“My time is well taken up in the mission ship,” Mrs Baddeley said. “Because there are plenty of interesting things happening all the time. We land twice a day as a rule, and I go ashore and visit the villages and talk to the natives [sic] as well as I can while my husband takes a service.”

My granny was referring to life on board The Southern Cross – the mission ship belonging to the Anglican Church of Melanesia – where she spent much of the first years of her married life with her husband Bishop Walter Baddeley and their infant son (my uncle Martin).

Granny had some terrific stories of life on board – of storms and running aground in the night, of flying fish and visits to tiny islands. The Southern Cross was central to the mission of the Church in the Solomon Islands enabling the Bishop to reach even the most far-flung reaches of the Diocese.

The Southern Cross, my granny knew, was in fact the seventh Southern Cross ship (there have been two more since) after number six was wrecked on her maiden voyage from England just before Bishop Baddeley arrived in the Solomons. The Centenary Book of the Melanesian Mission talks about the importance of the ship:

“Oh all sides the developing evangelistic, educational and medical work were woven together into the texture of sound Christian life by the ceaseless work of the “Southern Cross” and her smaller sisters.”

On the wall in my mother’s house hangs a wonderful painting of the seventh Southern Cross – a precious reminder of the great work in those times.
On the wall in my mother’s house hangs a wonderful painting of the seventh Southern Cross – a precious reminder of the great work in those times.

In my study hangs another reminder of The Southern Cross vessel – the Australian Naval pennant from 1941 when the mission ship was requisitioned during World War II. While The Southern Cross was used mainly for troop and cargo transport, the naval pennant hanging in my study serves as a constant reminder of how we are able to use even the best of things for purposes for which they were never intended.

The Southern Cross, so important in “the developing evangelistic, educational and medical work” in the Solomon Islands, was for a short time an instrument of war.

I was reminded of this lamentable capacity mid-year when I saw images online of Donald Trump holding up a Bible for a photo-op outside an Anglican church in Washington after sanctioning the use of tear gas and rubber bullets to clear peaceful Black Lives Matter protestors near the White House. In response, The Episcopal Bishop of Washington The Right Rev’d Mariann Budde said:

“The president just used a Bible, the most sacred text of the Judeo-Christian tradition, and one of the churches of my diocese, without permission, as a backdrop for a message antithetical to the teachings of Jesus.”

This kind of jarring disconnect also happens when particular pieces of scripture are taken out of context and weaponised for use ‘against’ particular people or groups of people. The scriptures, which are the great treasure of our tradition, reveal to us again and again the faithfulness of God to a faithless people – they are words of life that can enhance our capacity to live fully and freely as
humans. Yet, rather than a message of love and hope, so often the Bible becomes a weapon used to exclude, alienate or punish.

Echoing throughout the scriptures is a vision of God's kingdom where the last and the least are first, the mighty are cast down, the hungry are fed and the captives are set free. As ones who are ‘on the Way’ with Jesus we are called to do our part in making this kingdom come, on earth as in heaven, through Jesus' way of love.

Our time, too, could be ‘well taken up’ with this Way rather than giving ourselves over to violence and spite.

Bush Ministry Fund • Friday 11 September 2020 • By The Rev'd Geoff Reeder

Mustering and ministering in the Maranoa-Warrego and beyond

Upon my retirement from commercial work in 2010, the then Bishop Rob Nolan asked me to conduct itinerant ministry on a rotating quarterly basis in the Cunnamulla, Tara and Murgon parishes. I was eventually appointed ‘Missioner to Quilpie Parish and District’ by Bishop Cam Venables. This area covers the towns of Quilpie, Eromanga, Windorah and Birdsville, with special permission (because it is in the Diocese of Rockhampton) to minister to folk in and around Bedourie as I have connections to the district. The Quilpie Parish covers 184,000km², is 950km by road from east to west and has a population of about 1250.

Why am I ministering in such faraway places? Well, with Bishop Cam's permission, and responding to a request from the CEO of Barcoo Shire in Jundah (in the Diocese of Rockhampton), I conducted the funeral of a stockman in Jundah. A close relative of the man who had died asked if I would go to Adria Downs cattle station 135km north west of Birdsville for a service there. A couple of visits later, all
management and stationhands attended services on the homestead verandah beside the Georgina River in Channel Country alongside the Simpson Desert where there is such wild beauty. Relatives and friends of some of these eight people were on neighbouring stations requiring visits, and so the ministry ‘snow-ball’ began.

Big distances and remote places require safety first. Hence, I always carry a SatSleeve, which converts my mobile phone into a satellite phone; a UHF two-way radio; a personal EPIRB (emergency position indicating radio beacon); food and water for 10 days; a double set of spare wheels and extra tyres for a HiLux truck and camper trailer; and, sundry vehicle spares and tools.

I was once stuck in the mud in the middle of a drought 55km from the Adria Downs homestead in the west beside a gibber desert and 58km from the Birdsville to Bedourie road in the east. Unable to dig out, I was saved by using my SatSleeve phone, with a station rescue vehicle arriving two hours later and snatch-strapping me out in five seconds! On another occasion, after conducting a church service in Birdsville, I was stranded there for three days by an unusual rain event. 50mm of rain fell over two days – the average annual rainfall is 150mm, with roads generally becoming impassable after just 17mm of rain.

On my visits, I also take a computer, projector, home-made screen, sound system and a 2kVA generator to enable power point services to be conducted out in the paddocks or beside creeks. Music on an iPod and CDs helps keep me sane. I also pack a portable altar and usual vestments, which I wrap in plastic to keep clean from mud and dust. Hymn and prayer books or service sheets add to the weight. I have had the HiLux re-surveyed to carry an extra 500kg. Fishing gear is also a must! Working on ‘country time’ and before or after visiting homesteads, any ‘free time’ can be gainfully used trying to catch yellowbelly in Cooper’s Creek. Aaahh, but they are cagey, so I’m learning and my patience is gradually winning.

When I first arrive in Western Region towns, I introduce myself to the local police officer and request their help for GPS coordinates, email, phone and other contact details and UHF call signs for the properties in their jurisdiction. I also accept any offers from the ‘copper’ to be driven to local properties for introductions, camping in the bush on the way.

I have presided over many baptisms, weddings and funerals in our Western Region since 2010. This photo shows two-month-old Athenia Cunningham’s baptism, with her mother, Bridget, and the congregation looking on in Charleville in September 2020.

Outback ministry is more than services, Bible studies and prayers. It is also very much about offering to help in any way possible. Following the question “How can I help you?” to a Western Region grazier, the reply came, “Rev’d Geoff, can you get a gun licence to shoot wild dogs, kangaroos and wild pigs?” “Sure”, I reply. So, I joined the Sporting Shooters’ Association of Australia (SSAA) and the SSAA Farmer Assist Program to assist with feral pest control, purchasing a Sako 223 rifle with Swarovski scope and plenty of ammunition. The grazier, who lived 70km east of Windorah, had a breeding flock of just 2,200 ewes (he normally carried over 8,000 sheep, but reduced numbers because of the drought). After the wild dogs had done their foul deeds by killing or maiming over half the flock, he had to sell all those remaining – just 950 ewes. Then the wild dogs attacked his cattle!

As well as assisting graziers with feral pest control, I also help food producers with mustering where fixed-wing aircraft, helicopters and teams on motor bikes have been used leading to yarding and cattle drafting. I also mow the lawns of elderly home owners; help school children with their reading;
engage in maintenance, repair and painting of parish buildings; and, aid very elderly parishioners by cleaning churches of months of dust and dirt before services. I enjoy my chats with ‘grey nomads’ and travelling salespeople in caravan parks and have often lent a compassionate ear to graziers in times of drought.

An Aboriginal ‘digger’ from 1st Battalion Royal Australian Regiment, who then became a stockman and ‘ringer’, was dying. As an honorary chaplain to our local RSL Sub-branch, I was able to visit and relate to his life experiences, including stories of military service and cattle station life, as well as share texts of comfort and reassurance and pray with him. It was an honour to conduct his funeral.

I also take Brisbane parishioners to remote areas of our Western Region who want to share in ministry and are prepared to ‘rough it’, swallow dust and enjoy the wide-open spaces. A great friend, who had lost his wife to cancer and was experiencing a rough time with his business, came west to the dust and heat. As a geologist, he was very familiar with these conditions and was greatly refreshed by using his Liturgical Assistant skills to serve the Western Region parishioners, sharing one another’s experiences and receiving their generous hospitality.

How much longer will I keep going? Until I reach the age of 80 – body willing and as long as Bishop Cam still thinks I am suited to the task. What a privilege to think that wherever I go, I can offer people sacramental ministry, a listening ear and whatever practical help they need.

These trips to our Western Region – I aim for six a year – are only possible because of the generosity of the Anglican Church Southern Queensland community, as they support the Bush Ministry Fund (BMF). I have paid for the truck, camper trailer, all the equipment and its repair and maintenance, as part of my gift to God’s work. The BMF covers the caravan park fees and the fuel expenses, which regularly amount to $1,000 to $1,200 per trip. For those of you who have given in the past, I offer a heartfelt ‘thank you’. For those of you who have prayed for Western Region folk as they experience fire, flood, drought and the good seasons, your prayers are heard and answered by our generous and compassionate God. The clergy who live amongst our Western Region parishioners have greater needs than mine. So, on their behalf I say, ‘thank you’.

Editor’s note: While similar funds are promoted by other Anglican Dioceses, the BMF is unique in that funds go solely to support rural and remote ministry in our Diocese, with at least 98 percent of money donated directly funding bush ministry. Please consider the Bush Ministry Fund as part of your parish’s mission programmes.
The ‘immortal’ woman: Henrietta Lacks

Henrietta Lacks (image used with permission, courtesy of the Lacks family)

Recent discussions about COVID-19 vaccine development have brought the names ‘Henrietta Lacks’ and ‘HeLa cells’, named using the first two letters in ‘Henrietta’ and ‘Lacks’, back into media conversations.

This is a story about some of the world’s most important cells. Their code name is ‘HeLa’ and for several decades now, they have been bought, sold, packaged and shipped by the trillions to laboratories around the world. It is a fascinating story and it would be an injustice not to tell the tale of Henrietta Lacks – the woman who ‘owned’ the ground breaking HeLa cells.

Henrietta was born in Virginia in 1920. She was just four years old when her mother died in childbirth leaving Henrietta and her nine siblings in the care of their dad. Soon after, Henrietta went to live with her maternal grandfather. Grandpa Tommy worked a tobacco farm and from dawn to dusk his fields overflowed with Henrietta’s cousins. While the children worked hard, they still found time to run and shout, dam the creek to create a swimming hole, swap secrets, and build close friendships. They often ended their busy days telling stories and gazing up at the stars until Grandpa Tommy sent them all scattering to bed.

At age 20, Henrietta married one of her cousins. Day was five years older and the young couple already had two children. Henrietta and Day struggled to provide for their family and, despite the flourishing of the large tobacco holdings, they were lucky if they sold enough tobacco from their small plot to feed their family and plant for the next season. In late 1941, Japan bombed Pearl Harbour, and the United States subsequently declared war, with the demand for steel in the United States then booming. Henrietta and Day left their land and followed many of their friends and family in a movement that became known as ‘The Great Migration’. African American families from the South, moved to the cities of the north, Midwest and west to find work on the burgeoning industrial sites.
Henrietta and Day settled their family in Sparrows Point in Maryland and Day worked in what was at that time the largest steel plant in the world.

Henrietta is remembered for her warm hospitality. She would regularly take in newcomers to the steelworks and house them until they were settled. She would ride with them on public transport so they didn't get lost on the way to work and she often packed extra food to take to the worksite for any who were hungry. It seemed that everyone loved Henrietta.

Just 10 years after her marriage, Henrietta confided to a few of her very close friends that she had a “knot” inside her. She waited until she and her friends were at the very top of a Ferris wheel before breaking the news, knowing that there she could not run away from the facts and neither could they. Henrietta had cervical carcinoma. Despite treatment at Johns Hopkins Hospital, which was one of the few institutions in America at the time to treat African Americans, the malignancy quickly claimed her life.

Henrietta died in 1951, but cells taken from a cervical tissue sample without her consent for research purposes, are still multiplying more than 70 years later. For several years, researchers at Johns Hopkins Hospital had been collecting cells from the tissue samples of patients with cervical cancer for research purposes, but each sample quickly died. Henrietta's cells were different as they multiplied rapidly, doubling every 20 to 24 hours. Henrietta’s cancer cells became the first immortal cell line and still we do not know why they have never died.
Her cells helped to develop drugs for treating herpes, leukaemia, influenza, haemophilia and Parkinson’s Disease. They’ve been used to study lactose intolerance, sexually transmitted diseases, appendicitis, human longevity, mosquito mating and the negative cellular effects of working in sewers. Henrietta’s cancer cells have also helped with some of medicine’s most important advances including a polio vaccine, chemotherapy, cloning, gene mapping and in vitro fertilisation.

One of Henrietta’s cousin described her as someone who “made life come alive – bein with her was like bein with fun...She was a person that could really make the good things come out of you.”

Sadly, Henrietta couldn’t bring out any good in the wife, Ethel, of another cousin. After Hennie’s death, Ethel and her husband moved in with Day. She starved and physically beat the children and, when they could, the children left home.

Henrietta’s surviving children Lawrence, Sonny, Deborah and baby Joe were never told what happened to their mum. She went to hospital many times and one day she simply didn’t come back. No one spoke to them of her death. Imagine then, finding out that your mother’s cells are alive and multiplying 25 years after her death! The news was bittersweet, alarming, and confusing.

Initially no one in Henrietta’s immediate family was particularly upset except Deborah who obsessed with the idea that part of her mother was still alive. Lawrence, Sonny, Joe and Day were busy patching their lives together, and were quite philosophical about it all. Sonny summed it up: “Long as it’s helpin someone.” It was not until 1975, when the brothers learned that biotech companies and cell banks were profiting from sales of the HeLa cells, that Lawrence and Sonny tried unsuccessfully to have the family compensated.

Understandably Lawrence and Sonny were angry that people had made money from their mother’s cells while her children starved. Joe was angry with life in general. He was only two years of age when Henrietta died and never knew her comforting love. All he could remember was being hungry, locks on the refrigerator and daily beatings at Ethel’s hands. With little formal education, Deborah tried to understand what it all meant. How could part of her mum still be alive? Did her mother’s cells suffer pain when they were split up, or exposed to radiation? Did the cells experience fear when they were taken up into space to study the effects of negative gravity on human cells? She sensed that all the experiments were a violent assault on her mother. If her mother’s cells were alive so long after her death, did that mean her children would live forever?

The story of Henrietta Lacks and her ‘immortal cells’ is a complex one of pain and sorrow, racism and poverty, violation of the right to privacy and consent, profit and medical advances. It is story about the beauty and drama of scientific discovery and of the often-forgotten tragic human consequences. As intriguing as the story of Henrietta’s cells is, it is important to remember those lives that were relinquished to the background – lives that were ignored, assigned no value, overlooked, and at times disguised and hidden.

I hope that in writing this, I have conveyed my deep personal respect for Henrietta’s life and her contribution to ours.

If you are interested in finding out more about Henrietta Lacks and the HeLa cells, Rebecca Skloot has written an award-winning book on Henrietta’s story:

Blessings Bench and Kindness Path initiated by St Hilda’s students

At St Hilda’s School our motto is *Non Nobis Solum*, ‘Not for ourselves alone’. It was with this motto in mind that the idea of the Blessings Bench and Kindness Path came to life in a Junior School Student Council meeting.

It is a place for young girls that is quiet and peaceful and allows them to reflect on their emotions and have time for themselves. This is also a place for students to extend friendship to those who may need it.

We created the stones for the Kindness Path while celebrating ‘B Kinder Day’, in remembrance of Billie Kinder, a Year 6 Anglican schoolgirl from Sydney who died after being trampled by a horse in 2016. Billie was known for her remarkably kind and generous spirit. After her tragic accident, her parents and family came together to create an organisation, flyhighbillie, to raise awareness about kindness, empowering children and proving that everyone can make a difference.

Girls and teachers in the Junior School painted special stones which now form the Kindness Path. The symbol of B Kinder Day is a rainbow, so we asked younger Junior School students to paint rainbows on their stones to signify kindness (and to seem magical!). Our older Junior School girls painted sunflowers to symbolise that the path is a place to seek happiness. We wanted as many people as possible to paint stones, as we wanted the path to include a little part from everyone in our Junior School.
Year 3 St Hilda's students Alessandra and Lila with the stones they painted for the Kindness Path

The purpose of the bench is to be a ‘buddy bench’. If girls are looking to take a breath or looking for someone to talk to, they can sit on the bench. If they are with friends, they can talk here together in a peaceful place or if they are by themselves, other girls will feel welcome to check in. As we are a Christian school, we decided that the name ‘Blessings Bench’ fits perfectly. It is a place where our School values of Love, Compassion, Forgiveness, Hope and Grace can be put into practice.

Kindness is an important part of being a good friend and friends are such a big part of life and are always there for you. It is important to show kindness to everyone because we don't know what people are going through. Even just a little act, like a smile, can make a difference and make people feel safe and welcome.

We also created little fairies all around the trees and flowers, so students can also reflect upon the words of kindness whilst walking along the path.

We feel this benefits the Junior School in so many ways and we encourage other schools to create a space like this for their students. This initiative has brought different year levels and different friendship groups together and new friendships have been created.

The St Hilda's Junior School Student Representative Council would like to acknowledge and thank our wonderful Maintenance Team who built the special space, all the teachers that helped us make this possible and all the girls who made the Fairy Garden a thriving place that brings us all kindness and joy.
Dawn of a new era for iconic Halse Lodge, Noosa

The Anglican Church has been the custodian of Halse Lodge since 1959, but the building has links to the 19th century and the so-called ‘Father of Noosa’, Walter Hay (image shows the lodge in 1961, courtesy of the ACSQ Records and Archives Centre).

Halse Lodge, sitting prestigiously and iconically just 150 metres from the world-famous Noosa Main Beach, has long been one of the jewels in the Anglican Church Southern Queensland's property crown.
With historical links to the pioneering days of Noosa tourism and the man regarded as the ‘Father of Noosa’, local grazier Walter Hay, the site has hosted backpackers and tourists from around the world (and no doubt plenty of Noosa devotees from around Australia as well) for around 100 years.

Our Diocese originally purchased the building, then named Hillcrest House, in 1959 and operated it as a Diocesan conference centre and retreat for thousands of Anglicans from around Australia. In 1996 it was leased to a budget accommodation operator and has been run as a backpacker hostel and bar-bistro ever since.

But with the imminent expiry of the latest lease term with local company Ecolodge Pty Ltd, who have run the property as the Noosa Heads YHA (Youth Hostel Association), the Anglican Church Southern Queensland (ACSQ) Property Team thought it was a good time to go to market to explore every opportunity for a new era for the ‘grand old dame’ of Noosa.

Sitting elegantly on the hill, a block back from Hastings Street and Main Beach, the 7,989sq m Halse Lodge property (named after former Brisbane Archbishop Reginald Halse) was taken to the market this week with an expression-of-interest marketing campaign.

It is being offered to the public with a range of commercial options, including a long-term lease or joint venture, with a possible sale the least preferred option.

ACSQ Group Manager Property Hiro Kawamata said the Anglican Church was excited to be offering the historic Noosa property to the market to see what long-term vision other accommodation and tourism operators might have for the site.

“With the current lease expiring for use as a backpackers lodge, we thought it was an ideal time to go to the public and test what else we could potentially do with the site,” Mr Kawamata said.

“We’re not closed to the prospect of sale, but our preferred positions are to enter into a long-term lease with a tourism provider or possibly embark on a joint venture, with either option involving significant investment and building upgrades or renovation.

“There has been a recent change in zoning under the new Noosa Plan 2020 from ‘community services’ to ‘tourist accommodation’, so that might mean there are other opportunities in terms of more upmarket or boutique accommodation that some operator might want to explore with us on the site.”

The original building was constructed in the 1880s as a guest house by the man widely regarded as the ‘Father of Noosa’ Walter Hay, a local grazier. It was replaced in the 1920s, with a larger building using some of the original materials from the building and was then renamed ‘Hillcrest House’. It is the last remaining timber accommodation building in Noosa and is the longest continuously operating guest house in south east Queensland.

Halse Lodge is a large, double-storey residential building made of timber with a corrugated iron roof and wide verandahs at both levels facing Noosa's Laguna Bay. It is roughly ‘U-shaped’ in plan, with a central courtyard space created between the two wings. The site also includes three other buildings, all being used for accommodation purposes.

The publication, Historical Cultural Heritage of Noosa Shire, describes Halse Lodge in the following terms:
“The building is a place of cultural heritage significance because as an early boarding house from the 1920s, the place provides evidence of tourist development at Noosa. It is also the only remaining modest boarding house of the many that were once prominent along the beach at Noosa and is probably only one of a few remaining such buildings in Queensland from the period still used for its original function. As an example of a modest boarding house, a style of accommodation which has been superseded by newer development and changing tastes, the building is able to provide evidence of the development of tourist operations in Queensland since the early twentieth century.”

In 1997 the building was entered in the Register of the National Estate under the Australian Heritage Commission Act 1975. The building is also listed as a permanent entry on the State Heritage Register under the Queensland Heritage Act 1992. The National Trust of Queensland also listed it in 1994.

Bishop of the Northern Region, The Right ReV’d Jeremy Greaves, said he was very interested to see what offers and opportunities are forthcoming.

“We have been proud custodians of Halse Lodge for 61 years, and we're very cognisant that the site and original building retain links back to the 1880s when the original structure was built as a guest house by Walter Hay, who originally named it Bay View House and advertised ‘rooms to let’ in The Gympie Times,” Bishop Greaves said.

“I know that our Property Team are always working to make sure we've got the highest and best use of all of our properties to assist in the mission of the Church and I guess in terms of Halse Lodge, now is an ideal opportunity to reassess what is the best use of the venue heading into the future.”

Noosa Mayor Clare Stewart is supportive of the Church's decision to test the market and has assured the local community that the council has measures in place to ensure the lodge retains its historic charm.

“The requirements and restrictions, what you can and can't do on the site from a heritage and environmental perspective, are certainly black and white. It's been very well maintained and preserved by the Church for the last 25 years and I'd like to see it continue that way,” Mayor Stewart said.

Agent Blake Goddard of estate agency Knight Frank said he expects the property to be highly sought after.

“We're expecting interest to come from overseas, interstate and local groups, including food and beverage operators, boutique accommodation providers, and private groups; however, we are keeping all options open and welcome all engagement throughout the campaign,” Mr Goddard said.

“This site is in a very high-profile location within Noosa and is of a significant size, being nearly a hectare of land in such close proximity to Hastings Street, the tourism town's main hub.”

Mr Goddard said there was nothing comparable to the Noosa site on the market.

“The opportunity for someone to get involved with that much land so close to the beach in one of the most popular Australian tourism locations is one that comes up very rarely,” he said.

“This is a world-class destination, so it is certainly an exciting prospect for any party to be involved in.
“Noosa has forever been a tightly held market, particularly for commercial investments. With staggered ownership along Hastings Street and many smaller strata units, this will provide a large free flowing property to a party with a grand idea.”

The backpacker operation was forced to close its doors in early April due to COVID-19 restrictions heavily impacting the backpacker market. The 107-bed accommodation and bar-bistro cannot feasibly open for the foreseeable future.

The expressions of interest campaign for Halse Lodge will close on 22 October 2020. For more information, please email Clive Bolger, ACSQ Strategic Property Project Manager.

Reflections • Thursday 17 September 2020 • By Michelle Philp

Dispatch from a Defence Force and community chaplain

"Royal Australian Air Force chaplain Flight Lieutenant Philp chats with soldiers from the 16th Regiment, Royal Australian Artillery in the Adelaide Hills during OP Bushfire Assist"

“With these border closures I haven't seen my husband in weeks and I'm not sure when I'll get to see him again. The uncertainty and that it is dragging on and on are really getting me down. I'm losing hope and everything is starting to get on top of me. Nothing is bringing me joy right now and I don't know how long I can go on like this for.” Such is the nature of many of the conversations I'm currently having with both Defence members and civilians during the COVID-19 period and its necessary quarantine and border closure measures.

My chaplaincy ministry is not always eventful, but it is always meaningful. In chaplaincy roles there are often big stories to tell and I have my own share of these. One of the great contributions of chaplaincy is being there for the disasters, the unexpected, the ‘eventful’. You may have read the recent anglican focus news story about my role as one of the many Defence chaplains who served with Operation Bushfire Assist in January and February this year. It was a great honour to be involved in helping fellow Australians in their recovery after the devastating fires. But chaplaincy isn't always about the ‘eventful’. More often than not, it is about being there for people in the many ups and downs of their
ordinary lives – the workplace stresses, the relationship breakdowns, the family member experiencing mental illness, the struggle with their own mental health, the miscarriages, and so on. It is these ‘everyday’ chaplaincy needs that unite my two roles – one as a Royal Australian Air Force chaplain and the other as a Community Chaplain in the Parish of Wishart.

After working full-time in church ministry for 10 years, I went into Defence Force chaplaincy looking to get outside the ‘Christian bubble’ and minister in a completely different environment. In the Air Force I get to serve those who serve our country by being a listening ear, an advocate and someone people can turn to when the challenges of life and work get too much. Most of all I get to be someone who can offer compassion and a voice of hope in a way that servicepeople may not have experienced before.

Something that seemed so normal only a few months ago, suddenly felt so weird. I was walking into a room of people for a local community function. The Mt Gravatt Rotary Club was holding a memorial service for those affected by family and domestic violence, followed by a fundraising dinner. I hadn’t seen people in a face-to-face setting like this for months and I found myself feeling a bit nervous, but then I start seeing the local faces that I knew – Jim, the President of the Rotary Club and a fellow ADF chaplain; Toni, a local funeral director and organiser of the local Women in Business Committee; Corrine, my local state MP; Carwyn, President of PROBUS who hold their annual commencement service at St John’s, Wishart; Kim, another Rotary member whom I have met in the community… and I start to relax. This is my community. These are the people and the local organisations that I am a chaplain for. These are the people who have asked me to pray for those impacted by domestic and family violence in our community, as their community chaplain. During the evening, I grieve with those who grieve, uphold our emergency services personnel in prayer and give hope to the community as I take our requests before a sovereign Lord who promises to hear us, to wipe away our tears and to bring comfort. My heart swells. These are the neighbours God has called me to love as myself.

When I started applying for Defence chaplaincy, I was sure that at some point the door would slam in my face. I thought I would be deemed not fit enough or medically healthy enough or some such thing… but suddenly I found myself in uniform walking through the Russell Offices in Canberra (where the ‘top brass’ are based), not knowing whom to salute or even how to salute! But I knew Jesus and I knew how to care for people, how to listen and how to be His representative in the workplace.

For 18 months I continued as an Air Force chaplain in a reservist capacity for roughly three days per week while also serving as a deacon at an Anglican Church in Canberra. During that time, a number of different factors coincided, including my dad having a heart attack while on holidays in Germany, which led me moving to Brisbane with both the Anglican Church and the Air Force.

When I first spoke to The Rev’d Peter Judge-Mears, the Rector of St John’s, Wishart, he had a vision for someone to do pastoral care within the church community. As he and I talked, we sharpened and expanded that vision to incorporate the skills I had been acquiring in Air Force chaplaincy. We wanted the role to include pastoral care for the whole local community, as well as for our regular church members. We recognised that the label ‘chaplain’ opens doors within a community that ‘minister’, ‘priest’ or ‘deacon’ often don’t. People recognise that chaplains are an integral part of school, hospital, emergency services and Defence communities, so we wanted to extend the unique capacities of chaplaincy to our local suburban and parish community.
As a community chaplain I see my role as both ‘loving my neighbour as myself’, by being available for people to talk to when they need a listening ear or a helping hand, and also being missional, by taking any opportunity to witness’ Jesus love in the community. That means engaging as a chaplain with initiatives the community is already engaged in, such as spending time with local politicians and making myself available if they need a confidential listening ear; meeting the workers at our local community centre and supporting them in what they are doing – and letting them know I am available for them or their clients; running ceremonial services, such as Anzac Day and Remembrance Day services either at church or through the local RSL club or Rotary; attending local ‘women in business’ events to network with local businesses and speak at events; and, participating in neighbourhood events run by our local community hub and being an active contributor on the hub’s Facebook page. I also run a ‘Wishart Community Chaplain’ Facebook page where I post content relating to mental health and local community issues and invite people to get in contact with me. My general motto is ‘if you need an ear, I am here’.

I try to inspire members of my church with ways that they, too, can get involved in this outreach work in our community. For example, last year a few teams gathered to sing Christmas carols at places of disadvantage in our area. We distributed small gift packs that included food and toiletries, as well as promotional material for our Christmas services and area. We have also started a Street Library out the front of our church and are looking for ways to welcome new people into our suburb as they settle in.

My two chaplaincy roles integrate very well with one another, as I often take things I have learned in one context and apply them to the other. A retired Army Major in Wishart was one of the first to recognise how beneficial the role of a chaplain could be to a local community, having experienced chaplaincy during his time serving. His support of the role with both ideas and technology has greatly benefited me and provides the potential to see community chaplains set up in other Anglican parishes as well. While other Anglican Dioceses, and indeed other Christian churches have community chaplains, I think my role is a first for the Anglican Church Southern Queensland, so if you would like to know more, feel free to contact me via email or Facebook. Chaplaincy is such a great ministry. I feel very privileged to be a part of it.

Editor’s note 18 September 2020: Congratulations to Chaplain Michelle Philp who was awarded a Silver Commendation for her efforts in Operation Bushfire Assist from the Task Force Commander. Silver Level Commendations are awarded for excellent achievement in the application of skills, judgement or devotion to duty.
Why do people go on retreat?

I guess there is a good number of people this year who feel like they have been unexpectedly plunged into hermitage. Much of what they usually do has been put on hold because of COVID-19, with many sheltering in their homes. For others life has been just as busy as usual, but there has been an additional layer of unwelcome anxiety and chaos. Perhaps it is this second group who feel most in need of a calm and quiet weekend.

Most clergy and a growing number of lay people love to go on a retreat each year and many prefer a silent experience. Like the military manoeuvre that shares the same name, many feel the need to draw back in order to seek clarity and experience God's presence in solitude. Maybe some go on retreat in the hope that communication with the 'commander-in-chief' will be re-established.

Many of us experience something of this when we get away for a weekend or embark on an extended holiday. We can forget about the list of mundane or onerous jobs we usually feel obliged to do. Instead, we choose to do the things that refresh us – walk in a national park or along the beach or quietly do a jigsaw. The uniform, badge, phone, stethoscope, hardhat or whatever identifies us at work is left behind and we can be ourselves. Most of us are then able to go back to work and ‘normal’ life refreshed. A good retreat will also allow us the space, the freedom and the venue for this same refreshment. The slower pace of the weekend away or the holiday may bring us a measure of stillness, but often our residual business means we haven't quite opened ourselves to God's presence.

The Church often runs things like Cursillo weekends, Alpha weekends, summer camps, and the like. These are often designed to help us hear God's word. At these weekends we can let go of our own busyness and go along with the flow of the activities that have been organised. That letting go, plus the inspirational talks, the prayers and the atmosphere, creates the space for us to hear and make a committed response. Many have found these experiences to be exhilarating life changing events.

A retreat like these other Christian weekends seeks to provide a space for people to slow down, let go of their own busyness and be able to hear and respond to God. And yes, there are talks and times for prayer and worship. However, usually on a retreat we are ‘given permission’ (if we feel we need permission) to choose to go to the talks and activities as much or as little as we want. So again, freedom and space are available for us to be open to God. The rest of the time is wrapped in silence. Some may experience the silence descending like the sheer silence that Elijah heard in the cave after the wind, the earthquake and the fire (1 Kings 19), Generally, though, it won't be that dramatic!

Perhaps the silence will combine with the slow pace and the sense of space to help open us to God's presence. Maybe even just glimpsing God's presence means we can return home and to normal life more confident of God’s ever-presence with us.

If you need time to draw back and seek God's presence in prayer and solitude, The Northern Region Lay Retreat Team warmly invites you to a lay retreat on 20-22 November 2020, which will be held at Maroochy Waterfront Camp and Conference Centre. Visit the Church of the Resurrection website for more information.
Lalania Tusa recognised with prestigious award

One of our staff members, Lalania Tusa has been recognised with a prestigious award during Child Protection Week.

Lalania is a Kuku Yalanji woman from Mossman, Far North Queensland and has been a Cultural Support Worker in the Children's and Families Gold Coast Team, in Nerang since last year.

“I am truly blessed to be receiving this award and I wouldn't have been able to do it without my amazing family, the staff and work colleagues within the Gold Coast office and of course the extended community on the Gold Coast,” she said.

“Through collaboration with stakeholders, both government and non-government and community members, I have been able to expand the work that I do and make a difference in the lives of children living in care.

“Thank you for this award once again and I'll be dedicating it to the children in care who hold a special place in my heart and at the forefront of why I wake up every morning and do what I do.”

Lalania was presented with the Professional (Non-Government Award) for her work with children in care at an awards ceremony held at the Parliament House on Thursday September 3.
The award recognises the outstanding contribution to promoting child protection issues in their capacity as a professional working in the child protection (or related) field.

Lalania spoke to *anglican focus* in June this year about her many projects she has been involved in since taking up the realms at the end of last year.“ A few of the projects that I have implemented and been working on recently are the continuation of the Jarjums Connect Group for our children in care that I developed to share and learn about First Nations cultures through culturally appropriate activities, including language, song, dance, art, medicinal plant uses, cooking, hunting, gathering, storytelling and more,” Lalania told *anglican focus*.

“The implementation of a cultural library based in the Nerang office, creation of ‘cultural bags’ for new carers of Aboriginal and Torres Strait Islander children; implementation of ‘culture time’ at team meetings that introduces our staff to a different topic each week based around Aboriginal and Torres Strait Islander cultures; and, the design and layout of the cultural wall that is located in the Nerang Anglicare office.”

Minister for Child Safety, Youth and Women Di Farmer said she would like to congratulate all the award winners.

“Over the last three decades, we've also seen a tremendous shift in community attitudes to the safety of young Queenslanders,” she said.

“Where previously it was hidden behind closed doors, child safety and the protection of children is now everybody's business. During Child Protection Week we all have a role in *Putting Children First* and reflecting on what we can do as individuals to ensure young Queenslanders are safe, loved and cared for.

“Making child safety everybody's business has never been more important as it is right now with COVID-19 creating a perfect storm for so many vulnerable families.”

Ms Farmer said Child Protection Week was also an opportunity to recognise those who work tirelessly to make a difference in a child's life.

“Child protection workers are confronted with difficult and challenging situations every day,” Ms Farmer said.

“Congratulations to the workers on the frontline who were recognised on 3 September at the annual awards ceremony for their dedication, care and commitment.

Child Protection Week ran from September 6 until September 12.

You can watch the Child Protection Week video here.

**Media Coverage:**

*7 News Gold Coast aired the story of the win on 3 September.*

*First published on the Anglicare Southern Queensland website* on 7 September 2020.
Q&A with priests, academics and spouses, The Rev'd Penny Jones and The Rev'd Dr Jo Inkpin

Penny and Josephine, with certificate, at their renewal of marriage vows ceremony in July 2020 at St John's Cathedral Brisbane

The Rev'd Penny Jones and The Rev'd Dr Jo Inkpin met in the early 1980s while studying in the UK and have been married for 35 years. They minister alongside each other at St Francis College and The Parish of Auchenflower-Milton and are parents to twin daughters and grandparents to three children.

Where and when did you meet?

**Penny and Jo:** We met as theological college students in England in 1983. It wasn't exactly love at first sight, but we were increasingly drawn together by growing delight in one another and shared passions. Despite some external challenges, we have been hugely blessed in our marriage, and celebrated this July by reaffirming our vows at St John's Cathedral on our 35th wedding anniversary.

Where do you worship?

**Penny and Jo:** We rejoice to share in the loving, diverse and creative Milton Anglican community and in the many-faceted life of St Francis College, Brisbane.
Celebrating Christmas in 2018 with fellow worshippers from the Milton Anglican community in the Chapel of the Holy Spirit at St Francis College

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

**Penny:** I was baptised at university and became a lay religious in 1980, then a deaconess in 1986, deacon 1987 and priest in 1994, as those roles became open to women. I have worked as a parish priest, theological educator, honorary canon, spiritual director and supervisor.

**Jo:** I am a cradle Anglican – baptised, confirmed, married, and ordained (as deacon in 1986 and priest in 1987) within the Church of England. I have worked as a parish priest, theology lecturer, rural and environment officer, ministry/mission development adviser, and been a member of Diocesan Council and General Synod.

What are your current roles, including any voluntary roles, and what do your roles involve?

**Penny:** I occupy two part-time roles as priest-in-charge of The Parish of Auchenflower-Milton and Director of Formation at St Francis College. I see both roles as supervisory and about enabling the people of God to fulfil their vocations.

**Jo:** I am a Lecturer in Theology (chiefly church history) and Senior Tutor at St Francis College, and also co-chair of the Anglican Church Southern Queensland (ACSQ) Reconciliation Action Plan Working Group and coordinator of the Rainbow Faith project (a chaplaincy initiative within the ACSQ). My work focuses on educating and resourcing greater encounter with the ‘Larger Christ’ of Christian tradition and contemporary diversity.

What projects and activities are you currently working on?

**Penny:** In the parish, projects focus around our calling to an audacious living out of the Gospel, through initiatives that invite connection and creativity, grounded in practices of contemplation. In the college my focus is on training that equips collaborative and imaginative leaders, with deep spirituality and a heart for justice.
Jo: Helping develop the new ACSQ Reconciliation Action Plan to deepen Church commitment to justice with First Nations peoples and renew our shared faith through the spiritualities of the land and seas. Through the Rainbow Faith project and Equal Voices, Anglican women's networks and the State Library's 'Dangerous Women' project, I am also assisting our churches to become places that fully affirm the God-given gifts of everyone.

What have been the highlights of your roles so far?

Penny: After 35 years there are so many wonderful memories, but in our Diocese perhaps the opening of the Toowoomba City labyrinth, which involved engagement from community and inter-faith groups in celebrating the creation of a spiritual resource for the city for generations to come. Leading retreat or pilgrimage is always a highlight of my ministry, also, as it enables me to bring together my various skills and callings in a place of close encounter with God.

Jo: Like honouring our personal memories, attending well to our shared histories is essential for healthy Christian identity and moving into greater maturity and freedom. I am therefore always particularly delighted when students and other Church members grasp something of the treasures of our past and their transforming potential.

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

Penny: For the first two decades and even now the lack of celebration of female ministry and leadership. Like every such challenge this demands prayer, resilience, courage, audacity and compassion – gifts for which I have struggled with the help of wise counsel and good friends both within and beyond the Church.

Jo: When I was a curate, my rector once helpfully described the Anglican Church as a generally likeable and well-meaning elderly relative who is somewhat deaf and slow to grasp the spirit and fresh joys of their emerging wider family and changing world. Determination, compassion and creative communication are therefore needed to help enable the whole family to grow.

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

Penny: To remain flexible and open in the face of constant change and unpredictability.

Jo: COVID-19 has challenged us to be open to God's prompting here and now, rather than our own human plans. I hope to focus more on those things which really matter, including healthy relationships and nurturing a climate of loving kindness.

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

Penny: I always had a sense of God and prayed even though my family rejected the Church as a 'bunch of hypocrites'. At university I encountered Anglican music and liturgy, the poetry of John Donne, TS Eliot and RS Thomas and undertook my first retreat, which along with pilgrimages to Taize led me to contemplative prayer. Silence and stillness, alongside meditative movement, remain the bedrock of my faith journey.
Jo: Maude Royden (the great Anglican peace and justice campaigner, and pioneer of female ministry) used to call faith 'the great adventure'. Like her, I've been enriched in this by wonderful strands of the ecumenical kaleidoscope; living movements for truth, peace and justice; and, not least, the grace and fruits of God that come from deep wrestling with authentic identity, and striving for a better world.

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

Penny: My faith constantly challenges me to see the other as Christ sees them and to soften my heart, not least towards myself.

Jo: As a transgender person I've had to wrestle deeply with the ambivalent nature of much received Christian faith. In doing so, I've been enriched by the God of infinite love who can transform our own fears and the powers over us, bringing me greater empathy with the struggles of others and a deeper commitment to truth and justice for all.

What is your favourite scripture and why?

Penny: For a long time', I would have said Galatians 3.28, but in recent times I find great encouragement in Psalm 139.12, translated in the hymn as “for dark and light are both alike to thee”. This reflects both my experience of prayer and my understanding that all binaries are false human constructs ultimately subsumed in the goodness and love of God.

Jo: The Sermon on the Mount, not least the Beatitudes as descriptions of where God is present among us. It embodies Jesus' understanding of faith as a Way, not a system – flexible, transformative, nonviolent, affirming of the marginalised, and centred on love where ever it may be found.

What person of faith inspires you the most and why?

Penny: Hildegard of Bingen, 12th century Benedictine abbess, writer, composer, artist, herbalist, dancer, mystic, and adviser of leaders both secular and ecclesiastical. I admire the diversity of her gifts, her tenacity of purpose and her skill as a spiritual advisor and mentor.

Jo: Josephine Butler (née Grey), my namesake and fellow daughter of England's north east. An Anglican saint and proto-liberation theologian, she endured both intense personal suffering and the cost of empowering others, taking on Victorian sexual double standards and opening the way for women's advancement in many fields.

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?

Penny: Its capacity for constant reformation through the action of the Spirit. God's mission is to transform the created order and the Church can be useful for that in so far as it remains open to the coaxing of the Spirit.

Jo: The grace of God in the life and teaching of Jesus is the Church's true strength, where it is shown in the lives of people of loving transformation. When we focus on engaging with Jesus and his Way of being, things happen!
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?

**Penny:** The perception that the Church is not merely irrelevant but sometimes harmful to spiritual growth and healthy community. This can only be tackled by being willing to let go of our sense of entitlement and listen to others.

**Jo:** The Church has a significant moral and intellectual credibility gap, due partly to continuing obscurantist teachings and self-obsessions, and partly to its now well exposed child abuse, and continued resistance to full affirmation of others. Renewed respect, only achievable over time, is best earned by honesty, humility to the gifts and insights of others, and focusing on the Spirit of God in all Creation not simply the life of the Church itself.

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

**Penny:** When I was in hospital and went into shock, the gestures of the emergency ward nurses in providing warm blankets and tender care were incredibly kind and I am often amazed by the generosity and kindness of healthcare professionals in general.

**Jo:** The kindest people I've ever met endure extraordinary poverty, exploitation, and violence in the Philippines. In particular, I'll never forget the incredible generous hospitality of one aged widowed grandmother who gave me shelter and meals in the broken-down, flood-stained hovel in which she cared for her family, many of who live with disability, whilst daily traveling and working for long hours in Manila to provide for basic necessities.

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

**Penny:** I cannot remember exactly who advised me in this way, but I have found helpful the advice that ‘it is easier to be forgiven than be given permission’. There are times when swift action, especially in pastoral contexts, is required. In these circumstances I will follow my instinct and seek forgiveness afterwards if necessary.

**Jo:** An old priest in one of England's most remote parishes gave me several pithy practical pieces of advice, including ‘when you’re visiting somewhere you don’t know, always take care where you sit down, and park your car where you can see it and in the direction for a fast get away.’ As a result, I've escaped from some very dodgy rural and inner-city situations and, from time to time, still avoid violence in meetings with difficult counselees and others.

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

**Penny:** Dance, yoga, tai chi or any moving meditation practice that refreshes and I enjoy the practices associated with interplay. Walking our border collie Brigid is vital to my wellbeing and being beside the sea is always my favourite place to be.

**Jo:** My rejuvenating passions include walking and sport, especially running, and ‘the beautiful game’ of (association) football.
What book have you given away most as a gift and why?

**Penny:** *All Desires Known* by Janet Morley, former director of Christian Aid. This book of feminist prayers was a lifeline during the struggle for women’s ordination and remains a deep wellspring of prayer for all who strive for inclusivity and justice.

**Jo:** *To Bless the Space Between Us*, as in it the wondrous Irish poet-priest John O'Donohue draws on Celtic spirituality to weave inspirational words for many contemporary dilemmas and times of change, exploring ‘blessing’ as a way of life through which the whole world is transformed.

What’s your best childhood memory?

**Penny:** Dancing – ballet classes from the age of two and countless Eisteddfods for the sheer joy of movement and the community that dancers experience in their bodies.

**Jo:** Visiting my maternal grandmother’s house as a child, and dressing up with her marvellous box of dresses, scarves, brooches, earrings, hats and high-heeled shoes.

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

**Penny:** Eat chocolate, walk the dog, play the piano (badly) and find something to sing.

**Jo:** Play music, especially songs of affirmation, lamentation, joy and hope in struggle.
What day would you like to re-live and why?

**Penny:** Taking as read my wedding day and the day our twin daughters were born, the day of my ordination as priest and the celebratory party afterwards in Gateshead, at which so many different people sang and played from different parts of the inter-faith community and the wider secular community.

**Jo:** I'd actually like to be a female version of Bill Nighy and his son in the film *About Time* – able to time travel and relive every moment more richly.

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

**Penny:** Every night I follow a process of Examen that asks questions about the things for which I am most grateful and asks, ‘what would I like to do differently tomorrow?’

**Jo:** How long O Lord? Or, as Bob Dylan put it, how many years can some people exist, before they're allowed to be free?

*News • Sunday 20 September 2020 • By World Council of Churches*

**Dr Louk Andrianos on the Season of Creation: “Confess the broken relationship with God”**

---

Dr Louk Andrianos is a World Council of Churches consultant on Care for Creation, Sustainability and Climate Justice
Dr Louk Andrianos, a World Council of Churches consultant on care for creation, sustainability and climate justice, shares his reflections on the Season of Creation, observed annually from 1 September to 4 October.

**Can you reflect on the element of confession in this year’s Season of Creation?**

**Dr Andrianos:** The 2020 celebration guide and the new website of the Season of Creation have many inspiring elements. Specifically, I find most inspiring the confession part of the ecumenical prayer service in the celebration guide, which is based on Leviticus 25.1-25.

Since the beginning, God's wisdom gave us the Sabbath to let people and the earth rest every seventh day or every 49 years.

We have not allowed the land to observe a Sabbath, and the earth is struggling to renew. Nowadays, our living pushes the planet beyond its limits and this has led human beings to a lifestyle that is far from peaceful. We should confess our demand that the Earth produce beyond its limits and our bondage to desire more.

**Why is unified participation stronger?**

**Dr Andrianos:** Together, we can follow the gospel of repentance and read the signs of the time—we can collectively experience an eschatological wake-up! We are living in an era of anthropocene greed which is led by a spirit of endless consumerism and exploitation of creation.

The COVID-19 pandemic, climate crisis, deforestation, ocean acidification, air pollution, land erosion, biodiversity extinction, child starvation, inequality, rise of racism, wars and the refugee crisis are all examples of compelling eschatological signs for the global fellowship to join and confess our broken relationship with God.

Our common will to confess our ecological sins and to pray together for the healing of the Earth from 1 September to 4 October could inspire the global fellowship about the necessity for unity all year in following God's commandment: “love one another” (John 13.34).

**What kind of reflections went into preparing the theme, ‘Jubilee for the Earth’?**

**Dr Andrianos:** In thinking about ‘Jubilee for the Earth’, we reflected on:

- The **scientific** interdependency between all webs of life, especially between human behavior and the overall sustainability of the rest of creation. The possible relationships between the COVID-19 pandemic and other acute ecological crises such as climate change were also on the table.

- The **statistical** status of the three pillars of Earth sustainability: social or human spirituality (faith in mighty God versus a cult of consumerism); economic or human activities (an extractive versus a circular economy); and, ecological or creation integrity, related to the Earth’s capacity for production and regeneration, and climate stability.

- The **theological** causes of increasing ecological destruction and socio-economic unrest worldwide. At the heart of this year's Season of Creation is the broken relationship with God and with the rest of creation as our neighbor. This broken relationship with God is shown in the disobedience of God's basic commandment: “respect the Sabbath to honor God and to give rest to all creation” (including...
human beings). The world economy is running 365 days a year and the Earth is producing beyond its limit (or the “greed line”). Human beings are suffering from unlimited greed for growth and a frantic search for satisfaction. Many faces of racism—including socio-economic and ecological racism—are omnipresent because of the predominant economic system.

– The Lord’s Prayer (Mathew 6.9-13) and God’s commandment on Sabbath in (Leviticus 25.1-25) led me personally to support the theme of ‘Jubilee for the Earth’, as we really need to live according to the words of God if we want to enjoy the fullness of life. Jesus Christ has come to give abundant life to all creation (John 10.10). We need ecological conversion which signifies a return to a simpler eucharistic life with fullness of joy and gratefulness of spirit, mind and body under God’s grace.

Links

In Season of Creation, “no action or initiative is too small to begin” – WCC interview (9 September 2020)

Rev. Henrik Grape: “Understanding the need for creation to rest” – WCC interview (31 August 2020)

“Seraphim of Zimbabwe: During Season of Creation, ‘we give back to God everything that he has given to us’” – WCC interview (29 August 2020)


Learn more about Season of Creation 2020

Learn more about the work of the WCC on care for Creation and climate justice

WCC publication: The Greed Line: Tool for a Just Economy

First published on the World Council of Churches website on 15 September 2020.
St Luke's Anglican Church received a donation of over 400 kg of groceries from The Glennie School's Year 6 SRC recently (L-R front): Jalisa Murray, Clara Andersen, Angeline Hall, Darcy Vaschina, Amalia Gomez-Faramand, Georgia Burke and The Rev’d Paul Mitchell; (L-R middle row): The Rev’d Sharon Mitchell, Maya McGrath, Natalie Woodhouse-McLean, Georgina Morton and Mae Grady; and, (L-R back): Natalie Hockaday, Belle Clay, Amy Quinlan, Sophie Nobbs and Mrs Jane Roper

An outstanding 405 kilograms of groceries now fill the shelves of the St Luke's Anglican Church Toowoomba pantry, thanks to the latest ‘service to others’ initiative run by The Glennie School Student Representative Council (SRC) of Year 6 students.

Each year, The Glennie School SRC prides itself on fundraising initiatives that make a real difference in the community.

This year, the girls said that they reached out to St Luke’s Anglican Church to see how their assistance could make the biggest impact.

“It was fulfilling to be able to give food to people who aren't as lucky as us,” SRC member Georgia Burke said.

“I liked the grocery drive because we got to donate to people who don't have enough food to feed their families,” SRC member Darcy Vaschina said.

‘The weighing was a great way of seeing how much we can give as a community,” SRC member Sophie Nobbs said.

Deputy Head of Junior Years Jane Roper said that she is inspired by the generosity and commitment of the Year 6 Glennie students.
“We are so proud of the generosity of our school community – the SRC members were determined to directly help others,” Mrs Roper said.

“The girls developed the idea for the grocery collection and thought weighing the items was a fun way of recording how much we collected.”

St Luke's Anglican Church provides support for 60 families or individuals each week who may otherwise fall through the cracks following the closure of services provided by other charitable organisations due to COVID-19.

Rector of St Luke's Anglican Church, Toowoomba The Rev’d Paul Mitchell said that the enormous supply of donated goods has replenished the parish’s pantry following its temporary closure earlier this year.

“We recently opened St Luke’s pantry after COVID-19 restrictions forced its closure early this year and our supplies were quite low,” The Rev’d Paul said.

“The groceries supplied by the most generous Glennie Junior Years families will provide nourishment to many people in need.”

Reflections • Monday 21 September 2020 • By Kaitlin Edmondstone

Feeding the future

Fraser Coast Anglican College’s Kaitlin Edmondstone (Year 11) was selected for a STEM internship with QUT. Kaitlin’s placement was with a team who are looking at feeding people in the future and converting agricultural waste into renewal material.

I got involved in the QUT STEM Internship Program through a recommendation made by my specialist maths teacher. She suggested that this STEM (science, technology, engineering, maths) program would be a great experience for me to expand my knowledge in STEM field while also preparing me
for a career in STEM. This program offered a vast range of different internships – all of which focused on different aspects of STEM.

The purpose of my research placement was to work alongside QUT researchers from the Science and Engineering Faculty and the Centre for Agriculture and the Bioeconomy (CAB) to gain an in-depth understanding of their research and the processes involved. The focus of the ‘Feeding The Future’ placement was assisting the CAB researchers by traveling to various different facilities, including The Banyo Pilot Plant and The Redlands & QCDF (Queensland Crop Development Facility) Research Facility, as well as visiting some of the research labs at the QUT Gardens Point campus to see the different processes/stages involved in genetically modifying plants to enable farmers to grow more food using less water and chemicals, improving crop nutrition especially in developing countries, and discovering new ways to use agricultural waste products to produce more valuable products from this waste. Throughout this week I also got to participate in several experiments which included a chemistry practical to make aspirin and a biology practical where DNA was extracted using two different methods.

The most beneficial aspect of my participation in the internship program was being able to spend a week doing something I am passionate about while being surrounded by people who are excited and passionate about STEM, too. It was also really great to be able to discuss university life with current QUT students, including their daily experiences living away from home, the pros and cons between double and single degrees, and the differences between school and university.

I strongly believe it is vital that young people get involved in STEM fields, and especially the renewables and environmental science industry, for a range of different reasons. This industry has so much potential and the research done in this field is rapidly growing in demand and will continue to grow into the future as our world continues to advance and change, creating jobs that we can't even image yet. As well as the increase in demand for this industry, careers in STEM are challenging and so rewarding because everyone's contribution positively benefits and advances our changing society.

Following my completion of Year 12, I want to pursue a career in chemical engineering. This is a branch of engineering that aims to efficiently use, produce, design, transport and transform energy and materials using principles from chemistry, physics, mathematics, biology and economics. The information and experience I got from attending this STEM internship will continue to help my career aspirations in my future, university life and the STEM industry.

Overall the ‘Feeding the Future’ placement showed me that there are many benefits that the fields of medicine and agriculture can provide for society. The chemistry practical positively impacted me in a range of ways because it gave me an insight into what first year chemistry would be. The work done in the ‘Feeding the Future’ placement was also beneficial to me as it gave me an insight into possible career paths after university, especially in the area of research and the practical hands-on field. This placement also challenged me to step out of my comfort zone and study more of a biochemical approach to scientific concepts. Finally, this experience has broadened my understanding of the career opportunities that STEM subjects provide, as I have been fortunate enough to listen to a vast range of people talk about their careers and the process involved in getting to where they are today.
Learning to recalibrate

The work we as clergy do can be tough. Very often the post-Sunday-service joke, ‘What do you do on all the other days of the week?’ rings hollow. Clergy work six days a week and we are notorious for not taking our day off.

When I lived in Hong Kong from 2002 to 2006 there was the understanding that as a Cathedral chaplain I would regularly arrive early to take an early morning Eucharist at 8 o’clock which was followed by breakfast in a hotel restaurant. I would often have a working lunch at one of the hotels or private clubs and then I would work through until the office staff left at five o’clock in the afternoon. But then sometimes there would be an evening meeting and I might not head home until nine o’clock.

How could I ever complain when my day had included two or three exquisite meals and I had been working with some wonderful people? How could I be depressed in such an exciting city? I am fortunate that the people I worked with noticed things before I did myself. I am not sure what they noticed, but apparently I have an expressive face. One priest colleague suggested I start running again, and we subsequently both ran the Macau Marathon a year later. A member of the congregation recommended stretching and relaxing my brain with cryptic crosswords. I found I had more time in my day for my work, even when I fitted in running and crosswords.

I have tried to keep both these activities going over the years. It is well known that physical exercise has a positive impact on our mental wellbeing. But less discussed is just how much it has a positive impact on our spiritual wellbeing. I found running gave me a space where I could pray and meditate. When I have confessed this to other runners, even ones with no formal church relationship, I am surprised by how many others agree and comment that they resonate with this observation.
But running is not for everyone. In the last months of COVID-19 restrictions, I have had to consider this myself. My doctor recently advised me to reduce or even stop my running as I have dodgy and painful arthritic knees. To keep my own knees a while longer, I need to limit high-impact activities. So these last few months have been tough for me, as I work out what strategies I will embrace to manage stress and the unique demands of a clergyperson’s role. I have needed to reconsider where am I going to find the space and time for prayer and meditation now I cannot run. The answer will involve a balance of swimming, walking and cycling.

This recalibration is something we all have to do at one point or another; however, it is not something we have to do alone. Too often we shoulder our burdens alone. At one point when I was feeling quite flat and worn out from ministry, I went to see my trusted GP to seek his advice. While I was half-expecting him to refer me to a psychologist or counsellor, which I was very open to doing, he didn’t. Instead he suggested that I run more and this did the trick.

Finding the right people to talk to is vital and being open about our very human struggles is greatly important, as I have sought to do here.

The older I get the more ready I am to have such conversations and the less worried I have been about seeking help from GPs, counsellors and physiotherapists.

News • Thursday 10 September 2020

Queensland aged care provider live streams hit music series to residents and families

Katie Noonan performs for Paul, an Anglicare Southern Queensland aged care resident, at Abri on the Gold Coast
Anglicare Southern Queensland has combined the power of music and videoconferencing technology to connect and delight 600 aged care residents across its eight homes.

Anglicare Southern Queensland live streamed its new **By Request: A Playlist of Memories** music series – much to the excitement of its staff, residents and their families across its homes in Brisbane, Toowoomba, Gold Coast, Bundaberg and Hervey Bay.

Anglicare Southern Queensland Executive Director Karen Crouch said the event was a first for the organisation and she hoped it would become a more regular occurrence.

“**By Request** is an eight-part web series celebrating music's ability to connect us back to our treasured memories,” Ms Crouch said.

“The series features some of our residents sharing their life stories connected to their favourite song, and they're delighted when an Australian music star surprises them with a performance of their favourite song just for them.

“Artists in the series include: Katie Noonan; Isaiah Firebrace; Jess & Matt: Harrison Craig; Rai Thistlethwayte (Thirsty Merc); Adam Eckersley and Brooke McClymont; Emma Birdsall; and, Kate Miller-Heidke.

“The **By Request** series was produced across three states during COVID-19 restrictions, with the artists filming their own videos and our team editing them together with our residents' reactions.

“The live streamed concert was the first time we have connected all eight homes together. Many of the residents gathered to watch together, while some watched in their room. We even had families tuning in from their own homes.”

![Paul, a resident at Abri aged care on the Gold Coast, reacts to Katie Noonan's performance](image-url)

Ms Crouch said while it was critical that aged care providers remained focused on their COVID-19 preparedness, it was equally important to consider the mental wellbeing of residents.
“In times where visitor access to aged care homes is either restricted, or not possible, due to the expert advice of Queensland’s Chief Health Officer, we have continually sought new and innovative ways to keep our residents connected and engaged,” Ms Crouch said.

“Videoconferencing and livestreaming technology has opened up possibilities to connect residents, not only with their families but with residents and staff from other homes across Queensland.

“Our By Request: A Playlist of Memories campaign provides a great example of how this technology can be harnessed to keep people connected and lift spirits.

“The artists have said that this series has reminded them of how important music is and has helped them during lockdown, too.

“The series really has reminded us that music is so powerful and an important force to lift our spirits during these uncertain times.

“We believe it is a privilege to care for older Australians and share in their life journeys.

“We created By Request because we wanted to remind everyone that aged care residents are more than their old age, they are vital, important elders in our communities and this series pays tribute to their lives, love and memories and shines brightly during a really dark time for all of us.”

Books & Guides • Monday 21 September 2020 • By The Rev’d Kaye Pitman OAM

Climate for Change

The Anglican Board of Mission has produced a timely, well-written and appropriate series of five studies with its latest publication Climate for Change. Many parishes are following the ‘Season of Creation’ during the month of September until St Francis of Assisi’s Feast Day on 4 October, and this series is perfect as an accompanying activity (although it is relevant for any time). The author Russell Rollason has been a faithful member of the Anglican Church from the YAF (Young Anglican Fellowship) days in Brisbane and has a lifetime of experience in international aid and development. When Russell writes of the critical role of water for all of creation, it is based on his personal experience in many countries. This gives the studies credibility and authenticity. In addition, the studies are founded on current research, global movements and reliable information.

With each study there are interesting and stimulating suggestions for further activity via podcasts, videos or relevant written material. What is particularly admirable about Russell’s approach is that there is always hope and encouragement for followers – he emphasises that there are opportunities for all to bring about change. Supporting this is a constant thread throughout the studies connecting with St Francis of Assisi: “The voice of Francis from 800 years ago still calls out to us” (p.9).

I found that the studies contained an absolute mine of information that never reaches much of the mainstream media. From the very first study, ‘The Coronavirus Pandemic a ‘dress rehearsal’ for climate change’, it was apparent that propaganda, sensationalism and political pressures overshadow factual information. My ignorance of global affairs was obvious as the current management of COVID-19 was reviewed, and then placed against climate change crises of the future. The plethora of information contained from credible global reports from the United Nations and The Rockefeller Foundation, along with quotes from a conservationist, the Pope, and an article from The Lancet.
medical journal, just to name a few, was edifying (p.13). The “dress rehearsal” quote was from a former Liberal Leader, John Hewson. Following the points made with these illuminating excerpts, there is a short section ‘Everything is Connected’. The significance of the expanding human population, the demolition of forests and wild places, with the viruses of some species of animals and plants being “shaken loose” from their hosts and finding other hosts like us, was something I had not fully synthesised until I read the study (p.14). I found the study's insights more acceptable than the political antagonism that has been shown towards China that eliminated any responsibility from those who created the environmental damage.

Hope is upheld throughout the presentation. In the introduction to this study, after a description of the many global disparities associated with COVID-19, are the words, “However, the pandemic has also presented the world with a unique opportunity to take stock and, with courage, set a new course for a better, fairer world” (p.11). Later in the study I learned for the first time of the WEF (World Economic Forum) and its answer, called ‘The Great Reset’. Its aim is to rebuild the global economy in a fairer, cleaner way...hoping to battle and beat racism (p.16).

Each of the five studies is packed with similar enlightening and stimulating material. Russell provides a succinct 'big picture' of today's world, with a fairly gentle but compelling prod to do something more effectively to care for creation. In the final study he offers ‘Six bricks for building a climate for change' (p.54) to help.

The studies are suitable for a youthful age group or for those of my vintage. An excellent introduction is provided to help prepare people for the studies, with nine easy-to-follow suggestions from ‘Step One: A suitable time' to ‘Step Nine: Let us know how you went’. The language used is easy to understand and the directions are clear and explicit. For example, under ‘Step 5: Questions', the leader is assured that the questions supplied are mere starting points: “There are no silly questions and there are no right answers” (p. 4). The goal is to gain understanding. Throughout the studies, alternative information and research links are provided for those who wish to pursue a subject more fully – described as “taking a dive”.

One particularly striking feature of the studies is the ever-present emphasis on hope. It would be easy to descend into despair and anger when faced with the outcomes of human selfishness and greed, but instead the studies offer encouragement and directions for ways to support change and improvements. From the first study ‘The Coronavirus Pandemic a ‘dress rehearsal’ for climate change', there is that hope for the future.

The introduction of this study includes the words “…the pandemic has also presented the world with a unique opportunity to take stock and, with courage, set a new course for a better, fairer world” (p. 11). Examples of the resources used are reports from international committees and health organisations, videos from The Climate Council, a Bible Study by Joy Eva Bohol, and three texts from St Francis and Scripture. The concept of hope continues through the studies, with the last study exploring ‘Grounds for Hope’.

A major highlight of the publication is the simplicity and attractiveness of its presentation. From the simple directions for its use, to the way in which each study is presented, it is excellent. The title for each study is colourful and clear, with ‘Study Key Points’ in a coloured box underneath the title, accompanied by a very poignant and relevant quote. The studies are then presented in three or four short excerpts with attractive images, apt illustrations and quotes or clear tables, and effective use of headings.
With discussion topics provided, there are opportunities for students to discuss what actions can be taken in response to climate change (Study 2), rediscovering links with God's creation (Study 3), changing behaviour (Study 4) and having grounds for hope (Study 5). Finally, for each study there is a list of suggested resources, and a page for reflection and prayer based on St Francis quotes and texts from Scripture. The suggested resources are often videos and pod casts, with written references that are not too lengthy. These are easier to handle as extracts taken from very lengthy reports and reviews given by important commissions, conservation foundations and government documents.

I wholeheartedly recommend the use of ABM's *Climate for Change to anglican focus* readers. It utilises excellent scholarship and resources to help us to gain a balanced opinion on the effects of climate change, the human role in the change, and ways we can act to reverse damage to the climate. Most importantly, it is also sensitively cognisant of the wisdom contained in Scripture and the vision of saints such as St Francis, who said “I have done what is mine; may Christ teach you yours.”

*Climate for Change* may be downloaded from the [Anglican Board of Mission website](https://www.anglicanboards.org/).

**News • Thursday 17 September 2020**

**Sacred Teachings podcast: new season launches**

This series looks at what has been taken from Indigenous peoples in Canada, who took it and how justice can be realised.

The teachings, languages, traditions and stories of the Ancestors are shared in the podcast series *Sacred Teachings*.

Highly respected Indigenous speakers are featured in this series, with a different theme for each season, including the sacredness of Creation and finding meaning in a global crisis.

The podcast initiative is a joint project between Indigenous Ministries and Anglican Video.

Indigenous Ministries supports the Indigenous Peoples of Canada (First Nations, Inuit, and Métis) spiritually, socially, economically and politically.

As active participants in the life of the Church, Indigenous Ministries strive for Reconciliation with the Anglican Communion and work towards Indigenous self-determination.

The podcast can be found on a range of platforms, including [Spotify](https://open.spotify.com) and [YouTube](https://www.youtube.com).

For more information, visit [The Anglican Church of Canada website](https://www.anglican.ca/).
Book of Common Prayer launches on Alexa for the first time

The Rev'd Chris Campbell from St John the Evangelist in Cambridge recording her Book of Common Prayer audio for Alexa

Services and prayers from the 1662 Book of Common Prayer (BCP) are now available via Amazon’s range of Alexa smart speakers thanks to a new service from its publisher, Cambridge University Press.

This is the first time the 1662 Book of Common Prayer has been made accessible in this format.

The Press has launched the Cambridge Prayer Book, a new ‘skill’ – one of the voice-driven apps that provide Alexa’s capabilities – that allows users to take part in the traditional services and prayers and to learn more about the history of the Prayer Book.

As Queen’s Printer, Cambridge University Press administers the Crown Copyright of the BCP and its Bibles team worked with the Prayer Book Society to bring about this merger of ancient and modern.

Bob Groser, Director for Cambridge Bibles, said: “There are prayer readings available on smart speakers, but we wanted to make available this traditional liturgy, the liturgy of Thomas Cranmer that has influenced so much of our literature and culture and which is known and loved by so many.

“It’s a privilege to be in a position to bring the elegant and accessible spirituality of the Prayer Book into people’s homes. What began as an effort to make it more widely accessible has taken on a real sense of urgency as the pandemic has closed churches and cut many people off from the support and community they find there. We also hope it will be welcomed by those unable to get to church due to illness or other challenges.”
To begin with, both the Morning and Evening Prayer services from the BCP have been included in the skill, along with selected prayers including the Lord's Prayer, the Apostles' Creed and the Grace. There is also a small selection of Bible readings and plans to add more content in the future.

The services are read by clergy from the church of St John the Evangelist, near to the Press's Cambridge headquarters. In place of a congregation, responses during the services are provided by members of the Press' own in-house choir.

The skill will be supported by pages on the Bibles section of the Press website, where people can learn what to expect and see a list of questions they can ask Alexa. To access the skill, users simply ask their speaker to open or enable the Cambridge Prayer Book.

Bob said: “Cambridge University Press is the oldest Bible and prayer book publisher in the world and we are keenly aware of our responsibility and tradition of care for the text. At the same time, Bible and prayer book publishing must adapt to an increasingly digital world.

“If these wonderful texts and traditions are to stay relevant and live in hearts and minds, they must embrace the new and be available at the times and in ways people want and expect. We are proud and excited to provide a new way for the words of the Book of Common Prayer to comfort and inspire.”

Readers can activate the ‘skill’ by saying “Alexa, enable the Cambridge Prayer Book”. To find out more about what is possible on the ‘skill’, visit the Cambridge University Press website.

Sunday Devotions • Monday 21 September 2020 • By Susan Dennings

Sunday Devotion: Sunday 27 September 2020, Seventeenth Sunday after Pentecost

The timelessness of the Exodus experience
Main Readings: Exodus 17.1-7; Psalm 78.1-4, 11-16; Philippians 2 or 2.1-13; Mathew 21.23-32 [Ezekiel 18.1-4, 25-32; Psalm 25.1-9]

Supplementary Readings: Psalm 96; Matthew 19.23-30; Exodus 18.5-24; Psalm 25.1-9; Romans 15.14-22 (23-29) 30-33

“I will be standing there in front of you...Strike the rock, and water will come out of it, so that the people may drink” (Exodus 17.6)

In June my husband Randal and I travelled to Darwin to support our daughter and son-in-law when their first child was born two months prematurely. We arrived knowing we would be required to isolate in a hotel for two weeks. Leaving the familiar behind in a time of uncertainty, we asked ourselves, ‘What do we bring with us?’, ‘What do we leave behind?’, ‘What is important?’ It was a brief time of wilderness for us all.

The Tribes of Israel looked to Moses for leadership and to God for provision during their uncertainties. When my grandchild was born prematurely, we also had to look to the leadership and support of the medical teams, and when overwhelmed with questions and doubts we needed to exercise restraint, instead trusting in their care.

The living waters that sustained us from the wonderful faith community at Christ Church Anglican Cathedral in Darwin, as well as from our home parish of St Matthew's, Holland Park were an upwelling of prayer and support – as welcome as water in a desert oasis.

The time of wandering for the Tribes of Israel brought their fears and physical needs to the fore. Because of Moses' obedience to God's direction, their needs were met. So, may we look to God to meet our needs and quell our fears in this time of great uncertainty.