

Shalom: the heart of peacemaking



In 2014 the General Synod approved a document [‘Being Together – expectations of behaviour in our church community’](#) and asked every diocese in Australia to adopt it as a guide for behaviour in our church communities and organisations.

‘Being Together’ outlines principles for relationships that are positive and life-giving, even as we live with different views and disagreements.

Differences have the potential to strain relationships and breed resentment. Unchecked, over time, suspicions can grow, trust can be undermined and even contempt for each other can emerge. On the other hand, differences can be a source of strength, growth and unity. The outcome depends on the choices we make.

Our Diocesan theme for 2020 takes up one aspect of Being Together – Practising Peacemaking.

The idea of peace in the scriptures is a very rich one. The ancient Jewish idea of shalom is at the heart of it. ‘Shalom’ is often translated ‘peace’, but it means much, much more than merely the absence of conflict, the end of violence.

Don’t get me wrong, it’s absolutely fundamental that we put an end to violence of all sorts, and especially the kind of violence that is too often directed at women and children.

But shalom isn’t just about the absence of violence and conflict, the absence of negative things. Shalom is also about the presence of the positive things that make life the best it can be.

Shalom is about safety, quietness, rest, well being, wholeness. Shalom is not something an individual person can possess just by themselves. Shalom can be present only when relationships with others are full, complete, healthy. Shalom exists in families and communities when they are healthy, prosperous, thriving, hopeful. Shalom describes what salvation is – people at one with God and with each other.

And shalom isn't just a final state, an end. It's also about the process of moving towards that end, that fullness, that completeness. Shalom is the way as well as the destination.

Christians, of course, see shalom most clearly in Jesus. He embodied it, lived it, showed the way and the truth by living the life. Jesus painted a picture for us of the end God will bring about, the kingdom of God or the kingdom of heaven. And he showed us we could live the life of that kingdom now as we wait for God to complete it.

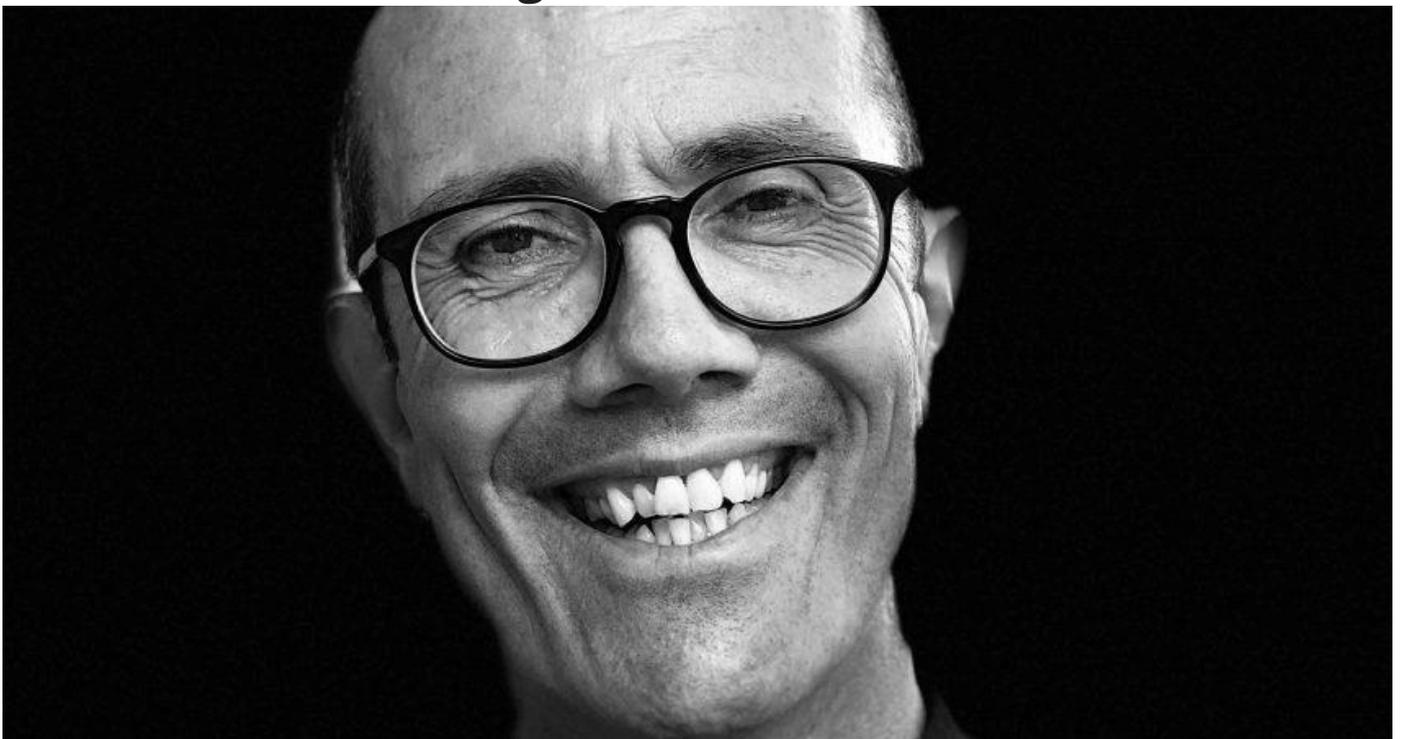
Our Diocesan theme this year is an invitation to follow that way and live that life by Practising Peacemaking. When relationships are strained or broken we can build bridges to reconnect with others. We can decide to put down 'weapons' that will hurt or harm. We can choose not to use words to criticise or attack. Instead we can choose to take time to listen, to see things from the other's point of view, to apologise where we've been in the wrong and to sow the seeds of peace, of shalom.

I invite you to do this at school, at work, in your family, in your church, in all the places where you share your life with other people: Practise Peacemaking.

I look forward to hearing about how you do it.

Reflections • Thursday 3 September 2020 • By Bishop Cam Venables

The need for new songs...



The first verse of Psalm 96 suggests that we should 'sing a new song' and that all the earth should 'sing to the Lord'. So, one of the COVID-19 restrictions I think many struggled with was the restriction to not sing together in public worship. That's not to say we haven't been singing at home, or in the car...and maybe over the last few months you've heard some new songs, and those songs have brought comfort and hope.

One song that struck me was 'One Day' by the American Jewish reggae musician Matthew Paul Miller, known better by his Hebrew stage name Matisyahu. The version I first heard was from an event in Haifa held in February last year. In this Matisyahu taught 'One Day' to a crowd of three thousand people which was made up of Muslims, Jews, and Christians.

They started in English by repeatedly singing 'One day! One Day! One day!' – which sounds a bit dry when said, but when sung the words well express longing and hope. In short, one day, one day, one day...we hope life can be better than it is.

The lyrics of the first verse are deeply personal and are sung initially in English, and subsequently in Arabic and Hebrew:

'Sometimes I lay under the moon and thank God I'm breathing;
then I pray, 'Don't take me soon, 'cause I'm here for a reason.
Sometimes in my tears I drown, but I never let it get me down,
so when negativity surrounds, I know it'll all turn around, because...'

Then the chorus roars:

'All my life I've been waiting for, I've been praying for,
for the people to say that we don't wanna fight no more,
there'll be no more wars, and our children will play:
One day! One Day! One day!'

It is deeply moving to watch three thousand people express their longing and hope that one day Israelis and Palestinians will be able to live in peace...and the video can be viewed on [YouTube](#).

The song is a gift for it gives voice to a longing and hope that a way forward can be found for all who live in the land that many call 'Holy'.

But as we think about the song and the Haifa context, which is very different to our own, I think it's helpful to think about what we long for. What are the challenges in Australia which we hope 'one day' will be successfully managed, or resolved, so that life can be better than it is?

Many of the songs we sing in church look forward 'one day' to resurrection and eternal life, but I wonder if there are enough songs which express longing and hope for this life. Longing and hope for...greater justice; genuine reconciliation; an end to COVID; and, better stewardship of this planet we call home.

Inspired by Matisyahu's song, and the affirmation of the Psalmist, I wonder if we could as a Church curate, create, and commission new songs for worship and community?

We CURATE when we glean from the thousands of songs already written – those that express our understanding of what God calls us to be and do. Then we use them, share them and...enable and encourage God's people to sing!

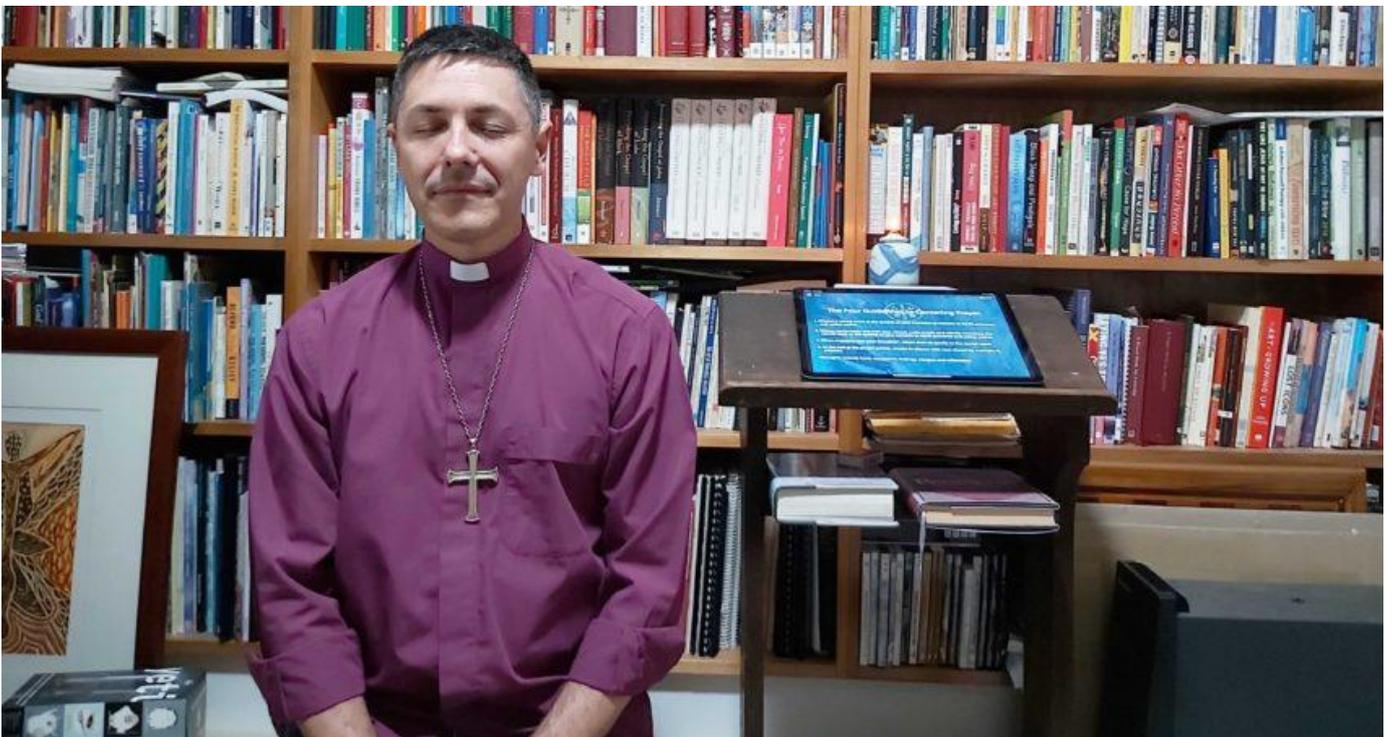
We CREATE when we encourage those are who gifted in song writing and composition to write new songs. I think the remarkable music departments of each Anglican school have huge unrealised potential in contributing to this need...but there are bush poets to encourage as well!

And, if we really think the Church and the world need new songs and anthems which express longing and give hope, then...could we choose to COMMISSION some new songs?

I'd love to hear what songs give you hope and why. And, what areas of life and society you'd love 'one day' to see more whole?

Reflections • Friday 8 May 2020 • By Bishop Jeremy Greaves

What might be the invitation of the Spirit to you in these times?



"The 'personal' disciplines we might explore during this time of physical distancing are regular (likely daily) practices in which we engage so that we may be able to express our faith communally out of deep inner conviction and passion, rather than out of duty, custom, or fear"

A little over a hundred years ago, when the world was struggling to deal with the Spanish Flu, people were living with similar restrictions to those we are currently experiencing. People were unable to gather in schools, theatres, restaurants and churches, with people confined to their homes except for essential trips out.

In Brisbane, the telephone exchange shut down because there were not enough telephone operators untouched by the flu to keep things going – with people unable to make phone calls, they experienced isolation as never before.

In 1918, during the Spanish Flu period, The Rev'd S.O. Coxe, pastor of Handley Memorial Presbyterian Church, in Birmingham, Alabama, reflected on the need for a ban of public worship gatherings, [writing that](#):

“But, while this providence is a severe one, affecting as it does all our plans and programs...may we not yet turn this season to best account by accepting it as an opportunity for the exercise of a fuller devotion to God and to the things of His Kingdom? Necessarily we shall be kept in our homes many hours that would otherwise be spent in recreation and amusement...And certainly if we should improve these hours by prayer and meditation, the seeming curse of this scourge would not be unmixed with blessing.”

The writer of the book of Revelation asked hearers to look around and see what was happening in their world and listen for the invitation of the Holy Spirit: “Let anyone who has an ear listen to what the Spirit is saying to the churches.” ([Revelation 3.22](#))

What might be the invitation of the Spirit to you in these times? It seems to me that one invitation could be to explore or re-engage with some of the practices that have always been part of being Christian, but which have been neglected over recent years, as gathering for Eucharist has been, for many of us, the only regular faith practice in which we engage.

Christianity has, from the very beginning, been as much about practice as it has been about belief, as Diana Butler Bass explains in *Christianity After Religion*:

“The early community that followed Jesus was a community of practice. Jesus’s followers did not sit around a fire and listen to lectures on theology. They listened to stories that taught them how to act toward one another, what to do in the world. They healed people, offered hospitality, prayed together, challenged traditional practices and rituals, ministered to the sick, comforted the grieving, fasted and forgave. These actions included wonder, gave them courage, empowered hope, and opened up a new vision of God. By doing things together, they began to see differently... Jesus did not walk by the Sea of Galilee and shout to fishermen, “Have faith!” Instead, he asked them to do something: “Follow me.” When they followed, he gave them more things to do. At first he demonstrated what he wanted them to do. Then he did it with them. Finally, he sent them out to do it themselves, telling them to proclaim God’s reign and cure the sick. When they returned from this first mission, they could not believe what had happened. They discovered that proclaiming the kingdom was not a matter of teaching doctrine; rather, the kingdom was a matter of imitating Jesus’s actions.

At least one [study](#) from the US shows that there is a link between “personal spiritual practices” and congregational vitality, suggesting that the “more emphasis a congregation gives to the value of home and personal religious practices, the higher the congregation’s vitality and the more likely it is to be growing in membership.”

One of the practices that I have been quite intentional about re-engaging with over recent weeks is the practice of [centering prayer](#). While using the [Centering Prayer app](#) helps, it has taken some discipline to make sure I spend 20 minutes at the beginning of the day in silence, before the Daily Office or before looking at any emails, but it has made a tremendous difference to my sense of being able to pray through this time. Of course, there are many other spiritual practices and individuals and groups will choose to explore different options.

Various writers have recognised three types of spiritual practices – those that are **individual and 'personal'**, upon which the more **public or 'communal'** practices are based and designed to build community. These in turn yield **'missional'** practices – practices we undertake as we engage in our Christian ministry with others.

The 'personal' disciplines we might explore during this time of physical distancing are regular (likely daily) practices in which we engage so that we may be able to express our faith communally out of deep inner conviction and passion, rather than out of duty, custom, or fear. These include: [Meditation](#), [Prayer](#), [Fasting](#), [Study](#), [Simplicity](#), [Discernment](#), [Pilgrimage](#), [Forgiveness](#), [Solitude](#), [Submission](#) and [Honouring the body](#).

These might be good practices to explore until the time comes when we can gather together again and engage in more public or communal practices. A great place to begin exploring the practices of the faith might be the [Spiritual Practices website](#).

But there are many other places to look and explore.

Reflections • Wednesday 19 August 2020 • By Bishop John Roundhill

Three degrees of separation



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

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

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

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

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

So it came as something of a surprise to find a close connection between Cuddesdon, The Diocese of Blackburn and Northern Region Bishop Jeremy Greaves.

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

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

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

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

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

Today is 'International Buy a Priest a Beer Day'

Today is unofficially 'International Buy a Priest a Beer Day'. On 9 September annually, people are encouraged to take their priests out for a beer and express their appreciation for all that their priests do for them and their broader communities. While this annual 'day' isn't a formally commemorated day for any Christian denomination, maybe it should be – albeit with additional ginger beer or coffee options.

Priests often take the time to meet with their parishioners, as well as people enquiring about faith and vulnerable community members, over a cuppa or cold drink – with often life-changing outcomes. In his recently published *anglican focus* reflection '[My pub call to the priesthood](#)' The Rev'd Max Lambourne from the Parish of Wilston shared that:

"The call to priesthood came quite out of the blue and at a very unexpected time – in the Kings Arms pub, in Cleobury Mortimer of all places. I was chatting with the then curate of my 'local' about possibly being more involved in church on a Sunday morning. I was thinking of maybe doing a reading or leading the prayers of intercession, something along those lines, when he suddenly commented that I should consider ordained ministry. Such was my shock at the suggestion, that I forcibly ejected my beer...and apologised to the bar staff before swiftly cleaning up.

As The Rev'd Max goes on to explain:

"It is amazing how God is able to work through the very ordinary, like a pub chat between two mates, to bring about the most extraordinary situations."

When was the last time you tangibly expressed your appreciation for the way your priest and deacon support you in your faith walk?

Everyone likes to be appreciated for their contributions and hard work. And, our clergy work extremely hard to respond to their individual calls to ordained ministry, fulfilling a huge array of tasks. So, perhaps today, or another time this month, each of us can make contact with our clergy to show our thanks for all that they do. This could be offering to take your priest out for a regular (or ginger) beer or inviting your priest over for a meal with your household members. In this somewhat hectic COVID-19 period and with Advent approaching, your priest may be too busy to meet with you in person for a drink or meal, so some suggested alternative ideas include:

- Giving your priest and deacon a 'thank you' card after a church service.
- Baking and delivering a cake, scones or biscuits to the parish office.
- Preparing a healthy meal for your priest to freeze for a busy day ahead.
- Asking parishioners to contribute an item each to a 'thank you' basket and sign an accompanying 'thank you' card.
- Organising a video to be made with parishioners thanking your priest for a specific thing and playing the video at the end of the church service and then uploading the video to YouTube or Facebook.
- Presenting your priest with a bunch of spring flowers.
- Praying for your priest and letting your priest know that you are doing so.

The Parishes and other Mission Agencies Commission team would love to hear about how you have thanked your priests and deacons, including regarding any creative ways that you as an individual, or your parish collectively, have thanked your priest. Please drop us a line via email at pmc@anglicanchurchsq.org.au or via [ACSQ Facebook](#) with your ideas, photos or videos.

First published on the [faithful + effective website](#) on 9 September 2020.

Features • Friday 15 May 2020 • By The Rev'd Canon Bruce Boase, Olivene Yasso, Sandra King OAM

Week of Prayer for Reconciliation and National Reconciliation Week



Sandra King OAM (left) with RAP Committee co-chair The Rev'd Canon Bruce Boase and Anglicare's Olly Yasso at the Cathedral Precinct end-of-year lunch in December 2019

National Reconciliation Week (NRW) and the Week of Prayer for Reconciliation are held between 27 May and 3 June annually. These dates mark two significant milestones in the Reconciliation journey – the successful 1967 referendum and the High Court Mabo decision respectively.

Week of Prayer for Reconciliation – The Rev'd Canon Bruce Boase, Wakka Wakka man and Co-Chair of Reconciliation Action Plan Working Group

For me, to be reconciled means that people have to come together. The coming together involves a sharing of just who we all are. In that recognition we will see that we are all different. We are a diverse community. Reconciliation not only sees that difference but celebrates it and supports each other's difference. Respect for each other is necessary in this coming together. In the coming together, only then people can find true peace.

We do live in a diverse nation. For tens of thousands of years, people have walked this land speaking different languages, having different stories and knowing their own song-lines. Not so long ago more

people started to come and they, too, had different ways. Sadly, in many places, these ways were forced upon those who were already here. Through the recent history of the land other peoples have come bringing their different cultures. This all adds to the mix.

The original forcing of the coloniser's ways has never really been fully known nor taught when it is. As a nation we have a great opportunity to reconcile ourselves with the past, each other and the land. All of this so that we can continue to grow in harmony, respect, peace and love for one another. If we are to be Australians, we must come together as a people.

Reconciliation is a cornerstone of the Christian faith. We, as Christians first and Anglican Christians next, have a story with and in Jesus Christ. We have to tell that story to remember just who it is we come together in. To be able to tell that story, which is common to all Christians, we have to first come together as a people. That is, we have to be reconciled with each other. Then and only then can we be reconciled in and through Jesus Christ. Anglicans in the past have played a big part in both the sad parts of the story and the joyful encounters with each other. All parts of our story as Anglicans in this land need to be told. We do need to recognise our past, respect those who journey with us in our present and grow into a future as children of God through Jesus Christ.

Reconciliation

By Bishop Arthur Malcolm

Lord God, bring us together as one,
reconciled with you and reconciled with each other.

You made us in your likeness,
you gave us your Son, Jesus Christ.

He has given us forgiveness from sin.

Lord God, bring us together as one,
different in culture, but given new life in Jesus Christ,
together as your body, your Church, your people.

Lord God, bring us together as one,
reconciled, healed, forgiven,
sharing you with others as you have called us to do.

In Jesus Christ, let us be together as one. Amen.

(A Prayer Book for Australia p.203)

The Seasonal Additions for Australia written by the Koori Commission of the Anglican Diocese of Canberra and Goulbourn can be found on p.161 of *A Prayer Book for Australia*, which includes 'A Prayer For Australia', especially written for Eucharist Services with the theme of Reconciliation.

National Reconciliation Week – Olivene Yasso, Yiman woman and Indigenous Cultural Capability Facilitator (Anglicare SQ)

Who would have thought the National Reconciliation Week (NRW) 2020 theme 'In This Together' would echo across the world for totally different reasons? Yet the parallels of our community's collective response to COVID-19 with the Reconciliation movement is intriguing. The NRW theme conveys the message that "Reconciliation is a journey for all Australians – as individuals, families, communities, organisations and importantly as a nation" and "everyone has a role to play when it comes to Reconciliation."

We can choose to ignore, cover up or dismiss the atrocities of our history that have impacted Aboriginal and Torres Strait Islander peoples, both in the past and the injustices continuing today. Or as a nation, we can stand together united and take the necessary proactive and preventative measures needed to heal. The collective action we have been taking since March to keep our communities safe in the wake of COVID-19 shows what we can achieve when we stand united.

When the World Health Organisation first used the word 'pandemic', I was curious about its meaning. It comes from the Greek words *pan* (all) and *demos* (people) and [the dictionary](#) describes it as something "occurring over a wide geographic area and affecting an exceptionally high proportion of the population." Our First Nations populations [decreased](#) at an estimate of 90% in the first 10 years of colonisation. An epidemic, you might say, but when you count the reduction of populations of First Nations peoples across the world by colonisers, for me it leans more to a pandemic.

The statistics continue to demonstrate the residual impacts today, as Aboriginal and Torres Strait Islander peoples retain higher proportionate death rates to non-Indigenous Australians in areas such as [suicide](#) (4 times higher among 15 to 24 year olds), [diabetes rates](#) (5.2 times higher) and [child mortality rates](#) (2 times higher), however this has now widened. Over 50% of our children continue to be taken into [out-of-home care](#), which is 10 times the rate of non-Indigenous Australia. The list goes on.

So, for me National Reconciliation Week is about acknowledging the history (National Sorry Day), righting the wrongs and recognising the First Peoples' continued connection to land (Mabo Day).

At its heart, National Reconciliation Week is about establishing respectful relationships that create healing for the nation to move forward in Reconciliation.

This involves all Australians as it impacts all of us, as we *are* all **In This Together**.

National Reconciliation Week – Aunty Sandra King OAM, Quandamooka and Bundjalung woman and ACSQ Reconciliation Action Plan Coordinator

The first time I heard the word 'Reconciliation', I thought, "How can we reconcile when we are not united as one?" This initially baffled me, but I still loved what it stood for as it resonated with who I am, my beliefs and my 'business'. I see Reconciliation as two identities connecting from a complicated and troubled past.

This makes this year's theme for National Reconciliation Week **#InThisTogether2020** quite appropriate. We are all in this together – to help build a country of mutual tolerance, respect, acknowledgement and understanding, which are all qualities underpinning our Christian faith.

National Reconciliation Week (NRW) is held between 27 May and 3 June annually. These dates mark two significant milestones in the Reconciliation journey – the successful 1967 referendum and the High Court Mabo decision respectively.

This year Reconciliation Australia commemorates 20 years of shaping our country's journey towards a more just, equitable and reconciled Australia. This year, we also mark the 20th anniversary of the Reconciliation walks of 2000, when people came together to walk on bridges and roads across Australia to demonstrate their support for a more reconciled nation.

I hope you join in the many online events and activities that are happening during this special week. Given the limitations of the COVID-19 environment, Reconciliation Australia is encouraging Australians to think differently and creatively about our plans, as we take our events online, and join in social and digital media conversations.

National Reconciliation Week (NRW) is a time for all Australians to learn about our shared histories, cultures, and achievements, and to explore how each of us can contribute to achieving Reconciliation in Australia. Reconciliation ties in with the Fourth Mark of Mission of the Anglican Communion, as explained in our Reconciliation Action Plan (RAP), which states that:

“Reconciliation is specifically identified as a key imperative within the Fourth Mark of Mission of the Anglican Communion, as part of God’s Transformation of our lives and all of Creation. Indeed, within Australian contexts, it is hard to see how justice can be done to any of the five international Marks of Mission without adequate attention and will being brought to Indigenous reconciliation issues (p. 3).”

Our Diocese’s commitment to Reconciliation makes me feel honoured to be the Reconciliation Action Plan Coordinator for the Anglican Church Southern Queensland.

My experience as a Quandamooka (Stradbroke Island) and Bundjalung (Tweed Heads) woman has shown me firsthand why Reconciliation is so critical for all Australians. While I have been identified as ‘Aboriginal’ since I was born, I have not always been identified as a human being. In the past, I have been classed as ‘Aboriginal’ in an often derogatory manner, and even told what I can and cannot do due to being Aboriginal, including in previous workplaces. I have also been watched suspiciously when walking into shops just for being Aboriginal. And, I have also had to endure innuendo and racist remarks.

This prejudice has been compounded by not knowing until relatively recently about my family’s connection to the Stolen Generations because of the fear and shame my grandmother and father subsequently experienced.

Being Aboriginal is who God wants me to be and despite all the trials and tribulations, I thank Him because I am so privileged and proud to be Aboriginal – to be part of the world’s oldest continuously living culture.

With the strength and support of our cross-Commission Reconciliation Action Plan Working Group, we will continue to help break down the barriers and change people’s perceptions, including through our National Reconciliation Week initiatives.

We are all **#InThisTogether2020** to make this country great by living an active faith.

This is how I see Reconciliation and what actions can help in healing and uniting us under God’s grace and guidance:

Respect our Truth, our Being, our Worth and each other

Engage with each other in your workplaces, parishes, schools and ministries

Christian faith and beliefs help heal us and move us forward together in harmony as one

Open-mindedness...Be open-minded when learning or listening about First Nations peoples

Network with community, businesses, organisations and corporations

Consider each other's history, upbringing and feelings and learn and grow from this

Inform family, friends and colleagues of Australia's spiritual ancient history, culture and peoples

Look, Listen and Learn from each other

Involve yourself in activities, programs and events during National Reconciliation Week

Acknowledge and action the Anglican Communion's Marks of Mission

Tolerance...We all need to be tolerant of each other's views, religions and practices

Imagine what the world will look like if it didn't include ignorance, racism, intolerance and prejudice

Organise an online event or activity to celebrate National Reconciliation Week

Never too late to change perceptions for a united future as we are all **#InThisTogether2020**

Reconciliation starts with me...I hope there are many non-Indigenous people who feel confident and strong enough to say that, too.

On Sunday 31 May, after the Cathedral Evensong service, I will be reflecting on my own life experience in the context of National Reconciliation Week, including discussing what a culturally safe work environment looks like. I will also discuss my shock of learning that my father and several other family members were forcibly removed from their families and homelands as children. I hope that sharing my story will help people across our Diocesan community understand why Reconciliation is so important.

The Sunday 31 May Evensong service can be watched online via the Cathedral YouTube's channel from 6 pm. From 7 pm, I will be speaking and answering questions via a Q&A on Zoom. For more information on the Q&A, please visit the [St John's Cathedral Facebook event page](#).

For a full program of ACSQ events and a list of resources, visit the [Reconciliation Action Plan page on the ACSQ website](#).

There are also a number of National Reconciliation Week and Reconciliation-themed resources available online, including the following:

[National Reconciliation Week](#)

[Reconciliation Australia](#)

[A Voice in the Wilderness: Listening to the Statement from the Heart](#)

[National Museum of Australia](#)

[Australian Human Rights Commission: Bringing them home](#)

How to host a Zoom trivia night



"It was wonderful seeing diverse parishioners join in with their family members and friends during the trivia evening, as people gathered in front of computer screens in studies or around smart TVs in living rooms, with snacks and drinks at hand"

Our parish, St Andrew's, Springfield, held a 'pub quiz' via Zoom recently with nearly 50 participants of all ages joining in the fun and games.

It was a thoroughly enjoyable evening and a great way to reconnect with people, that we may not have seen for a while in the wake of COVID-19, in a relaxed and engaging environment.

It was wonderful seeing diverse parishioners join in with their family members and friends during the trivia evening, as people gathered in front of computer screens in studies or around smart TVs in living rooms, with snacks and drinks at hand.

One of the many highlights of the evening was seeing so many young people engaged, including 13-year-old Tawana from team 'Katelyn's Krew' who absolutely blitzed any questions about soccer.

The seven teams picked their own team names, reflecting their respective group's unique sense of humour and identity, including first-placed 'Katlyn's Krew', second-placed 'The Pate Clan' and (joint) third-placed 'Quaranteam' and 'Corona Conquerors'.

We met as a whole group via Zoom and then intermittently broke into team groups for 10 minutes via 'breakout rooms' to answer questions before gathering as a whole group again, with curate The Rev'd Erika Williams assisting by keeping score and maintaining the leader board.

I tried to adopt a tough, but fair, approach when the teams were submitting ambiguous or dubious answers and this seemed to foster an unintended comradery across teams, which made the night all-the-more fun.

Question rounds covered Bible trivia (of course), music, sport, film, geography, random 'just for fun' trivia, and corporate logos, with each round of 15 questions taking 10 minutes.

We will be running similar events in the future and plan to encourage enthusiastic parishioners to 'bring along' more family members and friends.

If your parish or ministry would like to run a similar quiz night and you would like some resources to help, including trivia questions/answers and score tally sheets, please email us at office@standrewsspringfield.org.au.

15 steps to hosting a Zoom pub quiz

1. Promote the quiz night in your e-newsletters and on social media, giving your parish community plenty of lead time before the event is held and being clear about the date, start/finish times, whether people can join in as individuals, and RSVP details.
2. Phone key people whom you think might be interested and encourage them to enter a team.
3. Actively encourage your parishioners to bring along family members and friends.
4. When writing the trivia questions, ensure questions are appropriately targeted for the audience, including questions for young participants to answer.
5. When the trivia event starts, introduce people, explain how the evening will run and be clear about the rules (i.e. no Googling) and how precise the answers need to be.
6. Ask teams to pick their own team names, involving young folk as much as possible.
7. An additional person who keeps score and maintains the leader board supports the trivia host. This will enable the host to engage with the participants.
8. Use the 'Breakout Room' function to place the participants in their teams, enabling each team to discuss the answers in private.
9. Put each round's questions into a Word doc and then share the doc with teams using the Zoom 'chat' function before each round commences.
10. When everyone has had the chance to download the questions, send them into their breakout rooms. Set the Zoom timer, so that they will automatically reconvene after, say, 10 minutes. (Note: You can't download documents from the chat whilst in the breakout rooms).
11. When the group has reconvened, go through the answers for that round. Encourage the participants to call out the answers if they know them.
12. Each team will have a scorer, who will tally up their score. Yes, the teams score their own answers, but hey, it is a church event so we wouldn't expect anyone to cheat (especially as there's no cash prize).
13. Teams give their scores to the hosts who record them and show the 'scores on the doors' every couple of rounds to maintain the competitive vibe.
14. Take a screen shot of all of the Zoom participants, as a memento, ensuring you have people's permission.
15. Provide feedback about the event to the church to encourage participation in your next Zoom pub quiz.

Working together to care for and support our clergy



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Slumdog takes on millionaire



Oscar Delaney surveys the view from his house in Lucknow, India in 2018

I wake up to the sound of our ceiling fan slowly creaking to a halt. The electricity has just gone off for the second time in as many hours. It is not long before I am soaked in sweat. But, not to worry. I will need to get up soon for my 4.30 am online Maths lesson anyway.

That was two years ago when I was doing Year 12 via the Brisbane School of Distance Education from a Lucknow slum, in Uttar Pradesh, northern India. My parents, inspired by Jesus' example of seeking out the downtrodden and caring for 'the least', moved to India in 1995 to work for and live with people living in Indian slums. Rather than imposing a Western worldview or coming in pretending they had all the answers, they chose to listen deeply and advocate alongside the slum dwellers for their rights, from health to education and housing to employment.

Sweltering monsoon nights with intermittent electricity gave me a keen appreciation of how unpleasant extreme heat can be. It's little wonder much of the tropics are projected to [become uninhabitable by 2100](#) with temperatures set to rise further if the path we are on continues. But soaring temperatures are not the only reason I am worried about climate change – it is also a matter of faith.

Knowing how hard it already is for my Indian friends to eke out a decent life for their families, I fear for how they will cope once temperatures soar, seas rise, deserts expand, cyclones pound and crops fail. The [World Bank](#), not known for its alarmism, predicts that living standards will worsen for nearly half of India's population by 2050 – the half that is already really struggling.

An older farmer told my family and I a few years ago that when he was a young man he could predict when the monsoon would start – and thus when to plant his rice – almost to the day. But now he finds the seasons are chaotic and unpredictable, with premature deluges drowning his seedlings some

years and a failed monsoon parching his land the next. He hadn't heard of 'climate change', but was already feeling its sting.

City dwellers will be particularly vulnerable to the social and political strife caused by climate change. I remember walking home from preschool one day with Dad amid a political riot, and that later a tear gas canister flew into our courtyard. It was scary to imagine how bad things could have gotten if the situation spiralled further out of control. I worry about the socio-political impacts if food or water run short in the future and the possibility of violence following. It would be particularly bad for Muslims and Dalits (sometimes referred to as 'untouchables') – groups already scapegoated for some of India's problems. Currently, some Muslims are being ostracised and sacked based on misinformation that they are primarily responsible for spreading coronavirus, my Indian friend, Gulnaz, tells me.

Therefore, I have decided that one of the most important things I can do for my Indian friends while I am not living there is to help combat climate change. That is why I am a vegetarian, use public transport, buy things mainly second-hand and only fly once every few years (to go between India and Australia).

One of the many things I have learnt from Jesus is that the personal and the [political](#) go hand in hand. Jesus did not just pray for the world, he went out and changed it. And, we are called to do likewise – in whatever ways we can.

So that's why I write to elected representatives and business leaders urging them to build a better world and a safer climate. That is why I talk with people at polling places and at my church, Youth Group and university about climate change. That's why I go to peaceful protests.

Before COVID-19, I participated in a few acts of nonviolent civil disobedience. On one occasion 10 of us were arrested while making origami wind turbines as we did a peaceful 'sit in' within the lobby of a large engineering firm (then contracted to work on Adani's mine). After the bushfires nearly razed a colleague's home in December last year, we took some of the charred wood from his street and symbolically placed it at the door of another Adani mine contractor.

Many of the things we now take for granted both locally and internationally, such as women's suffrage and American Civil Rights, were achieved through nonviolent civil disobedience. Christians have a long and proud tradition of leading peaceful social activist movements, including journalist and activist Dorothy Day (now a candidate for canonisation in the Catholic Church), Baptist minister The Rev'd Dr Martin Luther King Jnr; martyred Lutheran theologian Dietrich Bonhoeffer; and, Anglican Archbishop Desmond Tutu. Such inspirational Christian role-models motivate me to go on.

The climate activism work I am most excited to be involved in currently is with a new group called [Youth Verdict](#). A diverse group of 25 young Queenslanders, we will argue in the Land Court of Queensland that Clive Palmer's proposed Waratah Coal Mine, which would extract four times as much coal annually as the Adani mine, endangers our human rights to life and property by causing more frequent and severe extreme weather events. This landmark case is the first to link climate change to human rights in Australia, and a win could have profound ramifications for other carbon-intensive projects around the country.

The mine has been given the go ahead at a Federal level and is currently being considered at the state level, where draft environmental approval has been granted by the Queensland Government.

Through our court challenge, we hope that the Land Court will recommend that the state government rejects final environmental approval.

There has been significant support for Youth Verdict's court challenge, including sympathetic media coverage on the [ABC's 7.30 with Leigh Sales](#), which is great.

So, caring for creation and caring for people living in poverty in India are intimately intertwined for me.

While there is lots to like about India, the preponderance of rubbish in public spaces always grated on me. "We don't like it either," one of our neighbours mused. "But everyone else leaves their litter in the street or tosses it in the drain, so what difference can I make?" Upon my return to Australia, I sometimes heard people commiserate with me about the perils of climate change, but then in the next breath absolve themselves of responsibility by saying there is nothing they can do that will make a difference in the bigger picture.

Thankfully, as people of faith, we know that the actions of an individual can have lasting ripple effects. When the woman of [Luke 7](#) washed Jesus' feet with her tears, it may not have amounted to much at the time, but her example, as an individual act of kindness in a broken world, is something we still talk about today.

Sometimes I wonder when advocating for a safer climate: "Will my next email to a mining CEO lead to the awakening of his conscience?" or "Will my going to another protest or not buying a new gadget save us from climate change?" I always come to the same conclusion, that we are all called to act justly and do our little bit towards creating a fairer world, even when it seems like just a drop in the ocean. The way individuals have collectively pulled together for the common good to help flatten the COVID-19 curve shows what we can achieve when everyone does their bit. I am hopeful that as part of the growing groundswell of grassroots advocacy and creation care, together our efforts *will* amount to something.

I dream of a world united by common cause to mitigate climate change and simultaneously eradicate poverty through a fairer sharing of earth's plentiful resources. I yearn for a world where everyone is aware of the deep social and ecological suffering caused by lifestyles of over-consumption and changes their habits accordingly.

Like [Paul](#), I groan with creation, expectantly hoping for a time when we no longer need coal mines because clean energy flows abundantly and no longer need 'environmentalists' because every person cares for creation.

Why are 'Welcome to Country' and 'Acknowledgement of Country' important?



Quandamooka and Bundjalung woman and ACSQ RAP Coordinator Sandra King OAM acknowledges the Traditional Owners of the land and pays respects to Elders past, present and emerging at the 2020 Diocesan Theme Launch Event at St John's Cathedral on 13 February 2020

My name is Sandra King and I am a Quandamooka (Stradbroke Island) and Bundjalung (Tweed Heads) woman, born on Yuggera/Ugarapul (Brisbane) country. I am the new Reconciliation Action Plan Coordinator for the Anglican Church Southern Queensland. I am frequently asked about Aboriginal and Torres Strait Islander protocols and traditions and why it is important to include a 'Welcome to Country' or an 'Acknowledgement of Country' at events and key gatherings, so I hope this helps answer such queries.

Since I was a young girl I was taught to 'respect your elders' and 'know your place'. Growing up, 'knowing my place in society' meant 'don't expect to be included'. Throughout my childhood this was evident and as a young adult walking into a shop, business or attending meetings, conferences and functions I was filled with anxiety as I did not know if 'I would be acknowledged or included'. This unease still happens today. My life has been complicated, frustrating and sometimes horrific where my vulnerability, skin colour and race have been continued reminders of being born an 'Aboriginal' and not as a human being first and foremost. Having said that, I do feel I have lived a blessed life, a life I would not change at all, as my mistakes and the lessons the world has taught me have made me a strong and proud Aboriginal woman who walks in two worlds with the guidance of my ancestors and 'silent partner' (God).

Why is it important to do 'Welcome to Country' or 'Acknowledgement of Country' at gatherings?

Whether the gathering is with our Aboriginal and Torres Strait Islander community or at an 'Indigenous' or mainstream conference, it is important to hear 'Welcome to Country' or 'Acknowledgement of Country' before the start of the program. This is the first step of Reconciliation as it demonstrates acknowledgement, acceptance and respect towards Aboriginal and Torres Strait Islanders, their struggles and that they are the custodians of this beautiful land.

Even though our community leaders have long attended meetings or gatherings (usually with officials or government representatives), their voices largely fell on deaf ears. They had to listen to the 'experts' tell them what is best for our people and this infuriated them as they were once again excluded. Hearing businesses, not-for-profit organisations or clergy do an 'Acknowledgement of Country' is a huge step forward in breaking barriers. For me, it validates that my presence is welcomed, recognised and included. 'Knowing my place' in this way helps put a smile on my face, as I do not have to prove my worth or standing as a human being and a proud Quandamooka/Bundjalung woman.

If there is no Aboriginal or Torres Strait Islander person present and you do an 'Acknowledgement of Country' you are standing firm with truth and challenging outdated or prejudiced perceptions.

Who does 'Welcome to Country'?

'Welcome to Country' can only be presented by a Traditional Owner of the land the gathering is meeting on. If you do not know who the Traditional Owners are from your area, please ring an Indigenous organisation that is in the area and, if possible, it might be best to also arrange to meet with the Manager, CEO or Board Members to introduce yourself and your parish. Most Traditional Owner groups will require a nominal fee to cover the cost of conducting the 'Welcome to Country'.

When a Traditional Owner is not present or available to do the 'Welcome to Country', then an 'Acknowledgement of Country' is the next best option.

Who does 'Acknowledgement of Country'?

This person can be the MC / Event Organiser or a First Nations Person (who is not a Traditional Owner of the area) before the start of the program. As stipulated above, if you do not know who the Traditional Owners are, please ring an Indigenous organisation that is in the area.

How do we do the 'Acknowledgement of Country'?

Example 1: I acknowledge the 'Traditional Owners' (**please state the name of the traditional group/clan**) of the land where we gather today and their Elders, past, present and emerging.

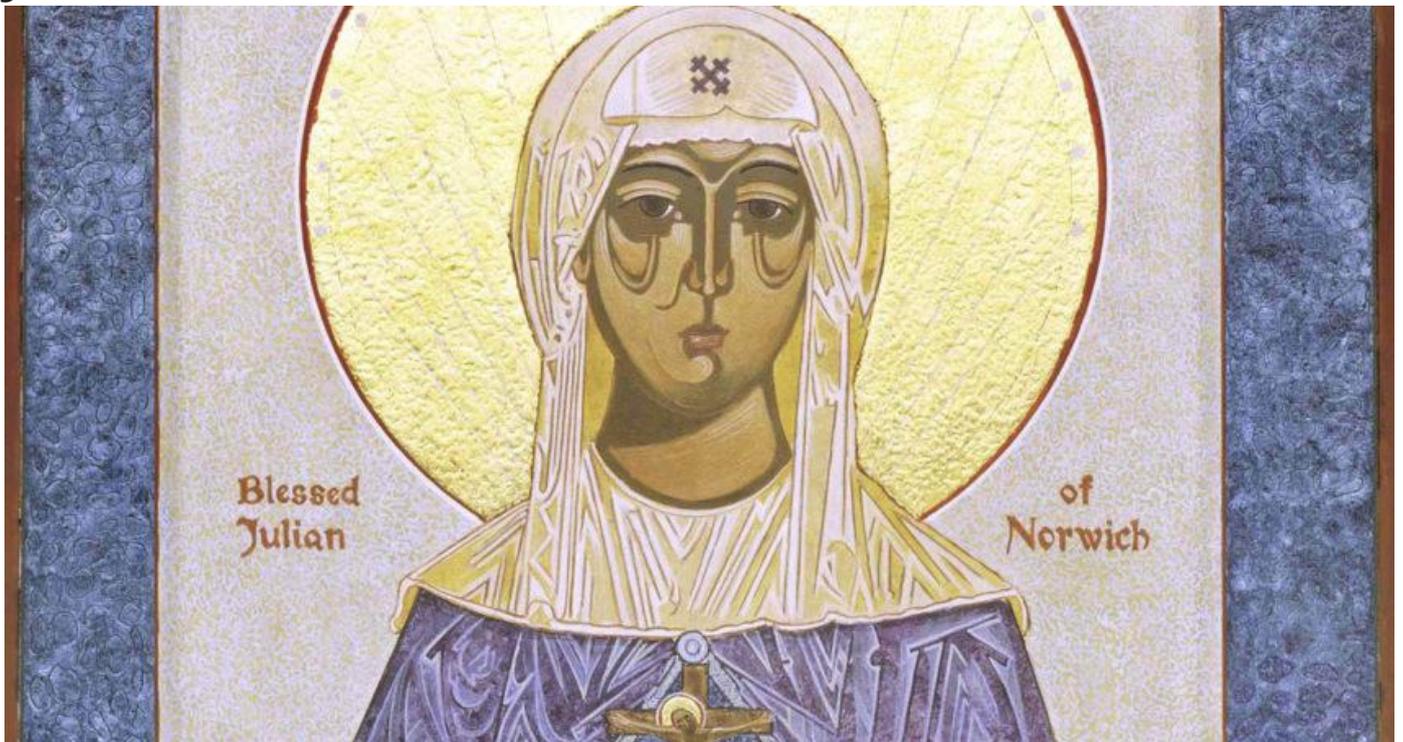
Example 2: I respectfully acknowledge the (**please state the name of the traditional group/clan**) Traditional Owners of the land on which this event is taking place and their Elders, past, present and emerging.

An appropriate prayer may follow your 'Welcome to Country' or 'Acknowledgement of Country'.

For the Diocese of Brisbane and surrounding areas to the north to Pine Rivers, east to Cleveland, south to Logan River and west to the bottom of the Toowoomba range, the Traditional Custodians of these areas are the Yuggera and Ugarapul people. I am currently compiling a list of Southern Queensland Traditional Owners and their contact details so Parishes and other ACSQ organisations know whom to contact. This will be provided to our Diocesan community shortly.

Features • Friday 1 May 2020 • By The Rev'd Penny Jones

Julian of Norwich: 'all shall be well'



Recent (cropped) Julian of Norwich icon by Lu Bro Objn (Image courtesy of The Julian Centre)

I first encountered English mystic, theologian and anchorite Julian of Norwich (1342-c.1417) as a literature student through her line quoted in TS Eliot's 1942 poem 'Little Gidding':

'Sin is Behovely, but
All shall be well, and
All manner of thing shall be well.'

I was intrigued enough by the footnote to remember the name when, a few years later, I was sent on pastoral placement to Norwich and on a day off sought out her 'cell'. I found myself embraced by its deep and tender silence. There I bought a small anthology of her writings and was immediately drawn to her emphasis on love, her acknowledgment of the feminine aspect of God and her sheer common sense. She has been a spiritual companion ever since.

Since the 20th century, Julian of Norwich has become perhaps the best known of all the medieval mystics writing in English. Indeed, her *Revelations of Divine Love* (or *Showings*) was the first book to be written in English by a woman. We know very little of her personal life, but her teaching on the contemplative life and her meditation on her experience of God's love continues to resonate today. In particular, she lived through two periods of plague, in which she nearly lost her own life and

experienced the deaths of those close to her. Hence Julian's well-known phrase that 'all shall be well, and all shall be well and all manner of thing shall be well' comes from a place of great depth that assists us as we, too, face serious global health challenges in the COVID-19 environment.

We do not know her real name and must assume that she was known as 'Julian of Norwich' because her anchoress' cell was attached to the Church of St Julian at Corniford in the city of Norwich, where it can still be visited today. Norwich in the Middle Ages was a great centre for trade, especially in wool and textiles, and hence, like ports today, also a great entry point for plague, carried then by rats on boats from continental Europe.

It was not uncommon in the 12th and 13th centuries for women to choose the life of an anchoress. The term comes from the Greek word *anachorein*, meaning 'to go apart' and such people would withdraw from the world entirely in order to contemplate God without disturbance. Such folk certainly understood the value of social isolation! Their 'cell' would be attached to a church and would generally have two windows, one opening onto the church so that they could receive the sacraments and the other onto the street, so that they could receive food and water and converse with those who visited them for counsel.

It was a life of withdrawal, but not especially ascetic, and it is likely that Julian had a maid to tend to her needs – it is also thought that she had a cat, presumably to keep the mice at bay! If you are interested in the life of an anchoress, the Australian novelist Robyn Cadwallader has written an excellent book *The Anchoress*, obtainable from the Roscoe Library as well as from good book stores.

Before she became an anchoress, 30-year-old Julian had a 'near death' experience in 1373. She records that the lower half of her body had already died and the upper half was about to do so when she experienced a series of sixteen visions of Christ, after which she recovered. She became an anchoress as a result and recorded her experience in the *Shewings or Revelations of Divine Love*. This text exists in two versions, the short version of 25 chapters written soon after her experience and a longer, 86-chapter version, which records her 20 years or so of meditation upon her visions.

Julian's 16 revelations, or showings, reveal her to be a sensitive, sharp and grounded woman, who maintains trust in God's faithfulness while addressing uncertainty, fear and profound theological themes.

Julian describes herself as an 'unlettered creature', perhaps because she does not write in Latin. Certainly, her style is uncluttered and accessible, but she shows a high level of theological acuity, and it has been suggested that she might have received her early education at the nearby Benedictine monastery at Carrow. As a young woman she asked for three gifts from God – contrition for her sins, compassion and longing for God – gifts that might indeed serve us well in this time of uncertainty.

Her visions always return her to God's love, and this is particularly comforting to us in times of distress. She describes God's love as 'so tender that He may never desert us', and as enfolding and clothing us. She especially reflects on her experience of Christ as Mother, following the teaching of Anselm, whose *Canticum on the motherhood of Jesus* we find in our Prayer Book on p.428. She writes for example, 'Our Saviour is our true Mother in whom we are endlessly born and out of whom we shall never come.'

Julian reflected that 'God wishes to cure us of two kinds of sickness; impatience and despair'. These are certainly sicknesses of our own times, and as we learn through days of confinement to be more

patient and to retain hope, we would do well to turn to her teachings. She writes famously, 'He said not, "thou shalt not be tempested, thou shalt not be travailed, thou shalt not be dis-eased;" but He said "thou shalt not be overcome."' This is a promise to hold close as we journey through these days.

Julian of Norwich is commemorated by Anglicans and Lutherans on 8 May. While not officially a saint, she is popularly referred to as 'Saint Julian of Norwich', and remains an inspiration in the modern era. Stained glass featuring her is found, for example, in Mary Sumner House, the London headquarters of the Mothers Union.

The focus of Julian upon contemplative prayer and longing for God has continued, too, through organisations such as [Julian Meetings](#), which encourage small groups and individuals to gather together for periods of meditative prayer. Often, they begin their time of silence with these words of Julian's, with which I shall conclude:

'God of thy goodness, give me Thyself;
For Thou art enough for me,
And I can ask for nothing less
That can be full honour to Thee.
And if I ask for anything that is less,
Ever shall I be in want,
For only in Thee have I all.'

Features • Monday 1 June 2020 • By Dr Peter Lewis

The denarius in Mark 12.15



The Denarius of Tiberius

For many years I have collected coins, and because of my Christian faith I have focused on coins relating to the history of Christianity. Christians generally do not know that coins were invented in the 7th century BC and that rulers such as Pontius Pilate and Herod Antipas (also known as 'King Herod' in

the New Testament) issued coins. I found that handling coins that circulated in Palestine during the time of Christ strengthened my faith and made me realise more clearly that it is historically based.

Since retiring from medical practice, I have been able to spend more time on my coin studies and I have become a researcher for the [Centre for Coins, Culture and Religious History](#). It is a non-profit organisation and the director is The Very Rev'd Dr Gregory Jenks, Dean of Grafton. Its mission includes using coins, manuscripts and other items in religious education, and I have enjoyed taking displays to a number of church schools in recent years.

For Christians the most famous coin is the one held by Jesus in [Mark 12.15](#). After asking whose head was on the coin he said, "Give to Caesar what is Caesar's, and to God what is God's." In the Roman province of Judea at that time, the Jews paid a tax to the Romans and a tax for the upkeep of the temple in Jerusalem. The taxes had to be paid in silver coins, but the Romans allowed the Jews to mint only bronze coins and, according to Jewish law, it was forbidden for them to make coins with human images on them. The silver coins required for the temple tax were minted at Tyre, which was the commercial centre of the region. They did not have the Emperor's head on them. The Roman tax was generally thought to be the common silver coin, called a denarius, which was minted at Lugdunum (Lyon) in Gaul during the reign of the Emperor Tiberius. It has the head of Tiberius on the obverse and a seated woman on the reverse. She is generally thought to be Livia, Tiberius' mother.

After investigating the matter, I came to the conclusion that the coin for the Roman tax could not have been a denarius because there is no evidence that denarii circulated in Judea at that time. None have been found in the hordes of coins discovered in Jerusalem and surrounding areas. The Jews probably paid the Roman tax in Tyrian coins, and the coin shown to Jesus in [Mark 12.15](#) was most likely a tetradrachm, a silver coin minted at Antioch, the administrative capital of the Roman province of Syria. It was shown to him because the Jews found it objectionable and they wanted to get his reaction. It is the only silver coin minted at Antioch by Tiberius during the lifetime of Jesus. It has the head of Tiberius on the obverse and the radiate head of Augustus, his deified predecessor, on the reverse. Surrounding Augustus is the Greek inscription *Theos Sebastos Kaisar*, which means 'God Augustus Caesar'.



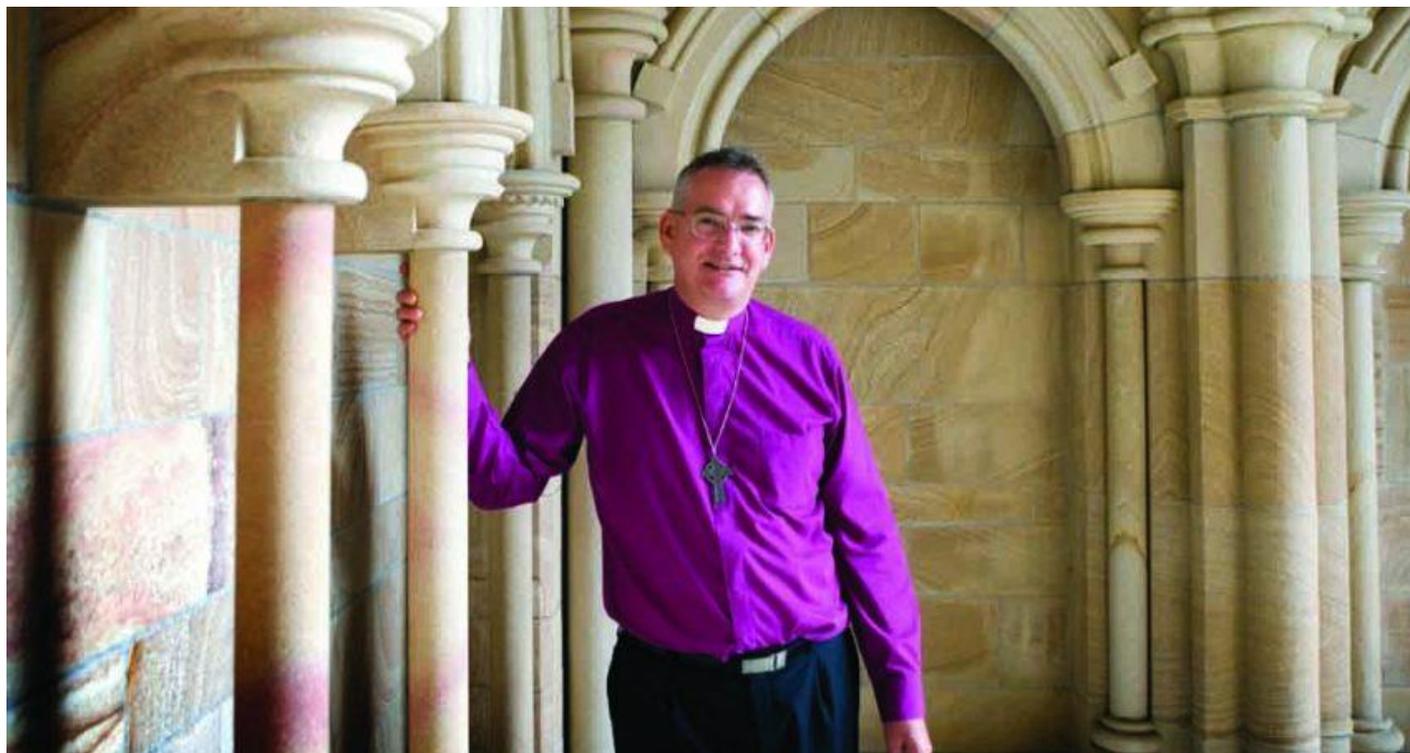
"The Jews probably paid the Roman tax in Tyrian coins, and the coin shown to Jesus in Mark 12.15 was most likely a tetradrachm [pictured], a silver coin minted at Antioch, the administrative capital of the Roman province of Syria"

The coin was not an incidental prop requested by Jesus. A group of Jews, probably from Antioch for the Passover, wanted to show it to Jesus. That this was the case is confirmed by the Gospel of Thomas where Saying 100 begins, "They showed Jesus a coin." Mark wrote his gospel for Gentiles in Rome and he realised that they would not know what the tetradrachm was, so he changed the coin to the denarius that circulated in Rome. Also, he avoided criticising the Emperor because he knew that being pro-Roman was necessary for the spread of the Gospel.

My experience with the denarius in [Mark 12.15](#) made me think seriously about other parts of Mark's Gospel, especially the abrupt ending at [16.8](#). Although the most reliable early manuscripts do not have Mark 16.9-20 (as noted in NIV) I could not accept that Mark ended his Gospel with the words, "They said nothing to anyone because they were afraid." After much thought I was convinced that I had found the solution to the problem and I wrote a book about it entitled *The Ending of Mark's Gospel*, with the second edition published this year.

News • Thursday 9 April 2020 • By Ian Eckersley

Cathedral Good Friday service broadcast on ABC TV Australia-wide



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

The Anglican Church will return to ABC Television with the Good Friday Liturgy of the Day at St John's Cathedral, Brisbane to be broadcast on the main ABC TV channel tomorrow at 4 pm.

The service will be presided over by Brisbane Archbishop The Most Rev'd Dr Phillip Aspinall, along with The Very Rev'd Dr Dean Peter Catt and The Rev'd Dr Ann Solari, with music provided by Cathedral organist Andrej Kouznetsov and a small choir. The prescribed social distancing measures will be observed.

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

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

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

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

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

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

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

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

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

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

Black Lives Matter!



Nunukul Yuggera Aboriginal Dance Company dancers at the Saturday 6 June 'Black Lives Matter' rally in Brisbane, which opened with prayers by Yuggera leader Aunty Kerry Charlton, with Birrigubba Juru man Pastor Lionel Henaway also leading those who gathered in prayer

The Week of Prayer for Reconciliation' (The National week for Reconciliation) did not go quite as we planned. Not long after it commenced we were all, I am sure, appalled by the death of George Floyd in America. It seemed to me to be so violent, senseless and unjust. This senseless action has triggered off a series of protests and riots around America, and protests here in Australia. It also reminded us that since the findings of the 'Aboriginal Deaths in Custody' report (1991) there has been a further 432 deaths in custody. Just in the last few days we have also witnessed the violent arrest of an Aboriginal teenager in New South Wales. We can see quite clearly that reconciliation means far more than saying the right words and uttering the right prayers for one week of the year. Something is very, very wrong with racial equality in both American and Australia, and needs to be changed.

[The Aboriginal Deaths in Custody](#) report makes for harrowing reading. How I wish that it simply described the past, as bad as that is, and is not in some way a prophesy of the present. I quickly add that not all police officers are violent murderous bullies. There are many fine police officers, just as there are many faithful Christians that make up their number. However, there is something wrong within mainstream Australia and America. Something deeply wrong with our institutions; including those set up for our wellbeing. It is systemic racism.

Most people I know would not accept that they are racist, and many take deep offence if you suggest that they might be. Systemic racism operates at the deepest levels of our society. Systemic racism, or institutional racism, by another name, refers to how 'white superiority' functions as the norm. It is the lens by which we see all things. It shapes the political system, police force, the educational system, legal system, employment practices, and, yes, even our Church. It shapes both you and me. All our

social contexts are dominated by the, often unspoken and unrecognized, premise that being 'white', with all its associations, is inherently normative. This is why 'Black Lives Matter'!

People of colour are just not seen as being on the same level of those who are not. The basic institutions of our society were established to serve and protect the dominant 'white' culture. 'Black Lives Matter' because we need to focus our thoughts and actions on those who suffer the most. People will be quick to say 'but all lives matter'; and, of course they do. However, it is far too easy to gloss over the particular when we focus on the general. This is why we also focus on violence against women, but we all know violence against anyone is wrong; we focus on the protection of the children, but we all know that all people need protection from any form of abuse. Focusing on the particular helps us to address the universal. Jesus said '*... just as you did it to one of the least these who are members of my family you did it to me*' (Matt 25: 40).

The 432 First Nations people who have died since the 'The Aboriginal Deaths in Custody' report was released, like George Floyd, have names, families, and stories of their past. They had hopes and dreams, and problems and issues. Many were arrested for relatively minor crimes. They were human beings with feelings, thoughts and blood running through their veins. They had possibilities for change. They are not just numbers. They were like you and me. They were God's children.

'The Aboriginal Deaths in Custody' report made 339 recommendations of which only a few have been enacted, and, clearly, given the continued deaths in custody, have not addressed the core issues. What should we Christians do? For my part, Jesus provides the model. Jesus showed solidarity with the poor, the outcast, the marginalized, and rejected (Luke 4: 18 - 21). Surely, in our context, that is the First Nations peoples, and other people of colour. As Christians we should be some of the strongest advocates for justice for First Nations peoples, and work tirelessly and prayerfully to see the end of the senseless deaths in custody. Write to your state and federal parliamentary member and ask them what they are doing about it. I am! We also need to ask the hard questions of ourselves. As a church when it comes to systemic racism we also have some 'logs to take out of our own eyes' (Matt 7: 5). We have significant changes to make in our own church. As people of the light we can begin to walk in the light, and drive out the darkness (John 1: 4).

'Darkness cannot drive out darkness; only light can do that.

Hate cannot drive out hate; only love can do that'

Dr Martin Luther King Jr

+Chris

First published on the [Anglican Board of Mission website](#) on Thursday 4 June 2020.

The Anglican Communion's Five Marks of Mission: an introduction



(Image by James Coleman)

The Anglican Communion loves its jargon – key words and buzz phrases that spring up in conversations, sermons, and speeches. One of these phrases is ‘The Five Marks of Mission’. The Anglican Communion News Service has commissioned a series of articles looking at each of the Five Marks and we will publish these in the coming weeks. In this article, Gavin Drake explores their background and history.

The Anglican Communion has no central authority or decision-making body. It is a family of 40 – soon to be 41 – independent but interdependent Churches. The Anglican Communion's four Instruments of Communion – the Archbishop of Canterbury, the Primates' Meeting, the Lambeth Conference and the Anglican Consultative Council – have no right to impose policies or initiatives on those autonomous member churches.

But they can come up with ideas which they propose to the Churches. These ideas may gain acceptance in some churches but not in others; or they may be rejected by most churches, or they may gain wide acceptance. This process is often referred to as “reception” – it is a way of testing whether the proposals by the Instruments have been received by the Churches.

Once such proposal which has been universally accepted by the Churches of the Communion is the Five Marks of Mission. Some member Churches will have debated these in their provincial synods or councils, others will have just adopted them through usage.

The Five Marks of Mission are such an important resource that Churches outside the Anglican Communion often reflect on them too. But what are they?

The Five Marks of Mission began life as a mission statement – an organisational statement about the purpose of the Anglican Communion. Being mission-focused, this organisational statement was more “mission” minded than most organisation’s mission statements.

In 1984, meeting in Badagry, Nigeria, the Anglican Consultative Council adopted Four Marks of Mission (the fifth was to be added later). The official Report of report the meeting makes clear their origins in the Gospels: “The Gospel according to St John puts the Great Commission in these simple words; ‘As the Father has sent me, even so I sent you’ (John 20:21)”, the report said. “Deliberately and precisely Jesus made his mission the model of our mission to the world. For this reason, our understanding of the Church’s mission must be deduced from our understanding of what Jesus considered his mission to be.”

The four Marks of Mission were summarised in four headings: evangelism, response and initiation, Christian nurture and teaching, and service and transformation. In addition to adopting the Marks, the Council asked all local churches, deaneries, archdeaconries, dioceses and provinces to carry out a mission audit to measure how effective they were under the four headings.

In 1990, at its meeting in Wales, the Anglican Consultative Council added a fifth Mark of Mission, saying in its official report: “There has been a consistent view of mission repeated by the ACC, the Lambeth Conference, the Primates’ Meeting and others in recent years, which defines mission in a four-fold way. . . We now feel that our understanding of the ecological crisis, and indeed of the threats to the unity of all creation, mean that we have to add a fifth affirmation” – to safeguard the integrity of creation.

The Five Marks of Mission should not be seen as a never-changing creed. At its 2012 meeting in Auckland, New Zealand, the ACC said that they should be understood as dynamic and should be reviewed regularly. At this meeting, the Council revised the wording of the fourth Mark of Mission, adding the phrase “to challenge violence of every kind and pursue peace and reconciliation” to the pre-existing text “to seek to transform the unjust structures of society”.

The Five Marks of Mission are more than a mission statement for the Anglican Communion. They are lived out every day in the provinces and Churches of the Communion. In the coming weeks, we will publish a series of articles, each written by an expert in their field, which will unpack each of the Marks and how they are being lived out throughout the Anglican Communion.

The Five Marks of Mission

The mission of the Church is the mission of Christ

1. To proclaim the Good News of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service

4. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth

First published in Anglican Communion News Service on 4 February 2020.

Spotlight Q&A • Monday 21 September 2020 • By The Rev'd Penny Jones, The Rev'd Dr Jo Inkpin

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.

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 your 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?

The Baru Beat • Monday 18 May 2020 • By The Rev'd Rick Gummow

Skyscapes, opal seams and scrub solitude



"Because of the Bush Ministry Fund (BMF), the Anglican Church gets to reach people in all these places, even where there aren't buildings" (The Rev'd Rick Gummow)

A Maranoa-Warrego parishioner surprised her husband of many years by booking a cruise up the Queensland coast to sail around the Great Barrier Reef, much to his consternation. "But I get seasick!" he moaned. "How would you know, you've never been on a boat?" she replied. So off they went, with her doing all eight hours of driving to the Port of Brisbane herself. I asked her why her husband didn't help with the driving and she replied, "The last time he did that, when I dozed off, he turned around and I woke up at home." "Sorry love, must have taken the wrong turn," he said.

Of the many choices we humans make, often none surprises me more than where other people go to take a holiday, notwithstanding visiting family. What may surprise the urban and regional city dweller is that many people in the Maranoa-Warrego don't head east, but west, for their annual leave. They head out to the living heart of Australia or to the Channel Country, put up their tarps beside a creek using the tray of their vehicle for a bed, and stay for the duration of their leave.

I have only been to the edge of this country, and the longer we are out here the more I, too, yearn to go further 'inwards and outwards', where the population density is so low, that the likelihood of seeing anybody is close to nil. The night sky is white with stars, without 'light pollution', and constellations that are unseeable from anywhere else in the world.

South West Queensland is not a uniform landscape. True, it lacks mountains, but so does the rest of Queensland apart from the far north. But that just makes the vistas available from the hills all the more majestic. As soon as you cross the Warrego River at Cunnamulla, heading west, the landscape changes quite dramatically and continues to change the further west you drive. The dirt becomes redder and redder, and after the Paroo River is crossed at Eulo (famous for its opals, honey, a particular saddler who does amazing leather work at a very reasonable price, and a truly beautiful camping site on the river), the properties get larger and are unfenced on the highway side.

There are few towns west of here and the largest of these, Thargomindah, only has two hundred people. There are some parishes in our Diocese, in both metropolitan and regional areas, with more people coming to a single service than the entire population of many towns in the Western Region.

One of these little towns is Yowah, and to reach it you leave the highway after Eulo and travel north west for 90 km. It is a town of opal miners, which means it's a somewhat secretive town. But, what I love about Yowah is that it has a hill, called Yowah Bluff. It's a bit like navigating a flat sea for months and suddenly seeing a hazy spike of land. The view from Yowah Bluff is spectacular. There are no towns at all to be seen, just hundreds of kilometres of scrubby trees and red earth in all directions. The stunning beauty of what you see hits you quickly.

These moments challenge our very understanding of silence and solitude. Once we are still and the conversations in our heads have stopped, we hear the earth and everything in it. The scratching of a beetle on a stick and the noise a kangaroo makes when it's eating.

I visit a wonderful lady in The Lodge, the Cunnamulla residential aged-care home, who spent 40 years as an opal miner in Yowah by herself. She shows me photos of her underground cave, which was her home, as well as pictures of psychedelic-looking opal seams. There is a picture of her as a far younger person leaning at her mine-home's entrance with another person. A shotgun and a rifle are leaning against the red wall of her mine. I asked her about what she used the firearms for. "See that bloke," she said pointing at the person in the picture with her, "he stole all my opals, the mongrel. Didn't happen again I can tell you." She suddenly looks up and dares me to ask her more.

Because of the [Bush Ministry Fund](#) (BMF), the Anglican Church gets to reach people in all these places, even where there aren't even buildings. They supply the vehicles and the fuel – the two biggest expenses – and half the clergy stipend. Please support the BMF and make it your parish mission field, if possible. Come out and visit – it will be a holiday the likes of which you couldn't have anywhere else on earth.

Bush Ministry Fund • Friday 19 June 2020 • By Bishop Cam Venables

Bush Ministry Fund news



Bishop Cameron in his Toowoomba office engaging with a large Facebook community in September 2018. To connect on Facebook, send a request to 'Cam Venables'

It's hard to capture the impact of ongoing drought with words. Photos of dusty paddocks and dying stock help to tell the story, as do the lined faces of primary producers...most of who have done everything right in managing their land. But when the rains don't come, and the dams and tanks slowly empty...it grinds people down. How to pay the bills; repay the bank loans; pay the school fees; buy the fuel?

Grants made through the [Archbishop's Emergency \(Drought\) Relief Appeal](#) have made a difference to many. Dispersed through local businesses, such as [pharmacies via 'FarmAssist'](#), and community centres, the donations have certainly made a significant difference to the back pockets, health and morale of many in the Western Region. Not only have donations helped pay some bills, they have reminded communities in the west that they are supported by Anglicans in the city and on the coast.

[The Bush Ministry Fund](#) (BMF) is another key way that people partner with communities in the bush because it is through BMF grant subsidies that clergy, like Steffan van Munster, Rick Gummow, Terry Frewin and Daniel Sitaram, have shared life and ministry with rural communities experiencing drought. BMF subsidies also help to support the itinerant ministries of clergy like Geoff Reeder and Di Murphy who have driven from the coast for years to bring encouragement and prayer to communities in the Quilpie District.

When Western Region communities are struggling with drought, debt, and even significant fires, Christian faith and ministry give people hope. When churches are open for worship, people gather for prayer and teaching, and when a priest visits people in their homes there is an opportunity to share the burden of the challenges being faced.

I'm very thankful to God for those parishes, schools, and individuals who partner with communities in the bush via the Bush Ministry Fund. Through their visits, phone calls, fundraising, prayer, and many acts of generosity, in God's grace, they make a world of difference.

People often assume that the BMF and BCA are the same organisation, so I think it's worth noting that the Bush Ministry Fund (BMF) is quite different to the Bush Church Aid Society (BCA). BCA is a national Anglican organisation based in Sydney which supports ministry in many places across Australia. However, the BCA supports no rural ministry or parishes in our Diocese. Though it has more than \$15,000,000 in financial reserves, BCA has significant annual costs (including staff, advertising, and rent) so that only 28 per cent of donations received are dispersed to support rural ministry (BCA, 2015 Annual Report).

In contrast to the BCA, which does not support rural ministry in the Anglican Church Southern Queensland, the BMF only supports rural ministry in parishes of our Diocese and gives at least 98 per cent of all money donated to support rural ministry. This is possible because the Diocese provides administrative and financial support without charge, and it is such a blessing to have this support.

In 2019 the BMF helped resource and enable ministry in eight ACSQ parishes:

- COMPLETED: The Maranoa-Warrego Anglican Mission Area (\$21,000) – thankful to God for the four-year ministry of The Rev'd Steffan van Munster as priest and Police Chaplain. Please pray for Steffan and wife Eliane, as they settle into a new chapter of life and ministry based in Switzerland.
- CONTINUING: 4x4 Vehicle Lease (\$10,000) – thankful to God that ministry in the Maranoa-Warrego Anglican Mission Area is supported by a reliable and appropriate vehicle.
- CONTINUING: The Maranoa-Warrego Anglican Mission Area (\$40,000) – thankful to God for the ministry of The Rev'd Rick Gummow and his wife Tracey as they serve the communities and congregations of the co-operating parishes of Cunnamulla, Charleville, and Mitchell. After an action packed 12 months as Deacon, Rick was Ordained priest at St John's Cathedral in December last year.
- CONTINUING: The Leichhardt-Chinchilla Anglican Mission Area (\$40,000) – thankful to God for the ministry of The Rev'd Terry Frewin and his wife Karen as they serve the communities and congregations of the co-operating parishes of Leichhardt and Chinchilla.
- CONTINUING: Quilpie Parish and Diamantina Shire (\$10,000) – very thankful for the itinerant ministries of The Rev'd Di Murphy and The Rev'd Geoff Reeder to some of the most remote communities of our Diocese. Geoff was licenced 'Missioner to the Quilpie District' in 2018.
- COMPLETED: Dalby Parish (\$5,000) – thankful to God for the fruitful ministry of Annabelle Harth, part-time Children and Family Minister. Annabelle moved away from Dalby in May 2019.
- NEW: Stanthorpe Parish (\$10,000) – subsidy of clergy stipend due to drought-related loss of income.

Please pray for all rural and remote communities in our Western Region, particularly those who are supported in some way by the BMF. If you, like me, are already supporting the BMF, please keep giving...in the knowledge that this is used by God to bless the lives of others. But, if you are not yet supporting and would like to find out more, please call Helen Briffa at the Western Region Office on (07) 4639 1875 or email her via hbriffa@anglicanchurchsq.org.au.

Editor's note (20 July 2020): since publication of this reflection, more current figures, from 2018, have been provided. These indicate that BCA's total revenue in 2018 was \$4,009,944, and that \$1,263,505 (31.5 per cent) of this was disbursed through grants supporting rural ministry. The remainder was principally used to cover the costs of staff, rent, and advertising (BCA, Annual Information Statement 2018).

Books & Guides • Thursday 27 February 2020 • By Michelle McDonald

From Bush Brothers to Mission Area in 130 Years



Crossing the Maranoa River at Mitchell, circa 1920s

From Bush Brothers to Mission Area in 130 Years is a historical account of All Saints' Anglican Church in Mitchell, lovingly written by Mitchell stalwart Christine McLean in the lead up to the church's 130th birthday. Mrs McLean began the research for the book in 2017 to mark the laying of the church's foundation stone, as well as to document the Anglican Church's contribution and ongoing legacy to the area.

Mrs McLean told *anglican focus* that, "We were losing many of our elderly parishioners, so I thought it would be good to write its history. I had my mother-in-law's scrap books and, also, her mother's and grandmother's bits and pieces...Writing the book was a busy escape from the continuing drought and brought me into contact with so many people from near and far. It took nearly two years, on and off, to write."

The comprehensive 184-page book begins with forewords written by Western Region Bishop, The Right Rev'd Cam Venables, and then Deacon (now Assistant Priest) of the Maranoa Warrego Anglican Mission Area, The Rev'd Rick Gummow. These forewords are a delight to read, showing the special relationships that regional and rural clergy share with their congregations and their intimate understanding of the unique trials and blessings Western Region folk experience.

Also included is a list of all of the clergy who have served in the parish, from 1889 to present day. Throughout the book are insightful biographies of these priests, including those from the 'Bush Brotherhood', which comprised a number of Anglican religious orders who commissioned itinerant priests to serve in sparsely-populated rural areas of Australia from the late 1800s to the 1960s. Mrs McLean writes, "The romantic aura that became associated with the brotherhood in England was well captured in the recruiting speech made by George Frodsham, Bishop of North Queensland, in Oxford in 1908: 'Oh for a band of men that will preach like Apostles [and] ride like cowboys...will therewith be content!' " (p. 13).

The many highlights of Mrs McLean's book include stories of unlikely heroes, such as Bush Brotherhood leader Bishop George Halford who, despite disliking the outback and possessing deep-seated city manners and sensibilities, won locals over with his "courageous, cheerful and unquenchable spirit" (p. 12).

Other highlights include anecdotes of amusing mishaps that can only transpire in the bush, including a story told by The Rev'd Tedd Dunlison, who served in the Maranoa Region in the 1960s and 1970s. He recounts how, after rolling his Volkswagen on the Injune/Roma Rd, a parishioner came across him and offered him some rum as there was little else that could be done: "We sat down with a drink and enjoyed the moment" (p. 58).

Such mishaps show the resourcefulness and resilience of the Bush Brothers and the priests who continue to serve today, including that of English-born Brother William Barrett who ministered in the region in the early 1900s:

"By January 1909, Brother Barrett had been in Queensland for two years and had five others with him in the Brotherhood. Travelling to St George one day, he found the Maranoa [River] swollen after rain. The house was half a mile on the other side, so he undressed, found the water safe enough to swim and crossed with his clothes in a bundle on the saddle of his horse. His clothes were not very wet, so he put them on and rode up to the house, only to find it was the wrong house – he had missed a turning and was 17 miles from his destination! He had no choice but to repeat his swim in reverse, finally arriving at the correct homestead" (p. 22).

With the Bush Brotherhood's decline in the 1960s, and the effects of prolonged drought leaving the Mitchell, Charleville and Cunnamulla Parishes vacant, in 2011 parish priest Fr Peter Moore worked with parishioners, under the direction of then Bishop Rob Nolan, to create a structure enabling one priest to minister across the region. The Maranoa Warrego Anglican District (MWAD) was thus formed, with Fr Peter, supported by the [Bush Ministry Fund \(BMF\)](#), covering a 90,000 square kilometre area in the Maranoa Warrego district, assisted by many dedicated Liturgical Assistants. McLean writes that Fr Peter managed his "massive routine cheerfully and tirelessly – his work compounded by the worst flooding in some areas of the district, then bushfires and drought" (p. 167). Following Fr Peter's 'retirement' (Fr Peter is now Chair of Angligrreen and seems as industrious as ever), MWAD was reviewed and the Maranoa Warrego Anglican Mission Area (MWAMA) was created. Such stories are one of this book's great gifts, as they show the ongoing adaptability and resourcefulness of rural and

remote Anglicans who are determined to practise their faith and support their local brothers and sisters in theirs.

Another section of note is the history of the [Bush Ministry Fund](#), which was launched in Synod in 1998 and is championed by the indefatigable Bishop Cam Venables today. Mrs McLean describes the BMF as, “a life saver for rural parishes where extremes of natural events and a declining population have caused a problem where parishes have been unable to afford the stipend of resident ministers for many years” (p. 127). Reading about the history of the BMF from the point of view of a number of local Anglicans, including Fr Tom and Wendy Hall who came out of retirement in 2010 to assist with BMF promotions for four years, gives insight into how the broader Diocesan community has historically supported this vital initiative. Mrs McLean describes how the BMF, “helps pay the clergy stipend, provides vehicles and supplements running costs as they travel long distances on dirt and bitumen, showing Jesus’ love and sharing and word in remote communities” (p.127). 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. Mrs McLean’s tribute to this wonderful ministry, and the people who serve and support it, is both fitting and necessary.

The publication also pays homage to Gunggari woman, Auntie Irene Ryder (1941-2015), who served in Mothers Union, helped bridge Aboriginal and non-Aboriginal community members, re-introduced the Gunggari language into schools and translated prayers into Gunggari, including ‘The Lord’s Prayer’ (p. 83):

Ngalinga barmala bandarandu (Our God in the sky)

Yinda barangay (You are good)

Burrbala ngalinda (Come to us)

Yilunya ngala baramanga ngani nagana bandarandu (We do here what they do up there [in the sky])

Manda gumbaya ngalinda yulu (Today give us bread)

Wunjala ngali (We are sorry)

Baralma – gara wanju ngalinda (Don’t make us do wrong/bad)

Nagalma barangay ngalinda (Show us only good)

Yinda budabai (You are strong)

Gurru yurrangu (All is yours)

Managu (Forever)

Mrs McLean’s book also recounts key fundraising endeavors, which she describes as being historically “an essential part of the church life” with “methods as varied as the weather” (p. 84). From fundraisers for the Red Cross and prisoners of war in the 1940s to bazaars, balls, sport days, shows, luncheons, picnics and livestock schemes in later years, this section of the book gives you a keen insight into the way in which church and the broader community are seamlessly interwoven in regional and rural areas.

Likewise do the many stories describing how Mitchell locals work together in a crisis, as happened on the day of Fr Peter Moore’s Commissioning as Priest-in-Charge of MWAD when the district was unexpectedly flooded:

“Fr Peter’s mother came from Townsville for the Commissioning and was stranded in Mitchell when the rains came. Mitchell was completely isolated with the road bridge damaged and roads in all directions cut by flooding. The only access for some time was by helicopter or to walk across the

railway bridge...The ministry quickly changed to supporting the community and the relief workers who came to assist...We were able to lend the parish Falcon to The Salvation Army who came to provide the catering in the relief centre and the parish cool-room trailer was plugged in...to provide refrigeration for the relief centre...The parish also Administered the [Archbishop's Emergency Relief Appeal](#), which provided emergency support for families, food and fuel vouchers...The community pulled together..." (p. 171).

This book's fundamental message is that the nitty-gritty of the economic livelihoods, social activities, cultural expressions and spiritual wellbeing of those living in our rural communities is uniquely intertwined, as folk resiliently pull together through the ups and downs of daily life:

"As you can see, All Saints' has never been 'just' All Saints'. There have been so many threads (woollen of course) woven into the mantle of pastoral, spiritual and community care, and relationships over many generations who have been faced with personal triumphs or hardships, fair weather or foul, droughts and floods, booms or recessions" (p. 182).

If communicating this message was a key aim of Mrs McLean's book, then she has done a stellar job.

That dozens of local individuals and families 'sponsored' pages of the book, as well as assisted with research and contributed photographs, is testament to how supportive the All Saints' congregation, and the broader Mitchell community, is of their folks' endeavors. Over 100 hundred guests attended the All Saints', Mitchell 130th anniversary event in December last year when the book was launched, with the event winning the Cultural Award at the recent Maranoa Regional Council Australia Day Awards.

Mrs McLean's book is easy to read with its A4-sized full-colour format, large font, and the plethora of images used to illustrate the text, all of which are well captioned. Smooth prose and cleverly compiled content make the book equally enjoyable to read in a few sit-downs or coffee table style, flicking through discrete sections at random over time. While an index would have been handy on occasion, the table of contents and clear headers make searching for specific content easy enough. An excellent bibliography is provided, which will assist any local history buffs and researchers wanting to find out more.

I recommend this book to all ACSQ Anglicans and church history researchers for themselves and as a gift. A copy of the book has been provided to the Records and Archives Centre team, who helped Mrs McLean with her research, which I am sure they will put to good use.

Christine McLean. 2019. *From Bush Brothers to Mission Area in 130 Years*. Cranbrook Press, Toowoomba.

To buy a copy of *From Bush Brothers to Mission Area in 130 Years*, contact Christine via mitchellchurch@outlook.com. Book costs \$30, plus \$14 p&p.

A response to 'What do Anglicans Believe?'



The Anglican Communion's theological education and unity, faith and order teams' new study guide for Anglicans titled [What do Anglicans Believe?](#) aims to provide a concise introduction to Christian doctrine to anyone with an internet connection. This study guide is for use in home groups, study programmes and theological colleges in the Anglican Communion across all 40 provinces from Abu Dhabi to Zambia.

Note that the authors describe this study guide as a "working draft" which will be "revised and expanded" (p.7).

Accessibility is a strength

An advertised strength of this resource is the accessibility of the material. For those of the Australian audience who have broadband and do not work in theological colleges or have the Roscoe Library on their doorstep, the online aspect is a bonus. However, these online texts largely seem to be in English, which will be an issue for many of the global audience.

Who can use it and how can it be used?

While an individual could certainly engage with this material, it is designed to promote conversation. The conversations start with a challenge to reflect on (take in/see) the context in which the group is working: the parish church, the Diocese, the country, the culture, and the way doctrine contributes. The next step is to gain perspective and 'judge or take stock' of this context, with reference to the sources provided. Then there is a challenge to see what can be done to bridge any gaps between what is happening and what could be happening. The admirable overriding challenge is to ask, 'how can this doctrine play an authentic role in our time and place?'

Discussion questions are useful

There are plenty of very useful questions for use at each stage of the 'seeing, judging, acting' phases. For the visual learners amongst us though, the presentation of these questions is problematic. Paragraphs of text hide these great questions, and there are no signposts in the text that discussion questions are to be found 'this way!' It would take a dedicated group facilitator to slog through the dense visual field to pick the questions best suited to their context.

So for instance, the 'What is Doctrine?' section begins with paragraphs about how to use the process 'See/Judge/Act' as a structure for a group discussion of the documents that come later in the 'Resources for Judging' section. There are great questions in this introduction, for example:

- What is the place of the creeds in the worship of the church and in the discipleship of its people?
- How much doctrinal teaching takes place from the pulpit or in study groups in your context?
- To what extent is doctrine reflected in the architecture of the place in which you worship?

Facilitators, remember to highlight the questions from page 8, as they will help groups to keep their context in the forefront of discussion about each source document.

Words, words, words

Given that the stated aim is to provide the material free and online, there is scope for video material to support the written text. Many Anglicans around the Communion rely on verbal communication, and even those studying at a tertiary level are used to a diet of visual media. The unrelenting wordiness of this resource reflects the nature of the documents from which the inspiration is drawn, but it would be great to see some of these questions and statements in video format, read by diverse people from around the world in different languages, effectively providing vivid illustration for viewers of the diversity of the Anglican Communion members. This would help make this material more easily accessible by people with many different literacy levels and more appealing to generations of people who have learned to interpret meaning from texts in many forms.

A suggested approach

This material is dense. It takes a thorough read-through to understand how to use it, and then it might be best to pick and choose the elements that relate most poignantly to your particular parish or context.

Here's a suggested approach:

- Before you attempt the whole study, test it out. Gather a group and choose a theme like number seven: 'What is the place of the Sacraments?' on pages 35-37.
- Select a few of the 'seeing' questions from page eight to root your discussion in a context, gathering observations from the group about their experience and beliefs.
- Then read through the documents on pages 35-37 and identify which faith groups contributed to the statements.
- Explore the impact that has on your belief, knowing that other Christian groups believe these things in common.
- Research the supporting material and identify who wrote the articles, when they were written and for what purpose.

- Ask whose voices are represented, and whose may be missing?
- Then move on to the 'acting' question at the end of page 37: How could your church enter into this mystery in a greater way?
- Plan for action and then act!

Tangible impact

The most tangible impact of this resource is that students will see that conversations and collaboration have taken place throughout the history of the Church. This communication and wrestling with ideas of faith is a practice engaged in by members of all faith communities and proves that consensus can be reached despite differences in contexts and cultures.

In an age of increasing conservatism, when pointing out difference as 'evil' is an easy way to shore up your own brand, this long history of collaboration is a practice worth noting. The texts used in this collection of studies provide compelling evidence of the process of consultation that has been part of the history of the Christian church – there is no good reason for us to stop now. In fact, in the face of increasing conservatism and partisanship, this evidence of collaboration could be the most important element of this document.

The study guide *What do Anglicans Believe?* can be downloaded free of charge in English, French, Spanish and Portuguese from the [Anglican Communion website](#).

Films & TV • Friday 13 March 2020 • By Jonathan Sargeant

Dark Waters



Getting a film made in Hollywood is harder than one might imagine. Certainly, having some star power attached to a film gives it a helping hand. But it helps when a star of significant clout fights for a film to be made. Then, audiences stand up to listen to the story that has prompted such enthusiasm. American actor and producer Mark Ruffalo has a well-worn and well-known face and his passion to

bring to the screen the true story of corporate lawyer Rob Bilott's fight for justice against the chemical company DuPont has produced an enthralling tale.

Based on [The New York Times Magazine feature](#), 'The Lawyer Who Became DuPont's Worst Nightmare' by Nathaniel Rich, [Dark Waters](#) begins when farmer Wilbur Tennant visits Bilott (Ruffalo) with a box of video tapes. Something has killed nearly 200 of Tennant's cows, and he suspects the culprit to be chemical by-products, used in the making of Teflon, buried in the landfill next to his farm.

Bilott has just been promoted and initially wonders if this case is both beneath him and ill-suited, given his usual corporate clientele, before taking on what was to become a game-changing law suit. Thus, begins a 20-year legal battle against one of the world's biggest companies, traversing setbacks and failures towards a [\\$671 million settlement](#).

Director Todd Haynes is better known as the creator of period pieces like 2015's *Carol* with Cate Blanchett and 2002's *Far from Heaven* with Julianne Moore. Here he has developed a showcase for the dogged determination of Bilott that, despite its length, never becomes anything less than gripping. Anne Hathaway, who plays Bilott's wife Sarah Barlage, lends some family context to Bilott's tale, making it clear that such a case deals a heavy cost to the relationships of those involved. It is to Ruffalo's credit that his performance is suitably understated for such a serious tale, yet he remains a central focus of burning intensity.

What might have been a dry procedural tale becomes a film that exposes new twists at a rising pace. This David and Goliath story shows that justice and compassion are powerful companions and that even giant corporations can be brought to task when the truth is told.

***Dark Waters*, rated M, is directed by Todd Haynes and opened on 5 March.**

Editor's update (23/03/20): With non-essential services currently closed, look out for this film when it is released on streaming sites or DVD.

Films & TV • Monday 25 May 2020 • By Jonathan Sargeant

Catching up with catch-up TV



Some of us currently have more time on our hands and some of us have less. But a diversion once in a while is something we can all look forward to! Here are a few shows worthy of reflection you might not have caught up with yet...

Unorthodox, Netflix

Esty is a young woman in a tightknit community, looking to understand who she truly is. Whilst that could describe any of us in that young adult life stage, Esty is a newly married member of an ultraorthodox Jewish Satmar Hasidic community in New York. For her, self-discovery means fleeing to Berlin, where her estranged mother, an escapee years before, now lives. Her timid husband aided by a brutish cousin is sent to retrieve her.

We've all seen many dramas based on escapes from seemingly repressive communities before. Each of us values liberty and roots for an underdog who simply wants to make decisions about their lives for themselves. *Unorthodox* is particularly successful though for a number of reasons.

Shira Haas brings a wonderful blend of fragility and fortitude to the lead role of Esty. She is tiny in stature but brings a natural strength to her role that has the audience on tenterhooks praying for her successful egress. Based on real events, the script for the show allows a depth of development with many magical instances. Esty's love of music leads her by chance into a diverse peer group of musicians whose kindness to her is inspirational. It's a delightful example of how a diverse community can include someone for whom exclusion has been the norm.

As Esty emerges from her cocoon, the script creates some significant, yet organic moments. Our jaded eyes see simple actions anew as she tries on new clothes or removes her wig. For a Hasidic Jew, the wig is an important religious signifier of customary head covering. As she removes it to swim in a local river with her new friends, the significance is not lost. She floats languidly in the river, and there's a sense in which we are witnessing a kind of reverse baptism, which is beautiful.

If there is a drawback, *Unorthodox* might have benefitted from a little more complexity in the depiction of the Satmar Hasidic community. For example, many fascinating Hasidic rituals are featured, but the lifegiving nature of them for those who remain seems less important, leaving them mysteries. Also, Esty's husband Yanky is played with nuance by Amit Rahav, but his cousin Moishe, accompanying him in pursuit of Esty can be a bit cartoonish at times. His villainy seems so less important than Esty's inspirational awakening. But these are lesser quibbles in the face of a successful story.

In the end the show might have us considering our stance on a continuum from individualism to group life. That's a reflection worth having in our Australian ultra-individualist societies.

Stateless, ABC iView

To tell a story you need a relatable protagonist. The first task of screenwriters is to make us care about the story they want to tell, and someone we can sympathise with is key to that process. In some ways this has been the challenge for dramas about refugees in Australia. Successive governments have successfully painted people seeking asylum as 'The Other', people so different to the rest of us that it's easy to justify dooming them to indefinite detention/imprisonment. But relatability is not just about the colour of our skin, is it? *Stateless*, the prestige miniseries on ABC *iView*, tries to address this question.

Following a number of story threads, *Stateless* is set in Barton Detention Centre in a remote Australian location. There we get to know Cam (Jai Courtney), a local enticed into employment as a guard by good money, Claire (Asher Keddie) the centre manager tasked with keeping the lid on a perpetual powderkeg, Ameer (Fayssal Bassi) an Afghan man desperate to protect his family amidst crooked people smugglers and self-harm, and Sofie (Yvonne Strahovski), a former flight attendant. Is she Australian? Is she European? Why is she imprisoned in this detention centre?

In a sense, each of these characters is cut adrift from what they know. Clever parallel editing means the stories of each are juxtaposed. We see the family lives of increasingly disillusioned guard Cam and desperate Ameer together, facing very differing pressures with possible pragmatic solutions. What would you do to keep your family safe?

I must admit that, at first, I was suspicious of Sofie's character. Was she inserted into this detention centre drama for the cynical reason I outlined above: simply because the producers felt audiences would not relate to the plight of refugees from other countries? The truth arrives (no spoilers) as the plot unfolds; her plight is based on true events.

Stateless is absolutely successful. Though Cate Blanchett's small role feels a little underdeveloped, the gripping and powerful tale will have you understanding the key theme from a number of perspectives, making it completely necessary and compelling viewing.

Hymns • Tuesday 3 March 2020 • By The Rev'd Canon Dr David Cole

Songs of Grace: great songs, great new congregational resource



The Rev'd Michael Stalley from The Parish of Chelmer-Graceville exploring Songs of Grace in St John's Cathedral in February 2020.

“Sing a new song to the Lord” is a compelling call from the psalms to newly affirm and proclaim God’s greatness, goodness and love. This song for renewed hearts bursts out with the energetic joy of the Spirit, nourishing the faith of God’s people, and re-energising them for God’s mission in the world. For over four decades, this goal has been central to the ministry of the Australian Hymn Book Pty Ltd (AHB), a company founded and jointly owned by Australian churches.

The Australian Hymn Book and its successor, *Together in Song (TiS)*, were both produced by AHB to provide excellent, singable music and theologically reliable texts. Both ecumenical collections have been used for decades in churches large and small across the nation, enabling well-known songs to be shared and new songs to be learned. The new publication, *Songs of Grace*, is designed to meet the needs of the contemporary church, supplementing the 783 items in *TiS* with 54 additional items drawn from international and Australian sources.

Songs of Grace is the result of years of devoted work of an Editorial Committee of leading experts from across the Christian denominations. There are many new songs in this exciting collection, some for Christmas and other festivals, others to pray through both adversity and joy; some prayers for peace, and others about the power of the Holy Spirit in the world. The songs, psalms, prayers, alleluias, hymns and meditative responses (in English and some other languages) fittingly cover a huge range of themes, just as our worship does. While including texts by Desmond Tutu, Shirley Murray, John Bell, Bernadette Farrell, and many other outstanding international songwriters, *Songs of Grace* also features wonderful items by Australians and, in particular, songs by the four finalists of the AHB International Hymn Competition.

The competition brought to the surface some 128 entries from remarkably skilled authors and composers from around the world. The committee tested the poetry and theological accuracy of the words, as well as the singability and tunefulness of the music, finally arriving at a short list from which the finalists were chosen. Remarkably, the winners were from both sides of the Australian continent. Helen Wiltshire (words) and Norm Inglis (music) have provided new music at Pilgrim UCA in Adelaide for many years, and their inspired song (‘Love may not sing an anthem’) is about love enabling us to meet the challenges we all face, and reminding us that:

*‘love stands when all has fallen;
it holds and will prevail.
Love shines with sacred presence as puzzling shadows pale.
When all we know is ended, faith, hope and love will live,
with love the greatest treasure:
the gift we all may give.’*

And it has a terrific and very singable tune!

‘Come, Spirit God’ by Brian Hill of the Billabong UCA in WA celebrates the reconciliation that comes through repentance and forgiveness, both for individual Christians and for their faith communities as they seek to live authentically in the power of the Holy Spirit. The final verse is a prayer that this movement of the Spirit will further sweep through the broader cultures in which the Church exists, transforming society itself. Brian’s own original tune in contemporary style is both energetic and attractive, and a powerful vehicle for his words.

Both from NSW, Rod Horsfield’s interpretation of Romans 6, and George Garnsey’s ‘In Jesus Christ God makes us new’ are each important and very useful additions to the repertoire of Australian churches.

Remarkable songs such as these reveal the power of singing our praise to God, and how singing our faith engages – as nothing else can – our intellect, our hearts, and our sense of mission, energising us for Christian life and action.

Songs of Grace comes in full harmony edition, with a CD ROM available containing all the words of the songs, plus the excellent indexes integrating all items with those in *TIS*, ensuring texts are readily available (without re-typing) for use in orders of service, and enabling those responsible for worship planning to access the extensive indexes via their computer's search engine.

***Songs of Grace: Supplement to Together in Song, Australian Hymn Book II* is published for AHB by Australian Church Resources and both book and CD-ROM are available through their [website](#).**

Reflections • Monday 24 February 2020 • By The Rev'd Laurel Raymond, Haniff Abdul Razak, Helen Briffa, Cr Paul Antonio, The Rev'd Rick Gummow, Elizabeth Gillam

Celebrating Bishop Cam's 25 years of priestly ministry



Bishop Cam Venables thoroughly enjoying riding a cart at the 2019 Toowoomba Carnival of Flowers as part of his role as Chair of the Toowoomba Interfaith Working Group

Bishop Cam Venables marks his 25th anniversary of priestly ministry today. In this special joint reflection, clergy and lay people from across Southern Queensland honour Bishop Cam for his humility, kindness, sense of humour, openness, heart for justice, enthusiasm, thoughtfulness, leadership qualities and wisdom.

Laurel Raymond – Priest-in-Charge of Allora Clifton Parish and Archdeacon of Cunningham

I first met Bishop Cameron when he came to the Western Region some years ago. His enthusiasm, 'glass half full' attitude and openness were refreshing and inspired us as a parish to look forward in hope to discern where God was leading us as a small struggling rural parish.

His ability to put his faith, words, thoughts and dreams to music, and share that gift, has touched me greatly. Three songs Cam has written with very powerful lyrics were tools for reflection, introspection, hope and change.

The song 'Eurydice', which Cam wrote in honour of a young woman of that name who was murdered in Melbourne in 2018, was Cam's response as a father to the call of Doing Justice. The lyrics of this song invited listeners to honour the fact that we are each created in God's likeness, and therefore should value each and every person.

['Could you God, be calling me'](#), a song written and performed by Cam for Vocations Month in 2019, called us to go beyond where things are comfortable and safe, and to be open to God's spirit which calls us into relationship with God and each other.

The heartbreaking song, 'A Lament' was Cam's response to the powerful legacy of the Royal Commission into Institutional Responses to Child Sexual Abuse, one so heartfelt and heart-rending it stays still in my mind.

In early December last year, Bishop Cameron was our guest speaker at the Allora Clifton Anglican Parish dinner. His theme was 'Songs on the Journey' and he spoke of his faith and sang his songs that were pertinent to his journey. This gave fresh insight and encouragement to those who gathered to hear him.

Those gathered to enjoy this evening, were blessed to encounter not only a Bishop, a shepherd and a priest, but a father, a husband, a son, and a brother who was gracious enough to share some of his personal journey with thoughtfulness, warmth, humility, laughter and grace – a man deeply committed to God and to sharing God's love with all whom he encounters

I am grateful that you have been part of my journey, Cam!

Haniff Abdul Razak – Secretariat to the Toowoomba Inter Faith Working Group

In 2014, the then Bishop Robert Nolan shared with me of his move to Brisbane and that a new Bishop would be appointed his successor. Immediately in my mind, I pondered the need to start a new relationship and wondered whether the successor would be as open, kind and humorous? I told myself, "let's wait and see".

I would prefer to share my thoughts as if I am in conversation with him.

We met on several occasions at social events, but rarely got into any deep conversation. I started to form an impression of him as someone who was determined, but kindhearted, and a good listener.

In 2016, The Venerable Master Chin Kung, President and Founder of Pure Land Learning College Association, asked me to form an Interfaith Committee. Given the dynamics of religious diversity in Toowoomba, I had some reservations. Then suddenly it sparked in me to think of the tall, determined and kind Anglican Bishop. I thought that I should try to seek his opinion and maybe ask him to chair the Committee. I made an appointment to see him. We started by sharing stories of our experiences working with the local community. Bishop Cam, as he likes to be known, shared of his time in Rockhampton and how he enjoys his work, particularly with those of other faiths and new arrivals. Sensing his deep passion to serve, I popped the question of forming an Interfaith Committee and asked if he would chair the Committee. He gave me a serious look and said he would think about it.

Well, the rest is history. He has since been the Chair. Under his leadership, the group, comprising of 18 faith representatives, is strong and socially well connected.

Let me share some side stories of him. At one of our peace conferences, he told me he would like to play the guitar and sing. I asked him, "Do Bishops do this?" His answer was that through music we can bring people to love each other. That was the perfect answer.

At one conference, we had a participant from outside Toowoomba present who was very imposing of his faith on others. As Bishop Cam was the key organiser, I expected to see him very upset. I was wrong. He spoke to me discreetly on the sideline and said we needed to be more mindful of such people and take steps to ensure it would not happen again. Wise person I thought.

In one of the many meetings with him, I strongly objected to one of his ideas. I expected him to be upset, but he listened to me and accepted what I had to say. This led me to see him as a respectful, understanding and accommodating person. And, he is humble, too.

Here I see him as a man with a pastoral heart and one that sees everyone in God's eyes. I could go on and on, but that would be writing his biography for which I am not qualified.

Bottom line: you can disagree with him and still like him very much.

Helen Briffa – Personal Assistant to Bishop Cam Venables since 2014

On 13 June 2018 a young Melbourne woman was raped and murdered on her way home from a stand-up comedy evening where she was performing. Her name was Eurydice Dixon and she was 23 years old. The murder of much-loved emerging comedian Eurydice Dixon shocked the nation.

I will always remember the time I witnessed Bishop Cameron at the Deb Ball at Miles last year singing the song, 'Eurydice', which he composed after Eurydice's murder. The powerful words he sang moved everyone in the room, bringing tears to some people's eyes, and making people reflect on society and how some men treat women and how this must change.

Bishop Cameron is able to speak to current issues through his weekly homily, which reaches people in different geographical and social contexts, and through the songs he composes and sings. Bishop Cam never misses an opportunity to speak in public about the important justice issues which he believes in.

Once people started hearing Bishop's Cam's song about Eurydice, the invites came from schools for Bishop Cam to sing his song and raise awareness of gender-based violence. Bishop Cam connects easily with school students and inspires individuals to make a difference and help change unhealthy and unsafe behaviours.

'Eurydice' was performed by the Centenary Heights State High School on parade in November 2019, and Bishop Cam sang it as part of his presentation at the Mayor's Prayer Breakfast in Toowoomba early last year.

With God's help, Bishop Cam continues to find ways of delivering his message to the wider community, speaking on current issues and keeping in touch with the youth. The highlight of my time with Bishop Cam is witnessing this.

Lyrics to 'Eurydice'

(Music and Lyrics by Cameron Venables)

She was somebody's daughter, would've been somebody's mum.
She was thoughtful, she was funny, so we're feeling overcome.
Coz a lovely girl in Melbourne, with a Greek inspired name...
Has been murdered on her way home, and it's such bloody shame.

Well we're called the 'Lucky Country', and we talk about 'Fair Go!'
But, there's stuff we try to hide away, pretend not to know...
Like the lovely girl in Melbourne, with the Greek inspired name...
Who was murdered on her way home, it is such bloody shame.

We lay flowers in memory, we weep tears and grieve...
That there is a better way, we work for and believe...

Every woman is my daughter, every woman is my mum,
Every woman is my sister, put it in curriculum:
So that every girl, in every place, can be safe on their way home
Because every man, and every boy; Every man, and every boy:
Every man, and every boy...should respect every woman...

Cr Paul Antonio – Mayor, Toowoomba Region

In my role as the regional Mayor and as a practising Anglican, I became aware of, and eventually met, our new Bishop soon after his appointment to this region.

It wasn't long before we had a few catch ups, a couple of breakfast meetings, and chats at various functions. I became impressed by his humility, his strength of character, his strong faith and his obvious leadership qualities.

Sometime later I was personally invited to the Venables' home for dinner. It became obvious to me that Cam amid his humility, his leadership qualities and his commitment to the Word of God, has a real sense of humour, which in fact complemented mine. At our Carnival of Flowers celebrations naturally I, as Mayor, always wear a colourful floral shirt. Whilst Cam didn't necessarily say much at the time, his amused demeanour gently indicated that the shirt was a surprising choice for the Mayor, who is also a country lad. Well, each year I buy another shirt for the Carnival of Flowers celebrations, which begged the question, do I give my flowered shirt to a local charity or would it be better to give it to my regional faith leader as a mark of my respect? I chose the latter and I'm reliably told that Cam joyfully received his first ever flowered shirt, which he wore to the Carnival Garden Party. I'm also reliably informed that he has, of his own accord, purchased a second flowered shirt. I feel so humbled that I have had such an influence on my faith leader.

Each year I hold a Mayoral Prayer Breakfast to raise funds for a charity of my choice. Last year the special guests and presenters were the formidable combination of Kate and Cam Venables. It was a breakfast to remember with a wonderful husband and wife performance, including some very special music composed and presented by Cam.

We are very blessed to have Cam and Kate in our community.

The Rev'd Rick Gummow – Assistant Priest, Maranoa Warrego Anglican Mission Area

The first time I met Bishop Cam was at his welcome event to the Western Region in 2014 as the new Bishop. It was a Eucharist held at St James' in Toowoomba and Cam had just arrived in Toowoomba, sans his wife Kate and three children who were still in Rockhampton.

Cam declared that he had not chosen any special Scripture readings as the Lectionary always seemed to have the right reading for the occasion. So it proved to be, with the first reading from [Ecclesiastes 3](#), "for everything there is a season," which is a pretty perfect reading to introduce yourself with as the new Bishop.

I tell this story because there is something of the serendipitous about Cam. Initially as his Curate and now his Assistant Priest, I have lost count of the number of times I have spoken with Cam about an issue and his response has been along the lines of "funny you should say that, I've just been speaking with," or "I have just received this letter from a clergy person whom you may want to speak to about this." Such encounters are the highlights of my time knowing Bishop Cam.

But, of course, the fruit of these encounters are not merely due to the serendipitous, but Providence combined with Cam's detailed planning and his extraordinary network of clergy and laity across Australia, PNG and the Pacific and the UK, where Cam has served.

In addition to an organised office (Cam gives much of the credit here to his Personal Assistant, the beloved and respected Helen Briffa) and detailed year-in-advance diarising, Cam's success is also due to his leadership style.

Cam's leadership style is to capture hearts and minds in a common purpose which encourages folk to follow, because he is sincere and excited, which I believe points to the Bishop's humble theology. There is one Gospel story that always brings Cam to mind. In [Matthew 25. 31-46](#), Jesus says that to all those you visited in jail and gave a glass of water to, you did so for me. And, to those who did not give the stranger a drink or visit them in Jail, they did not do so for Jesus. Christ is served by visiting and bringing a glass of water to people who need it – for no other reason than we love them, and they need it. Christ himself is served when we serve the least of God's family.

This is Cam's mission and approach, as he sees the suffering Christ, not just struggling families, when undertaking his ceaseless visiting.

There is much more to say about this man of God, but I'll wait until his 50th.

Elizabeth Gillam – Chair of The Glennie School Council

I met Cam around a board table in 2016 in my role as Chair of the Glennie School Council as we were selecting the new Principal. We were two of a team of four.

I had seen Bishop Cam around. You can't miss someone who stands head and shoulders above the rest. I soon learned that this applied not just to his stature, but to his character and brilliance as well.

Bishop Cam has a serenity about him that enables him to listen, contemplate, ask questions, and then, using his astounding command of the English language, articulate his thoughts to you in such a way that the problem suddenly seems surmountable.

An example of this was just recently when discussing an issue that was all encompassing. I stated “I don’t do conflict – it is harmful and unproductive when seeking a resolution to get a team to work together” to which he calmly responded, “Elizabeth you do do conflict very well. What you don’t do is hostility and aggression.” By expressing this, Bishop Cam gave me the confidence in my proposed solution and in my skills.

I have since worked with Bishop Cam on another selection committee. To watch Cam participate in a bigger group environment, this time in a group of 10, was no different. He adopted his usual serenity, listened, contemplated, then spoke offering his opinions and thoughts. Again, the room paid attention. To watch him watch others, take in their thoughts and comments, then to articulate and sum up the feeling of the entire room at the end of the meeting ensures that everyone leaves the room feeling listened to and confident in the way forward. He prompts us all to stop and reflect. And, he prompts us to pray.

In my faith journey, Bishop Cam has taught me to have confidence when I pray. To ask God to provide the guidance that I require. Cam often reminds me that I am not alone – that I have God walking beside me and advising me every step of the way.

Congratulations on marking 25 years as a priest, Bishop Cam.



A recent family portrait of the Venables family (L-R): Cam, Gabby, Jack, Emily and Kate (Image courtesy of Kate Venables)

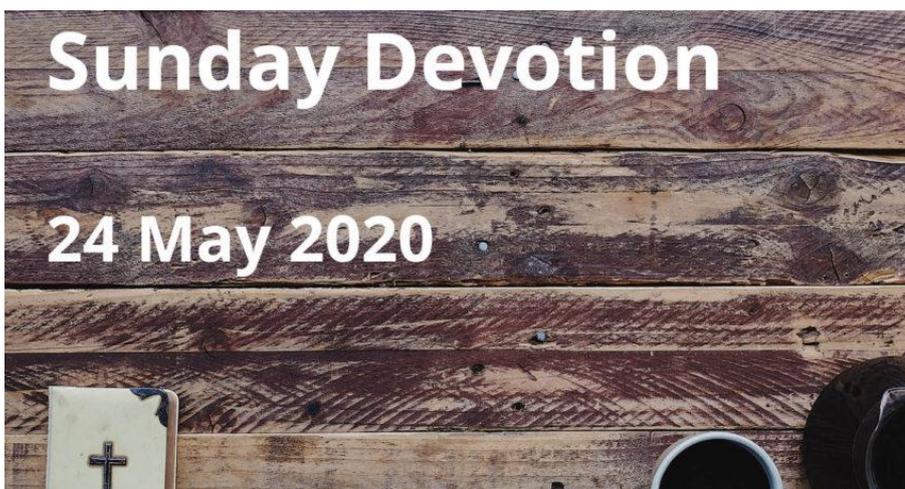


Western Region Ministry Conference participants with Bishop Cam Venables at St Bart's, Toowoomba on Friday 16 and Saturday 17 August 2019

Sunday Devotions • Monday 18 May 2020 • By The Rev'd Paul Bland

Sunday Devotion: 24 May 2020, Seventh Sunday of Easter

Priorities in times of trial



Main Readings: [Acts 1.6-14](#);
[Psalm 68.1-10, 32-35](#); [1 Peter 5](#);
[John 17.1-11](#)

Supplementary Readings: [Psalm 133](#); [John 17.20-26](#); [Acts 1.15-26](#);
[Psalm 68.11-20](#); [Revelation 14.1-7](#);
[15.2-4](#)

'Father, the hour has come...'
([John 17.1](#))

I sat once in a Bible Study and listened while a woman described how, as a child in Prussia in January 1945, her family loaded a baby pram with their most precious things and then set out to walk three hundred miles west over winter

roads. They were fleeing oncoming Russian troops, hoping to reach the relative safety of British or American soldiers. "You have to think in moments like that what is really important," she said.

Just before his arrest, Jesus spoke these words to his disciples: "Father, the hour has come." In the drama that follows, Jesus shows us what is really important in times of trouble: the love of friends, courage in the face of suffering and faithfulness to the call of God. Few of us will be confronted with decisions such as those that the German girl and her family were called to make, but in the struggle this year with COVID-19's challenges, all of us have had to rethink our priorities.

In our parish communities, we have been blessed to encounter the comfort of friends, a great deal of courage and a determination to negotiate the current challenges with faithfulness to God. Many of us have found unexpected blessings in these essential qualities.

May God continue to nurture that faithfulness when the hour of trial has passed.