Currently, our local and international communities are vast melting pots of the full range of human behaviour and emotions as we navigate our way through the challenges presented by COVID-19. Gratitude and grief. Relief and guilt. Elation and disappointment. Hope, anxiety, courage and fear.

The mass media are overflowing with stories about the impacts of the virus. Some stories are tragic and harrowing, while others tell of beautiful kindness, startling generosity, and amazing sacrifice for others.

There are stories of people just making it home before travel bans kicked in. Stories of gratitude and narrow escapes. Yet alongside these are stories of devastation and hardship as people are trapped on the other side of the world, unable to get home or unable to travel to be with loved ones who need their care.

No one is left untouched. We feel for friends and family members, workmates and acquaintances, and for ourselves. It’s a truism: we’re all in this together.

Where is God amidst this turmoil and trial?

Some are wondering whether COVID-19 has been caused by God, as God’s judgement on the world because of human sinfulness. Others are seeing this as time to be the hands and feet of Jesus, standing in solidarity with and assisting the most vulnerable in our communities.
The great convictions of the Christian faith speak to us in this situation. The truth of the Incarnation is fundamental. We believe God took on human flesh in the person of Jesus of Nazareth and lived a human life. God did not remain distant and aloof, instead plunging into the midst of human toil and strife. That's where God is found. Right in the midst of our fears and struggles. How do we recognise God in the midst of it all? Well, God looks like Jesus Christ. God is there, incarnate, in the face of the human being who despite being treated badly, in the face of the utmost provocation, demonstrates self-giving love.

The tell-tale signs of God's presence, the footprints of God, if you like, are what St Paul calls the 'fruit of the Spirit'. God can be recognised where there is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control (Galatians 5.22-3). And where we strike the absence of such fruit, that is an invitation to us to incarnate God afresh, to be the body of Christ ourselves, to be the healing, reconciling, self-giving presence of Christ for the sake of the world God loves.

The other great fundamental conviction of the Christian faith is the resurrection. This is the unshakeable, sure and certain hope that ultimately nothing in all creation, not even death itself, can separate us from the love of God made known to us in Jesus Christ (Romans 8.38-9). The turmoil and suffering of the present are real and cannot be diminished or denied; however, they are not the whole or the greatest truth. Beyond them, there is God and life and love.

The psalms are full to overflowing with the stark reality of human life and emotion. That's why they speak to us so powerfully in circumstances such as we now face. The psalmist agonises over this very question:

As a deer longs for the running brooks:
so longs my soul for you, O God.

My soul is thirsty for God, thirsty for the living God:
when shall I come and see his face?

My tears have been my food day and night:
while they ask me all day long, 'Where now is your God?'

Why are you so full of heaviness my soul:
and why so unquiet within me?

O put your trust in God:
for I will praise him yet, who is my deliverer and my God.

I will say to God, my rock, 'Why have you forgotten me:
why must I go like a mourner
because the enemy oppresses me?'

Like a sword through my bones,
my enemies mocked me:
while they ask me all day long 'Where now is your God?'
Why are you so full of heaviness my soul:  
and why so unquiet within me?

O put your trust in God:  
for I will praise him yet, who is my deliverer and my God.

(Psalm 42.1-3, 6-7, 11-14)

The psalmist begins with questioning and doubt: ‘Why are you so full of heaviness my soul, and why so unquiet within me?’

Because in the face of tears, trouble and oppression, the psalmist has momentarily forgotten who God is. Then the psalmist remembers and says, ‘O put your trust in God: for I will praise him yet, who is my deliverer and my God.’

Even if we momentarily forget, God is present with us now and God will be with us beyond the present strife. This is our faith.

Reflections • Friday 27 March 2020 • By Bishop Jeremy Greaves

‘Waiting together in the dark for something to happen’

Bishop Jeremy Greaves watching a St John’s Cathedral service on YouTube, following the suspension of gathered services to help keep our communities well and safe

In the Arctic, winter lasts for nine months and for much of that time people live in 24/7 darkness. The average Arctic winter temperature is -34°C, while the average Arctic summer temperature is 3-12°C. It is hard to imagine what that might be like – waiting and waiting for the first signs that the sun is returning after the long darkness.
Last week On Being – a website and podcast – provided me with a new word from a people who know the long Arctic winter. It is an Inuit word, qarrtsiluni – a word that I am not even sure how to pronounce, but the article suggested that it was a perfect word for Lent...it seems to me that it is a perfect word for this strange time we are in more broadly.

Qarrtsiluni means something like:

‘Sitting together in the dark, waiting for something to happen.’

More than ever, we all know that feeling...despite the endless news updates that roll across my phone and my iPad and my television and fill the radio...I feel like the lights have gone out and I am left squinting and peering through the gloom for signs that the sun is returning...and, I am afraid.

I am afraid of getting sick. I am afraid of what will happen if my family gets sick. I am afraid for the future of parishes I care for, and for their clergy. Last night I lay awake in the wee small hours in the dark feeling sick in the pit of my stomach as all these fears fed on each other and got worse and worse...

And then I remembered, qarrtsiluni – ‘sitting in the dark, waiting for something to happen.’ And, I thought, I know something of how these Inuit feel...alone in the darkness with their fears and anxieties.

Except it is not that. It is not ‘sitting in the dark, waiting for something to happen.’

It is ‘sitting together in the dark, waiting for something to happen.’

You see, it's not that I am afraid of the dark...I am afraid of being alone. Perhaps that fear is what is clearing supermarket shelves as people, so convinced that they have to look out for number one and no one else, hoard toilet paper and hand sanitiser and kitchen towel and tinned food and pasta and flour and rice and meat...meat!! Why on earth would anyone feel compelled to hoard meat?? Well people have even begun hoarding over-the-counter Ventolin inhalers, making it difficult for asthma sufferers to get it without a prescription. People feel so disconnected from others that it does not cross their minds that their selfishness will hurt others. We have become so disconnected that we live in perpetual states of anxiety and depression and this is how those things manifest themselves when fear is thrown into the mix.

At times like this we need to be reminded that we are not alone, as we are in this together, ‘sitting together in the dark’. It is what followers of Jesus have done since the very earliest times...they gathered...on that Holy Saturday they gathered...they gathered in fear and in confusion...but, they gathered together in the dark, waiting for something to happen.

For now, we need to find new ways of gathering – by phone and email and Zoom and Skype and Facebook – but gather we must, so that we can rest into the love of the Body of Christ, “the perfect love that casts out fear” (1 John 4.18).

I encourage you to stay connected, via online parish events and live streamed services, and up to date with ACSQ news by subscribing to the fortnightly ‘anglican focus e-news’.
Communicating your church’s care for our communities: media liaison tips

Over the last month, the mainstream media has reported on some heartwarming and inspiring stories, as community members work together internationally to assist and stand in solidarity with each other amid the challenging COVID-19 environment.

For example, The Guardian has shared about how people in the Bavarian town of Bamberg in Germany took to their rooftops and windows to sing ‘Bella ciao’, an Italian resistance song, in solidarity with Italy, where the death toll from the coronavirus outbreak continues to rise. 7 News has reported on the story of a Melbourne man, dubbed ‘Pete the Generous’, who handed out a total of $10,000 in $100 notes to newly unemployed people in a Box Hill Centrelink queue, after he was forced to close his own deli cafe. Closer to home, the ABC has reported on how St Bart’s, Toowoomba has started live streaming their Sunday services and put together care packages for elderly community members.

The mainstream media has contacted the Anglican Church Southern Queensland and asked us to keep them in the loop regarding ‘good news’ stories, and is very keen to hear directly from individual churches. Such stories may include:

- How churches and ministries are assisting vulnerable community members with their specific needs, such as high-risk people who are sheltering in their homes to minimise the risk of contracting COVID-19, people who have recently lost their jobs, and people who sleep rough on our streets.
- How churches are implementing innovative approaches to keeping ‘church’ going with the suspension of gathered church services and activities.

When churches contact the media regarding their church activities and initiatives, it gives the respective church the opportunity to show how their community of faith is contributing constructively as we collectively navigate our way through the current health, economic and social challenges.

The following are some media liaison tips and guidelines for churches and ministries:

- Contact the media by pitching stories over the phone or by emailing a media release along with images/captions (to communicate an initiative, event* or activity that has happened) or a media alert (to communicate an initiative, event* or activity yet to happen that will provide the media with interview and/or photo opportunities).^
- Use ACSQ-branded media alert and media release templates that have been specifically developed for churches and ministries to use, including how to structure and write the text and what contact details to include (more information below).^
- Include focus@anglicanchurchsq.org.au on your send list when emailing a media release (and images/captions), so it can be considered for use in anglican focus.
- Ian Eckersley (Director of Public Affairs and Communications) should be contacted via IEckersley@anglicanchurchsq.org.au for key initiatives, events* or activities, as he may be able to assist with lining up media coverage (please give Ian several weekdays’ notice).
• Make it easy for journalists by always submitting 3-4 max good quality, high-resolution (at least 1MB), relevant landscape-orientation images, along with complete captions (including who, what, where and when details), when you send media releases.

• Do not worry about coming up with ‘clever’ headlines in your media releases – headlines should clearly and succinctly communicate what the release is about – leave the cleverness to the journalist.

• It is best to give thought to what is ‘newsworthy’ before emailing a journalist – if churches send too many media releases and alerts that are not ‘newsworthy’, a journalist may cease opening the given church’s emails.

• Copy and paste the content of alerts and releases into the body of the email (as well as attaching the alert or release), so it is easy for journalists to view the content on their phones.

• Give thought to email subject lines when you send releases and alerts – consider what is newsworthy and ensure the email subject line clearly and succinctly communicates what the release or alert is about.

• Give the journalist enough lead time (at least 24 hours) when sending alerts and releases.

• Send post-event*/initiative/activity media releases soon after the event*, initiative or activity, otherwise the media release contents will no longer be ‘newsworthy’.

* Once face-to-face events resume.

^ If you would like a copy of ACSQ-branded media alert and media release templates that clearly and effectively show you how to structure the documents, please email your full name, church name and church role to the anglican focus Editor Michelle McDonald via focus@anglicanchurchsq.org.au
Welcome to ‘The Baru Beat’: a joey in a nappy and a bush burial

I have named my new Anglican focus column ‘The Baru Beat’ because ‘baru’ is the Gunggari word for ‘river’ and ‘waterhole’, and the Gunggari are the First Nations people in the area in which I minister.

Each Christmas Anglican parishes in the Maranoa Warrego assist Prison Fellowship Australia with their ‘Angel Tree’ ministry, buying and giving presents to the local children of women and men in prison. While I was distributing gifts in December, I knocked on the door of a house in Mitchell, about six hours’ drive west of Brisbane, and a lady, Shirley, emerged holding a joey wearing a disposable nappy. The joey looked at me and then nuzzled into Mum’s neck, all shy. The woman then gently put the joey on the floor and told it to go and join the others, and it obligingly hopped away down her hallway. “Yes?” she said, as she turned around without missing a beat.

There are some conversations that can only happen in Western Queensland.

One of the things I love most about my ministry in the Maranoa-Warrego Anglican Mission Area is the delightfully eccentric people I get to meet. I hope to introduce you to many more of these wonderful folk in future ‘Baru Beat’ reflections. I have named my new Anglican focus column ‘The Baru Beat’ because baru is the Gunggari word for ‘river’ and ‘waterhole’, and the Gunggari are the First Nations people in the area in which I minister.

The Maranoa and Warrego are both rivers running roughly north to south. The Maranoa through Mitchell, and the Warrego through Augathella, Charleville, Wyandra, and Cunnamulla. Further west, at the start of the Channel Country, we have the Paroo River at Eulo, and the Bulloo River at Thargomindah.
Further west, at the start of the Channel Country, we have the Paroo River at Eulo (pictured), and the Bulloo River at Thargomindah.

Even in the midst of drought, these rivers are a source of life for the magnificent birds in the west, including pelicans, parrots, magpies, pigeons, water birds and waders, majestic wheeling eagles, kookaburras and brolgas. There is a dark brown bird called the ‘apostlebird’ because it hangs around in flocks of twelve (count them!), all camouflaged perfectly. On the other hand, the parakeet, in vivid blue, yellow, green and red, screeches upside-down, “look at me, look at me!” Parakeets make me laugh out loud and truly bring to mind the diversity of life itself.

The glory of God is easier to see in the west I sometimes think.

A couple of wise priests, one of who served in rural ministry for many years and is now Rector of a large urban parish, told me that, “the middle of nowhere is the middle of everywhere”. They were spot on, but the Maranoa Warrego Anglican Mission Area is not in the middle of nowhere for we who live here; it’s just where we live.

Rural and remote ministry is similar in many ways to regional and urban ministry. We all find beauty and love in the most unexpected places. We also find despair, loneliness, sickness and neglect in unexpected places. What I think is different is the variety of ministry activities we are privileged to be part of.

All the things that happen in other parishes happen here, but in a different way. With the exception of Charleville, there are so few clergy, of any denomination, out here that clergy do a bit of everything. This is what the clergy who have served in rural and remote places tend to miss when they leave and move to large towns or cities.

Through reading Banjo Patterson’s poetry, I had heard of a ‘Bush Christening’, but not a bush burial. Earlier on in my ministry, in mid-2019, a grazier died and his funeral was held in Charleville, with the interment to be held the following day on the family property about 130 kms out from Charleville, off
the Wyandra road. Next morning, predawn, four vehicles followed the funeral director’s van to the property and ended up in a beautiful Mulga glade. It was a crisp early winter morning, the sun still low on the horizon.

A family friend had used his backhoe, a type of excavator, to dig a very wide and very deep grave, dictated by the size of the backhoe’s enormous blade. It created a huge hill of heavy caramel-coloured clay. The backhoe operator suddenly called for help, as he wasn’t available to return to push the earth back over the grave. Fortunately, he had left a shovel. After the moving Committal, picking up the shovel, the son said, “Dad’s lovin’ this. Nothing he liked better than havin’ a beer and watching another bloke work.”

Some things can only happen in Western Queensland.

The entire Anglican ministry west of Roma is made possible by the Bush Ministry Fund, or ‘BMF’ as it is commonly known. The fund supplies the car and the fuel to run it (around 70,000 kms p.a.). The BMF also funds around half the clergy stipend. The Anglican ministry is highly valued and effective I believe, and the Church is respected in ways that are not as apparent in the city. The BMF also funds the Leichhardt-Chinchilla Anglican Mission Area based in Chinchilla, around 280 kms east of our most eastern point.

While similar funds are promoted by other Anglican Dioceses, the BMF is unique in that funds go solely to support rural and remote ministry in our Diocese, with at least 98 percent of money donated directly funding bush ministry.

Please consider the Bush Ministry Fund as part of your parish’s mission programmes. It is a truly vital piece of this wonderful jigsaw we call the ‘Anglican Church Southern Queensland’.
Many significant events in our work and social calendars have been postponed or shifted online as we collectively seek to flatten the COVID-19 curve and protect the most at-risk in our communities. As churches, and other gathering places, have had to find other ways to connect their people, we are consequently navigating our way through what this means, emotionally, physically and spiritually. However, mingled with understandable disappointment, regret and anxiety, there has been a different emotion for some of us – relief. Relief that decisions have been reached and that overall safety measures have been embraced by the community. And, also relief that a space, a ‘sabbath rest’, has suddenly appeared for some of us. It is of course not a time of rest for our hardworking front-line medical staff, food producers, retailers, other essential services personnel – we are certainly learning what is ‘essential’ – and many other workers. However, for some, an unexpected period of less, or very different, activity is emerging.

Now, it is very easy for other things to simply rush in to fill the space, such as a sudden urge to cleanse the entire house with disinfectant and an earnest searching for other ways to communicate (like writing this reflection!). Yet the quiet voice in my soul says something different: that this unprecedented time is about being for me, not doing; about rediscovering who I am and what is truly important. Our world and church have become extraordinarily activist. We have filled our agendas with often frenzied activity. The balance of action and contemplation has tipped decidedly towards action. So, enforced inactivity and seclusion may go some way to redressing this for those who can take time out. For some at least, this offers time to reconnect deeply with God and to hold the space...
gently in prayer as a labour of love, engaged for the sake of the world. Denied the Eucharist, we are to discover how to be the Body of Christ for the world from our own homes. For those of us who are entering into a prolonged sabbath, how can we engage with this time?

Two Sets of Six ‘S’ words

Many of us are encountering six key ‘s’ words – shock, stress, suffering, sacrifice, separation and saturation. Let’s explore each alongside six other words that can emerge from the sabbath space – sing, stabilitas, sanctify, scripture, solidarity, silence.

Shock – Sing/Sketch

COVID-19’s rapid spread and consequences present a significant shock to our individual and collective lives. It is therefore natural to feel fear, numbness, denial, rage and withdrawal. How can we retain trust and groundedness in God? One way is to sing because singing opens our hearts and lungs and enables praise and lament. So, sing along to your favourite praise songs or Taize chants – find opportunities, if only in the shower! And sing songs of lament, as well as praise, because it is so important to give voice to all our feelings. If music is not your thing, read aloud from the book of Psalms, which gives expression to every human emotion before God.

Maybe however, like me, you find it easier to put things on paper? Keeping a journal will then be important, not least to have some ‘alone’ time, even in a crowded space. Even those who struggle with drawing can find solace in doodling. If you are uncertain how to begin, I suggest Sybil MacBeth’s technique called ‘Praying In Colour’. Essentially ‘praying in colour’ uses sketching, doodling and colouring to be still and listen to God. Make a shape on a page, draw the person or concern for which you want to pray in the middle, and then doodle around it quietly until you feel your prayer is complete. Then make another shape and continue similarly until your page is full and your prayer is at an end – then say ‘Amen’. While the hand is occupied, the mind can come to stillness and know God’s peace.

Stress – Stabilitas

When under stress we must also take the usual practical steps to help ourselves – establish new routines, eat well, find ways to exercise for at least 20-30 minutes daily, keep things clean and tidy and, of course, wash our hands. It seems likely that we will increasingly be confined to home. For our hyper-mobile culture this is a shift. It will help greatly if we can see this as a time to appreciate our homes and their immediate localities. In his Rule, the great monastic Saint Benedict asks for the alternative vow of ‘stabilitas’, so that communities can be built on sound foundations of fairness and common understanding.

A very simple spiritual practice to help us remain in the present and value our immediate location is making a list. I do not mean a shopping list, but rather a list, for example, of those we love; of things we love in our home; of encouraging scripture verses; and, of things for which we are thankful. We can list the sounds we hear, the tastes we love, and the prayers we know by heart.

Suffering – Sanctification

There is increased suffering around at present. COVID-19 has brought illness and death to many. And, loss of work, livelihood, home and security have variously come to many more. All of us have suffered uncertainty at some point in recent times. It is thus very important that we maintain perspective. In
the words of the 14th century mystic Julian of Norwich – who survived the plague multiple times, along with the loss of many dear to her – God did not say “thou shalt not be tempested, thou shalt not be travailed, thou shalt not be dis-eased,” but rather, “thou shalt not be overcome’.

So, can we see this time as one of sanctification – a time set apart and capable of being made holy? How we answer will shape how we are as a world and church at the end of this challenging period. For now, we must do little things with great love. We could thus light a candle in our window each night as darkness falls. When we do that with love for the world, we help send God’s light into our world and keep hope alight. If lighted flames seem too dangerous, and battery versions hard to find, consider drawing a picture of a candle or a rainbow and pinning that in your window instead.

**Sacrifice – Scripture**

We are all being necessarily asked to make sacrifices for the health and wellbeing of others and we may increasingly need to do so. It is important to make these sacrifices from a place of love, constantly asking God to soften our hearts. As Ephesians 5.2 expresses it, “live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.”

To keep our hearts open to offering joyful sacrifice, it will be helpful to turn every day to our scriptures. One way is through the ancient practice of Lectio divina (‘divine reading’), which has been practised since around 300 AD. In this method we allow a few words of spiritual writing settle into our heart by reading them aloud three times. The first time we ask God which word or phrase we need to hear in the passage. The second time we seek the Spirit’s guidance to know how that phrase is speaking into our current lives. The third time we ask God to hear our specific prayer request and help us. To know more, including how to use lectio divina in journaling, Google ‘lectio Divina’ and find a resource that suits you, such as the Sacred Pilgrim podcast, which provides an audio version daily.

**Separation – Solidarity**

One of the most difficult things to navigate and sustain is the need for social distancing, or ‘physical distancing’ as some prefer to call it as the latter emphasises that we can still be relational and connected. As social animals, keeping one another at a safe and necessary distance is challenging. However, while we need to maintain a temporary physical distance from those we would usually embrace and while some of us need to shelter in our homes because we are at higher-risk, we can still be social. Indeed, we can connect with one another by every means still open. Globally, we now have a different kind of solidarity with humans everywhere who are encountering similar difficulties. So, we can list the people we intend to contact every day or week, helping ensure we keep that intention, whether by phone, Facebook, Zoom or otherwise. Many parishes live stream services and sermons, send out reflections and connect through digital technology. Learning about new technologies has been a steep learning curve for many, but well worth it for those who have stepped up to the challenge. If the telephone is your only means of connection, seek connection with someone who has more technology available and ask them to read you somethings they see online. In my Parish of Milton, I am publishing a two-minute video on our Facebook page daily to offer solidarity with others. Many other groups are offering online resources for sustenance. For our excellent Diocesan adult education resources, visit the FormedFaith team’s website.
Saturation – Silence

We are being saturated and overwhelmed by news coverage. While it is socially responsible to update ourselves, too much news consumption is unhealthy. Instead, consider spending the 20 minutes you might spend listening to another news bulletin in silent meditation. Allowing our whole being time to rest in God's love is immensely valuable. It will boost your immune system and help you retain perspective. The Centering Prayer Network and World Community of Christian Meditation both have mobile apps and are offering online seminars.

If we all hold our world before God in this time, we will surely come through this period with a deeper faith and a greater intimacy with God and one another.

So, in distress, find blessing; in anxiety, seek gratitude; and, if you find yourself in an enforced sabbath, as I have, sing (and draw) praise to God.

Spotlight Q&A • Monday 6 April 2020 • By Sarah Crisp

Q&A with Community of The Way Youth Intern, education student and musician, Sarah Crisp

Sarah (front left) with the other Senior Ichthus leaders after Messy Games in 2018

Sarah Crisp is a final-year secondary education student at the University of Queensland, majoring in History and Drama. She loves travelling and music, especially playing piano and singing in her choir, Voices of Birralee.

Where do you currently live and where do you worship?

Since late January, I have been living onsite at St Francis College, as a part of Community of the Way. I go to church at St Francis, Nundah.
How long have you been involved in the Anglican Church and in what roles?

I've grown up in the Anglican Church. My parents ran the Sunday School and Youth Group when I was young and encouraged me to serve. My family is really important to me. Nundah has always been my home parish, even though I've worked as a youth minister in two other parishes and now live at St Francis College.

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

I am the Youth Intern for the Community of the Way. My role includes working alongside The Rev’d Jazz Dow to create and run a programme for the Community, running events and monitoring social dynamics of the houses, facilitating house decisions and being a support within the house for residential and non-residential members.

Why did you decide to join the Community of the Way?

I was interested in the concept of intentional community and what was happening specifically in the Community, as I have friends who had already joined. It wasn't until Jazz got in touch with me about the internship that I really considered it, as I’m also studying.

What projects and activities are you currently working on?

We've just started fortnightly game nights which are open to the whole of the Community of the Way and anyone who wants to join in, along with our group Bible studies and worship services. With everything happening in the COVID-19 environment, we've been investigating ways of making these available online.

What have been the highlights of your involvement in the Community of the Way so far?

Living in the house with the other residential members has been amazing. We have so much fun as a group, whether we are having dinner together, watching TV together or simply sitting on the landing outside our rooms just having a chat late at night.

What have been the key challenges of your involvement in the Community of the Way so far and how have you worked through these?

When conflicts occasionally arise, I'm the unbiased third-party mediator, so I help keep the peace and resolve issues. Thankfully, there haven't been too many issues.

What is your advice for those considering joining Community of the Way?

Come check out some of our events. We have a bunch that are open to anyone and everyone, so come and meet and get to know us.

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

Personally, to finish my degree and begin teaching. Within the Community, to help develop the role of the intern further and build the Community up, physically, emotionally and spiritually.
Can you tell us a little about your personal faith journey?

I grew up Anglican, but when I went through high school, much like many other Christians I know, I became disillusioned with the Church. During my university years, however, thanks to the AYCF Ichthus Camps, I was able to reaffirm my faith and grow as a Christian.

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

My faith helps me lead by example, as I see my role as a Christian isn't to tell people how they should be living their lives, but instead to demonstrate a Christian lifestyle. My faith reminds me to show love and grace to those around me, no matter how frustrating life can get.

What is your favourite scripture and why?

1 Timothy 4.12: “Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity.”

I first heard this as a 17-year-old in my first leadership role within the Church. It has been instrumental in shaping who I am as a Christian today.

What person of faith inspires you the most and why?

My dad. He has such an incredible knowledge of Scripture and its historical contexts (and of most things generally) and he is always so willing to give of his talents to both our local church and also to our wider Diocese.

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?

Keeping to tradition. I love the traditions of the Anglican Church, but I think something we could do better is to educate those entering the Church on why we keep certain traditions. I think we often forget ourselves why we do the things we do.

What is the kindest gesture you have ever received or witnessed?

To assist with COVID-19’s challenges, supermarkets asked healthy people to volunteer during ‘Community Hour’ to help people who are elderly or living with a disability find what they needed. They were inundated with responses.

What is the best piece of advice you have ever received and who gave you this advice?

“Don’t ever tell someone to do something that you yourself aren’t prepared to do.” I can’t remember who told me this, but it was early on in my time as a church leader. I’m pretty sure it was relating to not leaving campers to do the dishes or bathrooms by themselves because you thought it was gross, but it applies to a lot of other situations, too.

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

I spend time with my family, travel, play music or binge Netflix.
What book have you given away most as a gift and why?


Where do you do your best thinking?

While driving on a highway that isn't busy.

What's your best childhood memory?

Dipping chocolate chip biscuits into my milk with my Nanna while Pop was out of the room because he couldn't stand it when people did that. I must've been about four years of age. It used to drive him nuts and Nanna thought it was hilarious.

If you are having a bad day, what do you do to cheer yourself up?

I watch videos on TikTok, a relatively new video-sharing social media service. They last up to a minute and half and can be quite funny.

What makes you nostalgic and why?

Old hymns played on an organ because it reminds me of my home parish and the hymns we sing. For some reason, specifically the ‘Kelvingrove’ tune, a traditional Scottish melody.

Reflections • Monday 6 April 2020 • By Joshua, Steve Window

**Tips for teenagers: keeping occupied at home in the school holidays**

For the last three years, I have been unable to attend school and rarely leave the house because of a medical condition, so I am an expert at keeping myself occupied at home. I hope these tips help other teenagers, and their mums and dads, keep mentally well while students stay at home in the school holidays to keep people safe.

Keeping communication open between yourself and your parents is really important. If you can, try and negotiate more relaxed screen time limits with your parents in the school holidays. If they aren't sure, maybe offer to do some chores or entertain younger siblings in return for some extra screen time. Or, chat to your parents about the kinds of activities that they would be happy for you to spend more time doing online, such as learning a musical instrument, coding or 3D animation skills. Sometimes mums and dads assume that we are just gaming when we are online. Take the time to educate them about our other online activities.

It's also important to be as independent as possible, such as doing your own laundry and washing your own dishes. This will make your parents happy, too. Even though I am unwell, I still do my laundry – I sit down and hang my washing on clothes hangers and then hang them inside. Sometimes, I sit down at the dining table and cut up veges for dinner.
I have created the following list of free online activities to help keep teenagers occupied during the school holidays. I have tried to pick teenager-friendly sites, but always check with your mum or dad first. Also, make sure that you keep safe online by following the advice on the eSafetyCommissioner website.

**Online Safety Advocate’s Tip:** Ensure you use each of your child’s devices built-in content (age restrictions) and screen time managers. These are located in the settings. A quick summary of the different screen time managers is located [here](#).

- Binge through the list of shows and movies that you have been wanting to watch on streaming services or iView, but set limits with your parents.
- Access books in the public domain at no cost, such as on goodreads (I think it’s best not to borrow books from friends or libraries at the moment).
- Listen to podcasts (e.g. on Spotify) or audio books (e.g. from LibriVox).
- Create a [reddit](#) account, which allows you to browse and interact with online communities that share your interests.

**Online Safety Advocate’s Tip:** reddit is like everything good and bad of the internet piled into one space. What can go wrong will go wrong with reddit. I recommend it to be used by those 15+.

- When staying in touch with friends, consider using [Discord](#) rather than Skype, as it is higher quality and has added features, such as a screen sharing option.

**Online Safety Advocate’s Tip:** Rating advice 13+, so take care with Discord. However, nearly everyone has Discord. Private rooms and direct messaging may create an avenue for cyber bullying and unwanted contact. Revisit and set clear rules with your child for blocking, reporting and ignoring messages and most importantly – that they will come to you. Australian eSafety advice for Discord [here](#).

- If you want to consume a large amount of streamed content, consider using [Twitch.TV](#).

**Online Safety Advocate’s Tip:** For younger teens you can turn off messages and whispers from unknown persons and turn on age-appropriate content in the [privacy and security settings](#) of Twitch.TV.

Check out [QUT eSports](#) who work in partnership with Anglican Schools! The general channel is 15+.

- Use online digital painting programs such as KRITA.
- If you want to play games, browse free games offered by Steam or consider downloading the Epic Game Store (as the program gives away at least one free game every Friday morning).
- Learn coding through programs recommended by CodeCamp.
- Learn a new language, such as through duolingo.
- Learn 3D animation skills through source filmmaker.
- Learn a musical instrument on [YouTube](#).

You can even enjoy many of the online school holiday activities that I have listed in the fresh air in your front or back yards, either by yourself or with a family member.

**There are also lots of offline activities that teenagers can do in the school holidays while we aren’t able hang out with friends, such as:**

- Writing short stories or poems.
• Taking up drawing or painting.
• Playing card and board games with family members.
• Cooking.
• Reading books that have been sitting on your shelves.
• Organising movie nights at home with family members.
• Exercising.

Reflections • Monday 6 April 2020 • By Randal Dennings

First Nations ‘icons’ – a portal to Aboriginal and Torres Strait Islander Spiritualities

Late last year, Kingscliff, in northern NSW, witnessed an amazing confluence of ‘like minds’ diving deep into the broad river of Aboriginal and Torres Strait Islander Spiritualities during a meditation morning. The purpose of our recent meditation gathering was to create a space for reflection and learning using, as our ‘portal’, three magnificent paintings collectively depicted in the Bible Society’s ‘Christian Book of the Year 2017, Our Mob, God’s Story, which features over 115 paintings by 65 Aboriginal and Torres Strait Islander artists from around Australia.

The 40 or so folk who attended the gathering were also joined by the like-minded Fr Greg March (priest at St James’ Anglican Church, Kingscliff), Pastor Max Conlon (leading Kabi Kabi Christian and artist based in Murgon), Glenn Goodwin (based in Toowoomba, and one of the key organisers behind Our Mob, God’s Story), Sarah Pine (based on the Gold Coast, and a First Nations language Bible
translator and Bible Society representative), and myself and my wife, Susan, (Coordinators of the SEQ Friends of Nungalinya).

In a Q+A panel session, facilitated by Fr Greg, Glenn told the story of how the book came to be – from his vision for a series of paintings by First Nations Christian artists, who each provided their own authentic interpretation of the Bible, to the book’s ultimate fulfilment after being seven years in the making. All sale profits go towards translation of scripture into First Nations languages and Aboriginal and Torres Strait Islander ministry. Glenn shared how he was inspired by one of his accountancy practice clients to donate his remuneration from the administration of her significant estate to ‘sell his vision’ to Dr Greg Clarke, the CEO of the Bible Society. Dr Clarke ran with the idea, bringing together an impressive panel of art judges to select the most suitable works for inclusion in the book drawn from First Nations artists around Australia.

Sarah shared about her experience of working with remote Aboriginal communities to produce scripture portions that spoke to their hearts in their own languages. She also demonstrated how the book’s proceeds had already resulted in a significant increase in translation output. Sarah asked us, “How would you feel about the importance of translation after reading your Bible for the first time in English – rather than having to read it in Latin or some other language?”

The highlight of the morning, however, was Glenn and Pastor Max sharing the deeper meanings behind three of the paintings featured in the book. Glenn explained how these paintings could be used as ‘icons’ for meditation and as ‘portals’ into Aboriginal and Torres Strait Islander Spiritualities. Fr Greg then led us in 20 minutes of meditation upon each of the three icons, permitting us some dadirri (or ‘deep listening time’) to dive deep into the Divine silence.

As an example of this process, Pastor Max explained about the symbolism in his art, particularly his work ‘Birth of Jesus’, pictured below.
Starting from the bottom right hand corner, the Trinity is depicted as three circles, representing the Father, Son and Holy Spirit, with a beam of light illuminating Mary in the Annunciation (centre middle on the right-hand side). The central part of the painting depicts the worship of the Christ-child (wrapped in a traditional baby carry pouch encompassed at first instance by the protective arms of Mary and Joseph). Also present at worship are the three shepherds and three wise kings. They are shown in equal size, despite their difference in social status. In God’s eyes they were all equally worthy of their invitation to worship at the manger. Surrounding these are the angelic hosts, illumined by a pure heavenly light. Further encompassing all these (against a background of heavenly stars representing eternity) are groups coming together in circles to likewise worship the Son (represented by His circle of light). Thus, the ‘Birth of Jesus’ continues drawing others into relationship and worship. However, do you notice the group in the top right-hand side that remains as yet untouched by the nativity and thus not illumined? Note that this group is not amidst the heavenly stars of eternity nor in communion with each other. Yet they perceive the nativity scene and are cognisant of it.

Whilst Max’s explanation was far more detailed than this summary, he did highlight the importance of circles as a symbol of completion and, in other contexts, of a watering hole within First Nations art – a place of rest, refreshment, community and healing.

Those present were transfixed by the input from the presenters and enriched by this time of dadirri.
A vital part of the Diocese’s Reconciliation Action Plan is for parishes to develop stronger connections to and understanding of First Nation peoples. Those who attended the reflection morning at Kingscliff were certainly privileged to partake in this.

*Our Mob, God’s Story* is available from Koorong or your favourite Christian Bookstore. If you would like more information, please contact Randal Dennings on 0408 878 711 or randaldennings@gmail.com.

Reflections • Friday 27 March 2020 • By Dr Stephen Harrison

**Supporting our parish clergy and lay leaders via the 4 p’s**

The Rev’d Sue Grimmett from the Parish of Indooroopilly has been checking in with parishioners and participating in the church’s ‘phone tree’ over the last week following the suspension of gathered church services.

Over the last week, I have been profoundly moved by the concern parish clergy have expressed for the physical health, emotional wellbeing and spiritual needs of their communities. I have also been inspired by our priests’ willingness to embrace non-gathered approaches to worship and ministry in order to help protect our congregation members, many of who are in high-risk groups due to age or chronic health conditions, or both. The pastoral concern expressed by our clergy has prompted the writing of this reflection, and the development of four key ways, the 4 p’s, parishioners can support their clergy – these being praying for our clergy; paying via Parish Direct; participating in online and other non-gathered ministry activities; and, practically assisting parish clergy with tasks.

We are currently entering into unchartered territory and a period of uncertainty – for both our Church and the broader community. Parish clergy have their work cut out for them as they implement alternative approaches to worship; increasingly engage with their congregations via email, phone and social media; pastorally care for vulnerable, sick and anxious parishioners; manage teams of staff and volunteers; and, care for broader community members who reach out in their time of need.
The depth of our clergy's vocations is clear in the determination they have to step up and embrace this challenge. Historically, when global or local communities have been in crisis, such as in times of war, drought or natural disasters, both clergy and lay people have answered this missional call by caring for and protecting others. We all want to see our clergy, along with their families, empowered, sustained, encouraged and assisted, as they fulfill their unique vocational call during the months ahead.

Many others, including churchwardens, other parish leaders and some paid employees, are also vital in maintaining the life of our communities and likewise need our support. For our communities to survive and thrive through this time we need to be constant in our support for one another and, as we are able, to maintain the life of our communities.

One of the key ways that we can carry out this mission is to show care and compassion for our clergy, as they minister to us and the broader community. The PMC Team reached out to parish clergy across our three Regions over the last week to ask what parishioners can do to support them as they nurture and care for us during this difficult time. Their responses can be summed up simply via 4 p’s – prayer, Parish Direct, participation, and practical assistance. More specifically, our parish clergy and other parish leaders need us to:

- Pray that God strengthens clergy, churchwardens, other parish leaders and the communities they serve.
- Pay via Parish Direct* (or by contacting parish offices for other options) in lieu of the collection plate, so that parish life can be maintained and stipends and other wages can be sustained.
- Participate in online worship and other non-gathered ministry activities.
- Practically assist clergy and other parish leaders, where possible, by offering to volunteer, including assisting those who are elderly or unwell and need to self-isolate.

In God’s strength and grace, we can collectively navigate the challenges ahead by supporting parish clergy and other parish leaders and the communities they serve. In the future, let’s look back and be proud of the way we stepped up as a Church in solidarity with our leaders and each other.

*If you have any questions regarding Parish Direct, please email askus@anfin.com.au or call (07) 3835 2355.
Raisin' the curtain on the not-so-humble hot cross bun

The buns are made of sweet leavened dough balls, often filled with currants or raisins or mixed peel, flavoured with aromatic spices, glazed and marked with a cross on top (variously formed by knife scores, a yeast glaze, pastry strips or piping) before being popped into the oven.

Much has been written about this delicious ever-evolving and, as it turns out, historically contentious treat.

For Christians broadly today, the cross on top symbolises the cross on which Jesus was crucified, with others additionally noting that the bun's spices recall those used in Jesus' burial.

While the spiced bun's popularity has been on the rise since medieval times, discussions about its origins quickly peel off into a hotly contested debate.

Hertfordshire St Albans Anglican Cathedral folk claim the pastry as their own, calling it the ‘Alban Bun’. It is said that in 1361 a St Albans Abbey monk, named Thomas Roccliffe, created an original recipe that remains a strict secret, but which we know includes flour, eggs, fresh yeast, and spices such as grains of paradise (a species in the ginger family).

The Redbournbury Mill, which was the Abbey's mill for half a millennium before English, Welsh and Irish monasteries were disbanded between 1536 and 1540, recommenced its milling services for the Cathedral, and since 2005 has also been operating a bakery that produces the Alban Bun. The mill baker is faithful to the original recipe, only adding additional fruit, and continuing the tradition of scoring, rather than piping or otherwise forming, the cross symbol.
Rocliffe distributed the aromatic treat, along with some wine, on Good Friday, which was then known as the ‘Day of the Cross’, to Hertfordshire locals who were living in poverty and who came knocking at the Abbey for sustenance. The gesture became so popular that Rocliffe continued baking the buns annually. Town talk led to the tradition soon spreading, with various imitations necessarily created due to the monks keeping the original recipe a secret.

This history is confirmed by a recent *Herts Advertiser* piece, stating that while the original source of the bun is still being investigated, in 1862 the same newspaper wrote that:

“It is said that in a copy of ‘Ye Booke of Saint Albans’ it was reported that; ‘In the year of Our Lord 1361 Thomas Rocliffe, a monk attached to the refectory at St Albans Monastery, caused a quantity of small sweet spiced cakes, marked with a cross, to be made; then he directed them to be given away to persons who applied at the door of the refectory on Good Friday in addition to the customary basin of sack (wine). These cakes so pleased the palates of the people who were the recipients that they became talked about, and various were the attempts to imitate the cakes of Father Rocliffe all over the country, but the recipe of which was kept within the walls of the Abbey.’ The time honoured custom has therefore been observed over the centuries, and will undoubtedly continue into posterity, bearing with it the religious remembrance it is intended to convey.”

*The English Year* explains that the first definite record of the hot cross bun is found in the 1733 text, *Poor Robin's Almanack*:

“Good Friday comes this month, the old woman runs
With one or two a penny hot cross buns”

However, other sources suggest that the idea of marking a bun with a cross had been around long before Rocliffe or *Poor Robin's Almanack*.

Much of the international Greek community and other sources acknowledge that the modern HCB has a precursor of pagan origins pre-dating Christ by hundreds of years. For example, according to the *Hellenic Community of Ottawa*, the Ancient Greeks carried on the Egyptian custom of inscribing the surface of festival cakes with sacrificial symbols, such as oxen. The Ancient Greeks reportedly offered their cakes to their lunar deities in a similar fashion, calling the cake a *boun*, derived from the word *bous* which means ‘ox’. Thus, some suggest that the etymology of the English word ‘bun’ is derived from Greek, while others suggest that ‘bun’ is of unknown origin, having only been documented since 1371.

Over time, the oxen symbol was replaced with a large cross, symbolising the moon's quadrants, and offered by pagan temple worshippers. Ancient Romans and the pagan Saxons likewise reportedly adopted this tradition in their public sacrifices, with the latter using the small crossed cakes in the worship of Eostre, the goddess of spring and fertility. By the way, some, including St Bede the Venerable, have suggested that ‘Eostre’ is the derivative of the word ‘Easter; although, *Encyclopaedia Britannica* states that broad consensus now holds the view that ‘Easter’ is derived from the Old High German *eostarum* meaning ‘dawn', but let's save that etymological hot potato for next year’s Lenten season.

The hot cross bun has enough going on when you consider other historical controversies, including Queen Elizabeth I's 1592 banning of the bun, except on Good Friday and Christmas Day and at funerals, due to the belief that the humble HCB had spiritual healing properties and was thus too
special to be eaten on any other day, with **recalcitrants forced** to surrender their buns to people desperate for food.

Indeed, people were so convinced of the bun's supernatural powers that they were **hung on house beams** to ward off evil spirits and have been used as **protection from shipwreck**.

There's even a pub in London's East End called **The Widow's Son**, named after a widowed mother who lived on the pub's site and who, in 1824, baked a batch of hot cross buns for her son who was due home from sea that day. He never returned, but she continued to bake a bun for him annually, until she died, always hanging it in the kitchen, too grieved to throw it out.

Every Good Friday, a Royal Navy sailor adds a new bun to the collection hanging in the pub, with sailors from around the UK coming to pay their respects to the mother and her seafarer son.

Whatever the origins and history, most, if not all, agree that these traditional Easter pastries are yummy in one form or another, whether made with or without dried fruit and peel, or with newer alternative ingredients, such as chocolate chips. And, whether eaten with butter, Nutella, peanut butter, honey or jam, or just on their own.

**So, tell us, how do you HCB? And, if possible, please send us your favourite recipe. Comments and posting of recipe links or uploading of recipe pics can be actioned via this [ACSQ Facebook post](#).**

**Reflections • Monday 6 April 2020 • By The Ven. Keith Dean-Jones**

**Praying for our parish clergy and lay leaders**

When I was ordained a priest 43 years ago, I believed that the clergy were the shop keepers who ‘sold’ a religious product and that the people were the customers who ‘purchased’ the necessities for the spiritual life. The price of the transaction was the weekly freewill offering envelope, and the unstated rule of shop behaviour was a preparedness to remain silent! This was a commonly held view in those days. Now that I have grown older and times have changed, I have come to recognise that I have received a great deal from my people and that I need them as much as they need me.

The current coronavirus challenges have altered our lives, and many clergy have been greatly affected. The activities that constitute most clerical lives have either been temporarily postponed or shifted online to help keep our communities safe. These activities include the face-to-face celebration of Sunday and weekday services; pastoral visits; preaching and teaching in person; some parish administration tasks; face-to-face counselling; and, the celebration of baptisms, reconciliations, funerals and weddings as they are usually carried out.

While some clergy may have shifted seamlessly into the digital church model, other clergy may be questioning their relevance and others may be trying to enhance self-worth by frantic activity. Regardless, there are going to be moments and days when clergy struggle more than at other times, and we need your prayerful support.

There are important questions that we ought to address.

How can we assist our clergy and other parish leaders as we navigate our way through the current situation together? How can we pray for them?
First, I think that it is important to remember that the heart of Holy Orders is an indelible ‘character’ given by God. A bishop, priest or deacon may perform certain tasks, but these are secondary to his/her ‘being’. In the Sacrament of Holy Orders, men and women are endowed with authority to represent Jesus Christ to the Church and to the world, and by God’s grace they are empowered as servants, leaders, teachers, reconcilers and enablers. I remember spending time with an elderly priest who could neither think clearly nor speak. He had suffered a stroke and he was bed-ridden. But he still ministered as a priest, and in gently tracing a cross on the palm of my hand he could pray God’s blessing and reveal God’s love.

Secondly, the ‘glue’ that binds us together is prayer. We are bound to our clergy, not by a legal agreement, but by a relationship formed and sustained by God. The heart of prayer is listening, and as we allow God to speak to us in the holy scriptures, in the events of the world and in the silence of our hearts, we are enabled to unite our prayer to the intercession of the Holy Spirit. The renewal of the Church will not occur through the latest programme, but through a renewal of spirituality. And, the renewal of spirituality is to be discovered in the lives of ordinary Christian men and women who are prepared to share their lives with God. Perhaps God’s great blessing during this time will be a recognition of the importance of prayer.

Metropolitan Anthony Bloom (1914-2003) was Bishop of the Diocese of Sourozh, the Russian Orthodox Church in Great Britain and Ireland, between 1957 and 2003. He was once asked the question; “What will happen to the Church in Russia after all the old women die?” He answered, “They will be replaced by a new generation of old women.” Metropolitan Bloom recognised that the strength of the Church is to be found in the lives of ordinary men and women who are committed to prayer. All Anglican clergy are required to celebrate Morning and Evening Prayer. The daily services are based on readings from the Book of Psalms, the Old Testament and the New Testament. They are supplemented with biblical canticles, prayers of intercession and silence. One way that people can support clergy in prayer at this time is to share in the prayer patterns of the clergy, interceding for us as they do so. Last week, Archbishop Phillip Aspinall began leading Wednesday Morning Prayer. If you are able to, please join him weekly as he leads us in Wednesday Morning Prayer by going to the St Francis College YouTube channel.

The prophet Isaiah affirmed, “For thus says the Lord God, the Holy One of Israel, ‘In returning and rest you shall be saved; in quietness and in trust shall be your strength’” (Isaiah 30.15).

If the people of God heed this advice, the Church will be strengthened in faith, hope and love. Helpful ways people across our Diocesan community can prayerfully support clergy and other parish leaders at this time:

1. Encourage your fellow parishioners to pray for clergy and other parish leaders, including in your phone calls and on social media (such as sharing this reflection or this Facebook post).
2. Make a weekly time to call or FaceTime a fellow parishioner to pray.
3. Set aside a time each day to say a few words of prayer or include an additional prayer in your regular prayer times.
4. Join in the clergy prayer rhythms, such as through Morning or Evening Prayer, knowing that you are praying with us, as well as for us.
5. Print a simple prayer like this one and stick it on your fridge as a helpful reminder to pray:
Loving God, thank you for being our shield and strength. You are a God of compassion and faithfulness. During this challenging time, please protect, nourish and sustain our clergy and other church leaders through the work of your Holy Spirit. May they find rest and encouragement in your loving care. In Jesus’ holy name. Amen.

Features • Friday 3 April 2020 • By The Rev’d Canon Dr Marian Free

Anselm of Canterbury

The Middle Ages were a time of great spiritual renewal. Many of our favourite saints and spiritual writers emerged at this time – think of Francis of Assisi, Julian of Norwich, and Hildegard of Bingen, the author of The Cloud of Unknowing, to mention just a few. Pilgrimages to holy sites became very popular at this time (it was in this climate that Chaucer’s Canterbury Tales was written).

During the Dark Ages, the Church focussed on judgement and hell. God was depicted as a distant, harsh and exacting being. In part as a reaction to this image of God, there developed in the Middles Ages an idea of Jesus as Mother. Feminine characteristics of love, understanding and compassion were found to be lacking in God, but present in Jesus. There are many examples of this use. In chapter 58 of Showings, Julian says, “the high might of the Trinity is our Father, and the deep wisdom of the Trinity is our Mother, and the great love of the Trinity is our Lord. Furthermore, I saw that the second person, who is our Mother, substantially the same beloved person, has now become our mother sensually.”

It was in this milieu that Anselm exercised his ministry.

Anselm of Canterbury was the most significant Christian theologian between Augustine of Hippo and Thomas Aquinas and is regarded as the founder of scholastic theology. He had a significant impact on theological thought, and associated metaphysics, ethics and the philosophy of language. He wrote several significant works, one of which examined the question ‘Why did God become man?’ (sic). In Cur
Deus Homo (Why a God Man?) he introduced the Doctrine of Atonement – the notion that humanity's sinfulness required a payment or sacrifice which was satisfied by Jesus' death. Anselm's treatise on atonement was later developed by John Calvin and subsequently embraced by Reformed and evangelical churches.

A second book Proslogium (or Discourse on the Existence of God) argued that Reason required that men (sic) should believe in God. Anselm is best known in modern times for his 'Ontological Argument', designed to prove God's existence.

In Monologium (Monologue), Anselm suggests that the existence of God can be argued by the existence of degrees of perfection, suggesting that ultimate perfection must be God.

Anselm was born in Aosta, Italy in about 1033. In 1060 he joined the Order of St Benedictine in Caen becoming the abbot after only three years. Fifteen years later he became the abbot of Bec which, under his leadership, became a centre of learning.

His relationship with England was complex as was the relationship between France and England. William the Conqueror, who was a benefactor of the monastery, had given lands in both countries to the Benedictines and Anselm made three visits to view these lands. William's son invited Anselm to be Archbishop of Canterbury, but the relationship was fraught with difficulty and Anselm left England only to be called back by William II's successor, Henry I. A dispute with this king over ecclesiastical appointments saw him exiled for three years. In 1107 a compromise was reached that saw Anselm return to Canterbury, where he died two years later.

Anselm wrote theological tomes, as well as prayers and meditations, one of which can be found in the alternative canticles for Daily Prayer:

'A Song of Anselm'

1 Jesus, like a mother you gather your people to you; you are gentle with us as a mother with her children.

2 Often you weep over our sins and our pride, tenderly you draw us from hatred and judgement.

3 You comfort us in sorrow and bind up our wounds, in sickness you nurse us, and with pure milk you feed us.

4 Jesus, by your dying we are born to new life; by your anguish and labour we come forth in joy.

5 Despair turns to hope through your sweet goodness; through your gentleness we find comfort in fear.

6 Your warmth gives life to the dead, your touch makes sinners righteous.

7 Lord Jesus, in your mercy heal us; in your love and tenderness remake us.
Eviction moratorium will protect millions of Australians

Anglicare Australia has said that the moratorium on evictions, announced by the Prime Minister, will offer protection for millions of renters.

“Last night's announcement means that renters cannot be evicted because of financial stress. This is a major step forward, offering security to millions of Australians,” Anglicare Australia Executive Director Kasy Chambers said.

“Across the country, we've heard stories from people who are losing their jobs and seeing their hours cut back. Incomes are drying up. People were at serious risk of losing their homes.

“This moratorium will help people keep a roof over the heads – and stop them from falling into homelessness.”

Ms Chambers said that the moratorium was a good start, and echoed calls from the Everybody’s Home campaign for extra protections.

“If we're serious about social isolation, we need help for people who live in overcrowded homes. They must be supported to self-isolate and follow health advice – without risking the health of the people they live with,” she said.

“We also know that more than 8,000 Australians are sleeping rough. They desperately need emergency accommodation. Getting them off the street is critical to protecting them from the virus.

“We hope the Federal, State, Territory governments will follow the lead of Victoria, which has announced a package to tackle homelessness during this pandemic.”

Ms Chambers said the moratorium was the result of advocacy from community groups and renters.

“This is a good step and owes a lot to the renters and community groups who signed petitions, spoke out, and contacted politicians.

“Nobody should be losing their home at a time when we need people to stay at home. Australians have spoken up to say that – and now they've been heard.”

Anglicare Australia's annual Rental Affordability Snapshot will be released on Thursday 30 April 2020.
The management of parish records

Diocesan Archivist Michael Rogers offers guidance and tips for managing parish records, including on storage, mould and pest control, and which materials to use.

In February this year, I wrote an article on ‘The archiving of parish records’. As a result, we have had a few parishes forwarding us records (including the Parish of Allora/Clifton and St. Paul’s, Maryborough) and the team at St Paul’s, Ipswich asked me to visit. They showed me around their records storage and work areas (including a large acquisition of photographs), as well as their wonderful and historic church.

The recent transfers have highlighted an issue that is not uncommon. That being, the use of storage media and materials that is detrimental to the record. In most cases, records managers and administrators must make do with the resources that they have, which is understandable. However, there are a few things that parishes can do in terms of managing records that reduces the risk of damage and ensures that the records are stored securely until they need to be disposed or transferred to Records and Archives Centre.

Records and files should be created using consistent naming or titling that will help later in searching and accessing the right information. Try and avoid naming files with ‘general’, ‘miscellaneous’, or ‘Garry’s stuff’.

For current files, try and store paper records in sturdy folders or enclosures, if possible. Please avoid using coloured paper or folders, sticky tape, metal paper clips and pins or sticky notes. Plastic enclosures and clip folders can be a good way of storing reference material on your desk, but official
records should be placed in files and stored in a cool and dry area of the office – away from sunlight and water or other liquids.

When they are not being used for services and meetings, important records (such as Church Registers and Parish Council Minutes) should be stored in a safe or lockable filing cabinet. Parish staff should review current procedures to ensure that important records are only accessible to authorised clergy and personnel.

Inappropriate storage locations include outdoor sheds or attics, or under beds or houses. These locations increase the risk that the records may be mistakenly thrown away, potentially damaged by floodwater, or simply forgotten about – at least by humans. Pests LOVE forgotten records (or paper in general). All areas should be regularly checked for mould and pests, such as rodents, silverfish and cockroaches.

If records have been damaged by mould or pests, or where their condition has deteriorated due to rust (from metal clips or pins), glue, sticky tape or other media, please contact the Records and Archives Centre for advice.

Parish offices should try and have a regular annual clean up and review of their paper and electronic files. Any temporary records should be disposed of on the disposal date, and duplicates, photocopies and reference material should be securely destroyed when no longer required. I was very pleased to hear that Nicole Reardon (Office and Facilities Manager at Holy Trinity, Fortitude Valley) is using the destruction log as included in the General Administrative Retention and Disposal Schedule, as it is good practice to keep a list or log of destructions for audit purposes.

Top 5 tips for managing parish records:

- Avoid using materials which will damage the record.
- Look to store records in secure and appropriate conditions.
- Check for mould and pests on a regular basis.
- Conduct review of records on an annual basis and ensure that you keep a log of what you securely destroy.
- Contact the Records and Archives Centre team on 07 3835 2333 or via archives@anglicanchurchsq.org.au for advice or if you have any questions or concerns.

Further guidance and fact sheets are available through the Parish Portal.
St Andrew's Anglican College student Eloise has transitioned to online learning with the help of the College's comprehensive online learning website.

Sunshine Coast school, St Andrew's Anglican College, has developed a comprehensive online learning website, open to the community, to assist parents, students and teachers with the transition to online learning.

The website, which went live last week, is being updated daily with fresh content from the staff at St Andrew's.

The site provides a wealth of resources, links, videos, help guides and much more, to help with both learning and wellbeing in these challenging times.

Principal Chris Ivey said that in developing this unique tool not just for the College's students, but for families everywhere, he wanted to reassure the community that they were not alone.

“One of our core values is building connections so, despite the unusual situation we find ourselves in, we are committed to providing unique, engaging and broad educational opportunities for all our students, and those beyond our College,” Mr Ivey said.

“We are rising to the challenge and thinking differently about how we do things.

All students at St Andrew's, from Prep to Year 12, have access to a device to enable them to continue learning at home and engage with their teachers and classmates via live conferencing and learning platforms.
In Primary School, Walker Learning, an approach that supports the need for children to be active participants in their learning and sits alongside formal instruction, is a crucial part of the way the school's students learn each day. It is dynamic and integrated into all aspects of daily learning and activities.

This will continue in an online learning environment, with students live conferencing in work groups to complete tasks set by their teachers.

Other initiatives the College's teachers are implementing include daily challenges from the Sport Department, with Food Technology students cooking meals for their families and private music tutorials.

Mr Ivey said that new ideas and learning styles are evolving every day.

““I am in awe of our dedicated teachers who have come up with some amazing ideas to keep our students engaged and learning online,” he said.

“We have started sharing these ideas on our website, and I encourage teachers across Queensland and Australia to jump onto our website and share what they are doing.

“We're looking forward to seeing what our colleagues are coming up with.

““We are confident that we can provide our students with a strong, online teaching and learning experience and are committed to staying connected with our students and staff, as we all face challenges that we could never have imagined.”

St Andrew’s Anglican College is transitioning to online learning for all students.

The St Andrew's Anglican College Online Learning website can be accessed via the College's website homepage.
Chaplaincy is a critical ministry for any church and our Diocese is doing some great work in this area.

Recently the State Chaplaincy Board, which covers prison ministry in Queensland, held its annual in-service training conference in Brisbane. Various service providers of prison ministry were well represented. In addition to many of our Anglican chaplains, Uniting Care, Prison Fellowship Australia – Queensland, The Catholic Church, Inside Out Prison Chaplaincy, and First Nations people were represented.

The theme of the conference was ‘Justice that Restores’, and some truly excellent speakers addressed the group to share about the many ways in which restorative justice principles and programs positively impact Queensland Corrective Services.

Of particular interest was a presentation by Graham Hembrow, State Manager of Prison Fellowship Australia (PFA), which introduced the delegates to a wonderful project overseen by PFA, the ‘Angel Tree’ project.

The Angel Tree project is an international program of prison fellowship through which people who are incarcerated can nominate relative children to receive Christmas gifts in their name, by providing the child's name, age, gender, carer's contact details and, if possible, the child's interests. Prison Fellowship then calls on supporters and friends to donate gifts or money to buy gifts. The gifts are delivered to the homes of the children or given at Christmas parties onsite in prisons.
The Angel Tree project was founded by Mary Kay Beard in 1982, following her release from prison after serving six years for armed robbery. It was during her first year in prison that God moved and brought forth a change within Mary Kay, who had previously been on the FBI's Most Wanted List, that redirected her life. Flicking through a Bible in prison one evening, she came across a passage in the book of Ezekiel, which changed her outlook from then:

“A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh. I will put my spirit within you, and make you follow my statutes and be careful to observe my ordinances.” (Ezekiel 36.26-27)

The ACQ Prison Chaplains were really inspired by this presentation and are keen to explore the possibility of becoming more involved in this very restorative project.

This, in essence, is the work of chaplaincy within the prison community, as we fulfil the Gospel call in Matthew to ‘visit Christ’ in prison. Prison chaplains help find ways to heal and restore our communities through acts of love, respect and sensitivity, and our Diocese’s dedicated Chaplaincy Ministry team is particularly passionate about this work.

Chaplaincy is a very important ministry of the Church, and open to anyone with a heart for people. It is about caring for God’s people, listening to them, being there for them and walking beside them on their life’s journey, both at milestones and in the quiet spaces in between. You can find chaplains everywhere: in schools, prisons, hospitals, aged care, the police and defence forces, and community spaces.

If you feel called towards this special ministry, you are encouraged to get in touch with an ACSQ chaplain or Chaplaincy Services Manager Andrea Colledge via 0437 761 304 or chaplaincy@anglicanchurchsq.org.au.
Is that a palm on your letterbox?

This coming Sunday is Palm Sunday, not that you will be able to tell from the normal signs. We normally have a parade around the church, wave palm branches, and distribute small crosses made from palm fronds.

This year will be different, as we necessarily change the way we worship throughout Holy Week, starting on Palm Sunday, to help keep our fellow community members healthy and safe.

This Palm Sunday, many households are planning to put some extra greenery on their door, in their front window or on their letterboxes, expressing an at-home solidarity with the community they are a part of. If you join in and do this, please ‘comment’ with your pic uploaded onto the ACSQ Facebook page or onto Bishop Jeremy Greaves’ Facebook page.

I feel at this time that we are experiencing a special solidarity in our physical separation. This reminds me of a number of traditions and historical periods within the Church, and I suspect in other faiths.

There are stories of the desert fathers and mothers who used to live in separate little caves and huts in the deserts of Egypt, Syria and Palestine, sometimes separated by more than a kilometre. And, yet, they understood themselves as absolutely connected to the community of prayer and worship they were a part of.

There is also a tradition that many Christians adhere to, of praying together apart, in which the prayers we say are part of a continual cycle of prayer, such as through the ‘Divine Office’, essentially circling the world at every morning and every evening.
So we may not be able to process this Sunday or gather in person to either worship or pray at this time, but it gives me comfort to know that people have, for a very long time, had a way of thinking about ‘being community in isolation’, about ‘being together apart’.

News • Thursday 2 April 2020 • By Anglican Communion News Service

The Five Marks of Mission: Four – to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation

The Episcopal Church of South Sudan (ECSS) is involved in the process of peace making and peace building. ECSS has a unique place in that it has dioceses and parishes throughout the country. It uses mission and evangelism to reach different communities, telling them how important peace and reconciliation are so that the communities see themselves as brothers and sisters in a family of God.

The archbishop, bishops and priests regularly preach during Sunday services on peace and reconciliation, as well as conduct community meetings to share messages of peace. As a respected institution in the community, ECSS is often asked to partake in community reconciliation initiatives. It visits the internally displaced and refugee camps to encourage and give hope to the people living there.

The Church is using its departments, like the Justice, Peace and Reconciliation Department, to reconcile the communities that have been affected by the war. This office makes efforts to aid in the reconciliation of different community groups by bringing communities together to educate, dialogue, and reconcile them. The Church has also played an active role in disseminating the details of the revitalised peace agreement amongst different groups of people throughout the country.
Where communities and politicians are divided, people turn to the Church to provide an impartial voice that helps to reconcile communities, and even parties, to the conflict.

Sometimes the ECSS works, with other Christian denominations under the umbrella of South Sudan Council of Churches (SSCC) in reconciling political leaders. An example of this is when the leaders were taken for a retreat at the Vatican to build trust. Some political parties that have sharp divisions amongst themselves have also been brought together in an attempt to reunite them.

The Primate of the Episcopal Church of South Sudan, Archbishop Justin Badi Arama, has been involved in peace talks on behalf of the South Sudan Council of Churches. He is able to meet with political leaders to speak on behalf of the South Sudanese people – both within and outside the country. These meetings also provide an opportunity to pray with the leaders of the country, that they may hear and respond to the will of the Lord.

The Church has schools and colleges where Christian values are taught. As children share with their parents the things they’ve heard at school, whole families can be influenced in the way of peace.

The Episcopal Church of South Sudan also works with other Christian mission agencies and organisations that deal with peace building and healing. Examples of such are Flame International which has an ongoing programme with Army Chaplains. With the help of the Church they travel to different areas within South Sudan to conduct healing workshops and teach in their barracks and sometimes they bring the chaplains to a church and train them to go back and teach others.

SOMA UK is another example of a mission agency that has been working with the ECSS in helping to equip youth so that they are not misled by the different warring parties and are able to do something productive with their lives.

The Church works through the Mothers Union to create awareness and educate women to engage in peace building and to speak against gender-based violence and rape. The Mothers Union also reiterate the message of the Church against child marriage, to enable more girls to stay in school and get a good education.

The Episcopal Church of South Sudan has a relief and developmental wing that works to transform the lives of those left devastated by the unjust results of war.


Sunday Devotions • Monday 6 April 2020 • By The Rev'd Pauline Harley

Sunday Devotion: 12 April 2020, Easter Sunday

Let us be like the two Marys

“Jesus said to them, ‘Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.’ ” (Matthew 28.10)

Main Readings: Acts 10.34-43 or Jeremiah 31.1-6; Psalm 118.1-2, 14-24 or ‘Hymn to the Risen Christ'; Colossians 3.1-4; Matthew 28.1-10
Supplementary Readings: [Isaiah 25.6-9; Psalm 114] or ‘Hymn to the Risen Christ’; [1 Corinthians 5.6b-8; Luke 24.13-49; Psalm 113; Exodus 12.1-14; Romans 6.3-14]

Last year my husband and I walked the Camino de Santiago, or The Way of St James, an ancient pilgrimage route from the foothills of the Pyrenees in France to Santiago de Compostela Cathedral in Spain, where the apostle James is said to be interred. It was overwhelming, both physically and spiritually, as we experienced the significant highs and lows of such a long and arduous journey.

In today’s Gospel story, the two Marys, upon reaching Jesus’ tomb, felt an earthquake and were met first by an angel and then by Jesus, who told them to go and tell his disciples that he had risen from the dead. How the exhausted Marys were able to make their way to the disciples without being completely overwhelmed by what they had experienced that morning, and in the traumatic days prior, amazes me. What incredibly strong and faith-filled women they must have been to endure the lows and highs of such a journey.

The women had gone heavyhearted to visit the tomb of a dead man whom they loved, but ended up being given the joyful task of proclaiming the news that Jesus Christ was risen. Together, the Marys were able to put their emotional upheaval aside and listen to Jesus as he said, ‘Do not be afraid’. Can we lay our own earthly cares, our emotions, aside and do the same as we celebrate Easter Sunday together today?

Let us be like the two Marys, encouraged by Jesus to run and tell others of the risen Christ.