When did Jesus happen to you?

This week as I looked through photos taken on a holiday some years ago, I came across several from a visit to the waterslides at Glenelg, a beach-side suburb of Adelaide. I remember queuing up with my son Thomas, then five years old, for the biggest, fastest, scariest waterslide and him turning to me with a grin and saying, “It's like waiting for the special bread at church on Sunday!”

I don't know about you but I can't remember the last time I was filled with that sort of excited anticipation waiting for Holy Communion, and yet surely this is what the Eucharist should evoke in us. The Episcopalian priest Sara Miles remembers her first Communion well. A committed atheist, she walked into a church one day, more out of curiosity than anything else. She walked in and found a chair:

“We sat down and stood up, sang and sat down, waited and listened and stood up and sang, and it was all peaceful and fairly interesting.”

Then came the invitation to communion and Sara followed everyone else and then, “Someone was putting a piece of fresh, crumbly bread in my hands, saying ‘The body of Christ’, and handing me the goblet of sweet wine, saying ‘The blood of Christ’, and then something outrageous and terrifying happened. Jesus happened to me.”

I wonder if you can remember when “Jesus happened” to you?

When I prepare people for marriage, I always ask them to tell me the story of how they fell in love. What was that first spark like? When was the moment that they ‘knew’? And, I tell them how important
it is to remember that story and to occasionally get it out and dust it off and re-visit it because it is good to remember.

I wonder if you can remember when “Jesus happened” to you?

What was it, or who was it, that first captivated you about the faith, or the scriptures, or Jesus of Nazareth? And, when did that captivation, with its accompanying excitement or awe, possibly fade into habit or chore or duty?

The late Rabbi Abraham Heschel once wrote:

“Our goal should be to live life in radical amazement...get up in the morning and look at the world in a way that takes nothing for granted...never treat life casually.”

Is this what it means to ‘never take life casually’? Thomas Greaves enjoys the thrill of a waterslide at Glenelg in South Australia in January 2017.

“Live life in radical amazement” might be too big a step. So, perhaps, a first step on the way back to amazement might be gratitude. We could start by giving thanks. We could start by naming before Jesus all those things we know to be ‘gifts’ in our lives...like the memory of a small boy almost trembling in anticipation and excitement about a waterslide ride with his dad.

This week that little five year old, so full of excitement, turned 15. Some of the childlike excitement is gone, but his passion for life is undiminished and while he would probably use different language, I have no doubt that Jesus is still “happening” to him.

Editor’s note 23/03/2021: The YouTube video link of a young Thomas Greaves was added to this post since publication.

Reflections • Wednesday 17 March 2021 • By Dylan Katthagen

Giving up blood for Lent

Ministry Intern and Liturgical Assistant from The Lakes Anglican Church Dylan Katthagen donated blood for Lent in March 2021
During the season of Lent, in the Anglican Church we take time to reflect upon the story of Jesus in the wilderness (Matthew 4.1-11) – a period of self-sacrifice which identifies Jesus as the new Moses, and prepares him for his messianic mission and his redemptive death and resurrection.

For centuries the Church has drawn on this story, not just to remember it, but to bring it to life in the present age through our own faithful participation. Typically during Lent in the lead up to Easter, Anglicans make sacrifices by donating resources (e.g. food and finances), time (e.g. by volunteering) and/or giving up privileges or habits (e.g. technology and sugary food), for the purpose of joining Jesus in the season of sacrifice and being humbly transformed.

So, I found myself thinking and praying, “What sacrifice could I make during this Lenten season that would better make the experience of Jesus come alive?”

It was at this point that I felt drawn to donate blood for the first time – to book in an appointment with the Red Cross to give my blood for others. And, I must say, that I was fine at first – giving blood, no problem. But there was something about actually knowing that the day was slowly creeping closer that was a little unsettling, probably because it was the first time I had given blood. Even though I knew that this small sacrifice of time and blood would contribute to saving the lives of up to three others, there was still something uncomfortable about the idea of giving up some of my blood.

When the day came I was welcomed into a nice facility with open arms and given instructions, a comfy chair, some food and drink, and I even got to take some nice photos – hardly the Jesus experience! Nonetheless, when I was sitting in the chair watching the blood leaving my body, I began to reflect on the Eucharistic nature of it all. We are all one body in Christ and need to take care of each other, including by giving blood if and when we are able to.

It occurred to me that it was an honour to roll up my sleeves and make a small sacrifice to bless others with life, and to do so because of Jesus and in relationship with Jesus. Reflecting on the scriptures made this a humbling and transformative experience indeed. For the Son of God has given his life in order that we might have life to the full (John 10.10). And, what a blessing it was to join our Lord in serving that mission, particularly during this season of Lent.

The experience of donating blood during Lent reminded me that the Church’s seasons are truly enriching for those who choose to immerse in them, for they serve as a bridge which carries the life, mission and hope of the ancient Christian faith into our present reality.

And, so may we all continue to mark the liturgical seasons and participate in the Jesus story and may the God of peace bless us all with his abundant life for the good of his kingdom.
Glennie celebrates International Women’s Day

Abby, Hana, Dahna, Achol, Shakita and Apporva are members of The Glennie School Student Welfare Committee. On International Women’s Day on 8 March 2021, they invited fellow students to write a ‘Choose to Challenge’ contribution to add to their pinboard on display at the lunchtime concert and picnic. They are holding their hands up in support of their commitment to ‘Choose to Challenge’

What better way to celebrate International Women’s Day than a lunchtime concert and picnic at The Glennie School?

The event, which was held on Monday, celebrated the social, economic, cultural and political achievements of all women.

Glennie’s Performing Arts Association (PASA) and Student Welfare Committee (SWC) were keen to host an event that would make a significant impact in the community.

After seeing the amazing work local entrepreneur Jen Shaw was doing with Emerge, PASA and the SWC quickly identified the potential to collaborate, showcase local talent and support local youth in the process.

Emerge is a local youth organisation helping children with employment, emergency accommodation, mentorship and social opportunities to be their best self.

Student Welfare Committee captain Apoorva Abeysundera said that the day was one of celebration, solidarity and unity.

“We were really aiming to uplift and unite women in our community by celebrating everyone! We wanted the activities, performances and Jen’s inspiring story to not only make the girls feel solidarity with one another, but to invigorate and inspire the girls to challenge the world around them through compassion and service,” Apoorva said.
On Monday, school students, staff and parents also gathered to listen to the Glennie Big Band, Youth Jazz Ensemble and solo performances.

The amazing team from Emerge provided picnic platters for all to enjoy, with profits from the sales directly supporting the mentoring, accommodation, fitness programs, youth outreach and crisis work they do in the community.

Glennie’s Director of Performance for Middle and Senior Years Jayne Davidson said that young people need to be given every opportunity to shine.

“Our youth have the potential to achieve the most outstanding things in their lifetime,” Mrs Davidson said.

“As educators and champions of social justice, it is important to provide them with a platform to shine.”

Features • Tuesday 16 March 2021 • By The Rev’d Ann Edwards

Whose side are we on?

It has been five years since we moved house, and I finally dusted off my treadmill and set it up. My eleven-year-old son was impressed and curious.

“Why are you getting the treadmill out, Mum?”

“Because we’re so busy during the day, I want to be able to run at night.”

“When don’t you just run outside?”

Why don’t I just run outside at night? As a young woman, I would, albeit always watching, sticking to lit roads, phone unlocked with my husband’s number pre-dialled, hair in a bun instead of a ponytail (to
avoid giving a convenient ‘handle’ from behind), scanning the streets ahead for homes with lights in case I needed to seek a safe place. It made my husband nervous, but I wanted that freedom.

I still do.

Every woman knows the fear of walking home alone.

Girls and teenage women are raised sharing tips and strategies “to keep ourselves safe”. Telling women how to stay safe from men when they are out and about is like handing a towel to a person in a thunderstorm, then blaming them when they're hit by lightning.

However, as we know, women’s experience of gendered violence commonly extends beyond the streets and into their homes, usually at the hands of intimate partners.

One of my close friends recently opened up about the extent of the violence she experienced in her marriage. Raised in a Christian home, she married a Christian man whom she said, “looked perfect on paper”. They are both intelligent people at the top of their professional fields, and had a lovely home with beautiful children at the best private schools. I knew that there were problems, but it was not until a year after they separated that I discovered the extent of what she had endured.

She said that she delayed leaving him because she felt responsible for his mental health and she was concerned he would take his own life. His professional practice relied on a clean police record and their home and school payments relied on his income. And, she said that she “felt ashamed”.

She said she “felt ashamed”!

Why is it that a person can be beaten regularly in our local community, and then feel the need to hide that abuse partly out of shame? As though the violence was about who she is, rather than what was happening to her and the character of the man committing the violence. Neither she nor I can answer that question.

“One day”, she said, “use my story in a sermon. Tell people what happened to me so they know. So they know it can happen to anyone. If it happened to me, it can happen to anyone.”

This week, The Rev’d Suzanne Grimmett from St Andrew's, Indooroopilly and I reflected on the increase of people contacting us to seek pastoral care, especially people from our pasts who have reached out. People in our local communities that have spoken for the first time. Women who have experienced harassment at work, violence in their families, and sexual assault. Women who carry this secret, bearing the trauma as quietly as they can because they fear that they won't be listened to, won't be believed and may even be held responsible, and because they feel that they're alone. We listened, we cared, we referred, and we listened again to women across the constellation of wealth, health, age and education. Trauma changes everything.

It strikes me now that these conversations were between women. How many men can possibly understand what it is like to be a fully grown, accomplished, intelligent, strong adult and yet be afraid, terrified and terrorised in their own home? Or, to be powerless when assaulted by a friend, colleague or family member?

When we demonstrate that we are willing to listen carefully, the stories come out. When we believe a woman who begins to talk, they can more easily find safety. And, that changes everything.
We need to change everything because one in three women experience physical or sexual violence or both, perpetrated by someone they know.

Enough is enough.

Jesus broke with gendered social conventions when he healed the haemorrhaging woman, accepted the ministrations of the unnamed woman before his death, and affirmed the place of women at his feet with his disciples.

How is it now that we hide behind this idea that the truth is somewhere in the middle, that there's always two sides to a story with accountability on both sides, and that women somehow benefit from the career and financial impacts, social ostracisation and social media vilification that comes with speaking out? This is all a very convenient narrative so people who aren't at risk can avoid addressing a very ugly truth that can no longer be contained.

Thousands upon thousands of women marched yesterday, telling us “enough is enough“. The stories can no longer be hidden or silenced. The shame should not rest with those that experience violence, but on the perpetrators of violence and the systems that enable and protect them.

Their combined voice is the prophet’s cry for justice. They are overturning the tables of the systems that continue to fail them.

Whose side are we on? Who will we believe? We in the Church need to make up our minds because domestic and family violence does not end until something is done to stop it. Unless, of course, the woman is killed, sometimes along with her children.

We need to make up our minds because sexual assault and violence happen in our local communities – and we all know this. We might like to think that it doesn’t happen in our suburb or the Church – because rewriting the narrative this way means that we don’t have to act.

As for the treadmill and my son, I told him I didn’t run at night because women were far more likely to be attacked at night than were men. So while Dad was reasonably safe, I was not. And so I use a treadmill, which isn’t fair, but is necessary right now. He was outraged on my behalf.

My eleven-year-old son understands that it is time for justice. It’s time all adults did, too.

Here are some important things we can all do to change the culture in our communities that enables domestic and family violence:

1. Teach our children about consent from a young age. For example, we can start with children when they are ‘roughhousing’ – if someone says “stop”, they must STOP. This is not negotiable. Likewise, tickling ends when the person says “stop”, and doesn’t restart until the person says “go”.

2. We need to start educating our teenagers early about sexual consent. Our teenagers and young adults need to understand that all touching requires consent. It isn’t “yes”, unless it’s an enthusiastic and freely given “yes!” If we love our neighbour as ourselves, consent must be seen as stopping when the person is disengaged, no longer responding, recoiling or frozen. Consent is never freely given in response to guilt trips, wheedling, nagging or threats – even in marriage.
3. Don't leave these conversations to the school system – classroom conversations are not enough. If parents/caregivers don't know how to have such conversations, then learn – go to excellent government resources, and use the ‘Consent: It's as simple as tea’ video, which has had nearly five million views, to help frame your conversations.

4. Men – challenge sexist speech, including 'jokes' that put down women, and be clear that violence is a choice.

5. Believe the women who tell you they are at threat of being harmed or have been harmed. Don't be tempted to make excuses for the person responsible, even if you know him. Nothing excuses violence.

6. Men – know that 'nice' guys can abuse and assault women. If violent men were easy to spot, our world would be an awful lot safer. They will likely look just like you, they will likely look just like our sons. Bear in mind that gendered violence doesn't discriminate according to wealth, profession, religion or class.

7. Know that it is hard to leave a violent relationship. Know that women are most at risk of being killed in the 12 months after they leave. Know that custody arrangements and financial settlements can tether women to their abusers for years.

8. Know that sexual assault has long lasting ramifications – mental, financial, physical and social. It has been suggested that women that have survived rape may be the largest proportion of people with post-traumatic stress syndrome.

9. Find out how you can support women who come forward needing help, such as by reading government resources.

10. Educate yourself on the impacts experienced by women as a result of sexual assault, such via government websites.

Editor’s note: If you are in immediate danger, call 000 for police or ambulance help. For a list of helplines and websites available to women, children and men, visit this page on the Queensland Government website.
News • Monday 22 March 2021 • By Michelle McDonald

The Coming of The Light 150th anniversary: join in the re-enactments, weaving workshops, dancing and food festivities

Coming of The Light 150th anniversary festival steering committee members met with Cannon Hill Anglican College (CHAC) leaders on 5 March 2021 to view the venue for the 1 July 2021 celebration dinner, with (L-R) CHAC Facilities Manager Justin Phillip, Lana Auda, Ivy Lewis, Philemon Mairu, Rupert Reuben, Brian Whap, Hayley Baira and CHAC Principal Gary O'Brien

Queensland’s Torres Strait Islander community is eagerly preparing for the 150th anniversary of ‘The Coming of The Light’ when The London Missionary Society and Melanesian leaders landed on Erub in 1871, introducing the Bible to the people who lived there.

Celebrating The Coming of the Light is marked as a public holiday in the Torres Strait Islands, with members of Brisbane’s Torres Strait Islander Anglican Non-Geographical Parish working tirelessly in the planning of the local festivities.

Torres Strait Islander parishioner and event steering committee member Ivy Lewis said that while her community members gather annually to mark this historic event, it is the first time that Torres Strait Islander Anglicans will celebrate with the wider community over four days.

“It’s the one commemoration that brings the Torres Strait Islander community together every year, and it’s our way of acknowledging this historical event that took place on 1 July 1871,” Ms Lewis said.
“As 2021 marks the 150-year anniversary of The Coming of The Light, for the first time in Brisbane we are sharing our unique culture, traditions and history with the wider community over a free four-day event.”

The following free anniversary celebration activities are planned between Thursday 1 July and Sunday 4 July, with almost 200 artists from the Torres Strait Islands travelling to Brisbane:

- Exciting re-enactment performances on the Brisbane River by people from Darnley (Erub), Boigu, Saibai and Dauan Islands.
- Traditional dances from people from various islands.
- Free tasting events with food cooked using traditional techniques, called kupp murri.
- Free cultural workshops, such as coconut scraping/husking, kulap making, weaving, an interactive traditional village experience and storytelling.
- A Queensland Museum exhibition called Island Futures, commencing on 25 June where Torres Strait Islander artefacts will be displayed.

Anglicanism is practised widely in the Torres Strait, with local Torres Strait Islander Anglican Non-Geographical Parish members largely worshipping at Holy Trinity Anglican Church in Fortitude Valley.

While looking forward to the celebrations, parishioner and 2021 Queensland Senior Australian of the Year Aunty Dr Rose Elu said that it is important for all Anglicans to understand that Jesus was present in the local people before the Bible came to the Torres Strait.

“Our spirituality lies in the sea, sky and land and since time immemorial our people have believed in a creator, but we did not know that the creator was the Christian God,” Aunty Dr Rose said.

“The Coming of the Light made that connection, but we had already received God before the arrival of the English missionaries, as God was already with us.

“As July approaches, I am most looking forward to celebrating our unity as one Body of Christ and learning from each other, along with the local traditional custodians of the land in Brisbane.”

By gathering and joining in this year’s significant celebration, Anglicans and the wider Southern Queensland community have a unique opportunity to learn about and experience the cultures, foods, stories and faith expressions of Torres Strait Islanders.

Priest-in-Charge at Holy Trinity Anglican Church The Rev'd Prof. Rodney Wolff said that he encourages local Anglicans to join in the festivities and that he is most looking forward to the traditional dancing.

“Participation will do much to build understanding of and respect for Torres Strait Islands peoples and move us all further along the path to Reconciliation.

“I'm most looking forward to the dancing. On the occasions I've seen Torres Strait Islander dancing, I've been captivated by its joyous and Spirit-filled expression of story.”

The Coming of the Light steering committee has been busy meeting with people across our Diocesan community to offer opportunities for participation, request support and invite people to the festivities, such as with Reconciliation Action Plan Coordinator Aunty Sandra King; Parishes and other Mission Agencies Commission Executive Director Dr Stephen Harrison; and, Anglican school representatives, including from Cannon Hill Anglican College.
Ms Lewis said that the best way for people across our Diocesan community to support the festivities is to join in and bring along friends and family members.

“Firstly, we welcome our fellow Anglicans to attend as many activities as they would like, including attending services on Thursday 1 July at Colmslie Recreation Reserve on the river, weather permitting, and on 4 July in St John's Cathedral,” she said.

“We would appreciate spreading the word of our event activities to friends and family in your communities and for anyone who'd like to volunteer on those days in any capacity to let the committee know by emailing comingoflight21@gmail.com.”

Editor’s note: Please consider making a donation to support The Coming of The Light festivities. Donations will help cover major costs, including flights and accommodation for almost 200 artists from the Torres Strait who are travelling to Brisbane. Donations may be remitted to the Torres Strait Islander Anglican Non-Geographical Parish ANFIN Account: BSB # 704901 and Account # 00004190, referencing ‘Donation’ and your surname or sent by cheque payable to ‘Torres Strait Islander Min Grp’ to PO Box 1220, Fortitude Valley QLD 4006. Please contact Rodney Wolff on 07 3852 1635 or via priest@trinityvalley.org.au if you have any questions re donations.

News • Tuesday 16 March 2021

Budding young primary school author writes and publishes own book

Avid young reader, 10-year-old Kashyap Dhital, has written and published his first book, with great excitement and support from his community.
The Year 5 St Andrew's Anglican College student says the idea for his novel “just came to his mind”; however, says his love for adventure books and his coastal surrounding helped to give him inspiration for ideas.

An adventure-packed, fun and exciting read, his book *The Explorer's Diary* follows the adventures of four children, who embark on a journey to Happy Island after stumbling upon a map. The main characters, Harold, Lisa, Cheese and Jam work together as they face all sorts of encounters on their way to the island.

Kashyap explains that the characters' unique names have a simple but creative reason behind them.

“Cheese because he’s super cheesy and Jam because I was eating some jam and thought that’s a good name,” Kashyap said.

Kashyap drew inspiration for the book’s setting from his coastal Sunshine Coast home on top of a hill and a few other favorite destinations.

He is also an enthusiastic reader with a love for adventure books, namely the Percy Jackson novel series by Rick Riordan, which he says also inspires him and helps to feed his ideas.

“Theyir treehouse is on the big hill so that’s where I got the idea from...so the treehouse is like my house,” he said.

“The beach is meant to be where they set sail to Happy Island and the island is meant to be Fraser Island.”

The writings of the young author come to life with illustrations from 12-year-old Indy Stapleton, which complement the diary-type layout and style of the book.

“It’s meant to be the explorer’s ‘diary’ so I wanted it to look like someone had hand drawn or sketched them,” Kashyap said.

Despite this, he has no plans for a sequel; however, he has started working on a separate second book, slightly different to the first, but guaranteed to be full of adventure with more dragons, magic and a medieval style.

Speaking with maturity beyond his years, Kashyap hopes to continue writing as a passion, while hoping to pursue a career in medicine.

“I think I want to be a doctor because my dad’s a doctor,” he said.

In the meantime, passionate book-lover Kashyap is thoroughly enjoying his reading and is busy thinking of new ideas for future books.

Kashyap's book is available at Annie's at Pereigian, Pereigian Beach; Sandy Pages, Noosa Junction; and, Harry Hartog, Sunshine Plaza.
Sieving or straining?

“You always leave your clothes on the floor!”

“There’s no need to feel sad/worried/angry. You should just...[do what I tell you].”

We sometimes use these, or similar, words when we relate to others, especially family members or others close to us, but do they help enrich communication and relationships? Or does the person spoken to withdraw, defend or attack so that we each become more alienated? The way we frame and choose our words can lead to hurt or pain for ourselves and others. The way we frame and choose our words can also encourage and upbuild others and deepen our relationships.

Nonviolent*, or compassionate, communication (often referred to as ‘NVC’ for short) is based on the belief that we can relate positively and compassionately to one another even in difficult circumstances. Relationships are enriched as people are heard and understood, even if their ideas differ from ours – which is very often the case in marriages, families, schools, work, governments, and yes, even in churches!

My journey with NVC began eight years ago after my family members and I were devastated upon finding out that a family member had been experiencing ongoing domestic and family violence. After threats to her life and several attempts to leave her partner, she left her family home with their children.

The ongoing domestic and family violence dynamic of exerting power and control has continued even though the couple are now divorced, influencing how the children, now several years older, deal with conflict. Domestic and family violence and its effects were completely unknown to our family before this, so we really wanted to find a way for us all to process unhealthy patterns of relating.
The St Andrew's, South Brisbane Youth Children’s and Family Coordinator at the time, Penny Barringham, began a book group to support a number of young mums who were experiencing challenging situations in their homes. She chose the seminal book *Nonviolent Communication: A Language of Life* by psychologist Marshall Rosenberg.

Penny also organised a weekend of NVC training which I attended. I’ve now attended about six weekend workshops and facilitated six NVC book groups as I’ve sought to make changes to my habitual communication patterns formed by six decades of social conditioning. Five other family members have also attended some workshops, so we can work together on our communication as a team. I also grandparent using NVC framework principles so that my five grandchildren, all under 12, endeavour to use NVC to relate to each other as respectfully and compassionately as possible.

Marshall Rosenberg developed the NVC process during the 1960s and founded *The Center for Nonviolent Communication*, which works in 65 countries today.

**Nonviolent communication provides a framework to process what is going on for us in a situation, including:**

1. Listening to our *blaming* and *judging* (e.g. “You always leave your clothes on the floor”)
2. Connecting with our *observation* (e.g. “There are a shirt, shorts and two socks that belong to...on the bedroom floor”)
3. Connecting with our *feelings*, (e.g. “I feel annoyed, resentful, disappointed when I see...”)
4. Connecting with our *needs* and *values* (e.g. “I need/value space, aesthetics, cooperation...”)
5. Connecting with our *requests* (e.g. “I would like to ask...to have a conversation with me about this”)

Once we’ve done our inner work, we have more clarity ourselves to listen to the other’s *feelings*, *needs* and *requests*. Importantly, we’ll often discover that the other person has similar *needs* to ours and we will consequently be reminded of our common humanity. Then we can talk about the many strategies that help meet both people’s *needs* (e.g. moving the washing basket closer to the drawers, etc).

One recent challenging incident had a quick and positive outcome, as I employed nonviolent communication as a helpful tool to resolve a matter and build relationship with our relatively new neighbours. We have a beach cottage where friends and family take holidays, and over the Christmas break, neighbours complained about noise, texting:

“Hi Liz, We would really like all people who stay in your place to be considerate of noise as this wasn't always the case this year. The yelling screaming children in the garage before 9 am is hard for us...I had to take time off work due to shortened sleep and my housemate got a migraine.”

After working through my own *judging* and *blaming* (“Why didn't they say something earlier?” and “People aren't there all that much”, etc), clarifying their *observations* and my *feelings* and *needs*, I texted back, *listening* for their *feelings* (e.g. consideration) and *needs* (for sleep, as they worked late):

“Hi [name]

So sorry that you've felt annoyed at times by noise from our place over this year. You're probably hoping for cooperation so it might not continue! [Reflecting their *observation*, *feelings* and *needs*]
I felt surprised and sad when I read your text as I value respectful relationships with neighbours [My feelings and needs].

I'd really appreciate chatting more with you about this so I can understand what would help you guys. I'm coming up to the beach on Fri next week so can I meet you and catch up then? (My request)

As different people stay at our place, it would help if you can be as clear as possible about what might help you so we can pass that on e.g. Would you like children to not play in the garage at all before 9am? Or is it just if they're being noisy in the garage before 9am? [Suggesting a strategy that might meet their need]

Thanks for communicating and I look forward to some ongoing conversations around this.”

I was excited to receive this text back:

“Thank you for reaching out! This was a hard conversation to have so we didn't mention it until now. I bet everyone who stays there is a lovely person and we'll be able to figure this little pickle out!”

It was then easy for us to discuss strategies that might work for each of us. Before this, we were wary of each other, we didn't feel comfortable to use our shed, and weren't sure what might upset them.

In the Bible, we read that our God is a compassionate God. Jesus had compassion for so many people:

“When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd” (Matthew 9.35-36)

“When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick” (Matthew 14.13-14)

“Moved with compassion, Jesus touched their eyes. Immediately they regained their sight and followed him” (Matthew 20.34)

“As he came near and saw the city [Jerusalem], he wept over it” (Luke 19.41-42)

We are told to have the mind of Christ (Philippians 2.1-2), but sometimes we struggle or don't have the tools to apply this in the nitty-gritty of our often busy, messy lives.

Paul writes:

“Be kind and compassionate to one another...” (Ephesians 4.32)

“The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness (Galatians 5.22)” (which tells us that compassion is embodied in the fruit of the spirit)

“If it is possible, so far as it depends on you, live peaceably with all.” (Romans 12.18)

So, I see nonviolent communication as a very useful tool to help enact core Biblical values.

I find that the nonviolent communication principles and process help me to put what I am thinking or about to say through a sieve, and slow down my tendency to respond with old patterns that don't
serve me well. By training my attention on what need of mine hasn't been met, I can choose to use helpful and life-enriching words. Rosenberg also wrote a book titled *Speak Peace in a World of Conflict: What you say next will change your world*. Do I want to add to conflict or to focus on connection?

Sadly, Penny Barringham, who began me on my NVC journey, died after a car hit her while walking her dog in July 2018. She had just begun two NVC book groups for 14 women (half being from St Andrew's Anglican Church and others being family, friends and acquaintances), which were to meet fortnightly for 16 weeks in group members' homes. She had also brought NVC into some aspects of the St Andrew's Youth Group and Sunday School. I was subsequently asked to take over the facilitation of the two book groups and so we were able to continue her legacy of nonviolence.

In 2019, we ran two NVC book groups, with about eight people in each group. Last year, three book groups were run, with a young dad leading one of these with six male participants. This year, we have just started our three new groups, one for women only and the others mixed groups.

The group participants have been so positive and committed to learning new ways, and have commented that the groups have given them a safe space to be vulnerable and explore and practise NVC. The book groups and workshops have helped people unwrap past hurt, bringing some healing; gain insight into how other people hear things they say, why they might feel pain, and how they could respond compassionately; and, to have new hope where relationships were very stressed.

A number of couples, siblings, young people and their parents have attended these book groups and workshops and said that they have helped family and marriage relationships. They have also shared the NVC approach with other family members. Some have said, “Please keep offering the book groups, and advertising the NVC Weekend Workshops!”

I guess, for myself, I’d like to be able to echo Rosenberg's words:

“What I want in my life is compassion, a flow between myself and others based on a mutual giving from the heart” (*Nonviolent Communication: A Language of Life*, p.4)

As The Center for Nonviolent Communication explains:

“NVC is about connecting with ourselves and others from the heart. It's about seeing the humanity in all of us. It's about recognising our commonalities and our differences and finding ways to make life wonderful for all of us.”

The Centre for Nonviolent Communication website and NVC in Australia website provide useful resources, including articles; books, CDs and DVDs; and, podcasts.

**Five top tips for effective nonviolent communication:**

1. Listen to others with curiosity! People's words and actions are a reflection of their needs that haven't been met. Most people just want to be heard and understood.
2. Reflect back what the person is saying, or guess their feelings and needs. Once they are heard, they may be able to listen to your feelings and needs.
3. Relationships are more important than the task/issue. Try to get out of your head and into your heart. Think of the process rather than the solution, and trust the NVC process.
4. Take responsibility for your own feelings and needs. Use 'I' statements followed by an articulation of your feelings and your unmet needs.
5. Each person is an expert on themselves, so there is no need to give advice (unless the person asks you for a strategy). As we sit with another while they identify their needs, they will come up with their strategies to meet their own needs.

* ‘Nonviolence’ is used to refer to our natural state of being when violence has subsided from the heart – The Center for Nonviolent Communication in reference to Gandhi.

Features • Monday 22 March 2021 • By Michelle McDonald

How a single church visit converted me to fairtrade

I was first introduced to ‘fairtrade’ products one very cold night in 1997 while volunteering as a missionary for a year in Elizabeth South, a satellite city of Adelaide.

A fellow member of an intentional Christian community invited my women’s household to a fairtrade hot beverage tasting event held in a local church.

Upon trying the freeze-dried instant coffee, the first thing that struck me was that it was even smoother than Moconna (my then preferred instant) and far more drinkable than the International Roast (albeit, not hard) that my household usually purchased.

As we sat drinking our tea, coffee and hot chocolate, the community member gave a brief presentation explaining to us the benefits of buying fairtrade food and what certification label to look for on packaging.

She told us that fairtrade products are good for farmers because they get paid fairly for their crop, good for workers because they get paid fairly for their labour, and good for children because products with fair trade certification are child labour free.

“This Easter, Australians will purchase and eat more that $200 million worth of chocolate – imagine the impact each of us could make if we all bought fairtrade chocolate in the forthcoming weeks alone?” (Michelle McDonald)
So, I started with buying fairtrade tea and coffee and then found out more about fairtrade gradually over time, including when Good Shepherd nuns visited my church with their beautiful Trading Circle ministry handcrafts, while studying development economics at university and when volunteering for Oxfam Shop on my son's Kindy days.

It was while volunteering at Oxfam Shop in my local mall that I became introduced to fairtrade chocolate. Again, the first thing that struck me about the chocolate was that it was even yummier than the usual supermarket fare – tasting fresher and ‘cleaner’.

The economics of certified fairtrade chocolate work by ensuring that cocoa producers receive a minimum price for their cocoa beans, which acts as a safety net if market prices fall so they can keep providing for their families. Fairtrade certification is the only scheme that gives cocoa farmers this minimum price safeguard and protection.

Fairtrade certification also offers farmers and workers a fixed amount of additional money so they can collectively invest in their communities, such as through education, sanitation, a new well, farming equipment and supplies, reforestation, solar panels, or a hospital.

Farmers are able to receive this additional amount by forming associations or cooperatives, which also enable them to access market and price information and share fairtrade certification, equipment and other production costs.

For example, since the late 1990s the lives of the Dominican Republic’s cocoa bean farmers and their communities have been transformed, with 10,000 farmers forming an association which receives US$200,000 annually, in addition to the minimum amount they are paid. The association’s farmers democratically decide on how this money will be invested, such as in the education of their children.

International Fairtrade standards have been developed and implemented for cocoa farmers, workers, traders and companies in the supply chain, which include social, economic, industrial and environmental criteria.

The Christian woman who gave the fairtrade presentation in the church all those years ago, also shared with us about her trip to West Africa the year before and how she had witnessed the impacts of poverty as a primary driver of slave labour, including that of children.

Thousands of children working in the cocoa industry in West Africa, where over 85 per cent of the world’s cocoa is produced, are working as slaves to keep labour costs as low as possible, with many kidnapped and trafficked. Consequently, they are traumatised and at risk of injuries caused by machetes and agricultural chemicals.

Many common chocolate brands are complicit in forced child labour, with a class action lawsuit launched by former child slaves from Côte d’Ivoire (Ivory Coast) against Mars, Nestlé, and Hershey last month.

Becoming a mother has kept me motivated to buy fairtrade chocolate, as being a parent helps me to be mindful of the tangible impacts of my buying habits on children around the world.

As Christians we want to see people being treated the way we would want to be treated.
This means farmers being paid fairly for their cocoa bean, workers being paid a living wage and treated fairly on plantations and in factories, and probably most all, children being educated and raised by their families in safe environments where they can thrive.

We also want to see communities being able to afford basic necessities that we in Southern Queensland take for granted every day, including access to toilets, running water, electricity and healthcare.

Given commercial chocolate companies make huge profits no matter what the market price of cocoa is, it's also good to know that farmers are protected by schemes that benefit whole communities so they can raise their families with a measure of certainty.

This Easter, Australians will purchase and eat more than $200 million worth of chocolate – imagine the impact each of us could make if we all bought fairtrade chocolate in the forthcoming weeks alone by looking out for logos like this one:

![Fairtrade Logo](image)

When I first learned about fairtrade food in that South Australian church all those years ago it was nearly impossible to find fairtrade chocolate in the shops, as cocoa certification had only started three years prior in England in 1994.

These days, however, fairtrade certified cocoa products, including everyday chocolate bars and Easter bunnies, are sold in mainstream supermarkets like Aldi, IGA, Woolworths and Coles, as well as specialty and organic shops and online, with more than a dozen brands available in Australia.

As Easter approaches, there are three possible things we can do to support the world’s cocoa farmers and workers, and their children and communities:

1. Buy chocolate that is certified fairtrade or at a minimum that is certified slavery- and trafficking-free. Maybe include an additional message with your ‘Happy Easter’ cards sharing why you chose to buy the certified fairtrade gift.
2. Provide feedback by Googling your supermarket or grocer's contact details and thanking them for stocking fairtrade products or asking that they do so and explaining why.
3. Send a message via social media, an email or a letter to a chocolate company that does not have a certification label on their products and ask them to switch to certified fairtrade cocoa.

Features • Monday 15 March 2021 • By The Rev'd Dr Imelda O'Loughlin

How Clergy Thrive: Insights from Living Ministry

(Canva stock image)

The notion that clergy need to look after themselves alone is at risk of becoming the dominant narrative if we don’t pause and reflect on the systemic nature of a problem that is the responsibility of all in our Church.

A healthy Church requires healthy clergy and calls us to identify and address issues at the level of the individual, the parish/ministry, and the system as a whole.

Self-care is not sufficient to ensure every aspect of well-being for every person, at every age or every stage of ministry. Living Ministry research conducted by the Church of England has shown that the concept of self-care alone can be an onerous burden in an exceedingly complex area (p.7). This realisation is part of what makes the resource How Clergy Thrive: Insights from Living Ministry useful for clergy and their family and friends, parishes, colleagues and senior clergy and other Diocesan partners.

The resource recognises that “the responsibility for wellbeing is shared between several parties, including family members, government and the church in all its guises (including local, deanery, diocese, national and theological education institution), as well as the clergyperson themselves, in providing and developing care for those who need it, resilience to handle the challenges of ordained ministry, and structures that help clergy flourish” (p.7).
This particular document deals with five areas of clergy wellbeing and provides discussion points and questions directed toward clergy, senior clergy and Diocesan officers.

If you’re thinking “I’m an Anglican priest working in Australia, what does this have to do with my wellbeing?” then take a moment to read some of the comments that have come out of this research:

“I sometimes find myself completely knackered and absolutely worn out because I've been doing things that I shouldn't be doing, and then feeling like a failure because I haven't got anybody to do it” (p.24).

“It's the shifting gear, that what's exhausting. It's the shifting gear between that person who turns up on the doorstep because they desperately need to tell you how flat the earth is, and it's very urgent that they tell you about it now...and then shifting into “Oh, I've got to go and do an assembly,” and then shifting into “I've got to go and do a funeral” (p.26).

“I do continually recognise the impossibility of the job and have to keep saying, Okay Lord, I can't do everything, what do you want me to focus on?” (p.21).

Can you identify yourself or a colleague in these statements?

In exploring a number of interventions and resources, Living Ministry research found that 68 per cent of those clergy who took part in spiritual direction and 71 per cent who went on retreat found these helpful (p.14). This is a sobering outcome given that within our Diocese a 2019 survey of clergy over the age of 65* found that many do not have a spiritual director and that those who worked fewer than 30 hours per week were less likely to go on retreat. What might we find if we surveyed younger members of our Diocesan clergy in 2021?

Healthy rhythms of work, prayer and exercise help our physical and spiritual wellbeing. More than 80 per cent of clergy researched were unable to detach mentally from their tasks at least once a week (p.22). There is a question for senior clergy and Diocesan officers, “Are the clergy in your diocese given explicit permission to take time out for self-care and spiritual development?” and “Are their parishioners aware of this?” (p.27).

Housing arrangements are often an additional source of stress, particularly for those who live in rectories tied to their appointment (p.42) as rectories are located in somewhat ‘public’ spaces.

Almost one third of the research respondents feel lonely in their ministry (p.39). Senior clergy and Diocesan officers are asked to consider “What support is given to help clergy negotiate relationships within the parish?” (p.37) and “How often do you ask how they [your clergy] are?” (p.32).

Alongside this, significant value is placed by clergy on personal recognition from senior clergy, in relation to both their ministry and their personal lives. They need to know they are understood, cared for, supported, affirmed and, above all, valued (p.49).

Clergy greatly appreciate pastoral care, practical assistance and proactive contact from their bishop(s) in particular (p.49).

The Living Ministry research programme is ongoing. Data is collected from respondents who self-select to some extent, so it is not representative of all clergy (p.59). There is, however, an accurate portrayal of lived ministry and I would recommend this document to all who are interested in healthy...
churches and healthy clergy including individual clergy, deaneries, bishops, parishes and Diocesan partners.

Awareness and interest are vital first steps in addressing this systemic issue. Armed with evidence rather than just anecdote(s), we can work together to build a Diocesan-wide environment in which we all care for our clergy.

While the Living Ministry research focuses on what senior clergy and Diocesan officers can do in the report's ‘Questions for discussion and reflection’ sections, all of us can work together to help support our clergy.

**Here are five practical things the wider Church can do to help our clergy thrive:**

1. Support clergy in prayer and action in their calling to serve.
2. Express concern for the health and wellbeing of the clergyperson directly to the person, and where appropriate, to those with pastoral oversight of the person (Bishops, Archdeacons, Area/Rural Deans, etc).
3. Ensure that the clergy have and take opportunities for rest, recreation, training, retreat and study.
4. Respect the boundaries that the clergyperson and their family/household quite rightly need to place around their home life.
5. Where a clergyperson has children who are members of your local church, consider the steps that may be taken to protect them from being ‘singled out’ or judged by different standards to other children.

*Our Diocese has 193 active clergy (75 per cent of who are under 65 years of age). There are an additional 283 clergy who exercise a ‘permission to officiate’ (PTO) or ‘retired permission to officiate’. Of the total clergy (431) so defined, 62 per cent are over 65. Many of the PTO clergy support parishes. (Personal communication from Stephen Harrison, Executive Director of PMC)*

This Church of England Living Ministry ‘How Clergy Thrive’ research and accompanying resources may be downloaded from [The Church of England website](https://www.churchofengland.org/).
Engaging young children in Easter services: resource and tips

The illustrations for the children's liturgical resource Easter Is were generously provided by Dr Jennifer Close

During the course of my ministry, I have yet to experience the privilege of serving a parish with a strong children's ministry or where there have been young families who worship on a regular basis. At the same time in all the places in which I have served, there have been a number of families who have been connected to the church through baptisms and other key events. I have, therefore, been challenged to consider how best to engage these families in the life of the church, while recognising that it is unlikely that they will develop the habit of regular Sunday attendance.

Christmas is generally easy. It is one time of year that many families, who do not attend church regularly, will make an effort to come along to one of the Christmas services and I inherited a form of liturgy in which all the children can be involved. It is absolutely chaotic, but has become the most popular of the Christmas services.

Easter has its own challenges. It often falls during school holidays and even when it does not, the festival has not caught the popular imagination in the same way as Christmas. So, I was challenged to create a liturgy that might fill this gap. It seemed to me that families whose children had recently been baptised might be most open to trying something new. This meant developing something that would engage children between the broad age range of two and 10. I could be certain that such young children would not be able to sit still and/or pay attention for very long.

The story of Easter begins on Palm Sunday and includes the difficult, but essential, retelling of the crucifixion. We all know how long it takes to read the gospel on Palm Sunday and Good Friday. I wanted to avoid lengthy dissertations at all costs. I was also aware that children – like adults – learn best from experience.
This meant I wanted to write something that was engaging, interactive, short and comprehensive. I no longer remember how I came up with the idea, but I remembered a well-loved children's rhyme that was adapted in the popular contemporary book *We're Going on a Bear Hunt*. It included all the important elements – it was engaging and had a rhyming response (which would help the children take part even if they couldn't read) and the story moved along in such a way as to retain the children's attention.

What emerged was *Easter Is*, which I published in 2007. In this Easter liturgy, the children take part in the key final events of Jesus' life, from Palm Sunday to the Resurrection. They wave palms, taste the bread and wine (grape juice), run away from the soldiers, nail dowels into a cross, are buried (under sheets) and noisily celebrate the resurrection. The leader tells the story and the children follow, repeating the rhyme. It is all over in 30 minutes and the children are only seated for about 10 of those minutes.

In the years since I wrote *Easter Is*, I have used the liturgy annually. It has proved so popular that one year a child cried because she had a conflicting engagement and couldn't attend!

**Here are my ‘five top tips’ for creating a children’s liturgy:**

1. Plan to involve the children in a hands-on way as much as possible.
2. Don't expect them to sit still.
3. Keep the input (and the service) short and brief.
4. If possible, use a rhyming (or other) response so that you don't need books and so children of varying ages and literacy stages can join in.
5. Engage the parents so that the children understand that faith/worship is for everyone.

Editor's note: [Download](#) the specially developed liturgy, *Easter Is*, for your forthcoming Easter services (please acknowledge the author when using this resource in services) or purchase a hard copy booklet (with full illustrations by Dr Jennifer Close) by emailing The Rev’d Canon Marian Free at marian.staugust@bigpond.com
Sacred spaces: church and school explore together

St John's, Hervey Bay parishioner Bev McClelland with Fraser Coast Anglican College students Ben, Max, Joel and Cody during the school's 'Sacred Spaces' excursion on 1 March 2021

Introduction – Lana Priebbenow, FCAC Coordinator of Religious Education

St John's Anglican Church at Hervey Bay recently hosted Year 7 students from Fraser Coast Anglican College. This was a ‘hands-on’ experience for students as part of a unit of learning on ‘Sacred Spaces’. Whilst there, students explored the different aspects of St John's Church, including the spiritual space of the sanctuary; the significance of Baptism and Communion; prayer; church fixtures, vessels and implements; architecture; the gardens; and, more. It was a wonderful opportunity for parishioners to share some of the jewels of the Anglican tradition with our students.

In the 'Sacred Spaces' unit, students explore the common features of sacred spaces across a variety of different faiths and spiritualities, including Islam, Judaism, Hinduism, Buddhism, Shinto and that of our First Nations peoples, particularly symbols, smells, sounds and sights. As a culminating activity, the students will plan, design, and produce their own ‘sacred space’ using different formats, such as drawings, paintings, dioramas and Lego and Minecraft models.

The students and I sincerely appreciate the assistance of Lauren Loumeau, Children's Ministry Coordinator at St John's Anglican Church, who helped us in the organisation of the excursion logistics. We also wish to thank Bev McClelland, Helen Jarvis, Lyle Gronow, Jill Crane, Bill Skyner and Rima Skyner who guided us around the church building and grounds and explained to us the meaning behind the church's symbols, architecture and liturgical items. It is always a blessing to build on the existing connections that our school and the people of St John’s Anglican Church, Hervey Bay share.
Aiden, Year 7 Fraser Coast Anglican College student

The walk around the peaceful garden was my favourite activity from our awesome excursion to St John's Anglican Church. I felt the church garden helped give a sense of peacefulness. I'm also curious to see what's inside the church's time capsule when it's opened. Another highlight on our visit around the inside of the church was being shown the various religious symbols and architectural features of the church, such as the high ceiling symbolising heaven, the crosses and the fabric banners.

I believe that going on excursions like this is vital for students our age because we need to explore different beliefs and religions so that when we reach adulthood, we have information and beliefs for our own spiritual journey. Visiting sacred spaces such as St John's Anglican Church helps us build our spiritual journey with Christianity. During our excursion, we also learnt how to make a Bible verse 'chatterbox' and a memory wrist-band, which we could take home to remember our visit.

I've discovered that sacred spaces amongst different religions have many similarities, even though their beliefs vary. High ceilings, altars, music and greenery are some of the common elements. The overall goal for all these religions is to achieve peace and happiness for everyone that chooses to follow that religion.

The reason I would encourage other school students to have this experience is so they can connect to their spirituality. Exploring our beliefs and finding our spiritual path are vital for us to experience.
Callum, Year 7 Fraser Coast Anglican College student

In the visit to St John's Anglican Church, I particularly enjoyed the sanctuary because of the warm presence around the altar, which was surrounded by the sanctuary rails. The stained-glass window of Jesus the shepherd looking after the lambs let a rainbow flood of colours illuminate the sanctuary. I especially liked the symmetrical candles flickering on the altar and the wooden cross in the centre. The throne [presider's chair] behind it looked grand.

School students should be able to learn about different faiths and their sacred spaces so in the future they can interact with other people from different faiths respectfully. A sacred space is a place where a person feels safe and calm. Some people's sacred space may be the local church or at the beach – anywhere they feel themselves. It is important that we know where we feel safe and ourselves because it means that we can be free to believe what we believe, and follow a faith or religion.

What I have learned is that all sacred spaces are somewhere you can pray and feel close to God. All sacred spaces are gigantic, such as the beautiful beaches, the dynamic churches and the sacred lands of Indigenous peoples in all countries. Any place people are in awe of the impressive structure of a church or temple or mosque or the calm relaxing space of the sandy beaches.

Knowing where your sacred space is can be useful when you want to calm down or relax. Following Christianity is a faith that will help you along your way because God is always with all of us, and we need to follow his path.

During our visit to St John’s Anglican Church we learned new things, experienced how things are in an Anglican church and most importantly we had fun doing all sorts of activities. From learning prayers to walking through the gardens outside to sitting near the altar, we did everything. However, I believe my personal favourite highlight of the church visit was when we learned how priests baptise someone
and why they do it. It was really cool to learn all sorts of ‘practices’ that they do in St John’s Anglican Church.

**Moath, Year 7 Fraser Coast Anglican College student**

Visiting St John’s Church teaches you about different faiths and beliefs. It's a good way to educate young people about what happens in a church and what you do there. Learning about various sacred spaces gives you a different perspective and broadens your knowledge; that's why learning about different beliefs and different sacred spaces is important.

Almost all religions have a holy book or books, including Islam, Christianity, Judaism and Hinduism. All these religions have similarities and differences, and that's what I learnt doing our sacred spaces lessons.

I would 100 per cent recommend other schools learning about different sacred spaces and different faiths. It's not only fun to learn, but it also gives you a different understanding of all religions and their sacred spaces.

**News • Monday 22 March 2021 • By Michelle McDonald**

**Bishop John’s second ‘walk and talk’ pilgrimage**

"Jesus' ministry was at a walking pace. I think we get to talk better when we walk together" (Bishop John Roundhill in March 2021)

Bishop John Roundhill is preparing for a biblical-worthy Holy Week walk, covering nearly 175 km in seven days with a fitting shepherd's crook in hand, as he strides from church to church across our Southern Region.

This will be Bishop John's second ‘Walking the Walk’ Holy Week pilgrimage, following his 2019 journey, with last year's plans abandoned due to COVID-19 and the associated need to keep the community safe.
Bishop John said he welcomes people to join him on his walk, for as little or as much as they like, and to share with him what insights they have learnt as we slowly begin to emerge from the coronavirus’ worst with the vaccination rollout.

“As we come out of what is hopefully the worst of COVID-19 locally, I think many of us have had time to consider some of the big questions of life and I am keen to hear from people,” Bishop John said.

“Jesus' ministry was at a walking pace. I think we get to talk better when we walk together.

“And, it's the perfect way for us to explore the Archbishop’s 2021 ‘Nurturing Relationships’ Diocesan theme together.”

This year's pilgrimage will reverse the route taken in 2019, with Bishop John and fellow walkers commencing at St John's at Burleigh Heads on Palm Sunday (28 March), following a morning Holy Communion service at 9 o’clock, and ending at St Bartholomew's in Mt Gravatt on Holy Saturday (3 April).

Bishop John said he has fond memories of the people he met and the conversations he shared on his 2019 journey, which was undertaken in typically unpredictable sub-tropical weather.

“When I was walking on the Gold Coast and it stated to rain, I expected my fellow pilgrims to slip away, but instead we all donned raincoats and simply carried on – it was immense fun,” he said.
Pilgrimages are an ancient Christian tradition and important to our collective identity, with early church theologian and ascetic Origen of Alexandria one of the first to comprehend and impart the concept of the Church as a ‘pilgrim people’.

The first Christian pilgrimages were made in early times to sites connected with Jesus’ life, especially to the sites of his crucifixion and resurrection, and so Holy Week is a fitting period to take time out for this spiritual practice.

In encouraging community members to join him on the walk or to pray for him and his fellow pilgrims, Bishop John said that he also invites people to reflect on the journeys Jesus of Nazareth undertook and on what we have to be grateful for.

“Holy Week is one of the most special times for Christians,” he said.

“The week remembers events from Jesus’ life 2,000 years ago and there is a fair bit of journey and travel in those stories.

“Some of the days will involve long walks and as I am now walking with a diagnosis of arthritis in my knees, I have a much greater appreciation of how fortunate I am to be able to do this and a much greater awareness of how hard simple things like walking can be for some people.”

To find out more about Bishop John Roundhill’s planned route so you know where to be and by when to join him (or to welcome him and fellow pilgrims upon arrival at your parish), you can read about ‘Walking the Walk 2021’ on his blog.

Features • Thursday 18 March 2021 • By The Rev’d Kate Ross

From biscuits to Bishop

Gwenneth Roberts (right) and Robyn Tindall of the Parish of Indooroopilly in ca 1990 (Robyn was the Synod Rep for that Parish, as well as being on the Parish Council and a Parochial Nominator)
I first met Gwenneth Roberts in 2019 when I was appointed to the Cathedral in my initial ordained role as a Deacon. Her verve and enthusiasm for her children, work and colleagues were apparent. It was clear that she found a place of belonging and acceptance in the Cathedral community, arriving about the same time that I did, and was excited to contribute in some way. The mostly female clergy team also appealed to her, as well as the quality of preaching and teaching.

Gwenneth is a mother of six children, a nurse and midwife and childbirth educator. She is also a survivor of breast cancer, which she was diagnosed with in 1989 while working as an epidemiologist on the Breast and Cervical Cancer Treatment Program at Queensland Health. At that time, breast screening was not universal, and so she advocated for women to enter breast screening mammography programs, even appearing in *The Courier Mail*. Later, she became a facilitator of post-breast cancer exercise and information programs.

Gwenneth went to university in her forties, which was a ‘sea change’ experience for her, leading to her entering public life and performing well academically, along with other similarly aged women. Her academic career was in the field of domestic and family violence. Her research into the presentation of victims of domestic and family violence in the emergency department of a major public hospital, the first in Australia, became the subject of her doctoral thesis. She was involved in research and training about domestic and family violence in Anglican, Uniting and Catholic Churches in the 1990s with Queensland Churches Together.

In 1984 she met Dr Patricia Brennan, founder of the National Movement for the Ordination of Women (MOW), a major life-changing experience, as she observed Patricia’s passion for justice and the leadership of women as deacons, priests and bishops in the Anglican Church of Australia. Gwenneth initiated the Brisbane branch of MOW and together with (since ordained) The Rev’d Canon Dr Marian Free, she was co-convenor of the Branch.

For 40 years, Gwenneth has been involved with First Nations communities in Brisbane, standing with elders Auntie Jean Phillips and The Revd Alex Gater on their journeys. She has conducted home groups to educate the non-Indigenous community and supported organisations addressing the ongoing effects of colonisation and associated oppression of First Nations people in Australia.

Gwenneth has been an advocate for justice in Church and society for many years. She is as active now as she was back in the 1980s, working for the recognition of women in public life. She holds an extensive collection of records relating to MOW and is a fount of knowledge on the movement, although she tends to downplay her significant role. She is currently researching the history of Anglican women in our Diocese since the 19th century, for presentation in *From Biscuits to Bishop: An exhibition of Anglican women's history* to be accessible online and in the Cathedral.

The genesis of this exhibition was in February 2019 when Gwenneth saw that the Melbourne Cathedral had held an exhibition of Anglican women's history in the Diocese of Melbourne. She subsequently raised the idea of an exhibition of women's history in our Diocese with the Dean of St John's Cathedral, The Very Rev'd Dr Peter Catt, who suggested that she work with me on the exhibition. So began months of planning and the delight of our rapport, coming from mutual respect and a non-hierarchical approach, which she has not always encountered in the Anglican Church. Gwenneth has been an excellent host for many of our meetings, courtesy of the wonders of HelloFresh and a glass of wine.
The *From Biscuits to Bishops* exhibition honours the contributions of women to our Diocese since 1859. We honour those women who worked as fundraisers and saved churches from insolvency. Later women reached out as missionaries, while others spoke out and advocated for ordained women who now take their place among clergy in the Anglican Church of Australia. The exhibition will be held in the Cathedral from 6 May to 20 June 2021. For more information, contact Gwenneth Roberts on gwen.roberts@uq.edu.au.

Editor’s note (19/03/21): This feature has been updated with additional images since publication. Thank you to the Records and Archives Centre team for providing the additional two images.

News • Thursday 11 March 2021 • By Philippe Coquerand

**Anglicare Southern Queensland's St Martin's aged care residents receive first dose of Pfizer vaccine**

Anglicare Southern Queensland St Martin’s resident Betty Elliott received her first dose of the Pfizer vaccine this week (March 2021)

Residents at Anglicare Southern Queensland's St Martin's Residential Aged Care home in north Brisbane received the COVID-19 vaccine this week, as the first phase of the rollout to aged care homes continued.

More than 60 residents (including Betty Elliott) received their first dose of the Pfizer vaccine, with the second dose to be scheduled in the coming weeks.

Once the residents had received their vaccination, they were placed in recovery for 15 minutes with a Healthcare Australia employee observing for any side effects. No residents had any side effects from the vaccine.
Anglicare Southern Queensland’s Pandemic Planning Officer Kate Hawkins said the vaccination rollout at St Martin’s was a huge success.

“We were very lucky to have out of 64 residents, 60 families and residents consented to receiving the vaccination,” Ms Hawkins said.

“The day went really well with a lot of pre-planning and discussions with residents and families about the process on the day.

“They were very positive on the day and there was an element of excitement with how it was coordinated and also being one of the first in the facility to receive this vaccination.

“It was a huge process for our staff, residents and families as well. Staff worked very closely with our relatives and residents in giving them lots of information about the vaccine. We had information sessions for those who wanted to attend. After that we had discussions with families and our relatives in case they had any questions and that helped with gaining informed consent for their loved ones to receive the vaccination.”

St Martin’s resident Lea-Ann Foreman received the vaccine this week and said it was “absolutely phenomenal”.

“We were just amazed that there was such little time and that everything was well organised,” Ms Foreman said.

“It didn’t hurt. I didn’t feel it, it was just like a little ping going in your arm and there was no reaction.

“They took us out and monitored us. It was absolutely phenomenal the way it was done.”

Anglicare Southern Queensland’s Executive Director Karen Crouch said she was pleased that St Martin’s was one of 250 aged care homes selected in the first stage of the rollout.

“Anglicare is really pleased to be able to participate in rolling out the vaccines to our residents. It’s really important that we do everything we possibly can to keep our residents safe and the vaccine is part of that in this pandemic,” Ms Crouch said.

“This pandemic has actually been hard for our residents. It has been concerning for them and their families and with the vaccine now available to them, it’s a great thing for our residents.”

Anglicare Southern Queensland is working with Healthcare Australia and the Public Health Network on the rollout of the Pfizer vaccine across its other aged care homes in the coming weeks.
Bishops to renew "prayer and religious life" ahead of Lambeth Conference

The renewal of prayer and the religious life is explored in the third of three books on the Archbishop of Canterbury's ministry priorities. The series has been produced by the Theological Education in the Anglican Communion (TEAC) department of the Anglican Communion Office to help bishops prepare for the next Lambeth Conference. All bishops in the Anglican Communion are invited to the once-a-decade Lambeth Conference. The next one will be held in Canterbury, England, in 2022, having been postponed from last year because of the COVID-19 pandemic.

The book is based on papers delivered at a Theological Education for Mission in the Anglican Communion conference, held at Saint Paul's University in Limuru, Kenya, in May 2019. Addressing delegates at the time, the Archbishop of Canterbury, Justin Welby, said: "religious communities are an integral part of the Church today and in places they are a vibrant part of the Church."

His personal reflections form the introduction to this volume.

The editors, Dr Muthuraj Swamy and Dr Stephen Spencer, say that the book, Listening Together: Global Anglican Perspectives on Renewal of Prayer and the Religious Life, was “written by authors representing a dozen different nationalities from across the globe, with a similar number of mother tongues and with a majority of voices from the global South.”

The book explores examples of the renewal of prayer in the local church; the theological foundation of renewal for local churches, and religious and monastic communities; examples of monastic communities; and, examples of innovative religious communities.
Muthuraj Swamy and Stephen Spencer said that the themes that emerge throughout the chapters are: “that prayer is much more than making our requests known to God but is about coming into his presence with open minds and hearts, in stillness and with an attitude of listening,” and “that prayer is something to be done with others, in community, before it is done on one’s own.”

When talking about their hopes for the series of books, they said: “we hope the books will raise the profile of Anglican theology from the global South so that whenever bishops and other church leaders are grappling with the big issues of our time, they will remember to listen to voices from the global South as well as North. Also, that the different chapters in these books will help to form the thinking of bishops who are preparing for the Lambeth Conference in 2022. Finally, that the contributors will be encouraged to keep working in their areas of expertise and publish further work for churches worldwide.”

The three volumes are:

- **Walking Together: Global Anglican Perspectives on Reconciliation**
  Available from [Forward Movement](https://www.forwardmovement.org) and [Amazon](https://www.amazon.com)

- **Witnessing Together: Global Anglican Perspectives on Evangelism**
  Available from [Forward Movement](https://www.forwardmovement.org) and [Amazon](https://www.amazon.com)

- **Listening Together: Global Anglican Perspectives on Renewal of Prayer and the Religious Life**
  Available from [Forward Movement](https://www.forwardmovement.org) and [Amazon](https://www.amazon.com)

Hearing the cries of people seeking safety in Mozambique

Families seeking safety the city of Pemba, where they are being hosted by family and friends. They have received food, water purifiers and hygiene supplies from the Anglican Missionary Diocese of Nampula. (Image courtesy of Anglican Missionary Diocese of Nampula)

Battered by Tropical Cyclones Kenneth and Idai in 2019, and Tropical Cyclone Eloise in January this year, the people of Mozambique are now experiencing the horror of civil and military conflict that has gripped the Cabo Delgado province in the north of the country. The conflict has devastated whole communities, sending them fleeing for their lives.

The Archbishop of Canterbury Justin Welby has called for peace in the region, endorsing a statement by international faith leaders highlighting the trauma the Cabo Delgado province is enduring, with more than 2,000 people losing their lives and over 600,000 people forced from their homes.

Because of this tragic loss of life and massive displacement of people, there has been an increase in poverty, with a lack of food and shelter being key problems. With so many in temporary housing like tents, and little access to water and sanitation, outbreaks of cholera and other water-borne diseases highlight the reality of what has become a humanitarian disaster in the region.

The displaced people have lost their homes, security and livelihoods, and many have lost family members. They are wandering, looking for help. They are groaning in pain and need their cries to be heard.

The plight of the displaced people in Mozambique is a reminder of another group of people, thousands of years prior, whose groans and cries were heard by God.

In the first chapters of Exodus, we learn not only about the beginning of the life of Moses, but of the cries and groaning of the people of Israel under the weight of persecution caused by the Egyptians under the mighty Pharaoh.
AOA has been working with their partner, the Anglican Missionary Diocese of Nampula, to support their work with Internally Displaced Peoples in the Cabo Delgado province.

Gabrielle* is 49 years old and fled from her hometown in the north of Cabo Delgado. During the conflict, her five children and four grandchildren were all killed in one night. She fled with her husband; however, insurgents caught them and killed her husband in front of her. She was so traumatised that she fled to the bush and lost her will to live.

The Diocese Mission Director Muassite Miguel said, “Gabrielle ate or drank nothing for three days and three nights in the bush. Another group who were trying to escape found her and she fled with them on a boat to Pemba [a safer coastal city].”

Gabrielle is currently staying in Pemba, but she still feels hopeless and forgotten. She is just one of the thousands whose stories are similar: they have nothing and are vulnerable to many dangers that come with being displaced. The team from the Diocese met with her to hear her heartbreaking story and support her with some basic needs.

The needs are widespread and immediate. They include reliable access to food, arranging for adequate shelter, and healing from the trauma the people are experiencing. The Diocese of Nampula is asking for assistance with the urgent needs of more than 600,000 people in Mozambique who have lost their homes and face poverty and vulnerability.

You can donate to Anglican Overseas Aid’s ‘Hear Their Cry’ Easter Appeal by visiting the AOA website, calling 1800 249 880 or sending a cheque made payable to Anglican Overseas Aid to:

Anglican Overseas Aid
PO Box 389
Abbotsford, VIC 3067

* Gabrielle's real name has been changed to protect her privacy in her time of grief and trauma.
Anglican-Orthodox webinar explores history along with common ground for the future


The Rev’d Prof Dr Jennifer Wasmuth, Director of the Institute for Ecumenical Research in Strasbourg, moderated the webinar.

“Dialogues are valuable in themselves as places of deeper understanding and also as a witness to the world,” Dr Wasmuth said.

Metropolitan Athenagoras of Belgium, Ecumenical Patriarchate, offered an overview of the context between Anglican and Orthodox Christians.

“The Orthodox and Anglican churches maintained friendly scientific and diplomatic relations from the beginning,” he said.

“I think we have the duty to continue to work together.”

The Most Rev’d Dr Richard Clarke, retired Archbishop of Armagh, Anglican Communion, reflected on how bilateral dialogue describes both agreement and divergence.

“I rather like to describe it as being like a Venn diagram,” he said.

“What is the common ground? What, in Venn diagram terms, is the common set?”
In the second half of the webinar, discussion centered around ‘Stewards of Creation’, which considers the implications of the Christian understanding of the human person as part of creation.

‘Stewards of Creation’, a statement on ecology jointly published by the Anglican Communion and the Orthodox Churches in October 2020, builds on the commission’s previous work, ‘In the Image and Likeness of God: A Hope-Filled Anthropology’.

The document was introduced and presented by the co-secretaries of the commission.

The Very Rev’d Dr Protopresbyter Christos Christakis gave an overview of the content of ‘Stewards of Creation’, describing its six sections.

“The first one establishes the goodness of creation and actually builds the concept of the world as a sacrament,” he said, and continued with a summary.

The Very Rev’d Dr William Adam reflected that ‘Stewards of Creation’ is an important milestone in a range of Anglican-Orthodox dialogues.

“There is much in common but also real differences,” Dr Adam said.

Watch the ‘Anglican-Orthodox Dialogue: History, Results, Reception’ webinar on YouTube.

First published on the World Council of Churches website on 11 March 2021.

Sunday Devotions • Sunday 21 March 2021 • By Daniel Aspinall

Sunday Devotion: 28 March 2021, Sixth Sunday in Lent

Not my will, but yours

Main readings: Isaiah 50.4-9a; Psalm 31.9-18; Philippians 2.5-11; Mark 14.1-15.27 or Mark 15.1-39 (40-47)

Supplementary Readings: Psalm 70; Galatians 3.10-14; Exodus 13.1-3, 7-9; Psalm 118.1-16; John 12.20-32

“At the same mind be in you that was in Christ Jesus.” (Philippians 2.5)

At different stages of life, I've joined various teams; some formal (like a club basketball team) and some less so (like at pub trivia nights). More recently, the term ‘team’ has come to include colleagues in my professional life. In each team situation, the things I'm called on to undertake differ.

Paul encourages us to put others ahead of ourselves. When reading his exhortation to the Church in Philippi to imitate Christ's humility this Holy Week, we are reminded of the mindset of Christ as he entered Jerusalem. Anticipating what is to come, Christ makes no effort to evade it – praying “not what I want, but what you want” (Mark 14.36) and remaining “obedient to the point of death – even to death on a cross” (Philippians 2.8).

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Rather than revealing an all-powerful, almighty God, the life of Christ – especially in Holy Week – reveals the humble and loving God who “emptied himself, taking the form of a slave” (Philippians 2.7), who demonstrates an explicit willingness to be human with us. Such humility should give us pause when we feel our desire to be the star player or to climb the corporate ladder creeping in.

How often do we let ourselves be driven by selfish ambition, however well disguised, or self-assertion, however subtly exerted, or conceit, however privately cultivated? What would it mean for us to look humbly to the interests of others? May the same mind be in each of us that was in Christ Jesus.