Creator Spirit, the God of peace,  
Always walk with you.

*Peter Russell*

Covenanting Coordinator  
Mission Resourcing Network  
Uniting Church in Australia –  
Presbytery and Synod of SA

Level 2, 212 Pirie Street ADELAIDE  
GPO Box 2145, Adelaide SA 5001  
P: 8227 0822 M: 0427 667 607  
E: [prussell@sa.uca.org.au](mailto:prussell@sa.uca.org.au)

Note: The Covenanting Coordinator position is only half time. Office hours are usually in the first half of the week, Monday to Wednesday when not out and about. The Covenanting Coordinator is able to preach at Services, and talk to Church Councils, Bible Study and Fellowship Groups. For further details contact the Covenanting Coordinator. This and past copies of this newsletter may be downloaded from the website: <http://mrn.sa.uca.org.au/covenanting/covenanting-whats-new.html>

If you wish to be included on the Covenanter's Email Newsletter list please email me your request

The resources, events and conferences listed in this newsletter are not necessarily officially supported by the Uniting Church. Information is provided as presented by the relevant organisations. The views expressed in this newsletter may not necessarily reflect the policy of the Uniting Church.