

Spotlight Q&A • Thursday 25 October 2018

Meet ACSQ's Reconciliation Action Plan Coordinator, Chrissy Ellis

Find out about the unique faith journey and work of our Diocese's Reconciliation Action Plan Coordinator, Chrissy Ellis, a proud Bwngcolman woman from Palm Island



NAIDOC Aboriginal and Torres Strait Islander Women's Panel at St Francis College, (L-R) Chrissy Ellis, Elwyn Conway (Mother), Ravina Waldren, Kylie Dean and Uncle David Miller

Chrissy Ellis is a proud Bwngcolman woman who was born on Palm Island, North Queensland, and who lives in Ipswich. Chrissy is the Reconciliation Action Plan Coordinator for the Anglican Church Southern Queensland. She is also currently studying a Bachelor of Laws at Deakin University's Institute of Koorie Education.

How long have you been involved in the Anglican Church and in what roles?

I commenced working for Queensland Churches Together Commission as the Churches Together Indigenous People's Partnership Program Coordinator in 2014. In this role, I worked ecumenically with Aboriginal and Torres Strait Islander church leaders throughout the SEQ region to help build bridges toward reconciliation in the church. Since 2017, I have been working as the Reconciliation Action Plan (RAP) Coordinator for the Anglican Church Southern Queensland and am based in St Martin's House on Ann St, Brisbane.

What is the name of your current role and what does your role involve?

As the Reconciliation Action Plan Coordinator, I oversee the RAP, which was implemented in November 2016. On a day-to-day level, I create awareness around National Reconciliation, organise National Reconciliation Week and NAIDOC Week activities and educate the broader Diocese about Aboriginal and Torres Strait Islander justice issues. I liaise with the Parish and other Ministries Commission (PMC), Anglican Schools Commission and Anglicare to embed RAP actions and targets in their organisational frameworks. I work very closely with the RAP Working Group to organise and coordinate Diocesan activities that celebrate significant Aboriginal and Torres Strait Islander days and events.

What projects and activities are you currently working on?

The current RAP will expire at the end of the year and so I am working with the RAP Working Group members to develop a new RAP for 2019-2021. As part of this process, I am reviewing the effectiveness of the 2016-2018 RAP and participating in a New RAP Development Workshop.

I will also be delivering a Reconciliation session at an ecumenical course; providing cultural awareness and support to School Chaplain staff and students; and, providing RAP sector support to other Aboriginal workers. I will also be networking with other Aboriginal RAP workers in SEQ, representing the Anglican Church in local ecumenical activities and supporting broader church initiatives, such as the promotion of a 'Friends of Nungalinga' fundraising dinner.

What have been the highlights of your role so far?

NAIDOC Week this year was a significant highlight for me. The theme of NAIDOC Week this year was 'Because of her, We can', celebrating Aboriginal and Torres Strait Islander women. I was given the opportunity to learn about my mother's story and to share it at three events, including Prayers for Aboriginal and Torres Strait Islander Ministries and Concerns (PATSIMAC), Gold Coast North Anglican Church and a non-denominational Christian college. Another highlight was participating on a NAIDOC Women's Panel at St Francis College to help educate formation students about the significant role Aboriginal and Torres Strait Islander women have in our communities, ministries and highlighting our issues.

A further highlight for me was National Reconciliation Week 2018 when I worked with Stephen Harrison, Anglican Schools Commission / RAP Working Group Member, to develop videos that showcased reconciliation work being achieved across the Diocese. This year's theme 'Don't Make History a Mystery' provided a platform for the Anglican Church to digitally record Aboriginal and Torres Strait Islander stories and history.

Can you tell us a little about your faith journey?

I was born on a Catholic Mission on Palm Island, so the foundations of my Christian faith were birthed from my homeland. My mother's upbringing was Catholic and my father's upbringing was Anglican, so an ecumenical outlook is natural for me. In Manbarra language 'Bwgcolman' means 'many tribes, one mob', which reflects the fact that the Palm Island community was formed under the Aboriginal Protection Act in the early 1900s when people were forcibly removed from their traditional country and sent there. Because I was born in

such a diverse community, I am able to work across many different groups of people and influentially walk between 'two worlds'.

How does your faith inspire you and shape your outlook, life choices and character?

My faith in God gives me the strength to be resilient in challenging times and to continue to walk in the footsteps of Aboriginal church leaders and my ancestors who have gone before me.

What person of faith inspires you the most and why?

There are too many inspiring Aboriginal and Torres Strait Islander faith leaders to name them individually. A Biblical person of faith who inspires me is Queen Esther because of her commitment to fast, pray and intercede for her people and nation.

What are the primary strengths of the church and what is the best way to make the most of these for the benefit of our communities?

One of the Church's strengths is its commitment toward building national unity and oneness through the process of reconciliation. To make reconciliation happen, the Church needs to continue finding ways to strengthen relationships with Aboriginal and Torres Strait Islander peoples by hearing our stories truthfully, amplifying our voices and supporting Constitutional recognition.

What do you do in your free time to recharge and relax?

I love spending time and staying connected to my family – mother, brothers, nieces, nephews, grandchildren and community. I really enjoy riding my Triumph Street Triple 675 alongside my husband's Triumph Speed Triple 1000 during long road trips.

What is your favourite movie and why?

Stomp the Yard – I love RNB, hip hop and dance music. It also has a strong storyline, which inspires people of colour to rise above difficult circumstances.

What is your favourite travel destination and why?

I like going home to Palm Island to connect with Country and my people, and it helps to keep me grounded, not losing sight of where I come from and God's destiny which lies before me. It replenishes my spirit and gives me strength to continue God's work of justice and reconciliation and walking in two worlds successfully.

2016-2018 RAP: <https://anglicanchurchsq.org.au/wp-content/uploads/2017/09/CSC5154-Reconcilliation-Action-Plan-A5-Booklet-single-pages.pdf>

Reconciliation Week 2018 videos: <https://www.youtube.com/playlist?list=PLYDQG-rNVIHBBzLQB9cUuX-FddUwDtNp>

Synod 2018: A wrap-up

By Ian Eckersley

Find out what happened at Synod and read the President's address and watch the video highlights



Synod 2018 in session at Churchie

The Second Session of the 79th Synod of the Diocese of Brisbane saw 470 people registered for the annual gathering on 5-7 October, which was again held at Anglican Church Grammar School (Churchie) in East Brisbane.

The event began on Friday evening where representatives gathered at St John's Anglican Cathedral for the Eucharist Sermon, delivered by The Most Rev'd Dr Phillip Aspinall, Archbishop of Brisbane.

The service was followed by the first working session, which concluded around 9.30pm and then resumed less than 12 hours later on Saturday morning at Churchie.

The session opened with the President's Address, where Archbishop Aspinall officially welcomed representatives and spoke for over an hour about the challenges facing the Diocese in the aftermath of the Royal Commission, as well as more broadly about the contemporary issues for the Anglican Church.

Twenty-one motions were debated over seven sessions. Seventeen Anglican Diocese associations, parishes and community organisations also took the opportunity to present visual displays of their wonderful work in common areas outside the Synod assembly hall.

Watch our Synod 2018 videos, including highlights of the Archbishop's address, and hear what representatives have to say.

President's Address: <https://anglicanchurchsq.org.au/wp-content/uploads/2018/10/180906-F092-Presidents-Address-Final-PRINT.pdf>

Archbishop's address: <https://www.youtube.com/watch?v=VUIhODIii70>

What representatives have to say: <https://youtu.be/nCj10sGGnMI>

Reflections • Thursday 25 October 2018

Young Palestinian Christian visits Brisbane to share her story

By The Rev'd Dr Ray Barraclough

The Rev'd Dr Ray Barraclough, former lecturer at St Francis College in Milton and former senior lecturer at St George's College in East Jerusalem, reflects upon the story of a young Christian Palestinian woman, Areej Masoud, who recently visited Australia on a speaking tour



Palestinian Christian Areej Masoud speaking at St Francis College, Milton

I have been engaged in supporting the Palestinian people since 2003 and have previously worked and lived in Palestine when I was senior lecturer at St George's College in East Jerusalem. I majored in History at the University of Queensland, while my Doctoral study encompassed researching political ideas contained in the New Testament writings. These two fields of study came together in my continuing interest in religion and politics in the Middle East.

In October, a young Christian Palestinian woman named Areej Masoud spoke at several gatherings in Brisbane, including at St Francis College where I heard her speak, about the contemporary experience of her fellow Palestinians. Areej has been brought to Australia on a speaker tour by the Palestine Israel Ecumenical Network.

Areej could be said to have had an ecumenical journey. Born and raised in Bethlehem in an Orthodox Christian family, she attended Catholic schools and then journeyed into an evangelical stream of the Christian faith. She currently works as the Development and Communications Coordinator at Bethlehem Bible College.

Palestinian Christians have maintained the birthplace of Jesus and Christianity for over 2000 years. However, very few of the thousands upon thousands of Christian pilgrims who visit that part of the world ever meet the local Indigenous Christians. The Palestinian Christians living in the Holy Land refer to themselves as 'the forgotten faithful'. The latter note how Arab believers were present on the day of Pentecost (Acts 2:10-11).

In her talk, Areej described how the pressures placed upon Palestinians in East Jerusalem and the occupied territories by the Israeli authorities over the years have led to a significant number of Palestinian Christians leaving the region to settle mainly in nearby Lebanon or in Western countries. Areej envisages a time in the future when there will be next to no Christians in the Holy Land.

Areej also shared with local South East Queensland Christians what day-to-day life is like for her fellow Palestinians. She emphasised how, despite media reporting, Palestinian Christians and Muslims have, for many, many years, lived peaceably together. For decades, they have also shared the experience of being lined up to be monitored or arbitrarily halted by Israeli authorities through military checkpoints on their own land. For example, Areej told us about how she had to quit a job because in a three month period, she was unable to get to work for an equivalent period of two weeks because she was not permitted through a check point from one area of her homeland to another. She also explained how Palestinians have different coloured number plates on their cars to Israeli cars who have easy access through checkpoints.

She also shared about how Palestinians across their lands are discriminated against when it comes to water usage, as Palestinians are only allowed 70 litres per day, compared with the Israeli consumption of 300 litres per day. In order to cope, Areej said that she and her Palestinian neighbours share water rations, for example, by doing each other's washing when one family runs out of water.

Amongst the pictures she portrayed was a set of three photographs, taken at different times during her life, of a tree-covered hill she could see from the window of her home when growing up in Bethlehem. Now, not one tree stands upon that rounded hill. Rather, it is covered completely by an Israeli settlement. Areej referred to the UN Security Council Resolution 2334 and explained that according to international law, these settlements are illegal; however, the Palestinians are powerless to stop the growing number being erected on their land.

Areej shared how she is challenged daily as a Christian to 'love her enemy'. She told us a number of stories about how she finds ways to stand up for her rights in a loving way, including one time when she and a friend were prevented from passing through a checkpoint and were detained briefly even though they had politely made it clear that they were on their way to an important appointment. Areej then described how she engaged one of the Israeli soldiers about a tattoo on his arm that included words in the design that resonated with her, including 'peace'. She started this conversation by simply saying 'I like your tattoo'. Even

though she and her friend had been yelled at unprovoked by armed Israeli officers, instead of getting angry at the male guard, she found a way to connect with his humanity. As a result, he softened and let them through the checkpoint, albeit making it clear that they may not be so lucky next time.

It is over twenty years since I worked in that part of the world as a senior lecturer at St George's College in East Jerusalem. What was conveyed to me through Areej's story was the intensification of Israeli control over Palestinian lives. Numerous cameras are located through the Old City of East Jerusalem to monitor all who walk on its stony streets. State surveillance is an integral part of life.

The day-to-day lives of who we are as Anglicans in Australia is so far removed from the living conditions that Areej described to us. As Areej shared, all Palestinians have the right to live in peace, freedom and safety in their home land. One particularly striking memory from Areej's presentation was her stressing how important retaining hope is for the Palestinian people.

Areej suggested that Australian Christians can help in the following ways:

- visiting Palestine and meeting Palestinian people to hear their stories
- reading and learning about the situation of Palestinian people, such as by visiting the Palestine Israel Ecumenical Network site
- advocating and praying for peace in the Holy Land.

I can also personally recommend the following three books. Although they were published some years ago, they are still worthwhile reading to gain a sense of the human journey. The first two are written by Christians and the third by a journalist/historian. The three books are:

Autobiography: *Blood Brothers* by Elias Chacour (Kingsway Publications, Eastbourne)

Historical account: *Whose Promised Land?* by Colin Chapman (Lion, London)

Historical account: *A Peace to End All Peace* by David Fromkin (Penguin, London, 1989)

What I have written is simply a response to a young courageous and committed Christian Palestinian woman who seeks to share her experiences with her fellow Christian brothers and sisters throughout the world. Whatever our views on the present tensions in her homeland, we owe her a hearing.

UN Security Council Resolution 2334: <http://www.un.org/webcast/pdfs/SRES2334-2016.pdf>

Books • Thursday 25 October 2018

Turtles All the Way Down

By Tess Murray

'Turtles All the Way Down is a poignant and refreshing book, which reveals, like many of John Green's novels, that life does not need to be 'perfect' to be beautiful', reflects Year 10 Student Tess Murray from St Luke's Anglican School, Bundaberg



Year 10 student Tess Murray reading *Turtles All the Way Down* at St Luke's Anglican School, Bundaberg

Turtles All the Way Down by John Green far exceeded all my expectations and delivered a more valuable message than I anticipated it to. The novel explores the themes of identity, mental illness and language with the utmost honesty and candour, and features some of the most accurately-written teenage characters I have seen in a young-adult novel. It has been six years since the release of Green's world-renowned novel *The Fault in Our Stars*, but this book is worth the wait.

Turtles All the Way Down follows the story of 16-year-old Aza Holmes, a girl struggling with anxiety and obsessive compulsive disorder (OCD), and her friend Daisy. The story begins with the disappearance of local businessman Russell Pickett and a reward of \$100,000 for information on his whereabouts. When Aza and Daisy realise the son of Russell Pickett, Davis, was one of Aza's childhood friends, they set out to find Russell Pickett and claim the reward. While hidden under the semblance of a mystery novel, *Turtles All the Way Down* reveals itself to be a deep dive into the inner workings of a teenager's mind and displays the value of relationships through a focus on the novel's characters.

Arguably the most remarkable aspect of the book was Green's honest, and at times confronting, portrayal of OCD. This depiction provided a level of delineation that society lacks, providing representation for those struggling with the disorder, and has played a part in reducing the stigma around discussing mental health. Frequently throughout the book, Aza speaks of her 'thought spirals', where she feels like she is walking an infinitely-tightening spiral of her intrusive thoughts. One of the most impressive parts of the novel was the way Green actually makes the reader feel this when Aza discusses her thoughts; you can feel yourself understanding the 'spiral' that she talks about, which I believe is a credit to John Green's writing ability.

Whether you struggle with mental health disorders or not, the novel provides such a fantastically honest portrayal of anxiety disorders that is so lacking in society and can help

everyone to better understand and empathise with the complexities of such disorders. *Turtles All the Way Down* is a poignant and refreshing book, which reveals, like many of John Green's novels, that life does not need to be 'perfect' to be beautiful, and I would strongly recommend that you read it.

Reflections • Wednesday 24 October 2018

Can we pray for rain?

By The Ven. Keith Dean-Jones

The Ven. Keith Dean-Jones asks whether we can pray for rain while in the grip of drought and, if so, what does praying for rain mean?



The Sunday congregation praying for rain at the Church of the Annunciation, Yelarbon

Queensland is in the grip of a severe drought. For many years, the Western regions have experienced low rainfall, and the drought has spread to the coast, including to Bundaberg where my parish is based. It is very dry in Bundaberg and we can appreciate some of the difficulties that face farmers and graziers in other parts of the State.

There is a severe drought in Australia about once every eighteen years, and the last 'great dry' for Queensland was from the second half of 1991 to 1995. Even though there has been a return to seasonable weather, there has been a gradual decrease in precipitation in the first part of this century, which many scientists attribute to climate change. The coming months will be difficult for both people living on the land and in towns.

Can we pray for rain? In the 1662 *Book of Common Prayer* there was a petition: "Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and thy honour." This prayer was omitted in the 1978 *An Australian Prayer Book*, and the petition read: "Look in mercy on your people and hear our

prayer for those whose lives and livelihood are threatened by drought (p.92).” There was no prayer for rain. In the 1995 *A Prayer Book for Australia*, prayer for rain was once again included: “Send us, we pray, in this time of need, rain to water the earth, that we may receive its produce to strengthen and sustain us (p.205).” These changes are important because our prayers express what we believe. The Latin phrase ‘lex orandi lex credendi’ (‘the law of praying is the law of believing’) shapes private prayer, public liturgy and action in the world. Our present liturgy was presented to the General Synod of the Church during the last year of the great dry!

If we pray for rain, there are a few things that we need to keep in mind.

First, our prayer must be the prayer of the risen Lord Jesus Christ. Prayer is not telling God things that He does not know, and it is not trying to change His attitude. God knows all things and His will is perfect. In praying, we endeavour to share in the prayer of the risen Lord Jesus and to be at one with the will of God. Writing to the Church of Rome, the Apostle Paul reminds his readers that “we do not pray as we ought, but the Spirit intercedes for us with sighs too deep for words (Romans 8:26).” This means that we need to listen carefully before we offer our petitions. We are to pray in faith (James 1:5), and our faith is expressed in our readiness to listen carefully to Jesus and to follow His directions. This is another way of expressing the injunctions that we are to pray ‘according to His will’ and in the ‘name of Jesus’.

Secondly, we need to keep in mind that droughts and floods are natural occurrences. I think that we need to pray that “we may live in harmony with your creation” and exercise “wisdom and generosity in our use of its bounty” (*A Prayer Book for Australia*, p.184). We should not be merely trying to make the natural order suit us. This is not to blame primary producers, but it is to affirm that land, sea and sky are fragile.

Thirdly, we are called to repent of our failure to be good stewards of creation. Until about thirty years ago, we were unaware of the serious consequences of the burning of fossil fuels, the destruction of forests and the eradication of plants and animals. There has been a remarkable change in attitudes, and most Australians support the use of renewable energy (hydro, solar and wind), reforestation, policies that promote bio-diversity and restrictions placed on the disposal of plastic bags and bottles. We need to ask God to forgive us for our failure to be good stewards of the earth, which He has given to us.

Fourthly, we are challenged to help those who suffer the most. The English word ‘intercession’ comes from the Latin word ‘intercedere’, which means ‘to be placed in the centre of a conflict’. We cannot pray for those who suffer if we are not prepared to share in their suffering (this is the meaning of the Latin-English word ‘compassion’). We are “to be doers of the word, and not merely hearers who deceive themselves (James 1:22).”

The Archbishop has asked people in the Diocese to help those affected by the drought, such as through his Drought Appeal, and donations to parishes in the Western region and to the Bush Ministry Fund are very welcome. After all, prayer without action is a failure to be responsible.

Employment services are failing older Australians

Following the release of the Anglicare Australia Jobs Availability Snapshot last week, Anglicare is calling for an overhaul of employment services for older people



Anglicare is calling for an overhaul of employment services for older people. The call follows the release of the Anglicare Australia Jobs Availability Snapshot last week.

Anglicare Southern Queensland Executive Director Karen Crouch said almost five people were competing for each entry level job vacancy in Queensland, making it increasingly difficult for older Australians to get back into the workforce.

“If we’re serious about helping people avoid poverty, we need raise the rate of Newstart. People looking for work shouldn’t be trapped in poverty while they search for a job,” Ms Crouch said.

Anglicare Australia Executive Director Kasy Chambers said the job market wasn’t working for everyone.

“It’s failing those who need the most help to find work – people applying for entry level work. Our research shows that at least four of these jobseekers are competing for each job at their level across Australia,” said Executive Director of Anglicare Australia Kasy Chambers.

“Older people in this group face even tougher odds. Age discrimination and the demand for advanced skills make it hard to compete.

“This problem is getting worse. Mature-age jobseekers now make up 28 per cent of the Jobactive caseload – and research shows that it takes them much longer to find work.”

Ms Chambers said the low rate of Newstart was a major problem for older people.

“Many people believe that Newstart is a payment for younger people, but that’s a myth. The number of older Australians on Newstart is growing by 10,000 a year,” she said.

“Instead of preparing to retire, many people are being forced to sell their homes and spend their savings. Nobody should be forced to retire into poverty.”

Ms Chambers called for reform of the employment services system.

“It’s time to overhaul the Jobactive network. It’s taking an average of five years to find work for those who need the most help – and it’s taking much longer for older people,” she said.

“We need to offer tailored support to older people seeking work. That means smaller caseloads, more time to work with jobseekers, and less time on compliance.

“We need to abandon the cruel, pointless changes of recent years. People over 55 are no longer allowed to meet their mutual obligation requirements with volunteering. That rule doesn’t help anybody and must be reversed.

“And if we want to stop people from retiring into poverty, then we must raise Newstart and stop lifting the pension age.

“These changes are urgent. If we don’t fix this broken system, we will be forcing people to spend their older years in poverty.”

News • Monday 22 October 2018

The bells toll for new ringers at St John’s Cathedral

By Ian Eckersley

St John’s Cathedral is calling for bell ringers: do you have rhythm and a knack for patterns?



St John's Anglican Cathedral bell ringers (L-R): Mike Toze, Dr Ian McCulloch, Tom Finn, Lynn Healy, Lisa Doyle, Kellie Hajek, Peter Healy

Wanted: People with rhythm and some knack for patterns to pull on ropes. No experience necessary. Basic musical ability is an asset. Remuneration is modest, but training is free!!

If this sounds like you, then St John's Cathedral has a job for you – joining its ranks of bell ringers who peal the 12 bells from the tower high above Ann Street in Brisbane.

The Cathedral is on the hunt for up to five new bell ringers after the departure of several colleagues for different reasons. The ringers are on duty in the bell tower every Sunday morning and for weddings and other special services throughout the year, pulling on the bell ropes with a well-honed synchronicity.

Tower captain Dr Ian McCulloch is a third generation bell ringer who started playing when he was 15. It has been a lifelong passion for the University of Queensland quantum mechanics lecturer and researcher who had a 'hobby highlight' in 2015 when he travelled to London and rang the bells at Westminster Abbey for the 100th Anzac Day anniversary celebrations.

"You meet people from all walks of life in this hobby, which can be quite physical especially with some of the bells here at St John's weighing up to 835kg," Dr McCulloch said.

"We're looking for four or five bell ringers. If they have played before, that would be fantastic (I play the trombone), but no prior bell ringing experience is necessary.

"The bell is a musical instrument – a percussion instrument – and while some music knowledge and ability are helpful, it's not a pre-requisite to become a bell ringer. You need a good sense of rhythm and it helps if you're good at patterns, as a lot of the playing involves learning and performing to a pattern and as part of a team of up to eight or 10 bell ringers."

Channel Nine News, Brisbane featured a story on the bell ringers on Sunday 21 October and the story 'resonated' with over 250,000 viewers who watched the story. Dr McCulloch is hopeful his phone will start ringing soon from wannabe bell ringers!

Lisa Doyle embarked on the holiday of a lifetime last year, leaving Dublin and travelling to Australia via New Zealand. By her admission she's not greatly proficient with musical instruments, but became a bell ringer back home after seeing a news story when she was 24 about the local church which was looking for recruits.

She joined the St John's Cathedral troupe in May this year not long after arriving in Brisbane and has quickly become a valued team member.

"I just thought it would be fun and a cool thing to do especially as part of a group. I've made new friends here in Brisbane and the bells here at St John's are amazing. I'm told they're among some of the best in the world," Ms Doyle said.

Also part of the St John's bell ringing troupe is 80-year-old Mike Toze, who started ringing bells in Dorset when he was just 11 years old.

St John's Cathedral is home to 12 bells, housed in the central tower for traditional English-style change ringing. The bells, which weigh between 245kg and 835kg, are rung for services every Sunday and on special occasions such as weddings. St John's is only one of two towers in Brisbane to have bells arranged for change ringing, and only one of three in Queensland.

The bells have a long and interesting history, having first been purchased by public subscription back in 1876 by the oldest bell founder in the world, the Whitechapel Company.

On Sunday 11 November, the Cathedral bell ringers will join with colleagues at cathedrals and churches around the world as part of the Ringing Remembers campaign for Armistice Day – 100 years after the end of World War 1.

The event will also serve as an act of remembrance of the 1,400 bell ringers who died in WWI. If you're interested in becoming a bell ringer, ring St John's Cathedral on 07 3835 2222.

Bell ringing fun facts:

- Change ringing is the art of ringing a set of tuned bells in a controlled manner to produce variations in their striking sequences, which originated in England in the early 17th century.
- The 12 bells of St John's Cathedral have been named after the eleven Deans and one Administrator who have been charged with the responsibility for the Cathedral since 1925.
- The St John's Cathedral bell ringers practise every Monday night. The ringers regard it as a good physical workout especially the "walk to work", which involves climbing the 105 stairs up the narrow winding stairwell to the bell tower!
- The cathedral bells were only finally and properly hung in the Cathedral bell tower for full circle ringing, being dedicated on 13th March 1988.

Channel Nine News, Brisbane:

<https://www.facebook.com/9NewsQueensland/videos/903394289854578/UzpfSTeWMDAwMDg0ODAzODY1NToyMDk2ODY4NDI3MDE4MDCx/>

News • Monday 22 October 2018

Queensland's most vulnerable drift further towards poverty

New research from Anglicare shows Queensland's most vulnerable people are being pushed further towards poverty as secure employment and affordable housing drift further out of reach.

New research from Anglicare shows Queensland's most vulnerable people are being pushed further towards poverty as secure employment and affordable housing drift further out of reach.

The Anglicare *Jobs Availability Snapshot 2018*, released during Anti-Poverty Week (October 14-20), found more than four people were competing for every entry-level job vacancy in Queensland.

The research follows this year's *Rental Affordability Snapshot*, which found many low-income earners spent 50 to 70 per cent of their income on rent, leaving them with little money for food or health care.

Anglicare Southern Queensland Executive Director, Karen Crouch, said many Queenslanders were just one step away from hardship.

“Having a job and roof over your head are two simple things that many people take for granted,” Ms Crouch said.

“Unfortunately, a growing number of Queenslanders are struggling to access employment and affordable housing, leaving them drifting further and further towards poverty.

“Our research found that for every entry-level job vacancy in Queensland, there were 4.77 job seekers competing for it, which is above the national average of 4.26.

“This situation is getting worse for entry-level workers. Our research found that entry-level jobs made up just 14 per cent of vacancies across Australia.

“Work is about more than income. It’s one of the most important ways we can participate in our communities. It offers a sense of belonging, security and identity.

“It’s an anchor that allows us to look after ourselves and our loved ones, pursue our passions and start a family.

“But our employment system is not working. Instead of helping people find work, they’re forced to compete for jobs that just aren’t there.

“If we’re serious about helping people avoid poverty, we need raise the rate of Newstart and Youth Allowance. People looking for work should not be trapped in poverty while they search for a job.

“As a country we also need to plan for our future workforce needs and develop training that actually leads to work.

“For example, the aged care and disability sectors are growing – if the nation planned for its future workforce, we could create pathways for people to build careers in these areas.”

Ms Crouch said introducing measures to improve housing affordability would also help to tackle poverty and inequality.

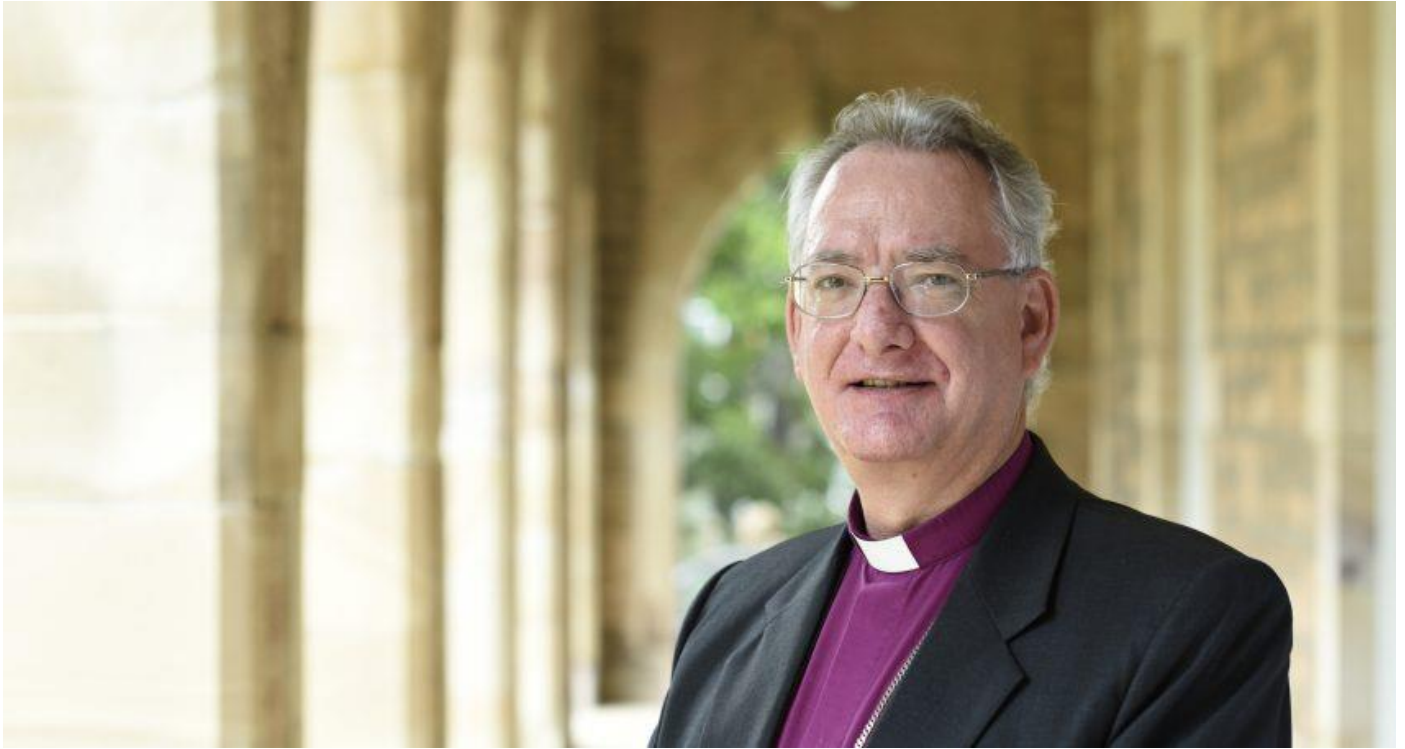
“Low income earners are facing significant rental stress in Queensland. When a single person earning minimum wage is spending 59 per cent of their income on rent, they are just one step away from homelessness,” she said.

“Anyone who walks through Brisbane’s CBD will know we have seen a significant increase in people sleeping rough in recent years. It’s time for all levels of government to work together to provide a clearer pathway to safe, secure and affordable housing.”

Statement by Archbishop Phillip Aspinall ahead of PM's national apology

By Archbishop Phillip Aspinall

Archbishop of Brisbane the Most Rev'd Dr Phillip Aspinall welcomes the national apology next Monday by Prime Minister Scott Morrison to all who suffered child sexual abuse and provides an update on redress by the Church



Archbishop Phillip Aspinall

Next Monday, 22 October, the Prime Minister Scott Morrison will deliver a national apology to victims and survivors of institutional child sexual abuse at Parliament House in Canberra.

I welcome the Prime Minister's apology to all who suffered child sexual abuse in institutions, and join with him in apologising to those abused in Anglican institutions. Many survivors bravely shared their stories through the Royal Commission. Anglican Church leaders, including myself, have apologised to hundreds of survivors around Australia, and have met with them personally when they requested us to do so. This is part of the Church's repentance for its past failings that have inflicted pain and suffering.

The Brisbane Diocese has operated its own Interim Redress Scheme through which many who suffered child sexual abuse have received monetary payments and funding for counselling and psychological support. We continue to seek to deal fairly with personal injuries legal proceedings and have provided an alternative pathway to litigation. To date we have settled, or are in the process of dealing with, claims from around 270 people abused while in our care at our schools, parishes and children's homes.

While some people who had good and positive experiences in our schools, parishes and homes may have trouble accepting that abuse occurred, there are numerous convictions in the courts and survivors' testimony to the Royal Commission which lay bare the shameful extent of the abuse.

The Anglican Church Southern Queensland will join the Commonwealth Government's National Redress Scheme next month which will provide consistent redress to survivors, determined independently of the Church.

Across the Diocese this year we have marked the work of the Royal Commission in various ways, with memorial services acknowledging both the lives lost as a result of sexual abuse and the ongoing anguish of survivors. We have also developed liturgical resources to assist the members of the Church to reflect, understand and repent.

Many lessons have been learnt and many steps taken to ensure that all of our institutions will be safer for everyone, especially children. In addition we must never forget the pain and suffering caused by our past failings and be ever mindful of improving safety for all in the Church and those who access its schools, parishes and other agencies.

This Sunday, we are encouraging our parishes to mark the Prime Minister's apology with appropriate prayers during their local services. Next Monday, the day of the Prime Minister's apology, St John's Cathedral will set aside a chapel for private prayer and reflection.

We have travelled a long way in our journey of reconciliation and healing – but we still have some way to go.

Reflections • Thursday 18 October 2018

The state of the nation starts in your street

By Hugh Mackay

The health of a society can best be gauged by the health of its local neighbourhoods, since that's where we must learn to get along with people we didn't choose to live amongst, writes Hugh Mackay

As wake-up calls go, you couldn't really ask for anything louder than this. Two facts about contemporary Australia seem to me to be so significant, they constitute the clearest possible warning about the direction our society is taking.

Fact #1: We are experiencing a mental health crisis and, in particular an epidemic of anxiety, with two million sufferers from an anxiety disorder last year alone. Add to that the rates of depression and other forms of mental illness, and we start to look like a very sick society.

Imagine how concerned we would be if a more visible disease was occurring on such a scale. Because the symptoms are silent and invisible – sufferers are not coughing, limping or bleeding – we are generally unaware of the extent of mental illness.

There are many specific triggers for anxiety in individual cases, of course. Relationship breakdown, job insecurity, rent stress, loss of faith, addiction to an IT device (strongly

correlated with high rates of anxiety), lack of sufficient “nature contact” time... even a concern with the future of the planet itself.

But when anxiety and depression are occurring on such a large scale, we need to look beyond individual, personal triggers to some more basic, societal factors that might be driving such a widespread epidemic.

Here’s where fact #2 comes in: We are a more fragmented society than we have ever been in our history. Consider the impact of such social changes as these:

The **single person household** is our fastest-growing household type, already accounting for one household in four, and projected to rise to one in three within the next decade. Not everyone who lives alone feels lonely, of course: many solo householders revel in their sense of freedom and independence, but when every third or fourth household contains only one person, the *risk* of social isolation is greatly increased. (The UK government has acknowledged the problem by appointing a minister for loneliness.)

Our rate of **divorce** and other forms of relationship breakdown remains stubbornly high, with the fallout affecting families and friends as well as the couples themselves. Roughly one million dependent children now live with only one of their natural parents, with regular, and often disruptive, access visits to the non-custodial parent.

Our **birthrate** is at an historically low level, which means the valuable role of kids as a kind of social lubricant in the local neighbourhood has diminished.

We are **more mobile** than ever, moving house, on average once every six years. Thanks to almost universal car ownership – that other form of mobility – we are spending more time than ever in those little bubbles of social isolation.

We are **busier** than ever – so busy that we now greet each other with *How y’going – busy?* as though not to be busy would be disgraceful. (When did busyness become a virtue, rather than a sign of inefficiency and wrong priorities?) The busier we are, the less time and energy we have for nurturing the relationships that create healthy neighbourhoods and communities.

We are caught in the grip of the **IT revolution** – that paradoxical phenomenon that promises greater connectedness than ever, yet makes it easier than ever for us to stay apart. (No wonder the heaviest users of social media are also the most likely to report a heightened sense of loneliness.)

More could be added to that list – such as the effects of increasing income inequality, and a housing stock that is no longer appropriate for the way we live – but you get the idea: there’s an accumulation of societal factors putting pressure on the stability and cohesiveness of local neighbourhoods. In my view, the health of a society can best be gauged by the health of its local neighbourhoods, since that’s where we must learn to get along with people we didn’t choose to live amongst.

Take another look at those two facts: increased anxiety and increased social fragmentation. They are really two sides of the same coin, inextricably linked: fragment a society and watch the level of anxiety rise.

We are, after all, social beings who need strong personal connections with each other. We need communities to belong to, to nurture, support and protect us, and even to give us a sense of our own personal identity (since personal identity is meaningless without a social context).

It's no surprise that solitary confinement is regarded as the harshest punishment we can inflict on prisoners in our criminal justice system. For a herd animal to be cut off from the herd is brutal punishment indeed.

That's why a growing number of psychologists and medical practitioners around the world are identifying social isolation as a major threat to public health (one recently claiming it poses a greater threat to public health than obesity does).

So what's to be done? This is *our* epidemic, after all. We ourselves have been creating the changes to our way of life that have increased the risk of social isolation, so we need to own the consequences as well and do something to reduce their impact.

The best starting point for tackling the problem involves taking a deep breath and making a perfectly rational assessment of the implication of that deepest of all truths about us – that we really are social beings who need to belong to healthy, mutually-supportive communities. From there it's a short step to the essence of the Sermon on the Mount: we are at our best when we learn to treat each other with kindness and respect, based not on our affection for each other, but on the simple recognition of our common humanity.

Compassion is the great antidote to personal anxiety, because it shifts the focus from our own concerns to the needs of others, and nothing steadies the emotions like the knowledge that someone else needs me.

But compassion is also like the high-octane fuel that drives the machinery of social cohesion – it's the crucial ingredient in any well-functioning community, and faith communities are potentially the finest exemplars of that.

The commitment to compassion as a way of life transforms individuals, families, neighbourhoods and communities. And it's the simplest thing in the world to take the first step: *always* smile and say hello when you pass someone in the street or sit beside them on a bus. That might be just the moment when a friendly nod or smile was all they needed to be assured that they, too, belong here; that they are being taken seriously at least to the extent of being acknowledged.

Reach out. Connect. Make sure you know your neighbours. Be alert to the possibility of people in your own street who might be vulnerable to social isolation. Join a choir, a book club, a local sporting team, a faith community; support a local charity... anything that links you to the neighbourhood you live in.

If enough of us believed that the state of the nation starts in our street – that the values and ethos of a society really does start with us – the transformation would soon begin.

This article was first published in the July 2018 edition of *The Good Oil*, the e-magazine of the Good Samaritan Sisters.

Anglicare Australia reaffirms its support of the Royal Commission into Aged Care

Anglicare Australia has reaffirmed its support of the Royal Commission into Aged Care this week following the release of the Terms of Reference

Anglicare Australia reaffirmed its support for the Royal Commission into Aged Care Quality and Safety this week following the release of the Terms of Reference and the announcement of the Commissioners who will lead the Inquiry.

Anglicare Australia Executive Director Kasy Chambers said that the Royal Commission will enable community members to help influence how older people are cared for and protected.

“The quality of the care we provide is a reflection of how we value older people. This Royal Commission is an opportunity for the community to shape that care,” Ms Chambers said.

“Everybody has the right to dignity and quality of life as they get older. We must protect the wellbeing of older people across Australia, whether they live at home or in residential care.

The Terms of Reference for the Royal Commission follows more than 5000 submissions from a range of stakeholders, including aged care residents, family members of residents, carers and sector workers and health professionals.

Ms Chambers said that Anglicare will continue to work with the Royal Commission and older people and their families to call for a more transparent system, as well as advocate more broadly for the rights of older Australians.

“Anglicare Australia will work with the Royal Commission to ensure the wellbeing of people is placed well ahead of the wellbeing of agencies,” she said.

“We will be following the Royal Commission closely to ensure that older people and their families are heard – and that their voices shape improvements to the system.

“And we will continue to call for a transparent complaints system, with a partnership approach to working with older people and their families.

“But if we want to be a community that truly values older people we need to look at promoting wellbeing, instead of just preventing mistreatment. That means stamping out loneliness, caring for those who remain in their own homes, and ensuring that people in residential aged care can truly enjoy the benefits of home and community.

“It is clear that the community expects quality aged care. This Royal Commission is our opportunity to answer that call.”

The Royal Commission’s interim report is to be provided by 31 October 2019, and its final report no later than 30 April 2020.

Terms of Reference: <https://agedcare.royalcommission.gov.au/Pages/Terms-of-reference.aspx>

Canon Thomas Jones – A pioneering priest

By Michael Rogers, Adrian Gibb

Records and Archives Centre staff reflect on the life and contributions of beloved pioneering priest, Canon Thomas Jones, on the 100th anniversary of his death



Canon Thomas Jones

2018 marks the 100th anniversary of the death of an extraordinary pioneer within the Brisbane Diocese – Canon Thomas Jones.

Thomas Jones was one of 'Tufnell's Band', the six clergy who travelled from England to help set up the new Diocese of Brisbane in 1860, arriving here after being ordained as a deacon in Salisbury, England in 1859. He was the first priest to be ordained in Brisbane, and became the first Rector of All Saints Anglican Church, as well as Rector of Toowoomba and Archdeacon of the Western District. He served as Rector of Indooroopilly for over 24 years until his death in 1918.

Much of his energy was directed to the establishment of worshipping congregations and building of churches – including in Auchenflower, Laidley, Gatton, Geham, Meringandan, and Crow's Nest – together with two mission halls in Toowoomba, and in enlarging St James Anglican Church, Toowoomba to double its capacity. He believed passionately in the catholicity of Anglican doctrine, and was determined to ensure that a sound basis of doctrine and fellowship was instilled in his people.

Both Canon Jones and his wife Frances were lucky enough to come from families that had independent means. Canon Jones would often personally guarantee stipends for clergy and lay helpers. Even in times of great sadness, he would display great generosity. When their son, Aelfric, died of diphtheria at the age of five, they donated the altar to All Saints Anglican

Church, Wickham Terrace in his memory. It served as the high altar in this church until 1918, and then for many years in the Lady Chapel at St John's Anglican Cathedral.

His name is commemorated in the Canon Jones Memorial Chapel at East Brisbane Grammar School, 'Churchie', having been connected to the school from its beginning in 1912. Each year the Thomas Jones Memorial Sermon is given within the Diocese. Six years after Canon Jones' death, Canon David Garland, at the opening of the Churchie chapel, said:

"It is not often one met a man more gentle, yet bold; more generous to others, yet self-denying to himself; more firmly convinced of his own principles, yet tolerant to others' views; more deeply spiritual, yet bubbling with human nature."

At this year's Memorial Sermon, which was held in September at Church of the Risen Christ in Deception Bay, The Rev'd Claye Middleton of Freshwater Anglican Parish noted that:

"Canon Jones was a man of strong conviction. As people of Christ in this community, we must also have great conviction in the work we do. This means being very sure and clear about our focus, all the while actively looking for new ways to express and live out this Christ-centred work."

An inspiration for many within the early life of this Diocese, the 100th anniversary of Canon Jones' death allows us to once again acknowledge the significant contribution of this pioneering priest.

News • Wednesday 10 October 2018

Diocese opens its doors for Brisbane Open House

By Ian Eckersley

Join in the fun this weekend at Brisbane Open House, a free public festival that celebrates Brisbane's architecture across the city, including a number of historic Anglican Diocese sites



St Martin's House, Ann St

The Diocese will be a keen and active participant in the annual Brisbane Open House Festival this weekend, allowing Brisbane residents and visitors a look at some of its unique and extraordinary churches and locations.

Seven Anglican venues will be on show around Brisbane with the culturally, architecturally and theologically curious able to see everything from the St John's Cathedral bell tower and its chicken coop and worm farms, to the magnificent history and aesthetic splendour within the walls of the heritage-listed Old Bishopsbourne at Milton.

There are many surprises in store for visitors to St John's Cathedral, including tours of the Cathedral's mini-farm, as well as the bell tower, with its 12 English-made bells – the largest weighing 830kg.

Half a dozen chickens provide a daily supply of eggs to St John's Cathedral residents, The Very Rev'd Dr Peter Catt and his family, while an industrial sized waste bin behind the Cathedral is home to a worm farm – part of the Cathedral precinct's sustainable operations, with the worm weed providing fertiliser for the gardens.

Tours are also on offer to the bell tower – although be warned, it involves a steep climb of more than 100 steps up a twisting and narrow stairwell – while the anniversary year of WWI will also see guided tours of the military and civilian memorials inside the Cathedral. Adjacent to the Cathedral, there will be regular walking tours around heritage listed St Martin's House, which operated as St Martin's War Memorial Hospital for nearly 70 years.

On Saturday, Records and Archives Centre staff will be available to help people delve into the history of the Cathedral, the Anglican Church and the old hospital, while local band, Bach and Forth, and organ music adding to the lively atmosphere on Sunday afternoon.

All tour bookings are taken on-site on the day and all visitors are welcome.

A total of seven Anglican Diocese locations will be on show around Brisbane, with thousands expected to flock to St Francis College at Milton. Amid its spacious grounds sits Old Bishopsbourne, the two-storey residence, which was constructed in 1865-1868 for Edward Tufnell, the first Anglican Bishop of Brisbane.

The magnificent venue is open from 11am-4pm on Saturday and Sunday with guided tours both days (at 1pm, 2pm, 3pm – no booking is necessary), a sausage sizzle on Saturday and Devonshire Tea on offer, as well as various market stalls.

Visit the Brisbane Open House website for maps and more information on St John's Cathedral and all other Open House sites.

Brisbane Open House – Brisbane Anglican Diocese locations:

All Saints' Anglican Church: Cnr Wickham, Wharf and Ann Streets, Brisbane

Anglican Church Grammar School (Churchie): Oaklands Parade, East Brisbane

Old Bishopsbourne House and Chapel of the Holy Spirit: 233 Milton Road, Milton (Access via 25-29 Baroona Rd, Milton)

St John's Anglican Cathedral: 373 Ann Street, Brisbane

St Martin's House: 377 Ann Street, Brisbane

St Mary's Anglican Church: 455 Main Street, Kangaroo Point
Mission to Seafarer's Centre: 2 Seafarers Street, Port of Brisbane

News • Monday 15 October 2018

Anglicare and BYDC partner to help feed people sleeping rough

By Leanne Wood

Young people from the Brisbane Youth Detention Centre have built a timber pantry in partnership with Anglicare, in the lead up to Anti-Poverty Week, to help feed local people sleeping rough



The precinct pantry launch at Webber House with (L-R) Leanne Wood, Research, Social Policy and Advocacy Advisor, Anglicare SQ; The Rev'd Dr Steven Ogden, Parish Priest, Holy Trinity Church, Fortitude Valley; Kathy Morrison, school principal, BYDC; Leisa Logan, chaplain, BYDC; Karen Crouch, Executive Director, Anglicare SQ; and, The Very Rev'd Dr Peter Catt, Dean, St John's Anglican Cathedral

In the lead up to Anti-Poverty Week this week, Anglicare Southern Queensland has partnered with the Brisbane Youth Detention Centre to construct an Ann St 'precinct pantry' to help provide assistance to people 'sleeping rough' locally.

Approximately 100 clergy, staff and guests gathered in the Webber House courtyard in Ann St, Brisbane last week to celebrate the installation of the timber pantry, which was designed, made and decorated by young people at the Brisbane Youth Detention Centre (BYDC).

Director of Mission for Anglicare The Rev'd Canon Linda McWilliam, who co-hosted the pantry launch, said that the pantry project was initiated so that staff and clergy across the Ann St precinct could collaborate in a practical way to support people sleeping rough locally.

"Anglicare initiated the precinct pantry because we were aware of the extent of local need," Canon McWilliam said.

"The project was a way for staff right across the precinct – from Anglicare, the Diocese and the Cathedral – to join forces and contribute in a very practical way to the mission of the Church.

"Anglicare's vision as an organisation is to help to create a more loving, just and inclusive society, and caring for the people in our community who are doing it tough is core to that vision."

The pantry provides staff and clergy with a food donation drop-off point for people sleeping rough in the Cathedral grounds and for those accessing the Holy Trinity Parish, Fortitude Valley's emergency relief pantry.

The precinct project is part of a Certificate program in construction run by the BYDC, which makes and donates a range of items to the community, including dog kennels for the RSPCA.

BYDC school principal Kathy Morrison and chaplain Leisa Logan presented the pantry on behalf of the young people who designed and built it.

Kathy Morrison said that the decorative design was a particular focus and subject of discussion for the youth who collaborated to create it.

"An Australian country scene got the final vote," Mrs Morrison said.

"The original design concept of painting Australian animals on the pantry was overruled because some of the young people thought that could put off vegetarians, and that people could be frightened of snakes."

BYDC construction teacher Nic Howe said that the students' enthusiasm for the project was contagious.

"The project definitely fired up the imagination of some of our young people, and their teacher as well," Mr Howe said.

Donations of canned food with a ring pull, muesli bars, crackers and other items, such as socks, toiletries and band-aids, can be dropped off to the precinct pantry, located in the Webber House courtyard.