

Vocation conversations



The Archbishop of Brisbane The Most Rev'd Dr Phillip Aspinall with the priests and deacons ordained on Saturday 7 December in St John's Cathedral

At this time of the year churches and clergy vestments are adorned with green. In this 'growing' season our thoughts and prayers turn to nurturing our own lives of faith and energising our faith communities. Central to such growth is discerning what God is calling us to be and to do.

The Latin term for 'voice' is *voce*. Hearing God's voice and embracing what God calls us to is what we mean when we talk about vocation. Vocations Month runs from 15 July and 15 August. During this month I encourage all Anglicans to explore their vocations. We all share one primary vocation: to live out our Christian faith in our workplaces, social circles, schools and homes. Beyond that basic sameness there is great diversity in the shape this one vocation takes for different people in different places. For some, vocation includes service in special ways in our church: as church wardens, liturgical assistants or volunteers in ministry. For others, the call to ordained ministry shapes and fulfils their lives, bringing great joy along with demanding work and the sacred leadership of ministry, sacrament and preaching.

The theme for Vocations Month this year is 'Vocation Conversations'. I invite you to speak with one another about how God is calling you to live out your faith. Some vocation conversations are particularly life changing. I remember a conversation I had when someone first suggested I should consider being ordained. That had never occurred to me before and it changed the direction of my

life. There have been many unexpected twists and turns since then, all of which emerged from conversations with other people of faith.

In scripture we find many examples of unexpected conversations which led people deeper in their relationships with God. Think of Samuel and Eli in the temple. It was Eli's gentle advice to Samuel ([1 Samuel 3](#)) to listen to God's voice and respond with a simple "Speak Lord. Your servant is listening." Philip told Nathaniel about Jesus ([John 1](#)) and, when Nathaniel was sceptical, Philip suggested that he "Come and see." Nathaniel's life changed forever.

Whether you are wrestling with your own sense of call, or can see the potential for leadership or ministry in someone else, please follow that thought simply by having a chat about vocation. Encouragement, sound advice and prayerful support can mean the world to someone who is feeling unworthy or unsure whether God may be calling them to ministry.

Please also visit the [Anglican Vocations webpage](#) and the [Anglican Vocations Facebook page](#) to learn more about vocational discernment. If you would like to explore a vocation as an Anglican Church deacon or priest, please contact The Rev'd Canon Sarah Plowman, Diocesan Director of Ordinands and Vocations, on (07) 3835 2267 or email at DDOV@anglicanchurchsq.org.au or via [Anglican Vocations Facebook](#).

News • Monday 10 August 2020 • By Sarah Gover

Newton Theological College: Archbishop's ABM appeal update



Newton Theological College graduation

Newton Theological College is the Anglican Church of Papua New Guinea's institution for training people to become clergy. In 2018 the PNG Government announced new requirements for higher education institutions to keep their registration and accreditation. In partnership with the Anglican

Board of Mission (ABM), Bishop Jeffrey Driver was appointed to the role of Acting Principal to mentor the staff, teach the students and support the college to meet the new regulations.

Over the last two years the college has developed a new curriculum including a two-year qualification that will be taught over three years to allow time for other aspects of ministry formation. A highlight of the new curriculum is the greater focus on PNG faith and culture. They have also developed a new bridging course for students who have not completed Year 12 or the equivalent.

“The first of these courses will go ahead in the second semester, assisted by committed Anglican teachers from Popengetta Secondary School. It looks like there will be about 20 students in the course,” Bishop Driver said.

Bishop Driver grew up in a small country town in New South Wales, and was a newspaper journalist before being ordained. His experience, as both the Executive Director of St Mark’s National Theological Centre and as the founding Head of Charles Sturt University’s School of Theology, was great preparation for his work at Newton College.

Every November Archbishop Phillip Aspinall promotes an annual provincial appeal to fund a project nominated by an ABM mission partner. Parishioners all around our province give generously to the appeal, with over \$85,000 donated in the last three years alone. Last year the money was sent to support the work at Newton Theological College.

On Saturday 15 August, the South East Queensland ABM Committee is providing an opportunity for members of our province to learn where donations to the Archbishop’s 2019 November appeal went and the difference the donations are making. The event is being held via Zoom, which eliminates the complexities of distance and travel and provides flexibility for those in high-risk groups who are still sheltering in their homes in the COVID-19 environment.

The evening will be hosted by Bishop Cam Venables with guest presenter Bishop Jeffrey Driver. Archbishop Phillip Aspinall will also join us for a special message and prayer and there will be Q&A opportunities throughout the evening.

ABM believes that God’s mission is to transform humanity in its entirety, using the Five Marks of Mission as a way of focusing their work. ABM has contextualised the marks of mission for the Australian context. ABM’s second mark of mission to ‘Build welcoming, transforming communities of faith’ has been incorporated into Saturday’s event, with a flexible structure that allows space for parishes to gather, maybe over a glass of wine and some cheese. The event will also address the ABM’s third mark to ‘Stand in solidarity with the poor and needy’ as stories from the students give those present a real-time understanding of current life in PNG.

The event will be held on Saturday 15 August from 6.30 pm via Zoom. There will be a brief tutorial 10 minutes before the start time for those new to Zoom. To register, please RSVP by 12 noon Friday 14 August via email: info@abmission.org.au.

Beirut explosion: letter to the Anglican Archbishop in Jerusalem



A man carries a child past a damaged building after the explosion in Beirut on Tuesday evening (Image courtesy of Church Times)

7 August 2020

The Most Reverend Suheil S. Dawani
Anglican Archbishop in Jerusalem

Dear Archbishop Suheil

The Anglican Diocese of Brisbane (Queensland, Australia) was devastated to hear news of the terrible explosion that struck Beirut on Tuesday evening killing scores of people and injuring thousands of others, with hundreds of thousands left homeless.

As fellow members of the Anglican Communion we extend our heartfelt condolences to those in your Diocesan community in Beirut who are affected directly or indirectly by the explosion.

We thank God for news (according to the All Saints' Church Facebook page) that while the All Saints' Church sustained structural damage, the church's international and Arab congregation members are safe and uninjured.

We stand in prayerful solidarity with first responders and hospital medical and administrative staff who are simultaneously dealing with the complexities of the COVID-19 pandemic.

We understand that the blast also has the potential to impact the supply of food and other essential items, with already at-risk groups, such as refugees, finding themselves increasingly vulnerable.

As such, we will be encouraging members of our Diocesan community to donate to aid agencies who are on the ground courageously responding to humanitarian needs.

We continue to hold all people in Lebanon and The Episcopal Diocese of Jerusalem in our prayers at this incredibly traumatic time.

Yours in Christ

The Right Reverend Cameron Venables
Archbishop's Commissary

Editor's note: The Anglican Board of Mission has launched a Beirut Emergency Appeal. All donations are tax deductible. If you are able to give to this appeal to help the people of Lebanon during this traumatic time, please visit the Anglican Board of Mission [appeal webpage](#).

Reflections • Monday 10 August 2020 • By Dr Stephen Harrison

Working together to care for and support our clergy

It is not uncommon for clergy to recount a time when parishioners, particularly after a Sunday service, have asked a question like: "What do you do the rest of the week when you are not working?"

These types of questions can be painful for parish priests, who have poured themselves out during the week presiding over funerals and weddings; taking communion to and visiting people who are sick or in aged care; providing direct pastoral care to church and community members; praying for their congregations; completing administrative and compliance related tasks; ensuring building upkeep; writing reports; engaging in social justice advocacy; leading Bible studies and prayer groups; training staff and volunteers; mentoring young people and newly ordained clergy; undertaking spiritual direction; building relationship with community groups and leaders; meeting with unchurched people enquiring about faith; drafting sermons and planning services; posting and sharing on social media and distributing e-newsletters; serving on working groups and boards; visiting schools; and, undertaking media liaison activities, among others.

When I chat to parish clergy and think about the plethora of tasks and duties they undertake, the importance of their role in the Church and in our communities really hits home. As does the necessity to ensure that our clergy feel encouraged, supported and appreciated so their physical and mental wellbeing is sustained.

When clergy are well-supported and healthy they are better able to help care for others in their congregations, neighbourhoods and families, and, importantly, they are able to thrive while doing so.

Ordained ministry is a blessed and rewarding calling, but it can be incredibly stressful and exhausting for deacons and priests when unreasonable demands are claimed on their time and energy.

It is also very stressful for clergy when they are expected to have all the solutions, to provide all the ministry, carry out all of the parish social justice advocacy and coordinate all the communications, and so on, instead of parishioners also sharing in such tasks and initiatives as collaborative 'communities of care'.

When clergy feel pulled in too many directions, burnt out and overwhelmed by unrealistic expectations, their relationships with parishioners, volunteers and staff, other church leaders, broader community members and their spouses and families are impacted.

While there is little data available about the physical, emotional, psycho-social and spiritual effects of ministry on Australian clergy, [Studies in the UK and the USA](#) show a number of alarming trends related to clergy (and clergy family) wellbeing, including:

- 90% consider themselves overworked and report working between 55 to 75 hours per week.
- 71% have experienced burnout.
- 70% constantly fight depression and 65% wrestle with anxiety.
- 63% are so discouraged that they would leave the ministry if they could provide for their family without working at a church.
- 80% believe church pastoral ministry has negatively affected their families.

These findings indicate that the relationship between a clergy person and his or her parishioners greatly impacts the wellbeing of clergy and their families, as well as the ability of clergy to flourish in their vocations as they help lead their parishes.

We all want to see our parish clergy content and thriving in safe environments that support their physical and mental health and that of their families.

Last year the Church of England committed to the landmark '[Covenant for Clergy Care and Well-Being](#)' (p.5), agreeing to "undertake to work together to coordinate and improve our approach to clergy care and wellbeing so that the whole Church may flourish in the service of the mission of God."

What would it look like if all congregation members cared for and supported the wellbeing of their clergy?

To explore this, parishioners are encouraged to ponder the following questions, suggested in the related '[A Document For Reflection And Action For Local Congregations](#)', which was released following the Covenant announcement:

- What do you expect of your ordained ministers?
- How realistic and reasonable are these expectations, and have you discussed them with your ministers?
- Do you think you have the right balance between the amount of time you expect your ordained ministers to spend with church members and with those who do not yet go to church?
- Have you talked with your ordained ministers about appropriate boundaries around their time and space, including when they are in their homes?
- How do you encourage your ordained ministers to give the best of themselves in their care of others?
- How can you help ordained ministers to spot or avoid developing unhealthy patterns of work and ministry (e.g. overworking and not taking time off!)

- How do you support the ministry of your ordained minister and or their families/households if disability and/or health problems limit what they are able to do, or at times when extra help might be welcomed?

Each of us has a vital role to play in caring for and supporting the wellbeing of our clergy so they can work effectively in their parishes and wider communities, flourishing in their call while doing so.

The [Church of England](#) and the [Newcastle Anglican Church](#) variously suggest a number of ways that congregation members can be sensitive to and supportive of their clergy's wellbeing, and that of their spouses and families, including:

- Respecting the boundaries that the priest and their family/household quite rightly place around their home life and help to ensure that others respect these boundaries.
- Appreciating that the calling of the clergy person is to both church and community and thanking your priest/deacon for the work they do.
- Being aware of the vulnerability that clergy face as public figures and supporting them in times of difficulty.
- Praying for your parish priest/deacon and assisting them with practical tasks.
- Helping ensure that clergy both have and take opportunities for rest, recreation, training, retreat and study.
- Coming with solutions and a willingness to help when problems arise.
- Being loyal to them and speaking positively about them, avoiding gossip.
- Avoiding doing business before or after church, instead letting the priest focus their physical, emotional and spiritual energy on worship and fellowship.

In addition to these common sense suggestions, perhaps it is time that all parishes reconsider their model of ministry with a view to creating collaborative 'communities of care', of which clergy are one part. Such an authentic model of church would recognise the ministry call of each baptised community member, allowing their unique God-given gifts to be better embraced and their right to participate to be further affirmed. The more empowered and engaged parishioners are, the more supported clergy feel and the more effective the witness of Church is.

If each of us is committed to being sensitive to the very human limits of our clergy and seeks to care for them and their families, the wellbeing of our clergy and their loved ones will be sustained long-term and their right to thrive will be supported.

It only makes sense that if we want our whole Church to flourish, then we need to treat our clergy with sensitivity and respect, while taking simple and practical steps to care for, appreciate and collaboratively work alongside them.

For more information on how parishioners and parish councils can help their clergy thrive in their vital roles, see '[A Document For Reflection And Action For Local Congregations](#)'. For more research, resources and guidance on clergy care and wellbeing, visit the [Church of England Ministry Development website](#).

The conversations that encouraged my call to ordained ministry



Sarah loves working with children and young people. Her vocational journey included two years working as a Youth Minister, where she was first asked the question, "Have you thought about being a priest?"

'Vocation' is an elusive thing. At times, it seems as real as the nose on my face and at others vague. We don't talk about vocation much because it is often associated with archaic concepts of convents and religious orders. And, historically in church cultures, talking about vocation is reserved for the 'very religious'.

It's time to change the conversation. Vocation is so much bigger and more important than how it has been historically considered.

Vocation is about listening to the call of God on our lives and responding to it. Not everyone has a vocation to ordained ministry or to join a religious order, but everyone has a vocation. That may be as simple as doing your regular job with all the love and grace you receive through Christ. It may be found in volunteering with children's ministry. It may be as a mum or dad or carer.

Some people, however, receive and are equipped for a special call to service in the Church. It is our responsibility to recognise and foster that call for ourselves and each other. I've responded to the call of God a number of times and pursued a number of vocations. A few false starts may have been just what I needed to put me in the right place at the right time for God's purposes.

When I was 16, I first felt the inkling that God wanted me to give more of my life than just church on Sundays – I was ready to give my whole life to God. That was in 1989 and women's ordination wasn't a thing yet, so I pursued a vocation to the religious life of an Anglican nun. The sisters at the Society of the Sacred Advent were kind and gentle and helped me on the journey, even though that journey led me away from them.

Later, the call to ministry re-emerged and I became a youth minister because I loved to work with young people and that seemed the thing to do. I faithfully followed that path, until an insightful parish priest with whom I was working said, "Sarah, do you think you are called to be a priest?" It took me some further years of discernment before that vocation fully emerged and was affirmed by the Church.

I was then called into school chaplaincy as a lay (non-ordained) person for many years and felt utterly fulfilled in that ministry – until God came calling again and conversations with wise friends led me to where I am today.

I am now feeling that sense of rightness in encouraging the vocations of others, and helping new clergy truly flourish in their God-given ministry. The restlessness I felt in past years has gone, and now the excitement of participating in the mission of God is enlivening each day.

I would not be where I am today without those critical vocation conversations – with the caring Society of the Sacred Advent sisters, the insightful parish priest and the wise friends. God uses ordinary people like you and me to initiate conversations of encouragement.

Having the initial 'vocation conversation' with someone can be as simple as affirming them.

"You read the Bible so clearly in church this morning. It really came alive! You should do that more."

"I feel so grateful for the way that you pray in our small group. Your prayerfulness is a blessing and a gift."

"You seem to love our Bible study group. Have you thought about doing some theological study at college?"

"You have been showing some signs of spiritual leadership in our church. What are your thoughts about becoming a priest?"

And, if you really feel that someone is called to ordained ministry, get in touch with your parish priest or chaplain and work with your church community. Affirmation and support from local congregations and other church groups are vital signs of God's call to ministry and leadership.

15 July to 15 August is Vocations Month. We are calling on Anglicans around Southern Queensland to initiate a 'vocation conversation' with people they know who may be called to ordained ministry. If you would like to chat more about how to initiate a 'vocation conversation', please contact The Rev'd Canon Sarah Plowman, Diocesan Director of Ordinands and Vocations, on (07) 3835 2267, via email at DDOV@anglicanchurchsq.org.au or via [Anglican Vocations Facebook](#).

Aboriginal art: remembering and healing



Lalanía Tusa (Burrumunji) taking time out to relax and put brush to canvas telling the traditional stories passed down through her family lines

I am a Kuku Yalanji Traditional Owner from the rainforests of Far North Queensland who started painting Aboriginal art at a very young age. Growing up, I would sit with my mother and grandmother and listen to the stories of our traditional customs, hunting and gathering, creation and dreaming stories, animals in the area and daily practices. My mother guided me in translating these stories through a variety of techniques and tools onto canvas and other forms of art.

I have always maintained a strong respect and appreciation for our creation and Dreaming stories as these are grounded in beliefs that my family and ancestors have been passing down from generation to generation. My faith has always been in God and much of my art is essentially related in one way or another to this by representing and amplifying themes concerning Dreaming stories and spiritual beliefs.

When I have a paint brush in my hand and I am translating the stories that have been passed down by my family, I can express these stories through a wide range of artistic forms, styles and symbols. Through these art forms I am guided and connected to the spirit world which gives me a strong sense of belonging and connection that pays tribute to the land and sea and our creator.

My art practice has enabled me to connect with people of all ages, cultural backgrounds and genders. Each art piece holds a significant story that resonates with diverse people on different levels. Through these stories and paintings I have been given the opportunity to connect with and reach out to many people from all over the world.

Art is a channel that can directly translate each individual's beliefs and journey in this lifetime. The journey of many First Nations people has been disrupted and negatively impacted through the colonial history of our country. This has caused enormous amounts of pain and suffering for many of our people through intergenerational trauma. As an Aboriginal woman who has experienced secondary intergenerational trauma due to the atrocities and genocides experienced by my mother and grandmother, I believe that through developing my artistic skills over time and staying connected to my culture and my faith in God, I have been given the opportunity to continue the healing process and encourage others to do the same.

I have been blessed with a position working within Anglicare Southern Queensland with our First Nations children who are in the foster care system. I work closely with each child in maintaining and building their cultural connection while living in out-of-home care. One of the effective and important ways that I connect with the children is through Aboriginal art. This enables me to create a safe space of sharing and learning art and cultural practices together. I will continue this journey on the Gold Coast as the Cultural Support Worker and help every child in care that I can to reach the potential that they are destined to.

Features • Friday 31 July 2020 • By Penny Howchin

Developing worship in children's ministry



"Encountering God's presence through worship changes a person forever"

Encountering God's presence through worship changes a person forever. It takes the Christian walk from a head full of Bible knowledge to a heart and life changed by God's love. Worship is focusing exclusively on God and connecting with His heart. It is crucial to developing a relationship with Him. Through worship, God's hand moves to bring healing, encouragement, peace and love to His believers and the world. Without worship, we can end up with empty religion.

Developing a worship culture in our children's ministries is paramount. Children's ministry programmes often focus on Bible knowledge alone. While this is important, children also need to

develop their personal relationship with Jesus by spending time in His presence talking and listening to Him. This makes the relationship real and something they will hold onto for life.

Music is the most common form of worship. It is, after all, the language of the heart. We are repeatedly commanded in the Bible to sing and make music to God with our voices, instruments, clapping, shouting and dancing ([Psalms 33](#), [47](#), [95](#), [100](#), [149](#), [150](#)). This is why I love to use fast 'action songs' with kids. All children love songs with electric 'air guitar' and strong dance moves. From an educational perspective, it engages all the different learning styles: movement for the kinaesthetic learners, words on the screen for the visual learners and singing for the verbal/oral learners.

Yet music isn't the only way to worship. If worship is focusing mind, body and spirit on God, then there are many avenues to doing this. Not all children are musical, so we need to ensure we are providing opportunities for all our children to engage. As an example, my 8-year-old son prefers to worship God by sitting quietly in God's creation, telling Bible stories with Lego, or even by running laps around the room for Jesus! Not always practical, but his heart is genuinely praising God.

I invite you to look at the children in your worship ministry. What are their hobbies and interests? How can you engage them in God's presence? Perhaps colouring memory verse sheets or drawing what God has been teaching them during a quiet worship song will engage the art lovers. Try writing praise words on balloons and having a worship dance party hitting them around the room to a loud song. Use colourful sticky notes to create a praise wall of things the children are thankful to God for.

Top 10 tips for cultivating worship in your children's ministry

1. **Model worship.** It's a tricky balance to worship and manage behaviour at the same time, but you can't lead the kids into God's presence if you're not going there yourself. If possible, get other leaders to manage behaviour during this time.
2. **Know your material.** It's hard to enter God's presence if you're busy trying to remember the dance moves or what comes next. Either use a video to lead it or practise at home.
3. It's also really hard for kids to enter God's presence if things aren't familiar. I would pick a set list of about six songs per school term and use only those. During the next term I'd drop two and add two. That way the kids are familiar with enough of the songs and able to engage, while learning additional songs.
4. **Expect engagement.** Posture is important and reflects the heart, so I usually expect children to stand and engage in dancing and singing. At other times I give them freedom to worship how they want to, provided they are focused on God and not distracting others.
5. **Mix it up.** Within your regular routine, mix up what worship elements you use. Perhaps choose one song followed by a drawing activity. Try a balloon or glow stick dance party before a quiet worshipful song.
6. **Engage with the musical style kids are in to.** Children today are specifically targeted with world-class soundtracks in movies, on TV shows and on the Internet. Unfortunately songs from 50 years ago don't necessarily have the same impact and relevance they once did. Select high quality, modern music.
7. **Select suitable songs.** Different songs are best used for different purposes within a children's ministry context. Some are great for teaching Bible stories, others for atmosphere during a game or craft, and some are best for worshipping God and engaging in His presence. Use the right song for the right purpose.

8. **Check the vocabulary and concepts.** Check the songs you want to use. Are there words that need explaining? Are the concepts relatable to kids within their sphere of understanding and life experience?
9. **Keep things moving.** In the radio industry silence is carefully avoided. It's called 'dead air' and becomes an opportunity for listeners to switch off. When we have 'dead air' during song transitions in our worship times, children also switch off. Silence focused on God is a wonderful thing, but silence because you are having trouble finding the next track or prop for your lesson can lead to children disengaging.
10. **Remember Psalm 8.2.** "Through the praise of children and infants you have established a stronghold against your enemies." The praises of our children are powerful!

For further information and ideas or a list of songs that I have used and found effective, email me at pennyhowchinkidsworship@gmail.com or visit my [website](#).

Spotlight Q&A • Monday 10 August 2020 • By The Rev'd Avriel Green, Tony Green

Q&A with spouses and former business owners The Rev'd Avriel and Tony Green



Avriel and Tony and walking at Cradle Mountain, Tasmania in January 2019

The Rev'd Avriel and Tony Green are based in The Parish of Caboolture, which is a Resource Church. They are long-time Anglicans, former business owners and parents to Lauren and Grace

Where do you currently live and where do you worship?

I live in Caboolture with my husband, Tony, and I worship at St Laurence's, Caboolture.

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

Avriel: My first affiliation with the Anglican Church was attending St Margaret's Anglican Girls School in Brisbane in the mid-70s. I then departed the Church to follow my own goals and returned with my first child in 1992. Since then I have been involved in running Sunday School; leading Alpha courses; leading several playgroups; healing ministries; setting up an op shop; running kids' clubs; cleaning toilets; serving as a sacristan; leading Bible studies; and, any other job that I was available for. My roles changed significantly when I was ordained in 2009.

Tony: I have been involved with the Anglican Church since I was a young teenager. I have filled many roles, including Liturgical Assistant; intercessor; youth group leader; Parish Councillor; Synod rep; lay leader in Cursillo; gardener; and, 'handy man', cleaning gutters on roofs and any undertaking other tasks that needed doing.

What is your current role, including any voluntary roles, and what does your role involve?

Avriel: I am currently the Rector of The Parish of Caboolture. My role is immensely diverse ranging from leading services to administrative roles; washing up; visiting sick people; phoning parishioners; assisting the parish bookkeeper; answering phones; discussing leases with Anglicare; and, helping the Sudanese community with local services.

Tony: Currently I am a synod representative, parish councillor, intercessor and all-round 'handy man' at our property.

What sort of work did you do before you were called to serve at St Laurence's?

Avriel: Before serving in the church as a priest, Tony and I ran a small business on the Sunshine Coast repairing cars. We employed about 10 mechanics and various apprentices. It was there that I learnt many skills that translated well into leading churches: dealing with people, setting up systems to enable various activities, managing complex finances and dealing with government regulations, advertising our services, managing a family and understanding customers and serving them well.

Tony: Having run several businesses on the Sunshine Cost, including a car repair workshop and a car parts business, has encouraged the development of skills such as human resource management, understanding changing needs of the marketplace, and managing all the resources needed to run a successful business. In 2010 our family moved to Nanango with the Church and I was employed with the local council. In 2015 we once again moved, and I had the challenge of reinventing myself and I am now working in the Brisbane Catholic Education System as a trainer and assessor in the fields of industrial design and technology. Flexibility in business life has proven a great asset as we have been relocated in the service of the Church.

What projects and activities are you currently working on?

Avriel: Our first item is repaying our current debt. This may sound non-mission minded, but ensuring the church is debt free will enable us to be financially able to accomplish mission with more human resources. Our aim is to engage and be able to pay for others to join and create a team that will not only service our parish's needs but partner with other churches in the use of resources.

We currently encourage Anglicare to use our church – the hall and church have been available for training of staff during the COVID-19 period. As face-to-face worship declined, we became a training space for various Anglicare activities.

The Resource Church project is helping us to consider the needs of others and determine if we can be part of partnering with them. It also encourages us to be flexible and adaptable.

Tony: Supporting my wife is my current project. Being in the background encouraging and completing any tasks that are required.

What have been the highlights of your roles so far?

Avriel: The people I meet. I am always inspired by their faith and their willingness to be committed to doing whatever needs to be done.

Tony: Watching our children, two girls Lauren and Grace, growing up in the church communities that we were involved in.

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

Avriel: The greatest challenge has been working with people. Their expectations can sometimes be overwhelming, particularly since I have become a priest.

Tony: Changing parishes, developing new friendships, balancing my own work life, family life and church.

The Parish of Caboolture is one of eight ACSQ churches participating in the Resource Churches Pilot Project – what does your church hope to learn throughout this project?

Avriel: My approach in being involved in the Resource Churches Pilot Project was to open myself to participating with other churches within our Diocese. As a church we hope to learn from the experience of others and gain in confidence in our own church outreach, particularly with young people.

Tony: Being involved in growing the church.

What has been your parish community's response to The Parish of Caboolture being a part of the pilot project?

Avriel and Tony: Really the initial reaction was uncertainty about what is involved, balanced with a desire to engage with a project that could grow our mission within our Diocese.

What do you and your church hope to contribute through the Resource Churches Pilot Project?

As a church community our hope is to work with others to share resources, including people, to develop our own church community and the wider Diocese. We believe that this will involve a change of culture of working together with other parishes and other groups such as Anglicare. St Laurence's is a central location with many contacts in our local community and we are being intentional in developing relationships to share our present and future resources.



Blessing of the Jockeys at Nanango Race Club in 2014

The Parish of Caboolture has responded in unique ways to keep church flourishing in the COVID-19 environment – what are some of these ways?

Avriel: As with many parishes we have stepped out into online worship. It has been a step into the unknown. The popularity of online worship and the connection we have been able to achieve have been great surprises. The people who engage online are now considered a separate worship community, which is exciting as well as challenging and absorbing of great time and energy. The church has flourished in this season in many unexpected ways.

Tony: Once again, supporting my wife.

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

Avriel: To help support our church community members through their unique COVID-19 challenges. Government requirements seems to change weekly, depending on the level of community transmission risk, and I am uncertain as to what the future may hold. Flexibility in ministry is proving to be a great asset.

Tony: Working with Avriel to re-establish the worship routines of our parishioners and grow the new online ministries.

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

Avriel: I have always believed in God, attending Sunday School during the vibrant 60s. I was blessed to be able to attend St Margaret’s Anglican Girls School for my secondary education. I have had periods of time away from church community but never abandoned my faith. We were motivated after the birth of my first daughter, Lauren, to once again be involved in a local Anglican church. I have never been unsure of my faith in God. I have not always understood my God and life does not

necessarily make sense, but my faith in Christ is the foundation for all my beliefs. It is what makes sense of my life.

Tony: I also attended Sunday School during the 60s and 70s. God has always been a part of my life. My marriage with Avriel has also been an important part of my faith journey.

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

Avriel: My outlook is hopeful. To know that I am loved and that there is purpose in my life encourages me to get up each morning.

Tony: My faith shapes my relationships with people and provides a framework for making decisions about everything in life.

What is your favourite scripture and why?

Avriel: [Romans 8](#). The whole chapter. Well that's this week anyway. It constantly changes. I love this chapter because of the promises of God that are spelled out by Paul the Apostle. God's heart and character are revealed as Paul lists the benefits of a spiritual life and connection with our Triune God.

Tony: [1 Corinthians 13. 4-7](#). "Love is..." I used these verses at a family funeral recently and they spoke to me of the importance of love and what that love looks like. It challenges and encourages me.

What person of faith inspires you the most and why?

Avriel: I am a fan of so many people. Maybe my favourite is Mother Teresa. I have heard her preach several times and she was so gifted. Also, her life was a magnificent gift of insight into our God of love.

Tony: Paul – no matter how big a mess you have made of your life, anything is possible through the grace of God.

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?

Avriel: In the light of COVID-19, I consider one of the great strengths to be our adaptability – to be able to change and survive no matter what is thrown at us. We have been around for over 2000 years as followers of Christ and the past four months have shown just how quickly we can adapt to the circumstances in which we live. The Church is resilient and very surprising.

Tony: That we are a community of forgiveness, welcoming to anyone questioning whether there is more to life than just 'me'.

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?

Avriel: The greatest challenge is to engage with our community in meaningful ways that shares the good news in what often seems to be a wider culture of indifference. The best way to engage is to keep praying and occasionally step out and try new ways of connecting.

Tony: I think our biggest challenge is to show the wider community that our faith is a way of living based on love for each other through a love of Christ.

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

Avriel: It is always relating to people asking me to forgive them when they feel they have said or done something that they thought hurt me. The humility in owning their actions and asking for forgiveness is so unselfish. It always surprises me.

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

Avriel: The best advice was given to me as a parent. That I would get many things wrong and occasionally I would get something right. Forgive yourself and keep going.

Tony: From Col Webber, a friend – “Keep the main thing, the main thing.” It’s easy to get side-tracked from what’s important, so every now and then go back to why you started whatever you’re doing and ask, “Am I still heading in the right direction?”

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

Avriel: Walking, reading and watching sunrises.

Tony: Cycling, watching Formula 1 and reading.

What book have you given away most as a gift and why?

Avriel: *What’s So Amazing About Grace?* Phillip Yancey – because it’s a great read.

Tony: Gideons Bibles – because they can change lives.

Where do you do your best thinking?

Avriel: In my study, early in the morning.

Tony: In the shower!

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

Avriel: Come home, enjoy a glass of wine, and have a whinge to my husband. Burdens shared and then I feel better.

Tony: Go for a bike ride.

What makes you nostalgic and why?

Avriel: Photographs. Time moves so quickly. Photos remind me to cherish the day.

Tony: Reading a book I’ve read before and discovering new insights that I didn’t see the first time around.

What day would you like to re-live and why?

Avriel: All my mistakes, particularly where I have hurt others. I would love not to have made them.

What is your unanswered question – the question you keep asking yourself?

Avriel: Where is God in this mess?

Tony: Where did I put my glasses?

News • Monday 10 August 2020 • By Captain Ross Nicholls

Tim Tams and TLC



Mission to Seafarers Centre supervisor Jacquie Nielsen Dale and Apostleship of the Sea centre manager Lloyd West with 'care package' items ready for packaging up at the Mission to Seafarers Brisbane Centre in August 2020

Before 18 July 2020 the Hokkaido Bulker, a bulk ship carrying a load of fertiliser to Brisbane, was just like any other ship carrying commodities around the globe. Operated on a 24/7 basis by a small multi-cultural group of seafarers who spend periods of between nine and 12 months at sea away from their families, the vessel would normally just come and go without being noticed. However, on this occasion, one crew member onboard was not feeling well and so the authorities were alerted in accordance with COVID-19 reporting protocols before the ship arrived.

To ensure that Queenslanders remained as safe as possible from a second wave of COVID-19, the ship was sent to anchor for testing of all crew members. Unfortunately for one of them, he tested positive for the virus while exhibiting no symptoms and feeling well. His day and his immediate future changed dramatically without notice. He was 'medevacced' from the Hokkaido Bulker by boat early the next day under Queensland Health and Queensland Police Service escort and taken to the Sunshine Coast University Hospital where he was placed in quarantine. In a very short space of time

his world turned upside down as he lay in a quarantine ward in a foreign country hospital with no real knowledge as to what lay in store for him and with only the clothes he had on.

Mission to Seafarers was notified early the same afternoon by Maritime Safety Queensland and we knew we needed to make contact with him as soon as possible, aware of the stress that a medevac places on a seafarer, not to mention one that is high profile. Our initial attempts to contact the seafarer through the hospital Chaplain were unsuccessful given the tight controls surrounding his case; however, the next day a Mission to Seafarers supporter with connections at the hospital, managed to make contact with the seafarer. We found out that he had no spare clothes, no method of contacting his family and friends, no entertainment and was genuinely concerned as to what was going to happen to him.

It didn't take long for our team at the Brisbane Seafarers Centre to put together a 'care package' that addressed all of the quarantined seafarer's material needs and even included a packet of Tim Tams! Our Sunshine Coast 'disciples' delivered this package to his door and watched the smile on his face as he opened the package. We knew these care package items would only alleviate some of his concerns, and that him being able to contact his family and have his spiritual needs met by our Chaplain were a greater priority.

While all the attention seemed to be focussed on the hospitalised seafarer, his 21 colleagues remained at anchor far off the Queensland coast. While they were keeping in good spirits, they were also concerned for their health. An additional four care packages with a range of items, including phone cards, entertainment items, snacks and yes, chocolate, were packaged up and sent up north with the Brisbane Marine Pilots pilot launch making the delivery offshore the following day.

While we weren't able to make direct contact with any of the seafarers on Hokkaido Bulker, our strong network of 'disciples' and close relationships within the maritime community enabled us to reach out and provide the level of care and ongoing assistance that our seafarers know and trust us for.

What comes after online church?



This year most churches around the country shifted very quickly from familiar face-to-face services to an all-online experience. In doing so, churches have grown in capability, learning about and implementing additional technologies. In fact, this challenging season has been a monumental opportunity to make much needed changes to the way churches think about and engage as the Church.

Never in our lifetime has the western church been so forced into the unknown, both in how we *are* the Church and how we *do* church. In our weakness and vulnerability, we know that God can do anything and will achieve His purposes.

During this season of online church, stories of God's goodness being poured out have emerged. For example, the flexibility of online streamed or recorded services has led to new people 'coming to' church for the first time. Others who have not stepped foot in a church for years are returning. Jesus is alive and well, folks!

But we have a lot of difficult decisions and great opportunities ahead.

As COVID-19 restrictions ease, we are at a crossroads in the life of the contemporary Church. What do we do going forward? Do we return to how things were before and abandon online church? Or can we take our new learnings and skills to progress with a new format of 'hybrid church'?

In the same way that online church was a new experience for everyone, hybrid church will be as well. For the online congregation, the focus will not be solely on them anymore. For the face-to-face congregation, there will be many changes with physical distancing, new health and safety regulations and new technologies in the space. For the ministry team, their focus and attention will be divided between two very different audiences and mediums.

How can we prepare ourselves for another massive shift and the new reality of a hybrid church experience?

Of course, prayer for strength, wisdom, grace and clarity is of primary importance. Practically speaking, there must be new levels of trust, reliance and resourcing of staff and volunteers, particularly in the technology and AV space. To resource them well, we need to invest in training and the right systems so they can carry out their tasks with increased skill and production.

I pray that His purpose and plan and your ministries will be aligned for years and generations to come.

Top tips for running a hybrid church

1. **Design a long-term strategy for hybrid church:** First, pray for wisdom and God's eyes, heart and imagination for your church. Ask the hard questions about the future of your church. Put it all out on the table. Think *big* and think *long*.
2. **Your job will not look the same:** You cannot do everything, especially online. The demands required of clergy and lay leaders keep increasing so you cannot do it all. Prioritise wisely where and how you invest your time. Be prayerful. Again, think big picture about what your church needs, what unique combination of strengths you bring and what will need to change.
3. **Grow your team:** We need to be strategically working at growing our base of volunteer leaders and helpers, particularly with tech and AV. Do you have tech gurus in your community? Keep inviting new people on board to train up and share the load. If you are not in this enviable position, find easier systems so that willing volunteers can be recruited and trained. Form strategic partnerships with other trusted local churches to share resources, lighten your load and outsource some of the tech.
4. **Invest in your team:** Your team is one of your biggest assets. Share your vision and help them to 'get' you. Build relationship and trust with your ministry teams. Communicate regularly and clearly, and be transparent, open and available. Give your trusted leaders plenty of scope to work with you and make decisions. Provide parameters and guidelines for what you want done and how you want a job done, even if you do not know all the details.
5. **Invest in your systems:** Great systems and processes serve you and your team. They provide clarity and solid access and they make the job easier and teams more productive and happier. In addition, the quality of the work improves and you get consistently high-quality production. For the sake of your valuable time and that of your team, set up the right systems properly to support your ministry. The investment will pay you back many times over.
6. **Focus on the majority audience:** As you move to doing hybrid church, you will have two distinct audiences with different expectations and modes of delivery. It is extremely difficult to give them your equal attention and meet their needs. Determine who the main audience is and focus your attention on them. You can still create contact points with the smaller audience to make them feel included.
7. **Communicate openly and set expectations:** Coming back to church will not feel familiar. There will be more hygiene and safety measures and seats will be spread out to adhere to physical distancing requirements. Cameras and technology might be where people used to sit. Provide realistic expectations, care and guidance to help win over your in-person and online congregations.
8. **Celebrate what God is doing online and offline:** Rejoice always! Celebrate the God stories and testimonies. Share stories from all walks of life in your community. Celebrate every person in your community. Make each person in your community feel valued. Celebrate your tech

wins and laugh at the glitches. Notice God at work in every detail. You are helping your community connect with Jesus. That ought to be celebrated!

The Parishes and other Mission Agencies Commission is working with Digital Team Coach to provide churches and ministries with online training in a range of digital technologies and approaches, including digital systems, digital solutions to assist churches with government COVID-19 compliance, online storytelling, Facebook advertising, communication tools and websites, among others. For more information, visit the [faithful + effective website](#).

News • Monday 10 August 2020 • By Philippe Coquerand

Music that heals the soul



The headsets are personalised with each resident's favourite music; the songs are handpicked and uploaded to the headsets by our Symes Thorpe team

Music has a way of taking you back to a time in your life. It makes you feel nostalgic and hopeful at the same time.

40 headsets were kindly donated which will be used to help residents of Symes Thorpe Residential Aged Care Home reconnect with treasured memories through personalised playlists.

The local Rotary Club of Toowoomba kindly raised \$1600 which went towards purchasing 40 wireless headsets for our residents living with dementia and (or) high needs.

The headsets are personalised with each resident's favourite music; the songs are handpicked and uploaded to the headsets by our Symes Thorpe team.

"For our residents living with dementia a lot of their memories are tied to music and evoke feelings for them. The songs allow them to re-engage with us and introduces another level that we can get back some of those memories and re-live those moments with them," Symes Thorpe Lifestyle Lead Marllisa Beaver said.

"We'd love to thank the Rotary Club, we wouldn't have been able to do it without them.

"It's a great community project that we can all get behind and share a great initiative to support people with dementia." Marllisa said.

Symes Thorpe Resident at Symes Thorpe, Maggie Wright is over the moon about the new headsets and said, "It's nice to bring back memories of some of the old movies, hearing the music soundtrack of the Sound of Music."

All the residents have got behind the project, with one resident, Pat McClune thoughtfully sewing bags for each of the headsets.

It's such a wonderful initiative that has involved all of our community to make it such a success.

A big thank you to the Rotary Club of Toowoomba again for their kind donation.

First published on the [Anglicare Southern Queensland website](#) on 24 July 2020.

News • Thursday 30 July 2020

Partnering with the world's most vulnerable to COVID-19



Community members are taught good hygiene practices in Nampula, Mozambique

While Australia – especially Melbourne – has been struggling with COVID-19, we can at least be sure we are supported and equipped to deal with the challenges. This is not the case in many other developing countries, where the people most impacted are those without access to secure housing, regular income, food, water and sanitation.

Anglican Overseas Aid (AOA) is taking on the challenge of COVID-19 in the countries where they work, helping local communities prepare, prevent and lessen the impacts of the coronavirus. They have

adapted their programmes to ensure the communities they work with can prevent and fight coronavirus and support those most at risk.

AOA is working with local church partners, who have a trusted connection with their communities, as well as local government to provide accurate health information. They are also helping with the secondary effects of 'lockdowns', providing essential supplies to the most vulnerable, helping families maintain livelihoods, and improving safety for women and children.

In Kenya, AOA's partner, Anglican Church of Kenya, Mount Kenya West Diocese (ACK), has activated its volunteer network of Nyumba Kumis (volunteer community leaders), training all 500 to educate their 10 local communities on hygiene, prevention measures and accurate information about COVID-19.

These volunteers have reached 15,000 families and distributed food, soap and masks to over 800 of the most vulnerable households. ACK is also working with these communities to prioritise child protection, and support them to start small businesses from home.

Likewise, in Mozambique, AOA's partner, Diocese Missionária de Nampula (DoN) has engaged their community-based volunteers in the response to COVID-19. They are running a well-being initiative called Equipas de Vida (or 'Life Teams') which improves health knowledge in rural and remote communities.

Before March they had been educating people on good nutrition, family planning and diseases such as HIV/AIDS and malaria; however, now they are also talking to people about COVID-19 and how to prevent it. After the Diocese translated information from Portuguese into local languages, the Life Teams have been able to reach over 47,000 people across the north of the country.

The danger for these communities, between existing poverty and poor health services, is that they may take a long time to recover, both physically and economically. However with the support of Australian Anglicans, we can help prevent the most devastating impacts of COVID-19 for some of the world's most vulnerable.

Anglican Overseas Aid is an overseas aid and development fund of the Anglican Church of Australia. To read more about their response to COVID-19, [visit their website](#).

World Week for Peace highlights creative solidarity, common fragility



10 October 2018: A group of Ecumenical Accompaniers from the World Council of Churches' Ecumenical Accompaniment Programme in Palestine and Israel visit the Palestinian village of Iqrit (Image courtesy of World Council of Churches)

Under the theme 'Creative Solidarity in Common Fragility', people of faith all over the world are encouraged to demonstrate the power of prayer during the World Week for Peace in Palestine and Israel.

This special week of prayer coupled with action is annually held on 13 – 21 September and includes the International Day of Peace on 21 September.

"Let us pray together for a lasting peace built on justice and dignity for all," said The Rev'd Prof. Dr Ioan Sauca, interim general secretary of the World Council of Churches.

"All those in the Holy Land deserve the freedom to lead full lives, now more than ever, in these turbulent times."

During the World Week for Peace, [The Rev'd Sauca said](#) he hopes to see compassionate advocacy undertaken in a spirit of goodwill and impartiality that transcends identity and religious affiliation.

This year's theme, chosen during an era of extreme fragility, lifts up creative solidarity as a sign of hope that, through the power of prayer and common action, people across the world can make the restoration of peace and justice in the Holy Land both possible and a lived reality for all people of the region.

Taking up the courage to act in an unprecedented manner, people are growing in their ability to think creatively and to reflect on whether current developments in the Holy Land accord with their understanding of “the things that make for peace.”

“May God continue to bless and strengthen our efforts for the mutual flourishing of all through the transformative power of the Gospel,” The Rev’d Sauca said.

[Brochure: Creative Solidarity in Common Fragility](#)

[Invitation letter from the WCC general secretary](#)

[The Middle East Council of Churches](#)

First published by the [World Council of Churches](#) on 15 July 2020.

News • Thursday 30 July 2020

Anglicare Australia joins Raise the Age campaign – and calls for action on child imprisonment



Djuan is a 13-year-old boy from Arrernte and Garrwa Country. Last year he addressed the United Nations Human Rights Council and the United Nations Committee on the Rights of The Child to call upon the Australian Government “to stop putting kids in jail”

Anglicare Australia has said that Attorneys-General across Australia have missed a major opportunity to keep children safe and out of prison.

“Anglicare Australia works with children and families across the country. We know that they do best when they are supported, nurtured and loved,” said Anglicare Australia Acting Executive Director Imogen Ebsworth.

“But across Australia, children as young as 10 can be arrested, charged, and locked away. This is becoming a crisis across the country, with close to 600 locked up in any given year.

“Two in three are Aboriginal and Torres Strait Islander children, and many have been let down by the system at every level.

“Australia’s Attorneys-General had a chance to take action yesterday when they met. Instead they’ve thrown up more delays.”

Ms Ebsworth urged governments across Australia to act on the calls of [Raise the Age](#) – a national campaign of legal, health, service providers, and Aboriginal-led organisations.

“Young people and their advocates have been calling on governments to raise the age for years. They must stop ignoring the overwhelming evidence that shows putting children in prison causes them harm.

“With crowded conditions and a pandemic sweeping the country, there is no time to waste to keep children safe.

“The Attorneys-General will meet again in August. They must use this opportunity to change the laws, so that children younger than 14 are not sent to prison.

“Children belong in classrooms and playgrounds – not in handcuffs or prison cells. We can’t miss another opportunity to make this change.”

Features • Wednesday 5 August 2020 • By Michael Rogers

Eliza Tritton OBE



Eliza Tritton hanging her portrait at a district nursing home on 12 February 1957 (John Oxley Library, State Library of Queensland Neg or Image No: Negative number: 197793)

Many Queenslanders would be aware of the impact that Frederick Tritton and his furniture company had on businesses and family life throughout Queensland. There would be many homes, hotels and public houses still containing fine examples of the ornate and practical furnishings that F. Tritton produced in factories and sold in various stores – the main one being in George Street in the Brisbane CBD.

F. TRITTON,

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GEORGE STREET, BRISBANE.

WE have one of the most Complete and Up-to-date Stocks of FURNITURE, BEDSTEADS, and all other HOUSEHOLD REQUISITES in Queensland, and are prepared to quote Bedrock Prices for any Issues.

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ONE OF OUR BARGAINS

A Double Half-Tester Brass-mounted Bedstead, with a Wire and Fibre Mattress, Bolster, 2 Pillows, Mosquito Net, and Valance, for **£5.**

F. TRITTON FOR FURNITURE, BRISBANE

Fred Tritton's Furniture Store in George St, Brisbane, 1902 (Copyright State Library of Queensland)

What many people may be unaware of is the impact that Frederick's wife, Eliza Tritton, had on the life of the Church and on the health and wellbeing of thousands of fellow Queenslanders.

Both Frederick and Eliza were born in the United Kingdom, on Jersey and in Bradford respectively. Frederick travelled to Australia with his parents and three brothers in 1884. He and his brother Charles opened a small furniture business in South Brisbane, having both been involved in the furniture and manufacturing trade in England.

Frederick married Eliza Worrell in Holy Trinity Church, Woolloongabba in October 1889, with their eldest child, Charles, born a year later. Prior to the marriage, both brothers decided to dissolve their partnership and set up separate furniture businesses – Frederick eventually securing land and premises in George Street immediately after the 1893 floods. The business prospered and eventually the family moved to Clayfield, where they joined St Colomb's Anglican Church.

(1) <u>October 10. 1889</u>	<u>Frederick William Tritton</u>	<u>Bachelor</u>	(1) <u>Jersey</u> (2) <u>E. Channell</u> (3)
(2) <u>Holy Trinity Church</u> <u>Woolloongabba</u>	<u>Eliza Ellen Wonnall</u>	<u>Spiritual</u>	(1) <u>Bradford</u> (2) <u>London</u> (3) <u>England.</u>

Married in the Church of Holy Trinity Woolloongabba
According to the Rites of the ceremonies of the Church of England
The consent of the father of the Bride was given to the Marriage of his daughter
with Frederick William Tritton and the consent of _____
was given to the Marriage of _____ with _____
the said Eliza Ellen Wonnall and _____ being under the age of twenty-one years.

Eliza and Frederick's marriage register entry (Holy Trinity, Woolloongabba)

Between 1908 and 1910 Frederick was one of the wardens for St Colomb's, and during this period he also provided the pews for St John's Cathedral. Eliza established the parish branch of the Girls' Friendly Society (GFS) where she encouraged the learning and development of the young members through social events and lending them books from her own library. The indefatigable Eliza regularly organised fetes and dances with the other ladies of St Colomb's, Clayfield and other members of the GFS, which, according to the GFS Australia Inc [website](#), was formed in Australia "to give maids and domestic staff spiritual guidance and social activities for their days off", "run hostels" and run "camps and leadership courses." Eliza was also the branch president for an undetermined period – as was noted when Frederick and Eliza left Brisbane to go on one of their many overseas trips.

On returning from one trip, Eliza was quoted by the *Sunday Mail* ([19 December 1926, p.20](#)):

"A most delightful and instructive tour from every point of view' was the way in which Mrs. F. Tritton summed up her tour through the United States of America and Canada. "Nevertheless', she added, 'I am glad to be back again, for although the trip has been wonderful there is no place like Queensland.'"

After one trip through Asia in 1934, she curiously noted that in Sourabaya (Java):

"...a drive through the town would indicate that the householders vied with each other in the matter of lamp shades."

Along with Canon David Garland, Eliza was one of the founding members of the Soldiers' Help Society in 1916, although Eliza seems to have taken a more behind-the-scenes contribution to the Society, such as fundraising and organising social events. Eliza continued to arrange and promote social events throughout the 1920s and 30s as part of the parish's activities and with the Brisbane Women's Club. In 1933 the [Brisbane Courier](#) noted that:

"...Mrs Tritton is a supporter of a number of philanthropic movements, and though she is 'in recess' from some of the committees to which she belongs she maintains a keen interest in the District Nursing Association, the Clayfield branch of the Country Women's Association, and the Queen Alexandra and Margaret Mair Homes of all of which she is either an office bearer or a committee member."

It was through the District Nursing Association that Eliza possibly made her greatest contribution. She joined not long after the establishment of the Association in 1910 and made a lasting contribution through fundraising events and committees. Eliza was appointed association president in 1937, serving in this position until 1954.

During her time as president (and with the assistance of the secretary, Maud Olive) the Association saw significant financial improvement and became more independent of the Church, with a new constitution being enacted in 1955. Visits to hospitals increased, and each Friday Eliza provided her own car and chauffeur to assist with visits to hospitals and those in need of assistance and care in their own homes.

As noted in *Fuelled by Passion: A history of St Luke's Nursing Service 1904-2004*, Eliza "was unsparing in her devotion to the cause, and her palatial home often hosted fundraising events such as fetes and bridge parties."

Just after her retirement as president she was presented to the Queen in 1954, during her visit to Brisbane the year following her coronation. Then in 1963 Eliza was awarded an OBE for services to the Church and the community.

On her passing in 1968, the Rector of St Colomb's, Clayfield, Fr Albert Loxton, noted:

"It is very difficult for me to pay an adequate tribute to the late Mrs Eliza Tritton... [but she] had always been a generous member of the Church...[she] was a very gracious lady who had built up over the years a very noble character. Oh Lord once said that the true test of greatness was that of service - 'I am among you as He that serveth - and I have given you an example that you should do as I have done to you.'"

An unidentified church leader was recorded as saying, "St Colomb's will never know how much it owes to Mrs Tritton."

As Father Albert also noted, "Eliza Tritton (in her wonderful service to the church and community) can justly be considered great."

DARK



Some of us love TV that enables us to escape our concerns and our frantic world for a moment. Some of us love TV that really immerses us *in* that world with all its complications and strife. Sometimes we want both at once!

DARK, a German TV production and Netflix series with English subtitles, satisfies these two criteria in spades.

It starts with a police investigation into a case of disappearing children in the little town of Winden. Police officers are on the job, including reckless Ulrich (Oliver Masucci) and the more methodical Charlotte (Karoline Eichhorn). The families are distraught, and the siblings of the missing are struggling to come to terms with inevitable bad news. Stoic teens and potential sweethearts Jonas (Louis Hofmann) and Martha (Lisa Vicari) are at the centre of an ensemble cast. Okay, so far, so *Broadchurch*. In fact, that's a pretty good reference point for the moodiness and downbeat nature of *DARK*'s proceedings.

The intriguing spanner to throw into the works is that *DARK* has time travel as a key feature. It's no spoiler to say that just as you're getting to know the central families and their involved lives, things become a little more...complicated. Actually, to say any more than that *would* involve spoilers. There are things that can't be said, right from the first few episodes.

Now maybe that's lost some, but I want to strongly encourage you to buckle in for the journey of your lives. *DARK*'s story threads riff off Greek tragedies. What first appear to be philosophical musings and hypothetical ethical dilemmas become concrete plot points requiring answers. A web of criss-crossing characters, and eventually timelines, demands your attention in an utterly engrossing manner. My conversations with other viewers have uncovered some using spreadsheets to keep track of relationships and family involvements. So much density in only 24 episodes across three seasons!

Now maybe *that's* lost some of you, but I urge you to keep on. Amongst the often bleak colour palette, tone and mood, the moments of connection are so uplifting that their effects are amplified. The stakes for all of the characters keep shifting in ever-increasing ways to the point where...well, I can't say anymore. Each new moment of revelation and re-revelation is so sweet I wouldn't dare reveal any of them. I can guarantee your jaw will drop many times, often on multiple occasions in single episodes.

But along the way themes of destiny and fate, individualism and community, meaning and meaninglessness are tightly entwined and thoroughly explored. Does the chance to fix the mistakes of our younger years ensure we will actually want to do so? Are we at the whims of cosmic forces or is someone in charge? How much can we trust ourselves when the need for sacrifice arises? How much can we trust ourselves when the givers of life-changing advice are our elders?

There's enough theological material here for Lenten studies far into the future. *DARK* never fails to surprise with intricate and sophisticated plotting developed into thoroughly engaging story lines. I'm envious of viewers who will be able to plough through the 24 episodes without having to wait for months in between the original week-by-week broadcast of each season!

DARK is a series that demands the viewer's attention and then rewards it. It never underestimates you, the viewer, as many other shows do with their endless recaps of material we just saw before the ads. This pays off. Heading into the final episodes of season three, I wondered how every thread could possibly be pulled together. Surely the intersecting maze of characters and timelines was a Gordian knot that couldn't be unraveled!? But, suffice it to say, *DARK* finishes in an unexpectedly simple and elegant way that satisfies where similar shows faltered, in the opinions of many (I'm looking at you, *LOST!*).

Time travel, bleakness, intricacy and paradoxes: are you up for it? I can assure you the ride with *DARK* is worth every moment. In a complicated world, *DARK* provides both the diagnosis and the cure.

DARK, available on Netflix, is rated MA 15+.

Survey shows rental hardship is a ticking time bomb

Anglicare Australia has called for urgent relief for renters. The call follows the release of a new survey released by Better Renting.

“Renters are bearing the brunt of this downturn. Many are losing their incomes, and some are scared of losing their homes,” said Anglicare Australia Executive Director Kasy Chambers.

“This survey shows that a majority of renters have lost some – or all – of their income, and many are only staying afloat because of the JobSeeker increase.

“We must raise the rate of these payments for good. If they are cut, renters will be pushed even deeper into poverty or homelessness.”

Ms Chambers said JobSeeker cuts and an end to protections will push many people to the brink.

“Rent deferrals and eviction moratoriums are ending soon, but the problem has only been kicked down the road. Some renters are in arrears for thousands of dollars, and many are facing cuts to JobSeeker at the same time. This is a ticking time bomb.

“The Government has been telling renters in crisis to talk directly to their landlord. That’s not good enough. Today’s survey found that only 9 percent of affected renters have been able to get a rent reduction.

“Renters will be recovering from this pandemic for months and years to come. They need certainty. That means real relief, not a delayed cut-off.

“The Government must step up and offer relief for renters. And they must raise the rate of JobSeeker for good.

“In the midst of this crisis, we need to make sure renters can keep a roof over their heads – and stop any more Australians from falling into homelessness.”

Keeping community connected



St Margaret's Anglican Girls School Co-Captain Isobel Barry and Prefect Emily Pitt are helping community members remain connected during COVID-19 (June 2020)

"The best way to find yourself is to lose yourself in the service of others." Mahatma Gandhi

The culture of philanthropy at St Margaret's inspires the girls to begin a life-long commitment to acts of service that have a positive impact on the communities in which they live and will, one day, work in.

This aspect of their learning plays an important role in the development of their identity as they expand their horizons, foster a sense of empathy and compassion and genuinely seek to make a difference in the lives of others.

Throughout Term 2, St Margaret's students participated in Phones for Change, an initiative led by the Prefects which encouraged the girls to reflect on the importance of connection, particularly as a result of the impacts of COVID-19, and how they could help those that may not have access to phones to be connected.

Prefect Emily Pitt, one of the brains behind the initiative, said many people in Brisbane who were experiencing homelessness and disadvantage needed phones to access the support and healthcare services they need.

Emily, together with St Margaret's Co-Captain Isobel Barry, donated unused phones from their individual households and rallied the rest of the school community for support.

"Because of the coronavirus many essential services such as healthcare and social support services have transitioned to telehealth. Whilst for many for us this method of accessing care was easily accessible, we realised that this would not be the case for all people in the community," Emily said.

“People experiencing homelessness or escaping domestic violence would be significantly disadvantaged and further isolated from support if they did not have access to mobile phones.”

Phones for Change collection points were set up in both the primary and secondary schools and students were encouraged to bring in any model of unwanted phones, not just smartphones, including old Nokia ‘bricks’.

Twenty-two phones were collected and these will be donated to Micah Projects, a not-for-profit organisation that assists people experiencing homelessness, domestic violence or social exclusion.

The phones will be distributed to help people connect with healthcare practitioners, access their support services and call for help in times of need.

St Margaret’s Dean of Students Nikki Townsend, who oversees student philanthropy, said this type of initiative empowers the girls to make a difference.

“It improves their understanding of current community issues and, in doing so, builds important relationships between the school and the community. It also helps to develop the girls’ empathy and compassion and allows the students to realise their actions can impact more than just themselves,” Ms Townsend said.

“Most of our girls, certainly the senior students, would have a mobile phone or device to remain connected and so the fact that others might not have that privilege really hits home for them.

“The girls realise their contribution will make a big difference and significantly help improve the lives of those who need it most..

Isobel said their goal was to encourage girls to reflect on the part of their lives that they take for granted, like access to mobile phones.

“Things that we have in our households can make a significant impact on those in our wider community and we hope that the girls have become more aware of this,” Isobel said.

Micah Projects Clinical Lead Kim Rayner expressed her appreciation to the girls and families who had generously donated old mobile phones.

“The impact has been immediate. All phones donated have been given to people experiencing homelessness who do not have a phone so that they can stay connected to essential health and social support services during COVID-19,” Ms Rayner said.

Sunday Devotion: 16 August 2020, Eleventh Sunday after Pentecost

The path to peace

“Then Jesus answered her, ‘Woman, great is your faith! Let it be done for you as you wish.’ And her daughter was healed instantly.” ([Matthew 15.28](#))

Main readings: [Genesis 45.1-15](#); [Psalm 133](#); [Romans 11.13-32 \(33-36\)](#); [Matthew 15.\(10-20\) 21-28](#); [[Isaiah 56.1, 6-8](#); [Psalm 67](#)]

Supplementary readings: [Psalm 81](#); [Matthew 15.29-39](#); [Genesis 48.8-20](#); [Psalm 67](#); [Romans 11.17-28](#)

As a young Brownie-guide, I learned origami and folded many paper cranes, which were strung together and sent to Japan with thousands of others from Queensland, in a heartfelt wish for world peace. This was done to honour Sadako Sasaki, who was a toddler when she survived the atomic bombing of Hiroshima in August 1945. Sadako folded the 1000 origami cranes of Japanese legend in order to be granted her wish for healing. Although she died aged only 12, her story of perseverance and faith has inspired generations of children to fold paper cranes for world peace, reconciliation and healing.

In today's Gospel, Jesus' compassion towards the non-Jewish woman, and his respect for her perseverance and faith, gives us hope that our prayers for mercy and healing reconciliation with God and each other will be heard. Jesus came to save us all, that we might have eternal life in God. By understanding the words, ministry and amazing sacrifice of Jesus, we receive God's transformational love that heals our inner-selves and shows us the way to reconciliation with others.

This weekend marks 75 years since the armistice with Japan, which was the 'fallout' of the Hiroshima and Nagasaki atomic bombings, ended WWII hostilities – prompting me to think again of folding paper cranes.

Reconciliation, mercy and forgiveness for each other begin in God's transformation of our own hearts, manifesting in our words and actions to promote healing and unity with all peoples. May our faith be great and our world be healed.