

MOWatching

newsletter of MOWatch Australia
Conference Edition, August 2006

Women in the Wings ... Waiting for purple

Three Day Residential Conference:: 21st - 24th August 2006



International Speaker

The Revd Canon Dr Jane Shaw (pictured above) is the Dean of Divinity, Chaplain and Fellow of New College, Oxford, and an honorary canon of Christ Church Cathedral, Oxford. She teaches in both the history and theology faculties of the University, and much of her research and writing has been in the area of gender and religion.

Jane spent several years in the Episcopal Church in the USA while a graduate student at Harvard Divinity School, and then while she was doing her PhD in History at the University of California, Berkeley.

She has recently co-edited *The Call for Women Bishops* (SPCK 2004), a book of essays written by

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- Church of England a step closer to appointing women as bishops
- Nigerian 'no' to women as priests
- IAWN - *find out what it means*
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- MOWatch website ... *and more!*

Welcome to Amberley!

Amberley is a Conference Centre operated in memory of the Blessed Edmund Rice, who saw the poverty and ignorance of young boys in Ireland and did something about it. His ministry grew into the Christian Brothers order, who came to Australia in the 19th century.

The Centre offers good accommodation in a beautiful environment on the banks of the Yarra River, and space for re-creation, prayer and meditation. An outdoor labyrinth is a special feature.

Amberley is just upstream from where the 'Heidelberg School' of artists set up camp in the 19th century across the river. In the 1930s, John & Sunday Reed revived this tradition at the farmhouse 'Heide', now restored. Their purpose-built home down the hill is now the Museum of Modern Art, itself recently extended. Both places, set in delightful grounds with outdoor art, are well worth visiting. □

President's Column

As most MOW members know, Jack Graydon, husband of President Val Graydon, died on July 11th, 2006, just a week after his 84th birthday. His funeral took place at St Clements on the Hill, Stafford Qld on July 18th, where Kathy Toal and Judy Little were able to represent MOW.

Jack's final illness took a considerable toll on Val, who continued her ministry as President during these difficult days. This President's Column offers memories of Jack, Val's most devoted supporter in her ordained ministry.



Jack Graydon: memories

First, Jack's life in outline (thanks, Val):

Jack was born in Brisbane, the second of five children, whose father was a Lighthorseman at Gallipoli. He attended Buranda Boys' School to scholarship grade, studied accountancy for a while, then began training as a funeral cabinet maker.

WW2 saw him in the Royal Australian Navy serving on (the first) HMS Kanimbla in the Persian Gulf, then at Milne Bay and Port Moresby, locating mines for disposal. He later trained as a Navy Diver, and helped raise the Japanese midget submarine from Sydney Harbour.

After the war Jack worked as a diver locating mines in Moreton Bay, then drove double decker and electric buses, but spent most years at ICI and Catoleum in Sydney as plant manager.

Jack met Val in 1979 and retired in 1980: they operated a Hobby Ceramic Teaching Studio in Newcastle in the mid-80s, a place of quiet sharing and therapeutic contact. They visited England, Italy, Israel and Egypt, and caravanned in Australia.

Jack had a ministry of his own, but said his main ministry was to make sure that Val's ministry developed. He was the first person to complete the Archbishop of Brisbane's Certificate Course, was a Lay Assistant and a member of Synod.

Next, from Anne Morris:

Arms open wide, eyes twinkling, and a grin of pure mischief on his lips, he embraced me in a bear-like hug. What a wonderful mixture our Jack was. One moment the archetype British Naval gentleman, the next a laughing imp of mischief.

My overriding memory of Jack was awe at his ironing expertise! The treatment he gave Val's robes was a sight to behold. Laundered and ironed to within an inch of their lives, I'm sure none would have dare develop a crease!

Jack saw his God-given role in life to be a total support for Val. In years gone by, it used be said that a wife could make or break a priest. The same is true of a husband. By the time I knew them, Val & Jack were a well oiled machine, Jack caring for the everyday mundane tasks of life, so Val could fulfil her calling as an ordained priest of God.

Being in such a position meant Jack could really exercise all aspects of his beautiful personality. He could tell terrible jokes to a captive audience. He could do all the hands-on tasks that Val asked of him, to make her ministry unique and uplifting. Most importantly, he could hug all the women in the room at least once and if possible he'd go a second round. He had the priceless gift, when he was with you, of making you feel like you were someone amazing and valuable.

Jack was a gentleman in the true sense. He honoured those around him by displaying exquisite manners. He had strong opinions on many things, being a man of intelligence, and shared those opinions in an articulate manner. On the other hand, he was also able to sit back, listen intently when the situation required, take in the facts, and if asked would then express an opinion. He was fierce in the defence of those he loved, and above all, he bought a sense of light and joy with him.

I remember one weekend when he and Val rolled up and proudly showed off the new mobile 'home'. His excitement at having this new toy was a delight to behold; his years of naval training meant it was all ship-shape from the word go. I do remember some differences of opinion on who should – or could – drive, but nothing that a good spouse couldn't resolve!

John Rattray sums up:

Jack couldn't care less if a person was black, white, Christian, non-believer, straight or gay – they were God's creation, and his welcoming smile and hug would disarm any cynic quickly.

The one thing that flowed from Jack no matter what was love. He was a special person from whom love existed in abundance. If you needed a shoulder he was there, if you needed a swift kick he was there ready to get you moving again.

Jack proved to me time and time again that Love really did change everything. □

Church of England a step closer to appointing women as bishops

WOMEN BISHOPS cleared two more hurdles at the General Synod sessions in York on the weekend of July 15-16th.

At the end of a two-hour debate, the Synod voted that “admitting women to the episcopate in the Church of England is consonant with the faith of the Church as the Church of England has received it”.

The vote, by Houses, was:

Bishops	31-9	(77.7%)
Clergy	134-42	(76.2%)
Laity	123-68	(64.4%)

The size of the Laity ‘no’ vote was noticeable.

On Monday, the Synod went on to consider how best to proceed. After the failure of the House of Bishops to agree a plan to accommodate the views of traditionalists, Synod was offered the option of appointing a drafting group to come up with a new scheme. This it did readily.

The Synod also accepted two amendments, which asserted that

- both sides in the debate were loyally Anglican, and
- consecrated women had to be fully recognised throughout the Church of England. □

Women bishops ‘justified’

- Church of England Newspaper reports

By **MATT CRESSWELL**

[Church of England General] Synod members on Saturday [July 13th] voted for the admission of women in the episcopate and declared it was theologically justified. But over one-third of the laity voted against women becoming bishops, worrying proponents of the move.

Archbishop John Sentamu initiated the debate with a brief historical summary of how women’s ministry in the Church of England has progressed. “I must pay tribute to Anglican women whose calling has been tested for 90 years! They have kept the faith and remained loyal to the Church of England,” he said.

RC commentary debated

He aimed to put the Synod at ease after Cardinal Walter Kasper’s recent comments warning the Church of England not to vote for women bishops. Regarding this, Dr Sentamu said: “One of his conclusions is that, since the Church is a communion, any important change should be made only with the support of a large consensus. Yet it must be said to Cardinal Kasper that the Church of Rome failed to follow this precept in its own life.” Such failures included declaring the Pope infallible *ex cathedra* in 1870 against the approval of some parts of the universal Catholic Church and to assert in 1963, against the opinions of many, that artificial methods of birth control are wrong for Catholics.

The Revd Jonathan Baker (Oxford), voiced his opposition saying: “Cardinal Kasper is calling us to

continue on the path to full visible unity. It is only the opinion of a majority of bishops to proceed and not an intra-Anglican thing. Our Roman Catholic friends have told us not to proceed. It calls into question what we have said about ourselves and how others regard us.” Baker also asked, “Are we really listening to the Holy Spirit?”

The Revd Moira Astin (also from Oxford) pleaded that the church should not just listen to God but also society. She then joked that perhaps women were better equipped to carry out this “double listening” than men. After laughter and a few cries of “shame, shame” for her remarks, Ms Astin shared the views of her friends: “They can’t understand an institution that doesn’t value the leadership gifts of women,” she said before stating: “I hope we don’t put it off another 20 or 30 years.”

Echoing earlier views, the Revd Thomas Seville (Religious Communities) said that more time should have been given to discussing the theological issues which had not been fully addressed. He said: “We are making ourselves untrustworthy and incapable of carrying the truth,” and that the Church was “breaking with our ecumenical heritage.”

Archbishop of Canterbury speaks

Archbishop Rowan Williams later said that the debate over women as bishops was different to that of women as priests: “There is a theory that the bishop is the animator of mission and therefore the

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Women bishops 'justified'

Continued from previous page

ordination of women as bishops becomes a slightly different question as to the ordination of women as priests," he said.

Dr Williams also spoke of how the Vatican had some variance with the Anglican-Roman Catholic International Commission documents, and that some Vatican papers raise the issue of women in ministry to a higher level than admitted publicly: "We are not the only ones to be shifting the ground here!"

John Ward, a lay member of the Diocese of London, quoted Jesus' commandment that we must "love your neighbour as yourself". He said: "Love for me is unconditional love and respect for someone for whom and what they are." He then argued, "It's a no-brainer to restrict women's ordination. It is a fundamental failure to love that woman for who she is, and that includes her gender ... If this motion is passed, the talking and rebuilding of the trust that has been lost over the last 15 years starts now."

Mary Magdalene - first apostle or first evangelist?

The Bishop of Durham, N.T. Wright, then stated that he was thoroughly convinced of the scriptural reasons for appointing women bishops saying: "If I thought that we were playing games with scripture I would sit on my hands ... Theological debate is vital for the church and we must have it." Citing John 20, he implied that Mary Magdalene was effectively the first apostle and later made the point that a woman was first entrusted with the gospel and not a man.

Bishop Wright's notion that Mary Magdalene was the first apostle was later contested by Sister Ann Williams CA (also from Durham): "She was not the first apostle, she was the first evangelist," she said. "For me this is one step too far. How do I cope with priests who have been ordained by a woman whose orders I do not recognise?" She then implored Synod members that: "Mission is for each and everyone of us... I do not need be ordained to do that!"

The debate also featured two amendments, neither of which were passed. One calling for the word "note" to replace "welcome and affirm", and the other asking to include the words: "the possible ecumenical implications..."

Summing up, Archbishop John Sentamu stated that, "Unity is not about us agreeing on every detail. But we are bonded to other Christians by baptism." □

New CofE group to work on arrangements

By ANDREW CAREY

A new group has been given the 'brief from hell' to find new legislative arrangements for ordaining women bishops without splitting the Church of England. After two years of seeking to create provisions both for ordaining women and to satisfy opponents in the House of Bishops, General Synod decided to put the task in the hands of a special legislative group.

'Flying' Bishop Martyn Jarrett said that he could not believe that the new group would be any more successful than the Guildford group which put together proposals for Transferred Episcopal Arrangements (TEA), or indeed the House of Bishops, which had failed to come up with any sort of plan.

Archdeacon Greener expressed reservations about the motion, accusing the House of Bishops of giving the new group 'the brief from hell'. But the Archbishop of Canterbury told Synod that the issue would only be resolved "as people from across the spectrum work directly with each other, trying their best to calculate what are acceptable sacrifices or anomalies, what are for them betrayals of principle ... The task now is to create a process that will continue to facilitate real engagement between contending voices rather than a vague exchange of claims."

The Very Revd Vivienne Faull, Dean of Leicester, revealed that meetings were taking place between senior women priests and traditional catholic bishops. She called for a timetable which was a "framework" rather than a "straitjacket" while those conversations went forward.

Contrasting amendments

Two significant amendments were made to the motion under debate on the Monday.

The first, by Prebendary David Houlding (London), committed the Church of England to the resolution of the 1998 Lambeth Conference that those opposed to women's ordination were 'loyal Anglicans'.

A further amendment committed the new legislative group to Canon A4, which spells out that the orders of all validly ordained deacons, priests and bishops must be accepted by all as "truly bishops, priests or deacons".

The new legislative group will have at least a year and a half to come up with specific proposals to General Synod. **Such a timetable makes it unlikely that final approval will be given to women's consecration for at least five years.** □

International speaker

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contributors from all over the Anglican Communion and from other churches, in support of the consecration of women as bishops in the Anglican Church.



Jane was involved in the campaign for the ordination of women from the age of 16, the year the Movement for the Ordination of Women was founded in England. She has been a theological consultant to the House of Bishops, and often writes and comments on religious matters in the English press and on television and radio.

In 2005 Jane enjoyed a sabbatical as a Visiting Scholar at Trinity College in the University of Melbourne, and in 2006 she will be a Visiting Fellow at the Humanities Research Centre at ANU. □

The Anglican Communion **- *historical perspectives on*** ***current issues***

The current ferment within the Anglican Communion raises the question:
what does it mean to be Anglican?

The Revd Canon Dr **Jane Shaw** will discuss this and related questions at an *Insistute for Spiritual Studies* seminar, on

Thursday 24 August, 2006

St Peter's, Gisborne St, East Melbourne
7.30 - 9.30pm pm

Cost: \$15 (concession \$12)

Bookings:

phone: 96622170

fax: 9662 2400,

email: secretary@stpeters.org.au

Two Australian Anglican women in episcopal role

Archdeacons Heather Marten (Gippsland) and Kay Goldsworthy (Perth) are now the Administrators of their respective dioceses - the person designated by the bishop to lead the diocese in the latter's absence. Heather took on the role when Gippsland diocese did not have a bishop; Kay was appointed to the post recently by Archbishop Roger Herft.

While the position of Administrator need not be held by a bishop, it gives these two leaders valuable experience of episcopal roles, and recognizes their gifts.

May other dioceses soon follow! □

Church of Nigeria survey shows strong opposition to the ordination of women

Report from the *Nigerian Tribune*, July 10th 2006

SOJI ADENIYI, Akure - 10.07.2006

The status quo will still remain in the Church of Nigeria (Anglican Communion) as 82 per cent of the church population voted against the ordination of women as ministers in church. Making the disclosure during the 53rd Mothers' Union Conference at Holy Trinity Anglican Church, Yaba, Ondo State, on Saturday July 8th, the Bishop of the Diocese of Ondo, Bp George Latunji Lasebikan, said,

"The recent pro forma sent to branches of the church across the country revealed that 82 per cent of our members emphatically are against it.

"We were astonished at the response of the church to the issue because we thought our members would want to go with the trend in most churches today, particularly the pentecostal ones. But 82 per cent of the church said emphatic no to the ordination of women as ministers," Lasebikan said.

Diaconate to include women

The bishop, however, disclosed that a permanent diaconate would soon be established within the church to create an avenue for women to participate in the leadership of the church, saying the diaconate would accommodate both the women and men in the church.

The cleric, who enjoined wives of the public office holders to act as controls to the excesses of their husbands, said that women should play the role of counsellors and ensure their spouses were not reckless. □

The International Anglican

By MEAGAN MORRISON

(Secretary, IAWN Steering Group 2006-2009)

Background Information

In response to a call for a formal mechanism to represent the women of the Anglican Communion, the *International Anglican Women's Network* (IAWN) was formed in November 1996 as a network of the Anglican Communion. The Network was to be a vehicle by which women around the world could learn about each other, pray for each other and, with a united voice, advocate for women's rights in church and society as expressed in the Beijing Platform for Action (*see Box 1*).

Working in conjunction with the existing women's groups, including the Mothers' Union, which reports to the Anglican Consultative Council (ACC) through IAWN, its role is to facilitate the representation of Anglican women at the ACC. **IAWN reports the successes, concerns and challenges of Anglican women worldwide to the ACC and provides advice to the ACC as requested.**

Anglican women meeting at the 2006 UN *Commission on the Status of Women* took the opportunity to adopt a new structure, vision statement and steering group for IAWN (see the IAWN brochure in your conference bag). They elected an eight-member Steering Group for 2006-2009, which comprises seven elected members and the appointed Mothers' Union member. There are three *ex-officio* members. I am one of the elected members and the Steering Group's secretary.

Objectives

IAWN has two objectives:

1. *To uphold God's mission within the Anglican Communion in prayer and in practice.*

IAWN will ensure that an appropriate focus is maintained upon the ACC Marks of Mission (*see Box 2*) with respect to the full participation of women, as well as women's rights and needs.

Box 2: The Five Marks of Mission of the Worldwide Anglican Communion

1. To proclaim the Good News of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures of society
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth

taken from www.anglicancommunion.org/mission/fivemarks.cfm

Box 1: The Beijing Platform for Action

The Beijing Platform for Action was created at the UN 4th World Conference on Women held in Beijing, China in 1995. It was a commitment on behalf of the signer-countries to advance the status of women and children worldwide by addressing twelve critical areas of concern. Strategic objectives with concrete actions to be taken by various actors in order to achieve those objectives were proposed. The twelve areas are:

1. The persistent and increasing burden of poverty on women
2. Inequalities and inadequacies in, and unequal access to, education and training
3. Inequalities and inadequacies in and unequal access to health care and related services
4. Violence against women
5. The effects of armed or other kinds of conflict on women, including those living under foreign occupation
6. Inequality in economic structures and policies, in all forms of productive activities and in access to resources
7. Inequality between men and women in the sharing of power and decision-making at all levels
8. Insufficient mechanisms at all levels to promote the advancement of women
9. Lack of respect for and inadequate promotion and protection of the human rights of women
10. Stereotyping of women and inequality in women's access to and participation in all communication systems, especially in the media
11. Gender inequalities in the management of natural resources & the safeguarding of the environment
12. Persistent discrimination against and violation of the rights of the girl child

For a full report visit

www.un.org/womenwatch/daw/beijing/platform/plat1.htm

2. *To be a dynamic focal point in the Anglican Communion for women's gifts, interests & advocacy.*

In particular, IAWN will continue to collaborate with the ACC delegations to United Nations consultations of concern to women, with special reference to implementation of the Beijing Platform for Action and the Millennium Development Goals (*see Box 3*).

IAWN will facilitate all women of the Anglican Communion working cooperatively at parish, diocesan, national, provincial and communion-wide levels to strengthen the ministries of women in God's world and to enable women to be influential throughout the Anglican Communion. **Essentially IAWN is a two-way avenue: it is responsible for disseminating information from the ACC to the women in the pews and back again.**

Women's Network (IAWN)

IAWN is made up of all women within the Anglican Communion whether they belong to MU, Anglican Women of Australia, other such organisations, or not – so this means YOU! Each Anglican Province has an IAWN Provincial Link, a woman who assists in communicating information between the steering group and the women in the pews. **Ann Skamp**, from the Diocese of Grafton, is Australia's Provincial Link. Ann and I will work together to strengthen this two-way flow of information.

One of IAWN's first tasks is to help the Provinces of the Anglican Communion to implement the ACC Resolution 13/31 regarding the equal participation of women in decision making at all levels within the Communion, including the establishment of a women's desk, or equivalent, to facilitate this (*see Box 4*).

The IAWN Steering Group is keen to see a respectful and sustainable implementation of the resolution. To ensure this, we will work with the ACC Standing Committee and Provincial General Synods, through IAWN Provincial Links. This will require women sharing their successes and challenges with each other through IAWN.

IAWN in Australia

Ann has already begun working within the General Synod Standing Committee to establish a task group to facilitate equal representation of women on decision-making bodies in our national Church and, with **Kay Goldsworthy** and others, the re-establishment of a General Synod Women's Commission. I will continue to work with Ann on progressing ACC Resolution 13/31 and ensuring that the concerns, challenges and successes of Anglican Women in Australia are brought to the ACC, and shared with Anglican Women around the world.

For the MOWatch Conference

When I speak with you all on Wednesday 23 August 2006, I will be asking you four questions. Here they are so you have time to think about your response:

- 1) Do you belong to an organisation for Anglican Women? Why or why not?
- 2) Do you see yourself as being a part of IAWN? Why or why not?
- 3) How do you see IAWN facilitating networking within Australia with all the Anglican Women's organisations and with women who are not in any organisation?
- 4) How do you see IAWN facilitating networking between Australian women and women around the Anglican Communion?

Box 3: The Millennium Development Goals

The eight Millennium Development Goals – which range from halving extreme poverty to halting the spread of HIV/AIDS and providing universal primary education, all by the target date of 2015 – form a blueprint agreed to by all the world's countries and all the world's leading development institutions. They have galvanized unprecedented efforts to meet the needs of the world's poorest.

- Goal 1: Eradicate extreme poverty & hunger
- Goal 2: Achieve universal primary education
- Goal 3: Promote gender equality & empower women
- Goal 4: Reduce child mortality
- Goal 5: Improve maternal health
- Goal 6: Combat HIV/AIDS, malaria & other diseases
- Goal 7: Ensure environment sustainability
- Goal 8: Develop a global partnership for development

taken from www.un.org/millenniumgoals/

Box 4: Extract from the Anglican Consultative Council Resolution 13/31

31. The 49th Session of the United Nations Commission on the Status of Women

The Anglican Consultative Council:

- b. acknowledges the Millennium Development Goal for equal representation of women in decision making at all levels, and so requests:
 - i the Standing Committee to identify ways in which this goal may appropriately be adapted for incorporation into the structures of the Instruments of Unity, and other bodies to which the Anglican Consultative Council nominates or appoints;
 - ii all member churches to work towards the realisation of this goal in their own structures of governance, and in other bodies to which they nominate or appoint and to report on progress to ACC-14;
- c. recommends that a study of the place and role of women in the structures of the Anglican Communion be undertaken by the Standing Committee in line with the objects of the ACC "to keep in review the needs that may arise for further study, and, where necessary, to promote inquiry and research";
- d. requests that each Province give consideration to the establishment of a women's desk for that Province.

taken from www.aco.org/acc/meetings/acc13/resolutions.

MOW gets a website!

MOW's new site is www.mowatch.org.au, with email addresses mowatchn@vicnet.net.au and mowsyd@vicnet.net.au.

Members unable to participate in the MOW conference directly will be able to check out the daily updates on what is happening. Thanks, Bron!

Daily Conference Programme

Monday 21 August 2006

10.00am *Pre-Conference activity*
(St Margaret's Eltham): registration,
lunch, tour of local attractions.

Pick up from airport at 9.30am and 11.00am

4.00pm Registration at 'Amberley'

6.00pm Welcome & Dinner
(Evening freetime/Meet and Greet)

Tuesday 22 August 2006

7.00am Worship

7.30am Breakfast

8.40am Housekeeping Notices

8.45am *Official Welcome and Opening:*
The Revd **Val Graydon**,
MOWatch President

Traditional Welcome / Smoking
Ceremony: Murrundindi,
Elder, Wurundjeri Clan

9.00am *Keynote address:*
'Women in the House'
The Revd Canon Dr **Jane Shaw**,
Dean of Divinity and
Fellow of New College, Oxford

10.30am Morning Tea

11.00am *Keynote address:*
'The New Puritans'
Dr **Muriel Porter**,
Diocese of Melbourne

12.30pm Lunch

1.30pm *Keynote address:*
"Procreators and Peacemakers":
Women in the Mission of the Church
Dr **Linda Kurti**,
National Director, ABM-A

3.00pm Afternoon Tea

3.30pm Free time / walk the labyrinth
/ snapshots / discussion ...

5.00pm Relaxation

6.00pm *Conference Dinner:*
The Revd Dr **Andrew McGowan**,
Director, Trinity College Theological
School, Melbourne

Wednesday 23 August 2006

7.00am Worship

7.30am Breakfast

8.40am Housekeeping Notices / Who's Who

9.00am *Keynote address:*
'Gloves Off for Women in Hats'
The Revd Canon Dr **Colleen O'Reilly**
Vicar, St Faith's Burwood, Melbourne

10.30am Morning Tea

11.00am *Keynote address:*
'Future Leaders, Future Church'
The Revd Dr **Sarah Macneil**,
Rector, All Saints Ainslie, Canberra

12.30pm Lunch

1.30pm *Keynote address:*
'Anglican Women Around the World'
Miss **Meagan Morrison**,
IAWN Steering Group,
Diocese of Canberra & Goulburn

3.00pm Afternoon Tea

3.30pm *Conference Eucharist:*
The Revd Dr **Elizabeth Smith**,
Vicar, St John's Bentleigh, Melbourne
will preside & preach

5.00pm Relaxation

6.00pm Dinner

8.00pm *Optional evening visit:*
Trinity College Theological School,
The Revd Canon Dr **Jane Shaw**
will deliver the 2006 Barry Marshall
Memorial Lecture.

Thursday 24 August 2006

7.00am Worship

7.30am Breakfast

8.40am Housekeeping Notices / Who's Who

9.00am *Keynote address:*
'It was Quite a Journey: MOW and
Women Seeking Ordination'
Dr **Janet Scarfe**,
Melbourne

10.30am Morning Tea

11.00am *Snapshots: generation why?*
Ms **Bronislava Lee**,
Vice-President MOWatch)

12.30pm Lunch

1.30pm MOWatch - *Where to ... ways forward*

3.00pm Farewell, with Afternoon Tea

4.00pm Depart 'Amberley' □

MOWatching is produced by MOWatch Inc., Registered Association No A8603A. Editorial responsibility is taken by Charles Sherlock, 3 Lelant St Trentham 3458. Written contributions should be emailed to c.sherlock@mcd.edu.au.