

Petition in support of an additional intake of 20,000 Afghan refugees



Dear sisters and brothers,

At a recent meeting, the Diocesan Council unanimously decided to add the name of the Anglican Church Southern Queensland to a petition from Australian Churches and Christians calling on the Federal Government to welcome a special intake of an additional 20,000 Afghan refugees and support the ongoing well-being of all Afghan refugees and their families.

On behalf of National Council of Churches in Australia, the General Secretary, Elizabeth Stone, writes:

“Dear Church Leaders

Bishop Philip Huggins and I wrote yesterday with a practical way that you and your Church, as well as your individual church members, can take action to support the vulnerable in Afghanistan. We believe this is a moment that calls for solidarity by the Australian Church as one.

[Today, we are asking your organisation to join Christians across Australia and sign the Christians United for Afghanistan Call.](#)

As the crisis unfolds, Christians from across the Church, alongside a wider public movement, are being moved to speak boldly to our national government leaders to provide urgent action for the well-being of Afghan refugees.

The call is simple:

We, the Australian Church, are calling on the Federal Government to welcome a special intake of an additional 20,000 Afghan refugees, and support the ongoing well-being of all Afghan refugees and their families.

This is a loud and urgent call from Christians across all walks of life and perspectives, united in concern for the well-being of the Afghan community.

We ask that you take the simple step to sign up your [Church/organisation] to this call today, and show solidarity for this important issue.

It is our hope that as we unite as the Church, and show our government that we believe we are called to reach out and care for the vulnerable, that they will respond with a just and compassionate commitment to help the most vulnerable Afghan refugees.

Together we can make a difference as the Australian Church."

I invite *anglican focus* readers to consider adding [your own individual name to the 'Christians United for Afghanistan' petition](#).

Please join me in praying for the people of Afghanistan:

O God of mercy and of peace,

We hold before you the peoples of Afghanistan, many of whom feel abandoned and betrayed.

Be living bread to those who are hungry each day.

Be healing and wholeness to those who have no access to health care amidst the ravages of pandemic.

Be their true home to all who have been displaced.

Be open arms of loving acceptance to those who fear because of their gender, ethnicity, religious or political views.

Be peace to those engaged in armed conflict and those who live within its shadow.

Turn our hearts and minds to your ways of just and gentle peace,

open our eyes to see you in all acts of compassionate care,

strengthen our hearts to step out in solidarity with your suffering people and

hold us all in your unfailing love.

We pray in the name of Jesus Christ, who emptied himself of all but love in order to bring life in all its fullness. **Amen.**

(Service of Prayer and Lament for Afghanistan, St John's Cathedral, 22 August 2021)

Yours in Christ,

The Most Rev'd Dr Phillip Aspinall AC
Archbishop of Brisbane

New Cathedral Online Shop showcases unique gifts, books and parish supplies



In August 2021, a special morning tea was held to thank Cathedral Shop volunteers and to officially launch the Cathedral Online Shop, with pictured (L-R): Lyn Gregory, Sandra Beck, Cathedral Shop Manager Ann-Marie Reynolds, Val Kerr, her son David Kerr, Mary Bennie and Mygyn Plater

An online store was recently launched by the Cathedral Shop, showcasing products made by local artisans, a range of fairtrade gifts, parish supplies and books, with monies pooled to support Cathedral outreach and mission activities.

The [Cathedral's Shopify platform](#) was launched at a morning tea event, where the commitment of Cathedral Shop volunteers was simultaneously honoured.

Cathedral Shop manager Ann-Marie Reynolds said that the online shop was developed so that parishes could more easily order supplies and so national and international customers could purchase items.

"We had been exploring options for those who are not able to visit the Cathedral – regular communicants, casual visitors and tourists, as well as looking for a more efficient process for parishes across the Diocese to be able to order their liturgical items and publications," Ms Reynolds said.

"We were also very aware of just how many people were familiar with the online shopping concept, so we responded to that opportunity as well.

"I am extremely excited about the launch of the online store, as it will enable the Cathedral Shop to showcase what it has to offer to a greater audience, both nationally and internationally."

All items in the physical Cathedral Shop are now able to be purchased online, including the popular locally-made Anglican prayer beads, olive wood holding crosses and pendants from Bethlehem, artwork, jewellery, Bibles, prayer books, greeting cards and a range of St John's Cathedral products, which provide a memento of the beautiful heritage building.

Parishes may also purchase their supplies via the online store, such as Bibles, altar bread (including gluten-free hosts), candles and prayer books.



The Cathedral Shop (including the new Online Shop) sells a beautiful range of fairtrade jewellery, gifts, palm crosses (for praying with) and wooden cross pendants

Cathedral Shop volunteers, some of whom have been volunteering for a decade, gathered at the recent morning tea, where The Very Rev'd Dr Peter Catt acknowledged their dedicated service.

In his address, the Cathedral Dean noted that volunteers will have a key part to play in processing online shop orders.

Ms Reynolds said that it was especially important to recognise volunteers who have remained stalwart during the challenging COVID-19 period.

"I feel it was important to thank our volunteers with a morning tea to acknowledge their ongoing dedication and time given to St John's Cathedral, particularly as the shop has been impacted with fewer international and interstate visitors," she said.

Cathedral Shop volunteer Mygyn Plater, who has served in the shop for nearly 10 years, said that meeting and chatting with tourists and local parishioners have been the highlights of her role so far.

"I have really enjoyed meeting the international visitors, who generally are awed by our Cathedral, and I love to hear their stories about their own places of worship in other parts of the world," Ms Plater said.

"I met a congregation member from St Luke's, Toowoomba who invited me to visit their church. I have been there quite a few times now and the parishioners make me feel so welcome – it is a wonderful experience."

Cathedral Warden Helen Wootton said that [donations](#) to the Cathedral's charitable activities may also be made via the new online shop.

"Each month the Cathedral congregation gives a helping hand to a good cause, in Brisbane or in Australia or overseas," Ms Wootton said.

"This program aims to widen the scope of our concerns, prayers and giving by becoming involved with projects to relieve human need.

"Donations can be made through the online store, including via QR codes."

Ann-Marie will manage the online store daily to ensure that orders are promptly filled, with orders securely payable via credit card or PayPal.

Purchases may be collected from the St John's Cathedral Shop or mailed via Australia Post, with both standard and express postage options available.

Editor's note: With Christmas fast approaching, now is a great time to check out what the [Cathedral Online Shop](#) has to offer.

How to create a safe and welcoming space for autistic people to worship and serve



"Many autistic people and their loved ones are okay with being asked how you can best support an autistic person or about their sensory sensitivities. The more others are willing to learn, the better it is for people like me" (Melissa Maddox, Parish of Freshwater and Equitable Access Working Group intern, with assistance dog, Dobby)

I had just come back to church after a few weeks of not going because I had been unwell. I was really anxious about returning. My anxiety is always worse when I haven't been somewhere for a while. Luckily, I had my trusty assistance dog, Dobby, with me to help keep me grounded and prevent well-meaning parishioners getting too physically close to me by moving between me and others.

I'm one of the peculiar people who actually likes the COVID-19 1.5m physical distancing rule. It means people can't get too close to me. When people get too close to me, I can get really anxious. Depending on the sort of day I'm having, I can even come close to having a panic attack. When people touch me, again depending on how I'm feeling, it can range from feeling physically painful to causing a panic attack.

As an autistic person, I experience many sensory sensitivities on a daily basis. Difficulties with sensory processing are a common occurrence for autistic people. Every autistic person I've met has sensory processing difficulties. And, as a speech pathologist working with autistic clients, I've met a lot of autistic people.

At times, coming to church can be a sensory nightmare for me. Noise from singing and instruments can hurt. Being around a lot of people can feel suffocating. Trying to have conversations with people during fellowship following a high level of sensory input can be extremely challenging as well. It can sometimes appear like I'm not listening or really paying attention, especially if I ask you to repeat what you are saying a lot. But I'm actually just trying to process all of the information.

The thing with sensory processing issues is that my brain can't discriminate between the important sensory input (such as the conversation I'm having) and unimportant input (such as the band practising, other conversations, chairs being shifted and people moving around). It can be very overwhelming and feel like it is all coming at me.

[Autism Spectrum Australia](#) defines "autism" as:

"...a condition that affects how a person thinks, feels, interacts with others, and experiences their environment. It is a lifelong disability that starts when a person is born and stays with them into old age. Every autistic person is different to every other. This is why autism is described as a 'spectrum'."

It's really important that parishioners are openminded, as well as welcoming. Not every autistic person is the same. As the saying goes, "If you've met one autistic person, you've met one autistic person".

Being "inclusive" to autistic people doesn't mean having a separate "low sensory" service for them. It means understanding that autistic parishioners have different sensory needs, so sometimes they might intentionally stand outside or opt not to participate in the passing of the peace. They may openly "stim", as many autistic people engage in "self-stimulatory behaviour" to help regulate emotions. Stimming can include hand flapping, hair twirling, fidgeting, jumping or vocal stims (such as throat clearing or other noises that are calming for the autistic person). Some autistic people may have an assistance dog or they may have trouble following conversational "rules".

Many autistic people and their loved ones are okay with being asked how you can best support an autistic person or about their sensory sensitivities. The more others are willing to learn, the better it is for people like me.

5 top tips for creating a safe and welcoming space for autistic people to worship and serve

1. **Offer** seating options and ask the person what things would make seating more comfortable. For example, I sit on the floor a lot. Some parishioners might like a cushion for hard and uncomfortable pews. Also, acknowledging and accepting that an autistic person may not want to sit next to other parishioners and allowing additional space can also help.
2. **Provide** quieter and calmer spaces for viewing and listening to the service. Sometimes being inside the church can be overwhelming, so having spaces outside, with a screen and speakers with volume control access, so autistic people can engage with the service away from the overwhelming environment can be very helpful.
3. **Respect** that an assistance dog is on duty, as you would for a vision impaired person, so resist the urge to pat or otherwise engage with the dog. If an assistance dog is distracted, they can't perform their job, and may miss an alert, potentially putting the handler in danger. Always ask if you want to pat an assistance dog and don't take offence if the handler refuses, as the dog is there to help the handler.
4. **Be** sensitive about an autistic parishioner's need for personal space by being welcoming and friendly in ways they are comfortable with (such as with a big smile and saying "welcome back" rather than hugging the person). If you aren't sure, it's okay to ask!

5. **Ask** how the parishioner would like to participate further or volunteer, making sure they know there is no obligation to do so. They might be really good with tech, and want to get involved in that. They may want to be involved with the band or kids' church. Autistic people don't always know how to ask or even whom to ask to get involved, so even letting them know if there is a specific person to approach if they ever want to volunteer is helpful.

Spotlight Q&A • Monday 20 September 2021 • By Naomi-Kate Colledge

Q&A with singer-songwriter, St Paul's student and St Mark's, Clayfield children's ministry assistant leader, Naomi-Kate Colledge



Naomi-Kate Colledge singing and dancing as a sea anemone at the St Margaret's Anglican Girls School Primary Spectacular in 2017

Naomi-Kate Colledge is a talented singer-songwriter who attends St Paul's School and St Mark's, Clayfield, where she serves in a number of roles. She is one of the inspiring artists who will be sharing her talents during the [On Earth Festival](#), which is being run by our Justice Unit at St Francis College in October.

What are your current Anglican Church Southern Queensland roles?

I live at Clayfield in the St Mark's rectory and attend St Paul's School. I'm still new at St Paul's, so I am still finding my feet, but I am hoping for a leadership role in the Music Department in my senior years. At church I'm a Kids Plus + Assistant Leader and an occasional altar server and singer. I am starting to learn audio visual skills for livestreaming.

What projects and activities are you currently engaged in at St Paul's School and in your parish and wider Diocesan faith community?

St Mark's has created an all-ages service called "Let's be Frank" which has had a service at Clayfield and another at Aspley-Albany Creek where other parishes are invited to participate. I've been part of the singing and dramas for these. I've attended Ichthus camps for the past seven years and hope to join the leadership team soon.

The [On Earth Festival](#) is something I'm really looking forward to, as I'm excited to be part of a bigger project connecting lots of people with creation, faith and the arts.

How are you contributing to the On Earth Festival?

I'll be singing – mostly covers, but a couple of originals also. Singing gives me so much joy and I love to share that.

What are you most looking forward to at the On Earth Festival?

Actually, I really have missed the Woodford Folk Festival for the last couple of years, so I'm hoping there's a bit of that vibe going down...and a bit more! I might get to the Baroona Farm gardening workshop. I'm especially looking forward to the huge variety of entertainment.

How do faith, music and justice intersect for you in your life?

I first really sang in church. As a baby I used to clap at the end of every hymn and yell, "Yay!" I try to remember that God has blessed me with song. When I perform, I feel free and let loose. I've loved singing at Ichthus camps, Through song I can communicate with God naturally. One New Year's sunrise at Woodford, I just felt a great sense of peace and purpose as we sang the New Year in.

What are your plans after you graduate from St Paul's School?

Eventually, I would love to be a Primary Educator and use music in that space. At this stage I would like to do a Bachelor of Music in Performance or Songwriting at JMC Academy at South Brisbane, and then move on to studying education.

This year's Diocesan theme is 'Being Together: Nurturing Relationships'. What are some practical ways that we can all communicate with each other to build trust?

The more activities we can share across age groups, the better. I attend the second Sunday morning service at St Mark's (9.15am). However, it's great to get all parishioners together for trivia nights, at our village fair and at combined services. I love chatting with older people and sharing stories.

What is your favourite scripture verse and why?

[John 13.34-35](#): "I give you a new commandment, that you **love one another**. Just as I have **loved** you, you also should **love one another**. By this everyone will know that you are my disciples, if you have **love** for **one another**."

It's so important to be inclusive – because Jesus was! When we love, we share God's love. And when people are loving to us, we can learn more about God, too.

What person of faith inspires you the most and why?

My mum is a priest, and she was my school chaplain at St Margaret's for over 10 years. Everyone liked how she was engaging and she made faith more enjoyable. She helped all that church stuff make sense. I like seeing her now with older people and younger people and she's good at helping them to explore faith in their own way.



Naomi-Kate and her family at St John's Cathedral in 2021, with (L-R) Naomi-Kate, Richard, The Rev'd Canon Nicki and Sophia Colledge

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

When I was about six years of age, I had some teeth surgery. I came home to a helium balloon that said, "Get well soon. Love, Squiggles". I kept that balloon for as long as I could, even once the air had gone, and I never did find out who left it there!

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

"Don't hold back" is the seniors' advice to our school community this year. As a new kid I have found it really encouraging. Even though it's a catchphrase and we hear it all the time, it's had a really positive effect on me.

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

I scroll the internet for YouTubes of *The Voice Kids* from around the world. I can now sing an entire song in Dutch, just by listening (but I don't know what it means!)

If you found yourself on a deserted island, what three things would you choose to have with you?

Fire starter, Pink Batty (my old toy rabbit) and my family.

Where do you do your best thinking?

Singing while roller skating (especially during home learning in lockdowns).

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

I find sitting with my dog Dibley makes me feel clean from all stress and worry.

What is your secret skill?

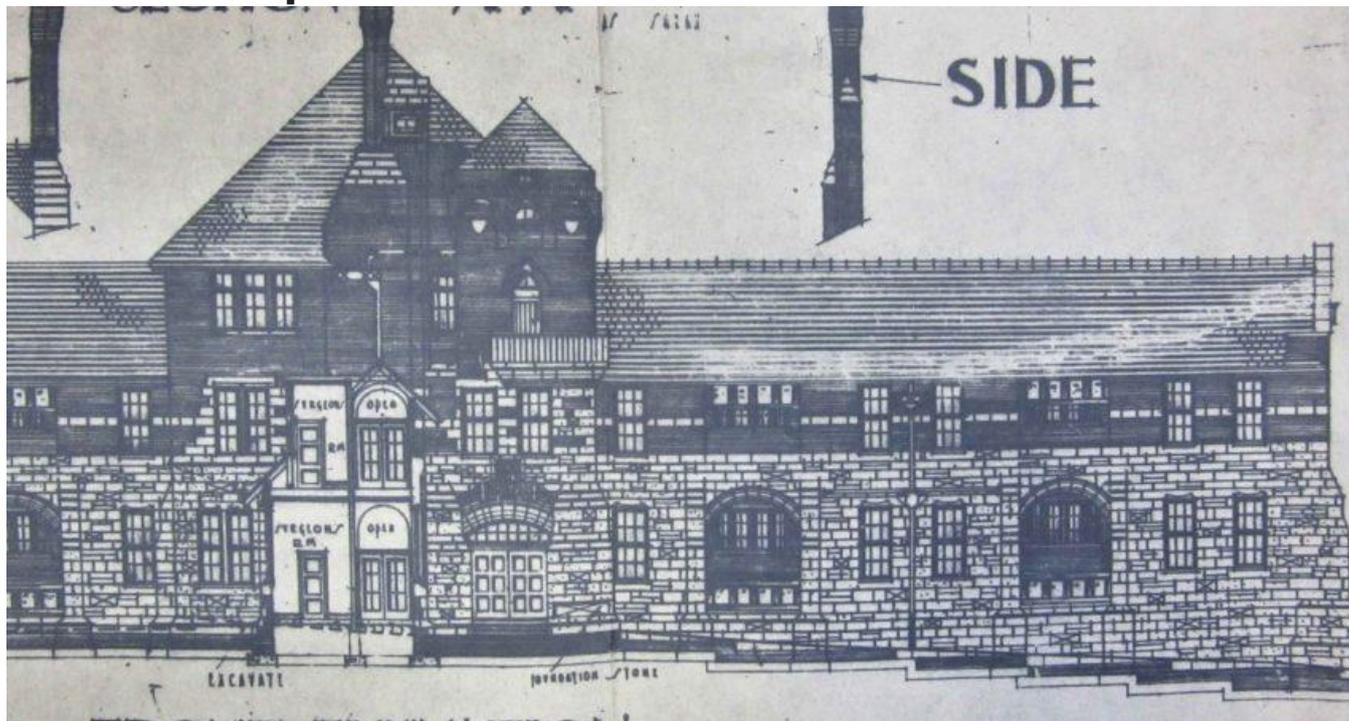
I can sing a whole song in Russian. Again, I don't know what the words mean!

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

Why does gluten exist?? I have coeliac disease.

Editor's note: [Book online now](#) to hear Naomi-Kate Colledge perform at [the On Earth Festival](#) on Saturday 16 October at St Francis College in Milton.

The history and origins of St Martin's House and Pymont Private Hospital



St Martin's War Memorial Hospital plan, as submitted by architect Lange Powell April 1920 (original image held by Records and Archives Centre, ACSQ)

Visitors to St Martin's House, at the Cathedral Precinct on Ann Street, may observe the plaque just outside the doors to the building's reception, noting its past history as a hospital. Formerly known as "St. Martin's War Memorial Hospital", the building was completed in 1922 and commemorated the fallen in the First World War.



Plaque outside St Martin's House in memory of the fallen in World War I (Image taken in August 2021)

What many may not be aware of is that there was a hospital on the same parcel of land, stretching from Ann Street to Adelaide Street, prior to the construction of St. Martin's War Memorial Hospital.

In March 1906, Glasgow-born lawyer Thomas Macdonald-Paterson, the owner of Pymont House on Adelaide Street (near the corner of Wharf Street), passed away. Macdonald-Paterson was a member of the Legislative Assembly of Queensland before being elected as the Federal Member for Brisbane from 1901 to 1903. The Macdonald-Patersons had moved into Pymont House around 1895. There are many references in newspaper articles and gossip columns noting visitors and events at the house.



Princess Louise who designed the memorial to fallen soldiers erected in St. Paul's Cathedral, has written through an equerry to the London representative of the North Queensland *Herald*, who was puzzled over the design, that the winged figure in the group represents the Angel of Victory. The angel supporting the dead Christ represents the victory of Christ over death, "which all those share who die for the sake of others, as these soldiers have done." The memorial bears the inscription, "Australia, Canada, Ceylon, New Zealand, South Africa. To the glory of God and the undying honour of those 4,800 sons of

The many friends of the Hon. Mrs. C. Holmes & Court will regret to hear that she is suffering from a severe attack of influenza.

Miss Tittell Brune, Miss Vivien Noel, and Miss Eileen O'Reilly will be the guests of Mrs. Gerard Gore at Yandilla next week.

Miss de Winton entertained a few friends at "Waldan," Toowong, on Monday evening.

Miss Marion Hill, Norman Creek, gave an afternoon tea yesterday in honour of Miss Gwen Phillips, Warwick.

At Beerwah.

Miss Chauvel entertained a few friends at "Beerwah," Gregory Terrace, on Tuesday evening. Those present included Miss Gwen Phillips (Warwick), Miss Slade, Miss Violet Newton, Miss Hudson, Miss Gladys Hill (Warwick), Colonel Chauvel, Mr. Frank Newton, Mr. Jack White, Mr. Owen Phillips and Mr. K. Mackenzie.

Mr. and Mrs. Harry Cohen entertained a number of friends at Wyenbah, Hamilton, on Tuesday night.

Mrs. Macdonald-Paterson is having a small afternoon tea at Pymont to-day.

Miss Vivien Noel is entertaining some of her friends at tea at the Imperial Hotel this afternoon.

At the Pioneer Club last Friday afternoon, the members entertained Miss Tittell Brune, Miss Vivien Noel, Mrs. Goodman, and Miss Margaret McKenzie (Sydney) at tea.

The Misses Stevens, "Hilderstone," Kangaroo Point, gave a small Tennis Party last Saturday afternoon.

In winter the human system requires richer and fatter food, Hutton's hams and bacon supply this need.

Queensland Figaro 21 September 1906, page 6 noting afternoon tea at Pymont (Image sourced from the National Library)

WOMAN'S WORLD.

SOCIAL GOSSIP.

Mrs. Levien, Melbourne, accompanied by her daughter, Miss Annetta Levien, arrived from Melbourne by the Arawatta on Thursday. The health of Mrs. J. E. Harris, daughter of Mrs. Levien, still causes her friends anxiety.

Mrs. Macdonald-Paterson entertained a few friends at her residence, Pymont, on Thursday evening.

Mrs. Thomas Hunter-Brown (nee Griffith), after spending some time at her charming residence in Scotland, goes to London for the season on a visit to friends.

Mrs. Mort, accompanied by Miss Mort, returned from Sydney on Thursday.

Bushell and Company's Teas are unequalled in quality for price, 1s. 8d., 2s., and 2s. 6d. per lb.—(Advt.)

The engagement is announced of Miss Lily Mowbray, of Pollard's Opera Company, and Mr. C. W. Donnelly, of Brisbane.

Mrs. Macdonald-Paterson entertained about 30 ladies and gentlemen at a card party at Pymont on Tuesday evening. Her guests included Mrs. C. W. Little and Miss Madden, Mr. and Mrs. J. Hunter Brown, Mr. and Mrs. Seymour, Mr. and Mrs. Leonard Turner, Miss Lawson, Mrs. Robert Thompson, Mr. and Mrs. Percy Matthews, Mr. Morgan, and Mr. Murray-Smith.

The ladies' committee of the Queensland Irish Association annual ball report good progress in connection with the event. Judging by the number of tickets already sold the ball promises to be more popular even than that of last year. Among the attractions there will be a military set as well as a debutantes' set. A regulation supper as well as light refreshments will be provided during the evening. A portion of the gallery will be available for members and friends, who will also be provided with light refreshment.

Articles from *Brisbane Courier* ('Woman's World' social gossip column) from 25 May 1895 and *The Week* from 19 July 1901 (sourced from the National Library)

On 17 August 1908 Thomas' wife, Maria, passed away. Following her death there was speculation as to what would happen to this historic house, which was built during the 1860s. The Cathedral Chapter (focusing on the completion of the first stage of the Cathedral) discussed the purchase of the property and the land between Ann Street and Adelaide Street. The Trustees of the property asked for 4,000 pounds. After inspecting the property and discovering that the purchase would have to include the furniture, the Chapter decided to withdraw from negotiations.

For a brief period the house was used as a boarding hostel. Around 1910, a doctor and his wife moved into Pymont House, retaining its name, and transformed it into a private hospital. The new hospital also incorporated accommodation for nurses on Ann Street, situated approximately where the car park in front of St Martin's House is now. The private hospital operated for the next six years. Although it had limited beds, it appears to have been well regarded and took in patients with common illnesses, as well as injured horse riders and motor vehicle accident victims.

Although the Chapter had not yet purchased the Pymont Private Hospital in 1908, it still had its eye on the hospital and its surrounding land. In June 1913, a sub-committee, including the Archdeacon of Brisbane Francis de Witt Batty, was established to "enquire fully into the matter and report, and also to make some suggestion as to how the proposed be financed". A purchase price was noted in October for 5,000 pounds. Later, an agent for the property owner asked for 7,000 pounds, but it was not until 1916 that the Chapter decided to act.

In September 1916, the agent offered 8,000 pounds for the Pymont Private Hospital property (and the land and nurses' quarters on Ann Street), although the agent did note that a bid of 7,000 pounds might be accepted.

As part of discussions, Francis de Witt Batty interviewed the head of the hospital (a "Miss Ellen Mary Lowenthal") who noted that her net profits from running the hospital were between 700 to 800 pounds a year. She also indicated that a purchase price more acceptable to the Chapter could be agreed to if the Chapter in turn allowed the hospital to continue operating in some form under their ownership.

In the end, a final purchase price was agreed to, which, with legal and other expenses, led to 7,681 pounds, 17 Shillings and four pence being paid. The Chapter agreed that the Sisters of the Society of the Sacred Advent would run the hospital on a rent of 600 pounds a year.

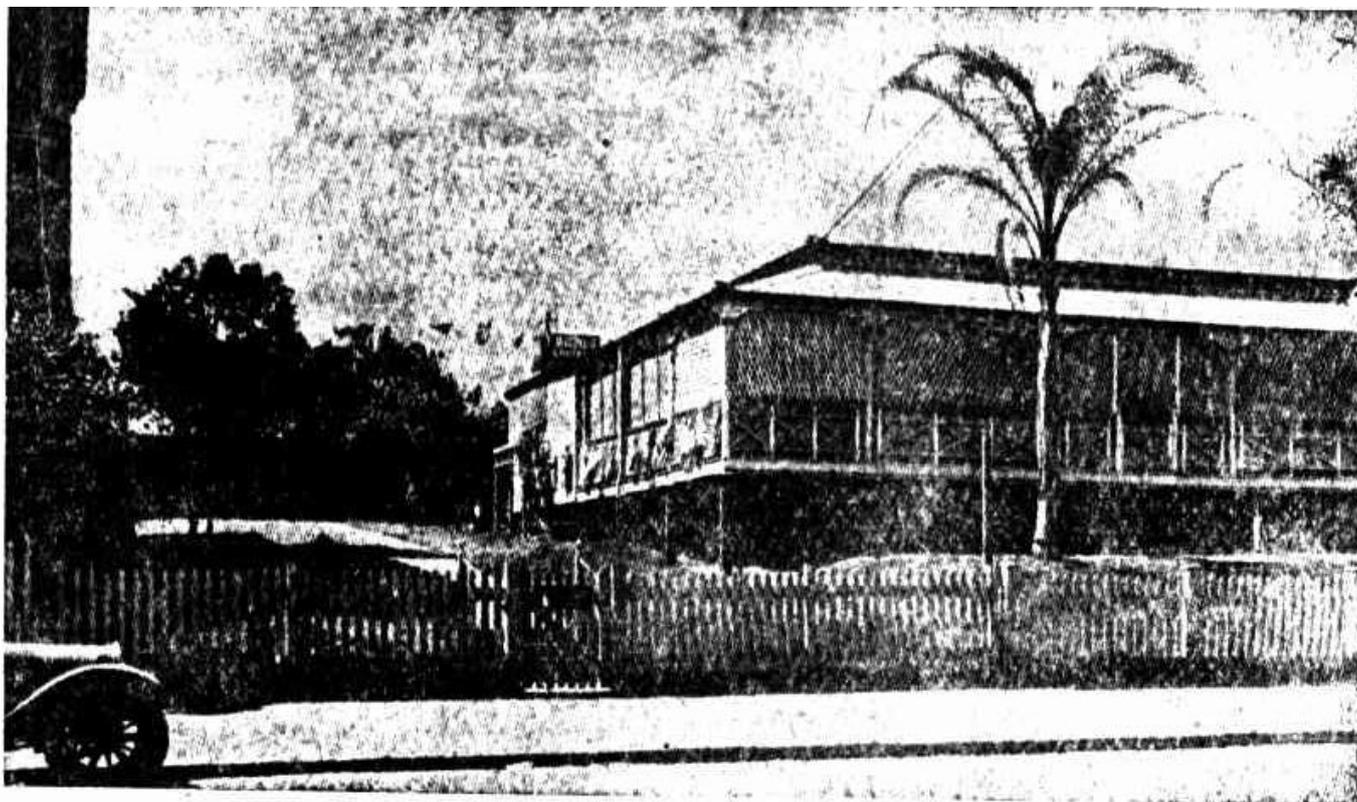
By this stage, the horrors and suffering of the Western Front in France were becoming all too real for Australians. After the Armistice on 11 November 1918, the Diocesan Council passed the following motion:

"In recognition of the fact that the basic principles of Christianity have been immutably upheld by the blessed gift of peace...The Church should, by some overt act of thanksgiving, raise a permanent memorial to the Glory of God as a mark of gratitude to Him and to those who have fought and died in the cause of righteousness."

There was much discussion as to whether the permanent memorial should be an extension and enlargement of the current hospital, or a new building, or as part of the construction/completion of the Cathedral, or the purchase of additional lands between the Cathedral and Wharf Street. On 13 February 1919, the Diocesan Council agreed that the memorial should take the form of a new hospital.

It was also agreed that additional property between the Cathedral and Wharf Street should be acquired. This land was purchased for 13,500 pounds in February 1920. Both decisions were supported by the Cathedral Chapter. A War Memorial Committee was established, later becoming the Building Committee of St. Martin's War Memorial Hospital, with Miss Stella Bruce-Nicol performing the role of Committee secretary. "St. Martin's" was chosen as 11 November (Armistice Day) is commemorated as St Martin's Day.

Fundraising began with an initial aim of 50,000 pounds. The purchase of the additional lands raised the required amount to around 85,000 pounds. Special events, such as the laying of the foundation stone on 9 November 1919 and the contribution of many groups throughout Queensland (particularly the St. Martin's League) ensured that the hospital, when opened, was free of debt. However, the money used to purchase the additional land still had to be paid. The original Pyrmont Hospital building had been sold for 491 pounds and 11 shillings in March 1920 and dismantled by Silk and Sons Pty Ltd. In the month prior, nursing staff and patients were moved to a temporary location on Wickham Terrace.



ST. MARTIN'S HOSPITAL.

Cottage in Ann street, now used as a home for the nurses of Pymont Hospital. It is on the site for the new St. Martin's Hospital, and shortly will be removed. The flags at the rear indicate the site of the foundation stone, which was laid on Sunday, the 9th instant.

Photo H. S. M'Nair.

Photo of nurses' quarters for Pymont Private Hospital from *Telegraph* 15 November 1919, page 13 (Sourced from the National Library)

Today, St Martin's House still serves a vital role for the Cathedral and our wider Diocesan community. Its role as a hospital ceased in 1971, and after much debate about its future, it was renovated and is now used as office space for our Archbishop, Regional Bishops and clergy and staff for the Cathedral and various Commissions.

There are still some mysteries that my research is yet to solve. One is the location of the foundation stone for St Martin's House. The above photograph indicates that it was laid just behind the nurses' quarters.

With the purchase of additional property between the Cathedral and Wharf Street, the planned location of what is now known as St Martin's House moved further east, meaning that the nurses' quarters (unlike Pymont Private Hospital previously) were not immediately dismantled. There are indications that the stone was moved and placed in a recess next to the entrance, which is supported by one of our plans for St. Martin's War Memorial Hospital from the original architect, Lange Powell. However, we have been unable to locate anything else to support this.

The plaque outside what is now known as St Martin's House, commemorating the former role of the building, notes the following at its base:

"Take heed lest ye forget"

These words ask that we remember the sacrifice that Australians made in the war. In terms of the foundation stone, when true history is forgotten or unrecorded, mysteries and urban legends can often propagate. I am working with Cathedral staff and volunteers on the location of the stone and its contents, so it is hoped that this mystery will be solved soon.

Features • Sunday 19 September 2021 • By Alison Dunstan, Robyn Francis

Redcliffe parishioners knitting rugs for vulnerable women and kids



Mothers Union Redcliffe Branch members (Sitting, L-R) Diane Carmody, Margaret Dacey, Lou Hartwig and Lee Raw and (standing, L-R) Robyn Francis and Alison Dunstan in September 2021, knitting rugs for Anglicare's services in Caboolture (out-of-home-care services) and Toowong (Homelessness Services Supportive Accommodation for Women)

Our Parish of Redcliffe Mothers Union Branch President, Alison Dunstan, has been the principal co-ordinator for organising the creation and distribution of knitted rugs for Anglicare over the last eight years. One of the objectives of Mother Union is "to help those whose family life has met with adversity".

It is through our Mothers Union Branch that Alison became involved with this valuable project, which is a significant and much-valued ministry for people in the community who are in need. We estimate that our Branch has handmade well over one hundred rugs so far. Many other Mothers Union branches in our Diocese also donate rugs to this valuable outreach initiative.

We are blessed to have a regular team of Branch members and parishioners who all contribute to our rug-knitting project. Some prefer to knit individual squares, with others lovingly sewing together the squares or crocheting matching borders. Other volunteers handmake complete rugs. Patterns and helpful hints are available for *anglican focus* readers who wish to assist with creating these rugs.

As this is an ongoing need in the community, our ladies make as many or as few rugs as their time allows. We often gather together to knit the rugs. During this period of COVID-19 restrictions, the project has continued with volunteers knitting at home or together socially distanced. From time to time we organise a morning tea as a “thank you gesture” for our band of merry helpers.

We at Mothers Union’s Redcliffe Branch have a special connection with Anglicare in Caboolture. Over the years we have donated toiletries and household items for their families in need. The knitted rugs also go to the children in their out-of-home-care program. Along with the rugs, Redcliffe parishioners donate toys and gifts for these families at Christmas. As we spread the word that “donations are required”, our prayers are rapidly answered as parishioners and friends answer the call with much generosity and enthusiasm.

The rugs are also donated to Anglicare’s [Homelessness Services Supportive Accommodation for Women](#) at Toowong in Brisbane. The Toowong service provides crisis accommodation for 18 single women, who are unaccompanied by a child or partner, and are experiencing homelessness.

In addition, Anglicare offers similar support for 16- to 25-year-old women and their young children and single pregnant women who are homeless or at risk of homelessness.

Before the rugs are delivered to Anglicare’s services, they are placed in our church where Parish of Redcliffe rector The Rev’d Graheme Baldock blesses them and prays for the people who receive them.

We also have another project with knitters creating colourful warm beanies and scarves for seafarers that we donate to [The Mission to Seafarers](#) at the Port of Brisbane. These items are included in seafarer “care packages”, which are much appreciated since the seafarers travel world-wide, often experiencing the Northern Hemisphere winter. Other donated items such as playing cards; magazines (*Australian Geographic* is especially popular); sweets; notebooks; and crosswords are all very helpful for these packages.

If you would like to be sent patterns and helpful hints for making the rugs, please [email](#) Alison Dunstan from the Parish of Redcliffe.

Theological reflection through the Pastoral Spiral



Jonathan Sargeant at St James', Toowoomba with a group experiencing the 'BIBLE360 Exploring the Gospels' seminar

Faith and life – we know they're connected, but how exactly? How do we make decisions, acknowledging the foundational nature of God in our lives? How do we know God is acting in our lives, day to day? And, because God *is* the basis of our lives, how do we make sure we're learning from our life experiences? How do we learn and grow in our faith?

These are big questions, although possibly a bit abstract. Starting with an example is a good idea.

Mary and Carolyn leave the theatre, chatting about the film they've just watched.

"It was good," says Mary. "I love that main actor. She's terrific!"

"Yes," agrees Carolyn. "She's always great. And, I really liked all of the faith stuff sprinkled through the film, too. They did a good job with that."

"Faith stuff? What do you mean?" asks Mary, blankly.

"You know, where they...that bit where...when they..." Carolyn struggles. She had an intuitive sense the film contained all kinds of faith allusions but articulating these were another thing altogether. Faith references were there, surely, but she didn't know how to start in putting these into words.

For some of us, reflecting on our experience and seeing the presence of God from moment to moment comes naturally. But not for many of us! Most of us have a sense here and there, but it can take work to crystallise it. When I say work, I don't mean plucking a Bible verse that seems to sync with our experience. That kind of 'proof texting' can seem helpful, but it too often ignores more

foundational biblical messages or the wider context in which verses are situated. Probably more importantly, this kind of approach overlooks more helpful ways to read and engage with the Bible.

No, the work I'm referring to, or more accurately the method we can use to answer some of life's big questions as mentioned in the first paragraph, is simple. It's a process we refer to as "theological reflection". Theological reflection, or TR, is an ancient idea. There are many ways to do it, but one of the simplest is the method known as the Pastoral Cycle or Spiral. Developed back in the 1980s and influenced by Ignatian spirituality, the Pastoral Spiral can be used by individuals in their daily life. It also finds expression in the world of academia, or even when church groups try to figure out how to engage with their communities more effectively. So, yes, it's widespread in usage and super useful. Here's how it works.

In the Pastoral Spiral there are four steps, sometimes called 'movements'. These are

1. Experience
2. Analysis
3. Reflection
4. Response.

This method is called a 'spiral' because it's open-ended. When you've passed the fourth movement, you move onto the next experience for reflection. But, I'm getting ahead of myself. Let's look at each step, using the example of Mary and Carolyn's film-going experience.

The first movement is "Experience". Something has happened and you decide to reflect on it. It might be an incident in your life, say, an argument or a decision you need to make. It might be something happening in our community where we feel called to help. It could be a film, as in our example. In the Experience step we define the focus of our reflection. What is the experience? What exactly happened? Are we listening to the people most directly affected? That question is especially key when thinking about community action, to avoid acting from assumption rather than reality. For our film, this step is easy: we name the film and decide if we're reflecting on the entire movie or just a scene, a series of scenes or a theme or some other aspect.

Step two is about "Analysis". We interrogate the focus identified in step one in a systematic way. We ask questions such as

- What are the causes of the issue or situation, acknowledging that these might be social, cultural, economic or political, or a combination of these?
- Are there consequences? What are they?
- Who are the key players? Who is 'doing' the thing? Who is it being done to? Who benefits? Who loses out?
- What are the links between each of these answers?

In our film example, we might do a bit of online research about the backgrounds and motives of the filmmakers. Who is the intended audience for the film? Since we're delving into the faith issues within the film in question, we might try to find out about the faith experience of the scriptwriter, director or key actors. There might be interviews with these people in which such questions have been asked before. For instance, does the director have a discernable attitude towards faith? Have they made other films that featured similar themes? Maybe they have a history with faith themes, and we can

find material written about that. A number of websites that look into the faith issues within films could be consulted. We are collecting information and data here that will help us in the next step.

The third movement is "Reflection". Sometimes this step is called "theological reflection" but that's confusing, since the entire method is a form of theological reflection, and not just this step.

In this step, we reflect on the focus of the process in light of our available religious resources. Anglicans typically bring to bear [Scripture, tradition and reason](#) to guide this reflection process. Thinking about our film, what does the Bible say about the themes we've discerned? Are there any echoes of particular stories or themes from Scripture on show? If so, how are they addressed, and what can we learn from these? What does our Anglian tradition and the inherent values therein have to say in dialogue with our film? Maybe the experiences of the Christian community through time help us to dialogue with our film.

Note the use of the term "dialogue" here. This is not a one-way conversation. Maybe Scripture "speaks" to the scenes we're playing with. Or maybe these scenes have something to say to us as Christians about our faith.

Also, we use reason to discern these things, and correspondingly draw upon the products of reason, such as other analysis, information from the sciences, and so on, that help. All in all, we ask where God is in all of this.

Finally, we move to step four, "Response".

Here we draw on all we've learned so far to discern actions that arise from God's activity in the focus of the process, our film. If the focus was an incident, say an argument, we might be called to resolve the disagreement with the person in question in a particular way, drawing upon a biblical example or theme or a learning from our Church or community history.

Because Mary and Carolyn are reflecting on a film (or some aspect of it) their response might be a commitment to enact the style of forgiveness they viewed in similar family situations. Maybe through this reflection they've discovered a filmmaker they'd like to learn more about – hence a response might be to search out more of their films. Or possibly their reflection helped them discover that talking about faith and films is an entirely positive and inspirational, faith-growing experience and they should do it more regularly.

But note, there must be a response. If there is no action that arises out of this process, some would go so far as to say that this is not actually theological reflection. Whether the response is to commit to more reflection, or a renewed sense of some faith theme or a re-engagement with a particular faith practice – prayer or bible-reading or worship – naming an action means we move from navel-gazing to building our faith with a renewed sense of participation in God's mission in the world, personally and/or communally.

So, there are the four movements within the concept of the Pastoral Spiral, a method of theological reflection. We identify an experience, we analyse that focus, we prayerfully bring to bear our faith resources and we identify a response arising from our work.

In reality there is an evaluation step, too, where we look back after an appropriate length of time to see how our identified response was enacted. What is happening *now*? Maybe that evaluation provides the fodder for a new reflection. Or possibly we just move on to our next experience, film,

incident, or whatever aspect of life we want to reflect upon. That's how a spiral works, of course. We acknowledge there's always more to learn, and that the process is never perfect or complete because no matter how hard we try, there is always more to know and other perspectives with which to dialogue.

Some people carry out this method of reflection in groups, consciously working through each movement with notes and records of the process. While it's beneficial to do that, you can use the Pastoral Spiral individually or in a pair, just thinking through the Identify-an-Experience/Analyse/Reflect/Response steps mentally. It doesn't have to involve formal rigmarole.

If the whole process is carried out with the kinds of principles previously mentioned in mind (such as the value of dialogue and the value of learning) we can emerge with a sense of God-with-us, and that's a good place to be! God leads us to grow, always learning, always trying to find God in our midst, whether in the cinema, the workplace, at home or at play. And, especially in the cinema for this *anglican focus* film reviewer!

Jonathan Sargeant facilitates the St Francis College subject, THL256 Theology and the Arts every two years. This subject is next offered in second semester 2022. Visit the [St Francis College website](#) or contact the Registrar Suzie Anthonisz on 07 35147403 for more information about enrolling or auditing.

Editor's note: If this topic interests you, please come along to one of the St Francis College Open Days on Tuesday 2 November 7 pm to 8.30pm (virtual) or Thursday 4 November 12.30 pm to 2 pm and 5.30 to 7 pm (on campus). For more information and to register, visit the [St Francis College website](#).

St Hilda's School creates outdoor spaces for community connection



National Schools' Tree Day was celebrated by St Hilda's Pre-Prep girls in July 2021 by planting a lemon myrtle tree in the school's bush tucker garden (pictured are Madison D and Blaire M with Mrs Lisa Cleverly, Director of Pre-Preparatory)

Bright and early on a recent Saturday morning, St Hilda's School hosted a 'gardening bee' to plant nine vegetable garden plots, hedge a labyrinth and create a bush tucker garden. Organised and led by us, as Sustainability Prefects, with the support of the Head of Business Mr Paul Salter and the grounds staff, the school community garden was made possible.

The gardening bee was a great success, with involvement from Pre-Prep through to Year 12 students, and staff, parents and wider community members who enthusiastically attended. Already, the garden is cultivating a likeminded community dedicated to growing fresh produce. The Boarding Sustainability Committee has committed to a roster, whereby a group of girls alternate each week to water and tend to the garden. In time, with the growth of the produce, the gardens will provide fresh fruit, vegetables and herbs for use by the Boarders, boarding house kitchen staff, onsite staff and the Hospitality faculty.

Understanding students' need for time and space, a labyrinth hedge, comprised of native Lilly Pillies, was also planted during the gardening bee. The labyrinth is a quiet space for meditation, reflection and mindfulness, providing students the opportunity to take a break from the stresses of school life and relax with their own thoughts. The labyrinth also provides an area for the younger students to play and explore. The area is a wonderful place for our Junior School students to sit quietly and discover the importance of mindfulness or learn about the food sources growing in the garden nearby.

Both the garden and the labyrinth provide spaces for community involvement, connection and education. Additionally, we at St Hilda's appreciate the importance of First Nation cultures and knowledges, and the significance of native flora and fauna. Consequently, an area of the garden has been dedicated to bush tucker. This has been planted to cultivate a healthy Australian environment for our insects and native bees that have settled into the hive located in the centre of the bush tucker area. This area will also provide a space of learning for our students – particularly the Junior School students – to teach them about First Nations cultures and knowledges, including about native flora and fauna.

Reflections • Monday 20 September 2021 • By Rachel Walker

Getting on board with vision boarding



"A vision board is a collage of symbolically chosen paper images, selected from books and magazines, that are cut out, arranged and glued down. In my creative visioning workshops, space is made for people to intentionally step back and consider their individual or collective circumstances before they start crafting" (Rachel Walker, St Andrew's, South Brisbane parishioner)

Recently my friend Helen got up and asked our St Andrew's, South Brisbane congregation member to plant more trees. She shared about how damage to the climate is impacting plants and animals, and of the disproportionate effects on Indigenous peoples around the world. Gently, she called us to action. I decided that it was time that I embarked on some local creation care.

In theory, I was "totally on board" because her invitation aligned with how I value God's good creation. Realistically, had we not minutes later locked in a date to volunteer with the local creek catchment group, her invitation would have fallen to the bottom of my long to-do list, never to be seen again.

Does this sound familiar? Life is busy, and many things compete for our attention. It's easy to get caught up in the tides of whatever is happening around us and lose touch with what we really want to be doing. As a visual person, I made my first vision board so that my goals and values would be captured in one place, and so I would be regularly reminded to act on them.

A vision board is a collage of symbolically chosen paper images, selected from books and magazines, that are cut out, arranged and glued down. In my creative visioning workshops, space is made for people to intentionally step back and consider their individual or collective circumstances before they start crafting. With the help of images and words, they then turn their thoughts into rich visual expressions that tell stories and spark meaningful discussions.

At the end of our first COVID-19 year, the Museum of Brisbane (MoB) approached me to run some workshops for early 2021. Following the challenges of 2020, people were in the mood to revise and review, and so workshops sold out four times in a row. For these workshops it was important to me to create a welcoming and relaxed atmosphere, so people would feel free to put whatever they liked on their vision boards, and so that everyone would feel proud of their vision, however grandiose or humble.

My favourite thing about those MoB sessions was seeing perfect strangers tell each other their stories and engage in genuine dialogue. Even the shyest storyteller can organically and authentically talk about their life experience with prompts from their vision board, since it's built on images that personally resonate.

Outside the workshops I'm using vision boards to document the dreams and perspectives of local luminaries. After Helen and I went weeding at the local creek together, she shared her goals and hopes for the climate and creation and now I'm making a vision board to illustrate them for her. In a small way I hope to influence our collective social vision by sharing stories of people working for positive and sustainable change.

You are invited to join me at [On Earth Festival](#) on Saturday 16 October at St Francis College in Milton for a vision board workshop. You will be guided to create your very own vision board, while also meeting other people and engaging in some inspiring dialogue.

Editor's note: [Book online now](#) to join Rachel Walker at the [On Earth Festival](#) on Saturday 16 October at St Francis College in Milton.

Empowered to make a difference



St Margaret's Girls School student donating her ponytail in August 2021 to raise money for Cancer Council Queensland and to help provide hair for oncology and alopecia patients

Since 2015, the St Margaret's Anglican Girls School community has raised almost half a million dollars for Queenslanders affected by cancer.

They have done so through an entirely student-led initiative – the Ponytail Project.

The Ponytail Project is the legacy of a group of students who, in 2015, were empowered to make a difference to the lives of others after news that a parent among the school community had been diagnosed with breast cancer. Sadly, the following year, St Margaret's students had even more reason to support the cause after the loss of one of their beloved teachers, who was also a past student, to cancer.

So significant had this philanthropic endeavour become, it was soon embraced as an annual fundraising campaign with students encouraged to reflect on the impacts of cancer and other medical conditions and, where hair loss is involved, how they could help boost someone's confidence.

In 2019, Cancer Council Queensland adopted the students' campaign idea, encouraging schools across the state to involve their students in the cause.

In August, 137 ponytails were donated to [Real Fringe Hairbands](#) to make a difference in the lives of those who have lost their hair due to cancer treatment or alopecia. In addition, a record \$118,000 was raised for Cancer Council Queensland and the Minotti Trust.

129 students and eight teachers participated in the school's annual Ponytail Project which, according to St Margaret's Principal Ros Curtis, empowers the girls to experience how their actions can make a positive difference in the lives of others.

"Each year, we see the girls motivated to give back and inspired to actively contribute in this most significant way," Ms Curtis said.

"It is very empowering for them to experience how their contribution can make a real difference. The act of cutting their own hair is tangible and enhances the girls' gratitude.

"The Ponytail Project helps to develop students' philanthropic mindset and inspires the girls to continue to give back to the communities in which they live and will one day work.

This was Year 12 student and School Captain Zara Campbell's fourth year participating in the Ponytail Project and she says philanthropic opportunities like these are ingrained in St Margaret's philosophy and history.

"Since St Margaret's began, the Sisters of the Society of the Sacred Advent have always highlighted the importance of service to the community through their educational and social endeavours," Ms Campbell said.

"Indeed, these values still strongly underpin the St Margaret's community to this day, and, through acts of service like the Ponytail Project, students are able to realise that we can not only have a massive impact on society, but we are also continuing the Sisters' legacy."

Olivia Donoghue, also a School Captain, said: "I believe that this opportunity equips us to continue philanthropic endeavours after school so we can continue to positively impact the lives of others".

While students in Years 7 to 12 could elect to have their ponytails cut, St Margaret's primary students wore crazy hair in support of the Ponytail Project.

Participating in the event is an important learning opportunity for the primary students, too, who witness firsthand how an individual or a collective community can make a real difference in the lives of others.

Toowoomba aged care nurse overcomes obstacles to complete her degree while on dialysis



Symes Thorpe Residential Aged Care Clinical Educator and Registered Nurse Sheryl Kupfer with her completed Masters degree (September 2021)

Sheryl Kupfer is a Clinical Educator and Registered Nurse at our Anglicare Southern Queensland Symes Thorpe Residential Aged Care home in Toowoomba and has been in her role for the past six years.

Recently she completed her Masters in Health at the University of Southern Queensland.

“I never really considered a career in aged care, but I absolutely love it,” she said.

“I was inspired to do my Masters in aged care because I wanted to learn more about what we can do for our residents, and it has given me a better insight into aged care.”

Sheryl has inspired many of her colleagues with her determination and positive attitude as she completed her nursing degree while on dialysis for a kidney transplant.

“Age is no barrier to studying,” she said.

“I was in my late 40s when I studied nursing and now that I have completed my Masters in my late 50s, it goes to show it is never too late to study.”

From doing cleaning to working in the mines and then working at a newsagent, Sheryl has tried her hand at various jobs before finding her passion in aged care.

Sheryl said she found it quite a challenge finishing her degree while on dialysis as it often made her fatigued, having spent 18 hours a week hooked up to a machine.

"I was on dialysis for four years and three months until I had a transplant, and it was the nurses at the dialysis unit who helped me if I had any trouble with my study," she said.

"I was hooked up to a machine for five hours a day, three times a week and then one day for three hours a week.

"It was a challenging period, but I just considered that it was my treatment that I had to have until I had my transplant."

Sheryl said she enjoys coming to work at Symes Thorpe because it's all about 'looking after our residents and to make it their home'.

Outside of work, Sheryl loves sewing, quilting, gardening, and spending time with her family and looking after her five grandchildren.

With her Masters now complete, Sheryl says she might consider one day doing her PhD.

News • Monday 20 September 2021 • By Common Grace

Online prayer vigil for Aboriginal Deaths in Custody

Since 2018, as a movement, we have gathered in person and online annually in prayer on the anniversary of Wayne Fella Morrison's death, 26 September. This year marks five years since his death in custody in South Australia and Wayne's Coronial Inquest continues today.

You are invited to join the Online Prayer Vigil for Aboriginal Deaths in Custody on Sunday 26 September at 7.30pm AEST to be held on Zoom.

Aboriginal Deaths in Custody remains an ongoing injustice in these lands now called Australia. On 15 July the 10th Aboriginal person since March this year died in custody. This year also marks 30 years since the Royal Commission into Aboriginal Deaths in Custody. Since this time, there have been almost 500 deaths in custody and many of the 339 recommendations from this Commission have never been implemented. It is an injustice that breaks the heart of God, and an injustice that compels us, as followers of Jesus, to action.

The prayer vigil will be led by Aboriginal Christian Leaders. Please register to join the Online Prayer Vigil for Aboriginal Deaths in Custody and stand in solidarity with Aboriginal peoples, take action through prayer, reflection, deeply listening and lamenting together.

To learn more, access our Aboriginal Deaths in Custody resources page [here](#).

You can also add the #StopAboriginalDeathsInCustody Facebook frame to your profile picture [here](#).

What You Will Need

During the Prayer Vigil we will be doing the Prayerful Activity together from our recent [#LearnPrayAct Pledge](#).

Please bring:

- Paper – We recommend a red piece of paper or cardboard and a yellow piece of paper or cardboard, but blank white paper will be fine
- Pen – A black felt pen or permanent marker.
- Scissors and glue
- A candle to light as we pray and lament.

First published on the [Common Grace website](#) in September 2021.

News • Monday 20 September 2021 • By Anglican Communion News Service

Ecumenical Patriarch, Pope and Archbishop of Canterbury call for the Protection of Creation



Ecumenical Patriarch Bartholomew, Pope Francis, and the Archbishop of Canterbury Justin Welby (Image sourced by ACNS, crediting Jeffrey Bruno and Lambeth Palace)

The leaders of the Orthodox, Catholic and Anglican communions of churches have issued a rare joint statement on the need to protect creation. The message has been released during the Season of Creation, which runs from 1 September, designated as the World Day of Prayer for the Care of Creation, to 4 October, the Feast Day of Saint Francis of Assisi

A Joint Message for the Protection of Creation

For more than a year, we have all experienced the devastating effects of a global pandemic – all of us, whether poor or wealthy, weak or strong. Some were more protected or vulnerable than others, but the rapidly-spreading infection meant that we have depended on each other in our efforts to stay safe. We realised that, in facing this worldwide calamity, no one is safe until everyone is safe, that our actions really do affect one another, and that what we do today affects what happens tomorrow.

These are not new lessons, but we have had to face them anew. May we not waste this moment. We must decide what kind of world we want to leave to future generations. God mandates: “Choose life, so that you and your children might live” (Dt 30:19). We must choose to live differently; we must choose life.

September is celebrated by many Christians as the Season of Creation, an opportunity to pray and care for God’s creation. As world leaders prepare to meet in November at Glasgow to deliberate on the future of our planet, we pray for them and consider what the choices we must all make. Accordingly, as leaders of our Churches, we call on everyone, whatever their belief or worldview, to endeavour to listen to the cry of the earth and of people who are poor, examining their behaviour and pledging meaningful sacrifices for the sake of the earth which God has given us.

The Importance of Sustainability

In our common Christian tradition, the Scriptures and the Saints provide illuminating perspectives for comprehending both the realities of the present and the promise of something larger than what we see in the moment. The concept of stewardship – of individual and collective responsibility for our God-given endowment – presents a vital starting-point for social, economic and environmental sustainability. In the New Testament, we read of the rich and foolish man who stores great wealth of grain while forgetting about his finite end (Lk 12.13–21). We learn of the prodigal son who takes his inheritance early, only to squander it and end up hungry (Lk 15.11–32). We are cautioned against adopting short term and seemingly inexpensive options of building on sand, instead of building on rock for our common home to withstand storms (Mt 7.24–27). These stories invite us to adopt a broader outlook and recognise our place in the extended story of humanity.

But we have taken the opposite direction. We have maximised our own interest at the expense of future generations. By concentrating on our wealth, we find that long-term assets, including the bounty of nature, are depleted for short-term advantage. Technology has unfolded new possibilities for progress but also for accumulating unrestrained wealth, and many of us behave in ways which demonstrate little concern for other people or the limits of the planet. Nature is resilient, yet delicate. We are already witnessing the consequences of our refusal to protect and preserve it (Gn 2.15). Now, in this moment, we have an opportunity to repent, to turn around in resolve, to head in the opposite direction. We must pursue generosity and fairness in the ways that we live, work and use money, instead of selfish gain.

The Impact on People Living with Poverty

The current climate crisis speaks volumes about who we are and how we view and treat God’s creation. We stand before a harsh justice: biodiversity loss, environmental degradation and climate change are the inevitable consequences of our actions, since we have greedily consumed more of the earth’s resources than the planet can endure. But we also face a profound injustice: the people

bearing the most catastrophic consequences of these abuses are the poorest on the planet and have been the least responsible for causing them. We serve a God of justice, who delights in creation and creates every person in God's image, but also hears the cry of people who are poor. Accordingly, there is an innate call within us to respond with anguish when we see such devastating injustice.

Today, we are paying the price. The extreme weather and natural disasters of recent months reveal afresh to us with great force and at great human cost that climate change is not only a future challenge, but an immediate and urgent matter of survival. Widespread floods, fires and droughts threaten entire continents. Sea levels rise, forcing whole communities to relocate; cyclones devastate entire regions, ruining lives and livelihoods. Water has become scarce and food supplies insecure, causing conflict and displacement for millions of people. We have already seen this in places where people rely on small scale agricultural holdings. Today we see it in more industrialised countries where even sophisticated infrastructure cannot completely prevent extraordinary destruction.

Tomorrow could be worse. Today's children and teenagers will face catastrophic consequences unless we take responsibility now, as "fellow workers with God" (Gn 2.4-7), to sustain our world. We frequently hear from young people who understand that their futures are under threat. For their sake, we must choose to eat, travel, spend, invest and live differently, thinking not only of immediate interest and gains but also of future benefits. We repent of our generation's sins. We stand alongside our younger sisters and brothers throughout the world in committed prayer and dedicated action for a future which corresponds ever more to the promises of God.

The Imperative of Cooperation

Over the course of the pandemic, we have learned how vulnerable we are. Our social systems frayed, and we found that we cannot control everything. We must acknowledge that the ways we use money and organize our societies have not benefited everyone. We find ourselves weak and anxious, submersed in a series of crises; health, environmental, food, economic and social, which are all deeply interconnected.

These crises present us with a choice. We are in a unique position either to address them with short-sightedness and profiteering or seize this as an opportunity for conversion and transformation. If we think of humanity as a family and work together towards a future based on the common good, we could find ourselves living in a very different world. Together we can share a vision for life where everyone flourishes. Together we can choose to act with love, justice and mercy. Together we can walk towards a fairer and fulfilling society with those who are most vulnerable at the centre.

But this involves making changes. Each of us, individually, must take responsibility for the ways we use our resources. This path requires an ever-closer collaboration among all churches in their commitment to care for creation. Together, as communities, churches, cities and nations, we must change route and discover new ways of working together to break down the traditional barriers between peoples, to stop competing for resources and start collaborating.

To those with more far-reaching responsibilities – heading administrations, running companies, employing people or investing funds – we say: choose people-centred profits; make short-term sacrifices to safeguard all our futures; become leaders in the transition to just and sustainable economies. "To whom much is given, much is required." (Lk 12:48)

This is the first time that the three of us feel compelled to address together the urgency of environmental sustainability, its impact on persistent poverty, and the importance of global cooperation. Together, on behalf of our communities, we appeal to the heart and mind of every Christian, every believer and every person of good will. We pray for our leaders who will gather in Glasgow to decide the future of our planet and its people. Again, we recall Scripture: “choose life, so that you and your children may live” (Dt 30:19). Choosing life means making sacrifices and exercising self-restraint.

All of us – whoever and wherever we are – can play a part in changing our collective response to the unprecedented threat of climate change and environmental degradation. Caring for God’s creation is a spiritual commission requiring a response of commitment. This is a critical moment. Our children’s future and the future of our common home depend on it.

1st September 2021

Ecumenical Patriarch
Bartholomew

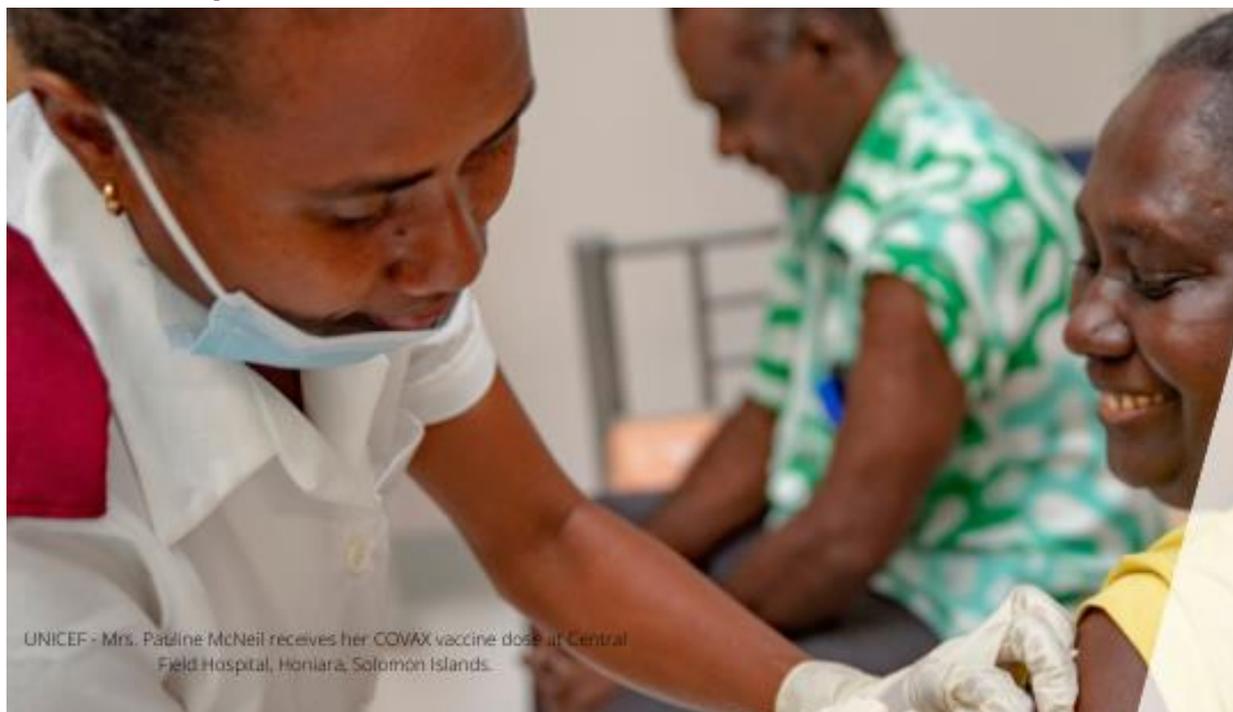
Pope
Francis

Archbishop of Canterbury
Justin

Published on the [Anglican Communion News Service](#) site on 8 September 2021.

News • Monday 20 September 2021 • By Julianne Clarke-Morris

‘Get One, Give One’ fund takes off



UNICEF - Mrs. Pauline McNeil receives her COVAX vaccine dose at Central Field Hospital, Honiara, Solomon Islands.

UNICEF: Mrs Pauline McNeil receives her COVAX vaccine dose at Central Field Hospital, Honiara, Solomon Islands

Anglican Missions are celebrating the generosity of New Zealanders as they reach beyond their first \$80k target set for the 'Get One Give One' vaccination funding campaign.

Anglican Missions has reported this week that the '[Get One, Give One](#)' vaccination appeal has now raised \$91k in donations, which means more than 9,100 people who would otherwise miss out on vaccine protection will now be able to receive their Covid-19 jabs.

"It's great to see so many New Zealanders generously paying their vaccination forward, recognising that others don't have that benefit that is available to us," said Anglican Missions Director Michael Hartfield as Anglican Missions revealed its new 'Get One Give One' target of \$150k.

"Sending ten dollars to the 'Get One Give One' campaign fully vaccinates one person – which of course could save their life – and for many people here, that \$10 equates to only two of those coffees we can't buy in lockdown."

Starting out solo on this vaccine funding campaign, Anglican Missions and the Wellington Diocese did have a helping hand from UNICEF which provided some back-up info and materials.

The 'Get One Give One' campaign sends funds to the COVAX Alliance – the partnership of UNICEF and GAVI (Global Alliance for Vaccines and Immunisation) that channels delivery of vaccines to countries unable to afford vaccination programmes on their own.

In July, Anglican Missions presented the 'Get One Give One' project to their aid and development peers at the Council for International Development, which led to the Council itself getting on board as an official campaign supporter. Also keen to take part were Christian World Service, NZCMS, ChildFund New Zealand and Fairtrade Australia New Zealand.

"It's a really good thing to see six agencies working together like this, and we appreciate how they have been pushing the campaign out through all their different networks," said Michael Hartfield today.

Programme manager at Anglican Missions, Steph Fry reports she has had strong support in producing the 'Get One, Give One' campaign due to the hard work and enthusiasm of Anglican Missions' three student interns in 2021.

Development intern Imogen Inglis, who studies development and international relations at Victoria University, has kept Anglican Missions on top of the daily shifts in vaccination progress across Aotearoa and around the globe.

Imogen's infographics for schools and churches promoting the campaign show the striking disparity between high income countries' stockpiles of 87% of the world's vaccine supply, and low income nations' only 0.2% of supply.

Also on board to generate noise for the campaign are two Anglican Missions communications interns: marketing student Fair Nguyen, who has been producing 'Get One Give One' videos and Powerpoint presentations and monitoring algorithms on the GiveaLittle page, and Aishlin McIntyre who has been providing regular social media updates on the campaign and supporting the background checks on status of vaccine rollouts here.

Michael Hartfield says that as the 'Get One Give One' campaign has expanded, giving patterns have changed, with fewer people giving \$100 or \$200 to pay forward the whole family, and more individuals putting in their ten to fifteen dollars to support one other person as they receive their own vaccine.

Michael says that so far the majority of donations have come through the '[Get One, Give One Give a Little page](#)', which automatically generates and sends the giver a tax receipt on their gift, while a small number of parishes have given directly to Anglican Missions.

One partner agency hopes to add 'Get One, Give One' to its Christmas catalogue of donation gifts, which along with the ongoing vaccine rollout here, means the appeal may reach through till the end of the year.

To give to the 'Get One Give One' campaign go to the [Give a Little page](#)

To download resources for promoting the campaign in your parish, school or organisation go to the '[Get One, Give One' resources Dropbox folder](#) to view and download resources.

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Sunday Devotions • Sunday 19 September 2021 • By Janet White

Sunday Devotion: 26 September 2021, Eighteenth Sunday after Pentecost

Jesus is the preserver of our faith

"Salt is good; but if salt has lost its saltiness, how can you season it?" ([Mark 9.50](#))

Main Readings: [Esther 7.1-6, 9-10; 9.20-22](#); [Psalm 124](#); [James 5.12-20](#); [Mark 9.38-50](#) [[Numbers 11.4-6, 10-16, 24-29](#); [Psalm 19.7-14](#)]

Supplementary Readings: [Psalm 98](#); [Mark 11. 27-33](#); [Esther 9.23-32](#); [Psalm 19.7-14](#); [James 3.13-4.7a](#)

During my confirmation service in my mid-30s, a prayer was read by the minister. He said that if we take the salt as Jesus Christ, the more we learn about him then the saltier we become. While I had heard and read this scripture many times before, I had never thought about the salt being Jesus.

The minister's prayer confirmed for me how important faith in Jesus is. Just as salt has long been used as a preserver of meat, Jesus is the preserver of our faith. As people grow in faith, they become more salty.

"Salt is good" for the Christian and for those the Christian is supporting. For example, when a Christian is supporting a loved one in hospital, a salty faith helps the person to focus and pray. In order to become more "salty", Christians need to read their Bible often and pray to Jesus.

Jesus is the preserver that strengthens our faith.