Discovering what God wants you to do with your life and jumping right in

It is a unique privilege to serve as Archbishop of Brisbane in a fantastic Diocese with great people as colleagues.

Ordained ministry is hugely diverse and rich. I have had the privilege of serving in parishes, as Director of Anglicare, as an Archdeacon, as an Assistant Bishop, as Archbishop and as Primate.

Along the way, I have had the privilege of attending two Lambeth Conferences of all the Anglican Bishops internationally, serving on the Standing Committee of the International Anglican Communion, and attending several international Primates’ meetings.

I’ve also had the privilege of contributing to ecumenical bodies at state and national levels and being a member of the International Commission for Anglican Orthodox Theological Dialogue.

Every aspect of these diverse endeavours has been stimulating and enriching. God’s mission proceeds on so many fronts; there is never a dull moment for ordained leaders.

Ordained ministry has its share of challenges. It is heartening to know that the tough work we have done together to make the Church safer is acknowledged in the wider community.
If you are considering whether you may have a call to ordained ministry, whether as a deacon or priest, I encourage you to put your hand up and take full advantage of the opportunities and support available to assist you to discern that sense of vocation.

There are many people experienced in this area who gladly assist people making these sorts of enquiries. There's no telling where the journey might lead, but you can do nothing more important or fulfilling than to discover what God wants you to do with your life and jumping right in.

It will have plenty of challenges and the road won't always be easy, but getting on board with what God is doing in the world is the most fulfilling thing anyone can do.

Editor’s note: The Rev’d Canon Sarah Plowman, Diocesan Director Ordinands and Vocations, will be leading a pilgrimage walk for those wishing to discern a call to ordained ministry on Wednesday 11 August from 9 am to 4 pm. For more information or to register, visit the walkLIFE Vocations Pilgrimage registration page. If you have questions about the pilgrimage, please contact The Rev’d Canon Sarah Plowman via Sarah.Plowman@anglicanchurchsq.org.au. Church and ministries can visit the Vocations page of the ACSQ website for Vocations Month resources.

Features • Monday 21 June 2021 • By The Rev’d Canon Sarah Plowman

ACSQ vocations walk – a pilgrimage of purpose

“The landscape reminds me of the vast epochs over which rocks have been shaped. I am so tiny and yet, by choosing my purpose carefully, I am so powerful,” The Rev’d Canon Sarah Plowman reflects on rock formations in the Freycinet Peninsula in May 2021

I get the sense that by sheltering in our homes during COVID-19 ‘lockdowns’ that we have learned how much we value the outdoors – the sky, the air, the ground beneath our feet.

I am a passionate advocate of being active – with the sky above my head and soil beneath my shoes. I think that taking time out in the outdoors is a fantastic way to connect with God and God's purpose
for our lives. So, as part of my role as Director of Ordinands and Vocations, I am leading a one-day pilgrimage walk from the Mt Coot-tha summit to St John's Cathedral so we can reflect on vocation and call. The ACSQ Vocations Pilgrimage is a new initiative to stimulate thought and discussion about call, vocation and purpose.

Each year between 15 July and 15 August, the Anglican Church Southern Queensland (ACSQ) turns its collective thoughts and prayers to the matter of vocation. While the term ‘vocation’ might be an old-fashioned one to some, you only have to talk to a teacher or a nurse or doctor to understand that one’s profession is, for many people, deeply grounded in their desire to serve and do good in the world. One definition of a ‘vocation’ is an activity “where a person’s deepest joy meets the world’s deepest need”.

The process of discovering our deepest joy is a journey of discernment and listening to God. Pilgrimage has long been a tool to assist people to do just that, and is as popular as ever. Recently, a program called Pilgrimage: The Road to Rome featured on the ABC, documenting the physical, emotional and spiritual journey of eight British celebrities on the Via Francigena from the Italian Alps into Rome. For each of the pilgrims, regardless of faith or belief, the pilgrimage proved to be a time of inner learning, growth and healing.

In July this year, the Larapinta Track is the trail of choice for the Anglican Board of Mission (ABM) Challenge Pilgrimage. As well as raising money for ABM, walkers experience a particular sense of closeness with God as they journey, at walking pace, through the landscape. St Aidan's Anglican Girls School Chaplain The Rev’d Gillian Moses is one of those venturing on the Larapinta Track with ABM next month. She says that “the centring effect of pilgrimage frees my mind to be more prayerful. It creates space to think bigger and deeper questions about who I am, what I want, and where I might be called.” For this reason, pilgrimage is a great tool for discernment.

So, as part of ACSQ Vocations Month this year, we are offering people a chance to reflect on their life’s purpose through a one-day pilgrimage. The group will journey on foot from the summit of Mt Coot-tha, through bush tracks in the morning to a picnic lunch near JC Slaughter Falls. In the afternoon, the journey will take us through urban streets via St Francis Theological College, to the heart of our Diocese, St John’s Cathedral. Along the way, pilgrims will have time to reflect upon and ask questions about vocation, purpose and serving God.

I am keen for seekers and searchers to join me on the pilgrimage. It's going to be an amazing day. Inspired by Bishop John’s Holy Week walks and the Larapinta Challenge, I thought this might be a great way for people to really tap into some quality reflecting time, while journeying through the landscape.

First Nations peoples’ knowledge of the world is understood through being ‘on Country’ which connects people to people and people to place, so I hope to find out for myself more of what it means to learn through such connections.

The pilgrimage will be held on Wednesday 11 August from 9 am to 4 pm. For more information or to register, visit the walkLIFE Vocations Pilgrimage registration page. If you have questions about the pilgrimage, please contact The Rev’d Canon Sarah Plowman via Sarah.Plowman@anglicanchurchsq.org.au. Church and ministries can visit the Vocations page of the ACSQ website for Vocations Month resources.
Ignite Youth from the Parish of Dalby cleared their local weir in early 2021 before spending time together learning about caring for God's Creation and the Biblical principle of stewardship.

Earlier this year, Ignite Youth from the Parish of Dalby gathered with The Rev'd David Browne and The Rev'd Zoe Browne for the second time to clear their local weir of rubbish before spending time together learning about caring for God's Creation and the Biblical principle of stewardship. When *anglican focus* saw what they had achieved on Facebook, The Rev'd Zoe and Ignite Youth were asked to share their experience and insights with readers.

**Charlotte Kelly – Year 11 student and St John's, Dalby parishioner**

Stewardship of Creation is an important social teaching to nurture in young people because it creates a level of respect between person and environment. It embeds the idea of us, as young people, being the caretakers and the leaders of God's Creation as His children.

‘Clear the Weir’ activates our God-given stewardship role by involving young Christians in physically caring for their environment. This allows us to see, first-hand, the importance of our role and the impact we have and the difference we can make as part of God's Creation.

My family all participate in caring for God's Creation. My mum, as a veterinarian, is responsible for caring for and nurturing animals. My dad as a ‘farmer’, grows plants and raises animals. And, my brother is currently studying at university so he can make a bigger impact to improving our world.

In our household we all do our part in reducing the use of harmful substances, such as not using single-use plastics that would inevitably end up somewhere – like the Weir.
Charlie Salter – Year 12 student and St John’s, Dalby parishioner

I believe it is so important for us as young people to take care of God’s Creation because we are the next generation. Without us standing up and taking action to care for God’s Creation, the generations that follow us won’t be able to experience it in its true and full glory.

I think that days such as ‘Clear the Weir’ show our commitment to care for God’s Creation and us taking action to preserve it for the future. It’s a part of caring for his Creation to ensure that we get to experience the power of it in our lifetime, as well as so our children get the same opportunity.

Through our farming operations, our family have been utilising sustainable and regenerative farming techniques to improve and preserve the quality farming country God has given us to work with. We have also been involved with a project that aims at replenishing soil carbon levels through planting additional trees, consequently improving the overall health and water-holding capacity of the soil, as well as reducing carbon dioxide levels in our atmosphere.

Hadassah Fasi – Year 10 student and St John’s, Dalby parishioner

Stewardship of creation is important as it shows our connection to God and how we love and care about him.

Activities like ‘Clear the Weir’ show stewardship as we take responsibility in keeping safe what God has given to us.

With my family, we keep our home and the areas surrounding it as clean as we can!

The Rev’d Zoe Browne – mother and St John’s, Dalby Assistant Priest (Honorary)

I think that we too often fall into the trap of thinking that young people are only the future of our community. This is short-sighted, because it fails to recognise how they can contribute now to caring for God’s Creation. Time and time again, I am amazed at my five-year-old son Micah’s ability to be a leader to me – his awe and joy for discovery keep me grounded in the beauty and wonder of God’s world.

By recognising that young people can care for Creation now, we also help to shape them in their leadership and stewardship for when they are of an age to nurture even younger minds than their own. They need to learn about the importance of caring for God’s Creation, so they can share it with others.

Activities like ‘Clear the Weir’ are a great example of faith-in-action. They bring alive God’s Word to be good stewards through a practical activity; they have an immediate benefit for our local surroundings; and, they encourage others to follow this example!

With two young children, we try to encourage our boys to care for Creation in a number of ways – we divert grey water onto grassed areas to replenish the soil (so important, particularly with water restrictions!) and we minimise food waste by sharing scraps with chickens. Micah is also in charge of our family’s recycling efforts (the incentive is that he gets to keep the money from the 10c recycling program!).
Anglican Bishops nationally send open letter to Government following medical evacuation of young girl

Dozens of Anglican Bishops nationally have sent an open letter to the Prime Minister and the Immigration Minister, calling for the immediate return of a young Sri Lankan Tamil family to the rural Queensland town of Biloela, after the youngest family member captured the heart of the nation this week.

The open letter was initiated by Bishop for the Northern Region The Right Rev’d Jeremy Greaves, who said that the Government’s “cruel” treatment should be replaced by “compassion and care”.

“At the heart of our faith is the imperative to consider how we treat the very least among us and I feel strongly about the need for Christian leaders to stand up and speak out when we see a lack of compassion and care,” Bishop Greaves said.

“The current policies around refugees and people seeking asylum seem devoid of compassion and care and should be challenged on that ground alone.

“The story of this family personalises the plight of many, many people trapped by a system designed to punish those seeking asylum and to deter others by creating cruel conditions with which I am deeply uncomfortable.”
Approximately 30 Bishops have called for a permanent solution, after the family was detained in 2018 during a dawn raid on their Biloela home, before being released from immigration detention on Christmas Island into ‘community detention’ in Perth earlier this week.

“As Christian leaders, we write to each of you welcoming your government’s decision to release Nades and Priya and their daughters, Kopika and Tharnicca, from immigration detention – but only as the first step to bringing the family back home to Biloela where they clearly belong,” the Bishops wrote.

“This young family has become an integral part of the tight-knit Biloela community, where they volunteered, worked, participated in church groups and built close friendships for nearly four years.”

Immigration Minister Alex Hawke announced on Tuesday that the family would be released into ‘community detention’ in Perth after a national outcry following the youngest family member’s medical evacuation to Perth Children’s Hospital due to sepsis, reportedly caused by untreated pneumonia.

“Forcibly returning Nades and Priya to Sri Lanka was, and remains, an unsafe option, as abduction, torture, unlawful detention and sexual violence of Tamils at the hands of Sri Lankan security forces continue to be reported,” the Bishops wrote.

“Every parent has the right to build a life with their children in safety and with a measure of certainty about their future. After spending well over three years in immigration detention, Nades and Priya, along with their young girls, need stability to rebuild their lives. Granting the family visas and allowing their return to Biloela will enable them to do so.

“Robust studies show that detaining children severely impacts their mental, emotional and physical health long-term. Returning these young girls to their home town of Biloela, where they are cherished by people they know, will enable the healing process to commence following the trauma caused by several years of immigration detention.

“Under the Migration Act, The Minister for Immigration the Hon Alex Hawke MP has the ability to grant the family members the visas they need for a permanent solution so they can rebuild their lives.

“Our great country is behind this family. More than half a million people signed a petition calling for the family’s release and immediate return to Biloela. They are joined by medical professionals, children’s advocates, elected representatives (including from your own parties), educators, academics, broadcasters, business owners, peak bodies and community leaders.

“As Christian leaders, we echo the call for a compassionate, fair, safe, common sense and permanent solution. We stand in solidarity with this young family seeking peace, safety and stability, and with the Biloela community who are waiting to welcome them back home.”
Sea Sunday 2021

In November 2020, Mission to Seafarers Brisbane dedicated Volunteer Joey Meldrum spent a day as ‘tour guide’ for these Kirabati seafarers who had been previously locked down in quarantine in a Brisbane motel for months while awaiting a return flight home.

Sea Sunday is an annual service held by Mission to Seafarers centres worldwide to recognise and celebrate the critical role of the seafarer. The service is always held on the second Sunday of each July, and the Brisbane Mission to Seafarers (MTS) Centre has, over the years, undertaken a range of activities in our Diocese's parishes on this commemorated day to help spread the word about the work that we do to support the physical, emotional and spiritual wellness of the seafarer.

As a seafarer myself for over 40 years, I have an enormous appreciation of what it is to live this life. Having been a marine pilot in the Port of Brisbane for the past 15 years, I have been able to combine my passion of working on board ships while being able to connect with seafarers to bring hope, care and happiness to their daily lives through my work at Mission to Seafarers.

It is rarely understood that a modern seafarer’s life is one spent in physical, mental and spiritual isolation for most of their journey, spending up to 12 months in every 15 months away from their loved ones and extended families, often without regular communication. This life is spent in a harsh environment.

Seafarers today are generally sourced from the Majority World (developing nations where most of the world’s populations live) and their choice of work, and the associated significant dislocation and isolation, is a selfless act which allows their immediate and extended families to live a life that many others in their communities could only dream of.
While our demands for goods and services drive the global supply chain and shipping, the seafarers who work on these ships miss out on the love and joy that we experience being regularly around our families and friends with the ability to watch our children grow, learn and love.

Sea Sunday is more than a day to recognise and celebrate the role of the seafarer. It is an opportunity for us to recognise the significant dislocation seafarers have chosen to accept and acknowledge their sacrifices that enable us to live the life we do.

We can pray for their wellbeing while aboard ships, for their family’s wellbeing, and their family’s continued love until the seafarers are safely returned home again and into their arms. We can also ask ourselves, ‘what more can we do to help ease the hardships that today’s seafarers endure?’

So please join me as we thank and pray for our seafarers and their families this Sea Sunday.

Features • Friday 25 June 2021 • By Adrian Gibb

Why the Diocesan shepherd lost his halo

The figure of ‘The Good Shepherd’ is emblazoned on two chalices that belong to the ‘Tufnell Collection’ of silverware, housed within the Cathedral Precinct (Image courtesy of the Records and Archives Centre, Anglican Church Southern Queensland)

For many years I have been aware that the Arms of our Diocese, used in items like seals and logos and even carved into the rear wall of the Cathedral nave, consisted of a shepherd carrying a crook and holding a lamb under his right arm. So ubiquitous was this image that I assumed it had been an unchanging part of our Diocesan story from the beginning. To my surprise, I found that it had changed, and quite radically, both physically and symbolically, from what it once was to what it is today.
On 14 July 1859, Bishop Edward Wyndham Tufnell (1814-1896), Brisbane's first Bishop, was consecrated at Westminster Abbey, London. It took some time for him to prepare all that was needed before travelling to the fledgling Diocese of Brisbane, only arriving in September of 1860 with his ‘band’ of six clergy in tow.

It was during this period of preparation that Tufnell seems to have decided to embrace as his personal emblem the figure of the Good Shepherd. He had silverware embossed with this figure, resplendent with a halo, a bishop's/shepherd's crook, and holding a lamb, including two chalices and an alms dish with the words, “I am the Good Shepherd – the Good Shepherd giveth his life for the sheep.” These items are still held within our Diocese to this day.

Tufnell's own episcopal seal, an original of which is held in the Records and Archives Centre collection, clearly has on its left side this Good Shepherd image, sitting under a mitre. Tufnell seems to have been determined to preserve this image within the new Diocese. Indeed, it wasn't long before it was adopted as the Diocesan Arms.

On 7 October 1871, it was reported in The Brisbane Courier that an impression of the new Diocesan seal had been released. It contained within it, “…the arms of the See (the Good Shepherd), surmounted by a Bishop's Mitre...”
And so the image, now established, remained as the Diocesan Arms for decades to follow. In 1906 it became part of the masthead for *The Church Chronicle*, and subsequent Bishops and Archbishops all used the image of the Good Shepherd in a plethora of ways, from episcopal arms and rings to official Diocesan seals.

Yet, over the years, there was a change. If you look below at the arms of the first Archbishop of Brisbane, The Most Rev'd St Clair Donaldson, and that of our current Archbishop, The Most Rev'd Dr Phillip Aspinall AC, you can see that Tufnell's image of a shepherd is present in both. In the earlier example we see the Good Shepherd; however, in the current arms, we see a bareheaded shepherd. Tufnell's Good Shepherd has lost his halo!

While this change has been noticed in various guides and books, the reason as to why the shepherd lost his halo was considered somewhat a mystery. While perusing Diocesan Council Minutes from the 1950s, however, an answer to the riddle was found. Until 1953, though widely used, the symbol of the Good Shepherd on the Diocesan Arms had never been officially recognised by the [College of Arms](https://www.collegeofarms.org.uk) in London. So, on 31 December 1953, the Diocesan Registrar sent a petition signed by the Archbishop to have the Arms of the Diocese recognised by the granting of letters patent. This was sent to the office of the Richmond Herald, part of the College of Arms. In January of 1954 word was sent by the Richmond Herald that there was an issue. The authorities felt that there were “…objections to granting arms with a representation of the figure of the Saviour.”

The Diocesan Council considered the matter and they, and the Archbishop, responded in July of 1954, asking if there was some way that the Arms could remain, for the most part, the same. This was due largely to the fact that it had been used as the Arms of the Diocese since Tufnell's time, and that *Crockford's Clerical Directory* had always used it, that it appeared in stained-glass windows, Bishops' and Archbishops' seals, and many printed works. They conceded, however, that the College of Arms policy not to grant arms that bear the image of the Saviour was understood. Out of desperation, perhaps, the Archbishop-in-Council suggested the possible solution:

“...will it allow the same symbol to remain, but with an altered significance, such as a symbol stressing the pastoral office of the Church? The figure of a shepherd, or pastor, (instead of “The Good Shepherd”) might have a local interest, as well as its general spiritual significance, in our Diocese, which has such a large pastoral population within its boundaries.”

On 28 September of 1954 word came from the Richmond Herald that such a compromise was “…perfectly acceptable for inclusion in the Arms.” It took some time, but finally on 2 November 1956, Diocesan Registrar Roland St. John officially informed the Richmond Herald that the approved image on vellum of the Arms had been received by the Diocese. It is this figure, that of a pastoral shepherd rather than the Good Shepherd, that has been on our Diocesan Arms ever since.
The upper section of the official Diocesan Arms as registered at the College of Arms in London in 1955 (Image courtesy of the Records and Archives Centre, Anglican Church Southern Queensland)

In the removing of the halo from the Diocesan Arms, the symbolism of the image took on a different, but similarly powerful, character. Instead of the image representing the figure of Christ as ‘the Good Shepherd’, and harkening back to the first-ever Bishop of this Diocese and his personal emblem, it now represents pastoral care for our Diocese as a whole.

Perhaps, now that this story is more broadly known, our Diocesan community can look at the Diocesan Arms as having twice the significance as previously thought.
NAIDOC Week 2021: ‘Heal Country!’

When I heard that the theme for this year’s NAIDOC Week is ‘Heal Country!’, I was not surprised given the state our nation is in right now. The NAIDOC Week Committee describes this theme as a call to action for all of us to “continue to seek greater protections for our lands, our waters, our sacred sites and our cultural heritage from exploitation, desecration, and destruction.”

‘Country’ is about our social, emotional and physical wellbeing, as it intrinsically connects our identity and our spirituality with our social and cultural community environment...we can't have one without the other.

Our nation was stunned at the blowing up of the 46,000-year-old Juukan Gorge sacred site in May last year by Rio Tinto. This destruction and desecration left its first peoples in shock and showed contempt for their spiritual connection to Country and associated Lore. The grief and trauma of the Puutu Kunti Kurrara and Pinikura peoples are deep, but they are strong First Nations peoples and met with Rio Tinto executives to discuss the future of their Country and Rio Tinto.

Our ancestors' belief in a ‘higher power’ is part of our Dreaming – it's our spiritual connection to Country and it has given us our Lore to respect, protect and nurture everything on Country. When Country is desecrated and our Lore disrespected, our livelihood is disrupted and that is exactly what is happening, not only to our sacred sites, but also to our rivers, lakes, water tables, air, oceans, flora and fauna and other parts of the land.

When people travel or live overseas for a period of time, they know the feeling of returning to the place they call home. The relief, peace and joy of being back home is similar to the feeling I get every time I'm on Country.
My Country is Tjerrangerri (Stradbroke Island) and Bundjalung (Tweed Heads). Staying connected to Country, in part, means staying connected to family and community.

During COVID-19 border closures, social media helped me stay connected with family and community, especially with my beautiful late mum who was born on Ukerebagh Island, which is located at the mouth of the Tweed River.

With regards to Tjerrangerri, I only knew of her being my Country in the 1990s. Since 2008, when my dad enlightened me of his family separation from Country in 1935, I have experienced my own trauma while reading the thousands of pages documented on my family.

When I’m on the ferry or barge heading for Tjerrangerri, I can’t help but have tears streaming down my face. She’s a beautiful Country. Following my family’s forcible physical separation from her, I am still reconnecting with her and all the beauty she possesses. On Saturday 3 July, my family is commemorating the last day our King family (my grandparents, my dad and all his siblings) were as ‘one’ living on Tjerrangerri before they were forcibly removed from Country and taken to Cherbourg Aboriginal Settlement on 3 July 1935.

Many Christians are lamenting the state our nation is in right now and know that we have to work together to ‘Heal Country’. Our ancestors have protected and nurtured the various Countries that make up this vast continent for over 80,000 years; however, for over 230 years our peoples have suffered due to colonisation and government policies that separated them from their Country.

This is not a time for guilt…it is a time for truth telling, to join together, to take care of Country, to learn, revive and respect the traditions of our First Nations peoples.

NAIDOC Week 2021 starts on Sunday 4 July and closes on Sunday 11 July.

For NAIDOC Week resources, including logos, banners, teaching guides and posters, please visit the NAIDOC Week website.

St John’s Cathedral is also holding a service on Sunday 4 July at 2 pm to mark the Coming of The Light to the Torres Strait Islands, including a Breaking of the Arrow ceremony, followed by afternoon tea.

Editor's note 29/06/2021: NAIDOC Week activities may be held outside of the official dates of NAIDOC Week.

Editor’s note 1/07/2021: For NAIDOC Week liturgical resources, please visit PMC’s faithful + effective website.
Bell ringers enjoy a pealing good time

Mix 50 campanologists with two splendid Queensland regional campanile, add plenty of camaraderie and voila, you have a pealing good time.

On Friday 11 June, ringers from the Australia and New Zealand Association of Bellringers (ANZAB) arrived in force in Maryborough and Bundaberg from places as far away as Hobart, Adelaide and Sydney to share in four days of bell ringing in the 60th annual ANZAB Ringing Festival and AGM.

Ringers warmed up in both towers during Friday evening ringing on simulators (ringing electronically) which was followed by a meet and greet over tea in the respective church halls. On Saturday all ringers met in Maryborough for a day of celebratory pealing with ringers enjoying a range of methods ranging from simple to challenging.
(L-R): Richard Jolly, bell ringer at the Parish of Maryborough; Doug Nichols, bell ringer and Tower Captain at St David's Cathedral, Hobart; Chris Beardmore, bell ringer and Steeple Keeper at the Parish of Maryborough on Friday 11 June 2021: ringing call changes and methods, during the 60th annual Australia and New Zealand Association of Bellringers festival at the Parish of Maryborough

Dinner on Saturday night in the Bundaberg RSL was a memorable time of fellowship with guest speaker Deputy Mayor Cr Bill Trevor introducing ringers and their families to the rapid economic expansion in the Bundaberg region. A delightful musical highlight of the night was a method rung on hand bells by four ringers.

On Sunday the ringing focused on the new Bundaberg tower with service ringing in the morning and general ringing in the afternoon, followed by the ANZAB AGM, with the day finishing with a special sung Evensong in Christ Church.

As well as ringing in both towers, ringers and their families enjoyed a variety of tourism activities around Maryborough and Bundaberg. Mike Toze brought the ‘Toze Mini Ring’, setting it up in quiet spots away from the towers. The mini ring of eight bells from Mathew Higby in the UK was installed in Brisbane in a specially adapted trailer in 2018, functioning as a fully transportable ring of bells able to be easily set up almost anywhere. As well as being a new experience for many regular ringers, the Mini Ring is easily mastered by beginners and offers a great opportunity for bystanders to try their hand ringing.

A special treat as the event finished on Monday was a quarter peal rung in Maryborough to honour the wonderful services of Mary Heritage (Fraser Coast icon and storyteller Carmel Murdoch) to the City of Maryborough. Carmel, who is retiring shortly, was present throughout the whole ring, meeting her ringers at the finish and having her photo taken with them. She was overwhelmed that the peal was especially for her.

The St Paul’s Anglican Church bell tower was gifted to the church and city in 1888 by Edgar Aldridge in memory of his beloved wife Maria. The massive structure, with nine bells cast by Mears Whitechapel
Bell Foundry of London, cost £3500 and for the next 100 years was the only full-circle peal of bells in Queensland.

Christ Church Anglican Church in Bundaberg was built in 1926 in Gothic style with its prominent bell tower and spire and was dedicated in February 1927. A Gillett & Johnston tenor bell was cast in 1935 and hung for full-circle ringing in the bell tower. In 2019 it was augmented to six by adding another Gillett & Johnston bell from the Keltek Trust, plus four new bells making the heaviest ring of six bells in Australia. After much hard work by ANZAB volunteers, the new ring was commissioned in June 2019 in a packed service when the bells were named the ‘Peace Bells’, as reported by [anglican focus](#).

A big thank you to ANZAB volunteers who travelled long distances and worked long hours prior to the event to update facilities in both towers and to local ANZAB volunteers who organised the event, particularly Ruth Andersen (Maryborough Tower Captain) and Russell Cobb (Bundaberg Tower Captain).

**Reflections • Tuesday 29 June 2021 • By The Ven. Valerie Hoare**

**Being in place until the door opens and the path appears**

“This photo is of my husband Doug and me at Lady Elliot Island on the Great Barrier Reef where we went to see turtles hatching. It’s a great place to visit” (The Ven. Valerie Hoare)

My husband Doug and I started putting intentional plans in place for our retirement at least five years before the actual predicted date, but it became ‘real’ on my 69th birthday in July last year.

One of our children gave me a personalised ‘Countdown to Retirement’ fridge magnet with dates to mark off. Initially I couldn’t be bothered marking off each day, instead opting to cross out a month at a time. Come the New Year in 2019, and I progressed to crossing out a week at a time and finally when July came around again, I crossed out each day as it dawned. Retirement with all the life changes that entailed became real.
Mind you, I didn’t make this calendar public to my parish at the time, although I did let parishioners know I was retiring on my 70th birthday, which providentially fell on a Sunday.

But, back a few steps in my story.

Doug had already retired so we were quite familiar with superannuation and seeking the advice of a financial advisor. I know I took every opportunity to contribute whatever extra money I could to my superannuation fund, gratefully accepting the Government’s co-contribution scheme offer.

Back then, the biggest personal question we grappled with was, “Where will we live?” And, the associated, “What sort of accommodation do we want?” We asked ourselves whether we wanted a tree change or a sea change and whether we wanted to live in a city or a region? The great persuader was that our children, along with our 10 grandchildren, providentially lived within a five kilometre radius. We delight in them all, so we talked to them about our thoughts of retiring to the same area they lived in, received their support and started looking for a place to live nearby.

We’d already decided that the retirement village scenario was not our scene and that we’d like a house and garden.

I don’t know if Doug or I were more surprised when our son contacted us within a fortnight: “I’m sending you a photo of a house that just might suit you,” he said. His message led to an open house – it had possibilities, as it was within easy walking distance of public transport, shops and medical centres. Within the month we were the proud owners of both a house (then leased) and a mortgage, and I still had five years of planned work before retirement.

For the next four years our new house was basically a ‘rent and forget’ scenario, but with a year to go before my retirement, we got serious about giving the tenants notice and organising to make a few alterations to the house ahead of our moving in.

The other big question retirement raised in me was the inevitable, “Now what?” What was I going to do in retirement? No one quite believed my customary answer: “Lie on the couch, watch daytime TV and eat chocolates when we’re not travelling to go on walking holidays.” Frankly I didn’t know. As it turned out, for the first six months I was kept quite busy caring for Doug who developed shingles (get vaccinated – it’s a horrible disease).

Then along came COVID-19, and those of us in the vulnerable demographics know the realities of needing to stay close to home. Maybe this is what I’m meant to be doing – loving my house, garden and family and boiling up and bottling marmalade and rosella jam.

Being in place.

“Don’t push,” it I thought. When the time is right the door will open, the path will appear.

And then came the phone call and an invitation – Diocesan Spiritual Advisor for Cursillo? “Of course,” I said, as I love the Cursillo movement – that long weekend short course in Christian living is so full of joy, love, laughter and inspiring witnesses (plus reflective silence and a few healing tears), with the Holy Spirit’s presence palpable.

Over the years I’ve had the privilege of being invited to join a number of teams that have gathered to prepare for and lead the weekends and I’ve always come away on a spiritual high, inspired to share
the love I have received with my family and my community. The movement has got so much going for it that I'm surprised more people aren't lining up to attend.

I love the fact that Cursillo is a movement of the whole people of God – clergy and laity working in harmony together, growing in confidence as we pray and plan, sing and laugh, and share our realities, our dreams, our encounters with God and the way God is using us and our gifts to bring healing and life to our communities.

What's not to love?

I've found retirement to be a new beginning where the same God who has called and guided me in the past is still calling, leading and guiding me to new horizons and adventures.

Do you want to know more about Cursillo? I'd love to talk to you, so please get in touch via email and we'll let God do the rest.

Editor's note: A number of forthcoming online events, hosted by PMC, will be held for clergy related to retirement, finances and superannuation. Online event page links will be added to the below dates. In the meantime, please save these dates.

Wednesday 1 September 10 – 11.30 am: Superannuation
Wednesday 15 September 10 – 11.30 am: Thinking about your finances
Wednesday 22 September 10 – 11:30 am: Talking about clergy retirement

Features • Thursday 1 July 2021 • By Bishop Daniel Abot

“If there is smoke in your house, make sure there is smoke in your neighbour’s as well”

On Tuesday 9 March 2021, Bishop Daniel Abot met with Bishop John Roundhill at St Martin’s House on Ann St to chat about Bishop Daniel’s new role as a Resource Church specialist working with our culturally and linguistically diverse congregations
At the request of *anglican focus*, Resource Church Specialist for Ethnic Congregations, Bishop Daniel Abot shares about some important South Sudanese cultural practices and traditions.

**Welcoming**

When *anyone* comes to visit your home, in my culture it is really, really important to make them feel welcome. This is done even if they come with little or no notice.

It is customary for senior members of the household to be greeted first and in return refreshments are offered and accepted. It is considered to be good manners to accept refreshments (even if just a small amount is consumed), as refusing the offer may be seen as rude.

A South Sudanese welcome is a genuine expression of happiness from the bottom of the household members' hearts and is given without any expectation of a return favour.

The reason welcoming is so important in South Sudanese culture is that it reflects on many other traditions of family honour, as passed down from our ancestors. Warmly welcoming a person who visits honours our ancient tradition of making the person feel part of the household.

**Sharing food**

There is an interesting passage in the Gospel of Luke, which Western Christians tend to read differently to South Sudanese Christians:

“Then he said to them, ‘Suppose one of you has a friend, and he goes to him at midnight and says, ‘Friend, lend me three loaves of bread, because a friend of mine on a journey has come to me, and I have nothing to set before him.’ Then the one inside answers, ‘Don't bother me. The door is already locked, and my children are with me in bed. I can't get up and give you anything.’ I tell you, though he will not get up and give him the bread because he is his friend, yet because of the man's boldness he will get up and give him as much as he needs.” (*Luke 11.5-8*)

South Sudanese Christians would read this through the additional lens of family honour and a collective conscience. Being able to offer shared food to a visitor, regardless of the time of day or night, is a matter of family honour. Food would be offered not because of the person's persistence, but because it would be shameful not to do so.

Every time a family meal is prepared, it is essential that extra is made to have ready for anyone who might come to visit unannounced, so there is plenty to share. Our children are taught this from a young age and are expected to always make extra if they cook. It is a great embarrassment to not have enough for visitors. It does not matter when they arrive – there should always be something to share.

**Generosity**

A common South Sudanese saying goes like this:

“If there is smoke in your house [cooking], make sure there is smoke in your neighbour's as well.”

However, this is actually about much more than cooking, as this saying extends to other parts of our life.
For example, as well as sharing food, the whole community shares in the needs and burdens of other people when others need support and help.

Here are two examples.

If a member of the community dies without family or means, then the rest of the community automatically comes together to contribute resources to make sure the person is buried with dignity. There is no such thing as a ‘pauper’s funeral’. Every family puts in what they can afford to cover the costs.

Likewise, a happy family event like a wedding presents an opportunity for the whole community to contribute to give the couple a start in their new life together.

There is a strong obligation to share, which can even be seen as a responsibility. Again, this reflects on the honour due, which is handed down through the generations.

**Respect for elders**

There is a deep respect for the wisdom of elders accumulated and distilled in the vessels of memory and tradition.

Consequently, it would be unthinkable not to give up your seat to an older person.

There is also an expectation that the young will serve their elders with hospitality.

It brings great shame on an entire family if a family member illtreats an older person.

**More traditions**

There are many more traditions that we follow, as with all cultures, but these are among the most important.

I hope these examples give insight into how we may do things differently to other Australians, while also suggesting how to show respect toward someone from South Sudan.

I encourage all ethnic congregation leaders and parishioners, as well as other church leaders, to get in touch with me via: daniel.abot@anglicanchurchsq.org.au.

**Editor’s note:** Find out more about the role of a Resource Church on the [faithful + effective website](https://faithfuleffective.org.au).
The QCA, our Church and the $2 billion clean energy and jobs fund

Queensland Community Alliance members gathered online in May 2021 for a Pre-Budget Assembly, including (pictured) Peter Branjerdporn from the ACSQ Justice Unit and The Ven. Geoff Hoyte from the Parish of Logan, among other Anglicans

One of the biggest challenges community members and elected representatives wrestle with in respect to addressing damage to the climate is the impact on livelihoods. Real jobs are needed for real people. Ask anyone who works in the energy and associated industries, or in the manufacturing, logistics, farming or tourism sectors, and they will tell you the thing they most worry about is, “Will I still have my job?” Or, “What will I do when the coal-fired power station closes?” Or, “What will I do when the Great Barrier Reef dies?” Or, “What will I do when my skills become obsolete?” Job security is a major issue for those directly and indirectly affected by damage to the climate.

When the Queensland Community Alliance (QCA) began its storytelling initiative in 2019, stories related to these questions bubbled up time and time again. Those stories became the driving force behind the ‘Maroonprint for Queensland Reconstruction’ that the QCA took to the Queensland Government before the 2020 state election. The QCA also supported the key asks in its recent 2021 Budget Assembly on 31 May.

In between there had been major effort poured into building relationships, telling real stories about real people, building power through local elected representatives and group meetings of unusual partners, and persistent campaign meetings with state public servants, policy-makers and politicians. It was not uncommon to see QCA groups leaning into a prep meeting in the lobby of 1 William Street in Brisbane, comprising faith leaders in a collar or turban, union officials sporting their union tee-shirts, and community and ethnic leaders carrying their briefs.
The asks here are to increase renewable energy investment (addressing climate risk), and to support a just transition for those affected by consequent labour shifts towards secure manufacturing jobs built on clean energy (addressing social and livelihood risks).

Earlier this month, Queensland Premier Annastacia Palaszczuk announced a $2 billion ‘Queensland Renewable Energy and Hydrogen Jobs Fund’. This fund will support Queensland’s public-owned power generators to increase investment in clean energy and create associated manufacturing jobs. QCA is delighted with this outcome, seeing it as a community-powered win.

The QCA is a self-funded alliance of faith organisations, community organisations, ethnic associations and unions. Member organisations represent some two million Queenslanders, giving the alliance the leverage to gain the ear of government on agreed issues of importance.

So why are faith organisations, including the Anglican Church, involved with the Queensland Community Alliance? Christians see partnering with other community agents of change as a means to embody Jesus' missional approach and love. Jesus always engaged with the person in front of him. He carefully listened to or discerned their need, and then provided direction or healing as was most helpful to them. He sent his followers ahead of him. He taught them to proclaim the good news, bring healing and peace, and speak truth to power whatever the consequences. He taught that “whoever is not against us is for us”.

If we partner with others to bring about a common good for all people in our state and nation, we are doing God's work. This is relevant whether we are effecting positive change or enablement for God's good Creation or God's people.

How can you become involved? The work is not done and will never be done until God's kingdom has come, and God's will is done on earth as in heaven. If you have an interest in advocacy, meaningful projects that affect real people, or simply in supporting your wider community through attending community assemblies that showcase commitment to great outcomes for Queenslanders, there are a few simple things that you can do, including:

1. Email our Justice Unit via contact@doingjustice.org.au to find out how you can get involved through an Anglican member organisation.
2. Look up the Queensland Community Alliance website to see what other member organisations you might volunteer with.
3. Consider becoming an individual or business ‘Friend of the Alliance’, providing financial support.
4. For those really wanting to ‘dive in’, QCA provides excellent training and hands-on experience in the craft of community organising and mentoring for young leaders.
Q&A with the Acting Vice Warden of St John's College, committed educator, father, runner and St Paul's, East Brisbane parishioner, Ed Swanwick

"My kids, The Rev'd Mark Vincent and me at St Paul's, East Brisbane following a Sunday service in 2021" (Ed Swanwick)

Ed Swanwick is a dedicated educator, cradle Anglican, husband and father who recently returned with his family from the UK due to COVID-19.

Where do you currently live and where do you worship?

Having recently returned from the UK, I am currently living on campus at St John's College, but will move back towards East Brisbane when my contract ends. I worship at St Paul's, East Brisbane, where my dad has been a parishioner for many years.

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

I was baptised into the Anglican Church as an infant when my family were living in Bacchus Marsh, Victoria. I was confirmed at St Luke's, Ekibin when I was 17 and have worked in a number of Church schools throughout my career, including three Church of England schools – Bedford School, Abingdon School and Clifton College.

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

As the Acting Vice Warden of St John's College, I work closely with the Warden Rose Alwyn in leading the day-to-day operations of the College, devising policies, refining our operating systems and providing pastoral support to the students. On a more strategic level, I am assisting the Warden in
shaping and progressing the culture at St John's to ensure it remains true to our values, which are inspired by our Anglican heritage.

**What projects and activities are you currently working on?**

I am currently leading student recruitment, ensuring that St John's continues to attract the best and brightest young adults. Part of this involves me linking up with a wide range of schools, including Queensland's impressive Anglican schools. The insight I'm gaining into the tertiary world and the students' transition from school to university will prove invaluable when I eventually move back into schools.

**Acting Vice Warden Ed Swanwick introducing the smoking ceremony at the St John's College Welcome to New Students Day on 12 February 2021**

**What have been the highlights of your current role so far?**

Our recent Academic and Professional Dinner was an amazing occasion celebrating the success of our students. As well as enjoying the company of various members of our Diocesan community, including Bishop John Roundhill, ACSQ General Manager Tim Reid and artist Kerry Holland, we were also able to spend time chatting with the likes of Li Cunxin AO (aka, ‘Mao’s Last Dancer’, who is the Artistic Director of the Queensland Ballet), UQ Vice-Chancellor Professor Deborah Terry AO and former Australian of the Year and co-developer of the HPV vaccine Professor Ian Frazer AC.

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

Adjusting to working with young adults instead of school students has not always been straightforward. St John's students are at a unique point in their lives where they are no longer adolescents, but are not yet professionals. They want and deserve to be treated like adults, but at times they still need guidance and support in navigating a path that allows them to have fun whilst not compromising their values.
What are your plans and goals for the next 12 months?

My role at St John's is a fixed-term post. I made the sudden decision to bring my family home from the UK late last year due to the spread of COVID-19. Fortuitously, St John's was looking for an experienced educational leader to act as Vice Warden whilst they waited for their new appointment to be able to commence in the post. It's been an amazing experience, but my heart lies in school leadership, so I will be looking for opportunities to lead an independent school in South East Queensland as my next move.

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

I was born into an Anglican family, but waited until I was 17 to be confirmed as I was then old enough to properly understand the commitment I was making. I have continued to be guided by Christian principles throughout my life, and since becoming a father this has become even more important to me.

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

My Christian faith has instilled in me a strong belief in the importance of social justice. I am acutely aware of my privileged position in this world and try to live my life in such a manner that will help to address some of the inequalities in the world.

What is your favourite scripture verse or prayer and why?

1 Corinthians 16.13-14: “Keep alert, stand firm in your faith, be courageous, be strong. Let all that you do be done in love.”

For me, this verse is a constant reminder that faith, courage, strength and love are all interdependent.

What person of faith inspires you the most and why?

My father. Despite his propensity for pessimism and frustration (most evident when he plays golf), he is a man of integrity, with strong morals and principles. I hope to be able to pass some of that on to my own children in the same way he has done for me.

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?

Our progressive, inclusive approach to Christianity is one of our major strengths. It enables us to relate to and understand the wider Australian community, which leads to mutual empathy.

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?

Internal theological disagreements about contemporary social issues are a significant challenge. Whilst there are no simple solutions, it is important to remember that we are all made in God's eye, we are all equal and worthy of the same dignity and respect and it is God's place alone to pass judgement.
What is the kindest gesture you have ever received or witnessed?

When my daughter was three years old she offered her most prized possession (her bunny, Smudgie) to a little friend who was upset, as she thought it might cheer him up.

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

Avoid being judgemental; you never know what other people are going through. Several people have offered me this advice in my lifetime, most notably my mother who still reminds of this advice from time to time.

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

With three young children, I don’t get a great deal of free time!

Where do you do your best thinking?

Outside, running.

What’s your best childhood memory?

Family holidays camping on Moreton and Fraser Islands.

What makes you nostalgic and why?

Living in Brisbane again. After more than 20 years living elsewhere, it’s great to be back.

What day would you like to re-live and why?

My wedding day. It was such a great day but if I could re-live it, I would relinquish control of proceedings to others so I could enjoy more time with my wife.

What’s your unanswerable question – the question you are always asking yourself?

When will the Wallabies be world champions again?
Gold Coast Anglicans respond to Anglicare call for First Nations dolls

St Matthew’s ‘Coomera Craft Circle’ members with Anglicare Cultural Support Worker and Kuku Yalanji woman Lalania Tusa (front, right) with the First Nations dolls that craft circle members lovingly made for children Anglicare helps to care for in foster care (May 2021)

On a Tuesday morning in May, the Coomera Craft Circle, meeting at St Matthew’s Church were busy making rugs and other knitted and crocheted items for local people sleeping rough who are helped by St John’s Crisis Care, Surfers Paradise. This group of parishioners and other community members had been meeting, chatting, crafting and sharing morning tea for quite a few years. Our group had started off in a parishioner’s home and when she moved away, we commenced meeting in the newly-built church building.

This particular May morning, we were expecting Anglicare Cultural Support Worker and Kuku Yalanji woman Lalania Tusa, from the nearby suburb of Nerang, to join us. She was visiting our church to collect nearly 40 First Nations dolls and other toys we had been making for the more than 70 First Nations children in foster care on the Gold Coast who Lalania helps care for.

Late last year Lalania, had been guest speaker at an afternoon tea event at St Matt’s when she mentioned, over a cuppa, that she had trouble finding suitable simple dolls, and other toys, that could provide a welcoming and appropriate gift for First Nations children newly arriving in foster care. Sometimes these children are taken suddenly by police or safety officers and are unable to bring any familiar possessions with them.

Our group took up the challenge to create specially-made dolls for First Nations children in care. Only one was an experienced doll maker, but we were eager to help. Unlike the usual activity of plain knitting or crocheting with donated materials, this mission required planning and problem solving.
Members raided their own collections of cloth, or bought stuffing and appropriately patterned dress material, exchanged patterns and ideas and brought their energy and skills along to meetings to share ideas. No single pattern was used in their creation. In fact, some dolls were made with multiple patterns for different body parts. Some were made with no pattern at all. Some were knitted, others crocheted and others based on the traditional ‘rag doll’ style.

After lovingly making these dolls, we were ready to give the first batch of over 35 dolls and woolen toys to Lalania. She presented our Coomera Craft Circle with a plaque that she had painted with a serpent to express her thanks and promised to come by another day to tell us how the children responded to the dolls.

When she took the gifts back to her office, Lalania’s manager and fellow workers were amazed and delighted with the beautiful collection and eager to give them to First Nations children in care.

Meeting every two weeks, the Coomera Craft Circle now has two strings to its bow, with two different groups of neighbours in need, as we create warm goods for people sleeping rough on the Gold Coast and dolls and toys to comfort First Nations children who Anglicare helps care for.

The Circle does not follow an assembly line pattern of manufacture, as every rug and every doll is unique, but all gifts share in common the driving motivation to offer some comfort to neighbours in need.

The doll-making initiative was an interesting project, starting with wild enthusiasm, dwindling to concern as we at times wondered how best to make the dolls and slowly feeling our way through the creative process, to finally having a beautiful bundle to hand over to Lalania for distribution to the children.

Editor's note: Anglicare Southern Queensland posted the following on their Facebook page after receiving the dolls and toys:

“We couldn't do what we do without the thoughtfulness of our community around us. The amazing craft group at St Matthew’s Anglican Church kindly volunteered their time and handmade a range of beautiful First Nations dolls to give to children in care. Our foster care team were overjoyed to receive the carefully made treasures that will provide comfort to the young people.”
WestMAC’s Caring for Country, Connecting to Country and Wisdom of Country

Janelle Lecinski (Acting Principal) and Phyllis Marsh (Learning Innovator – Indigenous Perspectives) share their thoughts on WestMAC’s innovative program that embeds First Nation perspectives into the College’s whole Prep to Year 12 curriculum.

Janelle Lecinski – Acting Principal, West Moreton Anglican College

“Before any great things are accomplished, a memorable change must be made in the system of education [John Adams, 1786]...” to raise our knowledge on the Ancient Wisdom that exists in this country: Yalbilinya (‘Learn’).

Through this vision, we are successfully leading change through the implementation of an innovative program that embeds First Nations perspectives into curriculum at West Moreton Anglican College, or ‘WestMAC’ as it is affectionately known.

Everything we do to commemorate, honour, learn, listen and celebrate our ancient past is known here as Dandirri (“coming together”) and our reinvigorated journey along this path commenced with the appointment of Phyllis to a newly conceptualised role.

A MaMu woman from the Mundubarra people of the Innisfail region, Phyllis grew up in her mother’s country where she had the opportunity to learn stories about a way of life that continues today. Having built a career in the corporate world, Phyllis made a career change when she accepted the role at WestMAC, a Prep to Year 12 school located at Karrabin on Yugara Country.
Through inspired and intentional strategy crafted together, Phyllis quickly established herself as a confident educational partner who promotes authentic learning through the wisdom of her First Nation's voice. Our College community is enriched by her gift of ancient wisdom and her advocacy and commitment which inspire deep engagement with the world's oldest continuously living culture.

Phyllis has designed and collaboratively embedded authentic First Nation perspectives into the College’s curriculum, supported Staff Professional Development through cultural competence and storytelling, developed RISE (an in-house Women’s Business Program), established the NGARI Paiabun Kurumba (Indigenous Student Leadership Program), lead Reconciliation and connected community.

WestMAC’s bespoke Indigenous Education program draws on three key principles: Caring for Country (recognising ancient and sustainable ways and learning best practice for our environment); Connecting to Country (through engagement with stories and movement that reveal how ancient culture survived); and, Wisdom of Country (knowledge acquisition and inquiry through learning about different levels of practice and process to engage with First Nation cultures and communities).

Phyllis is widely acknowledged for a professional skillset that enriches learning and optimises student outcomes.

The College campus has been enhanced by visual representations of First Nation cultures, including a WestMAC Acknowledgement Pole, student-painted murals of the Rainbow Serpent, and an Indigenous Garden and Yarning circle incorporating Totems reflecting our connection to Yugara country.

The Executive Leadership team is exceptionally proud and humbled that the vision to expand the College’s Indigenous Education program through embedding behavioural change in everyday practice has delivered a genuine shift in the collective mindset of staff towards a culturally safe and inclusive professional environment. This is the strategic intent behind the work that is being achieved at WestMAC.

Phyllis Marsh – Learning Innovator – Indigenous Perspectives, West Moreton Anglican College

Learning about the ancient history of Australia, which we collectively call home, is the educational right for each of our students.

However, there is a deeper connection occurring – one which takes students on a spiritual journey, simply based in love and humanity. In hearing and learning through stories, we are connected and invited to share the ancient story of our own country supporting students of WestMAC to transcend in their learning and connect with an ancient, deeply spiritual wisdom.

This philosophy is captured through the three intentional themes that are at the heart of the learning experiences, as they encourage our students to learn in wonder and expand with intention.

Leading the innovative program and working beside the teaching staff, I work across the entire Prep to Year 12 College, visiting classrooms to teach connection, caring and the wisdom of my people and culture.
I have been in the role for three years, and I am simply amazed at what we as a community have achieved. It has always been the intention of Janelle and myself to enable the program to move organically through the school.

Building trust and relationships is a priority. Our approach has always been to build on the strong faith base we have in this community, connecting to our values and College motto, ‘Faith, Knowledge and Service’. This intentional approach was an easy decision as we built upon the truth that we are each connected to a greater story which is told through many chapters.

My passion and commitment are expressed through my excitement at seeing my role develop to include teaching in classrooms and delivering a bespoke professional development program to the WestMAC community. Students and staff are nurtured through the journey as they learn together and work towards becoming allies on the Reconciliation path strengthening mutual relationships.

WestMAC’s program is also attracting interest from the broader educational community through seminar presentations at Independent Schools Queensland’s Principals’ Indigenous Education forum and Women in Leadership Conferences.

We are also both proud ambassadors for the Know Your Country campaign, convened by World Vision Australia and led by First Nations organisations.

Through this exciting work, West Moreton Anglican College is ensuring that the importance and understanding of Aboriginal and Torres Strait Islander histories, languages and cultures are firmly embedded in curriculum. Through the principles of Dandirri and intentional leadership, the College community is achieving a strengthening of authentic cultural connectedness.

Find out more about West Moreton Anglican College’s Innovative Indigenous Perspectives programs by visiting our College’s website.

**News • Thursday 24 June 2021**

**St Andrew’s team breaks record in fourth Kokoda Challenge win**

More than 250 St Andrew’s Anglican College staff, students and parents competed in the gruelling Kokoda Challenge event in June 2021, with students from as young as nine years old through to 18 years participating in the 15km, 30km and 48km challenges
Teamwork, resilience and mental strength. That's what it takes to win in Australia's toughest team endurance event, the Kokoda Challenge not once or twice, but four times.

Summoning every ounce of those three key qualities, more than 250 St Andrew's Anglican College staff, students and parents competed in the gruelling event recently, with students from as young as nine years old through to 18 years participating in the 15km, 30km and 48km challenges.

Teams from the Peregian Springs based school took out the overall win in all three of the school events, including teacher Alex Austin and his team of four students – Harry, Luca, Cory and Jack – who broke the 48km record by 20 minutes in a time of 6 hours and 19 minutes.

Cory said that the camaraderie and conversations were key highlights for him and that he recommends the challenge for other school students.

"My highlight of the Kokoda Challenge would have to be the teamwork shown by each of us during the challenge; whenever someone was becoming fatigued, we were sure to get around them and encourage them to keep on going," Cory said.

"The chats we had on the run would have to be another major highlight as it allowed us to take our minds off the activity and have a laugh about the tough parts.

"I would highly recommend this challenge to all teenagers whether they are walkers, runners, or are just keen to get out and give it a go because it is a great way to test yourself and discover that you can exceed your perceived limits.

"It also helps to support a fantastic cause that helps other teenagers our age."

Mr Austin has now competed in the challenge seven times and taken home the winning trophy four times, but it's the relationships built in preparing for an event like this and seeing how the students grow that he really enjoys.

"I've been really lucky to have been a part of some great teams over the years and the last three years in particular have been made up of a core group of students who have been unbelievably determined to push themselves to the absolute limit," Mr Austin said.

"Their determination is what fuels the fire! I love the enthusiasm that the students show towards training and competing in this challenge. You get to build a real connection with the team and their families throughout the whole process!"

This is the twelfth year the school has entered the Kokoda Challenge, which has become a significant part of the College's personal capacity building culture.

"I think it's really important for students to have a crack at something like this as it teaches you how to deal with adversity and forces you to use mental strength that sometimes you didn't think you possessed," Mr Austin said.

"Everyone is really pushed outside their comfort zone and it's awesome to see teams encouraging each other and working together to get to the finish."
“This challenge is so much more than just a physical test; you don’t always know the problems you’ll encounter so the mindset it teaches you to overcome these challenging situations can be used in different facets in life.”

At St Andrew’s, this event provides students of all abilities and passions an opportunity to really push themselves out of their comfort zone and see what can be achieved with a bit of grit, determination and great friends by your side.

When piano teacher Clare Hannaway was approached by Year 4 student Evie to enter, she knew it was an opportunity not to be missed. With encouragement to find three more willing students, Evie recruited fellow music-loving students Summer, August and Lilah who were all excited by the challenge of competing for the first time.

Inspired by their team motto ‘Courage will get us to the starting line, but only together as a team will we cross the finish line’ and their favourite team training song ‘The Hamster Dance Song’, the team committed to training with a goal to complete the 15km course in under four hours.

“We wanted to get to the starting line with an open mind and to enjoy the experience, each other’s company and entertain the other participants with our singing along the way,” Ms Hannaway said.

“We have been really motivated with our fundraising for the Kokoda Youth Programs and we are fortunate to have a big support team behind us who are proud of our every step. In fact, at some training sessions we had up to 14 people along for the ride. It's been incredible having the support from parents and siblings helping us complete our training sessions all together as one big family.”

St Andrew’s raised more than $15,000 for the Kokoda Youth Foundation, which runs life skills programs for Australian teens who come from all walks of life and every part of our community.

News • Wednesday 30 June 2021 • By Philippe Coquerand

Jane will cycle from Cairns to Karumba for a great cause

In late June and early July 2021, Jane Slater from Anglicare Southern Queensland will participate in the Coast-to-Coast Bike Ride from Cairns to Karumba to raise money for disadvantaged communities in Far North Queensland
Jane Slater has been with Anglicare for almost four years, working as an Admin Team Leader in the Mental Health and Wellbeing team for Brisbane North.

In a couple of weeks' time, Jane will be participating in the Coast-to-Coast Bike Ride from Cairns to Karumba, which is a 780km ride spanning seven days.

Money raised will go towards helping kids in the bush who are living in disadvantaged communities in Far North Queensland.

Jane will commence her ride in Cairns visiting numerous places such as Tolga, Mount Garnet, Mount Surprise, Georgetown, Croydon, Normanton and then Karumba.

“I'm looking forward to meeting all the riders, hearing their stories and what inspires them to ride. It's the camaraderie you have with that sort of the ride. It will be the most challenging I've done, both mentally and physically. The highlight will be meeting the communities you are actually raising the money for which will be quite an unforgettable experience,” Jane said.

The Coast-to-Coast Bike Ride began through the Cairns School of Distance Education P&C Association in 1996-1997 to initially address the need to build a multi-purpose activity centre for the school site in Cairns.

The goal of the ride is to connect students in Far North Queensland with educational opportunities. Early in the life of the event the decision was made to spread the benefits of funds raised to include many communities and organisations across the northern Queensland region.

Jane is no stranger to cycling having cycled to Landsborough and Wamuran, near Caboolture, from Brisbane in a day, which was 175km.

“Landsborough is not too hilly, but it can be undulating, and it poured with rain which was another factor,” she said.

In preparation for the big ride at the end of June, Jane has been cycling around 150-200km a week.

“I ride very early mornings and do a couple of night rides. I ride around Aspley, Sandgate, Redcliffe and out to the airport, to Wynnum, Mount Mee, Mount Nebo and have done Mount Coot-tha once,” she said.

Jane has always enjoyed cycling, but it was only four years ago when she took up the sport.

“As a kid I loved cycling, so it was something I thought I'd like to take up again. I have met so many wonderful people and groups so it's not just about riding, it's about community and to me that's what it is, plus the added health benefits,” she said.

Jane was born in Zambia in Africa and lived there until she was 11. She moved to Botswana for a couple of years and then moved to South Africa until she was 21. She lived in the United Kingdom for nine years before emigrating to Australia 26 years ago.

“I've seen poverty at all levels. Zambia is probably one of the poorest countries in the world. We're very lucky and very blessed here in Australia, but there is still a need for charities and to improve education in remote areas.”
The Coast-to-Coast ride will take place on Saturday 26 June and will finish on Friday 2 July.

First published on the Anglicare SQ website on 14 June 2021.

News • Wednesday 30 June 2021 • By Philippe Coquerand

Aged care redevelopment a boost for Bundaberg

Anglicare Southern Queensland’s Group Manager for Residential Aged Care Nick Hansen with the new Facility Manager of Meilene Adele Wilkinson, taken on Friday 25 June 2021

A major redevelopment in Bundaberg will deliver a much-needed boost to the local aged care sector, adding 36 new rooms and more employment opportunities for nursing and care staff.

Anglicare Southern Queensland has announced it will expand its Meilene Residential Aged Care home at Kalkie from 52 to 88 rooms, with construction starting this month.

Anglicare’s Group Manager for Residential Aged Care and Retirement Villages, Nick Hansen, said the redevelopment would mean more people would be able to access high-quality aged care within their local community.

“We know how important it is for people to access residential aged care in their own community, close to their family and friends, and the places that are special to them. We believe every older Australian should have that option,” Mr Hansen said.

“Anglicare is committed to supporting Bundaberg people and investing in Bundaberg. The expansion of Meilene will provide more aged care options for the community.

“The project includes landscaping, a new larger kitchen and air conditioning for every room.

“It will also provide a boost to local employment once the new rooms are operational with additional nursing, personal care and support staff to be recruited.”
Mr Hansen said the team at Meilene was working very closely with the home's residents and their families to minimise the impact of the works.

“Our contractor, Hutchinson Builders has significant experience in the construction of aged care homes, retirement villages and hospitals and they will be tailoring their works schedule to ensure the impact on residents, visitors and staff are minimised,” Mr Hansen said.

Hutchinson Builders’ Team Leader, Cy Milburn, said the project will secure around 130 jobs throughout construction over the next several months, with opportunities for local subcontractors and suppliers to be involved.

“As Queensland’s largest builder, Hutchies is committed to generating economic and social outcomes in the communities we work in – and we will bring this to the expansion of Meilene for Bundaberg,” Mr Milburn said.

News • Wednesday 16 June 2021 • By World Council of Churches

On Standing Rock, eco-justice and Indigenous identity go hand-in-hand

A World Council of Churches (WCC) pilgrim team engaged in online visits to indigenous communities on Standing Rock, 25-28 May. The WCC delegation stood in solidarity with the local indigenous communities, particularly along the shore of the Missouri River (Lake Oahe), in their struggle for justice, including water justice.

The visits were hosted by the Standing Rock Episcopal Community, Dakota Goodhouse, and North Dakota Council on Indian Ministries, all of which have been strongly engaged in advocacy related to the Dakota Access Pipeline protests, grassroots movements that began in early 2016 in reaction to the
approved construction of Energy Transfer Partners’ Dakota Access Pipeline in the northern United States.

The pipeline was projected to run from the Bakken oil fields in western North Dakota to southern Illinois, crossing beneath the Missouri and Mississippi rivers, as well as under part of Lake Oahe near the Standing Rock Indian Reservation.

Many in the Standing Rock tribe and surrounding communities consider the pipeline to constitute a serious threat to the region’s water. The construction is also seen as a direct threat to ancient burial grounds and cultural sites of historic importance.

Jon Eagle, tribal historic preservation officer of the Standing Rock Sioux Tribe, recapitulated the 2016 protests, when over 300 tribal nations came to protect the waters of Standing Rock, something that had not happened since the 18th century.

“The camp had up to 15,000 people protesting. Our message was: we don’t have to be dependent on fossil fuel!”

Despite the difficult and painful reality, Eagle sees hope for the future generation through a pedagogy made to shape young minds. “The struggle is not yet finished. But we have set a good example to our children to show hope to a newer generation,” he said.

“Our people have been traumatized by the past. This country doesn’t keep its promises, and they allowed the oils to flow into the water. Colonisers claimed the land as they said it was unused, but it was actually that the original people had not over-exploited it,” added Eagle.

The Rev’d John Floberg, supervising priest of the Episcopal churches on the North Dakota side of Standing Rock, described the 2016 protest as “the most powerful experience in my 25 years on Standing Rock.”

Floberg called the clergy to come in defence of the water protectors. Over 500 hundred showed up. “It was important to get the churches involved in the protests of Standing Rock, to express solidarity. Also, the law and order were mild on church leaders protesting from the front,” he said.

The Episcopal Church’s ministry to the protestors opened what he called the “evangelical window of the gospel” between the Christian churches and Native Americans, “versus all the racism that has reared up so ugly in North Dakota.”

The Pilgrim Team visit conversations also addressed the impacts of water injustice, the encroachment of sacred waters and land, displacement, racism, and trauma around Standing Rock and across North America.

The Venerable Paul Sneve, archdeacon of the Episcopal Diocese of South Dakota, reflected on the painful past of the relationship between Christianity and the culture of the Lakota people.

“Christianity in a way was forced upon the natives and expected them to leave their culture and embrace Christian belief and practice. But many Lakota people see Jesus as one of their own because of his traits,” he said.
“People have to be able to see Jesus as one of their own or they will never be a good Christian. More Christians in the world are either black or coloured, and not white. Yet a white Jesus is projected and white Christians as power holders fool themselves that all Christians throughout the world are like them,” added Sneve.

He concluded stressing that “our dominant society don't see the sacramental nature of land and water and that only serves to hurt indigenous people.”

The program of the visit also included time to revisit “Seven Weeks for Water,” the WCC's Ecumenical Water Network 2021 Lenten campaign on water justice, through an encounter with the seven authors of the reflections of water justice in the North America region.

The Pilgrim Team Visits are a mechanism developed within the WCC's Pilgrimage of Justice and Peace to identify and accompany with the struggle for justice and peace of communities. This year, they have a regional focus on the North America region.

Learn more about this Pilgrim Team Visit to Standing Rock

Learn more about the Pilgrim Team Visits in North America:

Arctic communities to WCC pilgrims: “We need your voice” – WCC feature story 11 May 2021

In Winnipeg, WCC Pilgrim Team Visit explores how “out of sorrow comes action” – WCC feature story 1 June 2021

First published on the World Council of Churches website on 3 June 2021.

Sunday Devotions • Monday 28 June 2021 • By Frances O'Reilly

Sunday Devotion: 4 July 2021, Sixth Sunday after Pentecost

Marshmallow mayhem
“My grace is sufficient for you, for power is made perfect in weakness.” (2 Corinthians 12.9)

I was reminded of a very busy weekend years ago when we had five active children at school and we were involved in the many groups that were part of our lives. The yard was full of kids, washing was out, a batch of marshmallow was in the mixer, the roast was in the oven and as I put several dozen ice-cream cups on the bench for the marshmallow, I remember stopping, smiling and saying to God, “Wow, aren't I good! Look at everything I've done today.” A bit later I came back into the kitchen to check on the roast and glanced at the marshmallows on the bench, which were melting into a sea of sticky syrup across the bench and floor.

This reading reminds me how far I have travelled in my Christian journey. It reminds me that I accept completely that all I achieve is with God by my side, guiding me and strengthening me each moment of every day.

I am content with my weaknesses, hardships and calamities because I know whom is beside me with every step I take. This strengthens me to face the regular challenges of daily family life, confident everything is in HIS hands through prayer.

Most of us find it difficult to understand, “My grace is sufficient for you, for power is made perfect in weakness.” Society often tells us to be always independent, self-sufficient and in control. Are you?