Three degrees of separation

"In my Ann St, Brisbane office I have a photo taken during my curacy of a church full of people, young and old. I cannot remember the particular occasion, but it is a powerful reminder of my roots, for curacies are also formative" (Bishop John Roundhill)

‘Six degrees of separation’ is the notion that all people are a maximum of six social connections away from each other. In the Church, it is more like three.

It is a big world, but within the life of faith, unexpected connections are constantly being found.

One of the Church of England’s many theological colleges is on the outskirts of Oxford. Oxford itself sports three Anglican theological colleges which itself is noteworthy – it once had even more! The one that is on the outskirts of Oxford is in a small leafy village called Cuddesdon. The college’s name is Ripon College Cuddesdon. The Rev’d Max Lambourne from St Alban’s Church in Wilston, Brisbane, trained there, as too did this cleric.

Theological colleges are formative places. The older I get the more I realise what a gift the lectures were, and what a privilege it was to study, worship and live as part of a college community. I was at Cuddesdon for three years and then propelled into a curacy. Many of my fellow ordinands stayed in the south of England. I headed back north to The Diocese of Blackburn in Lancashire, where I spent four years as a curate in a suburban parish in Lancaster. In my Ann St, Brisbane office I have a photo taken during my curacy of a church full of people, young and old. I cannot remember the particular occasion, but it is a powerful reminder of my roots, for curacies are also formative.
So it came as something of a surprise to find a close connection between Cuddesdon, The Diocese of Blackburn and Northern Region Bishop Jeremy Greaves.

Bishop Jeremy's grandfather, Walter Baddeley, was the Bishop of Blackburn from 1954 until his death in 1960. He trained at Cuddesdon, which is curious enough. He was also Bishop of Melanesia from 1932-1947. I was deaconed at Blackburn Cathedral (1993) – the same church that Baddeley had his seat. I was ordained by Alan Chesters, and it is quite possible that during my ordination he was using Baddeley’s crozier, which is still in that Diocese.

But what really surprised me was to discover in an article of British journal *New Directions* how Bishop Walter had gently shaped the Diocese of Blackburn in his six-year episcopate. Lancashire had been the home of what was known as Lancashire Low (a low expression of Anglicanism), but under Baddeley and the appointment of clergy from Cuddesdon, the Diocese of Blackburn flourished in a broader direction. By the time I was there, in the mid-90s, Blackburn was a Diocese somewhat similar in outlook to the Anglican Church Southern Queensland’s. My curacy was served in a cheerful Liberal-Catholic church, yet just 10 minutes’ walk away was St Thomas’, an equally cheerful church but evangelical in orientation. One could go from one to the other without anxiety as Bishop Walter Baddeley had set The Diocese of Blackburn on that course.

It is just a curiosity that I have a photo from my time in Blackburn in my office and in Bishop Jeremy’s office there is the document (a Royal Warrant) calling Baddeley to Blackburn.

Beyond my surprise and curiosity, I feel tremendously grateful for the efforts of those I never knew in laying foundations for people they never knew. And, beyond that I am grateful that in the unique way of faith communities, Church lives crisscross and connections can be found.

I just wonder what Bishop Walter Baddeley would have thought of this cleric, who was trained at Cuddesdon and in Blackburn, working with his grandson Bishop in Brisbane.
New Guinea Martyrs: discoveries

In 1942 the dark clouds of war came to the peaceful island of New Guinea. As the Japanese army advanced through the mangroves and tropical rainforests, decisions needed to be made about evacuating Australian missionary and Diocesan clergy and lay people, presided over by the then Bishop of New Guinea, Philip Strong. His famous memo, sent to all clergy and staff in January of 1942, eerily foreshadows what would occur in the following months. It can be found in the book *The New Guinea Diaries of Philip Strong, 1936-1945*, edited by David Wetherell, a copy of which is held in the Records and Archives Centre:

“One thing only I can guarantee is that if we do not forsake Christ here in Papua in His Body, the Church, He will not forsake us. He will uphold us; He will strengthen us and He will guide us and keep us though the days that lie ahead. If we all left, it would take years for the Church to recover from our betrayal of our trust. If we remain—and even if the worst came to the worst and we were all to perish in remaining—the Church would not perish, for there would have been no breach of trust in its walls, but its foundations and structure would have received added strength for the future building by our faithfulness unto death.” (Published 1981, p. 223)

Later in this same memo Bishop Strong said that some may need to leave if arrangements could be made. The parents of one missionary pressed desperately for their daughter, Mavis Parkinson, to be allowed to leave. However, given the choice to do so, this missionary teacher from Ipswich refused to leave, choosing to stay at the Gona-based mission instead. Miss Parkinson, along with May Hayman and 10 others, were killed by the invading forces, and the 12 are commemorated every year on 2 September, and are known as the Martyrs of New Guinea.
One of the martyrs, The Rev’d Vivian Redlich, was engaged to another, Mavis Parkinson’s friend and missionary nurse Sister May Hayman. Redlich and Hayman were separated at the time of the invasion. Both Parkinson and Hayman were killed at Popondetta after being imprisoned in a small coffee hut for days. A New Guinea local had tried to help them escape, but they had waived him away fearing he would get into trouble.

It was believed that May Hayman’s fiancé, The Rev’d Redlich, was among the martyrs beheaded on Buna Beach. But following 70 years of secrecy and shame among the local villagers, it was officially revealed in 2009 that he was speared to death by an Orokaivan tribesman while on his way to reunite with nurse Hayman weeks after the Japanese invasion.

It was the writings of The Rev’d James Benson that led to the first discovery of new items relevant to the martyrs. From the outset of their flight into the jungle, where they later hid for months, Parkinson and Hayman had The Rev’d James Benson as their companion. He was presumed dead; however, word came through that he had escaped the soldiers that had captured Parkinson and Hayman. He was eventually captured and taken to a prisoner of war camp at Rabaul.

We found two poems written by The Rev’d Benson. These were copies, sadly, rather than the originals, but as they were written by the only member of the group who had fled into the jungle and survived, it was wonderful to find them. It is not known if these have been published elsewhere, but they are not contained in The Rev’d Benson’s memoir, titled *Prisoner’s Base and Home Again*, a copy of which is also held at the Records and Archives Centre. In September 1975, the poems were sent to Archbishop Strong by a Nancy H. White, who had copied them from Benson’s original poems back in New Guinea. The one poem, titled ‘Gona’, speaks of his belief that the mission stations would rise again. The second, far more poignant poem, is titled ‘To May and Mavis’, the two martyrs who walked for so long with James in the days and weeks leading up to their capture and execution.

Our next discovery relates to Sister May Hayman herself. Sadly not many images of this young missionary martyr and her time in New Guinea exist. However, we were astounded to find one. It is a blurred and overexposed picture; however, on the back is inscribed the words, ‘Nurse Hayman giving out cod-liver oil 1937 – Dogura’, in Archbishop Strong’s hand. Then, in brackets, it is noted, ‘Nurse Hayman martyred 1942’. This image, although the quality low and the face of Sister Hayman difficult to make out, is a special discovery – taken in New Guinea five years before her death.

The third, and perhaps most exciting, discovery was a group photograph of the staff at Dogura taken around 30 October 1939. As we scanned through the list of names on the back of the photograph, we noticed that five of the New Guinea Martyrs were featured in the image, as well as The Rev’d James Benson. These include priests The Rev’d Henry Holland and The Rev’d Henry Matthews; builder John Duffill (he appears to have been called by his middle name ‘Stanley’ in the description); and, teacher Miss Lilla Lashmar, smiling as a sunbeam floats over her face.

The most intriguing aspect of the photograph is the person who has been attributed as ‘Sister May Hayman’. This, of course, could easily be the young betrothed of The Rev’d Redlich; however, when we compared the image to a known picture of Mavis Parkinson, the resemblance to Mavis was obvious. Could this have been a mis-remembered name by Archbishop Strong and are we looking at an extremely rare image of Mavis Parkinson in New Guinea? It is certainly possible.
In 1946, after being asked by the Synod of the Diocese of New Guinea (then a Diocese of the ecclesiastical Province of Queensland), Archbishop Strong chose the 2 September to be the day the Church commemorates the Martyrs of New Guinea annually. It is exciting to know that we can still find unique and new traces to that extraordinary dozen who, as the title of the well-known 1964 book by The Rev’d E. C. Rowland states, and echoing that memo by Bishop Strong, were *Faithful unto Death*. If you are able to travel to New Guinea, the Martyrs have been commemorated in various statues, stained-glass windows and shrines, including an altar dedicated specifically to Mavis Parkinson and May Hayman outside of Popondetta. Closer to home there are memorials throughout Australia and within our Diocese, perhaps the most poignant being the memorial cross erected at St Paul’s Anglican Church, Ipswich, the parish of Mavis Parkinson.

So, this year on 2 September, perhaps hold in your thoughts and include in your prayers these remarkable Anglicans, ordinary souls, who were gifted with an extraordinary faith.

Features • Monday 24 August 2020 • By Aunty Janice Walker, Veneta Tschumy, Lalania Tusa Fa’aaefili

**Two childhood friends serendipitously reunited through anglican focus**

Veneta Tschumy (Anglicare SQ Administration Officer) and Aunty Janice Walker (Kuku Yalanji Traditional Owner and Elder) were reunited for the first time after 33 years at St Martin’s House recently, following their serendipitous reconnection following the publication of a Spotlight Q&A written by Aunty Janice’s daughter Lalania, who also works at Anglicare SQ.

Please note: First Nations peoples should be aware that this content may contain images or names of deceased persons.
Two Queensland women who grew up together on the Daintree Mission in Northern Queensland serendipitously reconnected for the first time in more than 30 years recently, following the publication of a ‘Spotlight Q&A’ in *anglican focus*.

In June this year, the author of this *Spotlight Q&A*, Kuku Yalanji woman and Anglicare Cultural Support Worker Lalania Tusa, received a surprise email from fellow Anglicare staff member Veneta Tschumy, after Veneta read the Q&A, informing Lalania that she grew up with Lalania’s mother in Mossman. Veneta’s parents ran the mission where Lalania’s mother, Aunty Janice Walker, spent the early years of her childhood.

Veneta and Aunty Janice, a Kuku Yalanji Elder and Traditional Owner, then reunited in St Martin’s House earlier this month to catch up on news, reminisce and exchange photos. Aunty Janice and Veneta also shared with the *anglican focus* Editor about their experiences growing up on the mission, the effects of discriminatory Government policies, the resilience of First Nations peoples, the importance of truth telling, and their hopes for Reconciliation. Lalania, whose mother, maternal grandfather, maternal aunty and maternal uncle were all taken from their families, also shared about the intergenerational trauma experienced by family members of Stolen Generation survivors.

**Aunty Janice Walker and Veneta Tschumy (far left) at the Mossman Show in 1960**

**Aunty Janice – Kuku Yalanji Elder and Traditional Owner**

When my mum and dad were married, they had to get permission from the police sergeant, who also had to be present at the wedding. Everything had to go through the Chief Protector and Police. Even though my dad was not always paid by the farmers he worked for, he saved enough for a car because he was very good at budgeting. But, the police would not permit him to purchase the car.

I was taken from my family at the age of two years old and put in the dormitory on the mission. Only three of the nine surviving kids in my family were stolen, as only the lighter skinned children were taken because the government expected light skinned Aboriginal children to assimilate. The hardest restriction living on the Daintree Mission to deal with was being taken from my mother and father and...
brothers and sisters. When I had permission to spend time with my parents and other siblings, which was only at church events, I didn't want to leave them and go back to the dormitory. It was only when I moved back in with my parents after my schooling that I got to know them as I was taken away so young.

I was not allowed to speak my language on the mission or at school. At primary school we were wrongly taught that Aboriginal people were cannibals. Even the school books said this. It wasn't until I was living in a state home in Garbutt and attending Pimlico State High School when I was a teenager that I found out that I was Aboriginal. I didn't want to be Aboriginal as I was taught that Aboriginal people killed and ate people.

My father, Norman, was taken from his family's camp at the age of seven when he was playing near the Daintree River and sent to Palm Island to a boys' dormitory. My mother, Wilma (Ngadijina), was hidden by her family in a dilly bag (balji) whenever the police came to take lighter skinned children away. Then when my father was 19 and my mother was 13, they were rounded up with lots of other Aboriginal families and put on the Daintree Mission.

Both my parents were given an exemption certificate in 1961, which meant that they were permitted to make decisions for themselves. All of their kids were listed on the certificate except those that were taken from them – me, Pam and Kevin. So, I always say, “I am still not free.” Aboriginal people had to produce their certificate to the police on demand in order to travel freely and make autonomous decisions, including where they lived and who they married. Exemption certificates were not abolished until the 1967 Referendum when Aboriginal people were finally granted full civil rights.

Our people suffered from losing their families and their homes because they were removed from their family camps, then taken to the mission, and then pushed out to society to fend for themselves. Break up of family kinship resulted from the separation of family members; for example, sisters and brothers who were light skinned were separated from darker skinned siblings.

Our traditional language has been affected in a negative way due to children being punished if we spoke ‘language’. We were banned from speaking any language other than English on the mission and at school on the mission. The introduction of rations has caused health problems, such as diabetes, because our people lived on healthy bush foods and hunted prior to the rations.

Because of our resilience, the positive effects have been that we are an even more strong-minded, determined family who want our children to achieve and stand with our heads held high in society, which is an outlook that has been passed down by our parents who have lived through the mistreatment of Aboriginal peoples through the Government's assimilation policies.

For Reconciliation to take place, Australia's early history and the mistreatment of Aboriginal peoples through Government assimilation policies needs to be acknowledged by the current Prime Minister and current Federal and State Governments. The true history also needs to be taught in every school in Australia and every organisation should have mandatory cultural awareness training, including the police force, the education system, the health system, private businesses and all sectors of the workforce. If this happens, then maybe we will start to see Reconciliation and the curbing of the racism that is so prevalent in Australia.

Veneta Tschumy – Administration Officer, Anglicare Southern Queensland
When I read Lalania’s Q&A I emailed her to introduce myself as her mother’s childhood friend and wrote that, “I was excited to just read your story in *anglican focus* – if your mum is ever down here, I would love to catch up with her. We were mates as children on the Daintree Mission.”

It was great to catch up with Aunty Janice earlier this month – the time with her went far too quickly, as there was so much to talk about. How special – the years rolled back, and I’ve spent the days since reflecting on our childhood and reminiscing with my mum and sister, who is old enough to remember those days. Our plan now is to definitely stay in touch.

My parents were pastors and they ran the mission where Aunty Janice and I grew up. We played rounders and dress-ups together, attended church together and went to school together. We went to a two-teacher school and ‘us mission kids’ made up the majority of the school – the only difference was that ‘white’ children like me went to our home at the end of the day, while the Aboriginal children had to go to the dormitory. Aboriginal children were not allowed to leave the dormitory grounds without permission. I could go to Janice to play with her, but she could not come to me.

I have often spoken over the years how indignant I felt when I heard about the ‘free ticket’ (the exemption certificate) that the Walker family had to ‘achieve’ to be free and the unfairness of the system at that time. If a nine-year-old child can feel indignation, I felt it. Even at nine or ten years old, I knew that it was wrong that Aboriginal people were restricted in their movement. Although it wasn’t until many years later that I realised that at that time Aboriginal people weren’t even included in the Census. I then felt more indignation.

My position was always that we all bleed red blood – the colour of our skin might be different, but we are all created the same. I think that education plays a big part in changing attitudes. My granddaughter has been involved in a First Nations programme at school, which has been wonderful, but it would be great if this programme was available to all children who aren’t Aboriginal or Torres Strait Islander. Fortunately, changes have slowly been happening since the years when I was a child, but obviously there is still room for improvement.

**Lalania Tusa – Kuku Yalanji Traditional Owner and Cultural Support Worker, Anglicare Southern Queensland**

The flow-on effects of intergenerational trauma that stem from Government assimilation policies are still felt by many people across the nation. The survivors of the Stolen Generations have strived to pass on the little language and traditional practices left to each generation, but we have lost most of it due to Government assimilation policies. Families are still trying to find their relatives today, to the point where some people do not know whom they are permitted to be in romantic relationships with because children were scattered across the nation when they were taken from their homes and often don’t know who their family members are.

The sacred places that hold significant ceremonial meanings and practices have also been disrupted because of tourism, mining and other reasons. As a result, the passing down of traditional knowledge and practices has been dismantled.

Every person has an important part to play in achieving true Reconciliation in this country. I have often found Australia to be a racist country that does not have First Nation people’s best interests at heart. If we looked at each other through the eyes of God, with no prejudices and only with love, then we can start to heal and work together in harmony.
My mother is a true leader in our community and has always worked hard in maintaining our cultural ties and practices within our family and extended family. At night, she feeds Aboriginal people who sleep under the Foxton Bridge, many of whom were stolen, and cooks nutritious stew every week to feed families who are struggling. She loves the Lord – everything is the Lord for her.

My mother has educated primary and secondary school children for years about the Stolen Generations and she supports the teaching of Kuku Yalanji language in schools. She also gives the welcome to country for the mayor when important visitors come to Mossman and she runs the Indigenous Ministry Links church at the gorge, which Veneta’s dad coincidentally built. She fought to keep this church from being destroyed about 20 years ago and organised for its repair. Because of all of this work and her character, she is very well regarded in the Mossman community.

Mum has always grounded her children in our identity and taught us to know who we are and where we are from. Our family history has been at the forefront of our upbringing and has helped shape me to be the person that I am today.

Features • Friday 21 August 2020 • By Sue Barker

Lady Eliza Darling – pioneering social reformer and evangelical Anglican

When I was asked to write about Lady Eliza Darling, I must confess that I had only a vague idea of who she was, and why it would be considered appropriate for a prison chaplain like me to write about her. I am very glad to have been given the opportunity to know her better, and to recognise the remarkable work she did to help women, including convict women, at a time when very few others were interested in doing so.
Eliza Darling (1798-1868) was the wife of one of the early governors (Sir Ralph Darling) of what was then the colony of New South Wales. As Anita Selzer writes in *Governors’ Wives in Colonial Australia*:

“Traditionally, any analysis of Australian colonial society has focused on men in positions of power...Discussion of or reference to their wives (and private lives) has been largely omitted.” (2002, p.2)

It would be doing many of these women a great injustice to simply leave them as footnotes to their husbands’ lives and careers. For me, as a prison chaplain, this is particularly true of Eliza, who was a woman way ahead of her time. She was a painter, designer and amateur architect, as well as a philanthropist and “pioneer social reformer”, as she is described in her entry in *An Australian Lectionary*, where she is remembered annually on 3 September).

*The West Australian* newspaper in May 1936, while referring to the crowds standing on Mt Eliza overseeing the city of Perth, to watch the King’s Cup, noted that:

“Of Eliza Darling, alas, we know little, in fact next to nothing. Presumably she was just one of those many women who push their husbands along the road to success. But her name will never die...in Mt Eliza it will trip lightly off the tongues of untold generations in the aeons to come. Eliza deserves to be remembered for rather more than having had a local vantage point named after her. In a letter written to her family during a long and happy marriage, she spoke of ‘the satisfaction of thinking that he [her husband] is doing good to those around him, and contributing to the happiness of many’.” (Selzer, 2002, p.14)

The same thing could certainly have been said of Eliza.

Eliza is described as “a devout Anglican of evangelical leanings”, who regarded prayer and worship as a source of strength and comfort, as well as essential to moral and spiritual wellbeing. But she did not confine herself to the private expression of her faith, pursing practical steps to see that those most in need of support and guidance were able to receive it.

Eliza spent six years in New South Wales during her husband’s appointment as Governor from December 1825 until October 1831. As a woman of rank in colonial society, charity work was considered an acceptable, even necessary, activity. Eliza’s ‘charity work’, however, was extensive and ground-breaking, on behalf of some of the most marginalised and powerless members of her society – convict women, girls from poor families and women in need of medical care.

In 1826, Eliza was among the founders of the Sydney Female School of Industry, of which, as the Governor’s wife, she became patroness and to which she was a frequent visitor. It was the first colonial charity to be founded and managed entirely by women, and it continued until 1926. Its purpose was to educate poor working-class girls in the skills they would need to find employment as domestic servants, as well as to provide them with the religious and moral grounding its founders believed they would need to live honest and useful lives.

In 1826, Eliza was among the founders of the Sydney Female School of Industry, of which, as the Governor’s wife, she became patroness and to which she was a frequent visitor. It was the first colonial charity to be founded and managed entirely by women, and it continued until 1926. Its purpose was to educate poor working-class girls in the skills they would need to find employment as domestic servants, as well as to provide them with the religious and moral grounding its founders believed they would need to live honest and useful lives.

Eliza’s interest in the School continued even after she and her husband returned to England, and in 1834 she wrote and published a manual for its students – *Simple Rules for the Guidance of Persons in Humble Life: More Particularly for Young Girls Going Out to Service*. The assumption underlying both the *Simple Rules* and the Female School of Industry – that those who were born into poor or working-class families would necessarily remain poor (or “humble” to quote Eliza) – is not a comfortable one today, but in the first half of the 19th century it was accepted by many, if not most, people as simple fact. By
training poor girls for life-long employment, it was hoped that they would be protected from being driven to prostitution or crime to lift themselves out of poverty – or simply to survive.

These girls were not the only vulnerable female members of society, however. Women who had no family or husband to help provide for them were at risk of being permanently unable to earn an income, or of early death if they became ill and could not afford treatment. Benevolent or friendly societies already existed in the United Kingdom for men in need of help, but from the late 18th century women’s societies came into being as well, established and run by women for women.

In a time when women’s work and housework were seen by society as inferior in importance and usefulness to that of men, the female friendly societies ascribed value to both, and made provision for medical treatment, hospitalisation and funeral expenses for women who would otherwise have had no money to pay for their own care. In 1826, Eliza established the Female Friendly Society of the Town of Sydney, open to “females of good character between the ages of fourteen and fifty”, as the first friendly society in the colony of New South Wales (very rarely, in those days, did women score a first!).

Eliza was also in correspondence with Quaker and pioneering prison reformer Elizabeth Fry (1780-1845), the English social and prison reformer who was a driving force behind the more humane reform of prisons in the first half of the 19th century. Like Eliza Darling, Elizabeth Fry is also remembered in the liturgical calendar, with her ‘day’ being 12 October.

One of her areas of reform was the establishment of prison schools for the children of female convicts and of instruction for the women themselves in skills such as sewing, which could help to earn them an income after release. Eliza supported and conducted classes in the Parramatta Female Factory (this name was given to the women’s prison because the inmates manufactured cloth, and many of the women there could earn an income for themselves in this way).

Eliza was ahead of her time in her support of female convicts, who were viewed by many of her contemporaries as ‘beyond redemption’, and of poor girls and women who were at risk, through lack of any kind of social support, of becoming ‘beyond redemption’ themselves.

Eliza Darling’s strong, practical faith and her refusal to give up on those whom society had given up would make her a very good prison chaplain if she were alive today. Perhaps we could adopt her and Elizabeth Fry as our patronesses?
In this unique joint reflection, three gifted local artists share about their art and their recent contributions to the Cathedral Shop. The artists are introduced by Cathedral Shop Manager Ann-Marie Reynolds and Parish of Redcliffe Deacon The Rev'd Richard James.

Introduction to the artists – Ann-Marie Reynolds and The Rev'd Richard James

As part of a broader strategy to enhance the Cathedral Shop’s offerings, members of the Cathedral team invited local artists connected to the Cathedral community to contribute artworks to the shop. Artists Jenny Long, Sue Poggioli and Rebecca Holland were selected for this project, with the assistance of renowned local artist Kerry Holland. The artists were chosen for their dedication to their unique artform, skill and interest in spirituality. Jenny contributed her intricate painted Cathedral designs to mugs, fridge magnets and magnetic bookmarks. Sue contributed her symbolic motifs to the black tote bags and mugs. And, Rebecca's painting was applied to calico tote bags, magnetic bookmarks, mugs and jigsaws. We are honoured to introduce these artists and their work to you.

Ink and watercolour artist – Jennifer Long, Christ Church, St Lucia parishioner
Currently I am working in three areas of art – printmaking, watercolour painting and 3D rice paper and wax bowls. I source ideas and images from family history, current events, the landscape and found objects. I use different elements, symbols and marks to depict layered narratives and incorporate personal emblems like the vessel, fragment, tangled figures, bird and cage and water, to create my own interior landscapes about identity, place and memory.

Recent works, particularly the etchings and bowls, have focused on the metaphor of ‘flight’ in a series of exhibitions that link the past and present. My father’s wartime story as a Lancaster pilot and imprisonment during the Second World War and his family’s migration story from Russia to Australia are links that I connect to the broader ‘family’ of suffering humanity. Many of my works depict the journeys of the displaced, flights to freedom and suggestions of an uncertain future.

My latest project has involved printing 12 prints of ‘The Fire’ for the Print Council of Australia Print Exchange. This is part of an ongoing series of works, including etchings, watercolours and solvent transfer images, that focus on the environment.

Sketcher, printmaker and 3D artist – Sue Poggioli, long-time Cathedral community member

I have been connected to the Cathedral over a long period of time. During the 1980s in particular, there were great celebrations of the arts in our Cathedral. I became part of a Christian artists' group started by David Binns and Deborah Hay in 1981 at the Cathedral. I participated in a group exhibition during this time. This group continued for many years.

My two sons were Cathedral choristers over a period of eight years. This involved their singing regularly and our family’s attendance. We spent a lot of time at the Cathedral and I would often draw whilst there. I come from a different Christian background and responded to the visual and musical elements of Cathedral life. Over time, I developed a deep appreciation and love for the richness and mystery of the worship practices and traditions of the Anglican Church.

I have been making art all my life and it has been my profession, taking different forms over time. Drawing is central to my practice, something I do daily. I make original prints. I enjoy the processes and outcomes. I like to say to myself, ‘What if I...?’ I make art because it makes me feel whole; it's just what I do. It is an act of engagement and of being attentive and giving attention.

My current practice involves printmaking and artist books. I am reworking old lino prints, putting them together in a new way to create something that become pages for books and a celebration in colour and line. I enjoy the sitting with a book, being totally engaged, turning the pages; it is a meditative act.

We are created in the image of God, and are each creative and unique. I believe we must use our gifts as we fulfil our potential and give glory to God and His creation. The arts speak to and spring from that deep place in us that is beyond words – images, music, space, texture, colour and scent all stir something that is not touched in any other way. It is a need we all have, something we yearn for. The
arts need to be part of the worship life of the Church and should spring from that community, so they are a reflection and expression of that community's mind, spirit and needs.

**Digital illustrator and graphic designer – Rebecca Holland, Parish of Grovely Warden and Liturgical Assistant**

I am a digital illustrator. I started out in graphic design, so the computer side of creativity was something I was trained in. I became an illustrator as a creative outlet alongside graphic design, and I fell in love with the digital methods of illustration because the freedom, versatility with the end product/file, and the lack of mess were appealing, especially as I have three young children! Digital illustration has come a long way in the last couple of years.

My art concentrates on the natural world, which is important to me. This is shaped by my political beliefs, associated with wanting children to become protective of and curious about the world we live in. My art also plays into my faith which I express by spending time in nature and appreciating everything we've been given.

Art and spirituality have always been so interconnected, and I think it's important now to keep that connection going in a modern way. Art helps people connect the spiritual and material worlds, which plays an important role in creating a space to worship.

It feels to me like the Anglican Church has long held on to its European/English roots, but I think it's also so important for the community to see their own culture represented in the art that the Cathedral has on display, especially in places like Australia where our cultural backgrounds are so diverse. Not only is local art putting funds into the local community, it's giving members of the local church community pride in their space and a deeper connection.

My main ongoing project is illustrating educational posters for kids. I concentrate on natural science posters, and I'm passionate about providing visually appealing educational/natural imagery that Australian children can connect to. With 2020 being such a strange year, especially for those with young children at home, I have just finished turning all my illustrations from posters into digital learning packs, too, to assist parents needing activities at home.

**Editor's note: To find out more about the Cathedral Shop's wonderful artistic offerings, please contact the Cathedral Shop Manager, Ann-Marie Reynolds, via shop@stjohnscathedral.com.au**
The story of the little church that could

Have you ever heard of the children's story about *The Little Engine That Could*?*

Well this is the story of 'The Little Church That Could' – and did – spring back to life thanks to plenty of love, vision and perseverance from a family with a 60-year connection to the church. The person who has been the driving force behind the revival is someone better known for telling stories about others, rather than being in them.

Intrigued? So you should be!

And this story has a happy ending which is waiting for the final chapter to be written.

Once upon a time in the 1950s, there lived a couple named Jean and Arch McGill who built a small family house at Amity Point on North Stradbroke Island which was later sold to Arch's brother Noel Berkman and his wife Cynthia Berkman. The home was adjacent to St Peter's Anglican Church which was consecrated in 1957.

Handyman Noel would regularly do repairs and renovations to the wooden church for free.

His nieces Karen, Vicki, Jeanne (and later their brother, Cameron) would often visit their relatives at Amity Point on weekends and for family holidays during the late 1960s and 70s with their parents Ken
and Midge Berkman. While they were raised as Presbyterians, the young girls “loved going to the Anglican Church and seeing its ‘mysterious rituals’, including kneeling for communion and the sipping of ‘real wine’ from a common cup,” recalls Karen.

“Our parents loved Amity, the Berkman house and the church as much as we did.”

As the years rolled on, family trips to Amity Point became less frequent as family and career took priority.

Karen had a long and successful media career, initially in radio news and for 20 years after that with ABC TV News as a reporter covering major stories including on politics, crime and general news.

She hadn’t realised that the St Peter’s Church had been moved (in 1997) from its old site to a new one nearby at Amity Point. It’s believed it was at that stage one of the smallest churches in our Diocese, with the main part of the building measuring just 7 metres by 3.76 metres.

“I was back visiting the island in 2016 when I saw the old building on the opposite side of the road into Amity, almost completely hidden behind foliage. At the time I thought it had been moved there and it seemed to have been abandoned,” Karen said.

The reality was that our Diocese had moved the church onto land which had been bequeathed for use as an aged care facility and the original plan was for the church to be used as a chapel for residents of the facility.

When the aged care project didn’t eventuate, the old church was used less frequently and eventually time and nature saw it deteriorate to the point where white ant damage rendered it unsafe to use. Parishioners began worshipping at nearby St Mark’s, Dunwich.

While the church wasn’t even officially listed for sale, Karen contacted the Anglican Church Southern Queensland’s General Manager’s office in October 2017 and asked, “if they would like to set it free”.

After a period of comprehensive consultation with Stradbroke Island Anglicans, it was agreed to sell the St Peter’s Church and the building was deconsecrated by Bishop Godfrey Fryar and Father Daniel Hobbs on 10 April 2018.

Relocation and restoration of the old church then became a ‘family and friends affair’ with Stradbroke Island builder Geoff Pettingill (who had actually moved the church to its ‘second home’ in Amity back in the 1990s) helping Karen in preparing the building for its transfer to the Gold Coast hinterland.

A badly damaged annexe was removed for the relocation and the church was transported in one piece by truck-then-barge-then-truck across to the mainland and up narrow and winding mountain roads to the Berkman family home at Bonogin, near Mudgeeraba in the Gold Coast hinterland in November 2018.

Once in place on their property, Karen’s husband Rod played his part in eradicating several large wasp nests, which came ‘complimentary’ with the building from Amity, while their adult son James worked tirelessly with builder and good friend Jim Bryant in repairing and restoring the building.

Karen describes some of the restoration work they undertook:
“The front of the church had an entry porch about 1.8 metres by 1.5 metres. We kept that, and once we got it here extended it to be the full width of the church, giving us an extra 1.5 metres inside. In front of that we added an open verandah the full width of the church, with wide steps all round.

“James and Jim rebuilt the side annexe and painstakingly renewed the interior, replacing the ‘Mad Barry’s’ pine sheets from the 1970s with tongue-in-groove sheeting. We took out all the existing windows and replaced them with leadlights, adding a new leadlight window (bought at a local junk yard for just $80 and restored for another $400) to the centre of the back wall where no window had been before. It provides a beautiful light centrepiece above the altar and was worth every cent.

“The roof of the church was in good condition and needed no work. The wooden floors had been covered by layers of linoleum and ultimately carpet, but they came up well when we had them sanded and sealed.

“We had to place the existing pews on the diagonal to create a centre aisle, and by allowing people to stand behind the pews at the back of the church we estimated that we could ideally get about 60 people in it – under pre-COVID-19 rules of course!”

A vital step in the restoration was finding new front doors which was done thanks to the passion and enthusiasm of ACSQ Senior Property Officer Nicole Ham, who played a pivotal role in the overall sale discussions and negotiations with Karen.

In 2019, Nicole sourced doors which had been sitting idle under a church built in 1904 at Maroon. That church had replaced their front doors at some stage and was sold in 2019.

Nicole has followed the Berkman family project since negotiations began and has been delighted to see Karen and her family breathe new life into the old church.

“When any of our churches have become disused or under-utilised for whatever reason, our first preference always is for them to be continued to be used for religious worship in the Anglican Church, even if that means relocating them to another parish or a school as a chapel,” Nicole said.

“But if that's not viable, and we have to sell it, then that's okay. In the case of St Peter's, it's been wonderful working with Karen and following the journey of the church and seeing it become repurposed as a chapel and to know that it will continue to be used for important events such as weddings and christenings.”

The frenzy of building activity of 2019 and early 2020 was all focussed on having the church ready for the wedding of Karen’s eldest daughter Miriam Young, a radio presenter for 97.3FM (and aspiring actor) and her husband Joal Pascoe, a musician. The wedding was due to take place on 28 March 2020 but sadly it had to be postponed due to COVID-19.

“We had an ‘un-wedding’ in the church, with just the immediate family present for a dinner and a celebration on that date. The seven people who attended were still a permitted gathering at the time...four square metres of space per person, which was nice,” Karen said.

“With the future being a little uncertain in terms of weddings and gatherings we're just waiting to see what happens and when we can hold the event with the number of guests we'd like to invite – hopefully later this year. Next in line after the wedding is a christening for my niece's baby son.
“So the little church has not so much been restored as renewed and exalted. It still has a view of the ocean, but now it’s looking out on the water from the Gold Coast hinterland.

“We plan to keep it just for family use. We have purchased a bell for the church. While it’s a marine (not church) bell, it looks the part and is a perfect fit. The next task is for our builder Jim to build a little tower for it.

“I hope the Diocese and all your parishioners will be happy to know it will always be a place “where two or three are gathered together.”

“We embarked on the project to do it with a happy heart…‘for the glory of God’ as my mother would have said.

“There are no commercial plans for the little church – we just want to keep it as a private refuge for family and for special events, such as weddings and christenings and for quiet reflection.”

*The Little Engine That Could* is an American fairy tale from the 1930s that was used to teach children the value of optimism and hard work.

Features • Saturday 22 August 2020 • By Helen Rainger

Palestine Israel Ecumenical Network: supporting a just peace

In 2018 the President of PIEN Helen Rainger accompanied Palestinian evangelical Christian Areej Masoud to Parliament House in Canberra, where Areej met with the Parliamentary Joint Committee on Human Rights

“Jesus wept, saying, ‘If you [Jerusalem] had only known the things that make for peace.” (Luke 19.42)

A visit to Palestine – that was what led me to become involved in the Palestine Israel Ecumenical Network (PIEN). It was after participating in an APAN (Australia Palestine Advocacy Network) study
tour in January 2015 that I decided to join PIEN and advocate for Palestinians, the Indigenous people of the land.

I had seen the illegal ‘separation wall’, erected by the Israeli authorities ostensibly for security reasons but really used to partition off Palestinian land and allow Israeli colonisers to build ever-expanding settlements. I saw soldiers escorting these Israeli ‘settlers’ through the Palestinian Old City of Hebron, people moving aside. I spoke with Palestinians, such as a family in Gaza who had been through so much in 2014, but who still reached out to us with hospitality.

PIEN is a network of Australian Christians and supporters seeking lasting peace for the people of Palestine and Israel, people of the ‘Holy Land’. A just peace will benefit both Palestinians and Israelis – those Palestinians who suffer daily human rights infringements, as well as the often-young Israeli men and women conscripted soldiers, who are caught up in the enforcement of unjust policies. Our Network was established by church leaders, Anglicans among them, in Canberra back in 2006, having a connection with the National Council of Churches in Australia. PIEN has steadily grown to be a national movement and became an Incorporated body in 2016.

Our activities include a regular email Update and the more comprehensive PIEN Quarterly which seek to keep those on our email list (over 600 subscribers) up to date on what is happening politically and personally with the Palestinian people. Key projects are also undertaken. We have a volunteer Committee and a part-time Executive Officer who works hard! Over the years, four Palestinian speakers have been brought to Australia and it is their voices that have been so important in bringing messages of lament and also of hope. Some of you may have listened to Bethlehem-based evangelical Christian Areej Masoud speaking at Anglican Church Southern Queensland events in 2018 and heard her call to see the humanity of the other.
when Areej chatted with Committee members The Hon. Kevin Andrews (Liberal Party, standing far right) and The Hon. Maria Vamvakou (Australian Labor Party, standing second from right), along with PIEN's Gregor Henderson (far left), Nell Potter (second from left) and myself (third from left)

We are also committed to the global BDS Movement, a policy of boycott, divestment and sanctions which is a non-violent form of creative resistance similar to that implemented in South Africa's apartheid era. Indeed, even Nelson Mandela said during a 1997 speech that, “We know too well that our freedom is incomplete without the freedom of the Palestinians.” In line with the United Nations, the BDS Movement supports: the end of the occupation of Palestinian lands and the dismantling of the ‘separation wall’ so Palestinians can move freely and safely in their own lands; the recognition of Arab-Palestinians living in Israel to full citizenship rights; and, the right of displaced Palestinians to return safely to their homes.

PIEN is a voice from the churches to the churches. Standing with and supporting Palestinian Christians are also important parts of our work and it is in this role that PIEN has embarked on its current campaign, bringing the ‘Cry for Hope’ message from ‘Kairos Palestine’, which represents Palestinian Christians of many denominations. In the context of the Israeli Government's possible annexation of further West Bank Palestinian territory (in spite of recent diplomatic developments), we hear the cry for nations of the world to object to the ongoing takeover of Palestinian land and, significantly for Christians, we hear the cry that we call out “the use of the Bible by many to justify and support oppression.” This is a cry for hope to be still possible for Palestinians and their future. See the Cry for Hope website for more information.

My own church, St Saviour’s Anglican Cathedral in Goulburn, NSW, has become a sister church of St George’s Anglican Cathedral in East Jerusalem. We pray weekly in our services for the community there, led by Dean Hosam Naoum (soon-to-be enthroned as the Anglican Archbishop of the extensive Episcopal Diocese of Jerusalem). We are concerned for the people of St George’s and the Holy Land in these COVID-19 times.

I have affirmed the significance of travel to Palestine; however, my initial entry point to becoming more involved was my theological studies, specifically a master's degree unit on Palestinian Theology in 2011. In the presentations which I have given in Anglican churches in my Diocese of Canberra-Goulburn, I like to begin with a question, ‘How political should a theology be?’ I have found that many Anglicans are shy of being seen as being ‘too political’, but as a member of General Synod, I also see that Anglicans are increasingly ready to become involved in political issues when we need to be.

On my second visit to Palestine, in 2017, and this time to Israel as well, including to Nazareth and Lake Galilee (as it is known locally), I attended a Sabeel Conference where I was updated on the current political situation and the ongoing suffering experienced by Palestinians. This trip also brought stories and images that will stay with me. I visited a family in their home in a refugee camp and heard about the number of children in the neighbourhood who had been arbitrarily taken from their homes the previous night by soldiers and put into detention. I also heard the story of the Tent of Nations – land owned, with long-time deeds, by a Palestinian Christian family, land which the Israeli Government seeks to take over.

Yet seeing the gentle hills surrounding Lake Galilee, I could picture Jesus teaching the people, “Blessed are the peacemakers.”

I will leave you at the little ‘teardrop church’, built where we are told Jesus looked over the valley to Jerusalem, and spoke his well-known cry for peace.
Churches toll bells and Christians light the way for Earth Overshoot Day

Cathedral parishioner and grazier’s daughter Angela Mooney, who read a prayer at today’s vigil, said that growing up on the land taught her the importance of good stewardship of the Earth.

St John’s Cathedral joined churches around Australia today, as they simultaneously tolled their bells and lit candles to mark Earth Overshoot Day, a national ‘day’ led by the Cathedral team.

Earth Overshoot Day, which falls on Saturday 22 August this year, marks the day that people around the world have collectively used all of the natural resources that the Earth can renew during the given year.

The Cathedral bells, along with those at more than a dozen churches around Australia, tolled for 10 minutes leading up to midday today, signifying the 10 years that the world’s community has to avoid irreversible damage to the climate.

Almost 50 Christian organisations and churches around Australia partnered with St John’s Cathedral this year, marking the occasion with either bells or candles.

The tolling of the Cathedral bells was followed by a service led by Cathedral Dean The Very Rev’d Dr Peter Catt, who was joined by Cathedral parishioners and Cathedral Precinct clergy and staff.

Dr Catt said the tolling bells and lit candles helped bring attention to the damage being done to plants, animals, water and the way of life we love, and called us onto a better path for our children and future generations.
“We all understand that spending more than our budget allows is risky and that keeping to a budget is wise – it’s the same with the Earth’s natural resources,” Dr Catt said.

“Australians are some of the biggest ‘spenders’ of the earth’s resources, consuming the equivalent of over four Earths each year.”

Dr Catt said that Earth Overshoot Day has been pushed back more than three weeks this year due to the impact of COVID-19 on travel and industry.

“As we slowly move through the stages of economic recovery in Australia and around the world, we need to find a way to maintain our momentum so we can move back 2021’s Earth Overshoot Day even further and bring the Earth’s ‘budget’ back into balance,” he said.

“We can take this opportunity to choose positive, fair and life-affirming ways forward to restore this balance.”

The Cathedral began the Australia-first initiative last year to call people to make everyday changes to their behaviours and help create a better environmental legacy by reducing pollution, protecting wildlife, embracing clean energy and preserving water.

Cathedral parishioner and grazier’s daughter Angela Mooney, who read a prayer at today’s vigil, said that growing up on the land taught her the importance of good stewardship of the Earth.

“My love for the planet brought me here today,” Ms Mooney said.

“I studied environmental science at university and I come from the land – my grazier dad always said that we are custodians and stewards of the land, and not owners.”

Earth Overshoot Day is calculated by Global Footprint Network, a research organisation led by scientists “who love the outdoors.”

Just as a bank statement tracks income against expenditure, the Global Footprint Network measures a population’s demand for the supply of natural resources, with their measurements then serving as the foundation for calculating Earth Overshoot Day.

With Queensland leading the world in solar energy, nearly 70 parishes in our Diocese have been playing their part, installing solar panels on the roofs of buildings for more than a decade.

St John the Baptist Anglican Church at Bulimba first trialled solar panels in 2017, installing an 8kW system.

The trial was so successful, that the parish added another 26kW of solar panels in 2018.

Parish councilor Allan Thomson said that the church’s solar panels save the church money, as well as create clean energy.

“The motivation to install the solar system was threefold – to reduce our carbon footprint, to return clean energy back into the electricity grid and to save money on our electricity bills,” Mr Thomson said.
“It has achieved the goals that we set for it – we have reduced our electricity bill and in fact, the system generates the power that we need and as of our last bill we had exported over 85,000 kWh back into the grid since installation.”

Australian churches are asking local and Federal governments to work with communities to upgrade to clean renewable energy and invest in sustainable jobs and industries.

These improvements help create healthy and safe communities and promote economic resilience, particularly in regional areas.

The St John’s Cathedral Earth Overshoot Day service can be viewed on YouTube.

Reflections • Monday 24 August 2020 • By Judy Burt

Being Jesus’ hands and feet in our hospitals

"My own serious health setbacks have strengthened my hospital chaplaincy ministry and my own faith," (Judy Burt)

While I have experienced a number of highlights and met many special people since commencing my hospital chaplaincy ministry in 2006, one woman in particular stands out. One day in 2017, I had a phone call from a local clergy person The Rev’d Jim Nolan, who had been advised by a friend in New Zealand that a woman had been ‘deplaned’ in Brisbane, alone and very unwell, from a flight travelling from Auckland to London. He asked if I would find her and look in on her. This traveller, Rose, having come through the Emergency Department, would not have turned up on my ‘Anglican list’, as Emergency staff don’t tend to ask which religion you are when you are in dire straits and time is of the essence. After I found Rose, she asked me to contact her UK-based sister, who was frantic when Rose failed to arrive at Heathrow Airport. I, and Rev’d Jim, then supported this lady through her surgery and subsequent recovery over a nine-week period until she was well enough to fly home to London with a nurse.
I thought that it was extraordinary that the strength of the Anglican connections enabled us to find out about, locate and assist Rose. Having a serious health issue, with her luggage having gone on to London (the airline delivered it to the hospital two days after her admission) and not knowing anyone in Brisbane, Rose needed help and care and God provided these in very practical ways. We were his hands and feet. Rose was very grateful for the medical and chaplaincy care she received at the Prince Charles Hospital. And, we were very pleased that she made it home safely back to her local congregation in London.

I started my journey towards becoming a hospital chaplain when I visited a friend who was in the palliative care ward at the Gold Coast Hospital in 2005. As both my parents were medical staff and because I had worked as a medical receptionist, I felt comfortable visiting hospital wards. When visiting my friend, I noticed that there were not many visitors to the palliative care ward and felt that with some training that I could become a hospital chaplain. I had seen a call-out for Anglican hospital visitors in the Parish of Southport pew bulletin, which was also circulated in my own parish pew bulletin at Surfers Paradise Anglican Church.

After talking to The Rev'd Sid Rogers, who was the then Diocesan Hospital Chaplaincy Team Leader, I completed his training for pastoral care visitors, which was a six-week course, if I remember correctly, at the Parish of Southport. The course convener then suggested I complete a year of chaplaincy training, which I did, before moving to the Sunshine Coast where I was offered a part-time role as Anglican Hospital Chaplain at Nambour Hospital. I left there four years later to move to Brisbane, where I worked in the same role at the Princess Alexandra Hospital and the Royal Brisbane and Women's Hospital and also undertook some Anglicare community chaplaincy, before moving to the Prince Charles Hospital in 2016.

Most of the everyday visiting starts with the list of patients who have nominated themselves as ‘Anglicans’ and indicated their wish to receive visits from the chaplaincy team. After my bedside visits, I then check the multifaith centre, ensuring that it is open and welcoming. I also follow up any messages left on the phone system from staff members about patients who have requested visits. Many of these calls are about patients who are not on any ‘religious list’ but are experiencing a crisis or loss or are upset or dying and need support and a kind ear to listen to them. If I have a volunteer rostered on, we decide who is visiting which wards that day and then we usually meet up for lunch to debrief. If it is the scheduled day for an ecumenical service, I will prepare the reading and a short reflection and we pray for the hospital and its staff, patients and patient relatives.

Although we mostly visit Anglicans, there are some regulars (‘frequent flyers’, we call them) who benefit from visits, as we walk alongside them on their journey of treatment. The people I feel who get the most from hospital chaplaincy are those who have left their faith behind at some point in their lives and realise, following a visit from a chaplain, that maybe there is more to faith than they thought – that faith can sustain them during difficult times and that there are people from the Church who care.

I feel that chaplaincy supports the mission of the Church in a major way. A hospital is a huge ‘mission field’, as there are hundreds of people who arrive at a hospital in sudden and dramatic ways and for life-changing treatment (Prince Charles Hospital is a lung and heart transplant hospital), and chaplains are there to discuss the difficult questions with them and offer hope. I am reminded of two Bible verses when I visit. The first is from Matthew 25.36, “I was sick and you took care of me”. The main scripture that I relate to most personally is 2 Corinthians 1.3-4:
“Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, who consoles us in all our affliction, so that we may be able to console those who are in any affliction with the consolation with which we ourselves are consoled by God.”

This scripture makes total sense to me and my chaplaincy work.

My own serious health setbacks have strengthened my hospital chaplaincy ministry and my own faith. I had been working as a hospital chaplain before I was diagnosed with breast cancer in 2011. While I was supported through my cancer treatment by my colleagues, friends and family, talking to cancer survivors who had completed their treatment gave me the most encouragement. So, when I returned to volunteering at the Royal Brisbane and Women’s Hospital, I felt called to visit patients who were undergoing similar treatment to offer them encouragement and hope. I feel that chaplains are people of hope, in whatever circumstances. All through my own breast cancer journey, I felt that my God was with me.

I recommend chaplaincy either as a career or as a voluntary role because I feel passionately that people should have a choice to be able to see a chaplain when they need bed-side ministry support. Many patients I see would not call themselves ‘people of faith’, but when life is difficult they often want to discuss their spiritual questions and worries. I am also passionate about helping chaplaincy students (CPE students) learn the hospital chaplaincy ropes.

The book *Communicating with dying people and their relatives*, which is edited by Jean Lugton, says that:

“Spirituality has become less visible in our healthcare institutions and has increasingly come to be considered a very personal and private matter. People’s spiritual needs are not always very apparent and can be overlooked because of the intensity of medical and nursing care. For spiritual care to be helpful, it has to be seen as available to those who may be seeking it.”

So, I pray that chaplaincy will always be available in our hospitals.

Note from Chaplaincy Services Manager, Andrea Colledge: On behalf of the Parishes and Other Mission Agencies Commission (PMC), I would like to thank retiring Chaplain and Hospital Coordinator Judy Burt for her unwavering commitment to this very important ministry.

For more information on chaplaincy careers and volunteer roles, please email chaplaincy@anglicanchurchsq.org.au.
How a reluctant sparky found the light of Christ

“If my parents could see me now.”

I was born in 1948 to parents who had suffered through the bombing of London in World War II, so faith in our Lord Jesus was never questioned in my family’s home growing up. From my teens to age 50 living in Australia, my life was entirely consumed with material possessions and achieving success in my lighting business, so there was always something missing deep within my soul. Then came a Cursillo ‘3-Day Weekend Retreat’ in 2001 in Newcastle.

After my father’s passing in 1998, I started to attend church regularly in Terrigal in NSW. I was a ‘pseudo Christian’, looking and acting the part but still with no real belief. When I was asked to attend a Cursillo weekend retreat in 2001, I rejected the offer three times and then under sufferance decided to go. That weekend was the turning point in my Christian life. Suddenly, there was a joy in every part of life that had previously eluded me – the joy of knowing our Lord fulfils my life. He has since given me a passionate fervour to share the Cursillo ministry with as many others as possible.

Let me explain what I have learned about the Cursillo Movement that was so instrumental in my Christian journey. The origins of Cursillo started in Spain after the Spanish Civil War in 1939. Before the war, a great pilgrimage to the shrine of Saint James the Great at Compostela (now famously known at the ‘Camino’) had been planned. The shrine at Santiago de Compostela Cathedral in Galicia,
Spain, had been a focal point for the Christian faith during the early Middle Ages, as it was believed that St James the Apostle was buried there. The pilgrimage idea was finally revived in 1948.

From this pilgrimage came Cursillo – a way of sharing the joy and deepening of spiritual faith with the world. It was introduced to Australia in 1979 and was endorsed by our Diocese in 1985.

To this day, the core authentic Cursillo values shared by Spanish Christians are relevant in today’s Cursillo movement, no matter where the Cursillo system is shared. We don't have to walk the nearly 800 km of the Camino to share in the grace of this tradition, as Cursillo comprises of a three-day weekend plus a support system of faith over a lifetime pilgrimage called the ‘Fourth Day’.

Many Spanish words are used in the Cursillo movement. The word Cursillo in English means ‘short course’. Ultreya means ‘onwards and upwards’, as a term of encouragement to continue a journey, and is used as a title for monthly gatherings of Cursillistas. Then comes, de Colores which means ‘of the colours’, describing the way flower colours change during the Camino pilgrimage from France to Spain, as reflected in the colourful Cursillo logo. We could have changed these words to English in Australia; however, the Spanish names reflect an authenticity that the movement wishes to preserve.

In our Diocese, close to 4,000 people have attended a three-day weekend, with around 98 per cent of participants reporting that the weekend retreat deepened and enriched their faith. And, many priests credit Cursillo as an important component in their path to ordained ministry, including the Director of Mission for the Anglican Schools Commission Fr Richard Browning, who spoke of the benefits of Cursillo in an anglican focus Spotlight Q&A:

“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.”

The Cursillo three-day weekend is the same today as it was when the retreats started in our Diocese 35 years ago, except these days we use modern technology.

Cursillista is the name given to someone who has attended a 3-Day Weekend Retreat. For those who want to share the joy, the only way to discover the joy of Cursillo is to enrol in a three-day weekend for yourself.

Visit the Cursillo Southern Queensland website to find out more.

The following Cursillo events are planned in the coming year:

**St Mary's Kangaroo Point, Ultreya (with Zoom option)**
Saturday 29 August, 10 am to 1 pm
455 Main St, Kangaroo Point (park on River Terrace)
BYO picnic lunch
For more information, including contact details, see the Cursillo SQ website

**Diocesan Ultreya (gathering of Cursillistas from our Diocese and beyond)**
21 November 2020
Church of the Risen Christ, Deception Bay (or online, COVID-19 dependent)
Register online by completing this form.

**Men's Cursillo 3-Day Weekend Retreat (Men's 80*)**
12 to 15 August 2021
Glendalough, Noosa
For more information, please contact Alan Gray via alangray48@icloud.com or on 0425 288 985
* This will be the 80th Men's Cursillo in Our Diocese

**Women's Cursillo 3-Day Weekend Retreat (Women's 80**)**
19 to 22 August 2021
Glendalough, Noosa
For more information, please contact Alan Gray via alangray48@icloud.com or on 0425 288 985
** This will be the 80th Women's Cursillo in our Diocese

**National Cursillo Gathering**
10 to 12 September 2021
James Byrne Centre
Highfields, near Toowoomba, Qld
For more information, please contact Alan Gray via alangray48@icloud.com or on 0425 288 985

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**News • Monday 24 August 2020 • By Julanne Clarke-Morris**

**New guide unpacks Anglican faith**

A new international study guide titled *What do Anglicans Believe?* aims to help theological students around the world discover the core tenets of Christian doctrine that make up Anglican theological identity and draws on both Anglican and ecumenical statements of belief to unpack Anglican beliefs.

The guide presents ecumenical texts and then asks questions to help students consider the practical application of the agreements in the life of their churches and questions how churches live the life Jesus lived through the model of 'seeing, judging, acting'.

The guide's three main sections introduce doctrine in general and relate it to discipleship and mission as a whole, then they look closely at the doctrines of the Nicene Creed, before delving deep into both ecumenical and Anglican perspectives on the doctrine of the Church.

In addition to use in theological colleges, it is envisaged that the study guide will be used by Christians across the world in home groups and study programmes.

The Theological Education in the Anglican Communion (TEAC) team at the Anglican Communion Office in London wrote the guide along with three members of IASCUFO – the Inter-Anglican Standing Commission on Unity Faith and Order.

The Anglican Communion’s Director for Theological Education, The Rev’d Dr Stephen Spencer, explained that the study guide builds on dialogue about doctrine that Anglican churches have had with each other and other churches across the world ever since they were formed.
“Over recent decades these conversations have produced a rich and authoritative collection of agreed statements, written by Anglican theologians in partnership with theologians from other churches, to create a broad and rich map of the Christian faith as it has been received and handed on by these churches,” he said.

Dame Mary Tanner, formerly WCC Europe President and as Moderator of WCC’s Faith and Order Commission, welcomed the new study guide, describing it as an important guide on Christian doctrine.

“(The study) offers such a good, engaging way to help students and clergy become familiar with ecumenical documents, in a way that is relevant for their own lives and local experiences in worship and in mission and to ensure that that work is not forgotten,” Dame Tanner said.

Mary Tanner said the study’s use of questions to readers will draw them into the subject well.

“It is just what the Faith and Order Commission in my day would have hoped for – receiving the fruits of the [ecumenical] convergence statements in changed lives and in changed, closer relations with others who could also recognise the faith of the church in the documents,” she said.

The study guide can be downloaded free of charge in English, French, Spanish and Portuguese from the Anglican Communion website.

First published on anglican taonga on 4 August 2020.

Features • Sunday 23 August 2020 • By Dr Stephen Harrison

Clergy wellbeing and self-care: questions and discussion points

Last year the Church of England committed to the landmark ‘Covenant for Clergy Care and Well-Being’ (p.5) as an Act of Synod, 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.”

A number of resources were recently released to help embed the Covenant across the Church of England, including a document:

- Developed for clergy to help them consider their own wellbeing and self-care.
- Developed for local congregations to help parishioners, parish councils and staff initiate and facilitate conversations around the care and wellbeing of clergy.
- Developed for Bishops and the wider Church to encourage bishops and others with oversight responsibilities to reflect and model the importance of clergy care and wellbeing.

This post will summarise the ‘Document for Reflection and Action for the Clergy’, which was developed for clergy to help them consider and discuss their own wellbeing and self-care, and will address the following key areas:
• Reflecting on Our Baptismal and Ministerial Calling
• Reflecting on Looking after Yourself and Others
• Reflecting on Being a Public Figure
• Reflecting on You and Your Household.

Reflecting on our baptismal and ministerial calling

The ministry of a clergy person is “relational, collegial, professional and accountable to others” and in order to fulfill their baptismal and ministerial calling, clergy are encouraged to:

• Attend to their own care and wellbeing and to set aside time for rest, recreation, retreat and study for their own and others’ flourishing and growth.
• Hold regular conversations about baptismal and ministerial vocation with others.
• Understand how their conduct of ministry is perceived and experienced within and beyond the church.

A number of questions are suggested in this section, including:

• To what extent are you actively and enthusiastically engaged in ministry? Is there anything you should stop doing?
• What resources are offered to you by your Diocese to promote care and wellbeing?
• Are you ‘hard to reach’ in terms of offering care and promoting wellbeing? Or are senior clergy and wellbeing services ‘hard to access’ in your Diocese?

Reflecting on looking after yourself and others

As clergy provide and receive guidance and pastoral care, they are encouraged to take care of their health and fitness in order to promote necessary resilience. This means that clergy are advised to:

• Be good stewards of their own health and wellbeing in support of their call.
• Engage with others in regular reflection to develop insight, wisdom and relational skills in support of their ministry of pastoral care.
• Establish and observe appropriate personal and professional boundaries in pastoral care and safeguarding.
• Grow in awareness of the limits of their pastoral ability, their vulnerability and the need for them to sign post those in their care to others, monitoring their own needs and health during periods when they are providing demanding levels of care to others.

Some of the helpful questions raised in this section, include:

• To what extent are you enjoying good physical and mental health?
• What boundaries of time, space, skill and competency, both physical and psychological, do you aspire to? How are you doing?
• What are the warning signs of stress and burnout for you? What signs of resilience do you recognise in yourself? How can you build on your qualities?
• Do you know where to go to find help, whether for diagnostic stress tests or other self-help tools, or support from within or beyond your Diocese?
Reflecting on being a public figure

Due to the nature of their calling and associated activities, clergy are always in the public eye. Thus, it is suggested that clergy:

- Understand the character, shape and boundaries of this public service in conversation with the local and wider church.
- Be aware of the way in which their own life and history affect their conduct
- Participate in the wider life of the church, in respecting the office of lay leaders, and in exercising care in all forms of communication, including social media.

In light of this, some of the suggested questions clergy may ponder include:

- How does your personality type, particularly whether you see yourself as extroverted or introverted, affect your ability to carry out the public nature of your role?
- Do you feel you are making the best use of the skills of the congregation and community to help you?
- Where are you vulnerable as a public figure – are you able to manage this in a creative way?

Reflecting on you and your household

Given the nature of clergy ministry, spouses and other household members of clergy likewise need support and encouragement from the church. Thus, ordained ministers are encouraged to:

- Ensure their own approach to ministerial work takes into consideration the needs of those with whom they share their lives.
- Work with the local church to ensure that boundaries in relation to their household are respected, and, where necessary, enforced.

As such, clergy are encouraged to think about the following questions:

- What are the pressure points, if any, for your intimate family relationships and your wider ministry? How are these addressed or mitigated?
- Can you have an appropriate conversation with your local church about the boundaries between your wider ministry and your household’s needs? If not, is there someone who could help you?

For those interested in exploring and discussing clergy wellbeing and self-care, the Church of England’s 'Document for Reflection and Action for the Clergy' is practical, easy to read, concise and comprehensive. It is written and formatted in a way that is conducive to pragmatic discussions with other clergy, Episcopal leaders, parish council representatives and clergy spouses and family members.

If you would like to explore the important area of clergy wellbeing and self-care in more detail, you can download a Church of England General Synod commissioned paper, which was written following extensive consultation with clergy and lay people across the United Kingdom.

First published on the faithful + effective website on 11 August 2020.
Performing arts honour for Glennie past Principal

The Glennie School Principal Mr Peter Crawley (right) said that Mrs Wendy Ashley-Cooper (left) was a passionate supporter of the arts at The Glennie School (August 2020)

The Glennie School has dedicated its Performing Arts Centre to former Head of School (2001-2016), Mrs Wendy Ashley-Cooper.

The Glennie School Principal Mr Peter Crawley said that Mrs Ashley-Cooper was a passionate supporter of the arts, and music in particular.

“During her time of leadership, Wendy built a community which gave voice and confidence to the girls through performance and opportunities. It is a privilege to dedicate the Performing Arts Centre in her honour,” Mr Crawley said.

Former Head of School Mrs Wendy Ashley-Cooper said that she felt greatly honoured, and somewhat overwhelmed, to be recognised in this way.

“I have always loved and supported the performing arts at Glennie and I have been given to shedding involuntary tears whenever I heard a beautiful piece of music being played perfectly by Glennie girls. For many years the girls were encouraged to ‘make Mrs Ashley-Cooper cry’ when preparing for Eisteddfodau,’ Mrs Ashley-Cooper said.

During the dedication service, Mrs Ashley-Cooper asked the girls to imagine that they had a lump inside them, which grew bigger and harder with each hurt, disappointment or failure in life, but which was softened and dissolved by every positive experience, such as achievement, friendship or the sheer enjoyment of taking part in such pursuits as music, dance or drama.
She reminded those present of the power of music, especially, to help us express emotion and console or lift us up in difficult times.

The Glennie School Arts Committee Captain Lauren Baryla said that hundreds of Glennie girls have rehearsed, performed and laughed in the Performing Arts Centre.

“It has been a home away from home for many, a place of acceptance and challenge, a place to express personality and individual talent and a place to join with others in the pursuit of delightful harmonies and stunning orchestral sounds,” Lauren said.

The Glennie School Arts Committee Vice-Captain, Kate Bellars, thanked parents for their dedication to the arts.

“Without parents willing to drop us at school at 7.30 am or pick us up at 6.00 pm, we would not have the amazing music, drama and dance programme that we do. Today we thank our parents for all of the time, patience and persistence they offer to girls in the arts,” Kate said.

The Wendy Ashley-Cooper Performing Arts Centre was dedicated and blessed by The Right Rev’d Cameron Venables, Bishop of the Western Region.

The dedication service took place on Founder’s Day (12 August), celebrating the 112th anniversary of the foundation of The Glennie School by Archdeacon Benjamin Glennie.

The Centre was originally opened in 1997 with a significant financial contribution from The Glennie School Parents and Friends’ Association.

News • Friday 21 August 2020

St Andrew’s surfers dominate at regional trials

St Andrew’s Anglican College students Lucy and Gisele at the Regional Surfing trials at Coolum in August 2020
St Andrew's Anglican College young surfing talents shredded up some top surfing conditions, dominating the school regional trials at Coolum recently.

The best young surfers on the Coast were on display in what is always a competitive event, as they vie for the chance to compete at the State championships.

St Andrew's had 11 surfers competing in the trials, with Summer G, Dippy St B and Lucy B securing their place in the regional team.

Tim B and Will P took out the MR Shield teams event in the Junior Boys Division and will also represent the College at the Queensland State Surfing Titles.

Teacher-in-charge-of-surfing Alex Austin congratulated the St Andrew's students for their diligent preparation and wonderful achievements.

“Our surfers have been training extremely hard in their sessions before school, so this event was a great opportunity for them to be able to display their talents under pressure in a competitive environment,” Mr Austin said.

“There is always an element of luck with the ocean involved, but we had high expectations for a number of our surfers to be successful and qualify for the Regional Team.

“Summer, Dippy and Lucy have all been involved in the surf programme for a number of years and it's great to see their hard work pay off with these excellent results.”

Given everything that has happened this year, Year 12 student Summer was grateful to be able to compete for the final time in this event.

“On the day the conditions were fairly challenging and I definitely feel I could have performed better; however, I am still super happy to have made the regional team moving on to the state titles,” Summer said.

“My goals are obviously to do as well as possible and a win would be great, but to also make the most of the competition experience as it is my last school state titles after many years of competing. I look forward to spending time with my team mates and enjoying the team element of a sport that is usually very individual. I am extremely excited to get some good waves and surf them to the best of my ability.

“The surfing community at St Andrew's is so inclusive and encouraging. There are groups for all students from learners to advanced surfers and it brings people from all ages and experiences together.”

Surfing at St Andrew's has been on the rise as a popular co-curricular opportunity in both the primary and secondary school for a number of years, with the Peregian Springs-based school producing a number of State and Australian champions, as well as Alumni now competing on the professional circuit.

This month's win by Tim and Will in the MR Shield, a team event that allows schools to compete against each other in a Tag Team style format, was the first time St Andrew's had won this event.
“Our surfing programme has been going from strength to strength with squads being conducted every morning before school across all year levels and abilities,” Mr Austin said.

The surf conditions on the day were some of the best contest conditions seen at Coolum in a number of years, with two- to three-foot clean peaks on offer throughout the day, providing the platform for an excellent level of surfing.

Sunday Devotions • Monday 24 August 2020 • By The Rev’d Canon Gary Harch

Sunday 30 August 2020 (Octave of Martyrs of New Guinea – 2 September)

To whom do we look for honour?

“Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour.” (John 12.26)

Main Readings (Martyrs of New Guinea, Wednesday 2 September): Zephaniah 3.14-20; Psalm 130; Romans 8.33-39; John 12.20-32

Main Readings (Sunday 30 August): Exodus 3.1-15; Psalm 105.1-6, 23-26; Romans 12.9-21; Matthew 16.21-28; (Jeremiah 15.15-21; Psalm 26.1-8)

Supplementary Readings (Sunday 30 August): Psalm 75; Matthew 17.14-27; Exodus 11; Psalm 63; Romans 12.1-8

When I was the rector of St James’, Toowoomba, I became aware of a part of our Church's history that I hadn't properly known. It was the history of the 12 Anglican World War II New Guinea martyrs. Parish priest Fr John Barge went from St James' to the island of New Britain in 1936, eventually being
appointed to the small village of Lumielo on the south west coast in 1943, and was the last Anglican martyred by the Japanese forces. He was one of the 12, four of who came from our Diocese.

In John 12.23-26 Jesus responds to the enquiring Greeks by speaking of glory, eternal life and honour. Are these words that you associate with the Martyrs of New Guinea? Should they have stayed on regardless? Should they have left when they had the opportunity? They made their decisions in the heat of war, in the context of their time and in their understanding of mission and the needs of the people they served. We know that some were betrayed. We best honour these people by respecting their Christian stance, not by assessing them against modern standards.

Probably none of the martyrs thought that their lives would be held up as examples and their stories retold 80 years after their death. It has taken decades of research and reflection to find out the ever-increasing complexity of what happened. Their actions were not for personal honour. Thus, they are honoured first by God, the Anglican Communion and by the memorials around Australia.

Being a servant of Christ constantly challenges our perceived self-importance – we need to find value in service, not in what others might believe.