

Reflections • Wednesday 7 August 2019 • By Bishop Jeremy Greaves

What is it that anchors us?

I recently went back to Adelaide to preach at St Peter's Cathedral as part of the 150th Anniversary celebrations there. Despite growing up in Adelaide, and being ordained in St Peter's Cathedral, I had never preached in the cathedral before, so I was happy to accept the invitation.

Returning to Adelaide there is always a comfortable familiarity that sits alongside the sense that it is no longer home: it is nearly twenty years since we left to go to Ceduna for my first appointment as parish priest. And yet, I will always have a deep sense of connection to the place. I was very aware of this as I stood in the pulpit, the fourth generation of clergy in my family to stand in that spot and to try and make sense of the gospel for their particular time.

The only sermon of my great-grandfather's that I was able to find in preparation for my visit was one that called with great passion for temperance, a sermon that was "so well received that it was printed and distributed widely throughout the city." It was a brave sermon in the 'city of churches' where there have always been more pubs than churches, but it cannot have put too many people offside – Bishop Thomas went on to be Bishop of Adelaide for 34 years.

Thinking about him reminds me of a story told by English priest and writer, Mark Oakley – he writes of visiting his aunt in rural England and of noticing an old shepherd leaning on his crook in the field behind her house. He wandered over to the shepherd and to strike up conversation, pointed at the crook and said, "My boss has one of those...do you use yours to bring the sheep into line and round up the strays?" The shepherd looked at him from underneath his battered cap and said, "No, I plant it in the ground as securely as I can and then hold onto it as tightly as I can so that I can stay as still as I can until the sheep learn to trust me."

It is not a bad thing for a bishop to hear, or for all of us to think about. What is it that anchors us? What are the deep roots that hold us firm when all around us the world shifts and changes? St Augustine of Hippo famously wrote in his *Confessions*, "You have made us for yourself, O Lord, and our heart is restless until it rests in you."

It seems to me that no matter how far we travel from the places we once called home, if we can make the space to stop...to pause in the busyness of our lives...we might find that place of rest, and know the peace of mind and peace of heart that are available when we truly open ourselves to God.

Reflections • Monday 12 August 2019 • By The Ven. Keith Dean-Jones

Mary, Mother of Our Lord

Anglicans believe that good theology is Christ-centred, Bible based, affirmed by ancient catholic tradition and supported by the perceptions of human reason. This is very much the case with our

understanding of the Blessed Virgin Mary, and whatever we believe must be consistent with these principles.

At times I have encountered Anglicans who believe that Mary is an impediment to our relationship with God. But we affirm the maxim *lex orandi, lex credendi* (i.e. 'the law of what is to be prayed is the law of what is to be believed'), and in our foundational liturgical document, the 1662 *Book of Common Prayer*, there are five Marian feasts. In the 1995 *A Prayer Book for Australia*, the Feast of Mary the Mother of Our Lord was re-established (15 August). This is the Anglican name for the Roman Catholic Feast of the 'Assumption of Mary' and the Orthodox Feast of the 'Falling Asleep of Mary'.

Sadly, differing understandings of the place of Mary in God's act of redemption have been a cause of division. In 1854, Pope Pius IX defined the Dogma of the Immaculate Conception. This is the belief that, from the moment of conception, Mary was "preserved immune from all stain of original sin." Anglicans responded by asserting that there is no clear Biblical basis for this belief. In 1950, Pope Pius XII defined the Dogma of the Assumption. This is the belief that, at the time of death, Mary was "assumed body and soul into heavenly glory". Again, Anglicans responded by asserting the teaching of Article Six, "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith or be thought requisite or necessary to salvation."

Is there a way forward? I think that it is important that we look deeply into the meaning of these two controversial Marian dogmas. In 2004 the Anglican Roman Catholic International Commission (ARCIC) issued An Agreed Statement entitled *Mary Grace and Hope in Christ*.

The ARCIC document states, "Mary is marked out from the beginning as the one chosen, called, and graced by God through the Holy Spirit for the task that lay ahead of her" (paragraph 54), and that, at the Annunciation, "the word of God delivered by Gabriel addresses her as already 'graced'" (para. 54). The authors point out that the Greek perfect participle *kecharitomene* means "one who has been and remains endowed with grace".

Similarly, Mary's place in heaven is to be regarded as an anticipation of our destiny, and that "Christians from East and West through the generations have discerned in faith that it is fitting that the Lord gathered her wholly to himself in Christ" (para.57). In 1977 I attended a clergy summer school, and the principal speaker was Michael Ramsey, the one hundredth Archbishop of Canterbury and, with Pope Paul VI, the co-founder of ARCIC. A priest asked him, "What do you believe about the assumption of Mary?" He answered simply and profoundly, "If she is not in heaven where then is she?"

Mary is important for us. First, because she is the Mother of the Lord. The oldest title applied to her by the Church is *Theotokos*, a Greek term that means 'God bearer' or 'Mother of God'. This was approved by the bishops meeting at the Council of Ephesus, also known as the Third Ecumenical Council, in 431 to refute the Nestorian heresy that divided Jesus' humanity from his divinity. The Patriarch of Constantinople, Nestorius, held the view that Mary may be called the *Christotokos*, or 'Christ bearer', but not the *Theotokos*. By virtue of baptism and faith we are brought into a special relationship with Mary, and as she is the mother of him who is both God and man, so she is mother of all who are united to him.

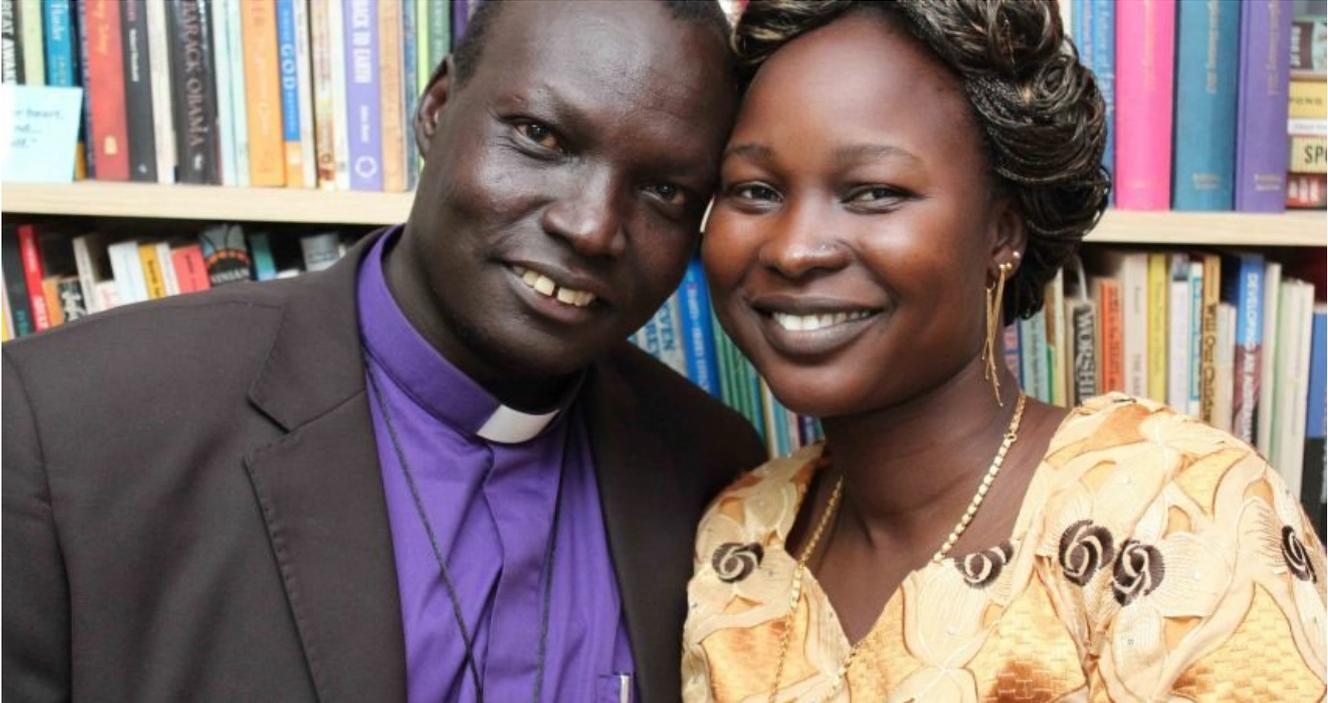
Secondly, because she is the example for all followers of Jesus. At the Annunciation, Mary responded to God's invitation to be mother of the Lord. She said, "Behold, I am the handmaid of the Lord; let it be it unto me according to your word" (Luke 1.38). Sometimes our iconography is unhelpful, and we can

get the idea that her obedience to God's will was easy. But I do not think that this was the case, and she who delighted in the baby of Bethlehem stood at the foot of his cross on Calvary.

Roman Catholic and Orthodox Christians pray 'to' Mary (i.e. 'invoke'). Anglicans tend to pray 'with' her (i.e. 'comprecate'). With her, we pray that we may bring birth to God's word in the world.

Spotlight Q&A • Friday 9 August 2019 • By Bishop Daniel Abot and Rachel Jimma

Q&A with Bishop Daniel Abot and Rachel Jimma



Spouses, Bishop Daniel Abot and Rachel Jimma

During the height of the civil war in Sudan in 1986, 12-year-old Daniel Abot was exiled to Dima Refugee Camp, Ethiopia. He, as part of the [Lost Boys of Sudan](#), walked a thousand miles from Duk village in South Sudan to Ethiopia. He spent six years in Ethiopia and nine years in the Kakuma Refugee Camp, Kenya, where he and his wife Rachel met. In 2003, Bishop Daniel was priested in the Episcopal Church in Nairobi, Kenya. After coming to Australia in 2003, Bishop Daniel studied and worked for Anglicare, where he assisted newly-arrived refugees.

In 2014, the Diocese of Duk was established, and the people of Duk County, South Sudan, proposed that Daniel be their first Bishop. After consultation with Rachel, Daniel returned home to South Sudan in September 2014. Daniel was consecrated as the Bishop of Dioceses of Duk in the Episcopal Church of South Sudan and Sudan on 30 November 2014. The Duk Diocese is on the geographic border of two ethnic groups, the Dinka and Nuer. Bishop Daniel sees his current task as peacemaker to help bring peace between the two tribes. He is also involved in an orphanage project which addresses child trafficking; in the building of guesthouses in Duk to generate revenue; in clergy capacity development; and, in adult education focusing on eradicating child marriage. While Bishop Daniel is in South Sudan, Rachel supports his groundbreaking work and takes care of their seven children in Toowoomba.

Can you tell us a little about your journey as a married couple together?

Bishop Daniel and Rachel: We met in 1993 in a refugee camp in Kenya, and we married two years later. We have seven children – three boys and four girls.

Where do you currently live and where do you worship?

Bishop Daniel: We live in Toowoomba, although I also spend a lot of time in South Sudan. Returning to South Sudan to serve as Bishop wasn't an easy decision, as I had to leave my job and family in Australia to return to Duk, a place destroyed by decades of wars. I am not paid in my role as Bishop of Duk and I don't have a permanent residence, so I sleep in any hut that I can find, and spend most of my time in the bush supporting my people.

The Diocese of Duk is right at the crossroads of the conflict zone and close to 66,000 of my flock live in the displaced camps within South Sudan, and in refugee camps in Kenya and Uganda. Only about 10 per cent of these people live in the actual Diocesan geographical area. Duk has 47 offshoots islands in the Sudd wetlands adjacent to Duk. The people of Duk inhabit these islands, which are only accessible by airboats.

When I am visiting my family in Toowoomba, I worship with Rachel and our seven children in two Anglican Churches – St James' where a service is said in Dinka and St Bart's where the services are said in English.

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

Bishop Daniel: I was ordained a Deacon in the refugee camp on 30 May 1999, and then priested on 16 November 2003 in Nairobi in Kenya, just a week before arriving in Toowoomba in 2003. I was consecrated Bishop on 30 November 2014 in South Sudan.

Rachel: I have been involved in the Anglican Church since before we got married. I was a Sunday School teacher and youth leader in an Anglican Church in the refugee camp in Kenya.

What is your current role and what does your role involve?

Bishop Daniel: I serve as Bishop of the Diocese of Duk in South Sudan at the cross roads of the conflict zone where two of the largest groups, the Dinka and Nuer, in South Sudan clash all the time. I volunteer as Bishop to support peace initiatives between the Dinka and Nuer.

Rachel: I support my husband in his role and care for our young family and their needs.

What projects and activities are you currently working on?

Bishop Daniel: I am currently working on an integrated project to support Duk orphans and other children. This project addresses education, health and nutrition and child trafficking, and helps find homes for orphaned and disadvantaged children. I am also focused on raising up new leaders within the Diocese of Duk. I am also working on peace and reconciliation initiatives between tribal groups. I saw a very strong need for our church and community leaders to rise above tribal loyalties and work for peace and reconciliation for the better of our country.

What have been the highlights of your roles so far?

Bishop Daniel: In South Sudan it has been very pleasing to see individuals and groups who have been enemies come together and work through their differences.

Rachel: Seeing my children progress in life, even when they face challenges, and also seeing my children care for one another.

What have been the key challenges of your roles so far?

Bishop Daniel: Operating in dangerous zones and seeing people suffer, sometimes being killed and having their children kidnapped. In November 2017, 51 people lost their lives in conflict, including women and children. 56 children were abducted, and only three returned. 19 others, mostly children, sustained serious injuries.

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

Bishop Daniel and Rachel: God willing, as per [James 4.13-15](#), we will attend the Lambeth Conference for Bishops and their spouses in England next year. In South Sudan we want to see lasting peace as a basis for stability and progress so that people can return to their homes.

How can members of our Diocese support you in your mission?

Bishop Daniel: Prayer is always a key. As well as prayer, practical support is always welcome, especially for the children in orphanage homes and refugee camps in both Uganda and Kenya.

What advice do you have for couples who are new to the roles of being a clergy person and a spouse of a clergy person?

Bishop Daniel and Rachel: Togetherness, even when physically apart, is so important. Being of the same mind ([Philippians 2.2](#)) and regular communication are essential. We talk on the phone every day when we are apart, as Daniel is now based in South Sudan for the sake of the gospel.

Can you tell us a little about your personal faith journeys?

Bishop Daniel: Though I was baptised as a child and grew up in a nominal Christian home, I only came to a personal faith during my own time on the run in exile in Ethiopia and then in the refugee camp in Kenya. I was one of the 'lost boys' of South Sudan, formerly Sudan.

Rachel: I lost contact with my parents when I was six and was raised by my grandmother. It was as I grew up in a refugee camp that I came to a personal Christian faith.

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

Bishop Daniel: My circumstances developed in me perseverance and hope, without which I would not have survived without my father and mother in a refugee camp in Ethiopia and Kenya for many years.

Rachel: This is true for me as well, as our life choices are often shaped by these two qualities, perseverance and hope.

What is your favourite scripture and why?

Bishop Daniel: [Psalm 23](#): “The Lord is my shepherd, I lack nothing.” When you find yourself in a nation where leaders are not doing the will of God, it is only Divine provision that sustains you. Rachel and I would have not have made it without God’s provision and protection in the refugee camp.

Rachel: [Romans 8](#): “Who shall separate me from the love of God?” Why this verse? Because the joy of the Lord is always there with his people regardless.

What person of faith inspires you the most and why?

Bishop Daniel: In my teenage years, I was inspired by reading about the visionary and hard-working Italian Catholic missionary Bishop, now Saint, Daniel Comboni who worked in Khartoum in the 19th Century. Bishop Comboni was the founder of both the Comboni Missionaries of the Heart of Jesus and the Comboni Missionary Sisters who transform many lives in Africa.

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?

Bishop Daniel and Rachel: Its variety, its sense of purpose and its commitment to make a difference locally and in the world.

What are the primary challenges currently encountered by the Church and what is the best way to overcome these for the benefit of our communities?

Bishop Daniel: Early Christians used to connect to God and to one another through the unifying power of the Holy Spirit. But the 21st Century world’s busyness in our lives distracts us, so that every moment pulls us away from God’s presence. The Church must prioritise its vocation as presenters of God’s presence in the world. Church should find ways to encourage physical gatherings, including meals together in neighbourhoods, bodily movement in worship, and shaking hands and hugging each other to promote relationships among Christians.

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

Bishop Daniel: Reading the Bible and listening to Christian music.

What is your favourite movie and why?

Bishop Daniel: I like to watch films about Jesus and play with my children, as I miss them a lot when I am in South Sudan.

Note from Bishop Cam Venables

Both Daniel and Rachel are inspiring people, and the ongoing sacrifice they make for Daniel to serve in South Sudan is very significant. Daniel is not paid in South Sudan – and Rachel works in Australia to support her family. People who want to financially support Daniel’s ministry can send money to one of two Bendigo Bank accounts that Helen Briffa and I manage for Daniel (account details are below). The first is a personal account to assist Daniel with travel and food when necessary, and the second is for Duk Diocese which Daniel uses principally for two strategic projects: the first of these is the ongoing sponsorship of 10 teenage orphans from Duk Diocese (five girls and five boys) whom Daniel has sent to a boarding school in Uganda, and the second is to sponsor theological training for key clergy at the Bishop Gwynne Theological College in Juba.

Both accounts are with Bendigo Bank – Clifford Gardens, Toowoomba

Daniel Abot – Duk Diocese
BSB No: 633-000
Account No: 155046006

Daniel Abot – Personal
BSB No: 633-000
Account No: 159852664

News • Wednesday 7 August 2019

Role models of resilience



Frederika Roberts, Kara Kroon (Head Daygirl), Elizabeth Wright, Emily Dougherty (School Captain), Alexi McCarthy (Year 7 Student Council Representative) with Elizabeth's medals at the Resilience and Wellbeing Success seminar at St Hilda's

St Hilda's School Middle and Senior girls began Semester 2 with a special seminar on 'Resilience, Wellbeing and Success (RWS)'.

The seminar was hosted by two remarkable women, Elizabeth Wright and Frederika Roberts, whose shared life experiences brought them together to create [RWS](#), a character education and positive psychology organisation which aims to help individuals and communities flourish.

Elizabeth is an Australian Paralympic Swimmer who held world records for Butterfly and won three Paralympic medals – one silver and two bronze.

Born with a congenital limb deficiency, Elizabeth's life prospects seemed bleak, but with parents who raised her to be independent, she developed a rock-solid self-belief and positive attitude to go on and achieve the seemingly impossible.

Elizabeth spoke to the girls about her journey as a swimmer, beginning at age 13 when she set herself the huge goal to swim at the Sydney 2000 Paralympic Games.

While she achieved that goal (and came away with medals), she explained to the girls that her journey was not without setbacks or tests of character and resilience.

“In one of my very first competitive races, I was so nervous that I swam the wrong stroke!” Elizabeth told the girls, reflecting that her embarrassment almost caused her to give up then and there.

She shared that her resilience was tested throughout her career, even in the race that eventually saw her win a Paralympic silver medal.

Ranked 15th amongst her peers, Elizabeth explained to the girls that she did not expect to win a medal in the race and that she expressed this to her coach.

Her coach instilled in her a belief that she was in with a chance if she stuck with the race plan that they had practised.

She showed up to the race and did just that.

“It’s a reminder to believe in yourself, a reminder of the importance of attitude and to always show up and give 100%,” she told the girls, holding up her Paralympic silver medal.

Frederika’s path to creating RWS began differently.

She has faced every parent’s worst nightmare, numerous times over. Between them, her two daughters have had two cardiac arrests and three open heart surgeries.

Frederika shared her family’s story with the girls, reflecting on the challenges and threats to happiness that both she and her daughters were met with, including long hours in hospitals, interruption to schooling and more.

She stressed to the girls the importance of happiness and of focusing on the good in life.

“Tap into and be aware of the things that make you feel good, especially in tricky situations,” Frederika said.

She shared with the girls some practical, simple strategies to help overcome challenges, both big and small.

One such strategy was ‘Laughter Yoga’, which ended with the assembly in fits of laughter.

Elizabeth and Frederika also both stressed the importance of a ‘team’ mentality.

“To achieve the goals you want in life, you need team and support – we need each other,” Elizabeth said, and reminded the girls of the coach whose belief in her had spurred her on to great success.

“Being a team member is considered a character strength,” Frederika added.

“It is powerful to work on your strengths and be aware of the strengths of those around you. This can make you a better team member.”

Elizabeth also encouraged girls to think about the women who inspire them.

“Role models are a key element of character education too.”

“Think of your role models – what are their best character traits and how can I emulate them?”

Together, Elizabeth and Frederika led the girls and teachers in team building exercises, which proved tricky, but also had teammates smiling and laughing together.

At the halfway mark, Elizabeth had the girls stand up and down a few times before asking them what they thought the purpose of the exercise was.

She eventually had to inform the group that the exercise was, in fact, squats!

“It’s so important to get a little movement into your day-to-day life,” Elizabeth told the girls, stressing that another key way to improve overall wellbeing is exercise.

Year 12 student and Head Daygirl, Kara Kroon, reflected on the seminar.

“The innovative presentation by Elizabeth and Frederika brought smiles across the audience, as well as instilled invaluable life advice regarding resilience, wellbeing and success.”

“Their abundance of amazing experiences enabled them to deliver really captivating lessons, and left us wanting more.”

“What a privilege to have been able to meet and talk with these ladies – I really thank them for coming to St Hilda’s!”

Features • Wednesday 7 August 2019 • By Susan Skowronski

The life and legacy of Mary Sumner

Mary Sumner’s mother was a woman of personal piety who held mothers’ meetings in her home in Herefordshire, England. Her mother’s faith, women’s meetings and the loss of her infant son at six weeks may have all inspired Mary Sumner decades later to begin the Mothers’ Union.

Educated at home, Mary Sumner, née Heywood, learned to speak three foreign languages and sing well. She travelled to Rome to complete her musical education where she met her future husband, George Sumner. George was ordained and in 1851 received the ‘living’ (that is a parish appointment) of Old Arlesford, Hampshire where Mary dedicated herself to raising her children and helping her husband in his ministry by providing music and Bible classes.

In 1876, when her eldest daughter Margaret gave birth, she felt it would be beneficial for young mothers in the parish to be offered support. She reflected on the importance of motherhood and envisaged calling women of all social classes to support one another. Mary was nervous at first, but

soon gathered the courage to put her plans into action, calling a meeting in the Old Alresford Rectory where George Sumner spoke about giving religious teaching and leadership in the home.

The Mothers' Union was limited to her parish until 1885, when she was asked to address the Portsmouth Church Congress by the Bishop of Newcastle. She spoke passionately of national morality and the importance of women's vocation as mothers to change the nation for the better. She focused on the two ideas central to her Mothers' Union group: being a good example to children and keeping prayer central to the life of the family. This led to a number of women going on to found mothers' meetings in their own parishes, and soon the Bishop of Winchester made the Mothers' Union a Diocesan organisation.

The Mothers' Union concept spread rapidly to Dioceses throughout the United Kingdom, and as women migrated to different parts of the Commonwealth it was established overseas. By 1892, after just seven years, the movement had spread to India, Canada, Gibraltar, Malta, South Africa, West Indies, New Zealand, and Australia, operating in 28 Dioceses, with 60,000 members. In 1897, Queen Victoria became patron of Mothers' Union, giving it her stamp of approval.

In Australia the first Branch was formed in 1892 at Cullenswood in Tasmania by the wife of the Rector of Cullenswood. The movement spread quickly and within a few years The Mothers' Union was established in the Diocese of Adelaide, Melbourne, Sydney, Perth and Brisbane. Behind this move were strong Christian women who shared Mary Sumner's Vision.

The first branch in the Brisbane Diocese was established at Milton in 1904 by Mrs Exley, the wife of a school teacher. In 1906 Lady Chelmsford, wife of the Governor, was appointed the first Diocesan President.

On 9 August 1921 Mary died at the age of 92. She is buried with her husband in the grounds of Winchester Cathedral. She is commemorated in the liturgical calendars of the Church of England, the Church in Wales, the Anglican Church of Australia and other provinces on the date of her death. In 1925 a central headquarters for the worldwide organisation was established in London known as Mary Sumner House, adjacent to Westminster Abbey. The integrity and social responsibility of The Mothers' Union has always been highly regarded and in 1926 at the 50th Jubilee, The Mothers' Union was granted a Royal Charter by His Majesty King George V.

Mothers' Union remains the greatest memorial to Mary Sumner, although the range and depth of the movement's work far exceeds Mary Sumner's original vision of a circle of prayer upholding family life. The rapidly changing face of society brought great changes within the Anglican Church, such as the ordination of women, the call to end gender-based violence, increased awareness of acute poverty in the developing world and our global responsibilities to address the inequalities within both developed and developing world societies. Mothers' Union has survived for more than 140 years, and grown especially in developing countries, adapting to a changing world without losing sight of Mary Sumner's vision.

Mothers' Union now has more than four million members in 84 countries. Members continue to promote family life through parents' group work, marriage support and advocating for family-supportive policies whilst at the same time upholding families affected by homelessness, imprisonment and relationship breakdown.

Importantly, prayer continues to be at the heart of the organisation, as members maintain a constant chain of intercession across a global membership.

Mary Sumner's personal prayer:

*All this day, O Lord,
let me touch as many lives as possible for thee;
and every life I touch, do thou by thy spirit quicken,
whether through the word I speak,
the prayer I breathe,
or the life I live.*

Amen.

News • Monday 5 August 2019

Justice, mercy and backpacks



Some of the Coomera Anglican College SRC team members with boxes packed full of items for the winter backpack appeal on Wednesday 24 July (L-R): Zeke Taylor, Annabelle Sullivan, Ruby Walker, Ivana Bayliss, Lachlan Taylor and Deklan Ford

Coomera Anglican College's Primary Student Representative Council (SRC) is leading the way with justice&mercyPROJECT, as they collect items for backpacks that are distributed to St John's Crisis Care clients.

The justice&mercyPROJECT is embedded into the College's curriculum, with students looking at the concept of justice and mercy, and how it is about identifying with people, learning from them and recognising that all lives have particular challenges.

College Chaplain The Rev'd Mary-Anne Rulfs, who has been driving this project at the College for a number of years, said that each year she is impressed with the impact the project has on the wider community and on students.

"The justice&mercyPROJECT aims to help our students identify how they can be active participants in the world from the concept of justice and mercy and make a positive difference to others' lives through small, yet significant acts of kindness," The Rev'd Rulfs said.

"Our students coordinated themselves to collect items for backpacks so that they can be provided to St John's Crisis Care."

Primary SRC students collect a number of different items, including toiletries, sunscreen and eating utensils, which are placed in donation bins around the school.

Primary SRC members have been proactive in making a difference on the wider community by taking a step outside of their comfort zones.

Year 6 student and Student Representative Council Leader Lachlan Walker said that seeing the boxes filled with essential items is the highlight of the project for him.

"My team and I decided to assist people in need this winter, and we thought the Winter Backpack appeal for the St John's Crisis Centre would be a great charity to support," Lachlan said.

"I enjoyed packing up all of the boxes and seeing how much our College Community has donated."

Year 3 student Ivana Bayliss said that she finds the practical tasks of the project rewarding, including packing and delivering the boxes.

"I wanted to help the homeless and I wanted to make sure they had a good life," Ivana said.

"The best thing about this appeal was packing up all of the boxes and giving them to St John's Crisis Centre."

The justice&mercyPROJECT is inspired by [Micah 6.8](#), which helps orientate the College's students to participate in God's mission in the world, as God asks us to do justice, love mercy and walk humbly with God.

The Rev'd Mary-Anne said that the project is helping the students develop generous and joyful spirits, as well as preparing them for the future.

"The amazing thing is that this kind of generosity transforms us into happier and more whole people," she said.

"Our students – the global citizens of the future – are learning this daily, and research tells us this is a significant contributor to their wellbeing! It's a win-win."

August 4 to 10 is Homelessness Week, an annual week aiming to raise awareness of people experiencing homelessness, the issues they face and the action needed to achieve enduring solutions.

International Youth Day



Fr Dan Berris, Tu Mana Kena and Haimona Kena at the Big Night Out celebrating Youth Week, which The Lakes Anglican Church help support through grants received from the Girls' Friendly Society

12 August 2019 is International Youth Day, a day first designated by the UN General Assembly in 1999. According to the [United Nations](#), there are currently 1.8 billion young people between the ages of 10 and 24 in the world, which is the largest population of youth historically. Over 55 per cent of these children aged between 6 and 14 years lack minimum proficiency in literacy and maths skills, with one third of these youth unable to access primary or secondary education.

This global learning crisis is severely compromising the 2030 targets of the [Sustainable Development Goals](#), which are a blueprint for achieving a fairer and more sustainable future for all. International Youth Day serves as an annual celebration of the role of young people as essential partners in change, and an opportunity to raise awareness of challenges and problems facing the world's youth. In this joint feature, clergy and lay people across our Diocese share their thoughts on the 2019 International Youth Day theme 'Transforming Education'.

Facilitating legal education with the Wakka Wakka in Cherbourg – Eleanor Reid, QUT Law student, Christ Church, St Lucia Youth Leader and Community of The Way member

This year's International Youth Day celebrates 'Transforming Education', particularly focusing on the provision of inclusive and equitable quality education, and the promotion of lifelong learning opportunities for all. This theme not only recognises people's work to improve education for young

people, but the work of young people to improve multidisciplinary education for people in all walks and stages of life.

As a law student at QUT, I have the privilege to work with the Indigenous community of Cherbourg, located 250km north-west of Brisbane, and one of the most economically disadvantaged places in Australia. The QUT project I am involved in aims to further the legal education of the Wakka Wakka, the traditional owners of the land around Cherbourg, and beyond to Nanango in the north and Mundubbera in the west. In the spirit of reconciliation and self-determination, our projects are entirely dependent on the needs of the community; we listen to the local Elders and what they want to achieve in their community, and develop projects that help achieve those goals.

The current project is focused on responding to the community's questions about their legal rights and responsibilities in the format of a regular radio segment. While our part in the process is undeniably important – we provide resources and connections to legal advisers that the community would not otherwise be able to access – the community's role in choosing what questions they want answered and what projects they want completed, enables them to empower themselves to create positive change.

Not only is the project empowering and educational for the Cherbourg community, but also for the students working on the project. By collaborating with a rural Indigenous community that is so different from those in which we live, we are both challenged and informed; we have already learnt so much about Wakka Wakka culture and history having only just started the project. For example, on a recent trip to Cherbourg we learnt about the involvement of Indigenous men in World War I, and their unfair treatment both on the battlefields and at home. For me, this has highlighted that sometimes opportunities to learn are found where you least expect them – while I started this project intending to teach others, I have learnt more than I thought I could.

The United Nations describes education as a 'development multiplier'; it can accelerate progress in other areas, such as poverty eradication, reduced inequalities, and peaceful societies. My work with the Wakka Wakka community has really demonstrated this – through mutual education we are able to better understand each other and work towards a more accepting and respectful society.

Equipping youth – Nathaniel Crank, Co-Worship Leader, The Lakes Anglican Church

The topic of International Youth Day this year is 'Transforming Education'. The questions I want to raise are; what is the place that the church has in the lives of its teens from an educational point of view, and also how best can we utilise the influence that the church has on its youth?

So, let us back pedal for a moment and see what the Bible says about educating youth. One verse in particular that provides an interesting way of looking at teaching is, "Train children in the right way, and when old, they will not stray ([Proverbs 22.6](#))." Although this verse is about youth, the message is clearly being directed to the teacher of the youth.

The reasoning for this verse being relevant to the [2030 Sustainable Development Goals](#) is that Proverbs 22.6 is talking about what teaching should be. It does not say anything about telling teens the yes and no answers of what to do if questions or troubles arise. Instead it states that teaching should be the act of providing tools for youth to use throughout their lives to help maintain the correct course in life – tools such as, providing them with decision making processes, ways to communicate better, and ways of understanding and problem solving. It is about giving them their

own knowledge and decision making tools, through the guidance of teachers and role models, to make their own conscious decisions to better themselves and the people around them.

To sum it all up, the most important thing a church can do is teach the youth. But not just inform them of your own beliefs, but allow them to understand and delve deeper into those beliefs, and have the power to control their own path with conscious thought and not just to be led astray because they were unequipped for what the world can throw at them.

More than mere words – The Rev'd Dan Berris, Priest-in-Charge, The Lakes Anglican Church, North Lakes

The theme of International Youth Day for 2019 is 'Transforming Education'. Goal 4 of the [2030 Sustainable Development Goals](#) is to make education relevant, equitable and inclusive, and for youth to be involved in the solutions.

In [James 2.14](#), we hear that faith without works is dead. Christians must not say to brothers and sisters, peace be with, keep warm and be fed without offering warmth and food to bring peace. Offering words of sympathy may make us feel good, but actually putting these words into action shows we are interested in the person and their needs – and that more importantly, so is God.

So, who are our brothers and sisters? Can they provide for themselves, yet choose not to? Do we have resources to help? Are we creating a culture of dependence? In many cases, the best reflections and actions come from those in need – if they are given a voice, taken seriously, empowered to respond and supported in taking positive steps forward.

While transforming education will inevitably flow onto other areas, we must be willing to impact the students' environment which will impact their engagement. In building The Lakes Church community and partnering with Y-Care vocational school, it is clear youth cannot simply hear the words of peace, learn to be fed and be warm – they need people willing to show that their voice is important and taken seriously.

When offered actions that support them, they are more open to being trained, empowered and supported to respond in their own context. This is a key message for our churches. If we wish to take seriously the future of our youth, we must show we are as interested in them and their context, as God is.

To adapt an old saying – youth do not care how much you know, until they know how much you care.

Education: forming, informing and transforming – Jonathan Kemp, Director of Youth, Children's and Families Ministry

It has been suggested that if a person from 1000 years ago was transported through time, one of the first places in our society they would likely recognise is the classroom. In other words, despite all the changes in human life and conduct over the centuries, the manner in which we approach the task of formally educating our young has been among the most stubbornly resistant to change.

I say this as a former (but by no means embittered) schoolteacher who taught for nearly twenty years, spending plenty of that time reflecting on what we all thought we were doing and how we could be doing it better. While I have met plenty of common-room cynics, there is no doubt education can dramatically change young people's lives for the better.

But what makes a classroom magical? I have witnessed principals and edu-crats of all kinds come back from pilgrimages to Finland claiming they have virtually grasped the Holy Grail: over there, they say, teachers are highly paid and treated like royalty; no homework is set; there are only three or four hours per day of actual classes; the curriculum is broad and based on real-life needs, and so on. And yet, in Australia and elsewhere, we persist, like so many muggles, in spending our time on standardised testing regimes, apparently to determine high and limited achievers so we can allocate praise and scorn respectively. Such priorities are most unlikely to transform young minds!

Ultimately, report cards never tell the whole story. Did you come away from high school with confidence? Did you learn how to get on with others? So often, the learning process proves to be more important than the content: learning to learn and be flexible in new contexts can benefit a person for their whole life journey and bring immeasurable rewards, as technology changes our lives again and again. Education can FORM young people to suit a particular mould or tradition; it can INFORM them relentlessly, via the power of Google; or it can TRANSFORM them, so that they may come to know themselves thoroughly and be able to make inspired decisions for the good of themselves, their loved ones and their world. On International Youth Day 2019, we encourage young people to demand an educational revolution and we applaud the teachers who support that bold aim.

On pilgrimage - The Rev'd Jazz Dow, Chaplain, Community of The Way

Driving over the mountain range, I sensed we were entering paradise. The beauty and abundance of the landscape took my breath away. As we descended into Yarrabah, I was drawn in by the spirit of the place, the stories that resided in this particular land. The houses painted in vibrant colours lined the shores like confetti scattered at a celebration. This was a special place. Indeed, it was a transformative experience for myself and for those I travelled with.

We, the pilgrims of the 2019 Wontulp-Bi-Buya ABM pilgrimage, gathered for worship with the Yarrabah Anglican community. The worship was sacred, spirited, and contextual. After church we had the privilege of listening to a group of traditional owners and Elders speak to us about what living in Yarrabah is like, the history of the place, the beauty, and the pain.

Piercing the beauty came the story of the pain that colonialism brought to Yarrabah, and the associated inequalities still facing a large community of people. One of these shocking realities is that in a community of 5000+ people, the local high school finishes at Year 10. If students want to continue to Year 11 and 12, and onto university they must travel into town, leaving very early in the morning to make the long trip by bus, which takes up to 1.5 hours each way. This not only has impacts on the individual young person, it takes them out of their community and Country, thus having ripple effects throughout the shire.

Goal 4 of the [2030 Agenda for Sustainable Development](#) is to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.” It is obvious to me that an inequality exists for the young people of Yarrabah (and many other communities in this ‘lucky’ country), that education is a human right, a key to unlocking future opportunities. If we start putting limits on certain young people having access to the same education opportunities that other young people have, we will continue to build an inequitable society, further stretching the gap between Indigenous and non-Indigenous peoples in this country.

Education must be relevant, equitable, and inclusive. Wouldn't it be grand if the young people of Yarrabah could participate in the national curriculum of Year 11 and 12 using their culture and Country as a lens for interpretation and future learning?

Reflections • Friday 9 August 2019 • By The Rev'd Andrew Schmidt, Loretta Tyler-Moss and Peter Branjerdporn

Exploring mission in a post-colonial Australian church



Ranjani, St Francis College student Loretta Tyler-Moss, The Rev'd Victor Joseph (Principal, Wontulp-Bi-Buya College), The Rev'd Andrew Schmidt (with baby John), The Rev'd Samuel Dow (with Ellie), The Rev'd Jasmine Dow (with Amelie), St Francis College student Glynn Holland-Leam, Peter Branjerdporn and Louise Schmidt on the ABM pilgrimage to Wontulp-Bi-Buya College in Cairns in mid-June

[Wontulp-Bi-Buya College](#) is an Indigenous college in Cairns whose mission is to support the development of Aboriginal and Torres Strait Islander church and community leaders through study programs leading to awards in theology, suicide prevention, addictions management and community development. Students travel to Cairns from communities around Australia for two-week intensive blocks throughout the year to study, worship, pray and share their lives together.

The recent week-long Anglican Board of Mission pilgrimage to Wontulp-Bi-Buya College involved two formation students (Loretta Tyler-Moss and Glynn Holland-Leam) a Community of The Way residential member, a parish priest and his family from Bundaberg (The Rev'd Andrew Schmidt and his wife, Louise, and baby John), and Peter Branjerdporn from the Justice Unit, Anglican Church Southern Queensland. Community of The Way Chaplain The Rev'd Jasmine Dow and her husband The Rev'd Samuel Dow, who attended with their two daughters, led the pilgrimage.

The first part of our trip was a day visit to Yarrabah Aboriginal Community, 45 minutes from Cairns. We spent time with St Alban's Anglican Church parishioners, and learned about the wider community and their history. For the rest of the week we sat alongside students at Wontulp-Bi-Buya's intensive block, worshipping with them daily, and listening to their stories over lunch and cups of tea. We did all this while living in community with others on our pilgrimage, eating, praying, sharing and reflecting

together. We also had a chance to visit beautiful Mossman Gorge in the World Heritage listed Daintree Forest.

There were simply too many amazing experiences to mention, but the following are some of the highlights of the pilgrimage for us.

The Rev'd Andrew Schmidt, Good Shepherd Anglican Church, Bundaberg West

The importance of connection to land in Aboriginal culture was something I could appreciate intellectually, even if it is not how I operate naturally. One of the most moving stories was shared by a woman in Yarrabah who spoke about the impact of the government policies that forcibly moved her and prior to her birth, her parents. She shared briefly about the pain of meeting other Aboriginal people who were able to talk about the place they had come from, and when she was asked where she came from, she had no answer. Her answer had been taken away from her, taken away before she was born, even taken away from her parents. The most amazingly gracious part of this entire event was that in the pain she had, she was able to also give thanks for the gifts she had received.

Loretta Tyler-Moss, Formation Student, St Francis College

The pilgrimage was a revelation to me. From living in community, even for a short period, to meeting, being welcomed and learning from the students of Wontulp-Bi-Buya, I have had my eyes opened. Learning more of the stories of our First Nations peoples and witnessing their desire to know God more and to grow in their knowledge and understanding were invigorating; especially in the context of their deep and abiding faith. The sheer joy in which each of us embraced morning worship was a delightful way to start each day, and the love and kindness with which the students shared their lives, their understanding and their classes were especially generous.

Peter Branjerdporn, Justice Enabler, Justice Unit, Anglican Church Southern Queensland

Singing with so many Aboriginal and Torres Strait Islander brothers and sisters from all over Australia was a blessing for me. I expected to meet people from remote and regional towns (like Murray Island, Utopia, Mornington Island and Townsville) and so I was surprised to meet those from the big cities who travelled to Cairns for such a uniquely supportive Indigenous learning environment. I really loved their passion for God, and their desire to be better equipped to minister to their community in their own ways. They simply embodied Christ's love in the way they welcomed our group.

Many Australian Christians are starting to realise the importance of working towards a more holistic Australian perspective on theology and ministry, with the help of our Aboriginal and Torres Strait Islander brothers and sisters. As Christians we must let the truth set us free. And there is no substitute for immersing ourselves in a trip like this to explore what mission means for a 21st Century post-colonial church. The pilgrimage is a really great way to develop cultural awareness and better understand the challenges faced by Aboriginal and Torres Strait Islander Christians and their churches and communities.

One of the goals of the Diocese's [Reconciliation Action Plan](#) is to partner with Aboriginal and Torres Strait Islander peoples and organisations for a specific initiative and to foster understanding and appreciation of Aboriginal and Torres Strait Islander cultures and histories. This pilgrimage helps to uphold that goal as part of St Francis College's ongoing relationship building with Wontulp-Bi-Buya College.

We have gained a deeper understanding of the generational hurt that many Aboriginal and Torres Strait Islander peoples feel. We are most grateful for the opportunity to be part of the Wontulp-Bi-Buya Pilgrimage and are hopeful that relationships fostered this year will continue to grow and flourish. If you would like to learn more about or support Wontulp-Bi-Buya College's ministry please visit their [website](#).

Reflections • Thursday 8 August 2019 • By Judy Hallewell

Holy Rood's Mainly Music program reaches double digits



Mainly Music team members Len and Richard showing Grace, Sam and Grayson how to build a tower of blocks

The Mainly Music Team at Holy Rood, Oxenford recently celebrated its 10th birthday.

Mainly Music began in New Zealand in 1990 and the program has gradually spread around the globe. [It is designed to be](#) "a fun music group for parents or primary caregivers to enjoy together with their young children. Each group is associated with, and is run by volunteers from, a local church. Children are introduced to music, creativity and more."

Back in July 2009, one of our parishioners, Glenda Murrell, gathered a team of volunteers to deliver this program in the parish.

During the ten years since Mainly Music began at Oxenford, hundreds of littlies from birth to five years have come through the doors each Thursday morning during term time. The team, with lots of donations from other parishioners, has provided snacks for the children and tea, coffee and delicious food for the adults. A period of social activity is followed by a half hour of Mainly Music's structured music and movement program.

The catchy songs and rhymes often involve counting, body parts, colours, movements, shakers, claves, coloured scarves and stuffed toys. Once the music gets underway, the joy on the faces of the children

is quite special to behold. In a recent survey, one of the mums said that she values the “early learning appreciation for music and movement in a non-threatening Christian environment.”

The group has seen lifelong friendships develop between the parents and children who attend. Team members are often viewed as substitute grandparents and they provide a listening ear for those going through tough times. A ‘teapot’, with an adjacent notepad and pencil, provides an opportunity for people to make specific prayer requests.

Some of the parents attend churches of different Christian denominations, while some have begun to attend one of the local Anglican churches because of the contact with the Mainly Music program. For others, Thursday mornings is their only opportunity to encounter Christianity in action.

Five steps to running a successful Mainly Music program:

- Contact [Mainly Music](#) to find out what’s involved in setting up a group
- Be organised
- Have faith that it will go well
- Show care and concern for every child and adult who comes through the door
- Come together for a team prayer before each session begins

This prayer is the one used each week by the Oxenford Mainly Music team:

Lord God, as we pause for a moment in the midst of our preparations for another morning of Mainly Music, let us be mindful of the responsibilities and opportunities that lie ahead of us today. As we interact with the children, the parents, grandparents, carers and with each other, may we demonstrate our faith in you in everything we say and do.

We give you thanks for the opportunity to be a part of this special ministry and ask for your blessings upon all who gather here today.

We pray this in Jesus’ name. Amen

Reflections • Tuesday 6 August 2019 • By The Rev'd Andrew Schmidt

Self-help books, hope and young people

There is a game called, ‘Don’t get me started’, where one person is given a topic and they have to go on a rant about it. If I was given the topic ‘self-help books’ I can assure you that an impressive rant would ensue.

I feel that self-help books tend to sell the idea that you can be free from the messiness of life. It is as though there is an agreed vision of a proper life, a worthy life, a life that has everything together. They are the social equivalent of the photo-shopped celebrities that cannot be attained, but still people pay for the privilege of the dream. Just buy the book, follow the trademarked 7-step path to a more fulfilled life, eat this diet to a healthier heart chakra. I could go on.

I was therefore a little suspicious about listening to Brené Brown. She is an American writer who writes books like *Rising Strong* and *Daring Greatly*; there was a lot to overcome, but her work was

recommended to me by people whose opinion I value, so I found some talks of hers and listened to a few.

One of the things she speaks about is the power of hope, but for Brené Brown, it is not correctly understood as a feeling, but rather a combination of three factors, a goal, the ability to create a pathway and agency.

Each of these things can and should be taught, or at the very least modelled for young people, and for those of us who are older, lived into.

For me, one of the most hope inspiring things I have seen in recent times has been the number of young people who have been involved in climate action gatherings, in public protests, and in political demonstrations.

They clearly have a belief in their own agency I did not have at their age. At their age I believed the story that there is not much one person can do. Now I am trying to live a more hopeful life, by Brené Brown's definition, by believing that my actions have the capacity to make an impact.

News • Thursday 1 August 2019

St Andrew's students enjoying global connectedness through music



College Captain Samuel Rieger performs with the St Andrew's Wind Ensemble at the ASPIRE International Youth Festival on the Gold Coast

Approximately 500 students from 23 different music ensembles in 11 schools across Australia and New Zealand descended upon the Gold Coast recently for the ASPIRE International Youth Music Festival, including a contingent of St Andrew's students who enjoyed learning, personal growth and competing alongside top young international musicians.

While the St Andrew's team performed well in the competitions with the Wind Ensemble placing first in the Concert Band section and the Jazz Orchestra placing second in the Jazz Band section, it was the opportunity to learn and grow musically that proved most valuable said Chelsey Eunson, St Andrew's music teacher and Head of Bands.

"Throughout the three-day festival, students had the opportunity to receive feedback from world-renowned adjudicators, develop skills on their instrument through master classes and ensemble workshops where students work together as a team in various ways under the guidance of outstanding world class clinicians," Mrs Eunson said.

"They also met like-minded peers from different schools who share the same passion for music, created new friendships and were inspired watching other students perform at their peak."

This was the second Aspire International Youth Music Festival, a unique event that combines competition with learning and development with a focus on global connectedness.

The first Festival in 2017 was held in Brisbane where the St Andrew's Jazz Orchestra and Wind Ensemble both won their respective sections.

This year the bar was raised with both the St Andrew's Wind Ensemble and the Jazz Orchestra performing what Mrs Eunson called a "very difficult repertoire" which challenged "all" of the students.

"They rose to the occasion to perform at their very best and left all of us with a great sense of pride coming off stage," she said.

"We had some very tough competition from another school, and while it ended in an incredible achievement, I was prouder of how well the students performed than the result.

"When they play at their very best I can't ask for anything more. It fills me with an immense sense of pride for what our students can achieve."

For many of the St Andrew's staff and students who attend the 2019 ASPIRE Festival, the best thing about the trip was the camaraderie with students from different schools and the inspiring performances they witnessed from other ensembles.

Year 12 student and College Captain Samuel Rieger said the opportunity to work with Dr Jack Stamp from the USA who composed one of the pieces the Wind Ensemble performed in their adjudicated performance was a "huge" highlight.

"We were able to gain the composer's insight into his compositional intentions," Samuel said.

Year 7 student Chloe Stewart said that her favourite moment was "doing the movement workshop with Dr Jodie Blackshaw and watching all the other ensembles perform."

For Mrs Eunson, a highlight was also the teamwork displayed by students.

"The best thing about the trip was the way our students worked together and supported each other across the whole festival, from helping each other lugging their instruments and heavy equipment

around, jumping under the bus to pack all of our instruments in like a game of Tetris to looking out for each other if someone was tired or feeling unwell," she said.

"These music students are second to none and operate like a huge supportive family."

News • Friday 2 August 2019 • By Anglican Communion News Service

More than 1000 bishops and their spouses book for the Lambeth Conference 2020

More than one thousand bishops and their spouses have so far registered to take part in the Lambeth Conference 2020, the decennial gathering of the bishops of the Anglican Communion.

Bishops from 40 Anglican Communion Provinces and five Extra Provincial Areas have been invited to the event by the Archbishop of Canterbury, Justin Welby.

The Lambeth Conference Company – the team organising the event in collaboration with Lambeth Palace and the Anglican Communion Office – [announced on Wednesday](#) (26 June) that registrations had topped 566 bishops and 435 spouses.

"At its heart, the hope for the Lambeth Conference 2020 is to have the full voice, diversity and experience of our global family represented," Phil George, the CEO of the Lambeth Conference Company said.

"We are delighted that so many of our international guests have already confirmed their attendance at this historic event and we look forward to welcoming more registrations in the weeks and months ahead."

Under the theme of 'God's Church for God's World', Lambeth 2020 is held in Canterbury from the 23 July to 2 August 2020.

The program will see participants meet together for prayer, Bible study, reflection, fellowship, worship and dialogue.

The event will shape the priorities of the Anglican Communion for the decade ahead and make common commitments for how the church can address global issues and human need.

The announcement was made as the Lambeth Conference revealed details of the latest meeting of the international Design Group, who are charged with the task of building the program for the conference.

In a [blog post on the Lambeth Conference website](#), several members of the design group speak of their hopes for the significant event.

The theme of next year's Lambeth Conference is 'God's church for God's world', which "reminds us that the church does not exist for itself, the church does not exist alone," the Primate of Southern Africa, Archbishop Thabo Makgoba of Cape Town said.

"It exists by mission.

“God is busy reconciling the world to himself. We are invited in to that space. So the theme rightfully locates us as an Anglican Church to say – what are we going to do about a world that does not trust? What are we going to do about the youth – creating space for today’s generation and tomorrow’s church? What are we going to do about our disagreements? It’s not only about the church...God is always all the time sending us outside the church window, where God’s world is really longing for his love, comfort and embrace.”

Archbishop Thabo added: “We as Anglicans want to say to the world, we are there as bridge builders, there for peace, to address social needs, and in our brokenness to look at growth and rebuild trust in the world.”

First published on the Anglican Communion News Service on 28 June 2019. This has been published to help keep “all members of the Diocese...involved in prayer for, learning about, and contributing to, the work of the Lambeth Conference in 2020” as per a 2019 Synod resolution.