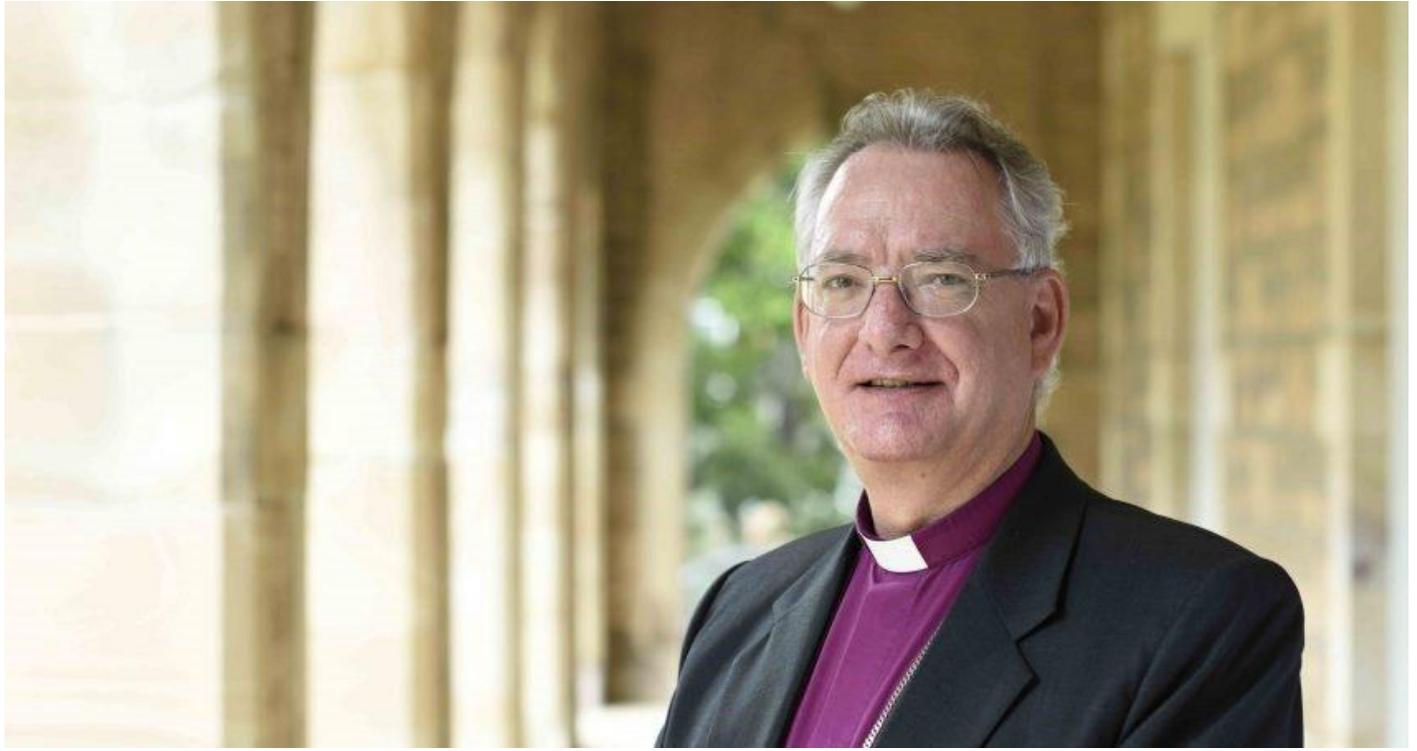


## Getting a jump on the rest of the world



At this time of the year, Christians get a jump on the rest of the world. While the world at large marks the beginning of a new year on New Year's Eve and New Year's Day, the Church is a whole month ahead of the game. The beginning of Advent, falling this year on 28 November, marks the Church's new year. Advent is a season of new beginnings, new resolve, and renewed expectations about what is to come.

In the Christian perspective what is to come is the kingdom, or reign or realm of God. It is a gloriously transformed future in which we trust, for which we pray and to which we commit ourselves, heart and soul and body.

St Paul wrote of the three great Christian virtues: faith, hope and love, which will endure eternally.

We aspire to love in our relationships with family and friends. Christian faith also nudges us to love our neighbours as our friends and pushes us to see all humanity as neighbours. Even more radically our faith asks us to love our enemies. Such love transforms the world in the direction of God's realm.

Imagining this future and giving ourselves to its coming is to exercise the gift of faith. Receiving in faith the realm God is ushering in is the means by which we receive all that God wishes to give us: life in its fullness.

Inseparable from the imaginative seeing that is faith and the transforming power of love is the profound hope we share. Often in our hearts and on our lips is the prayer "your kingdom come, your

will be done, *on earth as in heaven*". We hope not only for eternity with God when our earthly lives are over, but for life now to be transformed by God's grace and love. We hope for a new and better world. This hope is at once spiritual, social and political.

Faith, hope and love propel us to challenge the way our societies are organised, to challenge the divisions that hinder the coming of God's reign and the doing of God's will.

Our Marks of Mission commit us:

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

The Australian hymn writer, Elisabeth J Smith, expresses well the faith, hope and love that are the heart of Advent:

"God gives us a future, daring us to go  
Into dreams and dangers on a path unknown  
We will face tomorrow with the Spirit's power  
We will let God change us for new life starts now.

We must leave behind us sins of yesterday  
For God's new beginning is a better way  
Fear and doubt and habit must not hold us back  
God gives hope and insight and the strength we lack.

Holy Spirit teach us how to read the signs  
How to meet the challenge of our troubled times  
Love us into action stir us into prayer  
Till we choose God's life and find our future there."

*(Together in Song no.687)*

As Advent breaks upon us, let's embrace new beginnings, strengthen our resolve to abide in God's reign and lift our expectations of what God's love and grace will work among us in this new year.

Yours in Christ,

The Most Reverend Dr Phillip Aspinall AC  
Archbishop of Brisbane

## Diocesan community set to celebrate the launch of new Reconciliation Action Plan



**ACSQ RAP Coordinator Aunty Sandra King OAM planning the RAP launch event with the Justice Unit's Peter Branjerdporn at St Martin's House in November 2021**

The Anglican Church Southern Queensland's new Reconciliation Action Plan will be launched next week in the Cathedral, bringing together people across our Diocesan community, including First Nations Elders and other Church leaders.

The 2021–2023 Innovate Reconciliation Action Plan provides a framework for Anglican Church Southern Queensland (ACSQ) parishes, schools, agencies and ministries to engage with and support the national Reconciliation movement.

The ACSQ's new RAP builds on the Church's previous Innovate RAP by including stronger procurement, recruitment and campaigning actions, including support for a [First Nations Voice enshrined in the Constitution](#).

Archbishop Phillip Aspinall AC said that Anglicans are called to engage in Reconciliation with our First Nations brothers and sisters.

"At every Confirmation service Anglicans commit themselves to work for peace and justice in the world and to share Christ's gospel of Reconciliation and hope," Archbishop Phillip said.

"A chief focus for Australian Anglicans is Reconciliation and justice with our First Nations brothers and sisters.

"A great deal of work has been done developing our RAP. I hope and pray it will give Anglicans in Southern Queensland a real sense of direction and hope to make a difference in our part of Australia."

The [Reconciliation Action Plan](#) (RAP) launch event will commence on Tuesday 23 November at 2 o'clock in the afternoon with a smoking ceremony outside St Martin's House on the Cathedral Precinct, with gatherers then proceeding into the Cathedral for a service.

The joyful gathering of songs, prayers and addresses will be followed by a time of fellowship, as community members enjoy refreshments provided by First Nation catering business, [Three Little Birds](#).

The ACSQ RAP Coordinator Aunty Sandra King OAM, a Bundjalung Quandamooka Elder, has consulted with representatives across our Diocesan community since late 2019 to develop the new Innovate plan.

Aunty Sandra said that there have been many moving moments for her in the development of the RAP, and that the Archbishop's [2020 National Sorry Day](#) message particularly impacted her.

"One thing that has really stayed with me through the RAP development process is the Archbishop doing his recorded message for National Sorry Day and National Reconciliation Week," Aunty Sandra said.

"At the time I was going through Sorry Business and so when I emailed him at short notice during lockdown requesting the message, he sent back a moving recorded message the same day.

"This showed me that he is committed to Reconciliation and has a good heart.

"I know that my voice for equality, understanding who we are, listening to truth, telling of our history and moving forward together without prejudice is being heard."

Five of the 14 ACSQ RAP Working Group members are First Nations peoples, including Saibai Island (Torres Strait Islands) Elder and [National Aboriginal and Torres Strait Islander Anglican Council](#) (NATSIAC) representative Aunty Dr Rose Elu.

The [2021 Queensland Senior Australian of the Year](#) said that she is looking forward to gathering with other Anglicans and the wider community at next Tuesday's launch event.

"It is important for Anglicans to come together in the unity of God's love, as we reconcile and learn from one another," Aunty Rose said.

"At the launch event, I am looking forward to celebrating the fruitful outcome of the RAP preparation and planning, as we unify with one another towards Reconciliation."

The Anglican Church Southern Queensland's vision for Reconciliation is a future of openness where First Nations peoples will be restored to a place of equity, dignity and respect.

CEO of Reconciliation Australia Karen Mundine, a Bundjalung woman, contributed an encouraging message to the new ACSQ RAP.

"With over 2.3 million people now either working or studying in an organisation with a RAP, the program's potential for impact is greater than ever," Ms Mundine said.

“ACSQ continues to be part of a strong network of more than 1,100 corporate, government, and not-for-profit organisations that have taken goodwill and transformed it into action.

“By enabling and empowering staff to contribute to this process, ACSQ will ensure shared and cooperative success in the long-term.

“Gaining experience and reflecting on pertinent learnings will ensure the sustainability of your organisation’s future RAPs and reconciliation initiatives, providing meaningful impact toward Australia’s reconciliation journey.

“Congratulations ACSQ on your second Innovate RAP and I look forward to following your ongoing reconciliation journey.”

The four RAP levels, Reflect, Innovate, Stretch and Elevate, allow RAP partners to continuously strengthen Reconciliation commitments and seek to apply learnings in new ways.

In his RAP message, Wakka Wakka man and RAP Working Group Chair The Rev’d Canon Bruce Boase said that Christians are called to Reconciliation.

“As Christians we are called to reconcile one with another and only then can we truly reconcile ourselves with God. So, we live this call,” Canon Bruce said.

“Historically though, the process of Reconciliation has been challenging. The whole Diocesan body needs to keep working towards a true coming together.

“In this work, there cannot be enough stress put upon the four core pillars of our RAP, these being Relationships, Respect, Opportunities and Governance.”

**The new ACSQ Innovate RAP will be launched at St John’s Cathedral on Tuesday 23 November 2021, commencing at 2pm and concluding between 4pm and 4.30pm. The event will be catered, so registrations are essential. Register [online](#) by 11am Friday 19 November.**

**Editor’s note 17/11/2021: RSVP date and information updated.**

## Folk sounds, hope and stories



**"On Earth Fest was a unique opportunity to celebrate beauty together – the beauty of the arts and the beauty of the earth" (Jack Venables, at On Earth Fest in 2021, pictured with Stacey McCowan)**

Three more young adults reflect on their insights and highlights from October's On Earth Festival, including Jack Venables, Sayesha Dhal and Emily Pell

### Jack Venables – Community of The Way intern

The key highlight was that so many people came along during a time of continuing COVID-19 restrictions. I especially loved the vast variety of music and musicians. My favourite musician was the Justice Unit's Peter Branjerdporn, who also coordinated the event. It was great to see him getting up in the spotlight and participating in the event he ran. I loved his folky sound. As a musician, I enjoy the classic combo of a guitar and a good voice.

What struck me about the event was the variety of people who helped and who attended the festival. The diverse group included young and old with lots of kids present, which was great to see. Everyone was really friendly. I saw the variety of people who came up close as I volunteered on one of the COVID-19 check-in counters.

I was not expecting such a mix of people. This experience taught me not to make a judgement before an event about who will be turning up. On Earth Fest was a unique opportunity to celebrate beauty together – the beauty of the arts and the beauty of the earth.

We are all equal in the eyes of God, and we need to start seeing each other as so, rather than measuring each other to be either better or worse. The event showed me that the Church is one body.

## **Sayesha Dhal – Justice Unit work placement student**

The Spirituality and Sustainability Forum was the highlight of the festival for me. The panellists were diverse young people, and included an activist musician, a Barooka Farm volunteer and parishioner, and a First Nations artist. The interactions between the audience and the panellists were refreshing and instilled calm. For example, an audience member, who is originally from an occupied country, asked a question about how people can feel hope when so many things are going wrong in the world, while also saying that the forum was a safe space to share his point of view. Kuku Yalanji woman Lalanisa Tusa, who was a panellist, said that there is hope in the First Nations space through education and sharing stories of histories and cultures.

After the forum, I had a conversation with a person from the wider Brisbane community who said that his daughter learnt about Aboriginal peoples in France at university. We agreed that it's important to be hopeful because being hopeful brings hope into the world. I was encouraged by both the panel and the conversation that followed.

Attending the festival instilled calm in me. I connected with lots of diverse people and learnt from their different experiences of, and perspectives on, justice. I spoke to people of different ages, abilities and jobs, as well as LGBTIQ+ people and people from different socio-economic backgrounds. What I observed is that those who attended all cherished shared values about the common good.

The festival brought people together through the arts, as well as justice. Art for me is about authentic expression. The arts connect people, human to human, through honest expression. The arts create space for people to meet each other in an open way and fosters community bonding.

After reflecting on the festival, overall what stood out for me is the pervasiveness of spirituality. I now see spirituality in a new way – one that goes beyond church, temple or mosque walls.

## **Emily Pell – young person in our Diocesan community**

I really enjoyed reconnecting with old friends and meeting such a large group of new friendly, accepting and interesting people. One of the most memorable conversations I had was with Richard Browning from the Anglican Schools Commission, whom I had not seen in a long time. We chatted about the arts and music and the range of activities at the festival.

I really noticed and enjoyed the diversity in the music and workshops that I could participate in. I also really enjoyed the way the performances showed a diverse range of skills. My favourite performer was teenager Naomi Colledge who sang a range of original and covers songs. It was exciting to see young people share their stories through different creative pathways in front of an audience.

It was great that young people could volunteer and give back to their communities at the event. For example, the Food Not Bombs food stall was run by young people, giving them another opportunity to help. The stall raised awareness of others who are not as fortunate and also raised money by selling peace burgers for a donation to recently arrived refugees from Afghanistan.

Attending the event helped me realise that it is important to have a diverse range of techniques and skills to create your best work, as everyone has something unique and interesting to offer. As someone who is interested in performing and storytelling as a career, I discovered that Church can be

a place for young people to share their stories with the whole community, especially other young people.

The festival solidified my understanding of how the arts, justice and spirituality intersect. Having the festival as a space created a perfect opportunity for people to come together and learn from each other.

**Features • Wednesday 17 November 2021 • By The Rev'd Canon Dr Marian Free**

## Liturgy suggestions for children in Advent



Advent is a wonderful time to experience being a kingdom people. We are united in our sense of joy and awe as we await Christmas and the Incarnation and we are set apart from the world in that our preparation for Christmas includes meeting together in worship.

I have to confess that Advent is my favourite time of year. It brings back happy memories of childhood of Advent calendars and of the anticipation of wondering what lay beneath the window flap. I can picture my young self sneaking a look at the window for December 24 and then trying to hide the fact that I had looked ahead. The picture was always the same. After a month of Christmas themed pictures – bells, baubles, stars – Christmas Eve *always* featured the Nativity. Nevertheless, my sense of wonder was undiminished.

As an adult I love my magnetised calendar, which allows me to build the picture of the manger day by day and I have a lot of fun with the online calendar to which I treat myself.

Perhaps my own love of Advent makes preparing Advent celebrations for children so easy. There are so many ways in which one can build anticipation based on the idea of the Advent calendar. In general, I have tended to follow the themes of the readings: Promise, Repentance, Assurance, Seeking, Birth. Although, it would be equally possible to follow the Advent themes of Peace, Joy, Hope, Love.

For myself the notion of building on and building up a picture is important. In that way, much as with an Advent calendar, it is possible to evoke the sense of expectation. The children (and adults) find themselves wondering what is going to happen next week. Of course, many parishes are used to lighting the Advent wreath in the sanctuary area of the church, which also achieves this purpose. The parishes in which I have served have been quite creative in this regard. On one occasion we created a five-point star, each point having the theme of the week written on it. Each week a point was added to the star, the last being added on Christmas Eve. A children's talk accompanied the activity and children could have their own version to make and to take home.

Another time a beautiful banner featuring an empty crib was fabricated. Each week of Advent another ray of light emanating from that crib was added until Christmas Eve when the last ray was attached and the Christ child was placed in the crib. Yet another time a Christmas tree was created – a cross bar ('branch') of different lengths was added each week (again with the theme imposed) until the 'cross' had become a tree. On Christmas Eve a completed tree was decorated with tinsel and faux candles.

The possibilities are endless, limited only by one's imagination. Think of a weekly fabric Advent calendar with a pocket for each week and a fifth for Christmas Eve, a modified Jessie tree with a 'decoration' added each Sunday.

'Advent' is the root of the word 'adventure'. May this and every Advent fill you with a sense of adventure, wonder and delight.

## Fair Trade: realising the message of The Magnificat

Finding the right gift for special people at Christmas is a challenge. Buying from [The Fair Trade Christmas Shopping Guide](#) helps with choosing beautiful quality gifts, while giving us the peace of mind knowing that our purchases are helping people in distant places.

Kashae Wings of Hope and Sinerji are two Queensland-based Fair Traders committed to bringing Majority (developing) World crafts, clothing and homewares to us.

The Fair Trade Association's [Christmas Shopping Guide](#) will take you to the products of Kashae Wings of Hope, Sinerji and 31 other Fair Trade businesses, all committed to Fair Trade principles.

Christmas is traditionally a time of gift giving, reminding us of the greatest gift of all – the king of kings, Jesus Christ.

Purchasing a Fair Trade gift makes a statement that we want the workers of the world to be treated fairly and to have a share of the good things that most of us enjoy here in Australia.

During Advent we will hear the words of Mary in 'The Magnificat' ([Luke 1.46-55](#)):

And Mary said,

"My soul magnifies the Lord,

and my spirit rejoices in God my Savior,

<sup>48</sup>for he has looked with favor on the lowliness of his servant.

Surely, from now on all generations will call me blessed;

<sup>49</sup>for the Mighty One has done great things for me,

and holy is his name.

<sup>50</sup>His mercy is for those who fear him

from generation to generation.

<sup>51</sup>He has shown strength with his arm;

he has scattered the proud in the thoughts of their hearts.

<sup>52</sup>He has brought down the powerful from their thrones,

and lifted up the lowly;

<sup>53</sup>he has filled the hungry with good things,

and sent the rich away empty.

<sup>54</sup>He has helped his servant Israel,

in remembrance of his mercy,

<sup>55</sup>according to the promise he made to our ancestors,

to Abraham and to his descendants forever."

Of 'The Magnificat' as a speech, Greg Sheridan wrote: " 'The Magnificat', is one of the most memorable and powerful made by any disciple anywhere in the New Testament. It is indeed one of the great speeches in human history" (Greg Sheridan, 2021, *Christians: The urgent case for Jesus in our world*, p.113.).

The temptation with 'The Magnificat' is to stop halfway through, after the blessing Mary experiences, and gloss over the bit about the proud and the powerful, the lowly and the hungry.

The Magnificat encapsulates a great sense of God's kingdom. There is the scattering of the proud, the bringing down of the powerful from their thrones, the lifting of the lowly, the filling of the hungry with good things, and the sending the rich away empty.

This is nothing less than social and economic revolution. By paying fair prices and treating people and the environment well, Fair Trade is one way of working towards the reality of The Magnificat message in the world.

Here are stories from Kashae and Sinerji to inspire you.



Typical of people employed by Kashae is Voahangy (we call her Narina) in the black Christian T shirt. Narina heads up the team in Madagascar, seen here making cork bags. They add their traditional crochet to the cork from Portugal. Each product is handcrafted and Kashae artisans are paid a good wage. The money they receive helps to feed, home, educate, purchase water and medications for some of the local children



**Who Made Your Clothes? Meet Gulshan. Gulshan handles all finishing for Sinerji pieces made by their team in India. Through making clothes for Sinerji, many women are employed in safe, well-paid jobs. In India, this isn't always the case and we know from repeated studies that when women are paid well, the family and community benefit, not just the individual. The organic cotton fabric is grown and woven in the same area and involves several villages. Organic cotton is rain fed to ensure minimal water usage. The thread is dyed using natural hand-harvested plant dyes, and woven in the traditional way. Hand weaving is highly skilled and creates a stunning fabric that is soft, long lasting, chemical free and durable. The network within the communities, enhances personal relationships and builds long-term support networks, and allows for long-term community development. A community bank has been created in the community Sinerji works within to provide financial support to people within the community for education, healthcare, and extra support where needed.**

## St John's Crisis Centre: "It all happens inside the church"



**St John's Crisis Centre General Manager Dianne Kozik and President Diann Eadeh in the kitchen of the centre on 11 November 2021**

I don't usually work after lunchtime on Fridays. However, I happened to be at our centre at 4 o'clock one Friday afternoon when I received an urgent call from a staff member from another service provider. She phoned to say that a woman and her five children, who were fleeing family violence, desperately needed help. We found accommodation for them through the generosity of a very kind benefactor from the wider Gold Coast community. He paid for them to stay in an apartment for four and half weeks until they were able to get settled.

The mother said that she thinks she would be dead at her husband's hands today if this accommodation had not been sought. She was so fearful of her husband finding her and her kids while they were in this emergency housing, that she kept their curtains closed even though the apartment was on the beachfront and had ocean views.

We have seen an increase in women and children facing this situation during the COVID-19 period.

The kind benefactor heard me speak on the radio about St John's Crisis Centre, later contacting me to say he wanted to help. He donated a car that raised over \$100,000 for a fundraiser. Immediately after the fundraising event, he contacted me to offer a round-the-world trip for two for the following year's fundraiser

There are also many who donate or assist in smaller, but still very significant, ways – and every bit adds up and helps. We have people who donate \$10 every month to us. They aren't rich people. There are on low incomes and choose to skip a coffee or treat once a week to save that money so they can donate monthly.

At St John's Crisis Centre, we recently marked our 40th anniversary. The Centre, which is located in the heart of Surfers Paradise, was founded in the early 1980s by parishioners Joan Hancock and Joyce Forbes. They felt called to care for people experiencing homelessness in Surfers.

Our mission is to carry out the words of Jesus by feeding the hungry, clothing the naked and showing hospitality to strangers – caring for the needy in ways that recognises each individual's dignity and encourages their independence.

We are open Monday to Friday from 9am to 1pm. We serve a hot lunch daily. People who come to the lunch are then given a sandwich, some fruit and goodies to take away with them for dinner. Some people who come to the meal have homes, but they are lonely, so they come for companionship and conversation. We rely solely on community donations to run this service.

When I am out and about and people ask me what I do, I often have people remarking about our clients that, "They choose to be homeless". In reply, I give them scenarios, asking, "How do you apply for a job if you don't have an address?" or "How do you keep a job when you have nowhere to sleep or shower?" or "How do you apply for a job without computer and internet access?" Initially, I tend to get blank looks until I see pennies dropping, as the person I am chatting with starts thinking about what could happen if they lost their house or car or got sick. It is so easy for people to become homeless today, especially with declining family support structures.

When we do our emergency relief interviews and ask the prospective client in need of help for the details of their next of kin, we are often told that they have nobody. St John's then becomes their family. They know that they can come here and feel respected and loved, through both practical assistance and a friendly chat.

It can be stressful for our staff and volunteers because of these kinds of conversations they have every day with people who are so desperate or lonely. We debrief and talk through things regularly to support each other.

Some of our volunteers are parishioners and some are from the wider community. They are all kind people who just want to help. They include a former school principal and an ex-hairdresser who are not church people. The volunteers put incredible TLC into everything they do. For example, they set the lunch tables up with cutlery, napkins and flowers, so the environment is home-like.

Pre-COVID, we had 60 volunteers. Slowly, they are coming back with the easing of restrictions and increased vaccination rates. We hear so many bad stories in the news every day, but there are so many good people out there as well. We don't hear enough about these people and their stories, such as the kind of people who come in at 6 o'clock in the morning to cook 60 meals for people.

A woman came to us after her husband had passed away. For many years she had nursed him because he had multiple sclerosis. She was devastated when he died and said to me, "Dianne, please give me something to do." She has been cooking with us ever since. That was seven years ago. She is now 84 years old. She is a tiny woman, but so strong and such a delight.



**Joan Hancock (St John's Crisis Centre founder) and two of the centre's longest serving volunteers (with over 20 years of service) Suzy and Jan at the naming of the St John's drop-in centre in 2021, acknowledging the James Frizelle Charitable Foundation, which is a great sponsor of St John's Crisis Centre**

People can be quite nasty to those who are experiencing homelessness and so they need all the love and care they can get. A parishioner volunteer recently said to me, "If this was my child, I would want them to be treated with respect."

It all happens inside the church on Hamilton Avenue in Surfers Paradise because we don't have a hall. People are fed in the church. Emergency relief interviews are held in the church. It's God's house, so the church is the best place for people to be cared for. I think Jesus would love the fact that His house is being used to help His people in need every day.

We also have an emergency relief arm that is funded by the Department of Social Services in the Federal Government. I can't speak highly enough of the team in the Department – they bend over backwards to support us. We can only offer our emergency relief services with Federal Government's funding. Through this service we provide food and fuel vouchers, second-hand clothing and bedding, among other necessities.

We also run a school lunch program at a Surfers Paradise school where we feed 30 kids a day because their parents can't afford the food. Kids can't learn with an empty tummy. We do what we can to help keep kids in school as education helps break the poverty cycle. We have another benefactor who gives us money every month so we can run the program. I met him five years ago when he approached me out of the blue and handed me \$2,000 to give to families so they could celebrate Christmas.

We are currently running a pilot program with a community welfare nurse who offers help with checking medication, wound dressing and health referrals. Through this pilot, we are offering an outreach program, so the nurse and social welfare worker can visit people in their homes and assist them, for example if they have mobility limitations.

We are also running a COVID-19 vaccine clinic once a week with the help of a local GP. As people experiencing homelessness sometimes don't trust government, for example due to mental health reasons, they may not heed government advice, including about vaccination. However, our clients trust us. So, if I say, "Come and get vaccinated at St John's," then they are much more willing to get vaccinated.

The church is a lovely hive of activity every day.

**Editor's note:** If you would like to find out more about [St John's Crisis Centre visit their website](#) or contact Dianne Kozik for a tour of the centre. If you would like to donate either a one-off amount or monthly, please visit the [St John's Crisis Centre website](#) or contact Dianne Kozik on [\(07\) 5531 6013](tel:0755316013) or via [admin@stjohnscc.org.au](mailto:admin@stjohnscc.org.au) (please leave a message – phone sometimes aren't answered when the St John's team are helping people face to face).

If you are in immediate danger, call 000 for police or ambulance help. For a list of helplines and websites available to women, children and men, visit this page on the [Queensland Government website](#).

News • Wednesday 17 November 2021 • By Michelle McDonald

## Nativity story told through stunning dot art on new Cathedral Shop Christmas cards



Cathedral Shop Manager Ann-Marie Reynolds holding the 'Star of Bethlehem on Country' Christmas card design, Kuku Yalanji artist Lalanja Tusa with the 'Journey Line of Lord Jesus' design and The Very Rev'd Dr Peter Catt holding the 'Star of Bethlehem' artwork outside St John's Cathedral on 12 November 2021

The Cathedral Shop has commissioned Kuku Yalanji artist Lalanía Tusa to design new Christmas cards, depicting the nativity story told through richly symbolic ancient dot art.

Known by many in our Diocesan community through her Anglicare Cultural Support Worker role, Lalanía Tusa said that the highlight of the painting process for her was the opportunity for reflection in the lead up to Christmas.

“The best part of painting the cards was being able to bring my own spirituality and culture into one and reflecting on the nativity of the birth of Jesus and the time of giving that is Christmas,” Ms Tusa said.

“Dot art is a special form of storytelling because it encompasses a range of forms depending on your Nation.

“Each First Nation has different forms, meanings and symbols, and being a rainforest person, my art strongly reflects the rainforest.

“I also seek to respect my ancestors through my art.”

Each year, the Cathedral has a range of Christmas cards available for purchase and online, in packs of 10 or as single cards.

The cards generally feature images taken around the Cathedral, including many of the large well-known cardboard nativity sculptures.

This year, Ms Tusa’s custom-designed cards are a special addition to the Cathedral’s existing gift card collection.

The three card designs are named ‘Star of Bethlehem’, ‘Star of Bethlehem on Country’ and ‘Journey Line of Lord Jesus’, and each card is accompanied by a story explaining the symbolism.

Cathedral Warden Helen Wootton, who organised the commissioning of the artwork, said that she is thrilled with the designs.

“I am delighted with Lalanía’s Christmas cards because they give a different perspective to the nativity story, while also helping us to understand how First Nations peoples record stories through their art,” Ms Wootton said.

“We are pleased that the Cathedral’s engagement of First Nations businesses is aligned with the new ACSQ Innovate Reconciliation Action Plan, which includes even stronger procurement actions.

“We look forward to engaging with other First Nations artists and craftspeople in the procurement of Cathedral Shop products.”

Cathedral Shop Manager Ann-Marie Reynolds said that the exclusive and affordable cards have wide appeal.

“Lalanía’s Christmas cards are beautiful artwork – so unique and colourful,” Ms Reynolds said.

“They are the perfect cards for every family member and friend as they are so different, while also being reasonably priced especially for original artwork.”

The stunning new cards will be sold both in-store and in the [online shop](#) and will cost \$1.00 each, with packs of 10 sold for \$8.00.

Purchase your Christmas cards in-store at St John’s Cathedral on Ann Street or [online](#).

**Features • Thursday 18 November 2021 • By Dr Peter Lewis**

## Early missionary societies: history, medallions and a banknote



Banknote, featuring David Livingstone, issued by the Clydesdale Bank in 1972 (Author’s collection)

The *anglican focus* Editor advises that this feature contains content that may be distressing for some readers.

Dr David Livingstone has long been a hero of mine. In 1841 he was sent as a medical missionary to South Africa by the London Missionary Society. Recently, I was the successful bidder at an online auction for a medallion celebrating the centenary of the London Missionary Society in 1895. It is a beautiful medallion and it motivated me to learn more about the society, as well as about other missionary organisations.



**Medallion celebrating the centenary of the London Missionary Society in 1895. It is 45 mm in diameter (obverse)**



**Medallion celebrating the centenary of the London Missionary Society in 1895. It is 45 mm in diameter (reverse)**

The London Missionary Society (LMS) was founded in 1795, but it was not the first organisation to send missionaries to remote parts of the world. In the 16th and 17th centuries Jesuit missionaries went to various places, including China and Japan. Two Church of England societies, the Society for Promoting Christian Knowledge (1699) and the Society for the Propagation of the Gospel in Foreign Parts (1701), worked among the first inhabitants in North America and elsewhere.

In more modern times the first British missionary society was the Baptist Missionary Society, which was formed in 1792 at a meeting of 12 Baptist ministers in Kettering, a town 83 miles north of

London. I was fortunate to obtain the medallion issued by the Baptist Missionary Society for their centenary in 1892.



**Medallion celebrating the centenary of the Baptist Missionary Society in 1892. It is 45 mm in diameter (obverse)**



**Medallion celebrating the centenary of the Baptist Missionary Society in 1892. It is 45 mm in diameter (reverse)**

The house at Kettering is on the obverse (the side bearing the principal design), and in the centre of the reverse there is a radiant open Bible surrounded by four circular pictures. The top picture is labelled "Africa" and shows a small steamship presumably on Lake Victoria. On the left is "India" with a mosque, and on the right "China" with a British ship sailing past a pagoda. The bottom of the medallion features brutal slavery chain and whip symbols with the words "West Indies" and "Emancipation".

Around the edge of the reverse are four surnames. Andrew Fuller was the secretary of the Baptist Missionary Society from 1792 to 1815. William Carey was commissioned by the society and arrived in Calcutta in 1793, but the East India Company did not want missionaries in their territories and in 1800 he moved to the Danish colony of Serampore. By 1809 he had translated the whole Bible into Bengali. Joshua Marshman and William Ward also went to India and worked with Carey.

The LMS was formed in 1795 and mostly involved Congregationalists, but included members of other Protestant denominations, as well as evangelical Anglicans. In 1794 William Carey in Calcutta wrote a letter to a Baptist minister in England stressing the need to spread Christianity and he suggested that a non-denominational effort be made. Various influential people became interested and the new missionary society became a reality. Reflecting common missionary language and misconceptions of the day, the stated aim was:

“To send God’s saving light and truth to every dark land; to preach Christ crucified to a guilty world; to lift the millions of the heathen, sunk in superstition and sin, out of gross ignorance, wretchedness and despair, into the bright daylight of Divine revelation.”

The initial focus of the LMS was on Oceania – the islands in the Pacific. A sea captain, James Wilson, offered to take missionaries to Tahiti free of charge, providing the LMS gave him a vessel. So the society bought the ship *Duff*, which could carry 30 missionaries and 18 crew. In 1796, seven months after leaving England, the *Duff* arrived in Tahiti but the islander inhabitants were understandably unfriendly and only nine missionaries decided to remain on the island.

Missionaries were left on other islands before the *Duff* returned to England. Then it was sent again to the Pacific with 30 missionaries, but unfortunately when it was in the South Atlantic it was captured by a French privateer, an armed vessel privately owned, but authorised to capture enemy ships.

The privateer unloaded its prisoners at Montevideo (Uruguay) and sold the *Duff*. The cost of all this was financially devastating for the LMS, but it gradually recovered and was determined to continue its mission.

The *Duff* appears on the obverse of the centenary medallion in Figure 1 above. It is a wonderful example of the die-engraver’s skill: *Duff’s* sails billow out and her flag waves in the wind, and if you look too long at the sea you might even feel seasick! On the reverse there are four missionary scenes surrounded by the words “New Guinea”, “West Indies”, “China”, “South Seas”, “Africa”, “India”, “Madagascar” and “Mongolia”. In the scene at the top left, four Christians are being burnt alive in Madagascar while a local inhabitant on the right holds a spear in a threatening manner. It is horrible, but the Christians are depicted in prayerful poses. In the scene at the top right, a man is being hanged with slaves featuring in the foreground. He is probably abolitionist John Smith who was hanged in British Guiana in 1824 by colonial authorities. In the scene at the bottom left, a missionary preaches from a covered wagon in South Africa, with local inhabitants gathering around a fire to listen. In the scene at the bottom right, men from China prostrate before a traditional idol.

In 1807 the LMS sent Presbyterian preacher Robert Morrison to China. He worked in Macau and Canton and pioneered the translation of the Bible into Chinese. He spent 27 years in China and made a lasting impact on that country. Congregationalist missionary Walter Medhurst also did great work for the LMS in China. Hudson Taylor worked independently, identifying with the people and wearing Chinese dress, founding the China Inland Mission in 1865.

In 1817 the LMS sent John Williams and his wife to the Society Islands, a group of islands in the Pacific that included Tahiti. Based on the island of Raiatea, just north-west of Tahiti, John visited many Polynesian islands. After sharing the good news with a number of locals, they then spread the Gospel to other Pacific islands. In 1871 some converts from the Pacific came to the Torres Strait Islands with LMS missionary, Samuel Macfarlane, and were very successful there.

Every year on 1 July, Torres Strait Islanders celebrate the festival of the Coming of The Light, commemorating the Bible's introduction to the people who lived there. This year was the 150th anniversary of the Coming of The Light, and in June Saibai Island Elder Aunty Dr Rose Elu wrote in an [anglican focus reflection](#) that:

"...it is important for all Anglicans to understand that Jesus was present in my people before the Bible came to the Torres Strait Islands. Our spirituality lies in the sea, sky and land and since time immemorial our people have believed in a Creator, but we did not know that the Creator was the Christian God."

LMS missionaries also worked with Australian Aboriginal peoples, as mentioned in *The Bible in Australia: A Cultural History*, by Meredith Lake.

In 1834 John Williams returned to England to supervise the printing of his translation of the New Testament into the language of Rarotonga. In 1837 he was again in the Pacific, and in 1839 he visited Eromanga in Vanuatu. Along with another missionary, James Harris, he was killed and eaten. After speaking to a number of eyewitnesses, missionary H.A. Robertson ascertained that the attacks followed violence committed by previous white visitors, including murdering locals and abducting women. In 2009 during a moving island ceremony, the descendants of John Williams accepted the apologies of the descendants of those who killed their ancestor.

To honour John Williams the LMS named all their missionary ships after him, and a medallion was struck showing the first *John Williams* launched in 1844.



**Medallion issued by the London Missionary Society describing the John Williams missionary ship on the obverse, and on the reverse its purpose and funding by children. Diameter 41 mm (Author's collection, obverse)**



**Medallion issued by the London Missionary Society describing the John Williams missionary ship on the obverse, and on the reverse its purpose and funding by children. Diameter 41 mm (Author's collection, reverse)**

Sadly, it was wrecked on a reef at the atoll of Pukapuka in the Cook Islands in 1864, but the passengers and crew survived. The LMS operated six more missionary ships, the last decommissioned in 1968. As explained on the reverse of the medallion in Figure 7, the ships were funded by donations from children, an amazing testimony to the strength of Christianity in Victorian Britain. At the Annual Public Meeting of the LMS in 1837, the society's operations were reported, and among the speakers were missionaries from Africa, America, India and China. The society had 428 stations staffed by 114 missionaries and 482 assistants who supervised 84 churches and operated schools with 34,222 students. Expenditure for the year totalled £63,160.

The most famous LMS missionary was Dr David Livingstone. His achievements were an inspiration to Christians all over the world and many medallions were struck in his honour.



**Medallion in honour of David Livingstone made by the sculptor Numidico in Portugal in 1977. Diameter 68 mm (Author's collection, obverse)**

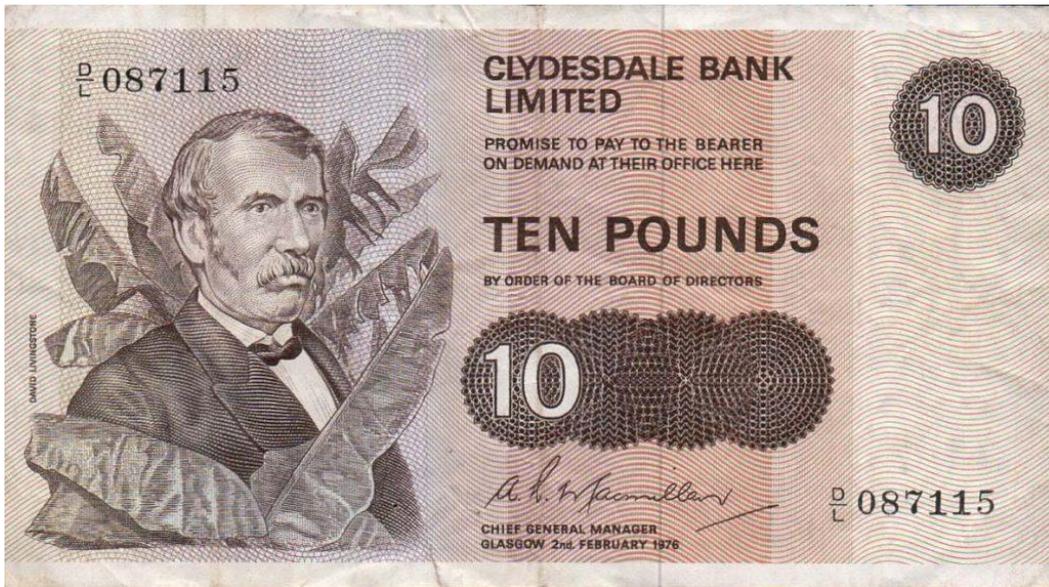


**Medallion in honour of David Livingstone made by the sculptor Numidico in Portugal in 1977. Diameter 68 mm (Author's collection, reverse)**

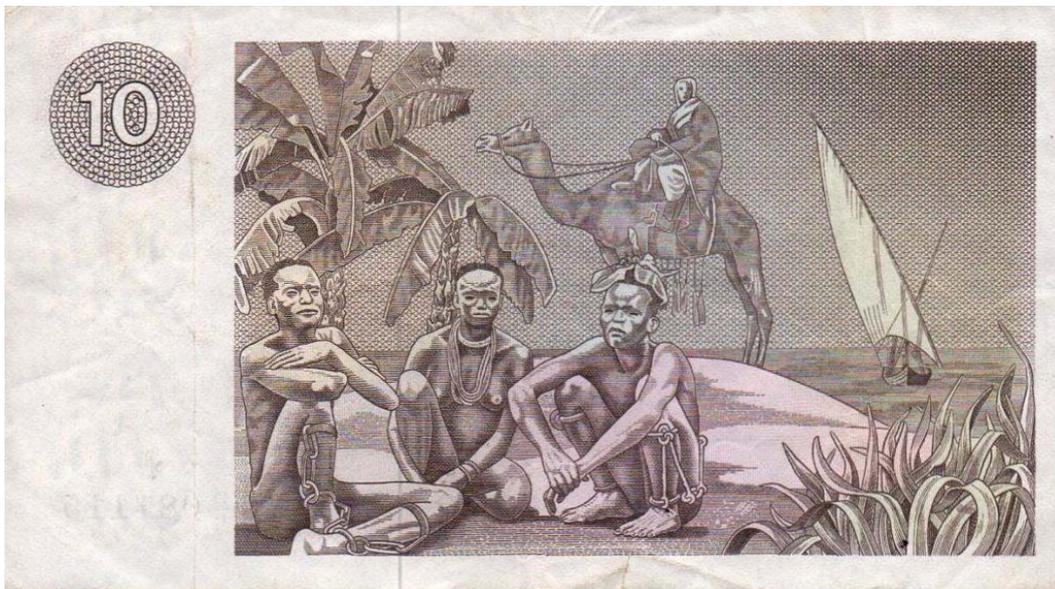
Born in Scotland in 1813 he was one of seven children to poor working-class parents. They all lived in a single room in a building for workers in a factory. At age 10 he went to work in a cotton mill. When he was 21 there was an appeal by the churches for medical missionaries and David responded by studying medicine. At age 25 he was accepted by the LMS and went to Africa where he explored much of the country. He was appalled by the slave trade and became a fervent anti-slavery advocate. He

visited Victoria Falls, was mauled by a lion and thought to be lost, but a Welsh-born American newspaper reporter, Henry Stanley, went to find him. Eventually the two met in the heart of Africa in November 1871 when Stanley spoke the immortal words, "Dr Livingstone, I presume?" Livingstone was ill and died in Zambia in 1873. His African servants buried his heart and carried his embalmed body for nine months to the coast. In Britain he had become a national hero and after a great Victorian funeral his body was buried in Westminster Abbey.

He had been very influential in the slavery abolition movement, and in 1972 to remind people of Livingstone and the horrors of the slave trade, a Scottish bank issued a £10 note with three African slaves on the reverse.



**Banknote, featuring David Livingstone, issued by the Clydesdale Bank in 1972 (Author's collection)**



**Banknote, depicting slaves, issued by the Clydesdale Bank in 1972 (Author's collection)**

Pilgrims visit Westminster Abbey and stand before the grave of David Livingstone, bowing their heads in reverence.

In 1799 the Society for Missions to Africa and the East was formed, later becoming known as the Church Missionary Society (CMS). In 1899 a medallion was issued for the centenary of the CMS. It shows a missionary preaching to men representing various First peoples.



**Aluminium medallion issued by the Church Missionary Society to celebrate its centenary in 1899. Diameter 38 mm (Author's collection, obverse)**



**Aluminium medallion issued by the Church Missionary Society to celebrate its centenary in 1899. Diameter 38 mms (Author's collection, reverse)**

The CMS continues to do missionary work in many parts of the world. In 1966 the LMS merged with the Commonwealth Missionary Society and eventually became the Council for World Mission. The LMS accomplished its mission of taking the Gospel to every part of the world. All missionaries, especially those who lost their lives, should be remembered.

The [Anglican Board of Mission](#) was established in 1850 following a plea by Bishop Selwyn for funds to buy a boat to take the Gospel to the islands of Melanesia. It is the national mission agency of the Anglican Church of Australia, and it does great work.

## Advent is a season of expectation and preparation

Advent calendars have long been a part of many people's family traditions, and children have been counting down the days to Christmas and opening windows to surprises since the 19th century. Like many Christmas traditions, Advent calendars first originated in Germany, with the first one recorded in 1851.

Advent calendars may have been humbler in the 1800s than some produced now, but the idea remains a simple and powerful one – counting each of the days of Advent, waiting for the Christ child. I remember the excitement I felt as a child, opening the little windows that revealed pictures with Advent themes and the anticipation that grew as the day grew closer when I could open the large double window on Christmas Eve, revealing the nativity scene with starlight beaming down upon the baby Jesus.

There are many Advent calendars readily available to buy from supermarkets – from those with cheap chocolates hiding behind the windows to more expensive alternatives offering surprises of wine or jewellery to children's movie-themed designs where small toys are revealed day by day.

However, it is easy and fun to create your own calendar that captures more of the spirit of waiting in Advent and the joy and wonder of the coming of the Christ child at Christmas. Creating your own means that some of the oldest traditions of Advent calendars can be revived.

Scripture readings or Advent thoughts can easily be tucked into spaces behind windows, with home-baked treats wrapped and carefully hidden. Gifts of poems, cards or crafts can also make lovely surprises.

The Advent work of preparing our hearts can be helped by challenges tucked into a calendar. Written messages could invite the reader to pause and take time for silence in the day, or perhaps to name five things for which to be grateful. Other challenges could be more practical, such as helping a family member with gardening or housework, offering hospitality to a new neighbour, picking up rubbish from the street or finding out about the work of a local community centre or refugee hub.

Suggestions for a DIY Advent calendar, include:

- Use paper bags, envelopes (or even socks!) pegged on rows of colourful ribbon with numbers for the days and surprises and notes/readings/invitations inside.
- Craft boxes with ready-made small drawers can make great Advent calendars.
- If you don't have time to create one, there are many empty calendars made from wood or card or fabric available to buy, which you can reuse year after year.
- Create an online calendar! The virtual windows can be clicked open day by day to reveal personal video messages, music, poetry readings, drama or puppet plays!

The options are limited only by your imagination.

At St Andrew's Indooroopilly in Advent 2020, a virtual Advent calendar became another way that we could mark the season together – even if we had to stay home. This year our [parish's Advent calendar](#)

was refreshed with some new media surprises offered by gifted creative people in our congregation behind windows on our virtual tree.

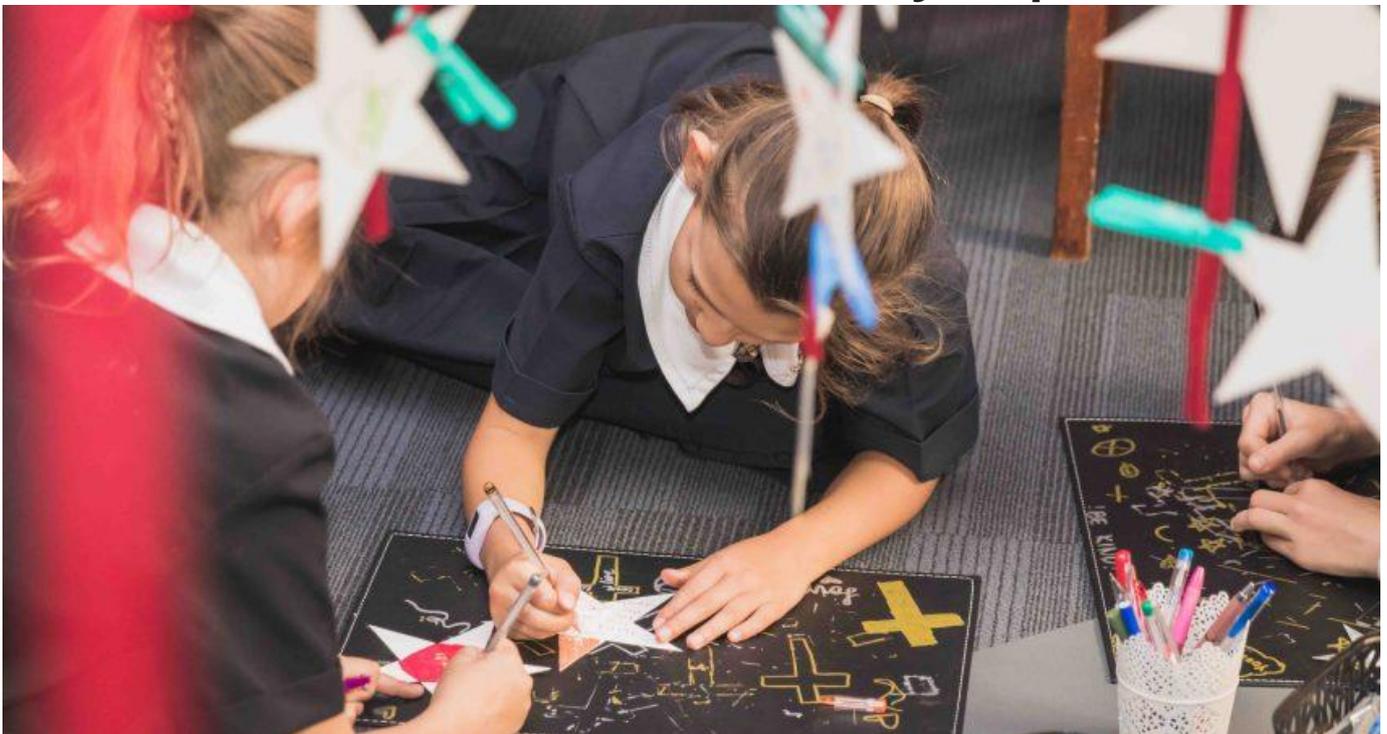
Advent calendars provide an opportunity for reminding us daily to prepare our hearts for the coming king; one who will reign not over mighty empires, but through the power of love and mercy, bringing peace to all humankind and creation. The day-by-day reminder is that wherever we are, we are invited to be co-creators of that kingdom; a kingdom ushered in by the God who came to earth as a vulnerable babe and dwelt amongst us.

What could you create to surprise, challenge or inspire your family or faith community as you count down the days this Advent season?

You can find the [St Andrew's, Indooroopilly virtual calendar online](#).

**Features • Wednesday 17 November 2021 • By The Rev'd Susan Crothers-Robertson**

## How to run Advent and Christmas Prayer Spaces



**St Margaret's Anglican Girls School students engaged in Advent Prayer Space activities in November 2021**

Prayer Spaces give children and young people the mindful opportunity to explore life questions, spirituality and faith in a safe, creative and interactive way.

At St Margaret's Anglican Girls School in Brisbane, Prayer Spaces have been a highlight of the students' faith exploration since 2016.

During the recent Prayer Space themed 'The Christmas Journey', a Pre-Prep student, when asked what God is like, responded with: "God is love and kind, and cares for me like Mummy and Daddy do."

Another, when asked to take a stone and think about any mistakes they had made before burying it in the sand as they let go, said, "I made a big mistake, I ate a whole bag of lollies." The teacher said, "Let's bury it and God will take it away," to which the child responded, "I sure hope so."

A student in Year 1 mused: "I love the Missed Journey station because it reminds me if I do something wrong, I can bury the stone, knowing that I am forgiven and I can forgive others."

At the Journeying Towards the Star station, it was heartening to see so many students pen thankful messages to parents, staff and fellow students.

Ideally, it is great to visit a prayer space event and see it in action. We are happy to welcome visitors to our future prayer spaces.

## **The Rev'd Susan's top 10 tips for running Advent and Christmas Prayer Spaces**

1. The [Prayer Spaces in Schools website](#) is a great starting point offering free resources. It inspired me to do my first Prayer Space at St John's Anglican College in 2014.
2. Simplicity is key. My first Prayer Space was a Transition Prayer Space set up by four Year 10 students for the Year 6 cohort. We had four stations, simple resources and it went for only an hour, but it was the most profound space I have created. The staff and students said they got so much out of it.
3. Make use of existing Prayer Space programs, such as the one outlined in this [Christmas Journey Prayer Space booklet](#), which details all that is needed for eight simple prayer spaces.
4. Keep resources simple and easy to find and create. For example, make use of these simple cut-out resources for [Station 2 \(a footprint\)](#), [Station 6 \(a sheep\)](#) and [Station 7 \(a clock\)](#) of the Christmas Journey prayer space.
5. Think about the most appropriate location for each Prayer Space, such as a church / school chapel, hall or outside area.
6. Think carefully about themes, ensuring that the themes are age-appropriate. Advent and Christmas themes are easy to discern and implement and may include journey, waiting, pilgrimage, social justice (e.g. refugees), spiritual stocktaking, making room in the inn (i.e. being welcoming), peace and joy.
7. When thinking about themes, consider tying the themes in with wider Diocesan themes, such as '[Being Together](#)' and [ACSQ vision, values and mission](#), as invited by the Archbishop.
8. Invite a delegation of participants to contribute to theme ideas and how the Prayer Spaces will look and feel.
9. Find people to help. In my previous school, staff, students, parents and people from the local parish helped with creating the resources and setting up/packing up. At St Margaret's, the Year 8 students help set up and take down the Prayer Spaces.
10. Ask a few participants to reflect on their Prayer Space experience for publication in your newsletters and magazines, *anglican focus* and on YouTube and other social media channels.

## Saints in the Suburbs: Cathedral exhibition



'The Adoration of the Shepherds' by The Rev'd David Binns ('Saints in the Suburbs' series)

Advent, observed by most Christian denominations as the beginning of the Liturgical Year, is very fast approaching. Advent, this year beginning on Friday 28 November, is a time of expectant waiting in preparation for the celebration of the nativity of Christ.

The late David Alan Binns (1942-2008), who was an Anglican priest and prolific artist in our Diocese, used his art as a teaching tool. His artworks were often redolent with images of the story told in the everyday. One particular series, *Saints in the Suburbs*, inspired by the nativity narrative and painted by David for exhibition in Cathedrals Week in 2002, is returning to the Cathedral of St John the Evangelist during this coming Advent season.

In this colourful series of eight very large paintings drawn from the infancy narratives of the Gospel and appropriately named *Saints in the Suburbs*, David eschewed portraying historical accuracy, instead focusing on present-day incarnational subjects. Like artists of the Medieval and Renaissance Church, David visualised sacred stories in the here and now, and so his works are set in Brisbane at the beginning of the third millennium. The importance of these artworks is the holy in the everyday, the saints who live in our everyday lives, bringing the nativity story to us as if it is our own. For this series, David used the medium of acrylics on canvas, with one including gold leaf.

David's work spanned several mediums, including silk screen prints, inks, watercolours, acrylics on canvas and card, designs for woodcarvings, stained-glass windows and textiles – such as for the Cathedral Lady Chapel cushions, vestments, banners and altar frontals – many logos (some of which are still in use in the Diocese and beyond), and much more. All expressed his endless imagination. Many commissioned works adorn several school chapels and parishes in our Diocese. His early hand-cut silk screen prints, again with a Biblical theme, were first exhibited in the Cathedral in 1974. Over

the decades of his life, David's drive to create art was paramount (often executed in the wee small hours of the morning). David exhibited widely, both in Australia and overseas.

The *Saints in the Suburbs* artworks are being gathered from far and near for this exhibition. One, *The Magnificat*, is owned by St Hilda's School in Southport; *The Adoration of the Shepherds* is owned by St Francis Theological College; while others, privately owned or on loan, will come from Toowoomba and locally. As a result of the impending sale of the Old Friary (where David was Director of the Brookfield Centre from 1991-2004), five of the *Saints*, which had been hanging there, were relocated in December last year for display in the Cathedral during the Advent and Christmas seasons. Subsequently, three now reside at St Francis Theological College where David was Chaplain (1982-1987), two of these on loan, and two are on loan to St Aidan's Anglican Girls School where he was also Chaplain (1988-1992).

*The Adoration of the Shepherds* was purchased in 2002 and gifted to the Brookfield Centre by Barbara Gillham in memory of her late husband. When ownership of this painting passed to St Francis Theological College, the Gilham family took the opportunity to replace the plaque to specify it was now in memory of both of their parents and were very glad to know that *The Shepherds*, along with other *Saints*, will continue to be valued and seen by staff and students, as well as many others in the years to come. Hopefully, bringing together the set of eight *Saints* for display during the Advent and Christmas seasons will once again place the nativity story in the heart of Christmas.

There is no doubt that David would love that his *Saints in the Suburbs* series will be exhibited once again in St John's Cathedral, where he was once Precentor, bringing the nativity story to life for us all.

*Saints in the Suburbs* will be on display in St John's Cathedral during Advent until January 2022.

**News • Thursday 18 November 2021 • By Philippe Coquerand**

## **Spiritual and Pastoral Care Coordinator joins the Anglicare team**



Rhonda Nelson has been working as a Spiritual and Pastoral Care Coordinator at Anglicare Southern Queensland in the Logan Community Aged and Disability Services since July 2021

For the past three months Rhonda Nelson has been working as a Spiritual and Pastoral Care Coordinator at Anglicare Southern Queensland in the Logan Community Aged and Disability Services.

Before coming to work at Anglicare, Rhonda had been retired for three years, though worked for her church in a voluntary capacity as the Parish Community Coordinator.

Rhonda began her new role in early July and says it has been an “enormous learning curve.”

“Being a Spiritual and Pastoral Carer at Logan CAD has been very interesting and rewarding,” she said.

“I have the privilege of visiting clients in their own homes and offering them emotional and spiritual support as they share their lives with me.

“Some clients are suffering from loneliness as health issues make leaving their homes difficult and many are estranged from family and friends have stopped visiting.

“Many of my clients are still in the early stages of grief, having lost loved ones recently.

“They need to share their feelings and learn to remember the ones they have lost without the grief overwhelming them. Some of my clients are happy for me to pray with them at the end of my visit.”

Rhonda said she enjoys the challenge and loves making a difference to her clients’ lives.

“I have met some amazing people, the clients have lived full lives and hearing their stories is definitely a highlight of my role,” she said.

Outside of work, Rhonda is very involved with her church and wears many hats including Churchwarden, Parish Community Coordinator, Sunday School teacher, Kids Hope Mentor.

“All these roles keep me out of mischief. I also like to spend time with my two grandchildren whenever the opportunity arises,” she said.

I am an avid reader and always have a book on the go.”

Welcome to our organisation, Rhonda!

**First published on the [Anglicare Southern Queensland website](#) on 15 November 2021.**

## Q&A with St Francis College formation student, father of six, former refugee, and disability support worker, Mamuor Kunpeter



**First-year formation student Mamuor Kunpeter outside the Chapel of the Holy Spirit, St Francis College, in November 2021**

Mamuor Kunpeter is a first-year formation student at St Francis College. He lives at Redbank Plains and worships at The Parish of Goodna with his family – his wife Mary and their six children.

### **How long have you been involved in the Anglican Church?**

I started off as an Episcopal Anglican in a refugee camp as a child in the early 1990s. When I came to Australia in 2003, I joined the Anglican Church here. I am currently a formation student, studying for the priesthood at St Francis College.

### **What are your current roles, including any voluntary roles, and what do your roles involve?**

I am currently a formation student, studying for the priesthood at St Francis College. Before I became a formation student, I was commissioned as a liturgical assistant in the South Sudanese congregation at the Parish of Raceview. As part of my training, I am doing a placement at The Parish of Goodna, so I am working with teenagers and younger children on Sundays during services, as well as helping to teach the little children on Saturdays learn to read and write Dinka.



**The Rev'd Bronwyn Pagram, Bishop Daniel Abot, Mary Reng, Mamuor Kumpeter and The Rev'd Dr Gemma Dashwood at The Parish of Goodna in 2021**

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

In a few weeks' time, I am going to start my clinical pastoral education, which is a 10-week course. I will be studying two days at St Francis College and doing three days placement at the Princess Alexandra Hospital in the chaplaincy unit.

### **What have been the highlights of your roles so far?**

The highlights of my liturgical assistant role have been assisting the priest, The Rev'd Bronwyn Pagram, with the Eucharist and helping to lead the morning services, including with readings and intercessory prayers.

The highlights of my time at St Francis College have been developing my liturgical and preaching skills and building relationship with the wider Anglican faith community.

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

I have a young family with small children, aged from two to 15 years. Working part-time as a disability support worker and studying full-time is challenging as I would like to be able to spend more time

with my family. I try and be organised so I can balance going to classes, working to provide for my family and spending time with Mary and my six kids. I help my children with their school work and take them to appointments. My daughter has down syndrome and a heart condition and so she needs a lot of attention and care. I am also helping to care for my cousin, James, who is in palliative care at present.

### **What are your plans and goals for the next 12 months?**

I only have two subjects to complete before I finish my Bachelor of Theology at St Francis College. That's what I will be focusing on next year, together with my formation.

### **2022's Diocesan theme is 'Being Together: Embracing Joy'. What are some practical ways that we can celebrate the way differences help to make us whole and the importance of diversity in our unity?**

In the Church people sometimes have different views, feelings and perspectives. We need to come together and love and welcome one another at Synod, in each other's homes, over parish community meals, by celebrating Christmas together and enjoying fellowship tea and coffee after services.

Jesus said, "For where two or three are gathered in my name, I am there among them ([Matthew 18.20](#))."

On the first of January every year, the five South Sudanese Anglican communities across our Diocese come together to worship and fellowship over a meal. The kids play together in the playground and the adults talk about the Bible and life. Sharing a meal together is the best way for different people to come together.

### **What advice do you have for people thinking about entering into ordained ministry?**

You need to feel a call that this is what God wants you to do. When you realise that call, identify the area that God wants you to serve in and then serve. God can often call you to unexpected places.

### **What does Advent mean to you?**

It is when we prepare our hearts for the birth of Christ by forgiving people who have hurt us and seeking forgiveness for our own sins.

### **The theme for the first week of Advent is 'Being a kingdom people' – what does this mean to you?**

We are the people of God, so we are the kingdom of God. People of God need to have faith.

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

I came to know God through many struggles. When I sought safety as a refugee when I was a child, things became very hard. I had to leave my family with thousands of other Sudanese boys. I did not know when the next meal would be. I had to rely on God for everything.

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

Getting through the struggles of the refugee camps as a young boy without my parents gave me a lot of strength and faith in God. I want to be a priest so I can care for people. My faith is all about caring.

### **What is your favourite scripture and why?**

My favourite part of the [Bible is Philemon](#), which is just one chapter. Philemon has taught me about the beauty of forgiving and welcoming people, including people you regard as enemies.

### **What person of faith inspires you the most and why?**

Other than Jesus, Bishop Daniel Abot inspires me the most. He is the honorary Bishop of Duk in South Sudan and he lives in Toowoomba with his family. He felt called to return to South Sudan to care for people, work with the United Nations and take care of orphans. He left his family in Toowoomba for a time to do this.

### **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?**

What I love about the Anglican Church is Anglican Comprehensiveness. Anglicanism is open and inclusive. It was great seeing Bishop Daniel Abot at Synod. The way our Diocese is so welcoming and compromise is our main strength.

### **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?**

COVID-19 is the biggest challenge of the Church at the moment. The best way for us to overcome this together is by participating in worship, even if this means Zooming in, and staying faithful to prayer.

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

God is everywhere and so even if you can't make it to church for several weeks, stay in relationship with God.

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

I always try to find some free time between 8pm and 9pm to read my Bible and reflect. This has been part of my routine for a long time.

### **If you could have a billboard with any text on it, what would it say and why?**

"God is good" because God is good.

### **What book have you given away most as a gift and why?**

The Bible. I recently drove to a South Sudanese friend's house and gave him a brand new Bible because he asked me for a copy.

### **Where do you do your best thinking?**

I usually wake up at 4am in the morning to pray. I then go back to sleep thinking about my prayers and reflect on life. My wife wakes up and prays at 1am because we were once told by a Sudanese preacher that this is the best time to pray, but this is too early for me. I wake up at 4am to Mary's snoring, so I don't need an alarm. She thinks this is funny.

### **What makes you nostalgic and why?**

One of my daughters likes to watch Sudanese dancing on YouTube. This makes me think of my childhood when I used to dance at Sunday School and in Youth Group.



**Mamuor and his family: Anna, Garang, Kun, Malueth, Mamuor, Mary and baby Lith**

### **What's your best childhood memory?**

When I was still living with my parents in the village, people from different villages used to come with their cattle and we would live collectively together for around a month. The people who cared for the cattle were nomads and so they moved the cattle from one place to another for fresh grass for the cattle to eat. We also moved from place to place with our cattle looking for pasture. I liked making friends with kids from other village communities. Later in the refugee camps, after thousands of boys left Sudan for Ethiopia, I met up again with many of these friends and we resumed our relationships.

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

Most of the time I go for a walk and then I come back and read my Bible and reflect on Bible stories.

## **What is the most surprising thing that has happened to you recently?**

At the recent Valedictory Service at St Francis College, I was caught by surprise when I won an award.

**Features • Thursday 18 November 2021 • By Nils von Kalm**

## **Lighting the world of women in Gaza**



**Amal is grateful for the care she is receiving from the Ahli Arab Hospital in Gaza**

It is often said that it is darkest just before the dawn. Times have often been dark for the whole world over the past two years, as COVID-19 has upended the lives of millions of people.

During these difficult days, we can easily feel overwhelmed by life. We can feel anxious, unsure and insecure. These are all normal feelings. In the midst of this, light brings hope. Light is a sign pointing to something better and beyond. The great Christian hope is that God-in-Christ has come into the world, beginning a process of making all things new. This is what we celebrate at Christmas. Light has come into the world and the darkness has not overcome it.

The Palestinians of Gaza experience darkness in the same part of the world that Jesus was born all those years ago. Living in the third-most densely populated region in the world, with electricity on for only six to eight hours per day and 95 per cent of the water undrinkable, makes for an extraordinarily difficult existence. Like in the times of Jesus, the people of Gaza are experiencing the heavy yoke of living under a dominant force. Since 2007, the Palestinians of Gaza have lived in what is often described as “the world’s largest open-air prison”, as their land, sea and air remain illegally blockaded by the state of Israel. The blockade constrains the movement of Palestinians outside of Gaza, impeding their access to basic necessities like healthcare.

The Palestinians of Gaza experienced further devastation and loss of life when fighting broke out again in the region earlier this year. Anglican Overseas Aid's partner in Gaza, the Anglican-owned [Ahli Arab Hospital](#), faced significant challenges as they worked to treat the many casualties of the escalating violence and rocket attacks at the hands of one of the world's most powerful militaries.

Even with these often overwhelming obstacles, the Ahli Arab Hospital team display amazing resilience. They provide light in the darkness, genuinely believing their troubles will one day come to an end and that peace will reign.

Despite the challenges, the dedicated medical team continue to support women who have breast cancer. For women facing the possibility of a cancer diagnosis, the Ahli Arab team are a beacon of light, helping them access early screening and supporting them with the psychological distress and the prognosis if they have the disease.

One of these women is Amal. She is 38 years old, with two children aged 4 and 2, living in a refugee camp in Gaza. After she felt a lump on her breast, she sought a mammography at the Ahli Arab Hospital upon a relative's suggestion. The lump revealed cancer.

Despite her diagnosis, Amal's attitude keeps her going.

"I remain positive in my breast cancer journey with all of its challenges ahead," she said.

Amal's story highlights the successes of the Women's Health and Wellbeing Program at the hospital.

She adds that, "The care I receive from Ahli Arab Hospital is professional and timely. I am also very thankful for the continued outreach of the breast screening program at the hospital."

Inspired by Jesus, Anglican Overseas Aid's work in Gaza exists to shine a light in the darkness of the impact that breast cancer has on many women and their families. AOA wants people to live lives that are full and flourishing.

**You can donate to Anglican Overseas Aid's 'Light Their World' Christmas Appeal by visiting the [AOA website](#), calling 1800 249 880 or sending a cheque made payable to Anglican Overseas Aid to:**

**Anglican Overseas Aid  
PO Box 389  
Abbotsford, VIC 3067**

## Anglicare named QLD's Provider of the Year at ACSA Awards



**Anglicare Southern Queensland recently won the Provider of the Year and the Innovation in Service or Design at the 2021 Aged and Community Services Australia Awards on Wednesday 3 November 2021**

Anglicare Southern Queensland has been announced as the Queensland winner in the annual Aged and Community Services Australia (ACSA) Awards, held on Wednesday 3 November.

The ACSA Awards highlight outstanding achievements and contributions made by organisations, teams and individuals in the aged care industry throughout the year.

Anglicare Southern Queensland won the Provider of the Year and the Innovation in Service or Design for their By Request campaign, which was an eight-part web series celebrating music's ability to connect us back to our treasured memories.

This follows on from Anglicare Southern Queensland being named as Australia's Most Trusted Brand in Aged Care and Retirement Villages in the annual Reader's Digest Trusted Brands survey.

Anglicare Southern Queensland Interim Executive Director Sue Cooke congratulated all finalists and all the hard-working staff at Anglicare for ensuring high-quality care is provided to clients right across Queensland.

“It has been a very difficult and challenging year with the COVID-19 pandemic, and I’d really like to thank our 3000 staff and 600 volunteers who, day in and day out, provide an exceptional level of care to more than 45,000 Queenslanders,” Mrs Cooke said.

“It’s an absolute honour to be recognised by Australia’s leading peak industry body for aged care, ACSA, for the work our staff do each and every day.”

Acting Director of Services Nick Hansen said the organisation’s team worked tirelessly through the pandemic.

“Our residential and community aged care staff do an amazing job, and they are backed up by a dedicated team of support services from across the organisation,” Mr Hansen said.

“With 31,800 clients living in their own homes and 650 residents living in our eight aged care homes, the COVID-19 pandemic has required a higher level of leadership in service to ensure older people in our care remained connected, healthy and happy”.

The Aged and Community Services Australia winners from each category will form the list of finalists for the national awards, which will be announced on Tuesday 7 December.

“Around Queensland there are thousands of people working incredibly hard to deliver the best possible care to older Australians. It’s important we celebrate our achievements and the people who have helped us through the most difficult time in our history,” ACSA CEO Paul Sadler said.

“The entire sector has worked so hard to maintain and improve standards while dealing with a pandemic and an entirely new compliance system.

Anglicare Southern Queensland’s By Request: A Playlist of Memories was a highly successful music series which went viral for all the right reasons last August and featured Australian music stars such as Adam Eckersley and Brooke McClymont, Emma Birdsall, Harrison Craig, Isaiah Firebrace, Jess and Matt, Kate Miller-Heidke, Katie Noonan and Rai Thistlethwayte.

You can watch the By Request music series [here](#).

**First Published on the [Anglicare Southern Queensland website](#) on 5 November 2021.**

## Time for Anglican Communion to “take seriously” the fifth Mark of Mission: “to safeguard the integrity of creation”



**Archbishop Julio Murray (Right) Dr Elizabeth Perry (Centre) Nicholas Pande (Left) (Photo Credit: Anglican Alliance)**

The Anglican Consultative Council delegation to COP26 have been sharing their reflections from the conference, and thoughts about how the Communion can take their message forward.

Dr Elizabeth Perry said: “The fifth Mark of Mission calls us to safeguard the integrity of creation. It really is time to sit down and take that seriously as a Communion, more than we have been doing...this is about people’s lives, it’s about the integrity of creation, it’s about having a liveable world, a world that God created and loves, and we need to love it, too.”

The 26th UN Climate Change Conference of the Parties (COP26) took place in Glasgow, Scotland from 31 October to 12 November. The Anglican Consultative Council sent a delegation of three, Archbishop Julio Murray, Nicholas Omondi Pande and Dr Elizabeth Perry, and there were many other prominent Anglicans present. The delegation were hosted by the Primus of the Scottish Episcopal Church, Archbishop Mark Strange.

They prepared a [policy brief](#) that detailed their messaging. The delegation had many opportunities to share this policy brief during the conference and were able to present it to key figures including the First Minister of Scotland, the UK’s High-Level Climate Action Champion, and the Archbishop of Canterbury.

The delegation took part in several interfaith initiatives, including co-sponsoring an official [side event](#), and Archbishop Julio Murray was invited by the BBC to appear on the Sunday Programme.

Reflecting on the conference, Nicholas Pande noted that the delegation came in with a key focus on just financing and resilience building, and that both were reflected in the outcomes of COP26. He said: “there are a number of things that have captured our aspirations, but there are still gaps that need [to be] addressed”.

Emphasising the importance of youth engagement was another key priority for the delegation. Nicholas Pande said: “as young people, we really want to see action now so that the heavy weight is not left on our shoulders. As a Communion, I see a lot of young people that are able to start action in their local communities...it is important as the Anglican Communion to build the capacity of young people”.

Archbishop Julio similarly said that they are planning “to establish more opportunities for capacity building, for the leadership of our church...not only clergy but also laity, and when I talk about the laity, I’m really referring to the young people in our church.”

Dr Elizabeth Perry said that the outcome of COP26 is difficult to assess, that “there are many, many negotiations happening...and time will tell whether they are successful or not.”

Archbishop Julio Murray said: “I’m sorry to say that the media is looking for the COP26 to be a big bang, and that is exactly what it’s not. COP26 is an opportunity for the technical aspects to be looked into, and to establish a route forward”.

All three delegates were very clear that the work is not over. They all mentioned ways that the Anglican Communion can continue to live out the fifth mark of mission, and safeguard the integrity of creation. To watch their interviews, click [here](#).

Jack Palmer-White, Permanent Representative to the United Nations, said: “Although COP26 is now over and the media focus on climate change may fade, the need for persistent and progressive climate action remains a top priority. First of all, I would encourage all Anglicans to continue to pray. Pray for those affected by climate change, and pray for decision-makers and those responsible for delivering the promises made in Glasgow.

“Secondly, each of us can play our part to turn promises into action. Whether through changes in our own lives, or by speaking to leaders in our churches, businesses and governments to keep them accountable for the promises they’ve made, we can all make a difference.

“And thirdly, let’s work together as Anglicans to live out the Fifth Mark of Mission. Whether you’re a veteran climate activist, or COP26 is the first time you’ve thought about climate change, this is an opportunity to join with other Anglicans – consider joining the Anglican Communion Environmental Network and keeping up-to-date with the Communion’s participation on a range of issues at the United Nations.”

The Anglican Alliance and the Anglican Communion Office at the United Nations will be hosting a webinar on 29 November on how Anglicans can implement climate action. Rachel Carnegie, Executive Director of the Anglican Alliance, said: “This webinar is an opportunity to assess the outcomes of the UN climate summit. We will hear from the Anglican Communion delegation to COP26. We will together analyse the agreements from COP26 and identify the next steps, for climate justice and

climate action, as we journey towards the Lambeth Conference and beyond.” To register for the event, click [here](#).

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Sunday Devotions • Wednesday 17 November 2021 • By Melissa Conway

## Sunday Devotion: 21 November 2021, Christ The King / Reign of Christ, Last Sunday after Pentecost

Christ be my leader

**Main Readings:** [2 Samuel 23.1-7](#) or [Daniel 7.9-10, 13-14](#); [Psalm 132.1-12 \(13-18\)](#) or [Psalm 93](#); [Revelation 1.4b-8](#); [John 8.33-37](#)

**Supplementary Readings:** [Psalm 93](#); [Philippians 2.1-11](#); [Daniel 7.9-10, 13-14](#); [Psalm 95.1-7](#); [John 12.20-33](#)

“To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever. Amen.” ([Revelation 1.5b-6](#))

In my former career, some of my management roles included occasionally representing ‘the management’ by making an announcement, opening an important meeting or giving a staff award. I would joke to others that my duties were largely ceremonial, but behind the scenes nothing could be further from the truth.

Today’s reading portrays Jesus Christ as a ruler over all the kings of the earth. However, far from having a ceremonial role, Christ gives a model of leadership that is active, dynamic and powerful. A striking feature of Jesus as a leader is that he puts himself physically ‘on the line’ for the people he leads. He is “the first born of the dead” and the one who was pierced and bled for us.

When we sing ‘Christ be my leader’ it is this kind of leadership we are claiming for ourselves. Christ’s leadership exemplifies self-giving and servanthood, which unite and empower others. By imitating Christ, we become a kingdom and priests, serving God through others. The extension is that, in following Christ’s model, we are called to be Christ-like leaders in our own communities.

Christ’s leadership demonstrates love and self-sacrifice that continue to inspire and challenge us.