



DIOCESE OF ROCKHAMPTON

PRESIDENTIAL ADDRESS

BY

THE RIGHT REVEREND GC FRYAR
11TH BISHOP OF ROCKHAMPTON

ONE HUNDRED AND THIRTY-FIFTH
SYNOD

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PRESIDENTIAL ADDRESS 2010

OPENING REMARKS

My Dear Friends

This is now the seventh synod I have chaired since becoming your Bishop at the end of 2003. As I look over this period of time I can recognize the things we have done well as a Diocese and equally acknowledge the times when our hopes have not been achieved as we might have desired.

It is rather like life in any family!

For us as a Diocese, as for Christians individually, our view on life is underpinned by our faith in Christ.

In this Easter season we are reminded of the gospel principle of the grain of wheat, which, "unless it falls into the earth and dies, it remains just a single grain, but if it dies it bears much fruit."

Each year we can identify ministries and organizations that were once fruitful, but are no longer producing the crop that once abounded.

We can also recognize new initiatives and ways of ministry that are great sources of hope for our Diocese.

Our difficulty is often being able to identify what has ended or should end, the old things that can yet stream with renewed life, and the ways in which we should give every support we can to new ventures that have real possibilities of advancing the Gospel of Christ.

These themes flow through this Presidential Address.

STRATEGIC STIPENDIARY MINISTRY IN THE DIOCESE OF ROCKHAMPTON

In my address to Synod in 2009 I made the following statement:

"A Diocese vitally needs a minimum number of full time clergy to assist the Bishop in the ministry and mission of the Diocese. Increasingly the full time stipendiary clergy

are given oversight of neighbouring parishes who have lay ministers, and sometimes non-stipendiary or retired clergy.

I believe that in this Diocese we need as a minimum the apostolic number of 12.

In some parts of this Diocese supporting a full time priest is not a financial hardship, while in other places parishes ability to manage is marginal and in yet others financially impossible.

For so long we have relied on each parish being able to do it, which has proved extremely stressful for quite a number with small populations.

For the health of the Diocese of Rockhampton we need to maintain the apostolic 12 full time clergy and in order to do this we need

- *the strength of those parishes who can maintain a full time priest.*
- *a capacity for the Diocese to assist parishes for whom the full stipend is very difficult to raise.*
- *a new vision in more well-off parishes to financially assist those parishes for whom the full stipend is almost impossible.*

At the moment the Diocese has a small capacity to financially assist in the provision of full time stipendiary clergy, through the provision of an accumulative fund of \$10,000 a year, for full time stipendiary ministry support in the west, and a small provision for the Blackwater Mission.

I would challenge parishes that are better off financially, and even those who have no full time clergy, but who often have spare cash, to consider budgeting each year to help the Diocese as a whole by helping us maintain the apostolic 12."

At the October 2009 Bishop in Council Meeting I once more outlined the urgency of the need, as we faced having only 8 full time clergy in the Diocese by the end of the year, which included myself, along with the marvelous ministry of our part time stipendiary clergy and those who serve in an honorary capacity.

I pointed out that as a result of careful stewardship through the years we as a Diocese have investments in cash deposits, shares and property that are quite valuable, depending on the fluctuations of the share market, interest rates and property values.

We should ask ourselves what future are we saving for?

Of course we should continue to be good stewards, to invest carefully, reinvest suitably to keep capital value and use income after this, but I believe some of this income needs to be released for MINISTRY!

If we don't, we might end up with a Diocese with plenty of assets but little ministry and few people.

I appealed to the Council to make \$50,000 available in 2010 for such support. I was somewhat overwhelmed when, after considered debate, it was decided to set aside \$100,000 for this purpose for this year.

This fund is now known as the Strategic Stipendiary Ministry Fund, the "SSM Fund" for short. From this allocation for 2010, a certain amount has already been committed to assist in the provision of full time priests in two financially marginal parishes. That has secured us 2 full time clergy that we would not have been able to support.

At present we now have 10 full time parish clergy plus myself.

Looking ahead there are a number of important matters that need to be affirmed for the SSM Fund to work properly.

- § I believe the SSM Fund will need to be ongoing with money set aside each year, from our resources, for this purpose.
- § While any grants made from this Fund must be reported to the Bishop in Council, I believe the bishop needs certain discretion to be able to determine where the funds could best be used as a way of assisting in attaining and maintaining an apostolic 12 full time clergy in The Diocese.
- § The SSM Fund should not solely be funded from Diocesan resources, but also from grants from parishes that are better off financially, and hopefully from a proportion of monies received from property sales by parishes and the diocese. Money from such additional sources will take the pressure away from the present large Diocesan allocation in the annual budget, and be a vital way in which we can 'bear each other's burdens and in this way fulfill the law of Christ.'

CHAPLAINCIES

A number of our clergy and lay people are involved in chaplaincies to particular groups of people who live within the Diocese.

These are ministries that are in a real sense on the edge of the life of the Church, mostly involving people who would have little or no connection with the Anglican

Church at all. Such ministry raises a very interesting question. Does the Church exist only to serve those who have identified as belonging to it, or does it have a wider responsibility?

From our origins within the Church of England the answer is that we clearly exist to serve both groups as part of our service to God, in fact in England, though not in Scotland, Wales or Northern Ireland, our Church remains the State Church and sees itself as having a responsibility for everyone in the community. While we have never been a State Church in Australia, though William Broughton, the first Bishop of Australia thought we were, we have maintained a clear sense of responsibility to witness to Christ through selfless service not only to those who are nominally 'ours', of whom there are 48,000 in Central Queensland, but also to the community as a whole.

The Biblical principle of inclusion expressed in the writings of Isaiah in the Old Testament and the ministry of Jesus in the Gospels has certainly had a firm place in Anglican expression over and against the other Biblical emphasis as found in Leviticus and Ezra and Nehemiah that emphasizes 'purity' and separation. Any attempts in parishes to exclude people from baptism, marriage and funerals because they are not sufficiently committed is an unconscious following of the latter teaching, while what can at times be the messiness of inclusion places us with the former.

I believe that the emphasis on inclusion is the authentic Gospel expression and the mainstream Anglican way.

Chaplains particularly express this in their ministry.

At the present time the following designated lay and clergy chaplains are at work in and from the Diocese of Rockhampton.

Helen Rinaldis: School Chaplain at Agnes Water State School.

Trevor Phillips: Chaplain/Manager of the Mission to Seafarers in Gladstone.

Phillip Ward and Des Potter: Police Chaplaincy in Callide and Keppel areas.

Beryl Andersen: Chaplain at the Rockhampton Hospital.

Errol Doyle: Chaplain at the Capricorn Correctional Centre.

Edith Joyce: Murri Chaplain at the Capricornia Correctional Centre.

Cameron Venables: Chaplain to Anglicare

Michael Donaldson: RAAF Reserve Chaplain.

Archbishop Roger Herft of Perth recently said that "The Church on the margins can hear the voice of God the most". These challenging words may well speak of the ministry of our chaplains.

Please support these chaplains with your prayers and practical assistance as and when it may be needed.

PARTNERSHIPS

One of the distinctive marks of the Diocese of Rockhampton is the existence of partnerships between parishes and mission areas, and larger external entities and parishes and missions.

The parish of Gladstone has for the last few years had an active partnership with the parish of Boyne River and has financially supported Boyne in very significant ways. While this financial link has now come to an end with the employment of an extra full time priest in Gladstone, the links between the people in both communities remain strong.

It is my hope this year that one of our parishes will develop a link with Woorabinda to enable a continuing ministry with that community.

This has become necessary because of the cessation of the partnership between the Diocese and ABM-A who for some years had been promoting our work and sending on funds received, some of which had actually come from parishes and individuals in this Diocese.

From mid 2009 a new partnership was developed between the Callide and Dawson Valley parishes.

The Blackwater Mission "Soul Ministries at St Stephen's" has been enabled through close co operation between The Diocese, The Church Army, and the Bush Church Aid Society, and the parish of Winton continues to provide a priest for that vast area through partnership between the Diocese, The Bush Church Aid Society and the Uniting Church.

In addition to these we have the links expressed through some parishes enabling their clergy to be available from time to time on The Bush Run rosters to those parishes who have no resident priest, and personal links in the willingness of some of our retired priests to share this ministry.

I believe there is something that every single parish can share with another parish or chaplaincy, be it financial assistance, particular gifts of grace, or encouragement to those who need it.

Please think of ways you, your parish, or ministry area could be involved with another.

The parish of North Rockhampton, and the Diocese as a whole through our budget are also forging and deepening our ties with the Diocese of Popondota in Papua New Guinea. Last year North Rockhampton sent a team of people to Oro Province to install solar panels for village schools and health centres, and another such visit will take place in 2010.

“THE ROSTER”

People in parishes are very familiar with rosters through duties both at worship and around the Church.

We now also have Diocesan Rosters related specifically to the need for the provision of priests to celebrate the Eucharist in parishes that do not have a resident priest of their own.

In this past year the roster has operated to make provision for Barcaldine, Mt Morgan, Moranbah and Clermont parishes, along with some care for Middlemount Dysart.

As of 2010 the need is mainly for the ‘bush run’ to Barcaldine and Mt Morgan. I am very grateful to a number of our priests who have made themselves available for this ministry, and to their parishes for occasionally ‘lending’ them.

Through the roster we have been able to provide the Eucharist twice a month to Barcaldine and Mt Morgan parishes.

It has also strengthened ties between the provider and recipient parishes, which can be clearly seen at this synod.

Some might say that this is an interim solution until a priest can be provided, but from my perspective it is an interim that may last a long time, as the provision of a full time priest is completely unaffordable in these communities, and up until the present moment we have not been able to find people in such communities who might have a vocation to be ordained, and the capacity to undertake theological study to a certain standard that would equip them for such a ministry.

So, for the foreseeable future we will need to continue the roster system, with gratitude that local lay ministers continue to lead services on the other Sundays of the month, attend to pastoral needs and conduct funerals as they arise.

FORMER ANGLICANS AND THE ROMAN CATHOLIC CHURCH

Towards the end of 2009 an announcement was made by the Vatican that an Apostolic Constitution would be put in place that would enable Anglicans who wished to, to come under the authority of the Pope while retaining some distinctive aspects of Anglican culture in liturgy and certain customs like the marriage of priests.

This move came as the result of petitioning from what is known as "The Traditional Anglican Communion", or TAC. It needs to be made clear that this group, which includes a small congregation in Rockhampton, is not part either of the Anglican Church of Australia or the Anglican Communion. It is largely made up of former Anglicans who some years ago conscientiously disagreed with a number of decisions that were being made by the Anglican Church both in Australia and overseas.

The press have reported the advent of the Apostolic Constitution as heralding a mass transfer of thousands of Anglicans to the jurisdiction of Rome.

This has been very misleading, as not only is the TAC very small in Australia, but the people concerned have not been members of our Church for some time.

The offer from Rome required a response from individuals and congregations as to their intention to take up this provision by Easter this year, and an Auxiliary Bishop of the Roman Catholic Diocese of Melbourne has been appointed to oversee the response and ongoing life of such congregations in Australia.

It needs to be understood that those who take up this offer from Rome will in fact become Roman Catholics. This will involve the re ordination of former Anglican clergy and the re confirmation of lay people as neither of these two sacraments bestowed originally at Anglican or even TAC hands will be regarded by Rome as sufficient. It will also imply the immediate acceptance of teachings such as the 1870 doctrine of Papal Infallibility and the 1960's Vatican moral teaching on birth control. (These are matters that are still unresolved in official theological dialogue between ourselves and Rome.)

I am concerned that this somewhat sudden decision by Rome will undermine the relationship that has been growing between the Anglican Communion and the Roman Catholic Church since the late 1960's.

I have spoken with Bishop Heenan to express my hope that our good relationship will continue and I am pleased to say that this is also his earnest desire.

It is easy for us to feel a degree of hurt at having been rejected by those who have left us, both in their initial departure some years ago, and now refreshed through the acceptance by some of the Apostolic Constitution.

Feelings of hurt so easily lead to accusations of blame and the denigration of journeys. We should resist this, and while it is sad to accept that there have been people, formerly from our Church who have felt hurt and disenfranchised by some of our actions in the past, we can only wish them well as they continue their journey separately from us.

BACK TO CHURCH SUNDAY

Last year I mentioned that Back to Church Sunday (B2CS) would be observed for the first time in various Dioceses in Australia. Our Diocese subsequently took part and it went well in some places.

It is a simple concept whereby members of our parishes were encouraged to invite people, particularly those who have lapsed, to worship on Back to Church Sunday.

The service on the day was to be a 'normal' service, but perhaps done with a little extra care, and particular attention was to be given to caring for those who came, making sure they had a warm welcome and the constant care of those who invited them. A feature of the day last year was a general apology to any who had come back who may have been injured by the Church in the past.

I would like to think of last year's B2CS as a practice run and I am pleased to say that The Bishop in Council this year has wholeheartedly embraced the concept and we will join most Dioceses in Australia in B2CS on September the 12th. I do encourage all parishes to participate and begin planning for this now.

EDUCATION

Education for Ministry

In 1978 The Diocese of Rockhampton established one of the earliest EFM Groups in Australia, in the original parish of North Rockhampton.

For many years there were groups in parishes across the Diocese including, I believe, Gladstone, Keppel, Clermont, Callide Valley, the Cathedral, Wandal, and North Rockhampton.

EFM continues to provide a unique course that links together the streams of study and life experience. It covers the Bible, church history, theology, ethics, liturgy and the spiritual tradition of Anglicanism. It is a course that runs over 4 years, but which is taken on a year at a time. It does not have exams, but rather operates on learning goals for each student, and participation in the seminar group.

At present there are no EFM groups in the Diocese, but I hope this will soon change. There will be a mentor's course in July open to clergy and lay people who are prepared to lead or share leadership in an EFM group.

A good theological foundation is not just important for our clergy, but for lay people as well, and together it gives essential substance to the life of the Diocese as a whole.

EFM is not just something from the past that has exceeded its use by date.

Theological study must go on generation after generation until the Lord comes again, and at the moment I believe nothing better has yet arisen to take the place of EFM.

Clinical Pastoral Education

For the last five years I have been hoping it would be possible for us to have a CPE course based in Rockhampton. After the fading of what proved to be false hopes, on a number of occasions I am very pleased to say that at last we now have CPE underway through the good work of Geoff Gray who is a Level 11 supervisor of QICPE.

This 20 week course has an ecumenical dimension and this year we have participants who are from the Anglican, Roman Catholic and Uniting Churches.

CURSILLO AND THE DIOCESE OF ROCKHAMPTON

Rockhampton was the second Diocese in Australia to introduce Cursillo back in 1984. Since that time a great number of people in the Diocese have experienced spiritual renewal both through attendance at Cursillos and, for some, through being involved in leadership on Cursillo teams, and on the Diocesan Secretariat.

Our last Cursillo took place at Tanyalla at the end of 2008.

We weren't sure if it was to be the last one at the time, but knew the final one was not far away.

The organization has struggled in the last few years to find sufficient people who would attend a weekend, and also in recruiting leaders for the teams and the Diocesan organization.

Last year it became evident that we could no longer find sufficient energetic people who were already central to the life of parishes who were available to lead the movement at Diocesan level. It was particularly through this that we reluctantly came to the conclusion that we had reached the end of the road.

As with any movement in the life of the Church, Cursillo served a particular purpose at a moment of time when it was most needed.

When such movements have been a real source of spiritual growth we are reluctant to let them go even though all the signs are there that they no longer serve the purpose that was there at the beginning.

Cursillo was in a way a revival movement under the Holy Spirit, but like Methodism in the time of the Wesleys, the Oxford Movement that renewed the Catholic aspect of Anglicanism in the 19th and first half of the 20th centuries, like the Thanksgiving Programme in the 1970's and early 1980's and the charismatic movement in traditional churches like ours at the same time, Cursillo has done what it came to do, the people have moved on, and it seems, so has the Holy Spirit.

It is interesting to note that Cursillo in the Roman Catholic Diocese of Rockhampton came to an end in the late 1990's.

So while many here will be sad about this, we should be glad that we were there at the time, and we should continue, as Cursillo intended, to live each day as disciples of Jesus, making a difference in our community and at the same time eagerly awaiting just what God will do next for another generation, who need their hearts set on fire with love of him who has loved us all.

I would like to express my sincere thanks to members of the Secretariat and Cursillo team who offered such a wonderful ministry and were very much instruments of grace for many, as were their predecessors in such roles since Cursillo began.

BUILDING AND GROWING

My time in the Diocese seems to have been marked by closures of church buildings!

Though I know that these were things that had to happen, and in most cases they freed resources to enable the church to serve in a more effective way, it is nevertheless a strange reputation for a bishop to have.

In the last year I have closed only one building!

This was the old Church of St James at Yeppoon that had been dedicated by Bishop Halford in 1912.

The celebration of the ministry of St James Church through all of those years and its secularization and closure has been a crucial step in the journey towards establishing a new ministry centre and Church at Housden Place, which is more central to the growth of population along the coast.

Already the new Rectory has been built and blest, and while worship will take place in the rededicated chapel of St Faith at the old conference centre, plans for a new Church of St James are being prepared and we hope work will start on it in the next three or so years.

This move has involved the Diocese in transferring effective ownership from its property at Housden Place to the old St James site in Mary Street, which enables the parish to advance its ministry while at the same time providing some new possibilities for the ministry of the Diocese in its ownership of a property in the CBD of Yeppoon.

INDIGENOUS MINISTRY

In recent years our diocesan ministry with Aboriginal and Torres Strait Islander people in Central Queensland has focused on work with Woorabinda and Murri Wodja in Rockhampton. These diocesan ministries are of course in addition to ministry with and of indigenous people in some of our parishes.

Our ministry at Woorabinda has been blest in the last year through the work of Paul Macintosh, a teacher, a person of faith and a man with a vision.

Paul has singlehandedly painted St Matthew and St Columba's Church. It was in deep need of painting, and now it stands bright and shining not only with the freshness of its gloss, but in its colours, for Paul painted it in the colours of the Aboriginal flag, yellow, red and black!

Though he has officially retired Dan Joyce has continued to visit Woorabinda as often as he is able, given the constraints of his health.

Until recently ABM has funded part of the cost of Woorabinda ministry through specified giving programmes, but this has sadly now come to an end, which means

we are short of around \$13,000 a year for this ministry. This, together with the difficulty of getting a priest to replace Dan has meant we have had to look at new ways of providing at least some ministry to Woorabinda. I am hoping that the way ahead will lie in developing a partnership between one of our parishes and the Church in Woorabinda.

Murri Wodja, however continues to be served through the ecumenical partnership between the Roman Catholic Church and ourselves with alternate monthly services and fellowship meals.

THE ANGLICAN GAZETTE

For many years The Anglican Gazette has served as a key means of communication within the Diocese of Rockhampton.

It has changed in format and content many times. We have been able to keep the costs down by publishing 'in house' at the Diocesan Registry while now using colour in some or all of each edition produced.

While the number of copies printed has not increased, our readership certainly has through the internet, with many more people accessing The Gazette around Australia and overseas in this way.

Every edition of the Gazette is immediately placed on the Diocesan web site and remains there for three or four months, firstly as the latest, and then as a back copy. If you have a computer and missed receiving your copy at Church, please remember you can read it on line anytime at home or work.

I am very grateful to Raelyn James our editor for the hours she puts into the production of the 10 issues each year.

As I visit parishes I am particularly impressed by those who have an organized system of distribution such as pigeon holes for passing on information to regular worshippers, into which the Gazette is placed, or a person on the door who makes sure every family unit receives a copy as they leave the Church. My observation is that important communications need to be communicated to the people directly, and in the context of the Church, many people do not in fact pick up publications lying on a table at the back near the door, unless they are asked to by someone standing nearby.

Frequently I find Gazettes languishing undistributed and I end up becoming the 'paper boy' at the Church door. While the majority of Dioceses in Australia have a regular newspaper or magazine there are a few who don't, simply because

they can't afford to produce it. We are fortunate that we continue to have the Gazette, and see it as a priority.

We would be considerably bereft in both expressing our identity and communicating with our people if we didn't have it.

"PATTERNS OF GRACE" DIOCESAN CONFERENCE 2009

The first Diocesan Conference for Clergy and Lay people took place at Tanyalla last August.

The conference brought together 50 people from most parishes in the Diocese. Its purpose was mutual encouragement in ministry, teaching and fellowship. The Conference certainly succeeded in fulfilling its purpose and people left refreshed and joyful. A CD of interviews and excerpts was compiled by Ross Shepherd and subsequently distributed to the parishes of the Diocese.

I am very thankful to the small committee who worked to prepare for the Conference. It is my hope that we will build on this foundation and have another Diocesan Conference in 2011.

DIOCESAN YOUTH CAMPS

Our Diocesan Youth Camp Committee headed by Steven Schwarzrock once more organized two youth camps at Tanyalla in 2009, and are planning to do the same this year. These camps are well run and a lot of fun for those who come to them. They are opportunities for our young people to meet others in our Church of the same age as them, and to grow in faith, and this is particularly helpful to young people in some parishes who feel they are the only ones around.

I do urge parishes to promote the camps and provide means for young people to get there.

LIS ESCOP GARDEN

Since the days of Bishop and Mrs Dawes in the 1890's and in the 28 years before we owned it, there has been a garden at Lis Escop.

Last year we discovered that the 19th century garden wall on the east side of Lis Escop was about to collapse.

Over a period of many months the wall was demolished by Chris Whitehead and his son Michael, and a rounded bank was constructed to replace it. Since then a completely new tropical garden has been established by Ralph Atchison, who looks after the gardens at Kershaw House.

The result has been quite wonderful with abundant greenery, colour and birds.

NEWS OF PEOPLE

Welcome to new Clergy

Daniel Paulraj has come to be a priest member of the Ministry Leadership Team in the Parish of Gladstone. Daniel was ordained in the Church of South India, which is now a part of the Anglican Communion.

John Coleman is very much a Central Queenslander. He too has come to us from another journey, having recently been received as a priest from the Roman Catholic Church. John is now priest in charge of the linked parishes of Clermont and Moranbah in the Belyando Peak Downs Ministry Area. We warmly welcome John and Margaret, and Daniel.

Both of these priests bring us rich and interesting perspectives from their lives and experiences that will enrich the Diocese.

Important Anniversaries

Earlier this year Janne Whitehead undertook to compile a full listing of the ordination anniversaries of the present clergy of Rockhampton Diocese. Our two most senior clergy in years of ordination are Rob Philp and Ken Raff. This year both of them will celebrate their golden jubilees of ordination as priests in the Church of God. We congratulate them and look forward to joining them in celebrating the occasions at St Paul's Cathedral, with Ken's on August the 27th and Rob's on December the 17th.

Retirements and Moves

In 2009 Rod Gooden resigned as Priest in Charge in the Belyando Peak Downs Ministry Area that covered the parishes of Moranbah and Clermont and the Special Mission Area of Middlemount Dysart, and moved to be Rector of Innisfail in the Diocese of North Queensland.

Mike Vercoe retired from the parish of Gladstone. He had been Archdeacon and one time Rector of Gladstone and latterly Priest Member of the Ministry Leadership Team. Mike is currently serving as Locum Tenens in the Cathedral Parish

Chris Whittall resigned at the end of the year as Dean of St Paul's Cathedral and took up the post of Chaplain and Research Assistant to the Archbishop of Wales.

David Hunter who served as an honorary assistant priest in the Cathedral parish has resigned and moved to the Gold Coast.

We are very grateful for the different ministries of all of these priests and wish them every blessing in their continuing ministries.

And a special word of thanks..

At the end of May Dawn Wheeler will retire after 10 years as Confidential Secretary firstly to Bishop Ron Stone, and then to me. I would like to express my deep thanks to Dawn for her wonderful ministry in supporting the bishops she has served and her contribution to the life of the Diocese as a whole. Dawn has worked tirelessly with great efficiency and sometimes under adversity when her bishop has been slow to produce material that Dawn has needed in order to complete particular outcomes for the said bishop! Dawn has been a model of confidentiality in a role where often difficult things have to be known and dealt with to enable the bishop in his work.

Above all Dawn has served her Lord as a Christian woman. It is Christ who has been her motivation and strength.

FINALLY

As ever, I would like to express my thanks, not only to Dawn Wheeler, my secretary but also to Gordon Strickland, Themis Atchison, and Tara Cowen of the Diocesan Registry for their unfailing help and cheerfulness through the past synod year, and to members of the Bishop in Council, Standing Committee and Finance and Property Advisory Committee and other Diocesan committees for their commitment to the well being of the Diocese of Rockhampton.

My thanks also to Phillip Ward who has become more and more the organizer of repairs and maintenance, not only at Lis Escop, but on a wide range of Diocesan buildings.

All of us, clergy and lay people are united through our commitment to Christ and his Church, and in this regard The Diocese of Rockhampton is well served.

Peace be to us all, and love with faith, from God the Father and the Lord Jesus Christ. Amen.

(Eph.6.23)

+ *John Rockhampton*