The still small voice of calm

Quieted hearts,

Like many of us I am spending much more time in front of a computer screen than normal. The outside world is quieter. There is less traffic on the road and it should come as no surprise then that the animal kingdom is starting to take notice. In Llandudno in Wales there has been an influx of mountain goats roaming the deserted streets for an easy snack. Of course, I read about this on my computer screen.

I think I have even noticed here in Brisbane, although I could be imagining it, more birdsong recently. It is almost as if the rowdy teenagers at the party are slumped quietly in the corner and the shyer guests are coming out to chat.

As we enter more deeply into a time of reduced face-to-face social contact and necessary hibernation within our households, we might see more of this. Not only the wonderfully creative activities in people's homes (the internet is rife with these at the moment), but we might start to see more of nature around us, coming back from where we pushed it out.

As we start to explore new habits, home-based habits, I wonder if we might at times be so quieted that we hear more clearly the still small voice of calm, the sound of sheer silence. This is a somewhat clumsy way of saying that in our newly enforced patterns of behaviour, we might be aware that God is still active and present, and might even be more noticeable, as we have lessened our frenzy.
The Rev’d Canon Mark Oakley, Dean of St John’s College at the University of Cambridge, was expected to visit Brisbane this month and present a seminar at St Francis College. He is currently in ‘lockdown’ in the UK and recently wrote this in *The Church Times*: “The silence at home feels like God's last resort against all my nonsense.”

Perhaps we should do our best to welcome the silence and relish the difficulty in trying to make sense of things. Maybe even in these oddest of times and strangest of circumstances the God, who was at work in a tomb, might be at work in our lives, too.

**Be still, my soul: the Lord is on thy side**

**By Katharina Amalia Dorothea von Schlegel**

Be still, my soul: the Lord is on thy side;
Bear patiently the cross of grief or pain;
Leave to thy God to order and provide;
In every change He faithful will remain.

Be still, my soul: thy best, thy heavenly Friend
Through thorny ways leads to a joyful end.

**News • Thursday 9 April 2020 • By Ian Eckersley**

**Cathedral Good Friday service broadcast on ABC TV Australia-wide**

Archbishop Phillip Aspinall will preside over the Good Friday service from St John’s Cathedral.

The Anglican Church will return to ABC Television with the Good Friday Liturgy of the Day at St John's Cathedral, Brisbane to be broadcast on the main ABC TV channel tomorrow at 4 pm.
The service will be presided over by Brisbane Archbishop The Most Rev’d Dr Phillip Aspinall, along with The Very Rev’d Dr Dean Peter Catt and The Rev’d Dr Ann Solari, with music provided by Cathedral organist Andrej Kouznetsov and a small choir. The prescribed social distancing measures will be observed.

Archbishop Aspinall said he was delighted that the ABC had agreed to provide a free-to-air broadcast of the Good Friday service to a national audience during Holy Week.

“With our church doors closed to congregations due to the COVID-19 pandemic, this Easter is certainly the most challenging Easter and worship period that Christians in Australia will have faced in a very long time,” the Archbishop said.

“We have had to adapt very quickly to the constraints on people’s movement and church attendance that have been a necessary part of limiting the spread of the coronavirus.

“We have been live streaming and recording church services for the past fortnight in many of our churches, including St John’s Cathedral. We hope the ABC’s broadcast of the Good Friday liturgy will provide some comfort and relief to people who wish to worship and reflect during what is a very unusual Easter.”

Mr Joe Gelonesi, ABC Manager Religion & Ethics, said programs about devotion and the search for meaning were more important than ever.

“With so many Australians unable to attend the traditional services of Christian Holy Week, the ABC is proud to provide connection and comfort through this challenging time as part of our evolving offer to people of all faiths,” Mr Gelonesi said.

“We are committed to keeping Australians informed and entertained, no matter what they believe. Beyond Easter, the ABC is looking at ways to bring ongoing religious services to Australians impacted by COVID-19, in addition to our rich weekly slate of religion and ethics content on television, radio and online.”

The ABC will also upload the St John’s Good Friday service to its iView streaming service for future viewing.

The service will also be live streamed at midday on the St John’s YouTube channel. As well, approximately 40 parishes in the Diocese are offering Easter services via some form of online media, either by livestreaming via YouTube, Facebook or Zoom or the recording of services.

Editor’s note: The Good Friday broadcast attracted a significant national viewing audience of over 60,000. The service has been uploaded to the ABC’s iView platform (free) and can be viewed here until 10 May 2020.
**Nuptials via Zoom: a strange new world**

“Goin’ to the chapel and we’re gonna get married.” Go on, admit it. You sang along to The Dixie Cups’ famous 1964 tune!

This is the song I sang loudly and with enthusiasm first thing on Easter Sunday morning when I burst into my son’s bedroom, jumped on his bed and sang to him while I danced on the mattress. Adrian was a little upset, but not surprised. He told me to go away, more than once. “Come on,” I said, ‘It’s your wedding day. Aren’t you excited? I'm really excited.” He called me some names like ‘crazy’, ‘loud’ and a couple of others I dare not repeat. His new wife, Bec, later said to me, “You should have recorded that. I really wish I had seen it.” After faking his crankiness, he jumped up to hug me, said he loved me and admitted to being excited. It was, after all, his wedding day and he was marrying the girl of his dreams.

Now, I know a wedding is somewhat unusual on Easter Sunday, although not unprecedented. It certainly was also unusual for me, especially given that it was my youngest son getting married. It felt a little strange for me, preparing to say farewell to my last child at home in this way. Actually, the really bizarre thing is that this wedding had the smallest guest list of any wedding I have ever officiated. Not because we do not have any supportive family members or friends – in fact the opposite is true, as there are over 35 people in our immediate family alone. But, rather because of the implications of the challenging COVID-19 environment, temporarily changing life as we know it, including the need for physical distancing and for the necessity for folk to stay at home to keep their communities safe.

So, instead of postponing the wedding, Adrian and Bec decided to ‘Zoom’ the wedding for friends and family. Six weeks ago I had never really heard of Zoom. My first foray into Zoom was for a leadership
conference in late February and, admittedly, I was mildly terrified. Come six or so weeks later and I think I have attended at least two dozen Zoom meetings. If someone had said in February that I would be officiating my son's wedding ceremony with all the guests, except the two witnesses, ‘Zooming in’, I would have laughed in disbelief, but there you are.

So, Zoom it was. We sent out Zoom invitations and organised an online rehearsal. Based on my experience, I must say that it is very helpful for anyone who has never used Zoom before to ‘attend’ a rehearsal to work through any possible kinks. My suggestion, for the benefit of those attendees unfamiliar with Zoom, is to have some people on hand over the phone who know how to troubleshoot connecting via Zoom.

Below, I have listed our ‘Top 10 tips for hosting a Zoom wedding’ based on our recent experience. Other than offer as many rehearsals as required, with as much support as necessary to help those who need it, especially older people or those who have digital literacy challenges, my other primary tip is to have someone other than the priest, couple, witnesses and key family members ‘host’ your Zoom meeting and control microphones, video spotlights, and so on.

Nothing about Adrian and Bec’s wedding was conventional, but it was blessed and beautiful nonetheless. God was in their midst as they exchanged their vows and promised a future together with God as an integral part. We are planning a nice big non-Zoom celebration for their first anniversary, where we can all be physically together; but, for now, Zoom allowed us all, family, friends and loved ones, to be as fully present as we could be. I, for one, am so very grateful that digital technology exists and that we have access to it, so we could have this option.

Here are our top 10 tips for hosting a Zoom wedding

1. Let the guests ‘mingle’ online until about five minutes before, and again after, the event to cheer and offer congratulations.
2. Remember to record the wedding manually – as setting the ‘automatically record’ feature does not always work.
3. If you are using more than one account/camera, it is helpful and easier to switch off guest cameras. This will give you the flexibility to ‘spotlight’ only those cameras involved in the ceremony. However, this must be properly explained to guests, so that they do not think there is a problem or even that they have been accidentally disconnected. This is particularly true for guests who experience digital tech challenges.
4. If you want a record of who was in attendance, take a ‘screenshot’ of the face gallery before the service starts, as you may miss the opportunity later.
5. Explain why guests will not have control of their microphone or video. Let them know that you will be in full control of these for the entirety of the service.
6. When setting the settings for the meeting, choose the option which allows guests to automatically join without microphone.
7. Disabling the ability of guests to switch their microphones back on is helpful. This also helps prevent accidental disruption by latecomers.
8. Send a ‘chat’ text message to late entrants letting them know the drill (i.e. that they will not be in control of sound and video).
9. Set up at least one rehearsal a few days before the wedding, with at least one attendee per household joining in.
10. Download a copy of the ‘chat file’ video and gallery shots for posterity.
Tips and resources for parents: online ground rules and conversations

Establishing a daily routine and online ground rules have always been challenging and our current community situation has heightened some concerns.

Here are the basics, which you may want to revisit, given the significantly increased amount of time children and adolescents are necessarily spending at home at present.

Suggested ground rules include:

- No devices in the bedroom, toilet or bathroom areas (this includes using devices behind locked doors).
- No screens for a minimum of one hour before sleep.
- Recharge all devices at one location or where your child cannot access them.
- No devices at dinner time – this applies to everyone.
- Common areas of the house are to be used to complete schoolwork and for your child to interact online.
- Encourage responsible use of devices by reinforcing ‘good behaviours’ (i.e. such as allowing an extra hour of screen time on occasion).
- Turn on the privacy settings on your child’s devices.
- Review parental controls and internet filters built into technology.
- Talk – use cues to signal a time to interact with your child to find out what they are doing. Here are some of the cues to indicate when they are online, but absent from the normal room used for online activities with their device:
  - sudden silence
  - prolonged silence
  - not moving
  - laughing when alone in a space.

Help to establish a routine

Have a family meeting to talk about how each of you are going to interact online while you are all together in the house. You may want to talk to them about what you expect from them while you all work and study from home. This will also give you the opportunity to discuss what they like to do online and to see the apps (including games) they use.

Ask and reaffirm:

- What are our house rules for being online?
- Reaffirm – just because we are all at home does not necessarily mean that there will be changes to ground rules.

The following are some suggested questions and pointers to assist with your conversations:

Communicating
Who can be chatted with online (and are they allowed to chat)?
What do they do if they are contacted by someone they don't know?
What programs (apps) do they use to chat?
How can they make themselves safe when interacting with people online? [Should this one be clarified by age or omitted? Does it contradict/confuse the second point?]

Sharing

What should they check for before posting a comment?
What should they do before posting an image or video?
Are they aware of the legal implications of sharing certain content, such as images?
How do they live stream (including Facetime)?
What information do they keep private?
What security settings should be restricted or turned off (e.g. location services)?

Content

What do they do if someone they don't know sends them something?
When is it ok to make purchases online?
What websites are ok to use?
What are the age limitations and ratings for the apps they are using?

Screen time

How much screen time can they have per day?
Be clear times of usage.
When are the times they are NOT to be online?
How much is too much?
What can they do to avoid overusing technology (i.e. routine)?
How much time offline and being active do you expect each day?

Taking action

What do they do if they see something that upsets them?
Do they know what to do if someone asks for photos of them?
Do they know what to do if someone online asks to meet up or to start a private conversation or to share personal information?
Do they know whom to block, mute and report for each application they use?
Do they know that if they have taken action (i.e. blocking, muting or reporting) that they are supposed to talk to you?
Do they know who and HOW they can talk to the school counsellor and student protection officers?
What will happen if they break one of your home ground rules?

Where can they get help?

Why not bookmark these on your child's device?

- eSafety Commissioner Kids
- eSafety Commissioner Young People
Kids Helpline (aged 5-25)
Headspace
ReachOut
Beyond Blue

School resources for you:

- Anglican Cyber Safety and Digital Wellbeing
- eSafety Commissioner’s online Safety Kit for Parents

These are challenging and uncertain times – to assist you, additional parental advice can be found at:

- Beyond Blue on 1300 22 4636
- ReachOut Parents
- Headspace
- Kids Helpline on 1800 55 1800
- Parent Line on 1300 30 1300
- Child Safety Services
- Domestic and family violence support services
- Family and Child Connect on 13 32 64

Reflections • Monday 20 April 2020 • By Randal Dennings, Susan Dennings

World Labyrinth Day: walking alone, but together in spirit

Who would have thought just a few months ago that we would be in this situation, with people needing to shelter in their homes as much as possible to keep people in their communities well and safe?

How can we ‘step out in faith’ in this unusual time and embrace the Archbishop's theme for 2020, ‘Being Together: Practising Peacemaking’?

Across our Diocese we are finding new ways of ‘being together’, through Zoom fellowship, keeping in touch via phone and mail, and supporting, praying for and encouraging each other. We are finding and implementing creative ways to keep the flame of faith and hope alive in our hearts.

Our grateful thanks for the innovative and inspiring leadership from our clergy and lay leaders, as well as to those good folk helping people in high-risk groups with grocery shopping and staying connected.

Many parishes and Diocesan schools and organisations have moved swiftly and resolutely to adapt to the new circumstances by maintaining contact and support within their own communities and seizing the opportunity for innovative outreach to the wider community, particularly those in need.

Further to these efforts, World Labyrinth Day (WLD) on Saturday 2 May 2020 provides us all with an additional opportunity to pause and reflect (both individually and collectively) upon where we have ‘come from’ in our life journey. Wherever we find ourselves at 1 pm on WLD, take at least a few minutes to discern the Divine invitation to you in the midst of our current challenging circumstances to practise peacemaking and to seek healing for our world.
During times of anxiety and uncertainty, doctors and wellness professionals encourage us to practise ‘self-care’. For those of us who are spending much more time at home than usual, we can build resilience and care for ourselves through meditation and prayer – labyrinth meditation is one particularly helpful approach.

But, how can we ‘gather’ together at this time to be encouraged and share in the global need for peacemaking and healing?

Our Brisbane 2020 WLD event was to be held at St Francis College, with a wide range of walks and fun activities planned for all ages. However, in order to help ‘flatten the curve’ and keep our communities safe the international WLD organising committee and the Anglican Labyrinth Resource Group (ALRG) have decentralised WLD activities. So, in lieu of the planned events, we will be encouraging folks to ‘walk alone, but together in spirit’ at 1 pm on Saturday 2 May.

The ALRG has prepared a range of topical reflections and resources suitable for all ages, focussing on the theme of ‘world healing and peacemaking’. If you are unfamiliar with using the labyrinth as a prayer or meditation tool, find out more by checking out this recent anglican focus reflection.

For those who have mobility limitations or are unable to access a walking labyrinth, you can let your fingers ‘do the walking’ using a ‘finger labyrinth’. As you pray and meditate, you move your finger along the path from the outside to the centre and then back out again. Many actually prefer this type of meditative activity (as opposed to actually walking a full-size labyrinth) and its beneficial effects are proving to be equally effective. You can download your own finger labyrinth.

There are also plans to post ‘virtual walks’ across Australia that you can download, as well as providing the opportunity to post your prayers and thoughts concerning world peacemaking and healing during this difficult time. St John's Cathedral will host a ‘virtual walk’, with an additional virtual walk to be hosted at Campfire in the Heart at Alice Springs, with other venues pending.

We are encouraged by the words of Bishop Jeremy Greaves, the ALRG Patron:

“The challenging COVID-19 environment offers us an invitation to re-discover many of the practices of the faith that we may have neglected in the past. With Sunday gatherings suspended and with no opportunity to gather for Holy Communion, what are the practices that will sustain us through this time? It seems to me that the labyrinth might be one such practice that is easily adapted for these times and I commend to you the resources shared by the ALRG. As you rediscover or recommit yourself to a pattern of daily prayer, a virtual labyrinth walk may offer an additional practice that will sustain you now and into the future.”

Please let us know if you, or your parish or school would like to receive ALRG resources by email to share with your family and networks. To find out more information or if you wish to register or to participate further, please contact Randal Dennings via randaldennings@gmail.com or 0408 878 711.

Features • Monday 20 April 2020 • By Michelle McDonald

A maverick medieval mystic for modern times
I belonged to a number of intentional faith communities around Australia in the 1990s. One of these intentional communities was an order of missionary nuns who were based in Elizabeth South, a satellite city of Adelaide. The sisters live a rigorous life of prayer and service and possess only the bare necessities, which does not include Uggs, as I discovered when I was gently asked to pack my slippers away soon after I arrived, and to instead help myself to a pair of socks from the communal sock basket.

Among my favourite memories of living with the sisters throughout 1997 was when we gathered for weekly faith formation. The leader of the order, a brilliant, erudite and compassionate Canberra-based priest named Fr Ken, regularly mailed us cassette tapes, each containing an hour-long recording on a range of topics, including scripture, the sacraments, social teaching, contemporary theology, and the lives of mystics and saints.

One cold morning we gathered together to listen to Fr Ken talk about St Catherine of Siena, a lay Dominican, who lived in 14th century Tuscany. I bristled and muttered noticeably in my seat when he described St Catherine as a “manly saint” because of her “tenacity, courage and strength”. When Fr Ken travelled to South Australia to visit us a few months later, I shared that Catherine of Siena is a model of faith, resilience, strength and courage for all people irrespective of gender and politely reminded him that women were equally as capable as men of such virtues. He was incredibly gracious in response, especially given my tender age of 21 and his respective seniority as the order’s Moderator, humbly replying in agreement with my comments and committing to speaking about St Catherine differently in the future.

Catherine of Siena has been an important figure in my faith journey ever since. Upholding her relevance for all people of faith, irrespective of gender, and learning about her contributions as she served as a member of her own intentional community, somehow made her more inspiring to me. Over the 23 years since my conversation with Fr Ken, St Catherine’s relevance in my life has steadily grown.
St Catherine is best known for her reported mystical experiences and manifestations, which began in her childhood; her unusual political achievements and associated travel, especially for a medieval woman who risked her life to broker peace deals between warring Italian states; for chastising popes and monarchs who sought her counsel; and, convincing Pope Gregory XI to move the papal residence back to Rome from Avignon, France.

Despite her remarkable experiences and achievements, I think that St Catherine's earthy compassion in caring for people who were sick or marginalised and the way she reverently greeted Christ in all whom she encountered are what make her life and legacy most relevant for people of faith today.

Caterina di Benincasa T.O.S.D. was born in the trading city-state of Siena, Tuscany on 25 March 1347 in the midst of The Black Plague, which killed an estimated 25 million people in Europe alone. She was born into a middle-class family and was one of twenty-five children and a twin, although her twin sister Giovanna died soon after they were born. She was the ‘darling’ of the family, due to her charm, and reportedly so happy as a child that her family gave her the nickname Euphrosyn, Greek for ‘merry’. She commenced intense prayer and devotional practices around the age of six and vowed not to marry before entering adolescence. Despite violent attempts by her parents, Giacomo and Lapa, to coerce her to marry, the feisty teenager steadfastly refused, wearing rags and cutting her hair in an effort to mar her physical appearance. Notwithstanding her strong religious inclinations and opposition from lay Dominicans, who believed that such a role should be reserved for widowed women and not young virgins, Caterina made the unusual decision to join the mantellate, a group of lay Dominican women, at 16 years of age, rather than a convent.

Being part of a lay order afforded Caterina the distinct advantage and freedom of not being confined to a cloister. At the age of 21, after three years of voluntary home seclusion, during which she only left the house for Mass, Caterina is said to have received a vision in which she was told to reenter public life and serve those in her community who were sick, living in poverty or on society’s margins.

Caterina felt called to go beyond the self-imposed cloister of her home and parish, speaking of “the two feet” on which we “must walk” and “the two wings” with which we “must fly to heaven”, these being “love of God and love of neighbour”. For Caterina, lovingly serving Jesus and neighbour were one and the same. My favourite anecdote of her story is that of Caterina saying that we should genuflect to one another in our greetings, recognising that in doing so we greet Christ.

Despite the social stigma associated with illness in her time, when disease was often viewed as a punishment from God for people’s sin, Caterina tirelessly visited unwell people in infirmaries and homes. She cared for those with diseases that were considered repulsive in her day, inspiring many others to do the same.

With her cheerful and tender care, Caterina patiently won over a cantankerous and sharp-tongued poor elderly woman, named Tecca, who was dying in a leprosarium outside the city’s walls. Seeing Christ in a woman that others ostracised, Caterina cleaned and bandaged Tecca’s wounds in her twice daily visits. After Tecca died at peace in Caterina’s arms, Caterina washed and prepared her body for burial.

When a plague swept through Siena, many church and civic leaders fled among the rioting; however, Caterina nursed victims and reportedly dug graves herself to give those who died a proper burial.
She also accompanied prisoners who were condemned to death to the place of execution, walking, waiting and praying with them until the end. One of these was a young man from Perugia, named Niccolo di Toldo, who was sentenced to death for remarks made against the Sienese authorities. Initially refusing to receive any visitors connected with the Church, he relented for Caterina as he was touched by her compassion, with Caterina stating:

“I went to visit him...he was consoled...He made me promise that for the love of God I would be with him at the time of his execution. In the morning before the bell tolled I went to him...I took him to Mass and he received the Eucharist...there remained a fear that he would not be brave at the last moment...I waited at the place of execution in continual prayer...seeing me he laughed and asked me to make the sign of the cross over him...He knelt and stretched out his neck and I bent down over him...”

Tradition has it that Caterina was once approached by a half-naked man who was too poor to afford clothes and freezing in the cold. Breaching social conventions, Caterina did not hesitate to give him her garments.

By 1380 at the age of 33, Caterina became seriously ill, likely due to her austere acetic practice of extreme fasting. She died on 29 April in the same year, just days after experiencing a stroke. Pope Urban VI presided over her funeral, despite Caterina having berated him for his tactlessness and lack of mercy, such that he said, “This little woman is too much for me”. She was buried in Rome's Basilica of Santa Maria sopra Minerva (Basilica of St Mary over Minerva). Devotion to Catherine of Siena grew rapidly after her death and she was canonised in 1461. Fittingly, St Catherine of Siena is the patron of Italy (together with St Francis of Assisi), nurses and people who are ill. There is also a growing movement to have her named the patroness of the Internet.

The noble example set by Catherine of Siena, who recognised Christ in all whom she encountered and bucked social mores by caring for people living with infectious diseases, will hopefully inspire us as our global community experiences health challenges unprecedented in the modern age.

In portraits, Catherine of Siena is typically pictured wearing the black and white Dominican habit (in the Middle Ages, habits were usually worn by both lay and consecrated members of religious orders). She is sometimes pictured wearing a crown of thorns, but usually holding lilies (a symbol of purity and devotion) while adoring a crucifix. In images dating back to medieval times, Catherine is also often shown holding a book in her hand. This is unusual given that a book was a common symbol of a saint who had also been deemed a ‘Doctor of the Church’ by the Catholic Church, and St Catherine was not made a Doctor of The Church until 1970 (along with Teresa of Avila).

The legacy of her extensive authorship is published in The Dialogue and in hundreds of letters and dozens of prayers. Caterina’s nearly 400 ‘Letters’ are evidence of the wide audience she reached with her teachings and counsel. While her Letters were primarily written to provide encouragement and spiritual inspiration, she encountered slander and opposition as they began to address more political matters. Charges were laid against her by authorities as a result; however, these were dropped at the Dominican General Chapter of 1374. Her twenty-six ‘Prayers’ were documented, as it was her habit to pray aloud in the presence of others. Her writings remain relevant today, despite some nuances unavoidably lost in translation and obvious marked theological shifts since the Middle Ages.
Her writings also serve as spiritual aids in contemplative prayer practice, and are a valuable resource for reflecting on the beauty and interconnectedness of the natural world, the importance of mission and justice, and the God-given uniqueness of each individual:

“Be who God meant you to be and you will set the world on fire.”

“Speak as if you had a million voices. It is silence that kills the world.”

“Nothing great is ever achieved without much enduring.”

“These tiny ants have proceeded from his thought just as much as I. It caused him just as much trouble to create the angels as these animals and the flowers on the trees.”

“Strange that so much suffering is caused because of the misunderstandings of God’s true nature...God’s forgiveness to all, to any thought or act, is more certain than our own being.”

“God is more ready to pardon that we have been to sin.”

“God is closer to us than water is to a fish.”

“What is it you want to change? Your hair, your face, your body? Why? For God is in love with all those things and he might weep when they are gone.”

“We are such value to God that he came to live among us...and to guide us home. He will go to any length to seek us, even to being lifted high upon the cross to draw us back to himself. We can only respond by loving God for his love.”

Which person of faith, living or dead, inspires you the most and why at this time? Please let anglican focus know by emailing focus@anglicanchurchsq.org.au

Features • Monday 20 April 2020 • By The Rev’d Stephen Briggs

Remembering in gratitude and humility
The Anzac tradition, which embraces the ideals of courage, endurance and mateship which are still so relevant today, was established on 25 April 1915 when the Australian and New Zealand Army Corps landed on the Gallipoli Peninsula. On Anzac Day we remember and commemorate the commitment and sacrifice of those who served the Commonwealth and our nation in times of war and conflict. We remember not only those who faced the horrors of battle fronts in trenches, on rocky coastal peninsulas, in jungles and deserts, but also those who served upon and below the tumultuous seas and those who fought exposed in the skies above the battle fronts.

This year Anzac Day commemorations will be considerably different to those of previous years because of the need for people to stay in their homes as much as possible to limit the spread of COVID-19 and keep one another safe. We will not be gathering solemnly at dawn around cenotaphs and shrines of remembrance. Veterans, current service military personnel, support organisations and relatives of veterans will not be marching along streets in Australian and New Zealand cities and country towns. Veterans will not be meeting post-march, which is often the only time of the year they can assemble in commemoration and honour of their common bond.

This year we are encouraged to find other ways of demonstrating our commitment to Anzac Day commemorations. Some communities have suggested standing on our driveways at dawn service and parade times, thus lining the streets of our suburbs in an alternative way, whilst others will undoubtedly use social media to broadcast their personal commemorations. Whatever you decide to do in remembrance this Anzac Day, be assured that those who have served and continue to do so are grateful and humbled by the thoughts and actions of your commemorative commitment.

There have been times when Anzac Day has been viewed and interpreted differently because of changes in the social and political landscapes of the period. However, for those who have served in times of war, conflict, peacekeeping and other government-tasked operations, the memories of their experiences will remain with them, often influencing how they see themselves, others and the world. Many veterans returning from war found that the public expected them to take up their life as they had left it prior to military service. This is rarely the reality, as the lived trauma of war inevitably
changes a person's understanding and interpretation of what is normal and what is not. Today, much more support is accessible and offered as the impact of war on individuals is better understood and managed. The damage sustained by veterans to any one, or a combination, of the physical, mental, emotional and spiritual components which make us who we are is significant and impacts not only the veteran, but their families, friends and broader communities.

During a recent conversation with a veteran of a conflict which was not supported by large sections of the Australian community at the time, it was clearly evident fifty years on, that the effects of war lay just under the outward appearance of this once younger man, conscripted as a soldier in his late teens. For this veteran, who is a man of great faith, the challenges associated with being a veteran are in many ways comparable to that of other veterans. However, he acknowledges and openly testifies that his faith is central in his continuing journey of reconciling and dealing with the personal realities of war.

His personal experience of war and the specific events he witnessed were not part of our conversation, and understandably he does not desire or need for them to be publicised, or worse still ignorantly romanticised. However, those things which are a healing balm to the injured soul were discussed. Friendship, love and support, a listening ear, empathy and compassion, forgiveness, a sense of belonging, personal presence, community – these are some of the human qualities and longings sought by those who have experienced war and are essential for their possible and hopeful return to wholeness of life.

Unsurprisingly, we all need to be able to freely give these things of ourselves in order to receive the same in return. Veterans, through their war experience or homecoming, can feel or be made to feel as if they do not belong, that they are disconnected, unrecognised and not valued as a person. No one ever wants to feel that way. This is not how God created us or wants us to be. We are born and live in relationship with God and each other, and there is a continuing desire for wholeness within each of us, no matter our life experience.

This Anzac Day as we continue to face the challenges of COVID-19, we could all draw on those things which make the ‘Anzac Spirit’ so revered. Courage, endurance and mateship, so often demonstrated in times of war, are also attributes which will help us as communities, as a nation and citizens of the world to overcome the devastating effects of the virus sweeping the globe. Be mindful this Anzac Day that it is not a day of celebration, but a day of commemoration. A day during which we remember in gratitude and humility those who sacrificed so much for the freedom we often take for granted.

Anzac Day Prayer

God of love and liberty,
we bring our thanks today for the peace and security we enjoy.

We remember those who in time of war faithfully served their country.

We pray for their families,
and for ourselves whose freedom was won at such a cost.

Make us a people zealous for peace, and hasten the day when nation shall not lift up sword against nation neither learn war anymore.
This we pray in the name of the one who gave his life for the sake of the world:

Jesus Christ, our Redeemer. Amen.

**Features • Monday 20 April 2020 • By Adrian Gibb**

**Sister Ella McLean: Queenslander, Anglican and WWI nurse**

The stamp and ‘prestige cover’ featuring Sr Ella McLean, released in October 2017 (Image courtesy of Australia Post)

This Anzac Day, the Anglican Church Southern Queensland would especially like to honour the nurses who served in World War I. We do so by remembering one of our own. On the 29 December 1890, in the rural town of Roma, Ella Clow McLean was born into an established farming family at the homestead known as ‘Bindango’. She was one of 10 children, the eldest in fact, and while she was initially taught by a governess, she was eventually educated at St Margaret’s Anglican Girls School in Brisbane.

Having decided early in life that she would be a nurse, Ella trained at the Brisbane General and Brisbane Children’s Hospital. By the time the First World War had begun the McLean family had moved to Southport on the Gold Coast, where they occupied a home called ‘Duart’, named after the ancestral castle of the McLean Clan in the Scottish Highlands. At the time Ella was working as a staff nurse at the Warwick Hospital, about two hours’ south west of Brisbane. In May 1915, the 24-year-old Ella joined the Australian Army Nursing Service (AANS), initially a reservist branch of the armed services and now a part of the Australian Regular Army and known as the Royal Australian Army Nursing Corps (RAANC). AANS was established in 1902, predating the outbreak of the war, and was designed to utilise trained nurses who were willing to be sent into combat zones and assist with other war efforts in Australia. Ella was initially placed on home service, working at the Kangaroo Point Military Hospital.
It was two years before Sister Ella went abroad to the frontlines. In May of 1917 she embarked on the ship SS Khiva for overseas duty, her first post being India, initially at Bombay and then at the Welsh Hospital at Deolali in Maharashtra.

She arrived in India in July of 1917. We know this because there is a letter from Sister Ella to Canon David Garland, known as the ‘Architect of Anzac Day’, that she wrote not long after arriving, which can be found in the State Library of Queensland. Ella McLean, along with the whole McLean family, was a devoted member of the Diocese. She knew Canon Garland long before she set off for India. He sent her a prayer book, called Before the Throne, that reached her the day before she left Brisbane. In her letter to Canon Garland, Sister Ella speaks of the trip that she and other nurses endured:

“I certainly think that it was God's will for us to go through that large expanse of ocean safely. I often looked at the sea and wondered if we'd get to shore in safety, and then satisfied myself with the thought that God will take care of us, as we are going to do our duty.”

Between 1916 and 1919 more than 500 AANS nurses served in British hospitals in India, where their patients included Turkish prisoners of war, as well as wounded British, and other Allied, troops. In addition to the harsh weather conditions, including monsoonal rains, Sister Ella and her colleagues battled disease, sometimes in make-shift ‘tent hospitals’. In 1917 The Warwick Examiner published a letter that Sister Ella wrote to a friend while she was stationed in Bombay. In her letter Sister Ella marvels at the number of nurses serving on the frontlines and expressed her wish to be sent to Egypt:

“Amongst them was Nurse Stone and Nurse McLennan, of Warwick, and we expect another lot of nurses here on Saturday. Australia is turning nurses out as if by machinery. We are not overworked here at present. I am on night duty, and have been for over a week in a British officers' surgical ward. I wish I could get on to Egypt where our own boys are, for although I am very contented here I would like to get further afield.”

She also speaks of the outbreak of cholera, an acute diarrhoeal infection caused by eating or drinking food or water that is contaminated with the bacterium Vibrio cholerae, in the area, and the necessity to be very careful about what they ate. Nonetheless, she delights in relating that she was able to eat part of an “imported preserved pear”, in one of her letters, which she describes as “lovely”.

Ella reveals in her letters that she prefers surgical work and prefers those times when her ‘sleeves are rolled up’ as she remarks to Canon Garland. By October of 1917 Ella was well-pleased then to have been transferred to the surgical ward, dealing with British troops, as they were short of nurses in that area. Her mind was never far from home it seems, remarking that she found the countryside around Deolali reminded her of the Toowoomba Ranges in that, “…the hills here are nearly all under cultivation, and the valleys too.”

Sister Ella eventually made it to Egypt, where Cairo presented its own challenges, including a lack of equipment and exceedingly long work hours. Sister Ella had no qualms about the workload, however. As she said in her letter to Canon Garland, she believed that God was protecting her so she may do her duty.

In May 1919 her service overseas came to an end, and she arrived back in Australia on board the S.S. Nestor. Ella McLean soon became Ella McWilliam, getting married at St Peter's Anglican Church Southport on 30 December 1919 to Russell John McWilliam. ‘Jack’ McWilliam had commenced studying engineering at the University of Queensland, but on 30 April 1917, he decided to enlist in the First
Australian Imperial Force. He served on the Western Front as a sapper (a soldier responsible for tasks such as building and repairing roads and bridges) in the 1st Field Company, Australian Engineers, returning to Australia in April 1919. Brisbane readers would recognise some of his later work, as he designed the towers that famously stand on the Walter Taylor Bridge in Indooroopilly and, in 1922, was a structural designer for Brisbane City Hall.

All Saint’s, Mitchell’s Christine McLean, wife of Ella’s great-nephew Walter McLean, has compiled her own profile of Ella which she generously shared with anglican focus, and notes that Ella and Jack went on to have four children and 12 grandchildren together. Ella saw two of her sons educated in Anglican schools, one at Churchie and another at The Southport School, and watched as her oldest son served in the Second World War, with the Royal Australian Air Force. Ella passed away on 27 September 1968 at 77 years of age.

On 15 December 1922 the Governor of Queensland, Sir Matthew Nathan presented Ella with a medal for her services during the First World War. The presentation took place at the office of T. McWilliam, her father-in-law.

This was the first time that Sister Ella was officially recognised, but not the last. On 6 October 2017, Australia Post issued a series of stamps under the title ‘A Century of Service: Women in War’. The 1918 image of Ella in her tippet was chosen to represent all nurses who served during the 1914-1918 conflict. A commemorative Prestige Cover was also produced as a part of this collection, and again Ella’s image, as well as an excerpt from her letter to Canon Garland, was included.

As a proud Anglican and active member of our Diocese, and as a devoted nurse, Sister Ella McLean represents all those women who gave so much of themselves to serve during The Great War, and all conflicts since, whom we wish to honour this Anzac Day. Over 2100 women of the AANS served in the First World War, 25 of them making the ultimate sacrifice and not coming home. The fact that it is Sister Ella’s image that was chosen by Australia Post to stand for all those nurses who played such an important and compassionate part during those dark years is something our Diocese should be proud and reflective of.
Muckadilla Wall of Remembrance, with Copland Schmidt (née McLean) who is Sr Ella’s niece and Walter McLean who is the great-nephew of Sr Ella in 2018 (Sr Ella’s is commemorated on the bottom left of the wall)

Editor’s note: Thank you to Christine and Walter McLean from All Saints’, Mitchell who assisted Archives Researcher Adrian Gibb with his research on this biographical account of Ella Clow McLean, who is Walter’s great-aunt. Much of Ella’s early life has been undocumented until now and so their insights are most valuable.
Supporting our parishes via Parish Direct

At various times and in various places the Church has survived plague, famine, war, persecution and social, political and economic turmoil. Indeed, the Church often flourishes in, or emerges stronger from, conditions of adversity and hardship.

The Church is the visible sign of God’s kingdom on earth. Nevertheless, in times of uncertainty and turmoil it is understandable that many Christians, especially clergy, might experience a certain degree of anxiety about the longevity of their congregations. The effects of the current global coronavirus situation are not only physical, but also fiscal. Many businesses and institutions will face serious financial challenges and our churches are not immune to this.

Most churches receive a significant proportion of their income from monies collected during the offering, which are used to cover stipends, staff wages and building upkeep. These costs continue for churches even though brick and mortar buildings have closed, as church ministry has instead shifted online or is being provided via other means. This is why our clergy and parish leaders need us to continue contributing.

I was tremendously encouraged when, in response to the present situation, members of my own congregation recently approached me to find out how they might give electronically in lieu of the collection plate. I believe that their desire to keep giving was inspired by the Holy Spirit, who continually encourages us to surrender every area of our lives to Jesus. If you feel prompted to attend to the financial aspect of your discipleship, there are excellent systems in place to support you. For example, you can make a regular bank transfer to your parish via Parish Direct. It is easy to set up,
totally secure and you may choose to give anonymously if preferred. Many parishes also provide other alternatives besides the collection plate and Parish Direct, which you may like to investigate.

There is no doubt that being mindful of parish finances, pro-active and generous will take a certain amount of pressure off the clergy. However, please do not give simply because you want to support your parish priest. Give because you love Jesus and because you want to help sustain the life and mission of the Church. Give because generosity is an essential Christian discipline that produces a more Christ-like character in the giver.

Christians are to give to the Lord’s work with an attitude of joy (2 Corinthians 9.7) and gratitude, remembering that every good thing we have is a gift from God (James 1.17). In essence, we are only giving back to God that which is already his. However, no-one is being asked to place themselves in financial difficulty as a result of their giving. Each one of us can only give according to our means (2 Corinthians 8.10-12).

The effects of the coronavirus are creating all kinds of challenges, but let us rise up and meet them together, so that the Church as a whole might come through this period stronger than ever. During times of darkness and difficulty, the Holy Spirit seems to have more purchase on the hearts and minds of the faithful. That is, I believe, why the worldwide Church has continued to grow against all the odds.

Reflections • Monday 20 April 2020 • By Thomas ‘John’ Lee Hammer

Art, faith, justice and Reconciliation

John L. Hammer working on an installation at St Francis College

Over the past few years, my practice has focused on issues of Aboriginal and Torres Strait Islander justice and Reconciliation, critiquing Postcolonial Australia and criticising the coal mining industry, which I articulate through mediums of sculpture, photography and text. Issues of the coal mining industry really started to manifest itself in my practice in 2018 when I visited towns along the
Leichhardt Highway and witnessed firsthand how the mining collapse and the Glencore Wandoan Project had affected the towns of Wandoan and Miles. My work *Wandoan Flatline* (2018-19) examines how Wandoan has significantly declined in population, with *Ghost Towns* (2018-19) following the road that links Wandoan to the declining town of Jackson.

During the same period, I explored Aboriginal and Torres Strait Islander justice and Postcolonial Australia. This direction in my practice was shaped by my interactions with my paternal grandfather, who is of Gubbi Gubbi descent. Visiting him out in Yarraman, I learnt about the discrimination and hardships he has endured as a Gubbi Gubbi man. While traveling around the area, I listened to the perspectives of his community members and to their accounts of discrimination and learnt about the history of the area. In these conversations, I found out about the massacre of hundreds of Wakka Wakka men, women and children at Coomba Falls, Maidenwell in the 19th century. My grandfather took me to the site of the massacre. Discovering that a horrific act of butchery had happened in such a beautiful location and learning that there were hundreds of similar massacre sites throughout Australia led me to articulate these stories through my practice and try to educate other people about these sites. Simultaneously, I look at my own family history through a postcolonial lens, coming to terms with the darker aspects of colonialism and striving towards Reconciliation.

My recent work *River of Fear* (2020) was installed at St John's Cathedral – a large collection of charred and painted branches that were formed into a river-like composition. The work came to light when St John's Cathedral commissioned a piece that reflected the recent bushfires and coincided with Ash Wednesday. While I have not had a specifically environmental focus in my practice, I had always accepted that other people were likely to see environmental messages in my work, such as through my use of raw branches. In this work, I arranged branches into a river formation to reflect the way many rivers and creeks turned black as a result of all the ash and debris that were washed into them during the bushfires. The white branches embody what I saw as the government's inaction towards the bushfires and the attempt to 'whitewash' the disaster, despite ample warning from firefighting authorities. Many people lost their homes and much plant life and wildlife perished, with some species of animals and plants at risk of extinction, which is represented by the red branches. Installing the composition outside the traditional white cube gallery space and having it in an unexpected public space, like the Cathedral, helps to confront the viewer with the work's subject matter and brings issues into the real world and before a broader audience. It was interesting to read through all the responses to this installation on Facebook. While several of the more negative responses were not constructive, I still take a little pride that I was able to challenge the perspectives of such responders enough to elicit comments from them.

The Cathedral Ash Wednesday bushfire installation was an interesting project and it helped me reflect on my own faith, what it means to be an Anglican and how my faith feeds into my drive as an artist. My Anglican faith feeds into my artistic drive, motivating me to continue to pursue social justice and Reconciliation through my practice and to continue to find ways to adapt in challenging times, such as these. Most of the time, my faith is not in the forefront of my mind while I create my works, but as I reflect more, I see that God is present in myself, the people around me and in every living creature and object. Reflecting in this way helps bring out the best in myself, and in the need to help others around me and my parish by being a Liturgical Assistant and a Parish Council member.

While 2020 is definitely not what I envisioned, with the coronavirus-related restrictions effectively shutting down the creative industries sector, I am still working on some projects that explore some of the colonial history of Brisbane, albeit just by research at the moment. When the COVID-19 challenges pass, I plan on doing a few exhibitions, with one of these featuring *The Future was Never* (2018), a
series of photographs looking into a housing district in Miles, which was abandoned during the mining
collapse, as I have regretted not showing these publicly back in 2018. At the end of the year, I plan on
submitting my proposal to do a Master of Philosophy (Visual Arts) at Queensland University of
Technology. While people shelter in their homes to keep our communities safe, there is still much to
look forward to and complete.

Editor's note: For more information on the work of this gifted emerging artist, please visit John
Hammer's Instagram (@John_Lee_Hammer) or website or email him via
johnl.hammerartist@gmail.com

Reflections • Monday 20 April 2020 • By Janet Dyke

‘The church does not close, only the building’

Holy Trinity, Kawana Waters parishioner Elma Wilcox watching a live-streamed service on Sunday 19
April 2020

With the implications of the coronavirus at the forefront of everyone’s thoughts at present, local
parishes are faced with new challenges daily. Every parish will have different ways of staying
connected with its members and with the communities in which it is located. Every day we are seeing
on Facebook, and other social media channels, new initiatives implemented by parishes, both locally
and far away, to keep people engaged as members of Christ's Body, the universal church.

Here are some simple ways through which Holy Trinity Anglican Church in Kawana Waters on the
Sunshine Coast is seeking to remain in touch and connected.

We have started live streaming worship on Sundays at 10am. In week one we had around 50
members ‘attend’, which is something to grow from.

For those parishioners who do not have internet or computer skills to attend online services, a weekly
newsletter is sent out by post (and also by email for those who can access it) with words of
encouragement from our Rector, Fr Steve Wockner; prayer points; local celebrations (birthdays and anniversaries); the collect for the week; and, the readings for the forthcoming week. A copy of the sermon for the previous Sunday is also sent. Close to 40 of these were posted out in the first mail-out, which were received with gladness.

Study and fellowship groups are continuing, amidst some hilarity, via Zoom. This is an engaging way of seeing others safely and sharing concerns and needs, as well as praying together and studying the scriptures.

The Parish Roll has been divided up among Parish Council members who make contact intentionally with ‘their people’ each week to check in, see how they are going and identify if they have any specific needs, be it a few groceries or concerns with physical distancing, as well as to pray together.

In addition, small group leaders are maintaining regular contact with their usual groups, and our Pastoral Care team is actively supporting older church members and others in high-risk groups. It is anticipated that, in addition to contact with their special friends which would happen anyway, every parishioner will speak to someone on the leadership team twice weekly. Fr Steve is also phoning folk on their birthdays or anniversaries, which we would normally acknowledge in public worship.

The Parish Roll has been sent to every member by email or by post. In the back of the booklet is a really lovely photo, across two pages, taken at our most recent combined service. Just about everyone is there! It is great to be able to see the faces of our friends when we cannot visit or catch up for a chat in person.

Sunday Kids’ Church at home has been supported by sending out a ‘goodie pack’ by email, including puzzles, colouring sheets, Bible readings and commentary, as well as activities that families can engage with over the week. Feedback in the form of emailed photos is encouraged.

As Easter approached we were encouraged to ‘shine our light’ in our neighbourhoods by giving a pack of hot cross buns to neighbours on Good Friday and explaining that we would usually be worshipping God at this time, but that acts of love are worship, too. Similarly, a gift of Easter eggs on Sunday to neighbours spreads the story of God’s amazing love and the hope he gives us. Photo feedback of tangible Holy Week symbols, such as palms on front doors or letterboxes, Easter wreaths or chalk crosses on driveways were encouraged.

Future developments include a refurb of the parish website, as part of our existing Strategic Plan. The new website will be a platform for displaying all of the emailed pictures we are receiving, which are currently being shared on our parish Facebook page.

There is a sign on the door to our church building indicating places where community members can to go for support, emergency food, or a chat for those who are feeling confused or lonely. Attached to the sign is a wonderful graphic from the Anglican Communion, which says that, “The church does not close, only the building. Because we are the church, the living body of our Lord Jesus and we are everywhere.”

We would be really interested if this reflection starts a conversation about the little or big things that different parishes are doing to help keep people engaged and connected from their homes. It is good to share and grow and then share and grow some more, as we set about our mission of being Kingdom builders!
Top 10 tips for keeping parishioners and community members connected

1. Engage your parishioners as appropriate for their specific demographic and needs by using digital and the more traditional offline communication channels.
2. Take advantage of the help on offer, such as ACSQ grants for parish communications.
3. Exploring online ministry options and resources.
4. Be systematic in the way you divide up contact lists, such as by using the Parish Roll or creating ‘phone trees’ to ensure that everyone is included.
5. Find alternative ways for study and fellowship groups to meet, such as by Zoom or Skype.
6. Create a parish Facebook, or other online, group.
7. Encourage people to share images of family/household members via email and social media.
8. Support young families by emailing resources for children to explore at home.
9. Celebrate liturgical seasons and special days via at-home solidarity initiatives and sharing gifts (hygienically) with neighbours.
10. Put up signs outside your church letting the community know that church is still happening, where people can go for support/help and whom people can contact to connect as new parishioners.

Spotlight Q&A • Monday 20 April 2020 • By The Rev’d Richard Browning

Q&A with third-generation priest, dad, former physio, keen tree climber and new ASC Director of Mission, Fr Richard Browning

After attending boarding school at The Armidale School, Fr Richard Browning came to Brisbane to study physiotherapy at the University of Queensland where he met his wife Melinda “over a cadaver in the anatomy labs”. He spent considerable time working in Anglican Youth ministry before living onsite at St Francis College where he did his theological training. Richard and Melinda have three delightful
and inspiring adult sons, Sam, Zach and Matt. Richard and Melinda are keen wicking bed gardeners and passionate about the God of creation and solidarity with the whole of creation.

Richard and Melinda have “three delightful and inspiring adult sons, Sam, Zach and Matt”

Where do you currently live and where do you worship?

Taringa. I am visiting a lot of places but am most closely connected to the Community of the Way, who are based at St Francis College.

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

I was last in this Diocese as Chaplain at Coomera Anglican College and Associate Priest at Gold Coast North Anglican Church. I have been away 16 years, ministering as Chaplain at Radford College, a school in Canberra’s north.

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

Director of Mission at the Anglican Schools Commission (ASC). This role puts me in a team of amazingly capable peers serving our schools. My role is to listen carefully and shape and build the ethos of the ASC and support principals and chaplains, their communities, and the identity of Anglican
What projects and activities are you currently working on?

The key project I am currently working on is developing the ethos and vision of the ASC. Day-to-day activities include supporting chaplains and their work of leading communities in worship and faith formation; supporting a culture of service and student engagement in the work of neighbourhood and community wellbeing, often called ‘service learning’; creating resources for chaplains and student leaders; and, creating pathways for students to deepen their faith and link with Anglican communities of faith in their post-school lives.

What have been the highlights of your roles so far?

Highlights so far? It has to be anything to do with connecting with chaplains and engaging with students. It is a delight to listen to the questions and interactions from students responding to the story of the day, such as at Cannon Hill Anglican College in February when I told the short story, ‘A Wombat Called Bruce’. It is also a delight to learn from the chaplains as they work with great passion and skill.

What have been the key challenges of your role so far and how have you worked through these?

I am no longer immersed daily in a school community. I am somewhat removed from the coal face as I no longer work onsite at a school alongside the student and staff communities. The best way through this is to develop good relationships with the chaplains and their schools. This takes time.

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

It is as complex and simple as building solid relationships with chaplains, principals and networks within the schools. Everything else will flow from this.

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

I found Cursillo, a lay international Christian movement, a significant experience in my faith journey in 1988. It wasn’t a mountain top. It was like standing at a confusing table of jigsaw pieces which I already had and then across the three-day retreat having them all fall into place. By the end of the weekend the overall picture of the love of God, and the healing and gracious presence of Jesus, leapt out and took a hold of me.

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

Pastorally, my faith means that no situation is impossible to be present in, for I need not have any answer, save being present and work on listening. I model this presence on Jesus’ incarnational solidarity with the human experience. And, as the Gospel is about goodness, liberty and sight, the concrete realities of life are where the mission of Christ is lived.

What is your favourite scripture and why?
It changes almost every Sunday, but in terms of what I find myself using the most, probably the first creation story of Genesis 1 generally, and the notion of ‘image and likeness’ specifically. In terms of the most profound window into the grace of Jesus, it would have to be his words from the cross: “Father, forgive them, for they do not know what they are doing.”

What person of faith inspires you the most and why?

My grannie. Her life was full of many challenges, her garden was amazing and through to the very end, she was always happy with enough, not more, and was content, even with very little.

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?

There is only one primary strength of the Church, and that is the life of Christ. So, the grace, the love, the light of Christ are the gifts we ‘possess’. These (must) take root in the Church community whose work it is to be a servant to the broader community and be a part of concrete, historical good news, liberty, release and healing.

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?

All the things we have historically been good at have equivalent private or public services, from schools to hospitals to fellowship circles to ‘wellbeing’ programs to cultural festivals, and so on. Until we can be clear about what we are and why, the broader community will access the social, emotional, material and intellectual needs that get close to clothing the soul. Deepening our understanding of who we are as the Body of Christ and that Christ is not constrained to ‘the Church’, the more faithful we will be as the Church and the gift we are meant to be and lead, like leaven in bread, to the rising of the whole.

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

I have received serial kindness from my parents, of the kind that is so relentlessly consistent, through even to this day, as to be unremarkably normal. It is difficult to name just one, but the result is an overwhelming sense of long-term historically grounded unconditional love.

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

I am not a big fan of advice. But examples that I seek to copy, include my father, who taught me ‘know your people’. My mother, who taught me that ‘faithfulness and a few good words are much better than windy waffling’. My wife Melinda, who demonstrates hospitality, welcome, generosity and faithfulness. And, Jesus, in what is summed up in the Beatitudes – a simple upside-down logic that I’ll spend the rest of my life growing into.

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


Where do you do your best thinking?
While moving – walking, riding, scooting.

**What’s your best childhood memory?**

There is no one memory, but I had the most wonderful childhood. Invariably it would involve riding dragsters (push bikes), building cubbies, hanging out with my brothers and friends and playing by the banks of the Hunter River on long, long days out, returning home just on or after dark.

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

It’s exercise. I don’t run anything over 100m much, but I do like to run as fast as I can. It takes much longer to warm up and get to top speed.

**What is the funniest thing that has happened to you recently?**

I bought a 1000L IBC (a type of pallet tank) off Gumtree last week. I don’t have a trailer and the plan was to roll it end over end all the way home to Taringa (only 1400m away). But the guy wouldn’t sell it to me. He refused to let me be seen rolling an IBC down his street. I gave it my very best shot. I thought I was very convincing, both in word and with visual role play actions demonstrating my trustworthiness and competency. He just looked at me, unmoved, and said, “no”.

**What’s your unanswerable question – the question you are always asking yourself?**

What does this day ask of me?

**What did you want to be when you grow up?**

Never a priest. A Wallaby – outside centre in a Jason Little kind of mode. Then a physio to the Wallabies. And to this day, when I grow up, I want to be a really good storyteller.

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**News • Thursday 16 April 2020**

**Jazz jamming is St Andrew’s jam**
‘Making music together’ has always been the mantra for music students at St Andrew’s Anglican College, who recently came together online to record a jazz favourite for a special video project.

Physical distancing and a shift to online learning hasn't changed this mantra, with students and staff at the Peregian Springs school recently releasing a video in a unique jazz collaboration.

With the uncertainty of the weeks and months ahead and having to postpone all planned rehearsals and performances, music students and staff at St Andrew's were determined to pursue business as usual.

After individual music lessons moved online in early February, Years 7 to 12 Jazz Orchestra members were quick to take up the opportunity to move their entire weekly rehearsal live and online.

In a musical twist on the current ‘Zoom meeting’ trend, Jazz Orchestra Director Mr Andrew Eunson stood in a room by himself, conducting to 26 tiny blocks on a screen.

Setting the meeting up and getting together were the simple parts – rehearsing and recording the ensemble live in an online environment proved more difficult, with a few technological challenges to overcome.

An issue of different internet connections, which delayed what students could hear and see, was an inevitable challenge, as well as the varying devices and quality of equipment being used.

At the conclusion of the live joint rehearsal, each student also recorded individual performances of the song ‘Feeling Good’. These recordings were then put together by the College's audio-visual engineer to create a music clip unlike any ever previously produced by the College.

“When society goes through challenges like these, it's important to find the opportunity to learn,” Mr Eunson said.
“We live in a technological world where borders mean nothing today. I say this because, as musicians, we collaborate with many people and while the norm is to do this together in person, my aim here was to demonstrate to our students first hand that they should not be limited to this only.

“Students need motivation to practise. This project created the motivation the students needed to securely ‘hold’ their part without the support of others. Something we talk about a lot as ensemble directors, but rarely get to practise.”

The orchestra’s students resiliently helped navigate the way through the logistical issues and are grateful for the opportunity to continue practising together.

Year 12 orchestra member Avana said that while she misses seeing her school friends in person daily, the Zoom rehearsals and the ‘Feeling Good’ project have helped keep her engaged.

“Band is such a big part of my life and who I am – it is pretty much a second family, and not being able to see them every morning has been hard to come to terms with,” Avana said.

“It was a bit odd at the start, but once you settle in...it is a lot of fun operating through Zoom.

“It's been a great way in keeping us creative and engaged. Without the online rehearsals and the video project the isolation would have been a lot harder.”

Despite the amount of effort it took in setting up, Mr Eunson said the experience it provided for the students to connect at this time was invaluable.

“The bonds these students have with each other have been created over many years, and for our older students are something that is incredibly important and valued,” he said.

“It was evident within a few minutes of the online rehearsal that the students were just as keen to say ‘hi’ and banter with each other as they were to rehearse.

With physical distancing measures unlikely to ease in the near future, Mr Eunson was positive about using the opportunity to think creatively.

“Term 2 will bring a number of additional exciting opportunities for music students at the College, and I’m really looking forward to extending the group’s creative expertise through this ongoing experience,” he said.

The Jazz Orchestra is one of three Jazz Stage Bands in operation at the College, normally rehearsing 80 minutes per week playing jazz, funk, and blues style music.

News • Monday 20 April 2020 • By Anglican Communion News Service
The Five Marks of Mission: Five – to strive to safeguard the integrity of creation, and sustain and renew the life of the earth

“Elderly men lost the will to survive when they were forced to slaughter their cattle.”

In northern Namibia, many people don’t have bank accounts. Their treasured cattle are their savings for their old age.

“Please give us small tents so that we can live as families, not the huge refugee tents.”

Beira, in Mozambique, was completely devastated by climate change. Super-charged by warming oceans, Hurricane Idai dumped a year’s worth of rain in just days, forming an inland sea. Floods rushed across a land denuded by decades of deforestation.

“Climate change is loading the dice by intensifying storms and making rain patterns less predictable. Climate change is the human thumb on the scale, pushing us toward disaster. It is not a distant danger – it is already with us. As we continue to burn fossil fuels, its effects will only grow,” Archbishop Justin Welby said.

The Anglican Communion’s fifth Mark of Mission calls us to “Strive to safeguard the integrity of creation, and sustain and renew the life of the Earth.”

“Strive to safeguard the integrity of creation”
We have failed. In Genesis 2:15, God gave the care of this beautiful garden planet into our hands saying: “work the earth and look after it.”

We failed God’s call to be guardians of the Earth.

The bonds that hold nature together are unravelling due to overfishing, pollution, climate change and deforestation. In my generation, we have pushed one million species to the brink of extinction. Environmental degradation and climate change are striking hardest against the poor and vulnerable.

“Sustain and renew the life of Earth”

Having failed as guardians of Creation, we are being called now to renew the life of the Earth. How can we do so?

Firstly, this mission must impact our theology and worship: God’s love extends to all of God’s creatures, not just humans. Salvation is for the whole Earth. Jesus died on the cross for the whole of creation “in order to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross” (Colossians 1.20).

Around the Communion, churches and dioceses are embracing worship, which includes our care for creation.

Churches are using Lent as a time to abstain from the damage we are doing to God’s earth. The Church of England has Green Lent, dedicating this year’s season to caring for creation. The Anglican Communion Environmental Network is encouraging people to #Fast4Earth. In other provinces, they are having a ‘Plastic-Free Lent’.

The Season of Creation has been embraced widely as an ecumenical movement globally, as well as by the Anglican Consultative Council as a time dedicated to learning about God the Creator, from 1 September to 4 October.

World Water Week, Earth Day and harvest festivals among others give us many opportunities to focus on God the Creator, and what the Bible teaches about our mission to renew the earth.

This mission calls us to action. It is inspiring to see how across the Communion churches are responding in challenging and prophetic ways:

- The Church of England passed a motion to go to net carbon zero by 2030. Transport and heating of buildings must be drastically reduced to meet this prophetic target.
- The Church of South India has been nominated for a UNESCO prize for their inspiring Green Schools programme.
- The Anglican Province of Burundi set itself the target of planting 10 million trees in five years.

Installing small scale solar farms in Mozambique, water harvesting in India, organic farming in Zimbabwe – in these and countless ways churches are responding to the call to heal this planet.

We must be led now by the voices of those who have lost the most – young people. As the older generation we have failed to be guardians of the Earth, and now the young people are rising to protect their home – half of the world’s population is young. One hundred per cent of the world’s future is young.
Young Anglicans are rising up. The movement of Green Anglicans which started in Southern Africa has spread to central, east Africa and even to Portugal and Brazil.

Follow Leah Namugerwa our own 16-year-old ‘Greta’ from Uganda on social media. Across the globe, young people are rising in Fridays for Future and other campaigns, let us support them.

We are asking for the voices of young people to be heard at the Lambeth Conference, and are encouraging them to challenge the bishops by writing “Letters for Creation”.

We must learn to be led by the voices of Indigenous communities, for their relationship with creation remains integral to their spirituality. They are guardians of some of the most vulnerable lands which are now most under threat from the extractive industries.

In the words of the Archbishop of Canterbury: “the climate emergency is the greatest challenge that we and future generations face...It is absolutely clear that following Jesus must include standing alongside those that are on the frontline of this unfolding catastrophe.”

Our mission is clear: “Go now and preach the good news to the whole of creation” (Mark 16.15).


Sunday Devotions • Monday 20 April 2020 • By The Rev’d Kate Ross

Sunday Devotion: 26 April 2020, The Feast of St Mark, evangelist and martyr
Main Readings: Isaiah 62.6-12; Psalm 89.1-9; Ephesians 4.7-16 or 1 Peter 5.5b.14; Mark 16.1-15 or 16.16-20

Supplementary Readings: Psalm 19; Isaiah 50.4-11; Acts 12.25-13.13; Psalm 45; Ezekiel 1.4-15; 2 Timothy 4.1-11

‘They shall be called, “The Holy People, The Redeemed of the Lord”.’ (Isaiah 62.12)

I hate getting lost. I get very anxious about not being able to locate myself in space. I wander around until, with great relief, I find something familiar. Up to then I am dealing with rising fear. I feel as if I have lost control of my life and am under threat – being lost challenges me physically and spiritually that much.

I should not worry, however. The physical and spiritual moments I face are taken on board by the Lord who guides the Lord’s people and promises them new life. The people of God often lose their way, but Isaiah reassures them that they have a new name now – ‘The Holy People, The Redeemed of the Lord’. They are holy in God’s eyes; they are saved by the Lord.

Jerusalem also has a new name – ‘Sought Out, A City Not Forsaken’ (Isaiah 62.12). Just as I cannot stand not knowing where I am, God cannot stand being away from his people, the people of Jerusalem. Jerusalem will be saved and have a bright future. We know that in Jesus we all become part of God’s Jerusalem.

Here, Isaiah is a prophet of hope. We will be renamed. By God we will be called into abundance. My life will be new again and I will not fear. I will be found even though I am lost.