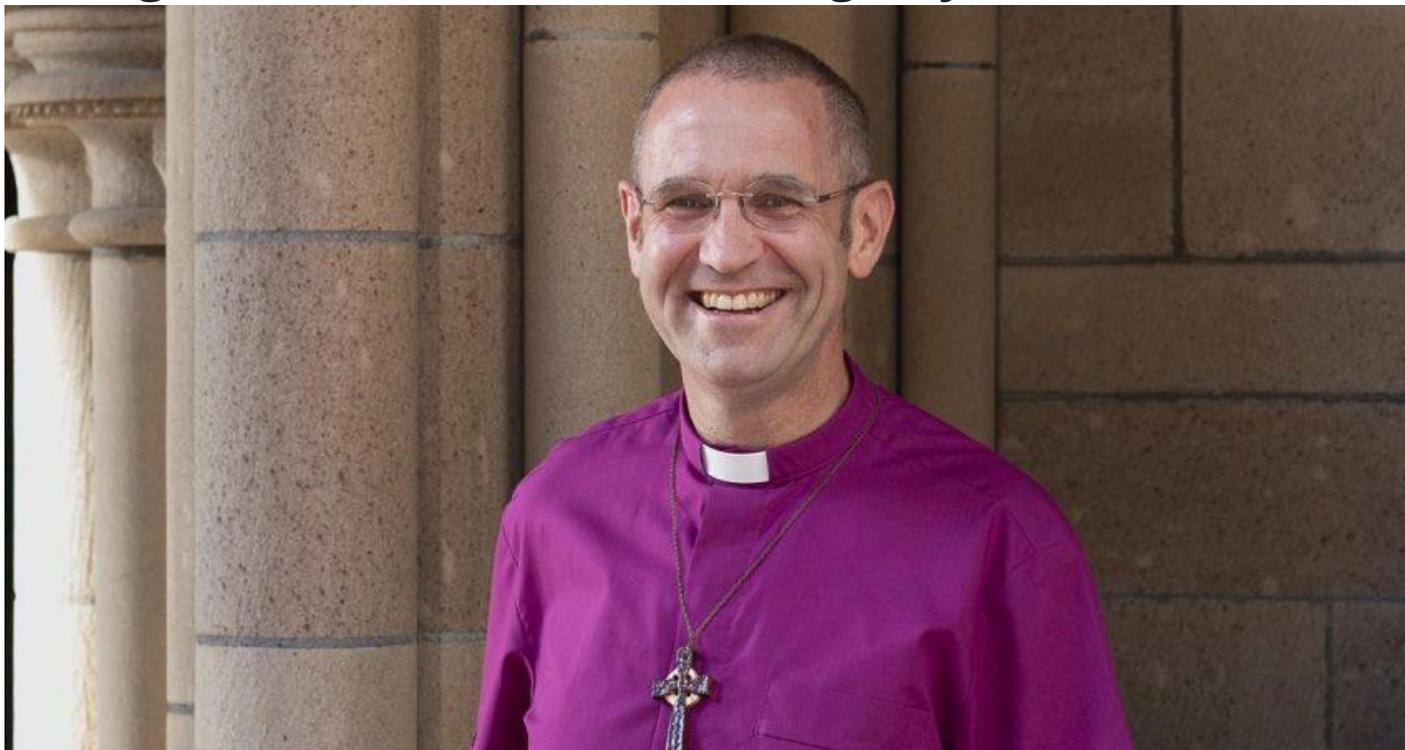


Taking stock – we have come a long way



March seems like an age ago. I was looking back at some of the things I was [writing](#) (and thinking) back then – COVID-19 was the novel coronavirus and 'lockdown' was a new phenomenon, which we had previously only seen happening in other countries on our screens. We have come a long way since then. I rejoice that most of our churches have reopened for safe in-person worship. Many of these have done so whilst still providing [an online option](#) for those unable to attend church – 'hybrid worship'. That is an amazing achievement.

At both the personal and parish levels, it is worth reflecting on just what has been achieved, learned and explored in the last eight months. Without a doubt these have been months of challenge. We here in Queensland have had it easy compared to those in other states and territories, yet this has been – and still is – a stressful time.

One of the challenges we face now is how to juggle the increasing normality of life with the overlay of shifting COVID safe restrictions and the ambient stress of knowing that greater restrictions may be introduced if community transmission begins again. What lessons can we take from the time of 'lockdown' (now months past) to bring into this new liminal season?

During the time when we were much more confined at home, I was considerably more intentional about getting out each day for my permitted exercise. Now that life has resumed some of its usual shape, it has been too easy to forget about this and other positive changes to various aspects of our lives. In terms of our churches and how we offer worship, I have the following three observations.

During the period of solely online worship, the liturgy was often stripped back. Options that are usually present were omitted and often two, rather than three, Bible readings were read. Now we are back worshipping face to face in our churches, can we learn from that time of simpler liturgy?

When we were worshipping solely online, alternative services to Eucharists were increasingly held. Now that many churches are offering in-person Sunday worship again, do we need every service to be a Eucharist? The Parish of Rochedale now holds a Morning Prayer service on the occasional Sunday. It is a beautiful service.

When church is held online, people can watch and worship whenever they wish. One friend noted that it was quite nice not to have to get up early every Sunday, but to join the worship after a lazy breakfast. What can we learn about the patterns of worship? St Bart's, Mt Gravatt started a Sunday evening service as soon as in-person church recommenced. It was a pleasure to join them a few weeks ago – they are thriving.

I can fully understand the point of view that says, "we are doing great just standing still". In this topsy-turvy year, there have been times when merely getting out of bed deserved its own award. Yet perhaps we can take some time to consider just what hills we have climbed together and what insights we have gained along the way so we can apply these learnings to the way we do things – for the better.

Reflections • Friday 16 October 2020 • By Jonathan Kemp

Raising up the leaders of today and tomorrow



"There is no problem with age-specific groups (of any age) leaving the gathered church during worship, as long as they reconnect promptly and share what they have learnt" (Jessica and Annabelle Bailey at the Parish of Kenmore-Brookfield service on Sunday 11 October 2020)

Approaching the conclusion of my time in Youth, Children and Families (YCF) ministry, my feelings are mixed. What might be termed the 'traditional' model of YCF ministry is still prevalent in many places – young people move from Sunday School to youth groups and Ichthus camps (and beyond if we are lucky), but a distinctive feature of this model is the siloing of young people into age-specific groups. This is useful in some respects, but not a strong long-term strategy as the disappointing overall number of youth in our churches demonstrates.

Instead, we should consider implementing a scriptural and sustainable model based on intergenerational principles. There is no problem with age-specific groups (of any age) leaving the gathered church during worship, as long as they reconnect promptly and share what they have learnt. By intentionally structuring the church's patterns of activity to include interaction between multiple generations, young people are encouraged to feel included as 'normal', active and valued members of the faith community.

As well as the weekly intergenerational Sunday 9.30 am service at the Parish of Kenmore-Brookfield, where I will soon serve as Assistant Priest, we encourage youth to lead the fourth and fifth Sunday services by filling as many roles as possible, including reading, intercessions, technology, drama, and so on. Giving young people practical experience in leading a range of ministries on Sundays and during the week has repeatedly been shown to encourage vocational identity, as ministry gifts are discovered and refined.

Every young person should be given the opportunity to lead at some level within their faith community. Virtually every lay or ordained church leader today can tell stories of opportunities they were given when they were younger, and the confidence and skills they gained as a result. In my case, I was a rostered Reader and invited on to Parish Council as a young adult, but my friends and I also ran Youth Synods, large-scale gatherings of young Anglicans and many other camps and events. It is remarkable how many of us have moved from leading youth events into senior lay and ordained roles today.

An intergenerational model of church, moving beyond Sunday worship to encompass learning, serving, caring for each other and even having fun together, is where we need to be going. Some parishes are already exploring all-age service opportunities, such as developing community gardens, like St Thomas' Toowong or 'Baroona Farm' at Milton. Many Anglican schools have links with local Anglicare agencies, so that youth are able to assist as homework tutors or help with staffing community events. Other youth at my parish have taken the lead in promoting fundraising activities, such as container exchange programs, Lids4Kids, and recycling e-waste. That such an all-age, 'more than one day a week' model of church is becoming increasingly popular is certainly a silver lining to the COVID-19 cloud. As the intergenerational ministry expert John Roberto puts it, "The clearest way of learning to be Christian is to participate with others in the practices of being Christian", and this idea applies to all ages.

Christians extremely disappointed on Labor's rushed voluntary assisted dying plans

Released on 18 October 2020.

The leaders of Queensland's largest Christian churches have jointly expressed their shock and disappointment at the Queensland Premier's changed promise on euthanasia legislation.

Despite previously committing to draft legislation being prepared by the Queensland Law Reform Commission (QLRC) and to provide its report to parliament on 1 March next year, Premier Anastacia Palaszczuk has announced this morning she will rush legislation into Parliament in February 2021 if Labor is re-elected.

Catholic Archbishop Mark Coleridge and Anglican Archbishop Phillip Aspinall said this morning's announcement completely contradicted the Premier's earlier commitment that she would await the advice of the Queensland Law Reform Commission.

"This development is extremely disappointing," Archbishop Coleridge said.

"As I have said in other statements, while the Catholic Church is opposed to voluntary assisted dying it strongly supports a 'care first' approach of high-quality palliative care for all Queenslanders, respect for patient autonomy, preservation of personal dignity and a peaceful end to life.

"Nobody is morally compelled to suffer unbearable pain, nobody should feel like a burden, and nobody should feel that their life is worthless."

"However it is every Queenslanders' human right to have equal access to good quality palliative care before parliament considers a policy default to euthanasia. It is certainly not something to be rushed.

"It seems a profound contradiction that euthanasia and shut borders seem to be the platforms this government is taking to the electorate. One to endanger life and the other to protect life."

Archbishop Aspinall said he was disappointed at the Palaszczuk Government's continued underfunding for palliative care with just \$28 million a year being promised when Palliative Care Queensland said \$275 million was required each year to provide high quality care for all Queenslanders regardless of where they lived."

"If good palliative care is available when people are faced with a terminal illness, the choice for a great majority of people is very different and many of their concerns and fears can be allayed," Archbishop Aspinall said.

"This should also include funding for spiritual care which is an indispensable element of end of life care."

The [terms of reference](#) for the Queensland Law Reform Commission inquiry can be read online.

Pollinators populate the Precinct



Cathedral events manager Gerard Finn with the new home he helped install for the stingless social bees in October 2020

The Very Rev'd Dr Peter Catt and Cathedral Warden Helen Wootton tell us about the special new home that has been installed for stingless social bees, showing us how conversation and collaboration build community – for both humans and our precious pollinators.

The Very Rev'd Dr Peter Catt, Anglican Dean of Brisbane

Over the past several years we have been actively adding to the number of flowering plants, including a number of native species, in order to feed our growing bee population. We also provide them, and other creatures onsite, with essential water in bird baths and in a small fishpond.

A hive of European honeybees was introduced to the Precinct about four years ago and a hive of native stingless social bees (*Tetragonula*) made the Precinct their home just over a year ago. Blue-banded bees and teddy bear bees, both native species, are the two other species we have observed here. I can attest to the fact that they all like basil flowers very much. They are all very important pollinators, as are paper wasps, which we encourage rather than kill.

In this past week, the stingless social bees have begun the process of establishing a new colony. They initially decided to make their second home in the wall of my office. They have since been given more upmarket accommodation onsite by a local apiarist, as shared by Helen.



“In this past week, the stingless social bees have begun the process of establishing a new colony. They initially decided to make their second home in the wall of my office”

The stingless social bees’ decision to form a second colony is a sign that our site is operating in a healthy way. We ceased the use of herbicides and pesticides several years ago in the hope of increasing the environment’s health.

Consequently, we have noticed increased numbers of other insects. We gain a sense of hope due to our increasing populations of pollinators. Across the globe pollinator populations are in decline because of human activity, including pesticide and herbicide use, air pollution and habitat loss. Places where pollinator populations are strong and strengthening remind us that these declines can be reversed.

Pollinators are essential for the production of our crops and the habitats that many native animals rely upon for food and shelter. Perhaps our churches can become sanctuaries for all creatures great and small, including bees.

Helen Wootton, St John’s Cathedral Warden

Last year I had an incidental conversation with The Rev’d Richard James who was a theology student at the Cathedral. He mentioned that he had just installed a native bee hive in his garden. As I was interested in native bees due to their importance to the environment, I asked Richard for the contact details of his ‘bee man’. I rang Giorgio Venturieri, a local bee man who has spent his life studying bees, but it was the wrong time of year for splitting existing hives and trying to establish new hives, so I wasn’t able to proceed at that time.

However, when I exited the Cathedral earlier this month after leading Morning Prayer, I was delighted to discover a swarm of native bees between the Cathedral and St Martin’s House. Upon enquiring, the

Dean told me they had only been there for the last couple of days and it appeared that they were looking to establish a new hive in the stone wall of The Dean's office. So, I rang Giorgio and told him of our excitement to have native bees looking for a new home. Giorgio is passionate about native bees and has [a company](#) that builds the hives and helps to establish new hives.

Giorgio brought what he calls a 'capture hive' to the Precinct. He coated the inside of the new hive with a substance that would attract the bees who were looking for a suitable new home. Giorgio connected the new hive with a tube from the hole in the stone wall of the Dean's office, with another small tube at the front of the bottom tier of the hive operating as a 'front door' to the new hive. The hives he builds have perspex tops so that when you lift off the roof, you can see if the bees are starting to build structures within the hive. However, it is important not to disturb the hives too much, so this should only be checked once a month.

As it can take up to 12 months for the hive to be developed to a stage where it can be moved, it was necessary to build an enclosure that would allow full access by the bees while keeping the hive safe. The enclosure was built by my husband Bruce and Cathedral events manager, Gerard Finn.

We subsequently discovered that the bees had emerged from a hive that the Dean already has in his herb garden. It is part of the natural cycle of native bees that as one hive outgrows its current home, some of the bees go off looking for a suitable place to establish a new home.

The collaborative nature of this project has been a highlight for me. I believe the relationships and connections we develop in our church and wider communities are so very important. There is always someone who knows someone who can be part of the solution to any challenge or opportunity. It just needs one person to start the ball rolling. In this case, it just happened to be me after I happened to have a conversation with Richard, who mentioned in passing about his new bee hive. This became the basis for a great outcome when we discovered the swarm of native bees. Conversations, chatting, sharing new ideas – all these can lead to something special and unique.

For more information, check out Giorgio Venturieri's [website](#) or call him on 0487 121 432.

Editor's note: If your ACSQ parish, ministry, school or agency is doing anything novel or exciting to help care for creation, please email the *anglican focus* Editor, Michelle McDonald via focus@anglicanchurchsq.org.au.

Are you an altruistic perfectionist?



16-year-old Bishop Jeremy Greaves wearing his Scouts Australia uniform in 1985

Tidying the bookshelves in my home study recently, I came across some of the journals I kept as a teenager. Amongst the typically adolescent angst-ridden pages about girlfriends and torturous poetry about relationships and school and family, there are pages exploring some much darker themes as I wrestled with all sorts of things that brought me to a point where I wondered about how I could make it all stop.

I was an “altruistic perfectionist” according to the psychiatrist I saw as a 15 and 16 year old – I wanted desperately to make a difference in the world, but was overwhelmed by the enormity of the task and almost broken by a world that would never measure up to how I thought it should be.

As a teenager, it was loving parents and concerned teachers who found me the help I needed and it was a psychiatrist who gave me some tools to get through that time and bring me back from the edge.

In the years since, there have been all sorts of things that have kept me awake at night, but the valuable lessons I learned as a teenager have stayed with me. I have become adept over the years of knowing the signs of when I’m not travelling well and have become accustomed to seeking out some help when I need it.

I have a good spiritual director, and a terrific person I see for professional supervision, but there have been a number of times in the past 35 years when I’ve realised that I needed some different expertise to help me through a hard patch. At different times I have seen a psychologist, a psychiatrist and a counsellor and all of these practitioners have been helpful in different ways in bringing perspective, wisdom, advice, and a renewed mental health.

Having been in a particularly dark place as a teenager, where I seriously wondered at times if taking my life might be the only way out, I know that I do not wish to find myself in that place again and I also know that there is plenty of help available for those who seek it out.

As a teenager, I didn't tell anyone I was seeing a psychiatrist – I was far too embarrassed. Now, of course, I know just how healthy and normal it is to seek help and I would encourage anyone who is struggling to search out someone with professional expertise to give you the assistance you need. If you have previously sought help, but the person wasn't the right fit for you, then I encourage you to see your GP for a referral or speak to another trusted person who may be able to recommend someone to you.

Editor's note: Immediate support is available for those who may be distressed by phoning Lifeline 13 11 14; Mensline 1300 789 978; Kids Helpline 1800 551 800; and, beyondblue 1300 224 636.

Features • Friday 16 October 2020 • By The Rev'd Jane Trigg

The art of finding God in all things



"Ignatius of Loyola encouraged prayerful mindfulness in his *Spiritual Exercises* and proposed a technique which is now known as 'daily examen'"

Ignatius of Loyola, long before he became a saint and the founder of the Jesuits (the Society of Jesus), was a 16th century Spanish soldier, courtier, and lover of women. Like many of us today, his life was a journey that was unexpected and surprising, and along the way he found great comfort and strength in learning to actively find God in all things. In its most simple form, Ignatian Spirituality is the practice of seeing where God is active in our lives and responding to this activity. Ignatius of Loyola encouraged prayerful mindfulness in his *Spiritual Exercises* and proposed a technique which is now known as 'daily examen'.

The 'daily examen' is a way of reviewing your day with God, to see where God has been particularly present in your life. It is a deliberate act that embraces the gift of gratitude.

A traditional approach to daily examen looks something like this:

1. Ask God to highlight the times in your day the presence of the Divine was particularly evident
2. Give thanks for the day you have experienced
3. Review your day, asking particularly that the Good Spirit would guide you
4. Honestly reflect on the times you fell short of your best
5. Prepare for the day to come, with God.

There are many wonderful resources in books and [online](#) that will assist you in exploring the practice of the examen further.

Some years ago, a Xavier College (Melbourne) Junior School staff member created a form of the examen for students to share with their families and to encourage them in their own simple journey to finding God in all things. It was affectionately (and appropriately) known as 'Six of the best'. The boys were encouraged to use the following prompts to see where God was near to them – through their eyes, tastebuds, ears, and the power of their observations.

Six of the best

1. Something I saw
2. Something I tasted
3. Something I heard
4. Something I did for someone
5. Something someone did for me
6. Something I noticed that someone did for another.

This is an approach to the practice that I still use today, and have shared with many parishioners and parishes along the way. It is well worth the effort of engaging with these prompts at the end of your day, over dinner with your family, as part of your journal writing discipline or as you drift off to sleep.

Perhaps you can establish a place for sharing this experience with others online through live video sharing? Or challenge yourself and others to share one of your 'six of the best' in a daily photo on a social channel such as Instagram? What about publishing them in your parish weekly bulletin?

Be a sharer of joy by using the inspiration from these observations to write an old fashioned snail mail note to someone who features in one of your 'six of the best' – thank or encourage them for opening your eyes further to the presence of God in your day.

There is much to be said about cultivating your attitude of gratitude, and the examen is one way to develop a grateful heart. As 13th-14th century German mystic and theologian Meister Eckhart said, "If the only prayer you ever say in your entire life is thank you, it will be enough."

Anglicare Australia launches Jobs Availability Snapshot: up to 106 jobseekers for each entry-level job



Disadvantaged jobseekers are competing with more people for fewer jobs, according to Anglicare Australia's Jobs Availability Snapshot.

The Snapshot looks at people who have barriers to work. They could be older workers who lost their jobs later in life, people who didn't finish Year 12, or people living with disability. It found that:

- Eight of these jobseekers are competing for each entry-level job. In some parts of the country that number is as high as 20 – and this assumes those jobseekers are competing only with each other.
- If all jobseekers are included, there are a staggering 106 jobseekers for each entry-level job.
- Many of the jobseekers we look at in our Snapshot have been left out of the JobMaker scheme.
- On top of that, 1.63 million people are now underemployed. They could also be competing for these jobs.

Anglicare Australia Executive Director Kasy Chambers said that more people are competing for fewer entry-level jobs:

"In this downturn, people who need the most help to find work are being left behind. Our research shows that eight of these jobseekers are competing for each entry-level job," Ms Chambers said.

"There aren't enough jobs at their skill level to meet demand in any part of the country. The situation is toughest in SA and Tasmania. In SA, 10 of these jobseekers are competing for each suitable job. And in Tasmania, a staggering 20 jobseekers are competing for each one of these jobs.

“This doesn’t include people with more skills and experience, who are also competing for this work in the wake of job losses. In total, there are a staggering 106 jobseekers for each entry-level job.”

Ms Chambers said that the system was failing those who need help.

“Many of the jobseekers we’re looking at are older people who have been left out of the JobMaker scheme,” she said.

“They’re facing cuts to their payments, and they’re being forced to jump through hoops and apply for jobs. But our research shows the jobs just aren’t there.

“If we’re serious about helping people, we need to create jobs that match their skills – instead of forcing them to compete for jobs that just aren’t there.

“We need to abolish Jobactive, which simply isn’t helping people find work. Instead private providers are paid to punish and breach people.

“And we need to stop cuts to the JobSeeker payment. Record numbers of people are out of work. They shouldn’t be trapped in poverty while they get their lives together.

“These changes are urgent. If we don’t fix this broken system, we will go on forcing people to compete for jobs that simply don’t exist.”

Read the full 2020 [Anglicare Australia’s Jobs Availability Snapshot](#).

Spotlight Q&A • Monday 19 October 2020 • By Olivene Yasso

Q&A with Anglicare SQ Cultural Capability Facilitator and Yiman woman, Oly Yasso



Please note: First Nations peoples should be aware that this content contains images and names of deceased persons.

Olly Yasso is of Aboriginal and [Australian-born South Sea Islander](#) (ASSI) heritage. Her people are from the [Yiman](#) Nation, which surround Taroom in Queensland, and Tanna Island, Vanuatu, on her ASSI side. Her father is Vern Yasso, also previously known as Vern Querro, and her mother is Elizabeth Yasso, née Power. She has one sister and two brothers, all older than her, and a daughter and a grandson. She has a very large family, as Olly's mother was one of 13 children and her mother Olive Yasso was one of 11 children – and her family has lived in the Bowen region for many years. Her maternal grandmother was part of the stolen generations, and was taken away from her mother at a young age and raised in a non-Indigenous home.

How long have you been working for Anglicare Southern Queensland and in what roles?

I have been working for Anglicare Southern Queensland for the past two and a half years. I commenced in the Cultural Capability Facilitator position in February 2018 at the Woolloongabba Service Centre. I moved to the Cathedral Precinct on Ann Street in late 2018 following a restructure and since January 2019 I have been working in the Organisational Development team.

What is your current role and what does your role involve?

'Cultural Capability Facilitator (Indigenous)' is my full role title and it involves developing strategies, such as our [First Nations Cultural Capability Framework](#), and activities to strengthen the capability of Anglicare Southern Queensland to work effectively with and in collaboration with the first peoples of Australia. This includes developing strategic documents and resources and planning activities, as well as being a subject matter expert to staff and teams to support their work. We started the [Reconciling Histories Project](#) to capture our Reconciliation Journey. I work closely with Sandra King, the ACSQ's Reconciliation Action Plan (RAP) Coordinator, and I am a member of the ACSQ RAP Working Group.

What projects and activities are you currently working on?

I have three key documents that are in various stages of development. The first is a Protocols Guide resource for staff, which is in the last stages of development and will be distributed soon. We are in the early stages of developing an Aboriginal and Torres Strait Islander Employment Strategy and the Cultural Capability Training Suite, which will be a number of modules available for staff to increase their cultural learnings. We are also hoping to do an official launch of the First Nations Cultural Capability Framework and are working towards NAIDOC Week events across the organisation.

What have been the highlights of your role so far?

The most recent highlight was getting to see my artwork on 'Anglicare Southern Queensland's 150 Years' shirts and cars. At first it wasn't a big deal – until I actually saw it all come to life when I got to see the cars with the artwork and people wearing their shirts. It was a weird feeling at first, but then I started to feel proud in not only my achievements, but those of the whole organisation.



"The most recent highlight was getting to see my artwork on 'Anglicare Southern Queensland's 150 Years' shirts and cars" (Olly Yasso)

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

Getting people to understand that our role isn't to be the 'saviours' for our first peoples – that our role is to be the friend, the ally and the advocate. There is also sometimes a fear of engagement and this is understandable as some people have gone out with good intentions but had bad experiences. This should not be the reason to stop trying, as we should keep trying and be intentionally persistent.

Historically, First Nations peoples have had so many bad experiences with people coming in wanting to help or partner with their communities, only to be blindsided and forgotten when funding is received. This has resulted in increased mistrust and caution when non-Indigenous people and organisations come into Aboriginal and Torres Strait Islander communities to engage. This is why increasing your knowledge of Aboriginal and Torres Strait Islander cultures and histories and building relationships, especially at the local level, is a very important part of engagement.

Why is it important for Christians to engage in Reconciliation with First Nations peoples?

The God of the Bible loves all of humankind so much that He gave His only begotten son ([John 3.16](#)) as a sacrifice for our sins so that we can be reconciled to God for eternity. To be reconciled with God we must be reconciled with our brothers and sisters. Christians need to be among the leaders of Reconciliation, as they understand the significance of the sacrifice of the cross.

This year's Diocesan theme is 'Being Together: Practising Peacemaking'. What are some practical ways that we can implement peacemaking in the context of Reconciliation?

At the heart of the work I do is the coming together at a human to human level, getting to know and understand one another first. It is about just being there, being present, being humble – being there with a heart and desire to understand and establish relationships. This is the precursor to collaborating and walking together. If you can build a relationship with First Nations peoples and manage to build trust, you have just 'practised peacemaking' because while we can be wary of others, due to past and ongoing hurts, if you are invited into the inner fold than you have created an informal kind of peace treaty. Hold that sacred.

NAIDOC Week is coming up on 8-15 November – what does this specially dedicated week mean to you as a Yiman woman?

Growing up you were looked down upon for being Aboriginal, but this week was always our week – a week to march and advocate and to celebrate us as a people. It's about being with mob.

Why is it important for Christians to mark NAIDOC Week?

We celebrate many occasions that are important to the Christian faith and welcome non-believers to join, and this is an opportunity for Christian people to 'break bread' and enjoy fellowship by joining with the first peoples of the land.

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

Every day I am strengthening my walk with God – I find it is a daily effort as I strive to fight the good fight, finish the race and keep the faith ([2 Timothy 4.7](#)). Every day is a battle with sin but I read the Word for the renewing of my mind ([Romans 12.2](#)), wait on God in prayer ([Philippians 4.6-7](#)) and allow God to transform me ([2 Corinthians 4.16](#)) from the inside out because I cannot do it without Him.

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

I try to choose love and forgiveness as often as I can. I'm not perfect, so I have my moments. I do this for myself mostly, but generally I am pretty accepting of everyone – you treat me respectfully and I will reciprocate.

What is your favourite scripture and why?

It is very hard to choose and I have mentioned a number of them already, but one scripture that helped me move from a shy, introverted person to someone with more confidence to speak out is the story of Moses and this scripture:

"But Moses said to the Lord, "O my Lord, I have never been eloquent, neither in the past nor even now that you have spoken to your servant; but I am slow of speech and slow of tongue." Then the Lord said to him, "Who gives speech to mortals? Who makes them mute or deaf, seeing or blind? Is it not I, the Lord? Now go, and I will be with your mouth and teach you what you are to speak." ([Exodus 4.10-12](#))

What person of faith inspires you the most and why?

I think there are so many parallels between many of the people written about in the Bible from Abraham, Moses, Joshua, David, Esther, Ruth, Daniel, the Disciples, Paul and many more. Their stories show that the journey is not always smooth, but with Him you will overcome anything and you will have peace. This resonates with my own life and the stories of my family – they were treated so badly in their time but they never lost their faith or trust in God, even when it all seemed impossible, and God blessed them with abundance and wealth.



Olly's grandparents, Edward and Esther, on their wedding day in 1954 in Bowen

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?

I think the number one strength of the Church is the Gospel message. If you look at all the examples in the Bible of when people are being obedient to God and doing His will, no matter what came up against them, God sustained them to achieve God's will. Jesus loves everyone and His desire is that we are all reconciled to Him eternally.

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?

I think the Christian Church has gotten somewhat comfortable behind the bricks and mortar of their buildings – not all, but many. The Church needs to genuinely reach out to people within their wider communities more.

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

None can compare to the gift of forgiveness. I kept trying to think of one particular act of kindness that is of high significance and all I kept thinking about is the sacrifice Jesus made on the cross for us. You then forgive others because how can you not?

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

If I can take time out, even for a minute, I try to calm or slow myself down. I tend to reflect on what is or has happened – most times I have no choice, as I don't have any peace until I can come to some resolution. I then eventually, at some point, give it to God. Talking to someone always helps and because I use humour a lot to help get through the most challenging moments in my life, we end up laughing a lot and I feel so much better. Swimming is another great way to clear my head and feel better overall.

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

I sleep a lot in my free time these days while listening to podcasts, which I thoroughly enjoy. I used to play lots of different sports, such as touch football, volleyball, basketball, rugby union and rugby league, but now I mostly swim. I also enjoy spending time with my cheeky and energetic 14-month-old grandson and I love chilling with family and friends – just sitting yarning over some good food and music.

Where do you do your best thinking?

I do my best thinking in the morning and at night when I reflect on the day, what needs to be done and what was achieved. I think a lot when I am driving also – some say I think too much.

What's your best childhood memory?

In Bowen we grew up at the mouth of the Don River and my grandfather's yard had so many fruit and vegetables that you could just pick off the tree and eat. Every other house was a family member's house and we spent most of our days with my cousins in the river or on the beach swimming, playing or fishing.

Our family every so often had themed gatherings and two really stood out to me. The first was an old western themed event where they built sets to make it look like an old western town that you see in the movies. The other gathering I remember the most was themed around our South Sea Islander heritage and we had long tables full of food, banana leaf tablecloths, pig on the spit, baskets of prawns and trays of fish beautifully garnished and presented, as well as *hungi* (*kup murri*, which is used to cook food under the ground). Not to mention the desserts.

Glennie state equestrian champions for third year



Glennie 2020 state equestrian championship participants (Front row L-R): Lucy Stanford, Kate Johnstone, Becci Roellgen; (Middle row L-R): Mia Nolan, Georgia Wheatley, Charlotte Drynan; (Back row L-R): Piper Doust, Piper Wise, Emily Wheatley, Holly Hurst

The Glennie School Equestrian Team has taken out the Lorette Wigan Cup for Interschool Champion Equestrian Secondary School for the third consecutive year.

Glennie Equestrian Coordinator Jacky Redman said that she is proud of the students' efforts, team spirit and determination.

"The Glennie team had a very successful campaign at the State Interschool Equestrian Championships, taking out a number of key awards," Miss Redman said.

"Our Glennie riders are to be congratulated on their hard work, dedication to their disciplines and the teamwork they exhibited throughout the competition."

Keeleigh Wise, Lucy Stanford, Charlotte Drynan and Becci Roellgen were a force to be reckoned with, taking out Champion Secondary Show Horse Team.

Kate Johnstone, Becci Roellgen, Piper Wise and Keeleigh Wise combined their skills to take out Champion Secondary Dressage Team.

The Glennie School riders also placed third in Showjumping (Holly Hurst, Mia Nolan, Emily Wheatley and Charlotte Drynan), Combined Training (Emily Wheatley, Becci Roellgen, Keeleigh Wise and Kate Johnstone) and Eventing (Georgia Wheatley, Keeleigh Wise and Charlotte Drynan).

Glennie's only Junior Years rider in this year's State Championships, Year 6 student Ellie Stenzel, was awarded the Reserve Champion Primary Show Hunter.

Glennie Equestrian welcomed two new riders during the Championships, with Year 12 student Piper Doust riding in her first State Championships and Year 10 student Charlotte Drynan the newest member of the Glennie Equestrian family.

Charlotte said that she especially enjoyed the new-found camaraderie of the Glennie Equestrian Team members.

"I really enjoyed my first event with the Glennie Equestrian Team. The girls were very welcoming and the team is really well supported by an amazing group of parents and volunteers," Charlotte said.

"Riding at State Championships is always a great experience. There is always a good feeling of camaraderie as everyone supports the riders to do their best."

Other Glennie results include:

Intermediate Working Hunter – Reserve Champion: Keeleigh Wise

Secondary Show Horse – 3rd: Becci Roellgen

Secondary Show Hunter – Reserve Champion: Lucy Stanford and 3rd: Piper Wise

Secondary Working Hunter – Champion: Charlotte Drynan;

Showjumping – Reserve Champion 100cm intermediate: Holly Hurst

Showjumping – 70cm, 6th: Mia Nolan

Features • Wednesday 14 October 2020 • By Evan Englezos

First impressions count: creating an effective church website homepage

Your website homepage is the virtual front door to your church and is the first thing a new parishioner will usually check out before setting foot in your church (the second thing is your social media), and first impressions count!

There are three questions that will dictate how effective your homepage is.

1. **What is the purpose of your homepage?**
What is the clear intention you have for your visitors?
2. **Who is the target audience for your homepage?**
Is your homepage for regular members, church shoppers or for the unchurched?
3. **What is the primary call to action on your homepage?**
What do you want your visitors to do when they visit your website?

Your purpose, target audience and primary call to action will dictate the feel and design, content and language used on your homepage.

For example, if your target audience is for the unchurched, then your homepage needs to be simple, welcoming and without jargon.

A good gauge for deciding on the feel and content for your homepage is to reflect on how your church welcomes new people on a Sunday; for example, do you:

1. smile and welcome people?
2. tell them one hundred things about yourself?
3. preach directly at them?

Obviously, there needs to be a balance between simplicity, sharing who you are, being informative and welcoming and having a genuine appeal. This does not need to be complex, but it needs to be carefully planned. As the old adage goes, less is more.

Hint: Anything not required on the homepage can be factored into your sitemap (i.e. other pages), with easy navigation between pages using homepage header and footer menus and links.

Top seven tips for an effective homepage:

1. **Be real**
Have photos of real people from your community (if possible), not just an empty building. These are the faces that greet your visitors and new parishioners.
2. **A short welcome video**
A simple one minute video can speak and show who you are as a community and your uniqueness
3. **An uncluttered design**
Keep the layout of your content in sections and not text heavy. Use simple buttons, images and links to help navigate users to relevant pages for more information.
4. **A call to action**
Make it easy for visitors to find you, contact you and help them gently towards your objectives.
5. **Up-to-date information**
Make sure your content is relevant and up to date. Remove old links, pages and photos. Keep stories and events current. This works in your favour with Google search engine rankings, too!
6. **Links to socials**
Add social media links to your Facebook page, Facebook groups or Instagram accounts. This is a good way for visitors to visually understand you more and connect with you.
7. **Mobile friendly**
Make sure that your website is accessible on all sizes of devices. This is crucial today, as more people surf the web on mobiles than on a PC or tablet. Google also factors into its search engine rankings if a website is responsive or not.

The Parishes and other Mission Agencies Commission is working with Digital Team Coach to provide churches and ministries with online training in a range of digital technologies and approaches, including digital systems and strategy, online and hybrid church, social media engagement, website and church management solutions. For more information, visit the [Digital Team Coach website](#).

Series of WCC webinars to explore 'Hate Speech and Whiteness'



A series of five webinars in five days convened by the World Council of Churches (WCC) will offer theological reflections on 'Hate Speech and Whiteness'.

Running from 19-23 October, the webinars are being produced by the WCC's Theological Study Group of the Pilgrimage of Justice and Peace.

The sessions are: 'White Privilege in COVID-19 and White Supremacy in Mission', 'Legacy of Slavery, Structural Racism, and Religion', 'Religion, White Superiority, and Aboriginal Peoples', 'Legacy of Slavery, Colonialism, and Structural Racism', and 'Hate Speech based on Caste and Class Discrimination and Religion'.

Speakers, who include international scholars and theologians, will confirm that hate speech and whiteness are two overarching issues for the broader global manifestations of racism today.

The webinars also aim to strengthen ecumenical theological reflection, accompaniment and advocacy in the area of racial justice.

[Click here to learn more about this webinar series](#)

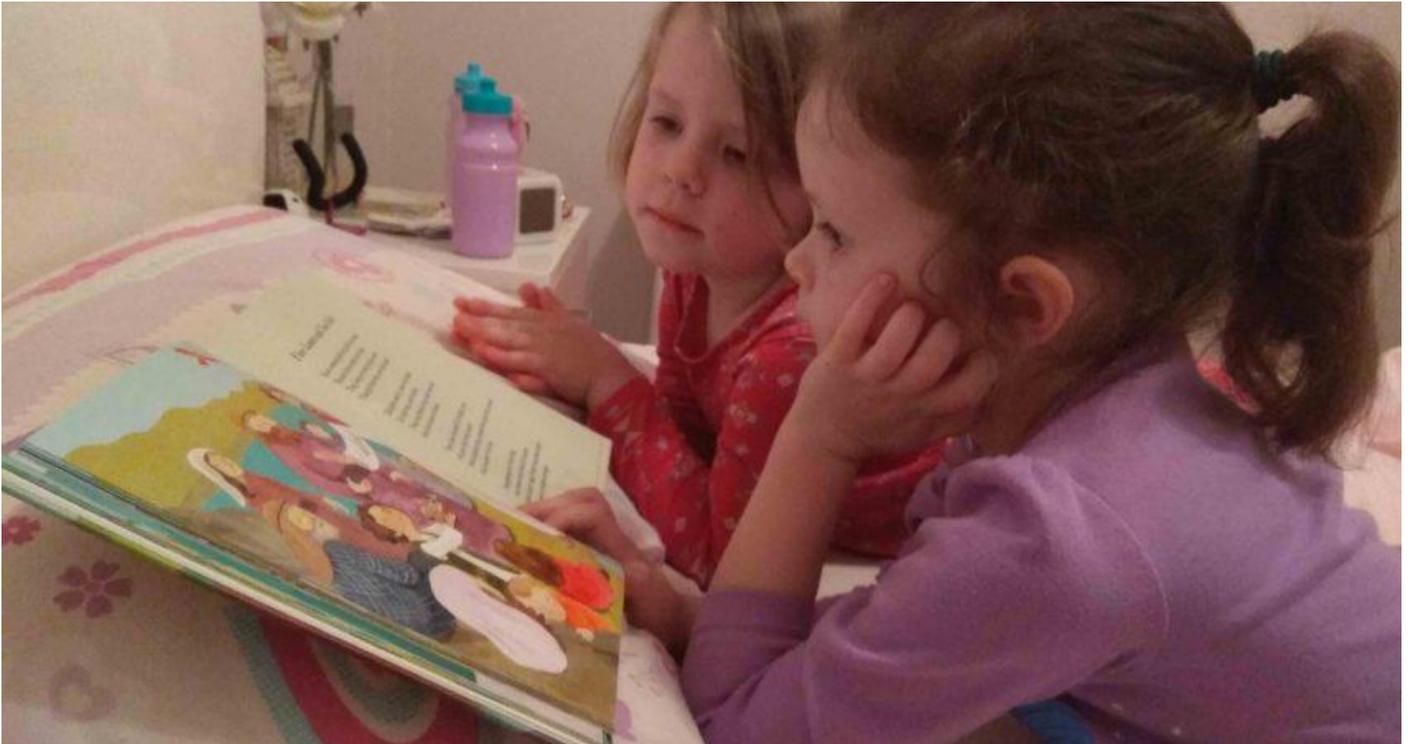
[Live streaming](#) of all sessions will be available.

Recordings of this webinar series will be available [online](#).

First published on the [World Council of Churches website](#) on 7 October 2020.

Features • Wednesday 14 October 2020 • By Penny Howchin

Bringing engaging children's worship into the home



Big sister Cassie reading to Anna from her rhyming Bible

If there's anything this year has taught us about being parents, it's that we are an active part of our children's education. School and church at home gave us valuable insight into where our children are academically, emotionally and spiritually. It was a timely reminder that we are active participants in all aspects of our children's development, no matter their age.

I know for my family, doing church at home this year really made me 'step up to the plate' regarding my children's spiritual development like never before. Knowing they didn't have youth group and children's church meeting, I realised it was up to my husband and me to shepherd and train our children in the way they should go ([Proverbs 22.6](#)).

With life returning to (somewhat) normal, many children's ministries are meeting again. We need to remember, however, that our role as parents in our children's spiritual development is still as important as ever. What are some things we can do to help them grow? Here are my top five tips for fostering your child's walk with the Lord both growing in their knowledge and worship of Him.

Top five tips for fostering your child's walk with the Lord at home

1. Give your child a Bible. Make sure your child has their very own Bible suited to their age level. Encourage them to look at / read it, along with other books during their silent reading time each night. As they read, they learn Who this God is that we serve. They learn about His mighty deeds and His incredible character.
2. Guide their Bible reading. Some Bible passages are really complicated, even for adults. Frequently children need guidance to understand what they are reading so they don't develop incorrect views like: "I'll be zapped dead like Ananias and Sapphira if I ever tell a lie!!" Read with your children if you can. If not, regularly discuss with them what they are reading, interpret the passage with them and practically apply the lessons to their life. Some Bibles have fantastic devotional sections to help your children do this themselves, but don't view that as a substitute for parental discipleship.
3. Play worship music. The Holy Spirit is able to work worship music into hearts and minister powerfully to us through it. So play worship music around the house and in the car. Be open about what songs are currently ministering to you and why, and encourage your child to do the same. It can also help your children engage at church if they are familiar with the songs being sung. Consider asking your priest or music coordinator for a list of your church's repertoire so you can create your own playlist at home.
4. Pray together. Talking to an invisible God is a very abstract concept that can be challenging for some children to grasp. How do you know He's listening when you can't see Him? So pray as a family, both regularly and spontaneously. Encourage your children to participate and help them understand their prayers are valuable to God. You could even encourage them to express their prayers and praises to God through words, song, dance, writing or drawing.
5. Get on board with your church's children's ministry. Find out what lessons your children are learning in your church's children ministry or youth programme and ask how you can support this at home. Church and home working as a team produces well-rounded development of our children.

Remember, good discipleship of our children is about actively living out our faith in our daily lives and inviting them to participate in this. As they observe and engage, they are able to use this foundation to develop their own personal relationship with Jesus.

The extraordinary life of one of Symes Thorpe's centenarians



Beth celebrates her 100th birthday at Symes Thorpe on Friday 2 October 2020

Beth Clewett once ran 100 yards (91.44 metres) in 12.3 seconds while in her sandshoes and stockings, but this wasn't the only achievement she had in life having celebrated her 100th birthday on the weekend with her family.

The Symes Thorpe resident was over the moon with the surprise when staff bought a delicious cake and invited Beth's daughter Sandy for the celebration on Friday.

Beth Clewett (née Walker) lived through the Great Depression as a teenager, the second World War as a young adult, and the death of her beloved husband, George in 1982 after 39 years of marriage. Her greatest joy, interest and achievement in life has been her family including their four children, 11 grandchildren, and 18 great-grandchildren with another one due in November this year.

Remarkably, she continued living in their family home in Toowoomba on her own for a further 32 years. A fall and increasing frailty at the age of 94, saw Beth make the decision to move into Symes Thorpe where she has been so well looked after for the last six years.

Beth was born in Sydney on 3 October 1920, the youngest of three daughters born to Sid and Elsie Walker (née Furner). Their young lives were greatly enriched by close connections and time spent with extended family including grandparents, aunts, uncles, and cousins. Both her sisters and their grandmother Alice Walker lived well into their 90s.

Beth loved sport and excelled in athletics, tennis, and netball during her school years in Sydney. She was fast in athletics and covered 100 yards in 12.3 secs from a standing start in her sandals and stockings. Now she has set another family record in reaching her 100th birthday.

Beth received a letter for her 100th birthday from Her Majesty The Queen, and letters from the Prime Minister of Australia Scott Morrison, the Governor of Queensland His Excellency the Hon Paul De Jersey AC, the Premier of Queensland Annastacia Palaszczuk, the Federal Member for Groom the Hon Dr John McVeigh MP, and the Member for South Toowoomba David Janetzki MP.

Beth's secret to her long life comes from a determined mindset and heart to love, encourage, and support her family, enjoy her sport, grow a lovely garden, serve her community, entertain, travel, and love her friends.

Romance blossomed for Beth when she finally met the handsome brother of her close friend Peggy. They had both joined the Women's Australian National Service (WANS) to help with the local war effort in Sydney.

By the time they met in 1942, George, a civil engineer, had enlisted in the Australian Army. They were engaged in October 1942 and married on 25 May 1943 when George had unexpected leave. After he completed officer training down in Wagga Wagga, George was sent to Papua New Guinea with the Australian Forces and Beth returned home to live with her parents until the war ended. George secured a job with the CSIRO in Mildura and they were able to buy their first home close to the research station.

Sport has always been of great interest to Beth. She played tennis with a passion at school and then joined the Roseville Tennis Club in Sydney. She won the Hardcourt Victorian Ladies doubles in 1949 after moving to Mildura in 1946 with George and young son Murray. Beth continued to play tennis when the family moved to Scone in 1953 and on to Brisbane in 1959.

During her 14 years in Brisbane, Beth also contributed to school tuckshop rosters and many school fundraising efforts making cakes, biscuits, scones, and jams. She and George also attended weekend school sporting events. Family life was busy.

However, Beth was determined to see her own children benefit from completing their schooling and tertiary education. She knew how important that was for them, as she had to leave school after finishing her Intermediate Year because of the Great Depression. She completed a business course and began secretarial work.

When George and Beth moved to Toowoomba in 1973, Beth realised her lifelong dream to build her own tennis court. She enjoyed playing on her grass court with her family and friends until she was in her early 80s. Her grandchildren soon developed the greatest respect for her accurate serve and spinning backhand drive.

Beth has always taken a keen interest in her grandchildren's activities, attending their sporting events, school speech nights, university graduations, and weddings. Many grandchildren spent time with her during school holidays and learned much about good table manners. She joyfully welcomed the arrival of great-grandchildren as the years went by.

Beth has been actively involved in community life over the 47 years she has lived in Toowoomba and found this a wonderful way to make new friends.

- She served as President of the Town and Country club after being an active member for some years.
- Beth joined Legacy and served as President of Torch Bearers for two years.
- She joined the regular flower and morning tea rosters for St Luke's Anglican Church and was involved in decorating the church for the Carnival of Flowers Festival for over 14 years. She continued to regularly arrange the flowers with friends at St Bart's, Toowoomba for many years.
- Beth joined the Australian Decorative and Fine Arts Society and enjoyed attending U3A lectures.
- She loved playing Mahjong weekly with a group of friends, attending a regular musical knitting group and challenging her grandchildren to games of chess.
- She travelled with her Toowoomba friends on garden trips around Australia and overseas to Europe and the UK.

After settling into life at Symes Thorpe, Beth has enjoyed participating in the many activities offered. She loves talking about her family photos and albums and really values having her father's artwork displayed on the walls of her room.

As a birthday gift her family have collaborated in producing a book about her father for her to enjoy, *Paintings, Sketches and Etchings* by F. Sidney Walker.

It has been a wonderful family project that we hope will become an ongoing legacy for the wider family as they too come to further appreciate her father's talent as an artist and share Beth's pride and joy in his work.

First Published on the [Anglicare Southern Queensland news site](#) on 7 October 2020.

The woman who spearheaded Mission to Seafarers: Amy Proctor



Photograph of the Proctor family located in the Chapel at the local Mission to Seafarers Centre, c.1912, with Mrs Amy Proctor (centre) and her daughter Amy (left) (Image courtesy of Heather Turner Volunteers Supervisor, Mission to Seafarers Brisbane)

Located in the Port of Brisbane Precinct, The Mission to Seafarers (MTS) provides welfare, pastoral and spiritual support to over 10,000 seafarers each year. While their mission is familiar to our Diocesan community, what is not as well-known is how the Brisbane branch of the MTS was established. It was the sheer will and determination of one woman, Amy Proctor, in 1892 that began this ongoing engagement with seafarers coming into our port.

Amy Proctor was born Amy Martha Barrett in Dunedin New Zealand in 1866. In her mid-20s she arrived in Brisbane with her husband Percy Proctor. The Barretts had been an old Navy family from the Bristol region in the UK, and Amy believed that there needed to be a form of ministry to the many sailors coming into Brisbane at the time. She decided to form a committee of like-minded women and began setting up rooms to function as a clubhouse for these seafarers where concerts could be performed, Bible classes given, and even Sunday services held. While the idea was a noble one, due to outgrowing premises and being at the whim of landlords, what followed were two decades of moving from one facility to another in order to keep what became known as 'Mrs Proctor's Mission to Seamen' alive.

The mission's first home was in small rooms in Elizabeth Street, behind the GPO. Shortly after they moved to 301 Queen Street, they shifted to the YMCA headquarters in Brisbane. While not a Diocesan organisation, Mrs Proctor was an Anglican herself, and was delighted when St Mary's, Kangaroo Point offered their hall for her mission. For many years afterwards, Mrs Proctor's institution was known as 'St Mary's Mission to Seamen', even after it had left the cliffs of Kangaroo Point. The final move as an

independent body came around 1903, when it was decided that the coastal eastern suburb of Pinkenba would be a more suitable location because the Orient Line mail steamers had begun docking there.

Amy Proctor worked with her daughter, also called Amy, and engaged in untiring efforts for the welfare of sailors. In a small biography of Amy Proctor we have here in the Records and Archives Centre, her daughter, by now Amy McDowell, states:

“She always took the services, preached the sermon and played the hymns herself, besides carrying on all the rest of the work. She received thousands of letters of appreciation from sailors and parents.”

Indeed, upon her death, these letters were found to have been kept, and were still in her possession. An obituary on Mrs Proctor in *The Courier* on 5 June 1931, remarked on her long-term association with St Mary's, Kangaroo Point, and noted that she had a passion for teaching the boys' Bible class there, which she conducted for many years.

We are also lucky enough to have in the collection a scrapbook that Mrs Proctor kept in 1906. Not only does this contain important clippings providing dates and context for her work, the book also contains hand-written notes. On 19 April 1906, for instance, she writes, in her beautiful hand, of farewelling the ship *Wellgunde*. This was a fully-rigged German vessel that went on to be captured in World War I.

In 1914 the then Archdeacon of Brisbane, Henry Le Fanu, wrote in the *Yearbook* that the Mission to Seamen was now 'officially connected' to the Brisbane Diocese. It is not certain exactly why this step was taken. Mrs Proctor was said to have had failing health, perhaps from overwork, and it has also been written that she had rather bad anxiety as her sons were fighting in the war. Whatever the reason, the now Bishop Le Fanu promised to find a building for the work of the mission, and Amy Proctor stayed on as Superintendent. She resigned in 1916, only a few months before the first Seaman's Institute building was opened in Fortitude Valley, near Brisbane's CBD. Mrs Proctor kept a keen interest in the mission, and saw another new building, this time in Macrossan Street in Petrie Bight, open in 1926, after road widening in Fortitude Valley necessitated a move.

Amy Proctor passed away in June 1931 at her home in Wellington Street, East Brisbane. The July 1931 parish paper of All Saints' Church, Wickham Terrace, states:

“She began this work at her own desire, and because she saw clearly the need of the mother hand to the wandering sons of the sea...under her great love and courage the work grew...”

Her death was reported in *Sea Breezes*, a monthly magazine devoted to worldwide shipping. This prompted a J. Blackburn, the Master of the *SS Irwell*, to write to the magazine in December of 1931 and state:

“As I spent my last afternoon and evening with Mrs Proctor before I left Brisbane I have a feeling of sorrow when I read of the passing of a lady who was a dear friend to all seafarers regardless of class, and who was held in affectionate regard by everybody with whom she came in contact.”

He had been in Brisbane in 1903, and had been presented with a book by Amy Proctor, inscribed with her best wishes.

She was recognised during her lifetime for her incredible efforts, receiving gifts from the Duke and Duchess of York, later to become King George V and Queen Mary, a plaque from the Lords of the Admiralty in London, and even a gold anchor brooch set with diamonds and rubies from the 'Sailors and Friends of the Seamen's Institute'.

Even now, 89 years after her death, her presence is still very much felt. Mrs Proctor's daughter, Mrs Amy McDowell, donated the family bible to the mission and it can be seen, to this day, in the MTS Chapel at Fisherman Island.

In 1978 the Proctor family dedicated a stained-glass window in St John's Cathedral to Amy, with a plaque commemorating her work with seafarers.

More recently, on 23 August 2017, the Mission to Seafarers celebrated their 125th anniversary. Invited to the event were the descendants of Amy Proctor, who came from all around Australia and met with Archbishop Phillip Aspinall.

It is fitting to recognise that one woman's desire to help those in need, and honour her family's legacy, has led to hundreds of thousands of seafarers being helped for over a century.

Editor's note 20 October 2020: Mission to Seafarers is a registered charity and worldwide missionary society of the Anglican Church, operating in over 230 ports internationally and in 28 ports around the Australian coastline. For more information on MTS Brisbane, visit: www.mtsbrisbane.org.au

Reflections • Friday 16 October 2020 • By Kelly-Ann Sparks

Br Donald's collation



Bishop John Roundhill, Br Donald, CHAC students Chipo Makusha and Kelly-Ann Sparks, and CHAC chaplain Br Nathan at St Philip's Anglican Church, Annerley at Br Donald's collation as Archdeacon of Moreton on Sunday 11 October 2020

On Sunday 11 October, Cannon Hill Anglican College (CHAC) Chaplain Br Nathan James invited fellow student Chipu Makusha and me to represent our school at the collation of Br Donald Campbell as Archdeacon of Moreton.

Br Donald is a former Chaplain of CHAC, and our College is one of the schools he 'looks after'. The event was held at St Philip's Anglican Church in Annerley, Brisbane on Sunday 11 October.

Part of the role of Archdeacon is to support parish priests and school chaplains in their respective roles. Archdeacons also serve the Church in part of a Diocese by taking responsibility for all buildings, the welfare of clergy and their families, and the implementation of Diocesan policy for the sake of the Gospel.

The liturgical act by which a priest becomes an Archdeacon is called a 'collation'.

Bishop John spoke on the Parable of the Wedding Feast. A prominent takeaway from the service was: in a world with such violence, like the actions of the King in the Parable of the Wedding Banquet, it might be easy to forget we are dealing with a merciful God. It might be difficult to strip away the violent imagery of the passage and focus instead on the superior kernel underneath it all. However, God calls people to himself and desires that they come to him. The reminder that 'many are called but few are chosen' should cause us to pause, reflect, and re-examine our lives.

It was an honourable experience to witness Br Donald's collation, and I thank Br Nathan for the invitation.

"This is our Lord for whom we have waited; let us be glad and rejoice in his salvation" ([Isaiah 25.9](#)).

Films & TV • Monday 12 October 2020 • By Jonathan Sargeant

Corpus Christi



During a recent lecture in a subject I teach at St Francis College, the question of what films depict authentic representations of priests was raised. Too often the silver screen depicts doddering clergy who mean well but are largely ineffectual. But there is a nice tradition of realistic priests in film, from the French drama *Diary of a Country Priest* (1951) to the crime drama *On the Waterfront* (1954) to more recent examples like the Irish black comedy *Calvary* (2014), Scorsese's historical epic *Silence* (2016) and American drama *First Reformed* (2017). Each deals with different aspects of ordained life, from doubt to sacrifice and beyond. That list has a new addition: Polish director Jan Komasa's *Corpus Christi*.

Bartosz Bielenia plays Daniel, recently emerged from juvenile detention and on route to probation at a rural sawmill. That life is not for him though; he walks into the local church to pray and, wearing a pilfered clerical collar, declares himself a priest on pilgrimage. Before too long the local priest is out of action on medical leave and Daniel's role as 'Father Tomasz' becomes central in the small town. He leads masses, takes confession, works with broken parents grieving a tragic car accident which killed several teens and deals with the corrupt mayor. But not everyone is a fan. Can the truth about 'Father Tomasz' stay hidden? And should it?

Corpus Christi is based on true events and the script by Mateusz Pacewicz plays it straight. That is significant; it's easy to imagine this story milking a schmaltzy vein, or even aiming for laughs. There are lovely moments of levity (thank heavens for smart phones when you need to remember the words of absolution!) but the film is dealing with weightier issues and carries off some substantial theological throughlines.

Daniel was inspired by the ministry of his priest while in detention. It is his name that Daniel adopts. He had even asked the priest about entering a seminary but was told his convict past would preclude him. "Each of us is a priest of Christ," Father Tomasz (Lukasz Simlat) tells him, and "there are many other ways to do good in life." So, who gets to speak for God? And who gets to authorise this? That Daniel might be a more effective priest than the incumbent in the end is never really an issue. This is not a competition. But the true nature of forgiveness and sin for the central character (and others) is at the forefront, both in terms of his past and the town's future. Trauma and how communities deal with it also take centre stage. The nature of what the reign of God looks like in modern Poland is explored: showering water on the congregation during a jubilant baptism, Daniel is moved to declare, "The kingdom of heaven on earth, it's right here, right now." In the moment, the congregation responds with thrilled applause.

The impact of *Corpus Christi* is amplified by the central performance of Bielenia as the charismatic Daniel. His piercing eyes manage to convey edges of fear and exultation in subsequent moments. Like a young Christopher Walken, the nascent actor makes the transition from prison inmate to local peacemaker an altogether organic one, maintaining an edge of true humanity that has many in his parish drawn to him.

As a true believer in the responsibilities of the Church to ordain people, I actually found myself hoping Daniel's secret would remain hidden. This, however, is a tale of realism, and the ending delivers an intense seismic jolt that agreeably leaves questions to be pondered.

That this is only Komasa's third feature is quite astounding. His touch with the actors to extract nuanced performances and ability to capture the Polish countryside in shades of exquisitely beautiful desaturated grey are remarkable.

Redemption comes in many colours and *Corpus Christi* paints them delightfully.

Corpus Christi, rated MA, is directed by Jan Komasa. It will be released on Thursday 22 October 2020 by [Palace Films](#), with some advanced screenings.

News • Monday 19 October 2020 • By Philippe Coquerand

Helping fathers feel empowered in Western Queensland



A dad and his daughter who regularly attend the Fathers with Future program

A program which aims to support fathers in Western Queensland has taken off, with a second group now formed.

'Fathers with Futures' has been running for around a year and stopped briefly due to COVID-19, before resuming in Term 3.

The group came about after Anglicare Southern Queensland identified a lack of support services for dads in the region.

Anglicare Southern Queensland Roma Family Support Worker Daniel Wales said the rationale became that "if there's very little support services for dads, then we should empower dads to establish their own support networks."

"And so the group was born. Being a father myself as well as a Family Support Worker enhanced my ability to facilitate the group and relate to the issues and struggles of the dads who attend.

Due to its popularity, a second Fathers with Futures group now exists.

"The main one meets on the second Sunday of the month and has four regular dads and about half a dozen dads who make it when they can," Daniel said.

“The other one (Fathers With Futures: Weekday Edition) meets on the second and fourth Thursdays of the month, and currently has three regular dads.”

When it comes to people having a rough time my main advice is this:

“In July we get an accountant to help us with our tax refund to help us get a nice fat tax return. When the tractor brakes down we get a diesel mechanic to help us get our machine back up and running. When the wiring in our house goes on the fritz we call a sparky to help restore power,” he says.

“Our families and mental health are the same deal. We have the ability to slog our way through, but there are people in our community who are trained in these areas who can help us get through it easier and safer. We ask for help with every other aspect of our lives, let’s ask for help with our families and mental health too. Even if that person is your best mate, our folks, or even the dog.”

Daniel is passionate about supporting local Mental Health initiatives in the Roma area, last week he was involved in the Blue Tree Project run by Lifeline. The Blue Tree Project is aimed at helping raise awareness of mental health issues within the community by painting trees in the local community blue.

If you’re a father in Roma and are interested in joining the group, contact Anglicare Southern Queensland today on 1300 114 397.

First published on the [Anglicare Southern Queensland website](#) on 14 October 2020.

News • Thursday 15 October 2020 • By World Council of Churches

Olive harvest initiative reaffirms commitment to justice and peace in the Holy Land



Ecumenical companioner participating in an olive harvest in the West Bank. (Photo: R.Jonasson/WCC-EAPPI)

Olive trees know neither religious nor territorial boundaries and bear fruit even under occupation. With the annual olive harvest season commencing, the World Council of Churches (WCC) launches a global initiative this week, highlighting the spiritual, economic and cultural importance of the olive harvest for Palestinian communities, and witnessing to the impact of the occupation.

The objective of the initiative is to express solidarity and raise public awareness of the constraints and injustices Palestinians endure, along with continuous threats, harassments and vandalization of their land and property.

“The olive harvest is highly significant for the Palestinian communities of the West Bank. It brings people together in a joyful and festive mood around one of their most important traditional sources of income. Harvesting under safe and peaceful conditions is critical for the lives and livelihoods of Palestinian farmers and their families,” says interim WCC general secretary, The Rev’d Prof. Dr Ioan Sauca.

The WCC invites all member churches, partners and people of good will to join the initiative and come together in prayer for peace and justice, and a rich olive harvest.

While farmers are busy bringing in their harvests, traditionally this is also a time to celebrate and be grateful for the fruits of life that the olive trees provide. What makes this year different is that restrictions around the COVID-19 pandemic, along with the absence of onsite accompaniers since March, has compounded the vulnerability of Palestinian communities in the occupied territories.

Still, the WCC Ecumenical Accompaniment Programme in Palestine and Israel (WCC-EAPPI) and its partners remain firmly committed to promoting peace and justice for Palestinians living under occupation. The situation on ground for vulnerable communities will continue to be monitored and communicated, while physical accompaniment will be resumed as soon as restrictions are lifted.

“The olive harvest season provides an opportunity to once again remind the world about the hardships and injustices the Palestinian people face under occupation. In a time dominated by concerns around COVID-19, this initiative sends a clear signal that the Palestinian people are not forgotten and that the Christian fellowship will continue to raise its voice against oppression and violations of human rights. It is a vital part of our Pilgrimage of Justice and Peace,” Sauca explains.

The olive harvest initiative is launched in close cooperation with ecumenical partners worldwide, as well as local churches and faith communities. It begins on 14 October [ending on 1 December 2020] across digital channels.

More details about webinars and other planned activities can be found [here](#).

[Learn more about the olive harvest initiative](#)

[Download social media graphics, fact sheet, photos and other material on the olive harvest initiative](#)

[WCC-EAPPI](#)

First published on the [World Council of Churches website](#) on 14 October 2020.

Sunday Devotion: 25 October 2020, Twenty-first Sunday after Pentecost

How will YOU be re-membered?



Main Readings:

[Deuteronomy 34.1-12](#);
[Psalm 90.1-6, 13-17](#); [1 Thessalonians 2.1-13](#);
[Matthew 22.34-46](#)
[[Leviticus 19.1-2, 15-18](#);
[Psalm 1](#)]

Supplementary

Readings: [Psalm 19](#); [1 Thessalonians 2.13-16](#);
[Joshua 1.1-9](#); [Psalm 1](#);
[Matthew 24.1-14](#)

“Moses was one hundred and twenty years old when he died; his sight was unimpaired and his vigour had not abated.” ([Deuteronomy 34.7](#))

I have heard many eulogies over the years, and I have been surprised, confused and outright dismayed with what people sometimes remember about their loved ones. I doubt whether the person who has died would have even been aware of the strange things associated with them. The weirdest things sometimes account as ‘love’ in our relationships. It’s worth pondering, ‘Do we truly understand how our love is perceived by others?’

From the readings we note that after all that Moses achieved in his lifetime, he is ultimately remembered for being 120 years old, never losing his sight and still being ‘vigorous’! Paul asks the Thessalonians to remember that he laboured hard and never burdened any of them while preaching the Gospel. Jesus claims the greatest thing people can be remembered for is ‘Loving God and loving others’. Remembering is a significant activity in the Scriptures. Remembering is important business – particularly remembering what God has said and done for God’s people. Moses in Psalm 90 asks, “Why would the God of eternity remember us? When we are nothing but a dream, or a blade of grass?”

Occasionally we wonder how we will be remembered. Does it ultimately matter if we’re totally forgotten on earth, as long as we are remembered by God?

None of us can determine if we will be remembered and, ultimately, we have no control over what others remember or forget. But how would you like your life to be remembered?