

Peering through portholes of nostalgia



On February 1st (Thursday) Daddy, Mother and I left Adelaide by the P&O.S.S. Mongolia for England. A great many people saw us off from the Outer Harbour and we were given crowds of flowers, mostly gladioli and carnations, which lasted for several days on our table in the dining saloon.

The ship sailed about 5 o'clock and, after staying on deck until we could no longer distinguish the people on shore, we went to our cabins (50 and 54 on C Deck) and unpacked. I looked out of my porthole every few minutes and saw the coastline gradually fading into the distance, and felt very thrilled with everything.

So begins my granny's "Diary of a Voyage to England in 1934". My granny's diary is a fascinating account of a six-week voyage with plenty of stops along the way. I re-read it recently while preparing for the Lambeth Conference, which is currently underway in the UK.

Her diary speaks of a time long past when life was slower and Christendom was still a reality. Of course, it is tempting to be nostalgic and to long for things to be like that once more:

We arrived at Freemantle at 8.30am on Monday and after breakfast were met by the Archbishop of Perth who took us for a drive in his car; it was a lovely old boneshaker, and Daddy and I were fairly rattled about in the back, however it took us at great speed up to a hill from which we had a glorious view of the Swan River.

In the 17th century nostalgia was considered to be a psychopathological disorder and was first described by the Swiss doctor Johannes Hofer having observed Swiss soldiers who were reportedly so

debilitated by a longing for home when they heard a particular Swiss milking song, that its playing was punishable by death.

Some of the soldiers' nostalgia symptoms included melancholy, loss of appetite and suicide. But other symptoms included hearing voices and seeing ghosts of the people and places you missed. Whatever the symptoms, nostalgia was quite debilitating, and soldiers had to be discharged and sent home when none of the usual treatments worked. At one point it was thought that nostalgia should be treated by "inciting pain and terror" or that it could be cured with "a healthy dose of public ridicule and bullying".

These days "nostalgia" is associated more with warm memories of days gone by, but it can be debilitating nonetheless. We can spend too much time looking back and be prevented from imagining the future.

In the 18th century, French doctor Hippolyte Petit offered advice on nostalgia that seems as relevant today as it was to a soldier driven mad by a milking song hundreds of years ago:

"Create new loves for the person suffering from love sickness; find new joys to erase the domination of the old."

How might we imagine a different future for our Church? What are the "new loves" and "new joys" we can invite people into as we seek to tell our story in these very different times?

As the past "gradually fades into the distance" how might we re-capture a sense of missional imagination so that we might feel "very thrilled with everything" once again.

Consultation and consensus: handing back the role of Bishop

“In my culture people have a collective consciousness. This means that I can’t make important decisions impacting my community alone. Just as I couldn’t refuse the role as Bishop, I couldn’t decide as an individual to resign from the role. In order to hand back the role of Bishop, I needed to travel South Sudan for three months earlier this year so I could consult,” says Resource Church specialist Bishop Daniel Abot



Bishop Daniel Abot with tribal chiefs, military leaders and government officials in South Sudan in early 2022

I was consecrated as the Bishop of the Diocese of Duk in late 2014. The Diocese of Duk has four counties in the state of Jonglei in South Sudan. There are 68,000 people living in the Diocese and 80 per cent of these are Anglican.

I was the first Bishop of the Diocese of Duk. The Diocese was established to bring peace to the area – fighting existed between tribes as a result of ethnic conflicts fueled by colonialism’s long-term impacts. It was discerned by the Christian community there that a new Diocese would help bring the Word of God, and therefore peace, to the region.

I was reluctant to take on the role as Bishop when I was asked; however, the leaders of the community in South Sudan decided they wanted me even though I was living with my family in Toowoomba at the time.

I originally moved to Toowoomba in 2003 after being granted refugee status in Kakuma Refugee Camp in north-west Kenya. I fled what is now South Sudan in 1986 and lived in Ethiopia for six years.

In 1992 I fled Ethiopia to Kakuma Refugee Camp where I stayed for nine years. I met and married [my Godly wife Rachel](#) in the refugee camp.

I gave up my paid work in Toowoomba as a cultural liaison officer with Education Queensland in order to serve as Bishop of the Diocese of Duk. I served as Bishop in an honorary capacity for just over eight years. During most of this period, I lived in South Sudan while my wife Rachel and our seven children continued living in Toowoomba. Rachel supported my family and me financially and in every other way while I was serving in this honorary capacity. She was my family's rock during this time. She was a great helper and support. I will always be grateful to her for her selflessness and I thank God every day for bringing us together.



Bishop Daniel Abot (third from right) and spouse Rachel Jimma (third from left) with three of their daughters, Bishop Cam Venables and other participants at the South Sudanese and Sudanese Prayer Service on 7 July 2019 at St John's Anglican Cathedral

In my role as Bishop, I worked with the United Nations to implement peace and reconciliation initiatives; set up an orphanage in Uganda for South Sudanese children; fundraised for formation students at the theological college; and, started work on programs to prevent child trafficking. I also fulfilled the usual pastoral, liturgical and ordination functions of a Bishop. I am grateful to Anglican Aid Abroad, Anglican Men's Society, St Bart's in Toowoomba, St Mary's Anglican Church in Adelaide, St John's Anglican Church in Dalby, HumeRidge Church of Christ and other good friends of Duk who are variously supporting these critical initiatives.

I was visiting my family in Toowoomba when the international borders closed due to COVID-19. This meant that I needed to serve as Bishop remotely. During this period I realised that there are huge ministry and pastoral needs in the Sudanese and South Sudanese communities and other nationalities as well in Southern Queensland. During this time, I was invited to take on the paid role of Resource Church specialist in our Diocese's Parishes and other Mission Agencies Commission (PMC). Being able to financially support my seven children and my wife through my PMC role has been a huge blessing. Spending time with my family during the time of international border closure also reinforced to me how much Rachel and our children need me.

Given the enormous ministry and pastoral opportunities here and my family's need to have me with them each day, I considered it best to hand back the Bishop of Duk Diocese role. It's important to note here that this isn't a decision I could make myself. In my culture people have a collective consciousness. This means that I can't make important decisions impacting my community alone. Just as I couldn't refuse the role as Bishop, I couldn't decide as an individual to resign from the role. In order to hand back the role of Bishop, I needed to travel South Sudan for three months earlier this year so I could consult with Episcopal leaders, other clergy and lay leaders, government representatives and other officials, congregation members and my extended family.

Because I went to South Sudan at a dangerous time when there was renewed tribal violence and flooding-induced famine, non-South Sudanese colleagues and friends found it very difficult to understand why I needed to go. One of my PMC team members was very worried about me and asked a South Sudanese elder, [Abraham Kirr](#), before I left if he was worried and what he thought. He explained to her that I encountered a lot of danger seeking safety as a refugee travelling as a child from my home to Ethiopia and then to Kenya, including encountering wild animals, enduring cholera and malaria, running from gunfire and bombing, and experiencing dehydration and starvation. He said that God had always protected me. He also explained to her that I can't make decisions alone – that in our culture, people make decisions together via consultation and consensus. She then understood that I have a higher threshold of risk and danger than most other Australians and that my community's needs are paramount.

A number of friends and colleagues from the non-South Sudanese community here tried to talk me out of going. They recommended that I instead just write a letter to the Primate of South Sudan advising of my resignation. However, this approach is contrary to my community's consultation and consensus processes. It would have been seen as a betrayal and dereliction of duty, bringing shame on my family here and in South Sudan, if I had merely written a resignation letter.

In South Sudan, I first consulted with Episcopal leaders, including the Primate, over four meetings. I gave the Primate a letter written by Bishop Cam, which explained the need for me to serve here full-time in Southern Queensland and expressed support for me to do that. After I met with the Primate, he wrote a letter for me to give to the Diocese of Duk explaining why I needed to hand back the role.

I then met with the Standing Committee of clergy, lay leaders and dignitaries (such as county commissioners and Members of Parliament) in the Diocese over four meetings. The first meeting was very emotional because it was the first time that the news was broken to them – most of the meeting participants cried. After I met with different cohorts of important people the Standing Committee sent a letter of acceptance and support in reply to the Primate.

After meeting with the Standing Committee, I consulted with tribal chiefs, local government representatives and other local officials, who also reached a consensus after five meetings. One of these government representatives is an elderly man who represents the four counties of Duk as a government official. He told me that handing back the role of Bishop is a good thing because the Australian South Sudanese community needs me. He said that the people of Australia and Sudan and South Sudan have always had a closeness, explaining to me that he was baptised by an Australian missionary in 1963 who used Dinka at the service. The consensus of the chiefs and officials was added to the letter written by the Standing Committee to the Primate.

After meeting with chiefs and officials, I consulted with congregations during several meetings and also with my extended family twice. After meeting with my family, I realised that I needed to prolong

my trip for another month so I could consult properly with them and give them time. My father was very supportive. He is a highly respected community leader because he was a freedom fighter for the South Sudanese people, reaching the rank of Major General. His words carry weight. He is also a prayerful man and he prayed for me at the final family meeting to give me his blessing and strength. Words of the congregations' and family members' support were also added to the Standing Committee's letter to the Primate.

After all of these meetings, the Standing Committee's reply letter was sent to the Primate saying that a consensus had been reached across the various important groups. The letter explained that God's will had been discerned, and that an agreement had been reached about me handing back the role of Bishop so I could more fully serve the Australian Sudanese and South Sudanese diaspora.

While I was away, I really missed my family, community and colleagues. I was only able to contact my family, Australian South Sudanese community members and my colleagues periodically due to phone access constraints. The trip was emotionally and physically exhausting. I was strengthened by the encouragement and assurances of prayer I received during phone calls to people like Rachel and my children; Bishop Cam; formation student [Mamuor Kunpeter](#); chaplain [The Rev'd Peter Mayen](#); and, PMC team members Stephen and Michelle.

As I write this reflection in early July, I am grateful to all those who prayed for me while I was away. I also thank the Anglican Church Southern Queensland for entrusting me with the Resource Church specialist role, which I am really enjoying. I also extend my heartfelt thanks to the Diocese of Duk for supporting the Sudanese and South Sudanese communities here and allowing me to hand back the role of Bishop. Most of all, I would like to thank Rachel and my children for releasing me to serve as the honorary Bishop of the Diocese of Duk for over eight years.

Later this year, Rachel and I will be returning to South Sudan so we can formally hand over the role and responsibilities to the new Bishop and his wife.

2022 Diocesan Synod reflections: highlights and learnings



Northern Region Synod Youth Rep Ewan Beach (left) with fellow Synod Youth Reps Sophia Colledge and Max Laidlaw at 2022 ACSQ Synod

Five clergy and lay people from across our Regions share their Synod highlights and learnings, including Ewan Beach from The Parish of Hamilton, Malini Ramachandrom from The Parish of Algester, Bishop Daniel Abot from the Parishes and other Mission Agencies Commission, The Rev'd Zoe Browne from The Parish of Dalby and The Rev'd Sue Barker from The Parish of Goonaneman.

Ewan Beach – Youth Synod Representative, Northern Region

A major highlight of 2022 Synod for me was the talking circle discussion groups, which we engaged in on Saturday. After attending 2019 Synod as an observer, I was pleased to see the return of these fruitful open space like discussions. In this unique setting, I had the opportunity to hear from a diverse group of Anglicans and contribute to a conversation that evolved and progressed, eventually allowing us to distil our main priorities and mindset about flourishing ACSQ faith communities.

I particularly found interesting the recurring discussion on how the Anglican Church engages with the predominantly non-Anglican modern Australia. While the topic was highlighted from different angles, it was raised in almost everyone's dialogue. This discussion taught me that the time when Australian communities were centred on faith is long gone. The nation is becoming increasingly secular. My talking circle came to the consensus that our current priority should be seeking to find where faith belongs in our rapidly changing world.

Following the discussion, I saw the same sentiment reappear in other parts of Synod. During motion debates, I noticed that arguments about how the Church is seen by the wider community were some

of the most prominent. This has remained a salient idea for me and I was grateful for the opportunity to explore it further at Synod.



Malini Ramachandrom from The Parish of Algester at 2022 ACSQ Synod

Malini Ramachandrom – Synod Representative, Holy Spirit Anglican Church, Algester

The Flourishing Faith Communities talking circle, which was held on the Saturday afternoon, was the Synod highlight for me. This was my second Synod, but the first Synod I have attended where talking circles were included in the program. The talking circles were optional sessions during Synod. My talking circle group had 10 people from different parts of our Diocese.

I like the talking circle format because it enable focus on a single person at a given moment and what they have to share. It therefore fosters listening. You also feel that your point of view and that of others are more appreciated. This is important at Synod because Synod is about connecting with the wider Diocesan community.

Being a conservative Christian, I have mixed feelings about some of the topics discussed in the whole-of-Synod discussions. On the other hand, the Flourishing Faith Communities talking circle reminded me that we are all here to glorify Christ through our words and through fellowship with each other. Our focus on the word “flourishing” encourages me in the growth of my own faith, which is tied in with the wider community’s growing faith. The talking circle showed me just how connected we are and how we need to feed each other and support one another – at parish and whole-of-Diocesan levels.



Bishop Daniel Abot at 2022 ACSQ Synod

Bishop Daniel Abot – Resource Church specialist for ethnic congregations

On Sunday morning during the Eucharistic service, Bishop Cam Venables and I gave the intercessions. We prayed in three languages. Bishop Cam first sang a song in Swahili. As Bishop Cam then prayed the intercessions in English, I prayed the same prayer in Dinka.

During this Eucharistic service I felt a strong sense of togetherness. Our coming together as one in Christ is a kind of divine unity. The people who gathered at the service were incredibly diverse. It reminded me that everyone has a place in and for Christ, and therefore in and for the Church. By worshipping God together as a diverse body, we give glory to God in a special way.

As a Resource Church specialist for ethnic congregations, I send out a monthly newsletter called '[Many languages in Christ](#)'. So in the weeks since Synod, I have reflected on the service and the sense of togetherness that I felt. This Synod experience gave me courage in my role, showing me what is possible if people actively seek opportunities for unity. This kind of unity does not happen by itself or by some kind of "magic". We have to persistently seek it and work for it. I am always encouraged when I see this persistence in our Diocese. For example, in my Parishes and other Mission Agencies Commission team, we all care for one another, support one another, love one another and build one another up.



The Rev'd Zoe Browne hanging out during a 2022 ACSQ Synod lunch with The Rev'd Dr Cathy Laufer, The Rev'd Scott Windred and The Ven. Bronwyn Pagram

The Rev'd Zoe Browne – Honorary Assistant priest, The Parish of Dalby

I have attended Synod for nearly 10 years now and have seen both continuity and change throughout that time. One recent difference is the change in catering arrangements. While some may bemoan the “esky” lunch, I saw real beauty in the small change of the BYO necessity.

Instead of spending much of our lunch break waiting in line for food, Synod goers moved to gather and break bread together on the lawn of Magnus Quad. There were picnic rugs and cheese platters, eskies full of shared meals, even some lunches delivered by family members. Music played while Anglicare staff made coffees and stall holders shared lollies and even cake. With less time spent in line, there was more opportunity to move and share with the people around – brothers and sisters with whom we have a deep, abiding connection, but little time with which it can be fostered.

For me this small but distinct change reminded me of one of the things I value most about Synod – the opportunity to gather and to break bread as the wider church. There is much important church business to consider inside Morris Hall, but it is when the body of Christ gathers in fellowship that I think we truly engage in the mission of God.

The richness of this memory is a reminder that as we return to our own communities, we must always remember to look beyond the four walls of *where* we gather. More and more we must remember to focus on *how* we create opportunities for people to gather and break bread together, so that we may be nourished by the bread of life – Jesus.



The Rev'd Sue Barker (back row, left) with The Rev'd Rick Gummow, Bishop Cam Venables, The Rev'd Matthew Skelton, The Rev'd Pauline Harley and The Rev'd Loretta Tyler-Moss holding popular BMF money boxes at 2022 ACSQ Synod

The Rev'd Sue Barker – Priest-in-Charge, The Parish of Goonaneman

Sitting on a cold concrete step is not usually a memory to treasure, but one of my best moments of Synod was doing just that. Fellow Bush Ministry Fund priests, along with Bishop Cam Venables from our Western Region, had our picture taken on the Saturday of Synod. We sat on old Churchie building steps in the shade for our photos, and then returned to the sunshine to chat with one another.

All of us come from parishes outside Brisbane, and we do not often see each other. However, we do understand each other. We come from places where resources can be a long way off, and money is even tighter than usual, but it is really wonderful what small parishes in out-of-the-way places can do with what they have. It is easy sometimes to think “I can’t do that here” or “I haven’t got the resources”, but then you have the chance to talk to someone who is doing it, with nothing more than you have.

I had been thinking about what the churches in my parish could do for their communities – things they do not do now, or could do differently. I have since discussed some of the things we talked about at Synod with the communities up here in Goonaneman, and they may help us to start something new. I would love to be able look back at next year’s Synod and see that.

Bell tower yarn bombed with flowers



St Mark's, Warwick volunteers and Women's Guild members with local fire brigade officers and the flower tower in July 2022, with Women's Guild member and flower tower organiser Elaine Stewart (front row, centre) and Church Warden Sharon Johnson (front row, right)

An 18-metre high "flower tower" has been hung from the St Mark's, Warwick bell tower by the rural fire brigade, backed by nearly 100 supporters from Northampton Shire in England to Queensland's Innisfail.

The flower tower is an initiative of the St Mark's Women's Guild as part of this year's [Jumpers and Jazz in July](#) festival in Warwick, which is running from 21 to 31 July.

St Mark's Women's Guild member Elaine Stewart said the 12-month project exceeded all expectations, bringing so many people together with a shared purpose.

"The pride in the resulting masterpiece is immense, but so much more is the collaborative spirit that went into its making," she said.

"It gave so many something to focus on and a sense of achievement, particularly during COVID times when many were isolated and alone at home.

"We thank all who contributed through the donation of materials, labour and craft and remember two of our members who were so proud of their involvement; however, unfortunately, aren't with us today to see the finished product.

"The piece reflects so many people's stories, with one Toowoomba lady making 90 flowers in memory of her late father who was a former St Mark's parishioner who passed away at 89 years of age."

The flower tower idea originated from [St Margaret of Antioch Church in Barley](#), England, which was created to raise funds for renovations and upkeep.

It grew from a shared activity between regional Anglican parishes to a widespread collaborative effort that saw teenagers through to nonagenarians knitting together, including from community and church groups, schools and aged care organisations.

The abundance of colour is the hallmark of the urban Warwick artwork, with its beauty the result of diverse genders, religions, cultures and cross-generations contributing their crafts.

The local fire brigade assisted with the carefully planned hanging of more than 2,200 knitted, crocheted and material flowers and leaves, which proved to be a logistical exercise and small engineering feat.

Warwick residents and visitors are invited to view the flower tower day and night, during the festival.

Onlookers are encouraged to get up close to see the level of detail in the flowers, with some pieces featuring beetles, butterflies and buttons.

Two large crosses have been incorporated on each side of the artwork as symbols of the parish's faith and community outreach.

The Jumpers and Jazz in July festival has been described as "Queensland's quirkiest yarnbombing and jazz winter festival".

Features • Thursday 28 July 2022 • By The Rev'd Stewart Perry, The Rev'd Eron Perry

Blueprint plan for parish collaboration



State of Origin Blues supporters, longtime friends and Resource Church Partners The Rev'd Canon Stewart Perry and The Rev'd Eron Perry chatting at ACSQ Synod on 26 July 2022

We are both over six feet tall and share the same surname, but we are very different. We are unrelated, support different rugby league teams, hold differing theological understandings and church experiences, and lead very different parishes.

However, in early 2021 we began to explore what working together could look like. The Parish of Robina is a Diocesan Resource Church. So it is on The Parish of Robina's heart to go beyond growing and flourishing as an individual parish, as we seek to encourage, equip and resource other parishes to grow and flourish in their own way.

If we only knew of each other by what people think of and say about us as individuals, then we probably never would have sat down for a conversation. Fortunately, we have known each other for over 20 years. When Eron was in theological college, we belonged to the same parish in suburban Newcastle and the same Bible study group. So when Eron was appointed to Burleigh Heads, it was a chance to rekindle an old friendship.

We have both heard each other referred to by potentially polarising theological "labels", and associated church jargon. Fortunately, however, because of our relational history, we know that we transcend the stereotypes of such labels, and so it was easy to begin a conversation about how we might work together as parish priests.

In the 1960s, The Parish of Burleigh Heads planted a church in Mermaid Beach, which, after a couple of location moves, became The Parish of Robina as we now know it. We are friends from way back, and belong to church communities that are family. So while we may not be related, our parishes are!

We initially sat down with Bishop John Roundhill who encouraged us to strive for the "low-hanging fruit". This included our respective Parish Councils agreeing to explore working together, which they did unanimously and quickly. Both of us, however, wanted to bite off a little more...

Some of the things we have bitten off include:

- Robina's Young Adults Group now physically meets at Burleigh Heads and The Rev'd Eron shares leadership responsibilities of the group with The Rev'd Canon Stewart and Robina's The Rev'd Mary-Anne Rulfs.
- These Young Adults have begun visioning a new service or event located at Burleigh Heads.
- We share a common preaching calendar and preaching series, with all clergy sharing in the development of corresponding Bible study resources.
- We have developed a sense of being a team with combined staff meetings. Eron and Stewart prioritise meeting together to connect, debrief and imagine.
- Christmas 2021 was delivered and promoted collaboratively, with the highlight being a new outdoor carols service on the Burleigh Heads lawn supported by young musicians from Robina.
- When Burleigh Heads opened a thrift shop, Robina provided some wisdom from experience, as well as stock.
- The people at Robina provide goods for practical welfare support delivered from Burleigh Heads.
- The Business Manager at Robina is now undertaking the treasurer function for Burleigh Heads.
- Robina provides Burleigh Heads with clergy during periods of leave.
- Robina is in the process of helping to rebuild Burleigh's website.
- Eron has met with Robina's government-funded families intervention co-ordinator to explore how programs can be expanded to meet the outcomes of the funding.

- We have made a commitment to mutual invitation. When there is something of note on at one parish, we will invite the community from the other.
- Stewart has spoken at a Burleigh Men's Breakfast and Eron will be an upcoming speaker at one of Robina's.

Eron has asked, "What does Robina get out of this relationship?" Stewart's response is that it is important for the Robina community to keep growing in the understanding that being Church is more than about their parish and that the Kingdom of God is not the kingdom of one church, one parish or one person. As Burleigh begins to flourish once again, and in new ways, this will also nourish the Robina community.

Both of us want to help steward the Church through current challenges by trying new things. We agree that one of the most radical things is finding parishes who are willing to break out of the old model of "one parish can be all things to all people" into something different. We can absolutely be better together. Eron reckons that collaborating creates unseen opportunities and turbo charges Kingdom ministry.

As we move forward, we are developing a covenantal-like relationship between our two faith communities. We are committed to affirming the unique stories, identities and charisms of each faith community; to speak well of each other in all circumstances; and, to proactively seek out opportunities where we can support, encourage and collaboratively work together to serve God and the Gold Coast people.

10 top tips for parish collaboration:

1. Seek first to find points of commonality rather than points of difference.
2. Take the time to get to know people in other churches and understand their gifts and talents, building on your strengths.
3. Become a cheerleader for other parishes and practise the discipline of speaking well of each other.
4. Be brave and try new stuff.
5. Hold both failure and success lightly.
6. Celebrate your differences because they will likely become unique offerings and specialities.
7. Ask the question: "Could this be more effective if we didn't do it by ourselves?"
8. Resist trying to do everything.
9. Be humble and honest about what you do well and what you do not do well.
10. Ask for help when you need it and realise that we are all made to work better together.

30-year legacy of extraordinary Bundy woman honoured



Cutting of the Kidsplus+ 30th anniversary cake: (L-R) Nash Carrol, Brenna Criffis, India Lawrence (hidden), Kathy Brecknell (Mrs B), Peta Ward, Ella Carroll, Ellah Hodgetts, Andrew Challen, Melissa Hodgetts. Photo taken in the parish hall, Christ Church, Bundaberg on 16 July 2022

The 30-year legacy of an extraordinary woman was honoured at Christ Church, Bundaberg recently, as GFS – An Anglican Ministry celebrated a landmark reunion.

Parishioner Kathy Brecknell, known affectionately as “Mrs B”, has transformed countless lives while serving as the GFS – An Anglican Ministry Bundaberg branch leader for three decades.

In her Saturday 16 July reunion event speech, Mrs B thanked all past and present leaders, parents, prayer partners and people who have given donations or assisted in any way since the outreach started in 1992.

Mrs B said that her fondest memories are when former Kidsplus+ children participants start bringing their own children to Kidsplus+ events.

“When past children who are now parents bring their children along, this is very special,” Mrs B said.

Melissa Hodgetts (née Berthelsen) joined Kidsplus+ Bundaberg at the age of 13, leaving for a few years to have children, and then returning with her own youngsters.

Kidsplus+ Bundaberg is a parish group for boys and girls aged from four years.

As the children grow into teenagers they take on leadership roles, assisting the group and developing their facilitation and organisational skills.

Peta Ward, who joined Kidsplus+ Bundaberg at the age of seven, is now a leader 17 years after her first gathering.

Another former member, Tiahna Rehbein, who owns a photography business, brought her camera along to document the event.

Kidsplus+ programs are filled with fun, fellowship, arts and crafts, games, singing, drama, cooking, sleepovers, spiritual development, church parades, outings, camps and parent involvement activities.



Kidsplus+ Bundaberg Camp on 25 September 2015

Mrs B said that key annual events and seeing children grow in their faith remain highlights for her.

“Other memorable moments are the camps, Christmas Eve musical church services, and nurturing children in the faith of Jesus Christ, our Lord and Saviour,” she said.

Parish of Bundaberg Rector The Ven. Keith Dean-Jones OGS, congratulated Mrs B on her outstanding commitment and dedication to youth ministry over the last 30 years.

The day was celebrated by past and present leaders, prayer partners, and included representatives from GFS – An Anglican Ministry Brisbane and Australia, Jenny Tutin and Di and Kevin Bell.

Kidsplus+ is an initiative of GFS – An Anglican Ministry, Australia.

Kidsplus+ Bundaberg meets in the Christ Church hall at 59 Woongarra Street, Bundaberg in the supper room on Friday afternoons between 4.30pm and 6.00pm.

New members are warmly invited to join in the fun and activities. For more information, please send an email attention "Kathy Brecknell" to admin@bundaberganglican.org.

Features • Monday 25 July 2022 • By Tony Rinaudo AM

The Forest Maker's hope for the future



Tony chatting to villagers and teaching on FMNR in the village of Sarkin Hatsi in the Republic of the Niger in 2017

On Sundays in the 1960s Mum and Dad piled my siblings and me into the car to visit my grandparents in Wangaratta. For the first few kilometres the bush came right to the edge of the road until upon climbing a rise, rolling, almost treeless, hills abruptly appeared. Even as a young boy, I felt sad at the sight of bare hills – at what had been lost. Without audible words, the land spoke to me. In its exposed brokenness, the land itself seemed to be grieving and crying out for help and restoration. As we drove, in my mind's eye I was on those hills in my gumboots, shovel in hand, planting trees.

One day I accompanied my Dad to visit a farmer. As we walked through his shed, we passed a trailer load of library clearance books that had been unceremoniously dumped on the floor. Two dull green nondescript volumes caught my eye: *I Planted Trees* and *Sahara Conquest* by English biologist and botanist, Richard St. Barbe Baker (1889-1982). Baker fought for the preservation of forests and for the sustainable management and utilisation of trees. He had the ability to look back, learn from history's lessons, and then project into the future. He was a communicator, conveying what would befall all life on earth if we continue on this foolish trajectory of unfettered forest destruction. Baker stood out as a man of action with the rare ability to inspire others. He impressed upon presidents, kings, technocrats and tribespeople alike of the need for action – and he did all this in faith and on a minimal, often meagre, budget.

His books comforted me – that there were at least some adults who did care about the environment, and his example challenged me to make a difference. Baker inspired volunteer “armies” of tree planters around the globe, demonstrating that something could be done to combat the destruction, while delivering a balanced approach to conservation and production. Baker’s words inspired me:

“We had better be without gold than without timber. Wood is necessary to civilized life, and therefore it is a basis of civilization. The greatest value of trees is probably their beneficent effect upon life, health, climate, soil, rainfall and streams. Trees beautify the country, provide shade for humans and stock, shelter crops from wind and storm and retain the water in the soil at a level at which it can be used by man [sic]. The neglect of forestry in the past has accounted for the deserts that exist, because of the fact that when the tree covering disappears from the earth, the water-level sinks...When the forests go, the waters go, the fish and game go, crops go, herds and flocks go, fertility departs. Then the age-old phantoms appear stealthily, one after another – flood, drought, fire, famine, pestilence.” (Richard St. Barbe Baker, 1944. *I Planted Trees*. Lutterworth Press: London. p.244)

There were three significant things that shaped me as I grew up, and that continue to shape the person I have become.

I witnessed and read about the unbridled destruction of nature at home and globally – deforestation, oil spills, pollution, use of toxic pesticides...and these things disturbed me deeply.

At the same time, I was very aware that children just like me who happened to be born elsewhere were going to bed hungry, while I had everything I needed.

Finally, my mother’s Christian faith helped provide a framework for living, instructing me that there were more important things in life than financial security, that we have a responsibility to share what we have with others who need it, and that we have a duty to care for God’s creation.

The injustice, the short-term thinking, the normality of what was really deeply flawed and even immoral, left me feeling frustrated and angry, but I did the one thing that I could do – I offered up a child’s prayer, asking God simply to use me somehow, somewhere to make a difference, and I believe that God has honoured that prayer.

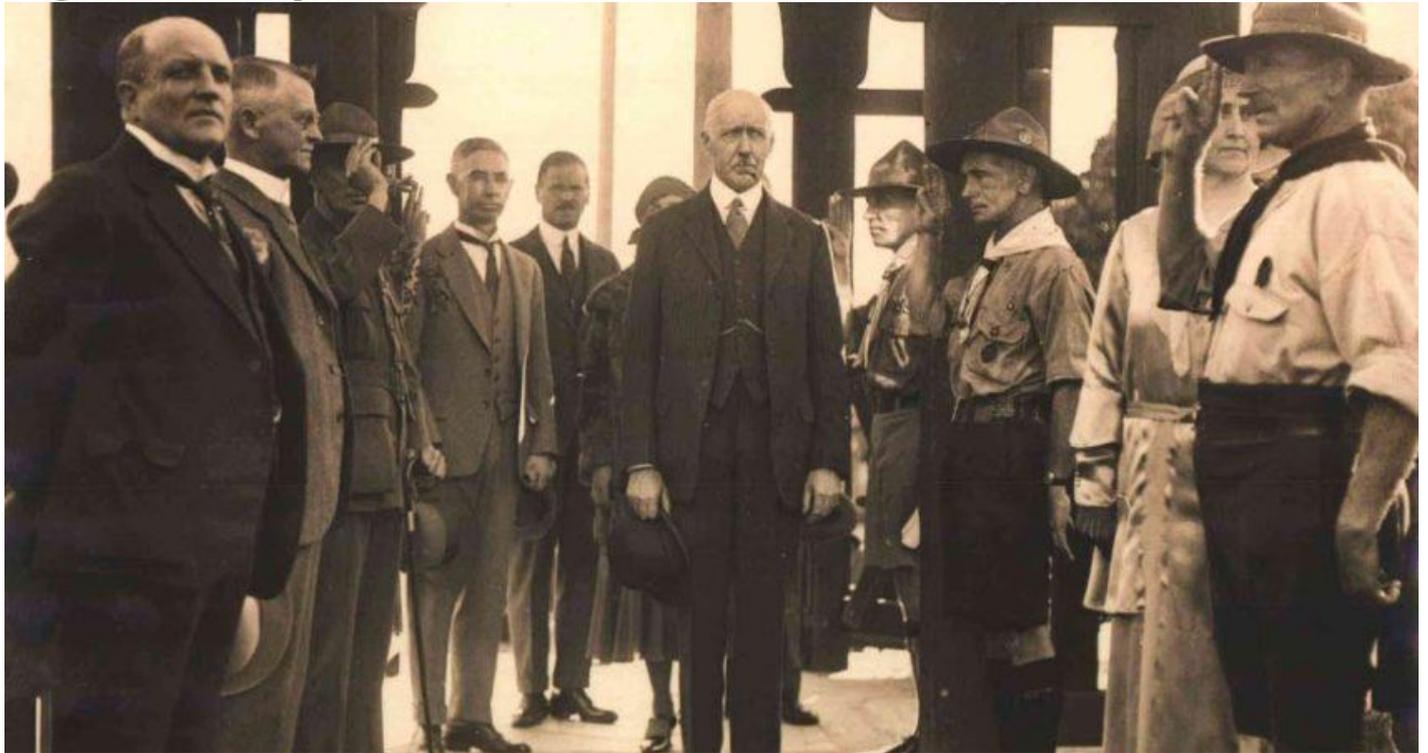
Sadly, many young people today feel angry and frustrated – even despairing – about climate change, biodiversity loss, poverty and injustice. I want to encourage you, as I am by Ephesians 2.10: “For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.”

While I thought the situation was hopeless and that I couldn’t make a difference, this verse shook me into a different reality – Yes! There is something each one of us can do – and God has already prepared it beforehand! My job, and yours, is to patiently ask God to reveal his plans to us and to ask his help to fulfil them.

As we celebrate [Schools Tree Day](#) on Friday 29 July and [National Tree Day](#) on Sunday 31 July, let’s reflect on what it is that God has prepared in advance for us to do – and begin to take action.

Editor’s note 26/07/2022: Tony Rinaudo’s inspiring story is told in *The Forest Underground: Hope for a Planet in Crisis*, which has been shortlisted for Australian Christian Book of The Year for 2022. Tony Rinaudo’s book can be [purchased online](#) and in good book stores.

Implementation of Records and Archives Centre digitisation plan



Sir John Goodwin (Governor of Queensland) entering through the Lynch Gate of St Andrew's Church (Lutwyche) to lay the foundation stone for the Scout Den on 1 August 1931 (from Correspondence file of Archbishop Wand 1935, held by the Records and Archives Centre)

In my previous article on St. Thomas Church in Newtown (Maryborough), I included an image from the Diocesan Property Register. I was able to source this image from my desk, without having to take the register off the shelf. The register (and many others) has been scanned through the Archives' Digitisation Programme.

Digitising records not only improves access but also enhances the history of the organisation and the decision-making processes that sustains it. It is often the case that information is only recorded in one place – the physical paper record. If the paper is not properly and securely stored, there is the potential for a heightened risk of historically important information being lost or destroyed. Relying solely on hard copy files also reduces the likelihood of the record being accessed because of lack of awareness about its existence.

Since early 2021, with the advice and guidance of the Records and Archives Committee, I have been implementing a plan to digitise key Records and Archives Centre series. This plan goes beyond the old and interesting records in the collection – although these are being prioritised as well – and includes records that are business-critical to the continued operation of the Church.

Digitised records, along with records that have been created in digital format, are superior to physical records because they can be accessed from any location at any time. Copies can also be held and “backed up” to reduce the risk of loss. Consequently, Diocesan officials should scan all incoming

physical documents for which a record needs to be kept – especially those that are business critical to the Church.

“Business critical” usually means those records documenting key decisions of parishes, commissions, Bishops, and Archbishops, as well as the management of the land, and bequests and trusts relating to the land or building. To this end, the first series scanned were the Property Registers of the Diocese, and the papers of Episcopal leaders from Tufnell to Arnott.

The Property Registers that have been scanned date from the 1870s to the 1960s. They record the location and certificate of title detail, and usually also record how the Diocese acquired the land. In many cases the records show that land was gifted by the owner or next-of-kin, while sometimes also recording the purchase price, later valuations, and when/how the land was sold.

Scanning the registers has improved access to them, while simultaneously ensuring that the original physical register stays on the shelf untouched, thus decreasing the risk of damage or deterioration and potential loss. The registers are also securely accessed when needed by the Diocesan Property Team – and I have already received good feedback from colleagues regarding their value in determining ownership and title.

The Archbishops’ papers, which mainly contain correspondence, have also proven to be a treasure trove of information. Information in physical correspondence is often only discoverable when a long proactive search is undertaken. By scanning the material, one can undertake a text search of the digitised documents because the scans are being created with optical character recognition (OCR) software. There is still the issue of hand-written text, which cannot be recognised using current software. Technology to recognise handwriting is gradually improving, and while additional work will be needed to provide context to these letters, the printed word does allow hints to additional information not discovered through standard text searches.

As one would expect, a good portion of Archbishop papers contains correspondence between clergy and parishioners and the Archbishops. Much of this is routine and complimentary. While some show internal rifts, others show the close relationship developed between the clergy and their flocks. In certain cases, a petition is included, providing an excellent guide about who was participating in parish affairs at the time.

The papers also document and provide context to past decisions of individual Archbishops. A key part of the Archbishop’s functions is how they aided clergy and the laity they served. While most of the general business and relevant correspondence are registered in Diocesan Registry files, the Archbishops’ papers also offer glimpses into the decision-making process and provides hints about local history and forgotten memories.

The image above was included with correspondence from the priest at Nanango (The Rev’d Osrice Oberlin-Harris to Archbishop Donaldson). The correspondence noted the widespread nature of the parish and the difficulty of providing services to all the parish centres. The correspondence and the map indicate the desire to create a new Parish of Murgon and to have a priest be responsible for those churches. The Parish of Murgon (initially called Kilkivan) was indeed created in 1919 (encompassing Kilkivan, Boonara, Mondure, Goomeri, and Wondai) – other churches at Tingoorra and Barambah were added soon after.

At the time of writing this feature, I am scanning Architectural Plans for the Diocese. These include plans for schools, homes, and colleges. The scanned plans have already proven useful in contemporary maintenance and redevelopments projects, helping to reduce the cost of reproducing new site and building plans.

As with many records, it is often a drawing or image that draws the eye, particularly for display purposes. Despite this, it is often the typed or written note that conveys the most important message and provides context to the decisions of the organisation, and the respective relationships.

Editor's note 29/07/2022: Text updated.

Features • Wednesday 27 July 2022 • By The Rev'd Selina McMahon

Mary and Martha of Bethany



Stained-glass window of Jesus, Mary, Martha and Lazarus in St Botolph's, Aldersgate (Wikimedia Creative Commons CC BY-SA 4.0)

Martha and Mary, along with their brother Lazarus, lived somewhere along the road to Jericho. The scriptures tell us that they lived in the town of Bethany. They feature in a number of Gospel accounts with which most Christians are familiar: Martha's exasperation at Mary's decision to sit and listen to Jesus rather than help with "hostess" duties, the anointing of Jesus' feet with oil (much to Judas' chagrin), and that small matter of Lazarus being resurrected from the dead. These are all well-known stories to anyone who has a smattering of knowledge of the Gospels. It would be all too easy to make this piece an exegesis on any or all of these accounts, but it is perhaps more interesting to look at some of the subtle nuances that the early church concentrated on regarding these three important figures. Let's start with who they were.

Clearly they knew Jesus well. It isn't just any casual acquaintance who can get snappy at a revered rabbi, whom they believed to be the Messiah, simply because her sister won't give her a hand:

“Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me!” ([Luke 10.38-40](#))

This familiarity suggests that both sisters were very close to Jesus – this meeting didn’t come (as some have supposed) because Jesus simply picked out a house to drop in on. He clearly spent a lot of time in their company. Additionally, we are told that Jesus wept at the tomb of Lazarus – he wasn’t recorded as doing so at any of his other miraculous resurrections (such as Jairus’ daughter).

However, there is something else that is exceptional for these three people: they are the only named people in the Gospels recorded as being loved by Jesus. Others (such as [the rich young man](#) and [the anonymous disciple](#)) are recorded as being loved by him, but these are the only three loved by him who are mentioned explicitly by name ([John 11.5](#)).

They were clearly people of substance. We are given no hint that either sister was married (as would normally be the case by age 20), yet we are told by Luke that it was Martha’s house that Jesus visited. (It is true that John records it as being Lazarus’ house, but in the absence of spouses for any of them, or parental influence, we can surmise that they were all reasonably well off).

The Lucan account of Mary of Bethany listening at Jesus’ feet, rather than working to make the house ready for a guest, suggests that Jesus was, even here, subverting society’s strong norms, because it was a “man’s place” to listen to and be taught by a rabbi – it was not a place for a woman!

In the early church, the Lucan story was used to depict different vocations, both active (Marthan) and contemplative (Marian). However, there is also an essential element here that needs to be addressed; that is the Mary we have not yet mentioned – the Magdalene. There are many who see Mary of Bethany as Mary Magdalene. However, this is a confusion of name only (Mary was a common name). It is worth noting that part of the confusion may also arise from the fact that the third century title “[the apostle of the apostles](#)” was originally given to Martha and Mary rather than Mary Magdalene, who took over this mantle in subsequent centuries.

Additionally, every time Mary of Bethany is referred to, she is always in the same place: at Jesus’ feet, whether it be listening to him teach, pleading for the life of her brother, or anointing him with perfume. The matter was further complicated when Pope Gregory the Great announced in the sixth century that the “sinner” who anointed Jesus’ feet was Mary Magdalene, rather than Mary of Bethany.

We don’t know what happened to Martha and Mary after the resurrection. True, there were three Mary’s at the crucifixion (Mary the Mother of Jesus, Mary Magdalene and Mary of Clopas), but nobody named Martha. (It’s interesting to note that Mary of Clopas is often taken to mean Mary, wife of Clopas, whose relics are said to be in France, the same area that Martha, Mary and Lazarus are traditionally said to have been missionaries in after Christ ascended into heaven).

Far from being minor characters in the gospel narratives, Martha and Mary (and Lazarus) were so important to Jesus of Nazareth that he spent a lot of time with them immediately prior to his final week before the crucifixion. They are commemorated in our Lectionary on 29 July.

Q&A with formation student, Dylan Katthagen



Formation student Dylan Katthagen in 2022

Where do you currently live and where do you worship?

My wife (Eve), my two young boys (Jude and Freddie) and I live in Burpengary and we worship at St Mark's, Clayfield.

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

For the last four and a half years, I have been a part of the Anglican Church of Southern Queensland, serving in a myriad of positions, including liturgical assistant, ministry intern, preacher and night service coordinator.

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

At present, I am an ordinand / formation student of our Diocese. This entails theological studies, parish placement training and service, clinical pastoral education, intensive weekends, and a whole lot of prayer and reflection.

What activities are you currently engaged in as a formation student?

Having just moved to a parish with a more traditional expression of Anglican worship, I wanted to spend some time being immersed and involved in the liturgy. While maintaining this engagement, I plan to use the coming months to dive into school, hospital and prison ministry. My desire is to ascertain a greater appreciation of these ministries and to create a foundational skillset that could be utilised to benefit our Diocese in the future.

Why and when did you become drawn to ordained ministry?

Prior to entering into the Anglican Church, I was heavily involved in Protestant Christian ministries, such as preaching, Bible studies and community engagement. Yet, after tasting the eclectic and comprehensive ethos of this Anglican Diocese, I just knew that this is where I need to lay down my roots and develop.

What advice do you have for people considering entering ordained ministry in our Diocese?

Just go for it! Irrespective of whether the process or end meets your initial expectations, being immersed in a supportive, reflective, faithful and prayerful community can only benefit you and your vocation.

What do you enjoy most about studying at St Francis College?

The sacred space. On the grounds, you are engrossed in the lush and tranquil gardens or prayerfully engaged in chapel. Inside the classroom, you find yourself plunging into deep thought and conversation in a safe and encouraging environment.

What has been one of the highlights of your time as a formation student so far?

During the second formation weekend, an unexpected feeling of peace passed from my head to my toes while I sat in chapel and reflected upon receiving my formation "Tau cross". Up until this point, formation and vocation had felt, at least primarily, individualistic: "What and where is God calling you?" Indeed, "you" is both singular and plural in the Church context, and the formation events, tasks and developments have certainly been group orientate. Nonetheless, the emphasis, at least for me, had been largely on my own calling. However, receiving the formation cross as a cohort, re-adjusted this imbalance. I was reminded that, like the body of Christ, formation is both individual and corporate ([1 Cor 12.12-27](#)). It is amazing how something so simple could be ever so meaningful (sounds Franciscan!).



Dylan Katthagen (far right) wearing the Tau cross, with fellow formation students and St Francis College staff members on an intensive weekend on 16 July 2022

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

I will complete my Graduate Certificate of Theological Studies and clinical pastoral education training, and I will continue my Master of History and formation training.

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

I am someone who found faith in their late teens and has thrived ever since.

What is your favourite scripture and why?

One passage that I hold dear is the Beatitudes ([Matthew 5.1-12](#)). Here, Jesus' unconventional inclusivity and unending generosity pierces established norms, and it reverses and redefines God's covenant community. In an instant, the game is flipped, the rules are changed, and the parameters are expanded forevermore.

What person of faith inspires you the most and why?

Leading Biblical scholar N.T. Wright for his ability to amalgamate academic rigour and Anglican ministry.

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?

Jesus prayed for the Church to manifest a trinitarian unity that evangelises and transforms ([John 17.20-26](#)), and so should we. Within the Church, it is necessary to live, not only as comprehensive Anglicans, but, as eclectic and ecumenical Christians. We must endeavour then to be Christ-like human beings, striving for unified diversity in our homes, parishes, workplaces, schools, hospitals, prisons, and other contexts. In practice, this means further dialogue and learning how to live and work with those of differing opinions and experiences.

Why is Reconciliation with First Nations peoples important?

Seeking forgiveness from, and offering love and support to, our First Peoples is central to the Christian gospel.

Why is the Uluru Statement From the Heart important for Anglicans?

The Statement gives us an opportunity to hear and work with our Aboriginal and Torres Strait brothers and sisters –effecting Reconciliation on their terms and potentially initiating a fuller expression of Australia's nationhood.

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

I often find time slowing down, the noise reducing and my attention increasing when my sons (3 and 5) make something simple for me with their hands. There is something so kind in receiving a personal drawing or sculpture that demonstrates a lot of effort and love.

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

I am not quite sure of its origin, but as far back as I can remember I learned that “you can do anything”.

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

Reading or going for a stroll.

What is your earliest memory?

Sneaking over, as a 4 or 5 year old, to my neighbour's house to join in their authentic Indian dinners.

What is the funniest thing that happened to you recently?

Recently my 3-year-old son wanted me to hold plush toys and throw them away once he blew air on them (like a dragon breathing intense fire). When it came to his giraffe, I made it charge at him. When it got to his face he found it so funny that he couldn't blow and, instead, fell over laughing!

What makes you feel nostalgic and why?

Catching up with my high school friends and rekindling old stories and experiences.

What is your secret skill?

I love to play my electric drumkit, especially when I am supposed to be studying.

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

Just before COVID-19 hit, I joined a team of archaeologists from the Hebrew University of Jerusalem at a site called *Khirbet El Rai*. I would love to travel around, engage and explore more of the ancient world.

Editor's note: August is Vocations Month. Vocations Month is intended to stimulate discussion about vocations to ministry. Activities this year include the walkLIFE Vocations hike from Mt Coot-tha to the Cathedral on 10 August (Ekka public holiday – please note date correction) and Seekers Day at St Francis College on 3 September. Visit the [Anglican Church Southern Queensland website](#) for more information or email The Rev'd Canon Sarah Plowman directly at sarah.plowman@anglicanchurchsq.org.au

Features • Thursday 28 July 2022 • By The Rev'd John Martin

“By shopping more ethically, we can help eradicate global trafficking”



"Governments and large non-government organisations can do much to address the problem of trafficking. We have the power to do our bit, too. By shopping more ethically, we can help eradicate global trafficking" says The Rev'd John Martin (Stock image from Canva)

Trafficking in persons occurs when people – usually those who are vulnerable because of poverty – are abducted, cajoled or misled into believing the promise of a better life with economic prosperity as the reward. Each year hundreds of thousands of people are stolen in this way and forced to work in factories, on farms, on fishing boats or in prostitution. One third of these people are children and girls make up a large proportion.

Imagine a scenario where parents, struggling to make ends meet, receive an invitation offering their daughter legitimate employment, safety and a comfortable life, with additional remuneration given to relieve the family from poverty. These are the kinds of tactics used by traffickers to lure young girls into slavery, with no income ultimately provided for her and her family and the girl left totally isolated.

Trafficking is a global problem. The [International Organization for Migration](#) estimates that as many as 800,000 people are trafficked across international borders each year.

Saturday 30 July in 2022 is the United Nations [World Day Against Trafficking in Persons](#). This year's theme is "Use and abuse of technology" and focuses on the role of technology to either enable or impede trafficking.

The Internet and digital platforms give traffickers many tools to recruit, exploit and control victims; to easily arrange their transportation; provide a market place for potential buyers; enable communication between perpetrators; and, help to hide profits – and all that with greater efficiency, cost-savings and anonymity.

However, future success in eradicating human trafficking will depend on how law enforcement, criminal justice systems and others use technology in their responses. For Technology is also being used for good in prevention and awareness-raising activities, including about the safe use of the Internet and social media to help mitigate the risk of people becoming victims.

The day after [World Day Against Trafficking in Persons](#) is marked, in Sunday services we will hear Jesus tackle the nature of greed. In [Luke 12.13-21](#) Jesus tells a story of an already rich man building bigger barns to enable him to store even more riches. Jesus told the story of two brothers who had a dispute over their inheritance. Jesus helped by reminding them, and us, about how greed can damage a person's soul. Trafficking is a despicable expression of greed and indifference to humans and their suffering. What can we do?

We can become informed through such organisations as [Be Slavery Free](#) and other groups who are alerting us to the evils of trafficking.

For example, Fair Trade organisations are playing an important part in eradicating trafficking.

When farmers, workers and artisans in Majority World countries are paid a fair wage and work in good conditions, and when their children can go to school and housing and healthcare are adequate, families are less likely to be cajoled or tricked into letting their children go, thinking they will be employed. Thus, Fair Trade reduces the supply side of trafficking.

On the other side, once people have been trafficked Fair Trade enterprises play a large part in releasing people from the bonds of slavery and gives them worthwhile work to do. Other highly respected ethical organisations are also actively working to eradicate trafficking and slavery.

For example, [Outland Denim](#) works on both sides of the trafficking and rescue divide. Outland Denim is based on Tambourine Mountain in our Diocese's geographical area. They manufacture and market jeans and other clothing items. They are scrupulous about their material supply chain and pay their Cambodian employees fairly. [Seventeen per cent](#) of their employees in Cambodia report having been rescued from trafficking.

Governments and large non-government organisations can do much to address the problem of trafficking. We have the power to do our bit, too. By shopping more ethically, we can help eradicate global trafficking.

Here are three things we can do to help eradicate trafficking:

1. Mark [World Day Against Trafficking in Persons](#) in your parish, school, ministry or agency.
2. Find out more about how you can support [Fair Trade](#) by switching to everyday products that are Fair Trade certified.
3. Sign a petition that bans goods made with forced labour, including this [Be Slavery Free petition](#) that addresses Uyghur forced labour.

News • Wednesday 27 July 2022 • By Dr Peter Kline

St Francis College is joining the University of Divinity



St Francis College Academic Dean Dr Peter Kline, Principal The Rev'd Dr Ruth Mathieson and Registrar Dr Sheilagh O'Brien at the Roscoe Library on 15 July 2022

St Francis College will complete its affiliation with Charles Sturt University in 2023 and begin partnering with the [University of Divinity](#) as our higher education provider. The invitation to join the University of Divinity is a new beginning for St Francis College, creating significant and exciting opportunities for growth. We invite our entire Diocese to celebrate the transition and engage in the new opportunities for study and learning at St Francis that will unfold in the coming years.

The University of Divinity was established in 1910 as an ecumenical provider of theological education known as the Melbourne College of Divinity. It is the oldest collection of theological colleges in Australia. In 2010, the Melbourne College of Divinity applied to the Victorian Government to be established as a “university of specialisation,” and this was granted in 2012. The University of Divinity currently comprises 10 theological colleges, eight of which are in Victoria, that span the ecumenical

spectrum. St Francis College will be the first Queensland-based theological college to join the University of Divinity, marking a significant northern expansion for the university.

In preparation for joining University of Divinity next year, the faculty of St Francis College is currently engaged in an intensive curriculum development process that will result in a new set of subjects and courses to be delivered from the campus in Milton. Recognising the imperative to rethink the purpose and process of theological education in the 21st century, the faculty is developing a curriculum that not only meets the needs of ministry formation students training for ordination, but also makes theological education and formation accessible to anyone who desires to reflect deeply upon the Christian faith.

Currently, only 20 per cent of tertiary students at St Francis College are preparing for ordained ministry, with the majority 80 per cent studying for personal enrichment or to prepare for a diversity of lay ministries and vocations. This reflects global trends in the shifting terrain of theological education. Theological colleges are becoming hubs of learning for the entire Church that support and nurture faith formation beyond “professional” ministry.

St Francis College will continue to offer the Bachelor of Theology through University of Divinity for those needing or wanting the full degree. We will also offer an eight-subject Diploma of Theology and a four-subject Certificate in Divinity, both of which will be offered either full-time or part-time and in-person or online.

Postgraduate options will also be available for those wanting to study at the Master and Doctoral levels. Our hope is that many people across our Diocese will come and enrol in one of these shorter options and get a taste of the excitement of studying theology.

We are also discussing ways in which our current courses in Spiritual Direction and Professional Supervision will continue as we move into this new partnership with the University of Divinity. Our vision for St Francis College moving forward is to become a flourishing community of diverse learners that enriches the life of our Diocese.

The University of Divinity also provides an exciting and unique array of networks and schools that St Francis College will benefit from in the coming years. Through the University of Divinity's [School of Indigenous Studies](#), the [Australian Collaborators in Feminist Theologies](#) network, and emerging partnerships with other Anglican theological colleges across Australia, we will host conferences, retreats, lectures and workshops that will be open to everyone.

Stay tuned for the details and come and study with us!

All Saints', Cambooya: a brief history



The Rev'd Rick Gummow outside All Saints', Cambooya on 28 July 2022

"Why!" wrote a perplexed Patrick Leslie in his diary in 1848 regarding the choice to base a new settlement at Drayton. "It has only the Public House, (first called *The Fiver*, then the *Bull's head*), two shanties and just one well!"

This is a direct quote with Leslie's exclamation marks used.

By 1840, land for "free settlers" [sic] was made available on the Darling Downs and Drayton was the first village. This lack of water meant that, some years later, the new settlement moved a few kilometers north and east to what we now know as Toowoomba.

In that same year, The Rev'd Benjamin Glennie, who had only been in Australia for seven months, came up from Moreton Bay. He held the first public church service on the Downs at the public house in Drayton, which according to Kathleen Simmons was "certainly the smallest and possibly the least civilised that he had visited" (Simmons, 2000 *A history of the Anglican Parish of Drayton*). Drayton was then part of the Diocese of Newcastle, which stretched from the Hawkesbury all the way to Cape York and had a population of just 40,000.

Glennie travelled first, however, to the little town of Cambooya, the name of the residence of the Commissioner for Crown Lands, Christopher Rolleston. Glennie lived in Cambooya for the first six months of his 40 or so years in Drayton and the Downs. The little township of Cambooya, about 20 kilometres out on the Downs from Drayton, has always been an integral part of The Parish of Drayton.

In 1904 the first All Saints' Anglican Church was built in Cambooya. It was paid for by 1905, but was destroyed in a tornado in 1914. Work started on the new All Saints' soon afterwards and is the one we still use every Sunday at 10am. It is a beautiful example of an early 20th century Queensland timber church, and is the largest in the parish. It is quite a bit bigger than the beautiful stone church of St Matthew's, Drayton.

It was built by Patrick Doyle for 798 pounds and paid for by local parishioners with donations of between "sixpence and 100 pounds" (Simmons). The new All Saints' was dedicated by the Archbishop, The Most Rev'd St Clair Donaldson, on November 7, 1915. Commenting on its destruction and rebuilding, he said "the result is the parish is ten thousand times better off than it would have been had the old building not been blown away" (*Toowoomba Chronicle* November 1915).

The only material change to the building since has been the relocation of the pulpit. The old one was found to be a "rather imposing structure that acts to hide the Lord from the congregation on the north side of the church." By "Hiding the Lord," they meant some of the congregation couldn't see the priest's actions at the altar during the Great Thanksgiving.

When the parish had five church centres, Cambooya was its geographical heart. Because of this, many parish and town celebrations were held there. Even now, the three denominations in Cambooya have this same sense of unity. Four times a year, on the fifth Sunday, we still all meet together to worship, moving between the Anglican, Uniting, and Roman Catholic Churches. We jointly present the Cambooya Community Carol Service every Christmas.

We are establishing a wonderful connection with the local state school community and recently paid for a student to attend their Year Six camp, protecting them from the "shame" of being the only family who could not afford to attend. Regional folk are proud folk, and we take care of each other.

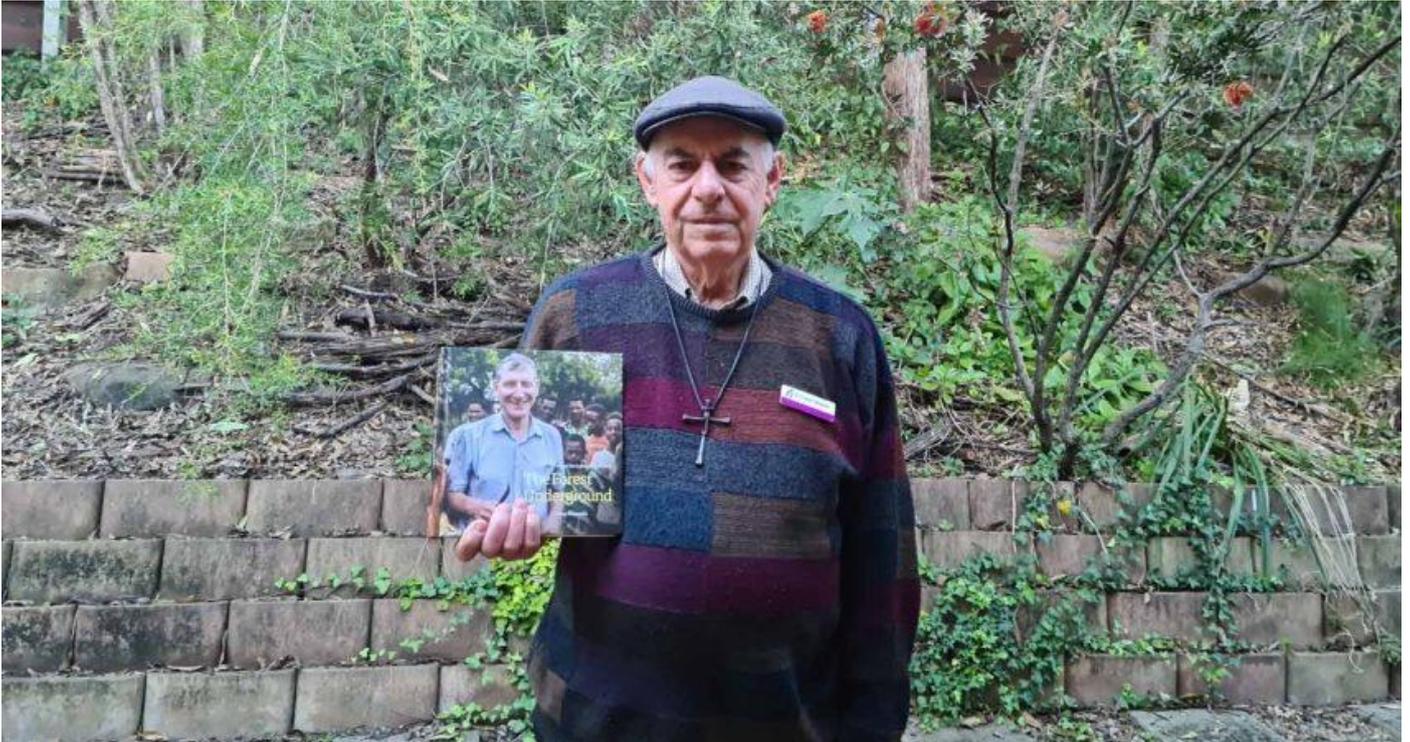
But some things do not change. The Rev'd Joseph Taylor, at his first Parish Council meeting in 1941, remarked on two things: the beauty of the parish's churches and the parlous nature of the parish finances! Drayton is an aging, yet enthusiastic and growing parish, but the beauty of our two main parish churches, St Matthew's in Drayton and All Saints' in Cambooya, requires a startling amount of money to maintain.

Our vision for our communities on the Downs is to truly show the great love of God as we go out into these communities in the faithfulness and grace of Christ – just as it has been since Benjamin Glennie first came by horse to this "small and uncivilised" area of what was formerly part of the vast Newcastle Diocese.

The Bush Ministry Fund (The BMF) seeks to help rural parishes maintain clergy to varying degrees in the rural and remote parts of our Diocese. Please remember the BMF in your personal and corporate giving, either with our retro-cool little money boxes or digitally, and how important every one of these little communities are, and have been, to the ethos of our Diocese.

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](mailto:hbriffa@anglicanchurchsq.org.au) in the Western Region office via hbriffa@anglicanchurchsq.org.au or by calling 07 4639 1875.

The Forest Underground



"The Forest Underground also offers an authentic example of Christians living under difficult conditions, while still being open to hearing the intertwined voices of Country and of God" (Chair of Angligreen, The Rev'd Peter Moore)

A journey of faith can bring many challenges, lead in unexpected directions and bear much fruit for a person and the communities a person lives in. [*The Forest Underground: Hope for a Planet in Crisis*](#) is an account of such a journey. It is a story of a young boy from a small country town in north-eastern Victoria near the treeless Murrumbidgee Hills. This young boy sensed the hills' grief and their cry for help and restoration. In his journey, God led him, his wife Liz and their children to development work with the Hausa people, managing a farm school and reversing land degradation and desertification in Niger.

Attempts at tree planting failed and famine was faced. However, Tony's eyes were opened to the "forest underground". The strategy developed, Farmer Managed Natural Regeneration (FMNR), is now considered the gold standard for such reforestation.

Tony's book shows us that deforestation and abandoning agricultural biodiversity have had devastating impacts. As one farmer said about a tree in his field:

"This tree used to be my enemy. I burnt the stump every year to get rid of it. Since learning about the value of trees it has become my friend and I am so ashamed that I ever tried to destroy it." (Rinaudo 2021, p.187).

The book is also an autobiographical account of Tony and Liz's spiritual journey, as they commit to Christian service relying on God's strength and guidance.

One key concept of the book is that nature itself will speak to us if we are receptive to it:

“At age 12, I was outraged to read that the Cuyahoga River in Ohio, USA, was so polluted it caught fire. Surely, this catastrophe would make world leaders pause and question their reckless pursuit of wealth and development without considering the environment – the scaffolding upon which all life on earth depends, But it didn’t. This shook what little confidence I had in the ability of government or industry to make wise decisions about the environment.” (Rinaudo 2021, p.31).

Rinaudo (2021, p.15) also shows appreciation for an Aboriginal approach to caring for Country by citing Victor Steffensen in [Fire Country: How Indigenous Fire Management Could Help Save Australia](#) (2020, p.126), describing pre-colonisation landscapes as “beautiful with plentiful food, medicines and life”.

A further key concept that Rinaudo explores is that God is real and answers prayer. Tony attends the University of New England to study for a four-year Bachelor of Rural Science. As a university student, away from home unsettled and anxious about land degradation and unnecessary human suffering, he wanted to complete his education, describing how he just wanted get out there to make a difference (Rinaudo 2021, p.39).

While at university he kept being drawn to the scripture, “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you”:

“I asked myself, if this verse is true, why am I suffering? Why am I miserable? Finally, in frustration, I cried out to God. ‘If your word is true, if you are all-powerful and if you answer prayer, then help me. And I will go wherever you call me. But if you are not what your word says, if you do not answer prayer, then I am just being a hypocrite calling myself a Christian, and I will stop pretending.’...a deep sense of peace and assurance came over me. I sensed that I was not alone, that God did answer prayer and that he was already helping me.” (Rinaudo 2021, p.39)

Tony found similar assurances and guidance throughout his life. He was guided to missionary service with SIM (Sudan Interior Mission, later renamed Serving in Mission). During the lengthy preparation for service, Tony meets Liz who is also preparing for service with SIM. They marry and have their first child. SIM sends them to Niger with a very young baby believing that is where God is leading.

They are led to challenge the current farming and reforestation methods, scientific advice and government policies, because they are expensive and unsuccessful. While Tony is frustrated by the lack of success in planting seedlings and the high cost of such an approach, a bush on the side of the road caught his attention:

“Thinking that bushes scattered across the landscape were just shrubs or weeds I had never given them a second thought. I walked over and took a closer look...This was not a bush. These leaves belonged to a tree. It had been cut down, and I was looking at shoots sprouting a stump. These ‘bushes’ were, in fact, dormant trees – ready and waiting to recolonise the land. I was surrounded by trees. I was standing on a subterranean forest. In that instant everything changed. This was the answer to my prayer.” (Rinaudo 2021, p.107).

In 1983 work began in a dozen village communities. The team taught farmers how to select, prune and manage these “bushes” to recreate agroforestry parklands. Only one or two farmers in each of these villages were initially willing to try this new method, but:

“After just a few months, it was obvious that this technique was working. It was cheaper, easier and more successful than tree planting. Despite all the efforts, most transplanted seedlings died. With this method there was near 100% survival rate!” (Rinaudo 2021, p.110)

The effectiveness of this reforestation method is well described in *The Forest Underground* and the results have been confirmed. This is clearly an effective pathway to reforestation.

Changes are always difficult. The farmers resist changing their approach even though they had many failed harvests due to drought, which led to famine and people abandoning their farms and moving to neighbouring Nigeria. During the drought of 1984, dunes took over abandoned villages and the situation is critical.

Tony Rinaudo's literally groundbreaking method of reforesting millions of hectares of land without planting a single tree was later named Farmer Managed Natural Regeneration (FMNR). It took a disaster, a food-for-work program and many challenges before it was recognised and adopted as a gold standard for reforestation:

"The very things which made FMNR successful have been stumbling blocks to some. Because FMNR is low cost, it has been perceived as cheap and second rate. Because it is farmer managed, it has been interpreted as unscientific, backward and haphazard. Because the species of trees we regenerated were indigenous, FMNR was often seen as wild, indiscriminate and inferior. However, these shallow perceptions about FMNR quickly melted away, not just because of the significant empirical impacts, but more compellingly because of the enthusiasm and energy of those directly affected. People liberated from debilitating poverty and hunger now had agency to create a better future for their families and become powerful advocates.' (Rinaudo 2021, p.178)

Rinaudo (2021 p.172) recounts how Chris Reij, a human geographer from Vrije University, Netherlands said:

"FMNR has now spread across over half the cultivated land in Niger...what had happened in Niger and neighbouring countries was the biggest positive environmental change in the Sahel, if not all of Africa...This story needs to be told."

In September 2004, Reij's findings were verified by Gray Tappan from the US Geographical Survey through satellite photos.

Tony Rinaudo relates his personal story in a great amount of detail with compelling anecdotes, and is well documented with references and footnotes. It is a very convincing account of the practical and spiritual challenges of service side-by-side with an honest account of the complexities of moving in outside one's comfort zone and culture. Listening to the land and listening to God led to healing of the land. Faithfulness has led to a significant contribution to the lives of others and, in this case, also to the planet.

Reading this book has confirmed my view that allowing regrowth of Indigenous trees is the best way to provide habitat and promote biodiversity. To some extent my wife, Alison, and I have done this in our own garden. I recommend this book to Anglicans and all Christians, both for information about the importance of reforestation and allowing regrowth of Indigenous native species. *The Forest Underground* also offers an authentic example of Christians living under difficult conditions, while still being open to hearing the intertwined voices of Country and of God.

Rinaudo, T. 2021, [*The Forest Underground: Hope for a Planet in Crisis*](#). ISCAST, Forest Hill, Victoria.

Editor's note: Tony Rinaudo's inspiring story is told in *The Forest Underground: Hope for a Planet in Crisis*, which has been shortlisted for Australian Christian Book of The Year for 2022. Tony Rinaudo's book can be [purchased online](#) and in good book stores.

Schools Tree Day will be celebrated on Friday 29 July and National Tree Day will be celebrated on Sunday 30 July. Visit the [National Tree Day website](#) for more information and resources.

News • Thursday 28 July 2022

Flinders student wins inaugural design prize for ingenious prototype



Year 10 Matthew Flinders Anglican College student Nick Reed with his award-winning design prototype in Term 2, 2022

An innovative Year 10 Matthew Flinders Anglican College Design student on the Sunshine Coast has won the inaugural Monash Design Prize with his prototype that repurposes old bikes to create sensory playground equipment for children.

Flinders student Nick Reed was awarded a \$1,000 cash prize and a two-week internship at Monash University in Melbourne.

Monash University's Head, Department of Design, Associate Professor Gene Bawden said the judges were impressed with Nick's design because it "responded to both environmental and social concerns, and addressed our 'design for good' philosophy."

"You resolved these issues through a cohesive and productive design solution that would both reduce waste in landfill and increase the wellbeing of children in disadvantaged communities," Associate Professor Bawden said.

Offered by the Department of Design at Monash Art, Design and Architecture, the competition is open to all Australian students from Years 10 to 12 and is judged by a panel of leading university and industry designers.

Nick's design was created in class as part of a hands-on Flinders Design challenge.

From Years 7 to 12, students at Flinders gain experience and confidence working individually and in small groups on prototypes as they engage in design thinking using problem solving, critical thinking, collaborating, communicating, evaluating and refining.

Nick said he and his classmates were encouraged to submit their designs for the prize by their teachers, Flinders Head of Technologies Mrs Natalie Sutton and Secondary teacher Ms Kate Pearce.

"I was really interested to learn more about it and Ms Pearce supported me throughout the application process," Nick said.

"I'm interested in the process a product goes through from concept to completion and this internship will give me an opportunity to explore the product journey more closely.

"I'm most looking forward to delving further into the design thinking process, identifying problems and developing creative solutions."

Nick hopes to complete his internship during the September holidays, and can choose from working with either the Monash Design Health Collab or the Mobility Design Lab.

Flinders Principal Mr Stuart Meade said budding designers at Flinders were encouraged to tackle real-world problems.

"Design thinking offers our students valuable life, study and career skills that are increasingly in demand across diverse industries," Mr Meade said.

Students learn the renowned five-stage design thinking process of Empathise > Define > Ideate > Prototype > Test, as well as the principles of Human-Centred Design.

For their "repurposed bikes as playground equipment" challenge in Semester 1, the Year 10 Design students began with "empathy" for the young children they were designing the play equipment for.

To understand the user and define the problem, the Year 10 students visited the Flinders Primary campus to interview students in Year 2 to find out what makes a "fun" playground, and then analysed the feedback.

They learned the elements that enabled children in the early years to have fun and improve physical, social and cognitive development through play.

Once they applied this research and feedback to ideate their bicycles into playground equipment prototypes, the Design students pitched their ideas to students in Year 5 to gain valuable "client feedback".

The Primary students were impressed with how the designs not only enabled fun with friends outdoors, but also tackled the environmental problem caused by bikes ending up in landfill.

For Flinders Design student Imogen McAlister, the pitch to an audience was a favourite part of the design process.

“The final pitch and presentation to the Year 5s was the best part of this design challenge because it allowed us to show off our hard work and at the same time get feedback that can potentially support conclusions or refine our projects,” Imogen said.

“We congratulate student Nick Reed for excelling on the national stage, and look forward to hearing what he learns from the exciting internship opportunity with Monash University.”

The Monash Design Health Collab uses people-centred design to create significant healthcare services and products in the world; and the Mobility Design Lab involves design researchers at the forefront of design-driven, industry-relevant solutions to improve the physical, environmental and experiential aspects of mobility.

The Flinders Design and Technologies Department teaches students from Years 7 to 12 crucial 21st century skills so they can grapple with complex problems that require creative solutions.

News • Thursday 28 July 2022 • By Philippe Coquerand

Thread Together providing brand-new clothes to Bayside Lodge residents who lost everything in fire



Thread Together volunteers assisted those residents who lost their possessions in the Bayside Lodge fire on Saturday 9 July 2022

Thread Together, a mobile wardrobe in a van, provided brand-new clothes to all 28 residents affected by the blaze that tore through the Bayside Lodge in Lota earlier this month.

All residents and their carers were able to escape the blaze uninjured after alarms were activated just after 7pm, thanks to the quick-thinking staff at the home.

Thread Together Volunteer Coordinator Kate Littmann-Kelly said she was thinking of all the residents and hoped the brand-new clothing will be able to assist them so they can get back onto their feet.

“When I heard the news...my heart just went out to all residents, staff and their families as it’s a terrifying situation to be involved in,” Ms Littmann-Kelly said.

“We are so pleased to hear that all residents made it out safely.

“Thread Together, Anglicare Southern Queensland and the Anglican Parish at Indooroopilly are working together to assist all residents who have lost their possessions.”

Thread Together is an Australian-first, dedicated to taking excess new clothing from manufacturers and designers and redistributing it to vulnerable people within the community at no cost to the recipient.

Since last year’s launch in Brisbane on 23 February, the van has visited over 100 sites assisting over 2,000 people in Brisbane.

“We visit a range of different government, community and church services, including women’s homelessness services, refugee support organisations, services that support young people in the justice system or at risk of homelessness — really, any service supporting people who are doing it a bit tough,” Ms Littmann-Kelly said.

“We also assist in emergency situations where someone might have lost their clothing in a fire, flood or other disaster.”

Recently, Thread Together assisted thousands of people affected by the floods in Queensland and in New South Wales and also provided emergency relief to many Ukrainian people who have escaped the war in their home country.

“The demand just keeps growing – with the pandemic, with people unemployed and the housing crisis and the Queensland floods it’s so important that we can take at least one pressure off people and keep them warm and comfortable,” Ms Littmann-Kelly said.

The Thread Together van is sponsored by Bendon Lingerie and is supported and run by Anglicare Southern Queensland and St Andrew’s Anglican Church, Indooroopilly.

Anglican Bishops from around the world gather for the 15th Lambeth Conference



Bishops arrive for the 15th Lambeth Conference in July 2022

From across the 165 countries of the Anglican Communion, bishops are gathering in Canterbury today to pray, study scripture, discuss global challenges and seek God’s direction for the decade ahead.

The Lambeth Conference 2022, which runs until August 7, is only the 15th such global gathering of Anglican bishops in 155 years.

The event was postponed from 2020 because of the COVID-19 pandemic and takes place against a backdrop of global uncertainty – including the climate emergency, war and poverty.

Taking as their theme “God’s Church for God’s World”, the bishops will spend time praying and studying the Bible together (focussing on the book of 1 Peter) as well as discussing major challenges faced by their global communities – ranging from climate change and scientific progress to Christian unity and inter-faith relations.

In a letter to delegates the Archbishop of Canterbury, Justin Welby, described the conference as a “historic occasion” and spoke of Jesus’ call for his followers to be united.

He wrote: “Two years ago, we could hardly have believed the course of world events that was about to unfold with the outbreak of the COVID-19 pandemic.

“This, along with the ongoing challenges like the climate emergency, war and conflict in many countries and the huge inequalities of our world, continue to have a deep: impact on us all.

“As we gather for the 15th Lambeth Conference, the privilege and responsibility of meeting feels even more significant.

“The business of this conference is to discern the Holy Spirit’s directing in what it means to be ‘God’s Church for God’s World’, as we seek to ‘walk, listen and witness together.’

“We are living at a time where there is much to fragment and divide the world – but Christ calls his Church to be one in witness and in worship so that Jesus is presented to the world.”

He went on to describe how 1 Peter sets out how the early Christian Church faced “suffering, despair, joy, exile and alienation” adding: “As we embark upon our journey together in 2022, we pray for God’s Holy Spirit to guide us, as we seek God’s will for the global witness of the Anglican Communion in the decade ahead.”

In his foreword to the Conference guide, Archbishop Josiah Idowu-Fearon, Secretary General of the Anglican Communion, wrote: “The drumbeat to our conference is ‘walking, listening and witnessing together’.

“These words reflect perhaps Christ’s greatest challenge to the Church: To be one. To live as a united body, in service to Christ and to one another.

“As we gather in 2022, may we commit ourselves to this significant moment as an opportunity to listen to one another, learn from the diversity of our communities and church experiences and seek to serve one another.”

The postponement in 2020 enabled the Conference plans to be redesigned as a three-phase process, designed to create lasting outcomes, both for the churches of the Communion and for the communities they serve.

The period since 2020 has been a time of “walking together” when bishops have been meeting together for online conversations about themes relevant to the Conference.

The phase of “listening together” is the full event in Canterbury beginning this week beginning this week. For the first time there will also be a further phase of “witnessing together” – when outcomes from the bishop’s conversations are shared, and further action taken around the Anglican Communion.

First published on the [Anglican Communion News Service website](#) on 27 June 2022.

Salt of the Earth group draws young Christians together in West Bank



Photo: Osama Sayegh

Osama Sayegh has a heart for numbers: four in Deir Ghazaleh, 35 in Kufr Kad, 50 in Toubas, 35 in Jalameh, 67 in Burqin, 130 in Jenin.

He counts the number of Christians left in these communities across the northern part of the West Bank. He reaches with his heart for the people behind those numbers: why are young Christian families leaving? How can he convince them to stay?

Sayegh believes that drawing them together, uniting them, and keeping hope alive will make a difference, not just for these families but for all of Christianity.

The 48-year-old husband and father of two is the founder of Salt of the Earth, an organization that offers resources, support, and activities for Christians who remain in small villages in the northern part of the West Bank.

Around the world, “many people don’t know that Christianity exists in the village on Burqin where I live,” said Sayegh, despite that fact that the Church of St George, a Greek Orthodox church located in Burqin, is believed to be one of the oldest churches in the world.

Sayegh thinks it’s time to stem the tide of diminishing numbers. “About four-and-a-half years ago, I started thinking that we as Christians must come together and start taking action,” he said.

“We only started with an idea to try to do something good for young women and men in that area.”

The first meeting of what became Salt of the Earth was held in the Latin monastery in Jenin.

“Thirty young men and women, who I thought were leaders, I brought them together,” he recalled.

“We started brainstorming.”

They began with a simple approach: encouraging children to pray and go to church.

“We had children in the village who didn’t know how to pray,” said Sayegh.

“The idea kept growing, and we wanted to make sure we kept things lively and energetic, so that the little children would not feel bored and would continue to come to church.”

They soon started a scouts group and a cultural dance group, “and this really became the sort of encouragement for the young boys and girls to start participating because we were doing something fun and useful,” said Sayegh.

Salt of the Earth also continues having weekly meetings, offers Bible studies, coordinates work with mothers, runs summer camps for kids, and organizes Easter and Christmas celebrations.

“We also visit a home for the elderly where Christians and Muslims are living, and we do good work with people with special needs,” said Sayegh.

“We believe this is our role as Christians and we continue to be true to our name.”

Bringing people together from six villages is challenging, Sayegh admitted.

“But we are persevering and we are always determined,” he said.

“We have 80 people from the six villages including parents, youth, and little children.”

The numbers are growing—and so is the hope.

Sayegh works as a security officer for the Palestinian Authority; he has been in government service for 27 years.

“I love youth work, and when I told my managers, I asked them for time to do this work in my community. They supported the idea.”

When Salt of the Earth began, Sayegh had doubts about it continuing.

“I never imagined I was going to succeed and continue for this long,” he said.

“My energy is really enshrined in my strong desire to do something for the Christian youth who are abandoned here,” he said.

“Everything that I had in my mind—I did it.”

Sayegh asked people across the world to join him in praying that Christianity remains in the Holy Land.

“Pray that Christianity will stay put,” he said, “because we are in tremendous danger.”

For reflection: This is the story of one person, driven with faith and love, who seeks to help local small communities survive hardship and help them remain steadfast in their original lands. His first instinct was that, through bringing these remote and separate communities together, he will help them feel belonging to one another and, from there, stems hope and strength to endure the challenges around them. Together with the group he helped establish, he also brought marginalized children closer to church using creative activities—a success story of resilience and active hope.

[World Week for Peace in Palestine and Israel](#)

First published on the **[World Council of Churches website](#)** on 20 July 2022.