

Reflections • Wednesday 31 October 2018

Let the children come

By Bishop Jeremy Greaves

Bishop Jeremy Greaves invites us to learn from the Garma Festival's intergenerational approach to ceremony and story telling.



Members of the Gumatj Clan perform bunggul (ceremonial dancing) at the Garma Festival in North East Arnhem Land (Image: Yothu Yindi Foundation)

The Garma Festival of Traditional Cultures is an annual festival that is held in north-east Arnhem Land in the Northern Territory, Australia. It was held recently in October and is a celebration of the cultural inheritance of the Yolngu people, with the aim of sharing knowledge and culture. Each year, I watch highlights from the festival with great envy, wishing I was there amidst the dust and the flies to experience the celebrations firsthand.

I was particularly struck this year by an image of one of the dances during the festival. Amongst the adults was a single child doing his best to keep up, but fully a part of all that was going on.

The picture reminded me of something I recently read about children and worship; that is, ' "The children will now leave" will not be found in the rubrics of any prayer book, but is one of the most often used liturgical phrases in the Anglican Church'.

The photo of the Garma Festival shows that all are involved in ceremony. From the youngest to the oldest, there is a part to play: the children are not asked to leave because it is understood that only by playing their part will they learn the songs and stories of their community.

By naming 2018 as the 'Year of Generations Together', the Archbishop has invited us to think carefully about how we might better worship as the whole family of God. What if the best way for our children to learn the songs and stories of our faith communities was to include them in every part of our worship together?

The curious thing, of course, is that inter-generational, or all-age worship, is not a new thing. In fact, this was the way the church gathered for centuries: children and adults worshipped together. In a seamless transition from the marketplace to church, worship was a noisy, raucous affair with babies, children, adults and the elderly all together, engaging in different ways with different parts of the liturgy. Even in the early days of Sunday School, Sunday School generally happened before or after the Sunday service and did not replace children's involvement in worship.

Theologian John Westerhoff, who has written extensively on faith development, says that if children can't participate in our worship then we must change our worship! Another writer says that:

'fundamentally, this means that children need to join the movement that has seen the liturgy truly become the work of all the people... children are not just recipients of what the worship experience offers, but are full participants. Anything an adult can do in worship a child could do as well.'

So, perhaps it's time to bring the children back, and there are a number of reasons for this.

Studies show that congregations that involve children in worship are more likely to experience significant growth. Congregations that focus efforts on attracting younger families and involve children in worship tend to see growth.

Another reason for thinking seriously about 'generations together' in worship is that it is simply the right thing to do if we are serious about the faith formation of our children. If children are going to learn how to worship, they will need to be in worship.

But, perhaps most importantly of all, the rest of the faith community will benefit from the sacramental presence of children. Children are a means of Grace in any congregation: they bring gifts that can take us by surprise, as they delight in being amongst us.

'Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these". And he took the children in his arms and blessed them (Mark 10:15-16).'

News • Wednesday 31 October 2018

Lights, camera, action at St Francis College

By Ian Eckersley

St Francis College was transformed into an English village this week, as TV crews and actors descended on the campus for the filming of a major new Australian and British TV series.



Crew transforming the lush grounds and historic chapel at St Francis College into an English country village for *The End* (Image by Jonathan Sargeant)

A slice of TV magic – including fake snow in Brisbane in October – came to St Francis College at Milton this week with the campus used as the set for the filming of a major new television series commissioned by Foxtel and Sky TV in the United Kingdom.

Several dozen cast and crew transformed the lush grounds and historic chapel at the college into an English country village for ***The End*** – a 10-episode Australian-UK series, which is being co-produced by the company that created the award-winning feature films ***Lion*** (an Academy award nominee for best picture) and ***The Kings Speech*** (the 2010 film which won the Oscar for best picture).

Several scenes were filmed during the day and night for the production, which is being produced and supported by Screen Queensland, the Queensland Government department

responsible for marketing film and television production in Queensland, along with support from the City of the Gold Coast, where most of the TV series is being shot.

The End is a drama about three generations with separate but intersecting obsessions – trying to figure out ‘how to die with dignity, live with none and make it count’. The main character is a palliative care doctor and the plot follows the journeys of her and her family and follows their life and the people they meet.

A giant green screen (measuring approximately 10 x 5 metres) was erected, which was used to project scenes of the English countryside (to be added in post-production.)

One scene involved a parish fete on the lush lawn of the college with a stall and children doing cartwheels, while later in the day the chapel was used as the scene for a midnight mass with fake snow being produced by a snow machine for a scene outside the chapel.

St Francis College Finance and Administration Manager Stephen Clarke said an assistant location manager representing the production companies See Saw Films and The End Productions made contact with him some time ago and came and scouted the location last month.

“The first crew arrived at 7.30am on Wednesday and soon after they bussed in a group of students who were extras, then other actors arrived after that,” Stephen said.

“The production company was looking for an original stone chapel – and there’s not too many of those around. It also helped that we had a flat lush green lawn in front of it.

“We’ve had several production shoots at St Francis in the 13 years that I’ve worked here, but this is the biggest one so far and the most prestigious given the calibre of the cast, the production company and the extraordinary films and television programs they’ve produced.”

The End is expected to be aired in 2019 and stars Golden Globe-winning actress, Frances O’Connor who was born in England but who moved to Australia when she was two years old. It also stars English stage and screen actress Dame Harriet Walter who starred in **Downton Abbey** and who played the wife of former British Prime Minister Winston Churchill in the highly successful Netflix series **The Crown**.

News • Tuesday 6 November 2018

St Mark’s supporting First Nations constitutional reform

By Michelle McDonald

To launch a series of stories that *anglican focus* is covering on RAP implementation, we take a look at how St Mark’s Anglican Church, Buderim is supporting First Nations constitutional reform with the signing of a table cloth printed with the Uluru Statement From the Heart.



The Rev'd Moira Evers signing the St Mark's Anglican Church table cloth, printed with the text from the Uluru Statement From The Heart

St Marks' Anglican Church, Buderim parishioners signed a table cloth, printed with the Uluru Statement From the Heart text, on Sunday in their support of First Nations constitutional reform, justice and self-determination.

St Marks Reconciliation Group member and table cloth co-creator Margaret Norris said that the table cloth signing initiative was timed to “coincide with the launch of [1 Voice Uluru's week of action](#)”.

“Our cloth is a project of our Reconciliation Group to promote awareness of current Indigenous issues for members of our parish and we hope it will be a lasting sign of positive relationships with Aboriginal and Torres Strait Islander peoples,” Ms Norris said.

“We have been delighted to have the support of the local Beulah Community, including community coordinator Heather Johnston and artist Kim Spittles, who is a Wiradjuri woman and who has designed the border of the table cloth for us.

“Mothers Union members have also been invited to work on the embroidering.”

The [Uluru Statement From The Heart](#) was the result of a constitutional convention, held at the foot of Uluru on the land of the Anangu people in May 2017, bringing together more than 250 Aboriginal and Torres Strait Islander leaders.

The Convention was convened by the bi-partisan appointed [Referendum Council](#) to discuss and agree upon an approach to constitutional reform to recognise First Nations peoples.

The Uluru Statement states two overarching reform objectives, these being establishing “a First Nations Voice enshrined in the constitution”, and a Makarrata Commission “to supervise a process of agreement-making between governments and First Nations and truth-telling about our history”.

The Rev'd Moria Evers said that by supporting the Uluru Statement From The Heart, St Mark's Anglican Church upholds the [Reconciliation Action Plan](#) of the Diocese.

“The table cloth signing is a grassroots initiative of the Parish that supports the Diocese Reconciliation Action Plan's aims of raising awareness of First Nations' self-determination and appreciating Aboriginal and Torres Strait Islander histories,” Mother Moira said.

“By supporting the Uluru Statement, the Parish of St Mark's seeks to empower and give voice to Aboriginal and Torres Strait Islander peoples by recognising and acknowledging their ancient and sacred link to the land.

“The parish of St Mark's is pro-active in its engagement with and support of the local Kabi Kabi custodians of the land.

“We believe that this can only enrich our lives together and our mutual commitment to care of the land of which we are joint stewards.”

The table cloth signing initiative at St Mark's was part of a broader 'Sunday Afternoon Conversation' event where The Rev'd Dr Jo Inkpin spoke about 'Feisty Friends and Foremothers of Jesus', which was arranged by Heather Johnston.

Reconciliation Action Plan Coordinator and Bwgcolman woman Chrissy Ellis said that St Mark's approach is unique and she encourages other parishes to support the RAP and long-fought for initiatives, such as The Statement From The Heart, in active ways.

“It is important for parishes to implement our RAP because God calls us to a ministry of reconciliation,” Ms Ellis said.

“St Mark's presents a unique truth-telling model as a church committed to reconciliation and justice for Aboriginal and Torres Strait Islander peoples.

“The Statement From The Heart represents a collective voice of Aboriginal and Torres Strait Islander peoples across our nation and the church has an active role to play in acknowledging our voices and supporting the Makarrata and constitutional reform.

“The Uluru Statement From The Heart has evolved after generations of our people campaigning and lobbying for formal recognition as First Nations people.”

Q&A with Parish Community Coordinator, Rhonda Nelson

Meet Rhonda Nelson, a committed volunteer from the Church of the Holy Spirit, Algester and find out about how she is helping to grow her church through outreach and hospitality.



Rhonda chats with Esme in the Church of the Holy Spirit after an aged care morning tea

Rhonda Nelson has been a worshipping member of the Church of the Holy Spirit, Algester for the past 32 years. She currently holds the voluntary positions of Teen Sunday School Leader, Church Warden, Anglicare Ambassador and Parish Community Coordinator. She is also the mother of three daughters and grandmother to two grandchildren.

What are your current roles and what do your roles involve?

I was raised in the Anglican Church and have been a regular worshipper for most of my life. I have been involved with Sunday School for the past 30 years and decided to concentrate on high-school-aged children about 15 years ago. I have been on Parish Council on a few different occasions, currently serving my eighth year in this particular stint.

What projects and activities are you currently working on?

My main focus in the church at the moment is my role as Parish Community Coordinator, which sees me looking at ways to involve the church in community events and give opportunity for members of the community to come to the church for social purposes. I have been lucky enough to develop a good working relationship with the local state primary school and the local Councillor's office, both of which have opened up possibilities for involvement in community events.

As Parish Community Coordinator, I have two main projects on the go at the moment. Once a month, the side awning of the church becomes a café and we offer coffee and cake to the parents of children attending dance classes in our church hall on a Saturday morning.

Also, once every two months, the residents of local aged care facilities are bussed to our church hall for a morning of entertainment, refreshments and conversation. I am truly blessed to have the support of parishioners in both of these projects; we are a church filled with caring and compassionate people. The Mothers Union members provide the food and people-power to run the aged care morning teas – I could not do this without them.

What have been the highlights of your roles so far?

It is such a delight to share time with these people who come along to our church simply to enjoy hospitality. We do not try to evangelise, as that is not the aim; however, many conversations about the church come out of questions asked by our guests.

It has been wonderful, as Parish Anglicare Ambassador, to incorporate Anglicare into our functions and recently we hosted an Anglicare 'Help at Home Services' information morning. This was a great success, with much interaction and many questions answered.

What are your plans and goals for the next 12 months?

I have only been in the role of Parish Community Coordinator for eighteen months, so the coffee ministry projects are still quite new. In the next twelve months, I will continue to work on them, developing stronger relationships with the Lifestyle Coordinators at the many facilities in our area. Hopefully, the café will get bigger and better. I will also continue to develop other networks in the area. Recently, a realtor has begun to assist me with advertising and came to make coffee at our Anglicare function. These are the sorts of relationships I would like to continue to develop.

Can you tell us a little about your faith journey?

As a nurtured Christian, I had always had a belief and trust in God, but when I left home at seventeen I had to own my faith and asked Jesus into my life. Now, as a mature Christian, I delight in learning more about my Saviour and coming into a closer relationship with Him every day. In all my church roles and activities and other aspects of my life, I am aware of the need to ask for God's guidance and to be obedient to His will.

What is your favourite scripture and why?

My favourite scripture verse is Philippians 4:13, 'I can do all things through Christ who strengthens me'. This verse has sustained me through many challenges. I am, by nature, a very shy and reserved person – it is only through the strength of Christ and the Holy Spirit that I have been able to take on roles that require me to have conversations with people I don't know very well, to have the courage to take on new roles and to put myself 'out there'.

What person of faith inspires you the most and why?

One of the people who has inspired me greatly was The Rev'd Mac Thornton, who was our priest when my children were young. With Mac's guidance, I became a leader of the Christianity Explained course and have been leading Bible Study groups ever since. Mac also taught me a lot about worship and I think of him regularly during Sunday services.

How do you prepare for Advent and celebrate the Christmas season?

Advent is such a wonderful time of the year, a time to remember the birth of Jesus Christ, who came to earth to walk in our shoes and to die to save us. As the leader of a regular Bible Study group, I enjoy focussing our thoughts on Jesus and away from the secular and commercial thrust we see each day by doing an Advent Study. My favourite Christmas service is midnight Christmas Eve and then waking on Christmas Day to the joy of preparing for family celebrations.

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

I don't have a lot of free time, but looking after my three-year-old granddaughter two days a week certainly keeps me feeling young. I also enjoy reading and tend to have a novel on the go at all times.

What is your favourite travel destination and why?

Cruising is absolutely my idea of a perfect holiday – no cooking or housework – and every destination is just part of the totally relaxing break from the every day.

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The puzzle of Paul

By Jonathan Sargeant, Fiona Hammond

'Paul has been a controversial figure over the centuries. Many have used words attributed to him to justify abuses ranging from apartheid, to fascism, to oppression of women and repression of sexuality,' reflects our FormedFaith team.

Paul has been called the second most influential person in the history of the Christian faith. Mysterious and hard to pin down, yet known throughout early Christian communities; almost too good to be true, yet by his own account flawed. Millions base their understanding of the Christian faith on his writings, yet many can't say clearly who he was, or why he is so important to them.

Paul was a tireless evangelist, a proficient theologian and keen intellectual, and he had a day job! Though he did not meet Jesus in the flesh, he managed to distil the key aspects of Jesus' teaching and left the Church with a foundation on which God continues to build. Passionate

and devoted, he spent his life interpreting the work of Jesus and making it clearer for others. He wrote of the contradiction of the cross, justification by faith, and the place of the law. Remember the idea that in weakness there is strength? That's one of his too!

And yet, Paul has been a controversial figure over the centuries. Many have used words attributed to him to justify abuses ranging from apartheid, to fascism, to oppression of women and repression of sexuality. Some have turned away from Paul, and indeed Christianity, as a result.

These apparent contradictions are worth deeper investigation, but it turns out that the source is smaller than the Christian church originally thought. Of the 13 (or 14) New Testament books attributed to Paul, only seven are undisputedly Paul's writing. How do we know this? There are several ways to investigate the authorship of a text, and over time ALL of them have been applied to the letters in the New Testament!

Firstly, scholars investigating authorship can evaluate what a writer says about themselves. In a letter like those in the New Testament, an author would often identify themselves or provide some sort of personal detail. Paul usually did this, and often he would say 'hello' from his scribe too. This is called 'internal' evidence.

Another way to determine who wrote what is to check out external evidence. An author might refer to one letter in the text of another that is undisputed, or other authors from the time might reference the text. This technique can be tricky, as so many texts from two thousand years ago have not survived, but external evidence can support other evidence of authorship.

There are often clues about an author in the historical setting of a piece of writing. Scholars investigate biographies, autobiographies, references to major events and people. There are of course pitfalls to this when looking at ancient texts, but sometimes cross referencing can help to secure an idea of who wrote what.

Modern scientific techniques can analyse the 'linguistic fingerprint' of a text by comparing vocabulary, sentence structure and length, common phrases, and even the frequency and types of jokes! Investigators have to take into account the possibility that an author might have matured in their writing over time, or been sensitive to their different audiences.

It is also possible to compare the ideas that an author writes about. Investigators look at the known writings of an author and compare the doctrinal consistency and then balance the likelihood of these ideas developing over time.

All these techniques and more have determined that Paul wrote at least these seven letters to the early Church:

- First Epistle to the Thessalonians
- Epistle to the Galatians
- First Epistle to the Corinthians
- Second Epistle to the Corinthians

- Epistle to the Philippians
- Epistle to Philemon
- Epistle to the Romans

Yet, other letters attributed to Paul have inspired many over the generations, and their content is as valuable as ever. Why did the authors use Paul's name? Does this change how we think about them? What can we know about the person of Paul from his own writing?

To find out more, check out the new FAITH360 module – The Puzzle of Paul – produced by the team at [FormedFaith](https://formedfaith.org), along with expert content by The Rev'd Canon Dr Marian Free. See formedfaith.org to find out how to get this workshop happening in your parish.

News • Monday 5 November 2018

Year 8s sleep rough to raise awareness of homelessness

Year 8 students from St Margaret's Anglican Girls School sleep rough in the Cathedral to raise awareness of, and funds for, youth homelessness.



St Margaret's Anglican Girls School Year 8 students participating in the 'A Night in the Cathedral' initiative to raise awareness of youth homelessness

A group of Year 8 St Margaret's students spent Friday night sleeping in St John's Cathedral to 'walk a mile in the shoes' of youth who sleep rough and to raise funds to help people in the community who are disadvantaged.

Run by Anglicare Southern Queensland, 'A Night in the Cathedral' raised awareness among school students of the issue of youth homelessness and the fact 40 per cent of Queenslanders who sleep rough are under the age of 25.

The thirteen Year 8 student participants raised over \$700 through fundraising activities and camped out in the Cathedral, alongside St Margaret's Chaplain The Rev'd Canon Nicki Colledge and Head of Year 8 Claire Bloomer.

Canon Colledge said watching the students setting up their makeshift bedding for the night in the Cathedral helped make the students more mindful of both their own home comforts and the experiences of youth who sleep rough every night.

"Sleeping on cold stone with only a layer of cardboard for padding certainly built an appreciation for the comforts of home, on so many levels," Canon Colledge said.

"One night's experience opened their eyes to the plight and circumstances of others in their own city, and hopefully their empathy hasn't diminished on their return to their own warm beds and fridges of food."

Participating student Lily Shann described the experience as eye-opening.

"I felt as if sometimes the things I have, such as a comfortable bed and a roof over my head, are taken for granted," Ms Shann said.

"This experience has shown me that not everyone has life's basic necessities, such as a roof over their head and a soft, warm bed and that we should be grateful for these things."

Another participant Emi McBride said she could now empathise with those who sleep rough after having the opportunity to walk in their shoes.

"Sleeping on cement with merely a thin layer of cardboard to separate you from the ground and keep you comfortable is extremely different to my fluffy mattress and pillows at home.

"I was able to empathise with the homeless youths because I walked in their shoes, although not quite to the full extent.

"It made me realise I am fortunate to have shelter, a protective roof over my head and food and water."

National Apology: a journey of pain, healing and hope

By Ian Eckersley

The mother of a survivor of child sexual abuse shares the story of her journey and the significance of last month's National Apology.



Prime Minister Scott Morrison with Opposition Leader Bill Shorten and Chairwoman of the National Apology Reference Group Cheryl Edwards (image of the National Apology courtesy of the Prime Minister's office)

The recent National Apology to victims and survivors of institutional child sexual abuse by Prime Minister Scott Morrison in Parliament House, Canberra was attended by over 800 survivors and family members from around Australia. More than 100 Queenslanders travelled to Canberra to participate in the historic event, including an Anglican Church parishioner, a mother, whose son was sexually abused in the Scouts. She shares her story with some advice for those unsure about what to say to those who have been affected by child sexual abuse.

****SUSAN**** was conflicted about whether to make the journey to Canberra for the 22 October National Apology, despite being granted a seat at the event from the national ballot, which was conducted to decide which survivors and their relatives would be invited to attend.

While it had been many years since her son was sexually abused when he was in the Scouts, she still bears the emotional and psychological scars and trauma of decades of contending with the aftermath of the abuse – anxiety, panic attacks, a deep mistrust towards institutions and a family with fractured and fragile relationships.

But as a parishioner at an Anglican Church within the Diocese of Brisbane, Susan's faith has underpinned her resilience and has been a constant source of strength and solace for her.

She weighed up the risk-reward equation of attending the National Apology, knowing it would be very emotional and stressful, while feeling uncertain about how she was going to react when she was immersed in such an environment.

"But I decided to go to Canberra because I thought it would be helpful to see and hear the apology first hand along with 'my tribe' – to be with others who had been on a similar journey to me," Susan said.

"Many survivors thought they were the only ones who were abused and discovered that they were not. We have created our own support community among people who have common experiences and emotions and we draw strength from each other as we all try to move forward individually and collectively to a better space.

"On the flight from Brisbane, the day before the National Apology, half of the aircraft was filled with survivors, family members or support people and when we arrived at our Canberra hotel on Sunday afternoon, there would have been 200 people there for the National Apology, all staying at the same hotel.

"You could sense the high emotion before the event and on the day as we filed into the gallery of the House of Representatives and/or the Great Hall in Parliament, where the main event was held (Prime Minister Scott Morrison offered the formal National Apology on the floor of Parliament and spoke again later in the Great Hall, with Opposition Leader Bill Shorten also speaking in both venues).

It was historic and it was important and meaningful for many survivors and families – and for me.

"The day was a roller coaster of emotion for everyone. At some stages, people stood and clapped; other times they wailed, cried and screamed out loudly about their experiences and were just angry.

"But it was historic and it was important and meaningful for many survivors and families – and for me. A survivor who was with me for the event said: 'That's the first time anyone has ever said sorry to me.'

"Before it, some wondered whether it was all just a political stunt. But, after the speeches by Mr Morrison and Mr Shorten, many of us looked at each other and there was a general feeling of 'Yeah, it was okay, they said the right things and I think they got it.'

"I felt we were treated with respect and care. There was empathy and the media who attended the Great Hall event were respectful and not intrusive."

For Susan, it's the things that might seem insignificant to others that have had deeply traumatic emotional significance over the years for the mother of a son who was sexually abused when he was a young boy in the Scouts.

The sight of the Scout uniform is a trigger for Susan. "It's like a Tyrannosaurus Rex rises inside her," she says. "But strangely, it's also hearing the old children's song *We're Going on a Bear Hunt* – a song the Scout master would apparently sing to those children in his care when playing games."

"Certain memories trigger emotions and memories for me. I think of the innocent child my boy was before he was abused and it's distressing when I know how much it has damaged him and us and our lives," said Susan.

"The triggers are quite an individual thing, although for many it is the uniforms and symbols associated with the institution. You never know when and where the triggers are going to come from and how you're going to cope with them on a certain day, although it's important to have coping strategies which can be learned in counselling, such as removing yourself from a situation, by breathing or grounding yourself with your feet on the floor.

"I understand that a lot of people are still uncomfortable in speaking with survivors or their family members who were impacted by it. It's hard for them to deal with – the horror of it – and they want to recoil from confronting situations and pretend it didn't happen.

"Parents of survivors – and survivors – react in different ways – it's such a personal response. For people around those family members of survivors – don't assume how they're feeling and don't assume they're feeling guilty at what happened and whether they felt they could have changed anything. Some feel angry with the perpetrator and/or the institution.

I'm very mistrustful of institutions. I don't know if I could have walked back into a church if the abuser was a member of the clergy.

"It is such an emotional roller coaster. I have been very angry – many, many times over the years. In fact it felt like a murderous rage at times.

"How do you deal with that? What do you do with those emotions? My son who was abused doesn't really speak about his trauma.

"I'm very mistrustful of institutions. I don't know if I could have walked back into a church if the abuser was a member of the clergy.

"I was able to move past the anger by taking the view, 'This has happened, I can't change the past but I want to change the future and ensure that all of our children are safer.'

"With the Royal Commission, it was a difficult decision for most people to go and testify because you knew it was probably going to re-traumatise you. But overall it was a positive experience to be listened to with respect and to be believed by the commissioners and their

staff, especially for those who had disclosed abuse to institutions in the past and not been believed.

“But many of us were motivated by a burning sense of responsibility to ensure that changes needed to occur, so that children in the future would be believed and protected and also to ensure that controls were placed on institutions whose natural tendency is to self-protect at the expense of natural justice. So the National Apology was not an ending for us – it is just another chapter in a fight for justice for children. “

But Susan says she is pleased with the way the Brisbane Diocese and especially Archbishop Phillip Aspinall have dealt with the issue and the implementation of recommendations of the Royal Commission and says church services to acknowledge survivors and those who have lost their lives have been a real step forward.

Susan says she is also sensitive to, and empathetic with, members of the clergy and the pain they have experienced with the betrayal of trust in the church.

She says some people in her parish are aware of her family’s story and while they are sensitive in their response and empathy, many people still don’t know what to say or how to respond to Susan’s trauma. Different people have different and individual triggers and react to situations and comments in different ways, which she appreciates can sometimes have other parishioners and friends feeling as if they’re “walking on egg shells”.

“I know some people are fearful of saying the wrong thing, but if people are just prepared to listen and hear you – that can make a big difference,” said Susan.

“Just to hear people say: ‘I’m really sorry this happened to you’ is important. For people to say: ‘If you want to talk at any time, I’m here for you.’ That really helps.”

“By the same token, don’t expect all of us to be able to forgive the perpetrator or the institution. That takes a long time to work through and we need to do that in our own time and when we have control because we didn’t have control when our kids were abused.”

Gary Foster founded the *Living Well* program, which has been providing counselling and support services for 10 years for people who have been sexually abused (and their families) and has assisted thousands of people who have been impacted. He travelled to Canberra as a support person for several people, including Susan.

“The National Apology was an important day. Having said this, in going to Canberra many of us were apprehensive and uncertain what to expect, in terms of what would be said and what our emotional reaction might be,” Gary said.

“The day at Parliament House had been carefully planned and the invited survivors I spoke with felt that it was a genuine apology for failing to protect and properly care for them.

“An abiding message from the survivors present on the day was that any words of apology, must be followed up by tangible steps to ensure children are safe and people are properly supported to address the ongoing impacts on their lives and relationships.

“Unless, these words are backed up with actions, the apology will be seen as hollow and meaningless. Part of the hope for an improved future was that people would be better informed about how to respond to allegations of sexual abuse and survivors’ distress and disclosures.

“Following the Royal Commission there is an expectation that members of the community and in particular those connected to the Anglican Church, should have an awareness of child sexual abuse and have taken time to think through and learn how best to respond to someone with compassion and care.”

For more information, visit:

www.livingwell.org.au

****Susan’s name has been changed to respect her privacy****

Some Living Well advice on how to assist someone who has been sexually abused, or a family member of an abuse survivor:

Become informed about how to respond to someone who has experienced child sexual abuse or sexual assault.

Listen.

Believe.

Respect their trust in you.

Understand some of the pressures and difficulties they may face.

Encourage them to access support. Be prepared to act to ensure someone is safe.

Check in with them and enquire how you can be the best friend/support person for them.

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The Gallipoli flag – the discovery of a national treasure

By Denzil Scrivens

St John’s Anglican Cathedral guide Denzil Scrivens reflects upon the serendipitous discovery of the history of the last flag flown at Anzac Cove, which is housed in the Cathedral.

Displayed in a corner of the South Transept of St John's Cathedral is an ancient 'Union Jack'. For years, legend had it that the flag originated from the Gallipoli Campaign, but all records relating to the flag – when it was presented, who presented it and its history at Gallipoli – were lost over time.

Last year, I discovered quite by chance an old newspaper article which revealed that the flag was indeed used throughout the Gallipoli Campaign by an Anzac chaplain The Rev'd Captain Alexander Maxwell, a Queenslander. Importantly, Maxwell carried the flag through Anzac Cove, under enemy fire, on the very last day of the evacuation of the Australians and New Zealanders from the Peninsula. Records reveal that the flag was the very last to be flown at Gallipoli, underscoring the fact that the Cathedral has in its care and possession one of the nation's most significant and symbolic war treasures.

Maxwell was one of 22 priests from the Anglican Diocese of Brisbane who served alongside Australian troops during World War I, but his war service was distinguished by the fact that he served almost all of it at Gallipoli.

At the time of his enlistment he had been rector of the Parish of Sandgate. He enlisted as a chaplain in February 1915. He was then 59, almost twice the age of many other padres. He spent much of the Gallipoli engagement as a hospital ship chaplain, during which time more than 5,000 sick, wounded and dying Anzacs passed through his care. At one point, over a three day period during the disastrous offensives at the Nek and Lone Pine, he buried 67 men at sea.

Sunday 19 December 1915, however, found Maxwell at Anzac Cove where he had gone ashore from his hospital ship. It was the last full day of the evacuation from Gallipoli – all remaining Australian and New Zealand troops would be withdrawn by 4.10 the following morning. It was a tense time for the soldiers. There was considerable anxiety lest the Turkish defenders realise that most of the Anzacs had withdrawn and only a small number remained, making them highly vulnerable to attack and the possibility of mass slaughter. Thankfully, all Anzacs were evacuated safely without a single loss of life.

Maxwell had taken to the war a Union Jack, which he had used in 1903 to commemorate the first hoisting of the British flag over the new colony of Victoria, at a spot where the town of Sorrento now stands. Maxwell packed his flag into his kit bag for the Front and then used it in the course of his chaplaincy duties throughout the Gallipoli engagement.

On 19 December, Maxwell had gone ashore to visit Hell Spit cemetery, one of 20 gravesites established by the Anzacs on the Peninsula. At about 1.30 that afternoon he was returning from the cemetery, and was carrying the flag with him, when he and the flag were fired on three times by Beachy Bill.

'Beachy Bill' was the nickname for a battery of Turkish guns located at a position just a few kilometres south of Anzac Cove. Throughout the Gallipoli campaign, Beachy Bill's gunners fired at will on to the Cove inflicting over 1,000 casualties. Hell Spit was located at the southern end of the Cove, close to Beachy Bill. Hell Spit cemetery had been closed because

the Turkish battery was in the habit of firing at burial parties there, so Maxwell took considerable risk in visiting the cemetery with his flag on that final day at Anzac Cove. The shells fired at Maxwell and the flag fortunately missed their mark, though shrapnel from an exploding shell grazed one of the padre's pockets.

In April 1916, Maxwell returned to Brisbane from war duties. In 1920, after the War, he was invited to show the flag that he had flown on the last day at Anzac Cove to General Sir William Birdwood who was on a visit to Brisbane as part of a wider Australian and New Zealand tour.

Birdwood, a British officer, had been commander of the Anzac sector at Gallipoli. It was he who gave the name 'Anzac Cove' to the beach where the Anzacs landed and encamped. Maxwell showed Birdwood his flag at Government House in Brisbane where the General was staying. Birdwood expressed great interest in the flag and he signed his name on its top right-hand corner. On Anzac Day 1929, Maxwell formally presented the flag to St John's Cathedral at a packed commemoration service attended by senior government and military representatives and he was interviewed by *The Brisbane Courier* (now *The Courier Mail*) before the event. Maxwell told the newspaper that the flag was the last one flying at the evacuation.

There is another Union Jack at the Australian War Memorial, which hitherto was thought to be the last flag flown at Anzac Cove. It was removed from one of the signal offices by official war correspondent Charles Bean. However, Bean removed his flag on 18 December, the second last day of evacuation, approximately 24 hours before Captain Maxwell took his flag ashore and carried it along the Cove. Maxwell's flag was the last known flag to be displayed at Anzac Cove and was done so just before the final group of soldiers departed in the early hours of 20 December 1915.

The Cathedral has received a grant from the Premier of Queensland to publish a booklet on the flag and other significant war memorials housed in the building from the First and Second World Wars. Copies of the booklet will be mailed to all Brisbane secondary schools, and all schools will be able to access the booklet online through the Cathedral's website. It is hoped that over time the Cathedral will become a place of pilgrimage for young people and others interested in the Anzac legend and in the last Australian flag flown at Gallipoli.

The booklet will be launched at St John's Cathedral by the Governor of Queensland at 7.00pm on 19 December 2018, the anniversary of the day that Chaplain Maxwell flew his flag at Anzac Cove. All are welcome to attend the event.

This reflection was first published in *The Eagle*, the magazine of St John's Anglican Cathedral.