

## Straw & Order: how to create your own nativity short film



The Rev'd Jan Crombie from the Parish of Kenmore-Brookfield with the cast of *Straw & Order* in 2021

The Parish of Kenmore-Brookfield community has a long tradition of putting on nativity plays for our local kindergartens and schools. Historically, local community members come and watch as they gather in the church or when the church takes the play to them. However, the onset of COVID-19 restricted these activities.

As a primary teacher who taught her first years in Church of England schools in the UK, Shona was familiar with [Out of the Ark Music](#). She signed up the parish to access a catalogue of fun, upbeat and simple Christian songs and musicals. Parishioners could download the songs and sing them whenever, wherever – in the shower, in the car or (Shona's favourite) whilst making dinner.

Church members, including Shona's very creative and noisy four children, came together in November last year to record *Hosanna Rock*. The sanctuary area was the stage. It was recorded in the church with a camera on a tripod. It was fun and brought people together at the end of a year when we were largely physically apart.

With the uncertainty of 2021's intermittent lockdowns and with enthusiasm to do it again, we started thinking about the next project. It was unanimously agreed that the filming should be carried out once the hot months had passed – especially in an unairconditioned church. We agreed to take our time, recording over a longer period in a variety of locations. We were keen to make a 'real' movie. Now, real movies usually need expert planning, big budgets and people who know what they are doing. However, given we had none of these, we drew on enthusiasm, creativity and a sense of humour.

In this era of YouTube, TikTok and other video-focused social media platforms, there are many people making short films. Buoyed by the belief that if they can do it, so can we, Shona set about finding a simple-to-use app that would enable the creation and editing of the film. [CapCut](#) was her chosen application – a free app with a wealth of features.

The script we developed for our nativity film has fun songs, a novel and engaging plot and some cracking one-liners. It also left plenty of room for a spot of improvisation. Our version was based loosely on Out of the Ark Music's *Straw & Order* production.

The songs are upbeat, fun and catchy. They are intentionally simple enough for children as young as three years old, with adults up to 70 also participating, so it's very intergenerational.

Due to the success of *Hosanna Rock*, some of the children's school friends were keen to join in once more. Our *Straw & Order* production attracted involvement from people new to the church and long-term friends of the church. One of Eleanor's friends was the Star of Bethlehem and she really enjoyed her singing solo. Another one of the girls participated as a part of her Junior Rotary Community Award. It was especially lovely to bring people and children together from the wider community.

Toby played the part of judge Grumps who, as the name suggests, is the tired and grumpy judge presiding over the case of *The Cows v. The Donkeys*. Toby enjoyed the role immensely, especially banging the gavel and the authoritative feeling this gave him. Filming *Straw & Order* was a lot of fun for him, including seeing The Rev'd Jan and The Rev'd Jonathan in a different light. They were so funny, joining in brilliantly and willingly doing whatever we asked.

The movie was recorded on Shona's iPhone and the videos were uploaded to [YouTube in four parts](#). Shona did the editing in parts on the hop, waiting for kids in the car at school pick-up or during work breaktimes. CapCut can only manage 15 minutes of film at once, which is one of the reasons the film appears in four parts, each part between seven and 12 minutes in length.

Filming started in May and was completed in October – before the weather got too hot and humid. We recorded it over many little sessions at different places in our local area, including at church; in our garden shed which, with the addition of a couple of bales of hay, became the stable; at Mt Coot-tha; and, at Brisbane City Hall.

Shona loves children and dogs, which is helpful given both feature prominently in the film. The Rev'd Jan Crombie has two lovely dogs, one of which is a Border Collie. Daisy and our Border Collie Teddy were the natural choice as shepherding extras. The children loved having the dogs around. Mali and Polly also make valuable contributions (we must mention them, as Shona is assured by their owners that, whilst they are not known for being as clever as Border Collies, that they can in fact read, although Shona has her suspicions).

We embraced the opportunity to film on a variety of occasions, the spring fete being a particular favourite. Four children dressed as Roman soldiers were commissioned with the task of policing the fete's attendees. Legitimately being allowed to 'boss' grown-ups around was a real highlight for them. We also used Zoom, with the wise kings appearing in a 'How wise do you think you are quiz?' We had planned to do the quiz show in person, but due to an unexpected lockdown we pivoted, and the result was even better with the addition of the Zoom medium.

We welcome churches, schools and ministries to use the movie as a resource in the lead up to Christmas, so spread the word, spread the joy and spread the love. *Straw & Order* has been made for you. Its purpose is to share the Christmas news, so we hope you enjoy our small present to you all. Eleanor is particularly excited about other faith communities enjoying our four-part movie as a resource in the lead up to Christmas, hoping that it will leave you feeling warm and fuzzy inside.

The videos of the four-part movie videos are accessible via our church's YouTube channel.

### **Top five tips in creating your own nativity story movie**

1. Be flexible working with children and animals and have a sense of humour.
2. Welcome participation from a wide range of people, being flexible here (for example, some people didn't want to be in footage, but were happy to contribute their voices).
3. Film on a smart phone.
4. Use an app like [CapCut](#), which is easy to use and even enables voice over.
5. Use simple costumes and props – we made the judges' wigs out of paper, one of the innkeeper's houses out of a large flat-screen TV box and Roman soldiers helmets by sticking 'plumes' onto bicycle helmets.

**Bush Ministry Fund • Monday 29 November 2021 • By The Rev'd Rick Gummow**

## **“A solitary beautiful church surrounded by fields of barley”**



**"St Paul's is the only building in Umbiram, on an acre of land surrounded by just-harvested fields of barley in the Toowoomba Region. To get to St Paul's, Umbiram from Brisbane, you roll over the last foothills of the Great Divide into the fertile farming land of the inner southern Darling Downs" (The Rev'd Rick Gummow outside St Paul's, Umbiram in November 2021**

"But how many did you get at your service – the church would be pretty empty, wouldn't it?" It was with great joy that I enthusiastically answered, "We were chock-a-block, pretty well close to capacity!"

This exchange was part of a recent conversation with a priest friend that I suggest is fairly typical of conversations between parish priests who know each other reasonably well. "How are you going...?" and "What's it like in your part of the world...?" and "How are your, um, numbers?" are questions we encouragingly ask each other. My friend in this case is a parish priest of a suburban Brisbane church and we were talking about Church in the bush generally and bush church buildings specifically.

For the sake of transparency, I then qualified my answer a little. I told him it is the smallest church I have ever ministered in, in a ministry that has included quite a few very small churches. Smaller even than All Souls', Morven, but equally beautiful, it has around six double rows of very short pews and every second row had been roped off due to COVID-19 physical distancing requirements. So, there were around two people per every second pew, apart from a couple of families who squeezed in three. And, it was Easter Sunday, so we had around 20 gathered. It was a truly wonderful service with critical mass reached.

The church I'm talking about is St Paul's, Umbiram. Now, Umbiram is not a town or even a village. St Paul's is the only building in Umbiram, on an acre of land surrounded by just-harvested fields of barley in the Toowoomba Region. To get to St Paul's, Umbiram from Brisbane, you roll over the last foothills of the Great Divide into the fertile farming land of the inner southern Darling Downs. Umbiram is a community – a genuine community church that has functioned not only as a church since 1906, but also as a meeting place for the whole community. The sole building in Umbiram, it is the only place for people in the area to gather.

These thoughts came to mind as we have just received our batch of [Australian Anglican Church Calendars](#) for 2022, featuring a fine collection of church buildings. Some are large, some are smaller, but all are quite grand in their own way.

St Paul's, too, is quite grand in its own way. It was built in 1906 at a cost of 225 pounds. The timber was brought across country from Umbiram railway siding, all on one wagon pulled by eight horses, with no road then at all. It was literally built in the middle of nowhere in under two months on the border of two properties, Harrow and Westbrook Stations, each forgoing a small slice of their land for the Glory of God. I think that is grand.

The first service was performed by the Archdeacon of Toowoomba, The Ven. AR Rivers on behalf of the Archbishop of Brisbane, The Most Rev'd St Clair Donaldson, who formally dedicated the church to the glory of God when he visited two months later in November 1906.

St Paul's has neither water nor electricity, yet it has been the centre of the community for over one hundred years. In 1960, a 'shellite' pressure lighting system was installed. This is a grand name for three gas lights hanging from the high ceiling. I know these things because the congregation members are the descendants of faithful Anglicans who were married, baptised and buried in this old place, and they told me. I think that, too, is grand.

As with all these small country churches, they are filled with faithful, hospitable people who really take their time after church, and we would love you to visit. We meet together on the first Sunday of each month at 10.30am. Just find the Wyreema-Athol dirt road and look for a solitary beautiful church surrounded by fields of barley.

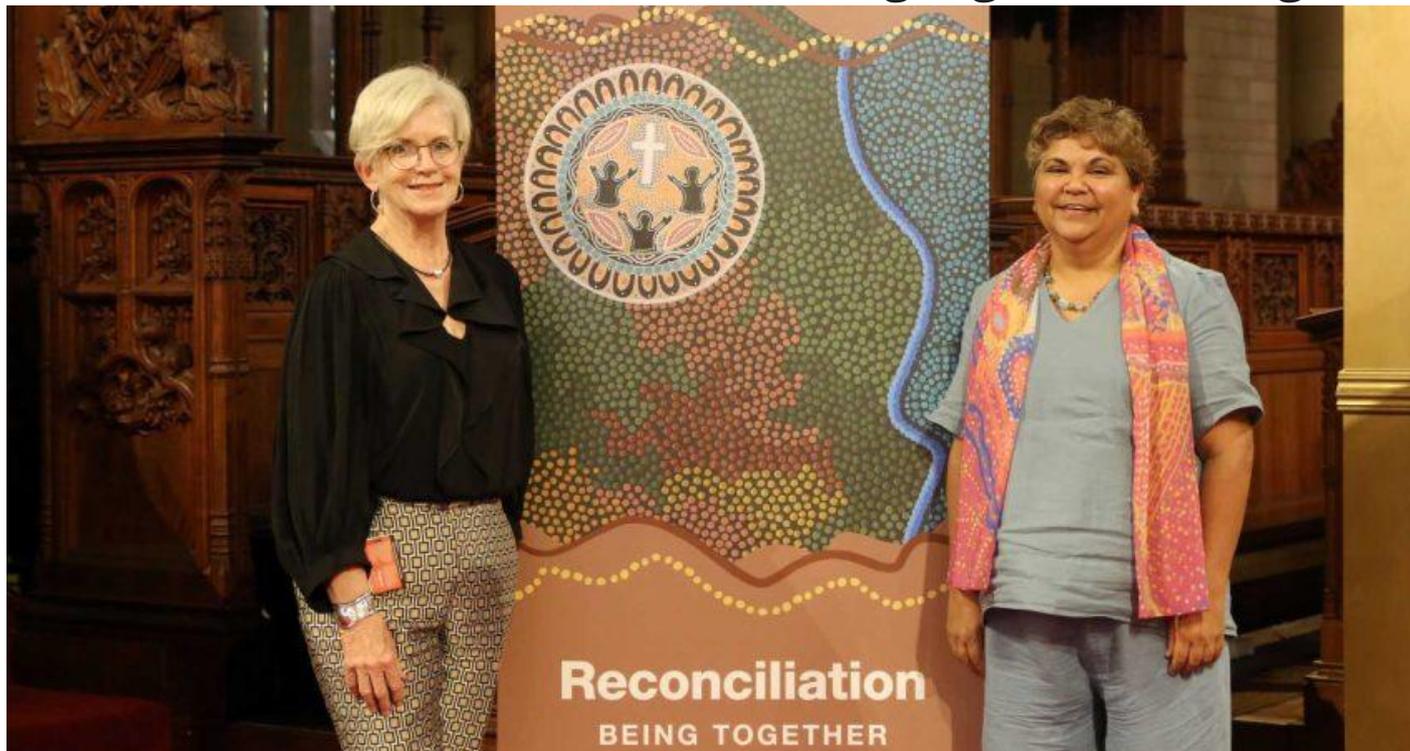
All over our Diocese there are churches and congregations just like St Paul's, many of them supported by the [Bush Ministry Fund \(BMF\)](#) in some way. There are myriad ways to give to the Church, and I

would strongly commend the BMF to you, and ask you to consider making them your parish's primary mission focus in 2022.

**Editor's note: The new Bush Ministry Fund money boxes are a fun and easy way for individuals, families, parishes and schools to donate to bush ministry in our Diocese. Order your BMF money box today by emailing Helen Briffa in the Western Region office via [hbriffa@anglicanchurchsq.org.au](mailto:hbriffa@anglicanchurchsq.org.au) or by calling 07 4639 1875.**

**Features • Tuesday 30 November 2021 • By Phyllis Marsh, Kelly Houston, Fiona Hammond, Michelle Le Pla, The Rev'd Patrick King, Peter Branjerdporn**

## Reconciliation Action Plan launch: highlights and insights



**"To gather in a beautiful Cathedral and honour a coming together of people in the name of God, through the act of being together, was my highlight" (West Moreton Anglican College Learning Innovator – Indigenous Perspectives Phyllis Marsh, pictured with the Anglican Schools Commission Executive Director Sherril Molloy at the Innovate RAP launch event at St John's Cathedral on 23 November 2021)**

Members of our Diocesan community reflect on the recent [Innovate Reconciliation Action Plan](#) launch in St John's Cathedral, sharing their highlights and learnings and how these will shape their work and ministry from here on in.

### **Phyllis Marsh – Learning Innovator – Indigenous Perspectives, WestMAC**

To gather in a beautiful Cathedral and honour a coming together of people in the name of God, through the act of being together, was my highlight. I have come to understand that this is Dandirri ('To Come Together'), and is what we practise at WestMAC. It was the highlight of the launch event for me, in defining this ancient word with ancient practices.

God's love shines when we connect into our humanity. In practising our humanity, we connect to each other, seeing each other as brother or sisters in Christ. As Christians we are called to be stewards of

divine properties, and for Christians human life is sacred. We practise divinity in how we practise our humanity. This for me is the importance of Reconciliation. As a First Nation MaMu woman and a Christian, I am reminded of this when I read [Psalm 8](#).

At WestMAC we practise *Dandirri*, and the time I spent at the launch on Tuesday last week validated the work I have been called to do, adding to our journey in "Being Together". I believe in an ancient Spirit, and this Spirit called out and the First Nations responded. The Spirit created this place and made it sacred. When new people arrived, they were disconnected from their humanity. I am called by that ancient Spirit to help people connect to their humanity. I call that ancient Spirit, God, and I am called to be a steward by his grace. Reconciliation brings us together!

### **Kelly Houston – Parish Liaison Officer, Finance and Diocesan Services Commission**

The smoking ceremony and hearing the language of the Yuggera people were incredible. At one point, I closed my eyes and just listened to the language, feeling a connection to mother earth that I hadn't consciously felt before. It was a beautiful moment to reflect on how grateful I am that the land is cared for and honoured so well by peoples from the oldest continuously living cultures.

Reconciliation is important for all Australians. We live on this earth together and work together to protect our communities, growing in life and faith. I see our Christian connection to Creation as similar to our First Nations peoples' connection to Country, so why shouldn't Christians value our land, sea and sky as fiercely as our First Nations people do? We can learn a lot from our First Nations peoples.

Following the event, I realised that I need to take more time to understand the histories of our First Nations peoples. So much of what they have been through and continue to contend with have benefitted non-Indigenous Australians historically. I feel quite naïve at times when I think about First Nations cultures, simply because I do not have a great knowledge or understanding. I am grateful that we have some amazing people across our Diocese who are open to sharing and helping people such as myself to learn and understand.

### **Fiona Hammond – Lay Education Project Officer, St Francis College**

The Reconciliation Action Plan launch event held at St John's Cathedral involved prep and post-event work for me, as I helped film the event, and was required to rush around a bit setting up. It was a genuine gift then, that during the service, I was able to stop and hear the testimonies of wise, faithful and strong women who continue to advocate for fairness for their families and communities, courageously sharing their stories while doing so.

Contemporary Christians inherit a confronting church history impacted by dangerous systemic power structures. These structures were dangerous to First Nations peoples who 'inconveniently' got in the way of the pursuit of "gold, gospel and glory". It is crucial for us to understand the horrors that have been ostensibly committed in the name of Jesus, and to sort out for ourselves what we think about that. We need to be humble enough to sit with the ongoing pain of the massacres, stolen children and other atrocities committed for what was then communicated as a 'greater good'. I happen to be on the 'white' side of this history, and have to realise and deal with the fact that generations of my family have benefitted from this history in this place.

And, so I must listen – find the hope in listening, the pain in listening and receive without interruption, the stories of systemic disenfranchisement and abuse, knowing that I am part of the system that continues to do these things. I am prepared to listen, without interruption, to be disturbed, to be humbled, to hear and be preached to by those whose experience makes them wise, faithful and strong.

## **Michelle Le Pla – Marketing and Communications Production and Traffic Manager, Anglicare Southern Queensland**

The highlight of the ACSQ RAP launch event was seeing the Diocese’s commissions and agencies coming together in a safe and inclusive space, committing to take action to strengthen relationships between Aboriginal and Torres Strait Islander peoples. The welcome ceremony was colourful, from the heart and informative. The vibe from the attendees was positive and I felt privileged to be able to attend the event.

Reconciliation is about building a new future while addressing the past. It’s an ongoing journey, with many Aboriginal and Torres Strait Islander peoples suffering from intergenerational trauma. Relationships need to be strengthened and nurtured and non-Indigenous Australians need to follow through with the actions that will help First Nations peoples heal from their trauma.

My key learning from the event came from Aunty Professor Boni Roberston’s speech, as she shared stories from the heart. She explained that healing needs to happen both ways, telling the story of how a once very young police recruit needed to heal many years after being complicit in forcibly removing her brother from their loving family. This story brought a tear to my eye.

Racism is incomprehensible and I cannot fathom how our First Nations peoples have been treated. The reality of what has occurred is horrific – the Stolen Generations, senseless torture, slavery, massacres and deaths in custody are things that cannot be erased from our history – nor should they be. For Reconciliation to happen, we need to allow space for the stories of those who are traumatised to be told.



**“As someone who has only recently arrived in this Diocese, I found it a very moving experience to be welcomed to Yuggera Country with a smoking ceremony, words, music and dancing” (The Rev’d Patrick King, Associate Priest, Holy Trinity, Fortitude Valley at the Innovate RAP launch event at St John’s Cathedral on 23 November 2021)**

## **The Rev'd Patrick King – Associate Priest, Holy Trinity, Fortitude Valley**

As someone who has only recently arrived in this Diocese, I found it a very moving experience to be welcomed to Yuggera Country with a smoking ceremony, words, music and dancing. After five years living on Whadjuk Country in Western Australia, it's good to be reminded that as well as moving Diocese, state and time-zone, I also have a new First Nation people to welcome me.

As Christians we are people for whom reconciliation is front and centre of our lives; without God's reconciling work in the life, death and resurrection of Christ there is no atonement. Our great commission to live as Jesus' body in the world means to continue to shed light on where God's atoning work continues to be carried out among us. In actively taking part in reconciling work in the world, we join in with Jesus' mission to gather all people to himself.

Aunty Professor Boni Robertson was inspirational in her reminding of us all that a document by itself does not facilitate or precipitate change, but rather it is the actions of willing hearts and minds that will serve both current and future generations. This was a bit of a jolt – what is needed, as Extreme put it, is “More than words”.

## **Peter Branjerdorn – Justice Unit, General Manager's Office**

I loved hearing the First Nations Aunties share their stories and challenge us to walk with them as I joined in the RAP lunch event [online via YouTube](#). They spoke emphatically with such wisdom, yet with gentle spirits that have the power to bring us all together as one in Reconciliation.

Jesus taught us to love one another as he loves us. Reconciliation is one of the ways we can witness what God's love is capable of – making friends through repentance and forgiveness. Non-Indigenous Australia needs to repent and seek forgiveness from First Nations peoples so we can walk in the light of the Gospel with integrity and sincerity.

The launch showed me that when we prioritise the voices of First Nations peoples, and treat our First Nations brothers and sisters with dignity and respect, then we can start to have a genuine conversation. For far too long, non-Indigenous Australians have set the agenda for them. In my Justice Unit role, I hope to play a bigger part in hosting spaces where the processes of truth-telling and healing can further unfold in and around our Diocesan community. I plan to look for more opportunities to amplify First Nations voices in our justice advocacy and community organising work.

**Editor's note: Watch the powerful addresses and hear the beautiful music from the RAP launch event on [Cathedral YouTube](#). You can see and download the new [Reconciliation Action Plan](#) on the Anglican Church Southern Queensland website.**

## Being a baptised people this Advent



**"Kieron's patience in trusting that God would make a way for him to baptism, in God's time and in God's way, was a beautiful model of what the season of Advent can mean for us" (The Rev'd Jamee Lee on Kieron's Holy Hermits Online 'hybrid-format baptism' in St John's Cathedral on 10 October 2021)**

I was baptised as an infant with my parents and Godparents speaking on my behalf. They witnessed to a call on my life, agreeing to intentionally raise me in the community of faith as a child of God. For many people this is also their experience of baptism, with promises being made for them, until they are able to make their own promises at confirmation. For many others, baptism is a deliberate decision made after they have discerned that call themselves.

As it was for one of our Holy Hermits (HHO) family members who was recently baptised in the first HHO / St John's Cathedral hybrid baptism service. Kieron had discerned that God was calling him and offered himself for baptism. The sacrament was originally planned for Easter last year at St John's, Bulimba before COVID-19 arrived on our shores. With services moving online he was admitted to the catechumenate on Easter Day at St John's, Bulimba.

When HHO commenced as a new outreach ministry in September last year, Kieron faithfully continued to join in HHO services, helping to form the community, while trusting that in God's time his baptism would take place. When we stepped into partnership with the Cathedral earlier this year, we finally saw the fulfilment of Kieron's call on 10 October.

Kieron writes of his experience:

"Technology has given to me the experience of a hybrid baptism, possibly the only one in the Anglican Church in Australia.

It was a unique experience that added another dimension to the baptism. It gave a sense of the whole world watching and joining you, as people from many parts of Brisbane and my baptism sponsor in America took part.

Thankfully, the technology worked well and I was able to listen to The Rev'd Jamee's homily over the digital airwaves, as I stood in the church surrounded by my friends and family. Later, my sponsor in America informed me that the local church where he lives also joined in prayer for me and the gift of baptism, and I reflected on people from the other side of the world holding me in their prayers, and how technology can be a very good thing!

It was a special time and I have felt a closeness to God and a sense of belonging in the Christian community."

It was a great joy to be present online with 15 of our members while our dear friend was finally marked with the sign of the cross, the promises of God visibly signed and sealed for him. The message that was on my heart during this wonderful sacrament was one affirming God's call to all who are baptised – that we have a call within a call, in that we are each gifted a vocation.

The gift of vocation can guide us in our living and working for the revelation of God's Kingdom while we await Jesus' return. We are all given gifts that we can uniquely offer back to God so we can serve to build up the Body of Christ. Those gifts can be applied in great variety, in ways that are unique to each of us. In applying our gifts to different contexts, we may be called upon to adapt, pool our resources and go with the Spirit's leading, even when the way ahead seems unclear.

Kieron's patience in trusting that God would make a way for him to baptism, in God's time and in God's way, was a beautiful model of what the season of Advent can mean for us. We who anticipate Christ's birth in our midst with much excitement and who also await the second coming of Christ, can often wonder how these things will come to be. We can grow weary or desperate for the culmination of the Kingdom to hurry up and arrive. We may also grow such fixed ideas of what God's Kingdom will be like that we could miss out on being part of it unless we remain open to new possibilities or even zany ideas – like hybrid baptisms or virtual Church communities.

Keeping faith through the trials and times of waiting, we can be sure that God's promises will be fulfilled – and that we will be enabled through our communion in the Church to "fight the good fight, finish the race and keep the faith". In time we will all arrive, intact and unmarred by the hardship we suffer in this liminal space, to the glorious unity and wholeness promised to all God's children through Jesus, Emmanuel – God is with us.

The companionship that a faith community provides is a great comfort and encouragement in our time of waiting, as we remind one another of our shared call to vocation and witnessing to Jesus in our midst. I am so glad to be walking through our second Advent season with the faithful people of Holy Hermits Online, celebrating our mission to be Church family for those who gather in the virtual space, and welcoming any who may wish to experience an online adventure with us during the Advent season and at Christmas. You can join the community as a regular member or just for the Advent and Christmas online studies and services via the [Holy Hermits Online website](#).

## Flat-packed furniture and faith



**How do you explain the Anglican passion for balancing Scripture, Tradition and Reason? Build a three-legged stool of course! Here is Emily Pell illustrating the balancing act that the Anglican Church has practised for centuries, using a prop from IKEA. This is part of a larger film project that FormEDfaith Staff Jonathan Sargeant and Fiona Hammond are working on. It's called Anglican Identity, and will explore the comprehensive nature of Anglicanism in our Diocese**

The setting: a birthday sleepover in the spare bedroom of a leafy suburban Brisbane home, circa 1985.

The hour: super late, or maybe very early.

The mood: drowsy and elated – no one wants to sleep because that would mean the end of a great night.

The people: teenage girls.

The question: “How do you know God?”

The result: a gentle and genuine conversation about encountering God in the quiet moments – about listening, reading, singing, being alone under the stars, about people and intuition, about more questions.

So, we encounter God through Jesus, but how does that happen? How is God revealed? What does God look like? How can we know God exists?

Fast forward 36 years and these questions keep coming up – this time in a film studio at St Francis College during a FormedFAITH production called ‘Anglican Identity’. This film series, currently in

production and due for release in 2022, is about the comprehensive nature of our Anglican community and includes an episode exploring the question: 'How do Anglicans encounter God?'

Well, believe it or not, to answer that very question, we called in the experts to build some flat-packed furniture.

For centuries, Anglicans have used the metaphor of a three-legged stool to illustrate the careful balance between three main sources of revelation about God. Scripture, tradition and reason each play a crucial part in the Anglican Church's revelation about God.

One 'leg' is *scripture*. In the Old Testament, we learn about the Hebrew peoples' journey with God, and their struggles to interpret, understand and follow God. These were the texts that Jesus held sacred. As a Rabbi, Jesus preached about and quoted these writings often.

The New Testament speaks of the ministry of Jesus and the beginnings of the Christian Church. We hear stories of Jesus' birth and his time with his disciples and followers. We hear from Jesus about loving God and loving others, even those we don't always get along with. There are stories of miracles and a love so transforming it threatened those in power to the point where they had Jesus killed. But Jesus' followers experienced him again in a unique, life-changing way after his death, through his resurrection. This was so unique that they were inspired to keep meeting together and supporting each other. The New Testament includes stories and letters as the Church was born, of those followers of Jesus who were convinced they encountered God when they spent time with Jesus, both before and after his death.

The second leg of our stool is *tradition*. Anglican Christians seek to encounter God through the traditions of the Church, which have been practised for centuries. This includes the ways and styles of worship and prayer that come to us in our Prayer Books. It includes how Anglican communities are organised in Dioceses and parishes and how to ensure worship happens well and can grow, with Bishops, priests, deacons and lay people serving alongside each other.

"Tradition" means to "hand over", to pass on. It is a living, breathing thing that gently seeks to find the most appropriate ways of expressing itself in new times. An example of this is the Prayer Book we use in Australia today. While it is relatively new, it's based on the model from the 17th century, using language and ideas that come to us much more recently. Anglicans are careful with change, but change does happen! Generally, that change comes through ordered, democratic means, such as via our Synod gatherings where representatives of all parts of the Church come together to discuss the direction of the Church and make decisions of varying magnitude.

The third part of this balancing act is *reason*. Anglicans respect and value the human capacity for creative thought, critical thinking and decision making. The ability to apply reason to our understanding of *scripture* and *tradition* means that we can continually check how an Anglican understanding of faith is communicated to new people, in new contexts, with new experiences and modern issues.

Members of the earliest Christian communities had to wrestle with their understanding of the life, death and resurrection of Jesus, and so do we. Modern Christians encounter challenges that would blow first century minds, and it is careful use of reason that allows us to interpret scripture and tradition in ways that continue to inform, encourage and communicate the Gospel to 21st century people.

And, in the great Anglican tradition of generosity, *experience* is sometimes identified as a fourth leg. Experience includes how we encounter God through life and through other people.

Anglican priest John Wesley included 'experience' with the other three sources of revelation back in the 18th century. For the originators of the three-legged stool idea, reason was not thought of in the same way as we understand theoretical reasoning today. Then, to know something was to experience it, to share or participate in something. It was participatory knowledge. So, reason and experience are inextricably linked. For Anglicans, *experience* of God is generally included in the meaning of the leg *reason*.

Most Christians of various denominations would acknowledge scripture, tradition and reason as sources of revelation about God. The difference might come in their emphasis. Anglicans recognise the Scriptures as the pre-eminent of the three, but tradition and reason are intertwined in a delightful dance with the Scriptures, each informing the others!

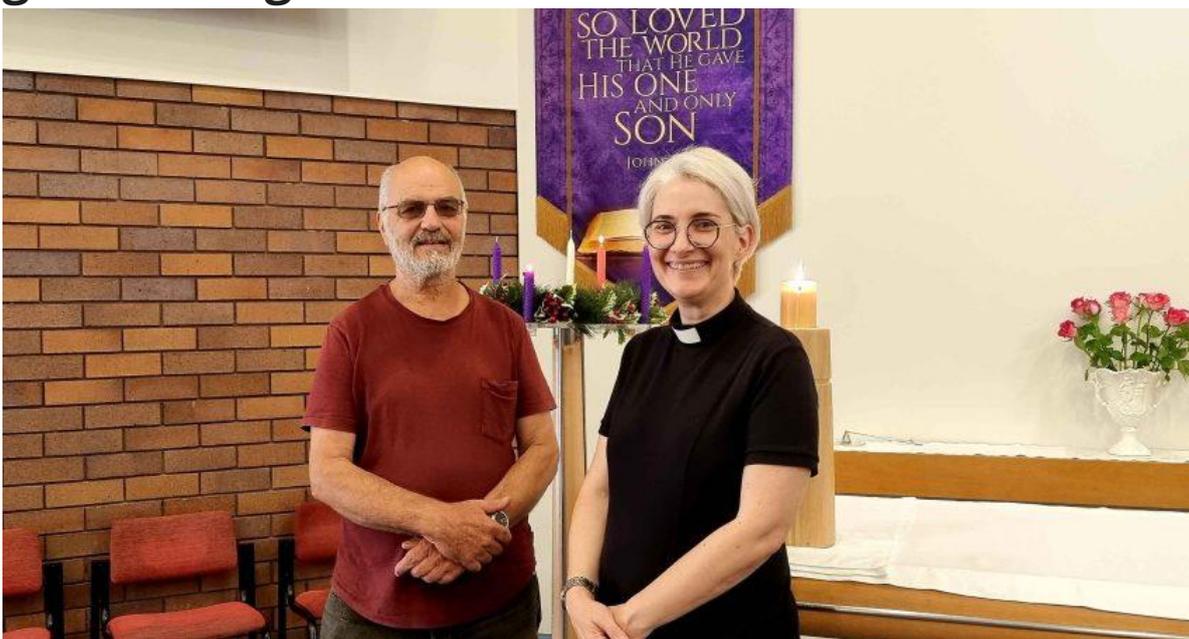
Some other denominations, especially those that hold more closely to Reformation ideas, place a proportionately lower weight on tradition and reason, focusing predominantly on Scripture. This is not a criticism, just a different way of doing things.

For Anglicans the three ideas balance in such a way that Anglicanism is sometimes called the *via media*, the 'middle way'.

**Editor's note:** For those who can't wait for this new production to find out more, see the St Francis College short course, [Exploring Anglican Identity](#), which was produced by the brilliant FormedFAITH team. You are invited to watch the short videos and then reflect on or discuss the questions.

Reflections • Tuesday 30 November 2021 • By Terry Gatfield

## The Taizé community's songs and stillness: a spiritual game changer



Terry Gatfield and The Rev'd Ann Edwards at St Mark's, The Gap in November 2021

Taizé, for most people connected to the Christian faith, comprises a delightful medley of songs and chants. However, behind the incredible array of songs and music resides a passionate, ecumenical, monastic community of some 100 brothers. They are drawn from a variety of Protestant and Catholic persuasions located in a small picturesque town, Taizé, in the French province of Burgundy.

The [Taizé community](#) was formed by Brother Roger in 1940, originally dedicated to reducing the suffering caused by the German occupation in the Second World War. However, in more recent years, Taizé has become one of the world's most important sites of Christian pilgrimage, with a focus on youth. Over 100,000 young people from around the world make pilgrimages to Taizé each year for prayer, Bible study, sharing, and communal work.

Through the community's ecumenical outlook, pilgrims are encouraged to live in the spirit of kindness, simplicity and reconciliation. With these charisms, fraternities have now been formed in many of the poorer regions of the world including in Calcutta, Bangladesh, the Philippines, Algeria, Brazil, Kenya, Senegal and the Hell's Kitchen neighbourhood of Manhattan.

Perhaps the most significant aspects that have flowed into the wider global community are the songs, music and worship style of the community. The songs primarily comprise short melodic chants often based on the Psalms. They are usually given to us in a variety of different languages and are frequently sung in a multipart harmony. Taizé music has formed the backbone of many contemplative Christian church services in the west.

My wife, Rosemary, and I had the joy of spending a week with the Taizé community in 2008 along with some 5,000 others, mainly young people, from across umpteen countries. There we sampled the joy and wonder of falling in love with the simplicity and passion of expressing worship in a form seldom experienced in Australian churches. It was a spiritual game changer.

However, Taizé is not just about songs – it is also about silence and stillness – it is about harnessing the contemplative spirit. Our world has become a deafening place and a 24/7 cacophony of noise and distractions that now demand our attention. It so easily drowns out the gentle voice of the Spirit. Taizé invites us to be in stillness with the Holy Spirit in the moment.

St Marks, The Gap is hosting an 'Advent 2021: Contemplative Series' of Taizé services to provide a space to enable us to more appropriately reflect on the deep meaning of Advent, the month leading up to the birth of Christ.

The first service of the series was held on Sunday 28 November, with more services to follow on the first three Sundays of December. Music is provided by guitarist Dr Peter Kline. The services commence at 7.00pm, followed by wine and cheese from 7.40pm.

You are warmly invited to these special Taizé services in our church at the corner of Waterworks Rd and Kullaroo St, The Gap, Brisbane. Join us as we take time out for stillness, restoration and reflection in the company of the Holy Spirit during this busy season.

To find out more about Taizé, visit the [Taizé community's website](#) and listen to Taizé music on the [Taizé YouTube channel](#)

## Community of The Way responding to human need by loving service



**Community of The Way's Emma Williams, Eleanor Reid, Stacey McCowan and Naomi Mayer volunteering with Thread Together at Anglicare's Beenleigh youth services on 16 November 2021**

I joined Community of The Way in 2019 as a non-residential member, and moved onsite at St Francis College earlier this year. I joined the Community initially as an opportunity to connect on a regular basis with other young Christians, as there weren't many at my church, but it has many other benefits. Being a member of the Community of The Way has pushed me to delve deeper into my faith, and become more disciplined in practising my spirituality. It is very valuable to be surrounded by like-minded young people who support each other in their faith journeys.

As the Community Engagement intern, my main role this year has been establishing connections with local parishes and community groups to provide service opportunities for other Community of The Way members. Our service projects commenced last week, after months of preparation, when we visited Anglicare's youth services in Beenleigh. We helped teenage clients find clothes for job interviews and assisted parents with finding clothes for their kids. We also packaged clothes for clients who couldn't make it on the day, based on their preferences. We will be helping with Thread Together van packing and site visits regularly.

This work connects with the Community's element of service and the Anglican Communion's Mark of Mission, "To respond to human need by loving service". Our service activities aim to both give to those in need and build relationships with our local community, especially those we may not otherwise interact with.

Prior to October, we assisted the Justice Unit and St Francis College staff with [On Earth Festival](#) planning. At this festival, Community members assisted with traffic management, Frank's Bar, first aid,

the COVID-19 check-in counter, welcoming participants, videography, staging, assisting with the kids' corner, setting up and packing up.

These projects provide opportunities for Community members to engage in service and social justice and also help others to get involved.

Being a member of the Community of The Way is rewarding in all its elements – through prayer, study (regular whole-group Bible studies and supporting each other's' individual spiritual lives) and service, and I am excited to see what new heights the Community reaches in the rest of 2021 and beyond.

**Spotlight Q&A • Tuesday 30 November 2021 • By The Rev'd Patrick King**

## **Q&A with second-generation priest, cricket fanatic, Iona Community member and home brewer, The Rev'd Patrick King**



**The Rev'd Patrick King and Lola meet an orphaned kangaroo in St John's, Fremantle on the Feast of St Francis in 2017**

The Rev'd Patrick King is a UK-born priest who recently arrived in Brisbane after ministering in Fremantle, WA. He is enjoying getting to know people across our Diocesan community before he commences in the role as Priest-in-Charge of St Augustine's, Hamilton in January.

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

I am a child of the vicarage, so I grew up in the Church of England. My father is a retired parish priest. I spent some of my youth processing that and coming back to faith on my own terms before then pursuing my vocation. I was ordained in 2010 and initially served in parishes in Salisbury and Oxford Dioceses before moving to Australia five years ago to serve in Fremantle as Rector.

## **What are your current roles and what does your role involve?**

I am looking forward to commencing in the role of parish priest at St Augustine's, Hamilton in January. In the meantime, I am part-time Associate Priest at Holy Trinity, Fortitude Valley, where I am assisting with services and a couple of projects. I am also getting to know people across the Diocesan community, including other priests in the Deanery, Parishes and other Mission Agencies Commission staff and St Francis College clergy and staff.

## **What are you most looking forward to when you commence in your St Augustine's, Hamilton role?**

I am looking forward to meeting the congregation and the wider community and walking alongside them in their journeys of faith. The onset of COVID-19 brought into focus our need to engage more in the digital space and so I am looking forward to exploring how we can do this when I start in the parish and see how it might aid our worship, community-building and discipleship.

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

Being part of the community in Fremantle during COVID-19 and supporting the parish with online, and then hybrid, worship and discipleship made saying farewell not easy. Useful conversations with my spiritual director, an active prayer life and conversations with parishioners helped smooth the transition.

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

There is going to be a lot of listening and getting to know people over cups of coffee and glasses of wine!

## **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 of England there is [The Church Times Cricket Cup](#). It is the oldest limited overs knock-out cricket competition in the world. The cup is all about clergy from different backgrounds celebrating being on the same team despite their ecclesial differences. I wonder if there is a similar thing we could do here, forming teams across geographical lines, such as Deaneries. It wouldn't necessarily have to be cricket, but in an Ashes year I think cricket would be a particularly apt choice. A one-day event with a mix of clergy and lay people and genders and so on, would certainly help build on our Diocesan camaraderie in a joyful celebration of togetherness.

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

Spend time following your parish priest or chaplain and see and experience what they do. Keep pushing at doors to see if they open. And, pray hard.

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

When I was a boy scout, we were constantly told to be prepared. In the scouts, this basically meant carrying a pen knife and learning to tie knots. If the context of our faith, we need to be constantly spiritually prepared for the constantly arriving kingdom of God. The season of Advent directs our prayers, worship and lives intentionally towards that coming.

## **The theme for the third week of Advent is “Being a Spirit-filled people” – what does this mean to you?**

We often hear talk of being “Spirit-led”, but I almost prefer this image of being “Spirit-filled”. Of course we are led, guided and nurtured by the Spirit in our lives, but it is that gift of Pentecost, the indwelling, the filling up of the Holy Spirit that strengthens and encourages – less some external ‘other’ force, more God’s presence inhabiting our very selves. Recognising that we are “Spirit-filled” is also to be reminded of our value, our potential to effect change as Christ’s body in the world.

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

Having grown up as a child of the manse, it was only at university when I was away from family and church rhythms, that I was able to find relationship with Christ for myself. I rediscovered my faith on a chapel retreat on the holy isle of Lindisfarne when I was at university in the early 2000s. Christ lights the way for me in the same way that the lighthouse on Lindisfarne guards, protects and shows the way for journeying into the unknown.

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

In ministry, it is the daily pattern of Morning and Evening Prayer and lifting things up to God that frame the day for me, and prepare me to encounter the living Christ in everyone I meet, be that in pastoral visits or out on the golf course!

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

I currently have an attraction to the very beginning of the [Gospel of Matthew](#) where we are given Jesus’ lineage, because it absolutely plants Jesus in the centre of humanity with a family tree. It’s tempting to skim over this part of Matthew because it seems like a long tedious list of names, but it’s central to Christology for me.

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

George MacLeod is up there. He is the founder of the [Iona Community](#). He came from a place of privilege to minister in the tenement blocks of Glasgow during the Great Depression. He had a heart for training clergy so they could care for people. He set up Iona Abbey to get labourers back into work during the Depression, while at the same time creating an intentional incarnational ministry. He also had a huge heart for social justice and the environment. I must be the most far-flung member of the community currently.

## **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?**

I'm with St Laurence on this one – the people are the treasures of the Church. When we work together we carry out marvellous acts witnessing to the presence of Christ among us.

## **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?**

One of the primary challenges is relevance and our obsession with it. Sometimes we have a great desire to be more relevant and in seeking after that, we can lose or forget what it means to be authentic followers of Christ in the world.

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

I spend time with my wife Sarah and I walk the dog. I recently joined a home brewing association and I enjoy a round of golf. I am also looking forward to seeing England regain the Ashes!

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

“Be kind” because it’s always a good start.

## **What day would you like to relive and why?**

My wedding day! I married Queensland-born Sarah in April in Holy Trinity, Fortitude Valley. I would relive it as it was a fantastic day, but I would make a few changes. Sadly my UK-based family weren't able to attend in person, and the lockdown in Perth meant that we had lots of guests quarantining in a Brisbane hotel, including the Archbishop of Perth!

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

It would be [\*Finding Sanctuary: Monastic Steps for Everyday Life\*](#) by Christopher Jamison because it is one of the most useful books I have ever read.

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

It used to be when I was mowing the lawn – because it’s one of those satisfying jobs where I can see what is behind me and what is ahead of me so my mind is freed up to make sense of the world. Of late, I have not had a lawn to mow, so my best thinking is done while walking the dog. I am pleased to see that St Augustine’s has a lot of lawn to mow!

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

I watch the DVD of the 2005 Ashes!

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

I got swooped by a magpie for the first time. I was told by a local that if you get to know the local Noisy Miner birds and magpies, they get to know your face and not go for you. It was while saying

good morning to one magpie that I was swooped from behind by another. I have also discovered that while Noisy Miner birds don't look particularly vicious, they have very sharp beaks and come at you like an arrow.

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

Proper Marmite because it's a taste of the old country.

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

A rake, a sand wedge and a golf ball – I'd use the time to perfect my bunker play.

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

Learning to sail at age 11 with my dad in the Isles of Scilly, which is considered England's tropical paradise even though it is only marginally warmer than the rest of the country.

**Editor's note: The Rev'd Patrick King will be commissioned as Priest-in-Charge of St Augustine's, Hamilton on the evening of Friday 21 January 2022. Please keep an eye on the [Announcements page](#) for more information.**

**Reflections • Monday 29 November 2021 • By Oliver Cameron, Charlize Lacey, Zakary Myles-Hawkins**

## **Opening our hearts and sparking joy this Advent**



**Cannon Hill Anglican College's 2022 Spiritual Leaders Oliver Cameron, Charlize Lacey, and Zakary Myles-Hawkins in November 2021**

As the Spiritual Leaders at Cannon Hill Anglican College, we are busy preparing for the College's Advent assembly. Joy is certainly in the air, and the foundation of the service. When we were talking about the service with College chaplain Br Nathan and Life and Faith teacher Mrs Duvenage, we said that we wanted to celebrate the joy of Advent. After all, isn't that what Advent is about – joy?

Advent is a time of preparation for the most significant moment in human history. During Advent we celebrate the long-awaited birth of the Messiah, Jesus Christ. Joy is a sign of our appreciation for his birth and all the amazing things that happened as a result. It is crucial that we remember what happened – his birth, death and resurrection – and because of this we are saved. Now isn't that something to be spirit-filled and joyful about?

Being a spirit-filled and joyful person means spreading positivity and hope, not only to your loved ones, but to people in need. It is important to be a spirit-filled person during Advent as spirit is contagious. Associating Advent with being happy and joyful is important. It creates hope and happiness for all kinds of people around the world, facilitating peace and spreading love to all. Being joyful and being spirit-filled is crucial, perhaps even more so in the wake of COVID-19.

COVID-19 has been challenging for all of our communities. We have seen families and loved ones separated. We have seen strong reactions to government and other authority's responses. Now more than ever we need to maintain a sense of hope and unity. Advent gives us that opportunity.

On the one hand, Advent is a season where we can spend time making new memories with those we love, sharing our experiences with one another as we look forward to Christmas and the birth of Christ. On the other hand, as the classic saying goes, 'the more the merrier'. So, Advent must be more than just a time with those we love and care about. If we only did that, we would miss the whole point, that the one we are waiting for, Jesus, comes to all, regardless of race, gender, sexuality, economic status, or political persuasion.

Jesus was an exemplar of inclusion. By sharing the season of Advent with a richly diverse group of people, not only will more significant memories be created, but experiences we cannot begin to imagine will be shared. Advent is more than about spending time with loved ones – it's about spending time with those who are in need or different from us. A simple act of kindness directed towards another is bound to spark joy in both your life and the lives of others. Through Advent we find joy in the celebration of diversity and achieve this by opening our hearts.

The Prophet Isaiah called God's people to prepare the way of the Lord, to make their paths straight. In Advent we are called to a time of preparation. We are called to reflect on how we can prepare our hearts and homes for Christ's birth in the world as it is today. At our Advent service we are going to adapt part of a scene from the musical *Godspell*. The opening song begins with a solemn solo of 'Prepare Ye the Way of the Lord'. Then, the musicians change up the beat to a fast, joyful tempo. At the same time all our Spiritual Leaders, accompanied by other students, will bust into the auditorium in song and dance, in joyful celebration as John calls the people to prepare their hearts for the coming of Jesus. We want others to see that the message of John, and the life of Jesus bring great joy and freedom. Advent challenges us to prepare our hearts to receive God's gift of his son. May you know this joy at Advent and in your life as we move into a new year.

## Our call as a baptised people during Advent



**Margaret Humphries, from GFS – An Anglican Ministry and the Parish of Sandgate-Northpoint, by the baptismal font in the Chapel of The Holy Spirit at St Francis College on 29 November 2021**

My baptism took place at the parish of St John The Evangelist in Footscray, Victoria when I was six months of age. I do not recall the event, of course, and there were no photos taken of the day, but my baptism certificate reminds me of my early years of faith.

At my Parish of Sandgate-Northpoint, I once witnessed a baptism where a young child with the hugest of smiles was taking in all around him, aware that something very special was happening. I observed how laid back this child was, despite the buzz of activity, accepting the baptism and the ensuing applause with grace. He is an adult of the future – one of love and humility, I hope.

Our call as a baptised people is to repent of our wrongdoing and to be reminded of the sacramental call to holiness. Advent is a special time for this repentance and reminder. Through the promises made, either as children on our behalf or as adults, we accept baptism as a gift of God's grace allowing us to be people of light to shine in the world like a beacon guiding us to an other-centred life.

The Holy Spirit anoints us to be followers of God's son Jesus Christ. Jesus is the reason we hold on to faith, as we believe that he is the God of life. Being a disciple of Christ is to lead by example through love, compassion, faith, hope, knowledge and wisdom. We are given a freedom of spirit to love God wholeheartedly, to sing his praises as a faith community and to study his Word until our last breath.

As humans, we all do wrong things. However, the waters of baptism cleanse us of our wrongdoings. Baptism is like Advent – they are both times of preparation. John the Baptist urged people to repent of their wrongdoing, baptising them with water, proclaiming that "one who is more powerful than I is

coming after me” ([Matthew 3.11](#)). The one who was to follow was Jesus. When John met his cousin Jesus, he recognised that he was sinless and asked for Jesus to baptise him, but Jesus insisted that John baptise him in order to prepare the way for him to fulfil the scriptures. After Jesus’ baptism, he spent time in the desert preparing for his ministry.

Mary and Joseph also had a time of preparation as they expected their son. Mary accepted the challenge before her – to bear, birth and raise her son, who was to do what no other could. In the Advent season, Christians prepare for Jesus’ birth in practical ways, including lighting an Advent wreath, praying a daily Advent devotional, setting up Christmas trees, decorating homes and churches and keeping an Advent calendar in anticipation of the arrival of the baby Jesus.

May the love of God and His eternal son bring peace and joy to you this Advent.

**News • Monday 22 November 2021 • By Philippe Coquerand**

## **Sue Cooke appointed Executive Director of Anglicare Southern Queensland**



**Sue Cooke has been appointed Executive Director of Anglicare Southern Queensland (November 2021)**

Anglicare Southern Queensland has announced the appointment of Sue Cooke as its new Executive Director, replacing the highly-regarded Karen Crouch who led the organisation since 2012.

The announcement was made by Dr Kim Forrester, Chair of the Community Services Commission and Mr Tim Reid, General Manager of Anglican Church Southern Queensland, on Tuesday last week.

Mrs Cooke joined Anglicare in 2010 and since 2012 has held the position of Director of Services, leading the service delivery team and playing a key role in the growth and development of Anglicare, with clients increasing from 30,000 to 50,000 and growth in staff and volunteers from 2,000 to over 3,000.

Her experience as a health professional, educator, operational manager, registered nurse and community services leader and her skills in person-centered care delivery, strategic planning, and effective liaison with stakeholders at all levels underpinned by an understanding and knowledge of relevant state and Commonwealth legislative frameworks, ensure Anglicare can prepare and plan for significant reforms in the aged care, child safety, youth justice and human services sectors.

Mrs Cooke's enabling qualifications include a Masters in Education and a Masters in Business Administration. She is also a Graduate of the Australian Institute of Company Directors and a Registered Nurse.

"To be a part of this story and to have this as part of your own story to tell, is a privilege and an honour," Mrs Cooke said.

"This is a story of transforming lives, holding hope for those who struggle to hold hope for themselves and to provide an experience that focuses on the individual and their unique needs and ambitions.

"Throughout my time with Anglicare, I have received many opportunities and challenges to develop further as a health professional, as a manager and as a leader.

"The many people I have walked alongside in service or had the privilege to serve, have helped me to stretch to a higher level of leadership and I look forward to the opportunity to lead Anglicare as the Executive Director through the next chapter of its story."

Mrs Cooke was selected following a thorough, national search process which resulted in a field of exceptional candidates. The interest in the position is a testament to the outstanding reputation of Anglicare Southern Queensland.

The Commission believes Mrs Cooke's experience with Anglicare, commitment to learning and innovation and unique mix of skills and leadership qualities position her for success in leading Anglicare Southern Queensland for many years to come.

Last year Anglicare Southern Queensland celebrated 150 years of caring for Queenslanders, proudly empowering generations of Queenslanders by providing care, compassion, and hope since 1870.

## Dinah's story – a gift of hope



**ABM AID's local partner, Zambia Anglican Council Outreach Program (ZACOP) listens to community feedback on the project © ZACOP 2021**

In Eastern Province, in the central African country of Zambia, Dinah (not her real name) is a survivor of gender-based violence.

Now 59, Dinah says she lived like a slave during her marriage. Her husband was physically and emotionally abusive. In her mid-40s, Dinah was granted a divorce. She returned to her parents' home with three children to look after, and no resources with which to begin her life again.

Rather than relying solely on her now aged parents, Dinah requested a piece of land from the local village leadership so that she could become independent. The land was granted, but life was difficult for her as she lacked the resources to farm it properly.

Then, three years ago she joined a group of 20 women entrepreneurs that had formed as part of ABM's Anglicans in Development (AID) Gender Equality Project.

Dinah began to receive lessons in entrepreneurship through the project.

"I took a keen interest in this group because I had a bit of formal education, which helped me apply what I was learning from the project", she said.

When the project provided their group a grant of ZMW4,000 (AUD320), the money was shared equally among group members. Dinah vividly recalls how she felt when she got her share of money. With a huge smile on her face, she said, "I felt like my prayers had been answered. I went home and carefully planned how I would utilise the money to uplift my living standards. I also now needed to take care of my aged parents."

Dinah managed to buy 30 chickens and later obtained a loan from the group, which she used to purchase a barber machine, a hair dryer and blower. This enabled her to set up a hair salon and barber shop in her home.

The Gender Equality Project, implemented by the Anglican Church in Zambia, helps women rebuild their lives following domestic violence. It offers counselling support, referrals to police and support agencies and provides widespread community awareness raising about women's empowerment and ending violence against women.

The project has created a network of male advocates against gender-based violence and provides counselling to men and children as well. It works with traditional leaders, the churches, families and schools to end child marriage and return girls to school, some with their babies, to continue their education. The project has also advocated successfully to return young boys to school when they have been forced to take care of farm animals during school hours.

You can support AID's appeal by donating via the [Anglican Board of Mission website](#).

By supporting this appeal, you will be giving a gift of hope.

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

News • Tuesday 30 November 2021

## Anglicare Australia hails Senate vote to scrap charity attacks

Anglicare Australia has thanked Opposition, Greens and crossbench Senators for voting to scrap rules that would attack charities.

The rules meant that charities could have been shut down for speaking out, or for taking part in protests.

"This vote is not just a win for charities and the people we serve. It is a win for democracy," Executive Director Kasy Chambers said.

"If they had been allowed to stand, the rules would have meant that charities could be targeted and shut down for subjective reasons.

"They were designed to stop organisations like Anglicare Australia from speaking up for our communities by punishing us. This vote means we can continue speaking up for those who don't have a voice in public debate."

Ms Chambers thanked all Senators who voted to scrap the changes.

"We thank all Opposition, Greens and crossbench Senators who voted to stand up for charities and our role in Australia's democracy. We especially thank Senator Rex Patrick for moving today's disallowance motion.

"This is how democracy should work – civil society speaking up, and Parliament working with us cooperatively.

"Our hope the attacks on charities will end once and for all, and that all parliamentarians will support us in our work – building a better Australia," Ms Chambers said.

**News • Tuesday 30 November 2021 • By World Council of Churches**

## **"The whole people of God: the roles and ministries in the church" webinar will continue exploration of ecumenical ecclesiology**



**(Photo courtesy of Albin Hillert/WCC)**

An upcoming webinar on 2 December will explore the theme "The whole people of God: the roles and ministries in the church" as part of a continuing series offered by the World Council of Churches Faith and Order Commission.

The webinar is the third in a series that analyses some 80 responses to the convergence document ["The Church: Towards a Common Vision"](#), published in 2013.

The series, which will comprise eight webinars, is being produced by the commission's study group on ecclesiology. With the first three webinars planned for 2021, the remaining will take place in 2022 leading up to the WCC 11th Assembly in Karlsruhe.

Between 2015 and 2020, the study group of Faith and Order commissioners working on ecclesiology met regularly to read, analyse and reflect together on the responses to “The Church: Towards a Common Vision” received. They identified 16 key themes or issues often raised by the responses, and produced papers on each of these.

Speakers will include:

Moderator: **The Rev’d Dr Stephanie Dietrich**, WCC Faith and Order commissioner

- **The Rev’d Dr Susan Durber**, WCC Faith and Order moderator, who will present on “The Role of Women in the Church: The Faith and Order Conversation in The Church: Towards a Common Vision and the Responses to It”
- **Dr Paul Meyendorff**, WCC Faith and Order commissioner, who will present “The Threefold Ministry”

Respondent: **Bishop Brian Farrell**, secretary of the Pontifical Council for Promoting Christian Unity of the Roman Catholic Church

Register [here](#) to join the webinar live, Thursday 2 December, 2 pm CET.

Watch the [first](#) and [second](#) webinars of this WCC Faith and Order series.

First published on the [World Council of Churches website](#) on 25 November 2021.

News • Tuesday 30 November 2021 • By Anglican Communion News Service

## Primates write to Special Session of the World Health Assembly following Primates’ Meeting



Archbishops Justin Welby, Paul Kwong and Jackson Sapit

The Primates of the Anglican Communion have called on the Special Session of the World Health Assembly (WHA), meeting from 29 November to 1 December, to be bold and courageous in its plans for an international agreement and treaty on global health emergency preparedness and response. In a letter to the WHA they call for the need to address and improve both equity in the distribution of vaccines and education to counter vaccine hesitancy around the globe.

The WHA is the decision-making body of the World Health Organisation (WHO). It is attended by delegations from all WHO Member States and focuses on a specific health agenda prepared by the Executive Board. This special session will consider the “benefits of developing a WHO convention, agreement or other international instrument on pandemic preparedness”.

The Primates’ Meeting took place virtually on 22 and 23 November, and brought together the Primates, Presiding Bishops and Moderators of the Churches of the Anglican Communion. In their [communique](#), the Primates said: “We are united in calling for greater vaccine equity, based on a spirit not of charity but of recognising the common good in resolving the current disparity. We call for generosity from those who have – towards those who have not – and for a greater acknowledgment of the effect of the pandemic on health and education.”

The Primates’ Meeting is one of Anglicanism’s four “Instruments of Communion” and helps bind together the “independent but inter-dependent” provinces. The last face to face meeting took place in Jordan in January 2020, with an online meeting last held in November 2020.

The communique also noted the Primates’ conversations on the Climate Emergency and COP26; the launch of the Anglican Communion Science Commission; and the Lambeth Conference scheduled for 2022. The Primates spent time together in fellowship and prayer and took time to lament the death of Archbishop Fereimi Cama of Polynesia, as well as welcoming new Primates and celebrating the inauguration of the new Provinces of Alexandria and Angola and Mozambique.

The next Primates’ Meeting will take place in Rome in March 2022.

First published on the [Anglican Communion News Service website](#) on 26 November 2021.

Sunday Devotions • Tuesday 30 November 2021 • By Aunty Dr Rose Elu

## Sunday Devotion: 5 December 2021, Second Sunday of Advent

Being attentive to the voice of God in our wilderness



**Main Readings:** [Malachi 3.1-14](#); Psalm: Song of Zechariah (*APBA* p.10 or p.425); [Philippians 1.1-11](#); [Luke 3.1-6](#)

**Supplementary Readings:** [Psalm 85](#); [John 5.30-37a](#); [Isaiah 63.15-64.4](#); [Psalm 129](#); [2 Peter 3.1-9](#)

“...the word of God came to John son of Zechariah in the wilderness ([Luke 3.2](#)).”

Growing up, my father told me about the migration of my people from Saibai in the Torres Strait Islands to the Country of the Gudang and Yadaykhen<sup>\*</sup> on the Northern Peninsula Area (Cape York Peninsula). My people needed to migrate to seek safety from the threat of malaria and tsunami. We believe that God spoke into the hearts of the Saibai Elders and led them to the First Peoples of the peninsula. We understood that in order to move to another people's territory that we had to seek their permission and negotiate with them. So, my father, who was the Chair of the island's Elders, went to the peninsula at night to seek this permission. He was met on the beach by the peninsula's First Peoples who were waiting for an unknown arrival – the Creator Spirit had spoken into the hearts of their Old People and directed them to the beach to wait for and welcome my people who arrived by lugger.

Just as John the Baptist was attentive to the voice of God in the wilderness, my people on the island of Saibai and the First Peoples of the peninsula listened to God's voice in their hearts and sought God's purpose.

God calls us to respect one another. Even though the Government drew up boundaries ahead of my people's arrival to the peninsula without the consent of the peninsula's Traditional Custodians, we knew that we had to seek permission from the Custodians and respect their protocols before we migrated. They welcomed us graciously and we live together harmoniously to this day.

Being a baptised people means that we are attentive to God's voice and calls in our hearts so we can live harmoniously.

<sup>\*</sup> Other First Nations peoples of the peninsula also welcomed Saibai people into their traditional lands during this period.