

Holy Week 2024 pilgrimage: a photo essay



Bishop John Roundhill was joined by Archbishop Jeremy and border collie Paddy, Aunty Dr Rose Elu, The Rev'd Nicki Colledge, The Rev'd Canon Selina McMahon, The Rev'd Dr Gemma Dashwood and other community members on Easter Eve during his 2024 Holy Week pilgrimage

This pilgrimage was different to previous years in two key ways. Firstly, I invited diverse inter-faith leaders who have been impacted by conflict to walk with me. Secondly, the pilgrimage was a day longer, starting on the Saturday before Palm Sunday, to give another weekend day for people to join me.

Day 1: Saturday before Palm Sunday, 23 March 2024

The start of the pilgrimage was at St Peter and St Paul's, Gold Coast South. Like some other years I am nervous about whether people will join me. It was lovely to meet in the chapel at the church and I was amazed that so many were there on a Saturday morning to commence the pilgrimage in prayer. A large group of us left with a blessing from The Rev'd Mary-Anne Rulfs.

I am just over half way through my first day's walk. This image features law student Sar Htoo and me leaving St Peter's, Southport after we were blessed by The Rev'd Dr Don Parker. Sar joined me at Surfers Paradise — we had recently met for the first time at St Martin's House in the Cathedral Precinct.

I was especially keen to walk with Sar because she is a Karen from Myanmar. Many of the Karen have fled Myanmar because of religious and ethnic persecution. I wanted to hear more about what is going

on there and Sar, who is the Overseas Coordinator for the Church of the Province of Myanmar, is the perfect person to talk with about how we might strengthen our links with other Southeast Asian churches. I learnt from Sar that we are so very fortunate here in Australia, while we sometimes grumble about the Anglican Church of Australia, we have much to be thankful for locally and nationally as Anglicans. I also learnt that even the darkest places of the world, the light of faith shines.

Day 2: Palm Sunday, 24 March 2024

As on some previous walks, I spend a whole day in The Parish of Gold Coast North — it is that large. The days starts with a service at St James', Biggera Waters. It is a joy to be there for the celebration of Palm Sunday. This photo is taken at Holy Rood, Oxenford after we walked almost 15km to get there. Walking any distances day after day is rather tough on the feet. In this photo I am sitting between Koda Whitney from The Parish of Jimboomba and The Rev'd Stephan Prabu from The Parish of Gold Coast North. Koda walked the Camino for 30 days last year and his advice to me was to let my feet get some air, so I am taking his advice. In conversations with Koda I get to hear how walking the Camino formed community — really tight, strong community. I am rather hoping this pilgrimage might build community in the same way.

I took this photo when we arrived at St Matthew's Church, Upper Coomera at the end of the second day. It is so heartening to be welcomed by such faithful and friendly folk and to take time out to rest my feet and yarn. As I spoke with people at the end of this day, I heard about some of the challenges they face, such as frailty and rapid eyesight loss that come with age. I realise more keenly at this stop that a pilgrimage involves a team and those who offer support via hospitality are a vital part of the annual Holy Week walk. I'd like to take this opportunity to thank all community members who provided me, and fellow pilgrims, with refreshments during the pilgrimage.

Day 3: Monday of Holy Week, 25 March 2024

I walked alone all Monday during Holy Week. It was a very wet day, although I had not realised how much wetter Tuesday and Wednesday were going to be. By the time I arrived at St George's, Beenleigh, I am earlier than scheduled and I almost bump into Dr Nora Amath. Nora is planning to walk with me later in the week and we had scheduled to meet and talk at St George's. Nora tells me her story and how she left Cambodia at three years of age, along with her family, as a refugee. They fled on foot and walked a long way through the jungle to Thailand following the Vietnam War. Her family even faced gun barrels at times. She moved to Australia from the United States as an adult after meeting an Australian man, Halim, while they were studying overseas.

Such stories are immensely precious and I am honored to hear them. For the second time in 24 hours I hear the phrase "And then we walked". It was especially poignant hearing Nora's story while on a pilgrimage during Holy Week. In this photo we are with The Rev'd Alan Moore who has been serving as the locum priest at St George's.

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Day 4: Tuesday of Holy Week, 26 March 2024

Tuesday was perhaps the wettest walk I have ever experienced, which is saying a lot given I have lived in Hong Kong. I left Beenleigh after Morning Prayer and stepped my way through puddles and walked along the M1 on an approved path. The rain was such that I could not keep anything dry. The phone I was using to help guide me (via Google Maps) started misbehaving as the fat raindrops were more like finger touches on the screen. I was feeling somewhat down. At some point I looked again at my phone and saw that Frances was quite near me (we share our locations on Google Maps). "Ah-ha," I thought, "Frances has seen the rain and come to help me." But at that moment I realised that Frances was at work at MacKenzie State Special School and that I had veered about 5km off the track I was meant to walk. I then had to turn back and walk back down the M1.

I subsequently rejigged the day's route because I was now hours off my timetable and thoroughly wet. I had planned to walk to St Paul's, Cleveland, but I cut that short and walked to All Saints', Redland Bay where there was the most wonderful welcome party. They could not have known the miserable adventure I had been on, so it was just a lovely moment to be welcomed there and given new socks to boot!

Day 5: Wednesday of Holy Week, 27 March 2024

Wednesday was perhaps one the wettest days of the pilgrimage. I was very fortunate to be joined by our Justice Unit coordinator, Peter Branjerdporn, from Alexandra Hills to Wishart. The above photo was taken when we arrived at Wishart and were warmly greeted by churchwarden Tommy Stewart. After this long, wet walk, Peter got out his camera to film my [Good Friday](#) video message. Tommy served as an additional camera operator.

Walking with Peter was great fun, despite the rain, as we could talk happily about almost anything. Peter completed his walk at Wishart and I walked in improving weather to Mt Gravatt.

At St Bart's, Mt Gravatt I was welcomed by the lovely team, including The Rev'd Michael Stalley. I arrived very tired and very wet, but very happy.

Day 6: Maundy Thursday, 28 March 2024

It was lovely to start the day in sunshine at St Bart's, Mt Gravatt with a good-sized group, including four clergy from three parishes. This was a day with frequent stops. At each place I offered a prayer for peace and I also continued to acknowledge the Traditional Custodians and paid my respects to their elders.

I so valued being joined by The Rev'd Rebecca King and Parish of Yeronga community members. We all walked together in the surprising midday heat to St Matthew's, Sherwood where we had another fantastic lunch. Walking that 5km stretch gave us ample opportunity to talk. I was struck by the courage and humility of those who shared their stories, especially Rebecca who has shared with [anglican focus](#) readers about the impacts of the ongoing war in Sudan. I was struck that walking 5km in the warmth and safety of a Brisbane afternoon is a privilege. Many others have to walk without safety, comfort or food, including people in Sudan whom Rebecca shared about.

Day 7: Good Friday, 29 March 2024

It was a good day for a walk. The plan for the day included being with three churches for Good Friday services. Each of these gatherings were profound acts of worship and it was good to see churches busy and full on this day. Upon arrival at Christ Church, St Lucia we joined in the fellowship gathering that followed the all-age service.

We then walked on to St Philip's, Annerley. Ukrainian Catholic priest The Rev'd Martin Arnold walked in thongs because he "likes to wiggle his toes and let them breathe" and because "living simply appeals to him as a response to the call to 'live simply that all may simply live'". He recalled how much Brisbane has changed since he grew up here as a boy. The invasion of Ukraine was too painful to talk about.

Our group joined in with the afternoon worship at St Andrew's, South Brisbane before walking the pleasantly short stroll to Holy Trinity, Woolloongabba where we had afternoon tea. Let no one say that we were not well fed! At Annerley I was joined by members of my family, including my wife, Frances, and our dog, Poppy.

One of the issues I had to think about before undertaking this walk, was that for other folk Easter is a time of family reunions. My own family have been used to me being absent at Christmas and Easter (worn out after leading worship), so I was delighted that members of my family walked with me from St Phillip's.

The last leg of Good Friday's walk was to St Stephen's, Coorparoo where we were met by a wonderful welcoming party and a meal of baked salmon. What a way to end Good Friday!

Day 8: Holy Saturday / Easter Eve, 30 March 2024

This was the final day of walking for this pilgrimage. A gentle 15km walk from St Stephen's, Coorparoo to St Mary's, Bardon. The weather was good once again and I was joined by a great band of walkers.

At St Paul's, East Brisbane we were also joined by Majid Khan, a Queensland Muslims Inc community engagement person (our Diocese is connected to Queensland Muslims Inc through the Queensland Faith Communities Council and Queensland Community Alliance). As we walked together to St Mary's, Kangaroo Point and then on to St John's Cathedral, Majid and I chatted about the unfolding genocide in Gaza. Majid then continued the walk to the Chapel of the Holy Spirit in Milton where I also met Majid's wife Fozia Yaqoob — Fozia is a dentist who has been caring for the dental needs of families fleeing Gaza. It was Ramadan at this time and whilst I had continued to be watered and fed along the way, Majid and Fozia were observing Ramadan by fasting from all food and water from sun-up to sun-down.

At St John's Cathedral we were joined by Archbishop Jeremy and Josie Greaves and their border collie Paddy, along with Aunty Dr Rose Elu and a whole host of other clergy and lay community members. We enjoyed well-prepared refreshments at the Cathedral and reflected on the legacy of Traditional Custodians, including important elders like Aunty Dr Rose Elu, who is a chief's daughter from the crocodile clan on the island of Saibai.

The final leg of the walk was to St Mary's, Bardon where there was afternoon tea for the walkers. At this point I had been joined by friends from my local "parkrun". By the end of the walk 10 of us arrived at St Mary's. The folk at St Mary's were readying the Church for Easter Day, it felt like the perfect end to a good walk.

Day 9: Easter Day, 31 March 2024

While my walk officially finished on Easter Eve, the pilgrimage was "completed" with a Sunday service at St Mary's, Bardon where I met up with the McDermid family, whom I had known well while serving as rector of The Parish of Aspley-Albany Creek.

Final reflection

As the pilgrimage moved on day by day and the weather got better, I was struck by the fact that we live in this most extraordinary place, a place of beauty and peace. Yet as I walked, I was also struck by how many of us carry great trauma from our experiences elsewhere or from our pasts. It is my personal commitment to work towards justice and reconciliation with Aboriginal and Torres Strait Islander peoples. There is something deeply unsettling that for many of the people I walked with for whom Australia is a last refuge of peace, but for others it is a place of historic trauma and displacement.

One of the most curious moments in the walk was on the Saturday morning when I was doing parkrun in addition to the pilgrimage. I had been working on reaching my 250th parkrun in tandem with some friends and I needed to complete a parkrun on that day. While doing the parkrun, I simultaneously did a live broadcast for ABC's *Saturday Morning* radio programme about Easter and what I hoped to achieve by walking.

Editor's note: Visit Bishop John Roundhill's [Walking the Walk 2024 blog](#) to see his complete pilgrimage itinerary.

SEEK — Jesus Edition



St Bart's Kids Joshua Wall, Ludia Choi and Annabelle Mengel playing SEEK together in July 2024

SEEK is the latest discipleship resource St Bart's Kids has developed for families.

SEEK is a fast-paced observation game for the whole family, where the aim is to be the first to find the one matching picture between any two cards.

Similar to the commercial game *Spot It!*, the game includes a set of cards featuring different combinations of images. Any two cards will always have one matching image, and each player aims to be the first to find the match. It is a game of speed and observation and can get quite competitive!

What's unique about SEEK is that it exclusively focuses on the character of Jesus and events surrounding his life and ministry.

Each of the 57 different pictures used in the game connect directly with one or more of the Gospels and have been hand-drawn by one of the St Bart's, Toowoomba team members.

Over the years we have developed a bank of images that we use within our Children's Ministry programmes on Sundays, so the children are very familiar with recognising many of the different characters or symbols. Even the youngest children who are not yet reading, can help retell or sequence different Bible stories, with the help of these pictures.

SEEK was designed to be a fun way for households or families to engage with each other whilst being continually reminded of the many characters, events and stories of Jesus. Each card features eight different images, so as you play, your eyes are continually scanning each of those pictures, as well as those on another card you are trying to find a match. In playing even just one round of SEEK, it is impossible not to see and be reminded of who Jesus is and all that he has done. To see all the images, visit the [St Bart's, Toowoomba website](#).

We love looking for ways to provide families with resources that will be useful in helping disciple children. Recognising that family life can be busy, where possible we like to piggy-back on some of the ways families might engage with everyday rhythms or activities.

The circular cards create a smooth and fun playing experience, and the compact storage tin protects your cards and makes them easily transportable. SEEK is a great game to pull out at a party, on a long drive, while waiting for your meal when dining out, or any number of other occasions. Because SEEK is based purely on graphic images, it is a game that even the youngest members of your family can enjoy.

"It's great to have a game we could play with our grandchildren and at the same time discuss the Christian symbols," says grand-father Rob.

SEEK has been created by St Bart's Kids to help engage children with key Bible stories about Jesus. It can be used to reinforce specific Gospel-centred lessons, as a springboard for discussion, or just for fun! And with multiple ways to play, players are unlikely to get bored any time soon.

For more information on how to play, see our [instructions guide](#). To place an order, visit our [shop](#). To download a copy of SEEK to print yourself check out the [PDF and PNG options](#).

Films & TV • Wednesday 17 July 2024 • By Jonathan Sargeant

I Saw The TV Glow



"1996 sees Owen (Justice Smith) dealing with high school as an isolated seventh-grade loner, adrift from the concerns of the students around him. That is until he meets Maddy (Brigette Lundy-Paine), a slightly older student, reading an episode guide for the TV show, The Pink Opaque," says Jonathan Sargeant

You've probably heard people say, "That person is happy in their skin". To an extent most of us don't worry about applying that to ourselves because we DO feel happy or at least are unaware of non-happiness. Our skin feels natural. But this feeling is not true for everyone. For some people the sense of un-ease with their skin is palpable to the point of pain. *I Saw The TV Glow* is a film that explores this agony with a nerve-shredding accuracy, making it one of the stand-out cinematic releases of the year to date.

1996 sees Owen (Justice Smith) dealing with high school as an isolated seventh-grade loner, adrift from the concerns of the students around him. That is until he meets Maddy (Brigitte Lundy-Paine), a slightly older student, reading an episode guide for the TV show, *The Pink Opaque*. The two develop a special bond around their shared love of the quirky show that features a pair of super-powered demon-hunting teens. There is no romance, but there is intimacy of feeling. Screenwriter and director Jane Schoenbrun accurately depicts the feel of the relationship between the two — it is about moments of shared perspective as much as it is the many silences in between. The unsaid sentiments that live in orbit around each sentence make the spoken words more profound. Maddy is ostracised at school because of her sexuality. When asked about his own sense of self, Owen is unsure, apart from knowing that "something is wrong".

Traversing two more time periods in the duo's lives, Schoenbrun's sparse, yet incisive, script explores that sense of dread common to many adolescents and young adults. She zeroes in on the notion that in cultures where the eroded foundations of faith have been effortlessly replaced by niche media content, the deepest relationships can form through common experiences of television. The way the in-film phenomenon of *The Pink Opaque* — a *Buffy the Vampire Slayer* analogue in all but name — gives Owen and Maddy an external maelstrom-like refuge that survives life's other afflictions is genius.

TV Glow's general 90's aesthetic is gorgeous to look at, drenched in neons and stark arc-lit sets. The recreation of that time is razor-sharp, and the cinematography is outrageously literate in copying the feel of 90's horror-tinged teen films. Through it all that sense of dread emerges as the unifying locus. For Owen, something is just not right. Something is "off". Whilst there are clues as to what that is, it was not until I read more about the intriguing film that some of the pieces fell into place.

Schoenbrun and her cast talk about the film as being an allegory of the experiences of transgender teenagers. The term "transgender" is not mentioned in the film; however, being offered this interpretive lens, the film's puzzle-like narrative provides "A-ha!" moments that elevate it wonderfully. Schoenbrun, themselves a transgender woman, pointed to this in a profile in the June 2024 *New Yorker* magazine, stating:

"*TV Glow* is about something I think a lot of trans people understand...The tension between the space that you exist within, which feels like home, and the simultaneous terror and liberation of understanding that that space might not be able to hold you in your true form. I think many people, even if they are sympathetic to narratives of biological-family estrangement, still want to believe in resolution or restorative reparative work. And I think this does a disservice to queer people who are not in control of whether that work can be done."

When I read the Bible, I find it impossible to avoid noticing that Jesus chose to spend most of his time with those in his society who were otherwise voiceless or unseen: women, people who lived in socio-economic poverty, people who were sick and afflicted, other ethnic groups, children and more. These were the untouchables or outcasts of his age, made so by cultures that sought to "other" in order to show God's favour on, and maintain the power of, those with power and influence. Sure, there were

conversations with rich people and the religious upper class, but these were outliers compared to his regular focus. I think it is this incontrovertible fact that often draws me to films that enable the viewer to walk a mile in the shoes of the unseen, voiceless people of the 21st century.

In this way *I Saw the TV Glow* provides an amazingly poetic view into a rarely seen experience — the lives of transgender teenagers terrified to admit to themselves that transitioning is both a possibility and a necessity.

I Saw the TV Glow is an astounding cinematic experience, proving director-screenwriter Jane Schoenbrun to be a crucial voice for cinema and a champion for the voiceless.

Fortunately, Schoenbrun's film is not just "worthy". It is beautiful to look at and dreadful to behold in the best sense of that word. *TV Glow* has the feel of a film shot by cinema maestro Stanley Kubrick if well-known, left-of-field auteur David Lynch provided the final edit and a few other scenes.

Whilst acknowledging that *I Saw the TV Glow* is not for everyone's tastes, I left entranced and have been pondering the experience for weeks, a sign that with Schoenbrun's film, something is most definitely "right".

***I Saw the TV Glow*, Rated M ad directed by Jane Schoenbrun, features at the Melbourne International Film Festival in August and will be released in Australia soon.**

Local • Saturday 22 June 2024 • By Michelle McDonald

Cathedral bells ring for Sarah Plowman, consecrated bishop for the Anglican Church Southern Queensland



Eighteen bishops and archbishops from around Australia gathered to celebrate the consecration of Sarah Plowman (front, second from left) as bishop on the evening of Friday 21 June 2024 in St John's Anglican Cathedral, Brisbane

Cathedral bells pealed out across Brisbane last night as a mother of four was consecrated bishop in a packed St John's Anglican Cathedral, becoming the second woman bishop for the Anglican Church Southern Queensland.

Over 700 people gathered from around the country to witness Sarah Plowman's consecration and welcome her as the new Bishop for the Northern Region, an area stretching from St John's Cathedral on Ann St to Bundaberg and out west to Gayndah.

Raised on the Sunshine Coast, The Right Reverend Sarah Plowman said that she is particularly looking forward to connecting with Anglicans and wider community members in Nambour, where she grew up on an avocado farm.

"There are faithful people with inspiring stories and generous hearts all over this part of our Anglican family and I can't wait to hear their stories and do what I can to enable them to flourish," Bishop Sarah said.

"A personal highlight will be doing a confirmation service in the Parish of Nambour, at some point in the future, where I was confirmed in 1985 — it will be a thrill returning to Nambour to confirm others in the church where my own faith was nurtured and encouraged.

"I have already noticed a real hunger in the region to explore new ways of being 'church' — models that don't stick to the rigid expectations of the past, instead drawing upon rich traditions while springing forward in hope and with imagination.

"With the support of a faithful, talented and Spirit-led team of clergy and lay leaders, I hope to serve the Northern Region of our Diocese, including the Church's parishes and agencies and wider community members.

"As I looked around the Cathedral last night, I saw dozens of faces that have been involved in Anglican Church life with me since we were all teenagers — some are now lawyers, accountants, social workers, ICT professionals, teachers and administrators.

"I realised in that moment that I will always be supported as a bishop.

"Like any leadership role, there will be complex problems to work through; however, I will have so many talented people I trust to lean on."

The sermon was given by The Rev'd Kaye Pitman, who, in 1992, was among the six women first ordained priests in the Anglican Church Southern Queensland.

"Today we are participating in the consecration of Sarah to be a bishop in the Anglican Church — this is the fulfillment of the dreams of many women and men, especially in our home Diocese," The Rev'd Kaye said.

"Not only has God called a woman to be one of our bishops, but God has called one who went to school and GFS [Girls Friendly Society] in Nambour, attended our St Margaret's School, and has devoted her life to serving in God's name right here within the Diocese."



Newly consecrated Bishop Sarah Plowman with The Rev'd Kaye Pitman, who, in 1992, was among the six women first ordained priests in the Anglican Church Southern Queensland

Family members, friends and mentors assisted with presenting the symbols of episcopal office, including a pectoral cross, symbolising Jesus' suffering and death; an episcopal ring, symbolising the bond of love and episcopal authority; a cope and mitre; and, a pastoral staff, symbolising the good shepherd.

Archbishop Jeremy Greaves, who announced Sarah Plowman's appointment in April and was chief consecrator, said that Sarah's experience, skills and knowledge will equip her well.

"Bishops need to have a pastoral heart and a judicious mind and these are two things for which Sarah is well known, as well as for her fresh eyes and fresh ideas," Archbishop Jeremy said.

"Sarah also knows the Diocese incredibly well because she grew up being part of Sunday school and youth groups, graduated from St Margaret's Anglican Girls School, served in our young adult ministry and parishes and has worked as a teacher or chaplain in many of our schools.

"As well, in this season in our life as a Diocese, bishops need to think creatively and with imagination about the shape of the Church — Sarah has demonstrated her capacity for this during her time as the Director of Discernment and Formation at St Francis Theological College.

"She works well with our people across the breadth of the Anglican tradition and understands what 'comprehensive Anglican identity and purpose' looks like in this Diocese."

Eighteen archbishops and bishops from around the country participated in the "laying on of hands" as Archbishop Jeremy said, "Send down the Holy Spirit upon your servant, Sarah, whom we set apart by the laying on of our hands, for the office and work of a bishop in your Church."

Bishop Sarah is married to Darius, with whom she is raising four teenage daughters, one of whom read from the New Testament during the consecration service.

Bishop Sarah studied at St Francis Theological College in Milton and was ordained a deacon in 2004 and a priest in 2005.

Bishop Sarah has a Bachelor of Applied Science from QUT, a Graduate Diploma of Education from QUT, and a Bachelor of Theology from Charles Sturt University.

Bishop Sarah's consecration service preceded the first session of the eighty-first Synod, or governing body, of the Anglican Church Southern Queensland, which will be meeting at Anglican Church Grammar School ("Churchie") over the weekend.

Raised on the Sunshine Coast, The Right Reverend Sarah Plowman, who was consecrated bishop on the evening of Friday 21 June 2024 in St John's Anglican Cathedral, said that she is looking forward to connecting with Anglicans and wider community members in Southern Queensland's north

Justice & Advocacy • Friday 5 July 2024 • By The Rev'd Rebecca King

"Remember the Sudanese people in your personal prayers and in your Sunday service intercessions"



"I feel guilty looking at even a \$20 note and thinking about how my family in Sudan has nothing to drink and eat. Financially, our families in Sudan depend on us," (The Rev'd Rebecca King, pictured here in December 2023 at St John's Cathedral)

Please be aware that this reflection may be distressing for some readers.

It has been more than a year since war broke out in Sudan between the Sudan Armed Forces (SAF) and the paramilitary Rapid Support Forces (RSF).

A recent [World Council of Churches](#) “Statement on Ecumenical Solidarity with Sudan” explains that:

“As reported by the United Nations, there have been more than 15,500 deaths and over 1,400 violent events targeting civilians across the country since the war began. The conflict has resulted in extensive damage to critical infrastructure and facilities, as well as large-scale displacement. Approximately 8.8 million people have been forced to leave their homes in search of safety within and outside Sudan. Together with the 3.8 million internally displaced persons (IDPs) from past internal conflict, Sudan faces the largest internal displacement crisis in the world and the most significant child displacement crisis, with more than 3 million children displaced inside and outside the country.”

In the last month alone, hundreds of people have died of dehydration and starvation while fleeing, especially to Egypt. The mother of one of my parishioners died of dehydration and starvation less than two weeks ago. And, the sister of another one of my parishioners also died of dehydration and starvation three weeks ago.

There have also been widespread reports of rapes. Rape is being used as a weapon of war. Girls, as young as 13, and elderly women are being raped in front of their family members to destroy morale and keep civilians compliant.

In our daily lives here, we are living with extreme levels of trauma. I have terrible guilt living here in freedom and safety when my family and other loved ones are living in constant terror. My heart is torn between the people I minister to here in Brisbane and my people in Sudan. As a priest, my heart breaks for my people in Sudan. I was born and raised there. I have many family members suffering greatly there.

I feel guilty looking at even a \$20 note and thinking about how my family in Sudan has nothing to drink and eat. Financially, our families in Sudan depend on us. It often takes several days for the money to reach them, which is stressful because we know they are starving while they wait.

Despite what people may read or hear in the media, the war in Sudan is not about religion. In 2021 when my Anglican priest father was murdered — at a time when the unrest, that led to the war, started — Muslims and Christians gathered for his funeral. My priest father was beloved by the whole community.

The war is about resources — about access to gold and oil.

And, like many countries in Africa, the long-term impacts of British colonisation continue in Sudan.

I ask *anglican focus* readers to remember the Sudanese people in your personal prayers and in your Sunday service intercessions, so what’s happening in Sudan does not become a “forgotten war”. If possible, please take up a collection or donate personally for the thousands left homeless in Sudan by contacting the treasurer for The Parish of Yeronga, James Stephen via yeronga.treasurer@anglicanchurchsq.org.au.

Editor’s note: If you are in immediate danger, phone Triple Zero (000) or go to the emergency department at [your local hospital](#).

If you have recently experienced sexual assault, rape or sexual violence, get yourself to a safe place as soon as possible and:

- phone the police and/or ambulance on Triple Zero (000)
- go to the emergency department at [your local hospital](#)
- phone the [Sexual Assault Helpline](#) on 1800 010 120 (7.30am to 11.30pm, 7 days a week).

Please visit the [Queensland Government website](#) for more information.

Local • Monday 24 June 2024 • By Michelle McDonald

Anglican Church Southern Queensland the first faith organisation to pledge “Not Now, Not Ever. Together”



Anglican Church Southern Queensland’s Archdeacon Lucy Morris, Bishop Cam Venables, Jennifer Clark and Archbishop Jeremy Greaves with the “Not Now, Not Ever. Together” pledge, which they signed along with other Synod members, at the Anglican Church Southern Queensland’s annual Synod meeting on the weekend of 22-23 June 2024 at Churchie

The Anglican Church Southern Queensland is the first faith organisation to take a state-wide pledge demonstrating their commitment to preventing domestic and family violence at Synod, joining dozens of other organisations in the prominent cross-sector campaign.

The “Not Now, Not Ever. Together” pledge, a Queensland Domestic and Family Violence Prevention Council initiative, was signed by Archbishop Jeremy Greaves at the Anglican Church Southern Queensland’s (ACSQ’s) annual Synod meeting in Brisbane.

Archbishop Greaves said that the Church needs to work together with governments and other sectors to embed cultural change in workplaces, homes and communities.

“Signing the pledge is one more way the Anglican Church Southern Queensland is being accountable to the commitments we’ve already made regarding putting an end to domestic and family violence — it is a public statement of our commitment,” The Most Reverend Greaves said.

“Taking the pledge recognises that domestic and family violence is a problem within, as well as outside, of the churches, and that we’re committed to bringing about change, as well as demonstrates our willingness to work together with the broader community to find and implement solutions.

“My hope is that the Church is a safe place for everyone, and that we might be seen as active participants in working towards ending domestic and family violence.

“We know that rates of domestic and family violence are just as appalling amongst church-going Christians as they are in the broader community, so we have much work to do.”

One in six women and one in 16 men have experienced physical or sexual violence by a current or former partner.

One in four women and one in six men have experienced emotional abuse by a current or former partner.

On average, one woman every nine days and one man every month is killed by a current or former partner in Australia.

Vanessa Fowler OAM is the sister of Allison Baden-Clay, who was killed by her husband, at the age of 43 in 2012.

Following her sister’s murder, St Paul’s Anglican Church, Ipswich parishioner Ms Fowler committed herself to family and domestic violence education and to empowering communities in preventative action.

She established the [Allison Baden-Clay Foundation](#) and also volunteers on the ACSQ Domestic and Family Violence Working Group and as co-chair of the Queensland Government’s [Domestic and Family Violence Prevention Council](#).

Ms Fowler said that all Queensland sectors need to challenge long-held beliefs in order to stop the “scourge” of domestic abuse, including intimate partner violence.

“As I continue my advocacy in the name of my sister, Allison, it is heartening to see organisations such as the Anglican Church committing to changing the narrative around domestic abuse, and ensuring that they play their part in preventing domestic and family violence,” she said.

“As a member of the Anglican Church Southern Queensland’s DFV Working Group, this pledge demonstrates that the Anglican Church is committed to making changes within its parishes and agencies, in part by disrupting beliefs held by some within the Church and the wider community.

“When different kinds of organisations sign the pledge, we know they recognise that we all have a part to play in ending domestic and family violence and abuse in clubs, workplaces, schools and faith groups, and that this scourge affects their members, employees, students and congregations.”

Since the “Not Now, Not Ever. Together” campaign was initiated in 2019 by the Queensland Government, law firms, big banks, sporting groups, charities, businesses and a university have taken the pledge.

The ACSQ’s “Not Now, Not Ever. Together” pledge commits the Church to “playing our role, working within our organisation and in partnership with others, including other faith communities, to raise awareness, improve prevention and provide practical assistance to end domestic and family violence.”

The ACSQ took this pledge as part of its implementation of the [“Ten Commitments](#) for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia”, which guide both short- and long-term actions in prevention, response and healing.

Taking the pledge responds to Commitment Six of these Ten Commitments: “Our Church actions are directed by the gospel of love, peace and justice, and are informed and engaged with local, state and national government initiatives.”

The pledge was initiated by the Church’s Domestic and Family Violence Working Group earlier this year.

It was signed by Archbishop Greaves at the Anglican Church Southern Queensland’s annual Synod meeting on the weekend at Anglican Church Grammar School (“Churchie”), with Synod carrying a motion in support of the pledge.

Chair of the ACSQ Domestic and Family Violence Working Group, Archdeacon Lucy Morris, said that the Church is called to mirror God’s love and be places of welcome and healing.

“Our actions, thoughts and words always point to the God in whom we believe; and God does not condone, invite, excuse or require violence of any sort, ever,” The Venerable Dr Morris said.

“Rather, we are sent to share God’s peace, justice, hope and to love our neighbours and God — such love never includes family and domestic violence, abuse of any kind, patriarchy, sexism, misogyny, manipulation, coercion, hatred or fear.

“Our churches must be welcoming places of safety, justice, healing and flourishing.”

The Anglican Church Southern Queensland also raises awareness about domestic and family violence through the observance of Domestic and Family Violence Prevention Month in May, its ongoing work with the Red Rose Foundation, and through annual participation in the UN Women’s “16 Days of Activism against Gender-Based Violence” initiative.

Note from Domestic and Family Violence Working Group chair The Ven. Dr Lucy Morris: The Anglican Church Southern Queensland (ACSQ) is committed to the rollout of the [Ten Commitments](#) as our Church’s response to domestic and family violence. This includes encouraging links with local support services.

The following 24/7 telephone services have a long track record responding to people experiencing domestic and family violence:

- DV Connect 1800 811 811 helps Queenslanders wanting to escape domestic violence.
- 1800RESPECT is a national service providing information, referrals, and counselling.

If you, or the person you are assisting, are in immediate danger please call the Police on 000.

Note from Rob Bates (Director of Professional Standards): The Office of Safe Ministry is also available to offer support and guidance and can be contacted on 1800 242 544 or via email professionalstandards@anglicanchurchsq.org.au.

Justice & Advocacy • Friday 5 July 2024 • By Aunty Dr Rose Elu

Keeping the home fires burning — a very long way from home



Saibai elder Aunty Dr Rose Elu loves spending time with young people — she is pictured here with Erubman Aiden Wu (from St John's College within the University of Queensland) celebrating The Coming of the Light at Holy Trinity Anglican Church in Fortitude Valley on 1 July 2024

Held across the country between Sunday 7 and Saturday 14 July this year, NAIDOC Week celebrates and recognises the histories, cultures and achievements of Aboriginal and Torres Strait Islander peoples.

NAIDOC Week can be traced back to the 1920s when First Nations peoples were campaigning for civil rights and equality. This *pathoeridhay* (fight) continues today, a century later.

This year's [NAIDOC Week theme](#) is "Keep the Fire Burning! Blak, Loud & Proud". For the National NAIDOC Committee, this theme honours the enduring strength and vitality of First Nations cultures —

with fire symbolising connection to Country, to each other, and to the rich tapestry of traditions that define Aboriginal and Torres Strait Islander peoples.

Muiy (fire) is an integral part of my peoples' living *igilnga* (culture). Fire gives us *moegaw* (strength). We need it for our *gamu ay* (physical sustenance) because we use fire to *aymuiy* (cook) with. We recognise that fire, like much of *Kuiyk* (Creation), is cyclical in the way it *matha ngoedhagidh* (nourishes) us. My gently spoken *apu* (mother) was a nurturer. She modelled, rather than talked about, her cultural knowledge. She showed us how to put the *kunar* (ashes) from a cooking fire into the *apawlag* (garden), knowing that wood ash contains nutrients that benefit plant growth.

Our cultural foods include *bisi* (casava), *wapi* (fish) and *urugubaw* (sweet potato). We like to cook our foods in *woerabaw ikay* (coconut milk) in an *amay* (earth oven). We drink *ariu nguki* (rainwater) and *woerabaw nguki* (coconut water). Everything we eat and drink traditionally is pure and alive. Nothing is refined or processed.

We also rely on fire in our *buwaylthoeyay* (ceremonies), including in *buthpoethay* (initiations). We see fire as something that *pudhunga* (purifies) — because *thu* (smoke) is purifying. We also see fire as symbolising *buiya* (light) — it represents the light of my *mabaygal* (people).

As Uncle Milton Walit, who is also from the chieftain crocodile clan, explains:

“On Saibai there are no rocks. While some Torres Strait Islander clans create fire by hitting two granite-like rocks together, on Saibai we create fire through a bow string, a hard stick and a piece of soft wood. We rub the stick using the bow string so it’s like a drill moving in a back-and-forth motion into the soft wood. This causes friction, which creates *thu* (smoke). The *thu* ignites the pile of *woerabaw kake* (coconut husk) *kitupuiyang* (kindling) underneath and once this catches fire, we slowly build the fire with twigs and then larger sticks and then larger pieces of wood.”

So, how will you kindle the flame of unity and celebrate this year’s NAIDOC Week?

National NAIDOC Committee Co-Chair Aunty Dr Lynette Riley, a Wiradjuri and Gamilaroi elder, says this about NAIDOC Week 2024:

“The resilience of mob, our shared experiences, collective memories and kinship is a source of tremendous pride.

“We honour the flame of the fire, kindling the sparks of pride and unity, igniting a renewed commitment to acknowledging, preserving, and sharing the cultural heritage that enriches our nation.

“This year’s theme is a clarion call to continued unity and solidarity for all Australians to come together and celebrate.”

I have shared something of my culture here with you — how *muiy* (fire) gives physical and spiritual strength to my people. I have shared this from the warmth that I have for you in my heart. I encourage you to similarly share with someone this NAIDOC Week something of your culture, speaking from the warmth in your own heart. What keeps your pride in your culture burning?

I also encourage you to find out more about NAIDOC Week and about the strength and resilience of Aboriginal and Torres Strait Islander peoples — for the cultures of First Nations Australians are the oldest continuously living cultures in the world.

Editor's note: For more information on this year's 7-14 July 2024 NAIDOC Week, including resources, please visit the [NAIDOC Week website](#). For liturgical resources, please visit the [faithful + effective website](#) or the [ABM website](#).

Justice & Advocacy • Tuesday 30 July 2024 • By Kate Littmann-Kelly

“These small, caring interactions are at the heart of Thread Together”



The Rev'd Sue Grimmett from The Parish of Indooroopilly and Leanne Wood from Anglicare Southern Queensland at their first site visit in 2020 during an Anglicare Southern Queensland women's service at Toowong

It's Sunday night outside St John's Cathedral, and there's a group gathering as the Thread Together mobile wardrobe pulls into the parking lot. Most people are homeless; many have been sleeping rough.

As the van driver climbs out, there's a shouted greeting as one of the group makes his way through to the van.

“Hey there, Wendy!”

“Hi there, Matt – how you going?”

As they chat and laugh, Ron emerges from the passenger side with Bo the dog. Bo has become an integral part of the Sunday night team and is missed when he's not there.

These small, caring interactions are at the heart of Thread Together.

Since late 2020 when the van arrived on the back of a truck at St Andrew's, Indooroopilly amid a COVID-19 lockdown, we have come a long way.

We have dressed nearly 10,000 customers in brand-new clothing and shoes at 48 unique sites across Brisbane, the Gold Coast, Laidley, Ipswich, the North Coast and Moreton Bay, keeping clothing out of landfill and people in need clothed with dignity.

We made our first outreach “road trip” to support the regional communities of Gayndah and Bundaberg (with the support of the local Anglican Church faith communities) and we opened a Clothing Hub at St Andrew’s to enable people the time and dignity of shopping for clothing they feel good in.

There are many moments to remember. The young people from a Youth Justice centre stand a little taller as they get work-ready through Thread Together, confident that they “fit in” for job interviews and the work environment. Other Year 12s have smiles from ear to ear as they try on formal wear, enabling them to participate in the same “rite of passage” as their friends.

Back to Sunday night, and it’s busy. Wendy and Ron are kept occupied with a flow of customers in need of new shoes, trousers and underwear — basic items of clothing that don’t last long in a life on the streets

Before they pack up, Ron checks on Bo’s whereabouts. He’s curled up asleep on the steps of the Cathedral, with the arms of a young girl wrapped around him, taking comfort from his warmth.

She’s one of a growing number of customers we’re seeing as the cost of living crisis bites ever harder.

The need for clothing, shoes and underwear for individuals and families is continuing to climb, and donations of new stock are always welcome.

So we need your help. If you know of a fashion brand retailer, wholesaler or manufacturer in Queensland (especially for clothing, such as t-shirts, sweatshirts, jeans, socks and shoes) who has new excess or sample stock that they would consider donating to Thread Together Queensland, please let us know.

We never sell donations and do not charge to collect items from the donor’s warehouse or store.

Editor’s note: If you have questions or need more information, please contact Kate Littmann-Kelly, Thread Together Qld Coordinator, at klittmann-kelly@anglicaresq.org.au or on 0408 569 164.

Artificial intelligence: benefits and drawbacks



"AI is already significantly impacting our everyday lives, in positive and negative ways," says Karen Higgins from The Parish of Freshwater

Artificial intelligence (AI) is a field of computer science that endeavours to make computers act intelligently, like a person. This involves programming computers to perform tasks that typically require human intelligence, such as understanding language, recognising patterns, making decisions and solving problems.

There are different types of AI, ranging from basic rule-based systems that follow predefined instructions to more advanced systems that can learn from data and adapt over time. One common approach in AI is machine learning, where computers are trained on large amounts of data to recognise patterns and make predictions or decisions without being programmed for every possible scenario.

AI is used in many applications, such as recommendation systems such as those used by Netflix or Amazon (to recommend content and products), autonomous vehicles, medical diagnosis, and much more.

AI is already significantly impacting our everyday lives, in positive and negative ways, because there are both significant benefits and drawbacks to AI.

The positive aspects of AI include:

- Efficiency because AI can perform tasks much faster and with fewer errors than people, leading to increased productivity and efficiency in various industries.
- Automation because AI can automate repetitive tasks, freeing up workers to focus on more creative and high-level work.

- 24/7 availability because AI systems can operate around the clock without needing breaks, making them ideal for tasks that require continuous monitoring or support.
- Data analysis because AI can analyse large amounts of data quickly and identify patterns or insights that people might miss, leading to better decision making in fields such as finance, healthcare and marketing.
- Personalisation because AI-powered systems can personalise experiences for users based on their preferences and behavior, such as personalised recommendations in streaming services or targeted advertising.

In a Church context, St John's Cathedral, as part of its [Resource Church work](#), is exploring the dual impact of AI on faith communities, examining both its potential to enhance community engagement and accessibility, as well as the ethical concerns and challenges it presents.

Some negative aspects of AI include:

- Job displacement — because AI automates tasks previously done by people, it can lead to job loss and displacement, particularly for tasks that are routine or repetitive.
- Increased bias and compromised fairness because AI systems can perpetuate or amplify biases present in the data they are programmed on, leading to unfair or discriminatory outcomes, such as in hiring algorithms or criminal justice systems.
- Privacy concerns because AI systems often rely on large amounts of personal data, raising concerns about privacy and data security. For example, the Australian Information Commissioner and Privacy Commissioner found that Clearview AI, Inc. [breached](#) Australians' privacy by scraping biometric information from the Internet and disclosing it via a facial recognition tool.
- Dependency because reliance on AI systems can lead to dependency and reduce peoples' skills and capabilities in certain areas, potentially making societies more vulnerable to system failures or disruptions.
- Ethical dilemmas because AI raises complex ethical questions, such as not being able to ascertain whether an image or voice is AI generated or from an actual photo or person; the use of AI in surveillance; and, the potential loss of human control over decision-making processes.

To address the ethical issues, the Australian Government has developed an [AI Ethics Framework](#). This framework outlines voluntary principles and guidance for the ethical design, development and use of AI technologies. However, the framework is not enforceable by law. People who feel harmed or disadvantaged by AI must look to existing laws for protection, such as privacy legislation and consumer protection legislation.

One area viewed as ripe for AI efficiency is legal research and legal writing. This work is currently performed by paralegals and junior lawyers. Legal research involves looking up relevant legislation, regulations and court decisions, identifying conflicting issues, and assembling the information into an informative and concise document. AI is an excellent tool for this purpose. There are already commercial applications for AI legal research that law firms can subscribe to. The applications can have additional features, including drafting of contracts and briefs, as well as tracking time and billing.

There is debate over what extent AI will replace the jobs of paralegals and junior lawyers. Some say AI will augment legal staff and that there will always be a need for peoples' skill and judgement. Others are of the opinion that many paralegal roles will be made redundant.

AI work-product must be carefully checked by a person. [Reuters](#) reports on a well-known case in the US in which two New York lawyers submitted false case citations generated by ChatGPT. The lawyers represented a man suing an airline for personal injury. The judge fined the lawyers, while dismissing the case against the airline because it was filed too late.

“Discovery” is a process in litigation in which each side shares records. A major case can have millions of documents, including texts and emails, to review. Thorough checking of documents is essential because they may have relevant evidence — evidence that could change the outcome of a case. AI is an essential tool for document review because it is less expensive than having people read each document. AI is also more accurate at finding words in the search terms.

Art is another industry impacted by AI. [DALL-E 3](#) and [Midjourney](#) are two popular online applications that generate images, given a prompt. One can write a basic prompt to “create an image of an oil painting of a night sky”, and such an image will quickly be created. One can also add more details to the prompt, such as “in the style of van Gogh”, and images similar to *The Starry Night* will appear.

In the case of long-deceased artists, this practice has become widely accepted. However, AI is trained in both historic and contemporary art. Many living artists whose styles are commonly used in AI object on the basis that they should be remunerated for their work being imitated. Media companies whose copyrighted works have been used for AI training also object. Some artists and media companies have filed lawsuits against AI companies over copyright violations. The outcome of these lawsuits will be important in establishing boundaries on generative AI training and output.

Generative AI has been used to create image and voice impersonations of people, particularly of celebrities, known as “deepfakes”. Deepfake pornographic images of [Taylor Swift](#) were uploaded to the social media platform X earlier this year and were viewed 47 million times before being taken down. A celebrity can use their media reach to mitigate reputational damage, but when deepfakes are rendered of ordinary people, it is difficult to address and overcome. The impacts of this abuse are very distressing and such images may never be completely eliminated because that is the nature of the Internet.

As the Australian Government [eSafety Commissioner](#) states, the abuse is covered by criminal laws and it is still abuse whether the “image or video” is:

- “real
- altered or faked to look like you
- shared in a way that makes people think it’s you, even when it’s not (such as a nude of someone else tagged with your name).”

AI is already present in our everyday lives. It is used to summarise product reviews, create suggestions for text and email replies, and make streaming platform and shopping recommendations. Virtual assistants like Siri and Alexa use AI to respond to people’s requests. Navigation apps like Google Maps and Waze leverage AI algorithms to provide real-time traffic updates, route optimisation and predictive traffic analysis. AI-powered chatbots provide personalised financial advice and support to customers. So AI tools can be useful in our everyday lives.

In the future AI will be used to automate more tasks as organisations seek to improve services and reduce costs.

However, there will be many repercussions that impact workers, privacy, safety, security and property rights. As a result, legal protection of rights will require new laws as governments work through the complex issues raised by increasing AI usage and applications.

Local • Wednesday 17 July 2024 • By Marilyn Oulds

Worldwide President of Mothers Union welcomed by our Diocese



Mothers Union members gathered for a special luncheon event at St Francis College on 18 May 2024, including Pamela Albana Zone C Trustee, Mothers Union Australia President Dr Robin Ray, Mothers Union member and NATSIAC Executive Member Aunty Dr Rose Elu, Worldwide President of Mothers Union Sheran Harper and Regional Development Coordinator Zone C Jeanette Lawrence

Local Mothers Union members and dignitaries, including patron the Governor of Queensland, welcomed the Worldwide President of Mothers Union recently as she visited Brisbane for a special gathering at St Francis College.

Originally from Guyana, part of the Anglican Church in the Province of the West Indies, Sheran Harper was the first non-British woman to be elected Worldwide President.

In her address at the Saturday 18 May event, Mrs Harper said that Mothers Union continues to be a force of good, since commencing in 1876, with over four million Anglican members aspiring to stop poverty, injustice and violence in the communities where they live.

“Today I stand here on behalf of all those people whose lives have been transformed thanking you, Mothers Union Australia, for your leadership and your love, prayers and resources that have not only helped those who need your help in Australia and the nearby Provinces of Melanesia and Papua New Guinea...your prayers and support have reached far and wide to the four corners of the earth,” Mrs Harper said.

“I stand here today representing members worldwide who have hope and a future because of you...your generous giving in so many ways during COVID helped so many to survive, and to bounce back and flourish.

“We must reimagine Mothers Union and rethink the way we work — we must be flexible and adaptive in a changing world.

“I know for sure that you, as members of Mothers Union, have been called — you are chosen — and those whom God calls and chooses he blesses with special gifts, and they are set apart for his purpose in life.”

Mrs Harper is a physiotherapist and trainer of rehabilitation therapists.

She has been a member of Mothers Union since 1987, and for the last 20 years has served the organisation in leadership roles at diocesan, provincial and worldwide levels.

She has visited over 20 countries in these roles, especially as Worldwide Parenting Convenor.

Sheran Harper, was accompanied by London-based Regional Development Coordinator Jeanette Lawrence, visiting Brisbane to update members, join in a Q&A session and enjoy fellowship.

In her address, the Governor of Queensland, Her Excellency the Honourable Dr Jeannette Young AC PSM, who is a patron of Anglican Mothers Union Australia in the Diocese of Brisbane, said that Mothers Union’s important mission has been enhanced under Mrs Harper’s leadership.

“The charitable work of The Mothers Union in 84 counties globally has never been more relevant than it is today,” Her Excellency said.

“Increasingly, we see civil society threatened and cultures destroyed by conflict and, sadly, growing levels of intolerance and inequality.

“It’s a grim picture and an enormous challenge, but one that the four million members of the Mothers Union around the world have embraced enthusiastically under Mrs Harper’s leadership over the last four-and-a-half years.

“Those members proudly continue the legacy of the young pastor’s wife who took the first steps to establish the Union almost 150 years ago, and together, they demonstrate the extraordinary outcomes that can be achieved through faith and fellowship at a grass-roots level.”

The Governor of Queensland has a role in unifying and promoting our state by undertaking initiatives that assist, promote, encourage and recognise Queenslanders across the community.

The acceptance of vice-regal patronage from worthy organisations and events, including [Mothers Union](#) in our Diocese, which aim to improve the lives of Queenslanders, is the principal way in which this support is provided.

In her address, Provincial President of Mother Union Australia Dr Robin Ray said that it is important for members to share and hear positive stories about Mothers Union initiatives.

“What a wonderful day of meeting, being uplifted by Sheran’s examples and encouragement and sharing the important work of Mothers Union here and across the world,” Dr Ray said.

Following the gathering, Dr Ray said that she enjoyed collaborating and travelling with Mrs Harper and Ms Lawrence during their Australian visit.

“Mothers Union is the biggest women’s organisation in the Anglican Church, and our aim and objectives are shared across theological perspectives making us a unifying agent as we seek to provide Christian care for families in all their forms,” she said.

“Mothers Union members pray for each other regularly using a common prayer diary and through online communication to support and share resources and ideas for our ministry in God’s name to women, girls and families.

“Being worldwide gives us the ability to advocate for social change and to support international projects to address injustice, gender-based violence and reduce poverty.”

Mothers Union was founded by Mary Sumner, a new grandmother, in 1876 in an Old Alresford Rectory where the first meeting was held.

When her eldest daughter Margaret gave birth, Mary Sumner felt it would be beneficial for young mothers in the parish to be offered support.

She reflected on the importance of motherhood and envisaged calling women of all backgrounds to support one another.

Mothers Union President for the Diocese of Brisbane Jenny Bullock said that Mothers Union is respected internationally and locally for its ministry.

“In 2017 at the inauguration of the new Anglican Province of the Episcopal Church of Sudan, the Archbishop of Canterbury, Justin Welby, paid tribute to Mothers Union, describing it as ‘the heart and love of the church’,” Mrs Bullock said.

“There are over four million members of Mothers’ Union in 84 countries, with over 700 in the Brisbane Diocese at present.”

Other dignitaries in attendance at the Saturday 18 May gathering included executive member of the National Aboriginal and Torres Strait Islander Anglican Council Aunty Dr Rose Elu (from the Saibai chieftain clan), Mothers Union Zone C Trustee Pamela Abana (from the Solomon Islands), midwife and Archbishop’s spouse Josie Greaves, Archbishop Emeritus Phillip Aspinall and Anglicare Southern Queensland chief executive officer Sue Cooke.

Sheran Harper and Jeanette Lawrence's Australian visit was part of a wider national tour, which included meeting with the Mothers Union Australia Council, the governing body of Mothers Union Australia, in Sydney following their Brisbane leg.

Reflections • Wednesday 3 July 2024

Celebrating 30 years of Bishop John's priestly ministry



The Rev'd John Roundhill, with mother Patricia Roundhill, on the day of his ordination to the priesthood on 3 July 1994 in Blackburn Cathedral

During this week when Bishop John Roundhill celebrates his birthday and his 30th anniversary of ordination to the priesthood, 14 people from across our Diocese and the wider Anglican Communion share their highlights serving alongside him and identify what makes him such a great priest and leader.

The Most Rev'd Andrew Chan — Archbishop and Primate of Hong Kong

Heartfelt congratulation to Bishop John for his 30th anniversary to the priesthood.

I remember John's time in Hong Kong fondly. He was the Chaplain and then Sub-Dean of St John's Cathedral, coming over with his family from Edinburgh in 2002, and I thank the Lord for the opportunity to serve alongside him at St John's.

Though a young man, he was wise beyond his years and a good leader, and in our "Genesis" baptism classes he always offered insightful lessons that attendees took to their heart.

He was also brimming with faith and talent, and maintained a composed yet warm personality, which is perhaps why he played an instrumental role in many facets of cathedral life — John was supportive and well organised in running our stewardship campaign, garnering enthusiastic support from the congregation; he was down-to-earth, approachable and active in our youth group; he was amongst

the first in our office to adopt new technology during the early 2000s tech boom; and, he was deeply integrated with all the different congregations that our cathedral serves, crossing cultural barriers with ease, including with the English, the Chinese and the Filipino.

He was also an avid runner, having ran the Hong Kong Marathon, displaying the same perseverance as he does in his ministry.

His faithfulness was infectious, and I am grateful for his support through all the challenges we faced together in Hong Kong.

Frances Thompson — Spouse of Bishop John and Chair, Clergy Spouse Committee

John and I met in Lancaster in the north of England in 1993, where I was studying music and teaching and John was a curate at Christ Church, working with Peter Ballard. My flatmate worked part-time at Christ Church and thought John and I would get along, and the rest, as they say, is history!

Something I have always admired about John is that he stands up for what he believes in, whether it is about men's health, depression and burnout, clergy well-being, treatment of refugees, or people ignoring issues caused by climate change.

"Believe in Bendigo" was set up by some locals to promote inclusion in response to intolerance of, and prejudice towards, Muslims in Bendigo. An ultra-right-wing hate group filmed a protest in front of St Paul's Cathedral, where John was the Dean, protesting our support of Muslims who were fundraising to build a mosque. There were also high-profile hate rallies where protestors came to Bendigo from far afield.

When the cathedral was temporarily closed due to structural issues, John would put signs on the fence promoting solutions to issues he felt needed attention, including love for our Muslim neighbours.

We had Muslim friends, who worshipped in a room at the university, who were hard working doctors and were simply raising funds for a mosque. Why on earth should they not build a mosque in their hometown?

John has never shied away from difficult issues and that is one thing I have always admired about him. We have known each other for over 30 years and lived in different countries and continents, where he has always sought to make a difference.

The Rev'd Sam Sigamani — Priest-in-Charge, The Parish of Wynnum

Bishop John and I first met over a video call when I was living in Germany after I completed my Master's studies. The St Peter's, Wynnum discerning team had decided that I was to be their new priest. While chatting with Bishop John, I was pleasantly surprised when he asked me about the Visa process — he understood that the Australian process involves a lot of work and wanted to ensure in a caring way that I wasn't worried about anything.

After I arrived in Australia from my home city of Chennai in India's south, Bishop John came for several pastoral visits to make sure that my family and I were doing fine and that the parish was going smoothly.

The first time Bishop John visited, my wife, Minnie, and I prepared scones and plain tea, which is food we are unused to. He showed us how to eat scones in an English way — to cut them in half and dab jam and cream on them. Because Bishop John has served in the UK, Honk Kong and Australia he understands what it's like to minister in international contexts, including both the challenges and benefits.

Bishop John has preached three times at our parish since we arrived in February last year. I especially like his preaching because he connects the scripture of the day to world affairs and other contexts. As a priest, preaching is something I take very seriously, and so I appreciate his approach to preaching about the Word of God.

Bishop John is a sincere preacher, is friendly and approachable and is a bishop with a pastoral heart.

The Right Rev'd Sarah Plowman — Bishop for the Northern Region — and Georgia and Hannah Leisemann — parishioners and daughters of Bishop Sarah

Bishop Sarah: I first met Bishop John in 2018 when he became an assistant bishop in our diocese. Since then, I have worked with him closely, particularly on the Vocations Task Force. I have come to appreciate how unswervingly supportive and encouraging he is to work alongside in ministry — he is genuinely delighted to see clergy flourishing in ministry.

A favourite memory of mine is from 2019 when Bishop John confirmed my 13-year-old twins, Georgia and Hannah, at the Parish of Waterloo Bay, where our family were committed members. My girls grew up in the Anglican Church and continue to view the Parish of Waterloo Bay and the community there as their spiritual home. During the same confirmation service, Bishop John confirmed a second set of twins, boys about the same age as my twins, and it was the first time any of us had seen two sets of twins confirmed together. The joy he radiated at that service was shared by all who attended.

Bishop John's preaching during this service, on the topic of living a life of service enlivened by God's love, was evidence of his enthusiasm for the gospel — his joy was felt and mirrored in the congregation.

He has a real heart for young people and an intuition about how to engage with them. My children still say, "We love Bishop John because he was so excited at our confirmation."

Georgia and Hannah: We remember the day very well. Ours was a pretty unusual confirmation, with two sets of twins. Bishop John was so excited because he'd never done that before!! We were a novelty — not just because we were twins, but because we were all friends and regular members of the congregation!! It was a fun day and we remember Bishop John's sermon — he was so joyful and encouraging.



Innovative and open parish priest John Roundhill (at The Parish of Aspley-Albany Creek in April 2007) was the first to celebrate a U2Charist, which combines the music of the band U2 and a Eucharist service

Dr Stephen Harrison — Director of Mission, Research and Advocacy, Anglicare Southern Queensland

I first met Bishop John 15 years ago when he was the priest at The Parish of Aspley-Albany Creek and I was Diocesan Youth Children's and Families Officer.

The highlight of knowing and being friends with John has been the times when we have walked together and wrestled with the problems of the Church and the world. I was sad when John left to become Dean of Bendigo, but delighted when we later started serving on the Anglican Board of Mission Board together. After Board meetings we would often walk through the Sydney CBD turning over whatever issues were on our mind at the time. The conversations were always far-ranging and robust.

John has a creative and questioning mind, often approaching issues from interesting and novel angles. I know I can be honest with him and test ideas that others may not be willing to entertain.

As a funny aside, one Saturday we were running training for Ichthus Camp leaders at the Parish of Aspley-Albany Creek and one of the young leaders saw John bouncing on a trampoline in John's rectory backyard. The young person said, "That old guy is awesome! I hope I am like that when I get old." I then told him that the man jumping was the parish priest.

The Rev'd Angela Lorrigan OLM — Priest in the Diocese of Bendigo, based at St Paul's Cathedral

As a freshly ordained honorary priest, I was transferred from a small semi-rural parish in Bendigo to St Paul's Cathedral. I was most anxious about this. Things were pretty relaxed at my parish, and I was rather scared to meet the Dean. I needn't have worried.

At our first meeting, three things rapidly became apparent. Dean John had an enquiring, open mind, which was never still; he was committed to making many diverse community connections; and, he was a great fan of exercise.

At that meeting our conversation ranged far and wide. I had just completed an MSc on Science and Religion and, as a physics graduate, he was full of wonderful observations on that. As a keen cyclist, I'd been wondering how to ask about taking a Sunday off for a bike event. No worries there either. "I am absolutely happy for people to have time for these sorts of things, it helps us create connections and stay healthy," was his encouraging response.

Several months later, I recall riding my bike over the hill into town, and coming across Dean John out for a lunchtime walk with three young men. From diverse backgrounds, the four of them were deep in conversation. At the time I was so impressed. I thought that epitomised his ministry — out in the streets, getting exercise and engaging on a deep level with a wide variety of people.

The Rev'd Rebecca King — Priest-in-Charge, The Parish of Yeronga

I first met Bishop John in 2019 at our parish when he gathered in the Yeronga church with 17 confirmation candidates ahead of confirming them. He struck me as a caring father figure, straightforward and a great teacher. He is very welcoming to people of different language, cultural and national backgrounds.

I will always be especially grateful for how Bishop John has supported me and my parish community since April last year when war broke out in Sudan. Many of my parishioners' family members have been killed. Many of my childhood friends and have been killed and many family members displaced. One of my older brothers went missing last year — he was on foot for three months running away from the violence before we heard from him. Bishop John supported me during this period with check-in phone calls, through prayers and lunch.

A few weeks after war broke out, Bishop John presided over our parish's centennial service. During the service, he asked the congregation to observe a minute's silence. In his homily he lamented what was happening in Sudan — several Sudanese people asked for his homily afterwards because they were so moved.

When my sister collapsed suddenly, I texted him saying I didn't know what to do. He rang me immediately and prayed with me. This gave me strength.

After my father died, Bishop John released me to visit my family in Khartoum — I was the first Australian person after the lockdowns to visit Sudan. Since my father died, I have seen Bishop John as my father. He is always attentive and supportive and willing to listen. I know I'm not alone with him as a father figure to me.

The Right Rev'd Matthias Der — Diocesan Bishop, Diocese of Hong Kong Island, Hong Kong Sheng Kung Hui

Bishop John's generosity towards cross-cultural exchanges and the engagement for international relationships have greatly enriched the life of the Church in Hong Kong.

When the Australian Deans' Conference was held in Bendigo, he took the point of inviting me, then the Dean of Hong Kong Island, to attend. When he was consecrated Bishop, he again invited me to represent the Church in Hong Kong to be one of his presenters.

It was also our joy to welcome him to many of the celebrations in Hong Kong over the years. These exchanges were precious and have strengthened the partnership in the Gospel between the Churches in Australia and Hong Kong.

We give thanks to God for Bishop John and all that he has accomplished in ministry. We pray that God's abundant blessings be upon him and his family.

Joanne Stone — Chief Financial Officer, Anglican Church Southern Queensland and Executive Director, Finance and Diocesan Services Commission

I first met Bishop John when he joined in one of the weekly morning teas hosted by the Finance and Diocesan Services Commission (FDSC) in the main pod area of our St Martin's House offices. I was immediately struck by his warmth and sense of humour.

Bishop John serves as a commissioner on the FDSC. He brings a deep understanding of the life of a parish to the commission, including the challenges different kinds of parishes face (such as regarding location and congregation demographics) and solutions different kinds of parishes are implementing (such as funding ideas and how they are using their properties to benefit their wider communities). He also brings an understanding of different parishes' focus areas and theological leanings. These, and other factors, impact decisions, including financial and property decisions, across the three geographical Regions.

Bishop John is reflective, insightful, calm and continually wanting to learn about the FDSC's work.

He is a strong supporter of the social justice and advocacy initiatives that come from the FDSC, such as our work toward a Gender Equity Strategy, and those projects that the FDSC helps to lead, including the Aboriginal and Torres Strait Islander Recruitment, Retention and Professional Development Strategy; the equitable access project work; and, the Sustainability Roadmap.

I was very grateful for Bishop John's generosity in taking time with FDSC staff members on our team day at St Francis College in late 2022. He led Morning Prayer and spoke with us about the changing face of the Anglican Church, locally and nationally, over the decades. He had lively conversation with the team, answering many questions and showing his sense of humour.

On behalf of the FDSC team, I warmly congratulate Bishop John on his 30 years of priestly ministry.

Fay Nolan — Former Administrator, The Parish of Aspley-Albany Creek

I first met Bishop John and Frances in 2006 soon after they arrived in Brisbane from Hong Kong, where John served as the Sub-Dean of St John's Cathedral.

My late husband, Jim, who was the Archdeacon of Lilley at the time, and I invited John and Frances over for dinner. We enjoyed meals at each other's houses often. The day after a dinner at our place, John asked me "What happened to the oranges?" When I gave him a puzzled response, he said "In Hong Kong it's customary for the hosts to serve orange segments when it's time for the guests to leave."

We maintained our friendship with John and Frances after they moved to Bendigo in 2012 when John started serving in the role of Dean of St Paul's Cathedral, visiting them in 2013.

Jim and I appreciated John so much that I invited him to preach at Jim's funeral when he passed away suddenly in 2021.

I was employed as an administration assistant at The Parish of Aspley-Albany Creek between 2008 and 2012. In this role I noticed how gifted he is with young people. He put a lot of effort into establishing young people's ministry and Mainly Music and into his "kids talks" during Sunday services at the parish.

John has always been tech savvy and I learnt a lot from him about technology, which helped me to become more efficient — today I would say addicted. John is known for being super quick in his replies to text messages and emails.

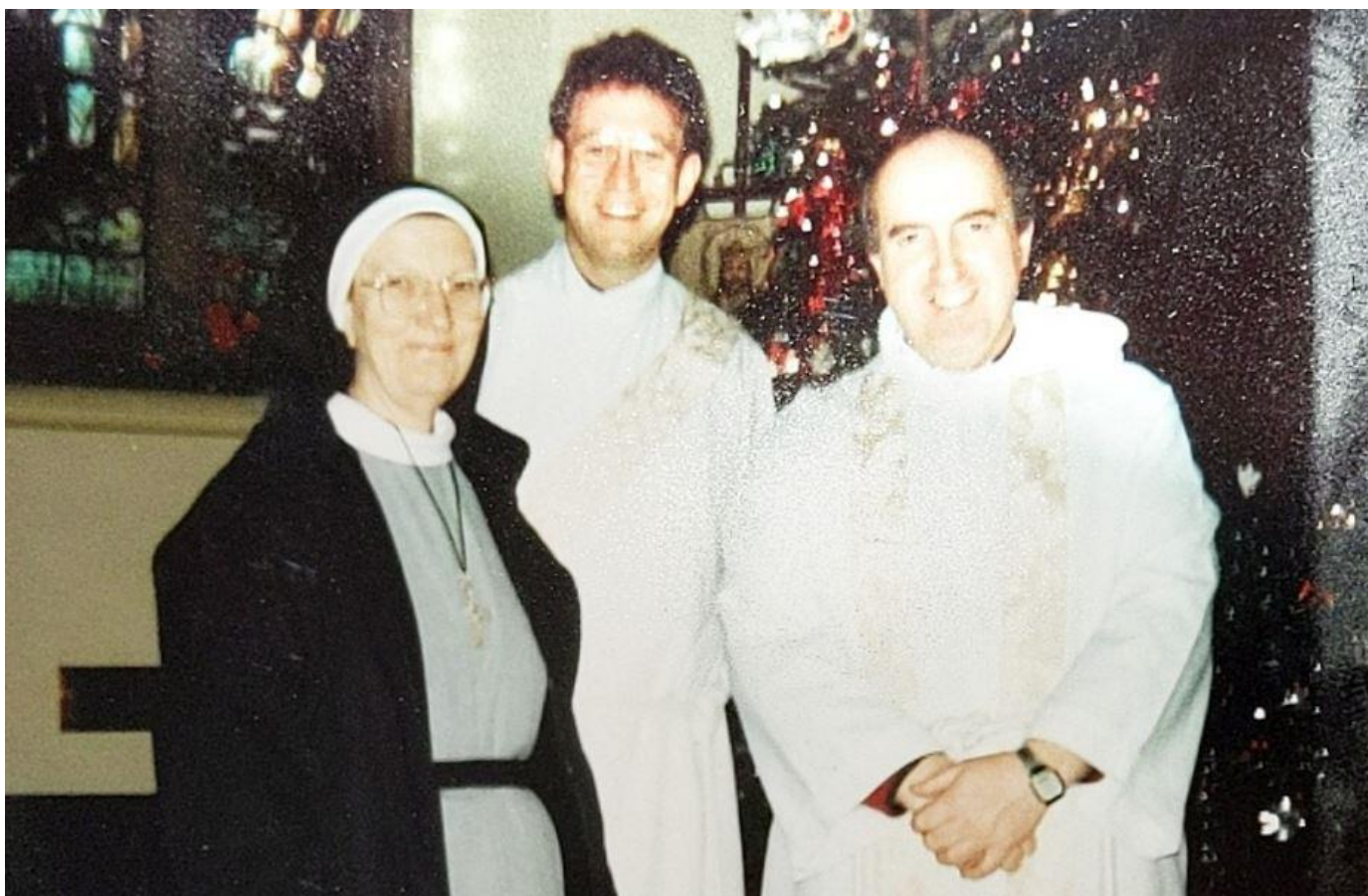
I think these examples show John's sense of humour, ability to engage with young people and responsiveness. He is an all-rounder, with many gifts.

The Rev'd Will Newman — Chaplain of St John's Cathedral, Hong Kong and Priest-in-Charge of St Stephen's Chapel, Stanley, Hong Kong

I first met Bishop John in 2004 when he and I were colleagues at St John's Cathedral, Hong Kong. John was Sub-Dean. I was a new Chaplain. We enjoyed a very happy working relationship together until John moved to a parish in Brisbane, and since then we've kept in regular touch, meeting up when we can.

Around the time I arrived in Hong Kong, John started an adult baptism and confirmation course at the cathedral — started, led and wrote many of the scripts for presentation week by week. It was called "Genesis". The course format was modelled on Alpha, with the content essentially reflecting John's theology and interests. Science and the wonder of creation were there, together with a generous interpretation of the gospel and a desire to ask open questions and help people explore and find meaning for themselves. That approach, which seeks to open up questions and refuses to accept easy answers that fail to satisfy, has stayed with me. And it works! Year by year, some 50 adults, often more, have been brought to faith.

Twenty years later "Genesis" has been re-branded as "Faith Begins". It's not identical, but it still retains the same approach and some of the same content. Something of John's influence continues for new generations of Christians in Hong Kong.



Sister Margaret Shirley of the Order of the Holy Paraclete, The Rev'd John Roundhill and The Rev'd Canon Peter Ballard in Lancaster in 1994

The Ven. Peter Ballard — Bishop John's training incumbent, Christ Church, Lancaster, England

I have followed Bishop John's life journey since his early teens. Before I was ordained, I worked with his father who was Her Majesty's Inspector of Mining Education for England. When I was looking for a new curate at Christ Church, Lancaster, a city in the north of England and an urban parish of 10,000 people, John's father rang me and simply said, "Our John needs a job. You and he would be great together." As on most occasions, he was right and the rest is history.

John is a superb communicator and is able to relate to people where they are. If you asked anybody who remembers him in Lancaster, amongst many things he said and did for them, they would tell you about the day, as part of his sermon, he baked bread — in a microwave — to illustrate that bread and wine were not something special in Jesus' time, but the very basis of everyday life. That loaf was shared at the Eucharist and, as always, when we bless it and share it, we are being blessed by God to share his love in the world.

John was always keen to take the gospel out into the world. In his time in Lancaster he was at the heart of producing large community events that took over the city from Good Friday to dawn on Easter Day. The gatherings involved thousands of people, of all Christian denominations and none, not just hearing, but living the Easter message. The strapline of those events was, "The Way of the Cross is the Way of Life".

John is a remarkable priest and now, I am sure, Bishop. His ministry is rooted in the great charge of Matthew, “go make disciples of all nations” — in his case quite literally. I, and all those who shared those early formative years of his ministry in Lancaster, send our fondest greetings on this special anniversary.

Editor’s note: A heartfelt thanks to Frances Thompson for assisting with sourcing content for this wonderful tribute, as well as to all the other contributors. Congratulations to Bishop John on his 30th anniversary of ordination to the priesthood and happy birthday.

Local • Tuesday 30 July 2024 • By Michelle McDonald

Otherworldly Cathedral painting exhibition extended by popular demand



Award-winning Brisbane artist Olga Bakhtina in front of several works from the “Sailing to Byzantium” exhibition at St John’s Anglican Cathedral in 2024

A stunning art exhibition, blending Early Renaissance and Byzantine art and inspired by Yeats’ poetry and well-known Bible stories, has been extended by St John’s Cathedral due to popular demand.

Sailing to Byzantium, an exhibition of charcoal and oil paintings by award-winning Brisbane artist Olga Bakhtina, is a reflection on contemporary issues through the lens of timeless Biblical stories.

Olga Bakhtina said that her art processes life’s complexities through Biblical narratives.

“I’m often asked why I paint Biblical scenes,” Ms Bakhtina said.

“These works are about humanity and what comes with it, including the beautiful things in life like love, kindness, devotion, and sacrifice, and also the pain and tragedy, such as betrayal, greed, cruelty, and war.

“Looking around the world, you wonder, ‘Has anything really changed since the Bible was written?’

“These works are both my attempt to process what is happening in the world, as well as an invitation for the viewer to reflect on what they see in the works, as well as in the world.”

In his poem “Sailing to Byzantium” Yeats writes of yearning for a place where the soul can escape the limitations of the physical world — a Byzantium where art and eternity intersect.

The exhibition, which was launched by Archbishop Jeremy Greaves on Thursday 11 July, has been extended to Monday 26 August.

Archbishop Jeremy Greaves praised the depth and beauty of Olga Bakhtina’s work at the opening night launch.

“In and through this exhibition Olga Bakhtina perhaps invites us to explore our own inner Byzantium where our souls might find peace and we might glimpse something of the transcendence to which the works point us to,” Archbishop Jeremy said.

“I like the idea that when it comes to art, you are not merely a spectator; you are a participant in a sacred dialogue.”

Olga Bakhtina began studying painting 15 years ago while living in Oman with her family.

She is currently studying the History of Art at the University of Queensland.

Entry to the Cathedral exhibition is free.

For more information on the stunning exhibition, please visit the [St John’s Cathedral website](#) or [Olga Bakhtina’s website](#).

Reflections • Monday 22 July 2024 • By Sue Cooke, The Rev’d Loretta Tyler-Moss, The Rev’d Eleanor Mancini, The Ven. Rob Sutherland CSC

2024 Diocesan Synod reflections: highlights and learnings

Sue Cooke RN — CEO, Anglicare Southern Queensland

The apology to sexuality-diverse and gender-diverse people and their loved ones from the recent meeting of Synod — the Church’s governing body — on behalf of the Anglican Church Southern Queensland was my Synod resolution highlight.

For Anglicare Southern Queensland, the apology directly relates to our mission as we advocate for a more loving, just and inclusive society. Our daily practice supports LGBTQIA+ peoples’ human rights and inclusion, and the apology acknowledges the harm individual staff and clients may have experienced through exclusion, mistreatment and denigration. Through this resolution, Synod also apologised for the times that the Anglican Church Southern Queensland has failed to speak up to protect sexuality-diverse and gender-diverse people from violence.

As well as acknowledging past wrongs, the apology demonstrates a willingness of the whole Church, including Anglicare, to work towards a more inclusive and respectful relationship with sexuality-diverse and gender-diverse people. It also reaffirms LGBTQIA+ peoples' inherent dignity and worth.

The apology aligns with Anglicare's values of Care, Love, Hope and Humility.

Importantly, the apology's wording was crafted following a comprehensive listening process and in consultation with sexuality-diverse and gender-diverse people.

We look forward to working with the wider Church in demonstrating to the LGBTQIA+ community that the apology is more than a symbolic gesture — it is a crucial step towards healing and inclusion and creating a safer and more respectful and affirming environment for all individuals working with us or seeking our services and support.

The Rev'd Loretta Tyler-Moss — Priest-in-Charge, The Parish of Brisbane Valley

"I can't believe you did that!" I exclaimed to The Rev'd Courtney Smith, the recently ordained Deacon of The Parish of Allora-Clifton, as I rushed up to her at morning tea on Saturday.

"What?" she replied mystified.

"Asking a question at your first Synod!"

Courtney had asked the Archbishop a three-part question pertaining to the absolution offered by a priest during the Service of Holy Communion.

Archbishop Jeremy was succinct and engaging when he said he understood the spirit of inclusivity in substituting "us" for "you" in the absolution, while simultaneously affirming the historicity and theology of the priest declaring God's forgiveness. It definitely generated multiple conversations that I both joined and listened to.

The Rev'd Courtney didn't understand how encouraging it was for those of us, who are a bit intimidated by the size and manner of Synod, to hear a newly ordained person step up to the microphone on Synod's floor. Whilst her question was excellent and, along with the Archbishop's response, generated some interesting dinner-time conversation, it was being reminded that all Synod Representatives can speak at Synod that offered me an encouraging change of perspective.

I look forward to following Courtney's example next year — hopefully with an equally thought-provoking question.

The Rev'd Eleanor Mancini — Retired priest with Permission to Officiate, St John's Cathedral and Executive Member, Anglican Mothers' Union Australia Brisbane Diocese

It is an honour to go to the Synod.

The highlight of this Synod for me was the carrying of the motion about "the Voice of Young People in Strategic Planning":

"That this Synod strongly encourages parishes, schools and Anglican agencies to include authentic voices of children and young people in Strategic Plans, Mission Action Plans and similar documents."

The motion was moved by St Aidan's Anglican Girls School Chaplain The Rev'd Gillian Moses (in The Rev'd Jonathan Kemp's absence) and seconded by youth representative Ms Sophia Colledge. Gillian and Sophia spoke compellingly about the importance of this motion, noting where in our Diocese the voices of young people were being meaningfully included and where we can do much better.

I am concerned about seeing very few young people in most parishes. Some parishes have young people, and so often — especially at Parish Councils meetings — their voices are not listened to, and so they leave. Young people care deeply about justice, climate change, Reconciliation, the impacts of war and the importance of peace making. So, young people care about the Church's mission. Young people must be respected and encouraged, and their ideas should be supported and implemented.

Leaders at all Church levels — including Parish Councils and ministries, Diocesan Synod and General Synod — need to create space for young peoples' voices to be authentically heard and their ideas implemented.

The Archbishop of Canterbury Justin Welby said, "It wouldn't be hard to see the unfortunate lack of any youth work in so many churches...Imagine seeing hundreds of thousands of young people thriving as disciples..."

This Synod resolution will help make this a reality.

The Ven. Rob Sutherland CSC — Army chaplain and locum Priest-in-Charge, The Parish of Moggill-Mt Crosby

Synod this year was perhaps the nicest I have been to anywhere.

I am not generally a fan of synods. I know they are important and I love catching up with people. I am just not a fan when we become argumentative and negative.

This year, as a locum Priest-in-Charge, I was invited as a Synod representative. It was particularly nice on Sunday to be invited to wear uniform — to proudly look like the Army chaplain God has called me to be.

Synod began joyfully — what a wonderful occasion Bishop Sarah's consecration was on the Friday night!

The highlight of Synod for me was — while dressed in my Army chaplain uniform — commending and voting in favour of a motion of apology for the past treatment and pain caused by the Church — by us, by me — to sexuality-diverse and gender-diverse people and their loved ones.

There are things that we may disagree about, but to apologise to people we have hurt after a meaningful listening process, to be reunited in fellowship and to show respect for each other surely mark us as followers of Jesus.

This was a God-given moment of love and healing.

Yes, it was perhaps the nicest Synod I have been to anywhere.

Q&A with Bishop of Rockhampton and Provincial Clergy Conference preacher, The Right Rev'd Peter Grice



"The Church's one foundation is Jesus Christ her Lord. In Jesus we have the substance of the hope we trust and offer," Bishop Peter Grice

Where do you currently live and where do you worship?

Currently, my wife, Virginia, and I live in The Range, Rockhampton. We worship primarily at St Paul's Cathedral in Rockhampton, although I would describe my attendance as "patchy" because I often attend other parishes on Sundays.

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

I used to attend an Anglican Sunday school from about age 8. I graduated to youth group. At uni I attended an Anglican church, and helped with music, Sunday School and Bible study ministries. I was then, in succession, a Catechist at College, a Deacon in a parish, a Priest and then Vicar of that parish, then an Archdeacon, then a Dean of a Cathedral, then a Bishop and an acting Dean.

What does your main current role involve?

Being Bishop requires that I do everything in my power to encourage parish ministry, meeting with clergy, corresponding, and the like. I travel across the Diocese to encourage all our ministers, lay and clerical.

What projects or activities are you currently working on?

We have two main Diocesan-wide projects. The first is an ongoing development program for our lay leadership, with four modules across two years. The second is a combined preaching and Bible study series on grace. Both initiatives have been received with enthusiasm.

What has been one of the highlights of your time as a regional Queensland Bishop so far?

I love the exhilarating space in the Diocese. To drive for six hours to be met by enthusiastic church members who engage with the pastoral encouragement I bring is totally a privilege. There are many more highlights.

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

Both parents encouraged me to attend church and embark on ministry. I was very influenced at uni where I was encouraged to examine the claims of Christ with rigour.

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

It is total. There is not one decision I make that I consciously exclude from this outlook — the love of Christ.

What are you most looking forward to at this year's Provincial Clergy Conference on the Gold Coast?

Catching up with Godly colleagues from around the Province. Also, the encouragement and pastoral support from old and not-so-old friends.

Why is it important for clergy across our Province to gather to listen, learn, reflect, worship and enjoy fellowship time together?

We all need the diversity of the Body of Christ. I take it that the imperatives in [1 Corinthians 12-14](#) are to be taken seriously as we seek to engage with a world that is getting progressively more complex, but also progressively more curious.

What are the primary strengths of the Church and what is the best way to make the most of these for the benefit of our communities?

The Church's one foundation is Jesus Christ her Lord. In Jesus we have the substance of the hope we trust and offer.

What is your favourite Bible scripture and why?

Perhaps [Romans 5.8](#), probably because I preached on this on Sunday and have been reminded again of God's lavish grace in Christ:

"But God proves his love for us in that while we still were sinners Christ died for us."

What person of faith inspires you the most and why?

My parents, who encouraged me to take my faith seriously.

Why is it important for Christians to work with Aboriginal and Torres Strait Islander peoples towards Reconciliation?

We are the experts in reconciliation, love and justice. To work toward reconciliation is who we are.

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

Look first, learn always, lead gently — aggregated from various bishops.

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

Good question — I always look back with fondness at the generosity and encouragement of my first parish. The way people engaged with my preaching and efforts to run the parish, I greatly appreciated. Also, a fellow student in first-year uni who delivered the best rebuke I have ever had to lift my game as a follower of Jesus, which was brave and kind.

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

Water, satellite phone and fully stocked ocean-going yacht.

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

I still like the Arthur Stace “Eternity” – preaching genius in one word.

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

I like Packer’s *Concise Theology: A Guide to Historic Christian Beliefs*, 31 short chapters of pithy wisdom to get people thinking about theology ministry.

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

I read, I make things out of wood, I encourage things to grow.

What’s your best childhood memory?

Too many, mostly involving family and water.

What is your karaoke go-to song?

Just don’t go there...

Where do you do your best thinking?

On walks — I usually win all the debates as well.

Editor's note: Registrations for the Provincial Clergy Conference 2024 close on Monday 15 July 2024. Hear Bishop Peter Grice preach at the conference and gather with other clergy from across our Province on the Gold Coast between Monday 19 to Thursday 22 August. The theme of Provincial Clergy Conference 2024 is "Common Purpose, Shared Joy". Participants will reflect on what it might mean to be the Church together in this season and how and where we might know joy as we journey together. There will be a variety of workshops and plenty of worship and fellowship. Visit the [conference website](#) for more information.

Reflections • Tuesday 16 July 2024 • By Dr Stephen Harrison

Why everyone should care about aged care reform



"One significant aspect of the Federal Government's aged care reform is providing people with more choice and control over which provider delivers their care," says Dr Stephen Harrison from Anglicare Southern Queensland

Following the success of Anglicare Southern Queensland's Homelessness and Housing Online Forum last year, Anglicare has decided to host further online sessions on other relevant topics.

The next session will focus on aged care and the ongoing Federal Government reforms happening in the sector.

Aged care is a significant part of Anglicare Southern Queensland's work. We have eight residential aged care facilities, support 45,000 home and community clients, and run respite centres in 15 different locations.

You might be asking — why should I care about aged care or aged care reform?

When I asked two of Anglicare's aged care leaders this question, the following is what they shared.

Group Manager, Home and Community, Sue Montgomery replied saying: “A society should be judged on how it looks after its most vulnerable members. As we get older, we become more vulnerable and therefore it is important we have a good aged care system in place. As an Anglican organisation our work is shaped by the third and fourth [Marks of Mission](#). These tell us ‘to respond to human need by loving service’ and ‘to seek to transform unjust structure of society’. It is important as an organisation that we provide the best service we can and support change to improve the quality of aged care.”

Group Manager, Residential Aged Care and Retirement Living, Kate Hawkins said that: “Learning about aged care is essential for everyone. It’s important to be aware of the available services and understand how to access them. These are some of the topics we will cover in the online session.”

Sue and Kate both agreed that aging is a privilege and something that the majority of us will hopefully experience. This means that aged care and its reform are likely to impact nearly all of us at one time or another, either directly as recipients or as family members supporting someone we love in accessing aged care.

Demographic data tells us that the volume of aged care services needed in Australia in the next 20 years is going to increase. It is important that the quality of these services is improved or kept high.

One significant aspect of the Federal Government’s aged care reform is providing people with more choice and control over which provider delivers their care.

Join us for our online forum: Understanding Aged Care Reform with Anglicare. Friday 16 August from 1-3pm. This is a free online event open to anyone in the Anglican Church Southern Queensland community. Visit the [Anglicare Southern Queensland website](#) to find out more and to register.

Two cheers for techno-optimism, but beware the dangers of techno-enthusiasm



The Rev'd Dr Chris Mulherin is the Executive Director of ISCAST – Christianity and Science in Conversation: hear Chris speak at the 2024 Provincial Clergy Conference

Technology brings both blessings and challenges: from the wonders of personal computers and smart phones to self-driving cars and now, in the last year, to the amazing ability of large language models and image generation. Free online tools — such as ChatGPT — can write a graduate essay on any topic; a text description can be turned into a new artwork or video; and created-from-scratch human faces (and naked bodies) are often indistinguishable from real people.

This is the age of a revolution in computing known as artificial intelligence (AI). It is also an age of techno-enthusiasm — a time when Silicon Valley billionaires are overwhelmingly upbeat about where the overlapping research into AI and bioengineering will take us.

For example, [Ray Kurzweil](#), computer scientist, principal researcher at Google and techno-enthusiast says that:

“By 2029, computers will have human-level intelligence...expanding who we are...by the 2030s, we will connect our neocortex, the part of our brain where we do our thinking, to the cloud. We’re going to get more neocortex, we’re going to be funnier, we’re going to be better at music. We’re going to be sexier. We’re really going to exemplify all the things that we value in humans to a greater degree.”

How should we respond to advances in AI and associated technologies? More specifically, how should Christians think about and approach the technology tidal wave?

Human ingenuity, powered by the findings of science, has brought unprecedented wealth, health, food security, and welfare to billions. And, although it is not all good news, the common good has been well served by technology.

However, while I am optimistic about the benefits of future technology, I don't share Kurzweil's overwhelming enthusiasm. Urgent questions are raised by the pace and power of the current artificial intelligence revolution, which has taken AI from a conversation topic amongst a specialist group of professionals to being a mainstream interest, and indeed tool, for the masses.

There are numerous ethical issues that arise from AI, which are the topic of much discussion; for example, surveillance and privacy, job losses and rogue machine "decision" making, among others. However, I am more concerned about an overarching mindset that I fear dominates the thinking of those who call the shots.

Drawing a sharp distinction between cautious optimism and naïve enthusiasm, I worry about the "techno-enthusiasm" of Silicon Valley billionaires who are often blasé about where AI and associated technologies will take us. And while their enthusiasm is occasionally tempered with the required show of concern, a cynical observer might see this as shrewd marketing to overcome the suspicion that they might be wealthy mavericks playing with toys of unprecedented power.

Techno-enthusiasm is the attitude (or ideology or quasi-religious belief?) that technological innovation will *inevitably* lead to improving the human condition. Techno-enthusiasts view technology as a powerful problem-solving force that can address issues like poverty, disease, environmental degradation, social inequality, and even [human moral failings through genetic engineering](#). In the extreme, it is a faith that most or all problems have or will have a technological solution — an attitude sometimes called "techno-solutionism".

One of the characteristics of this view is a strong belief in progress. Techno-enthusiasts are convinced that technology drives continuous improvement in society, as it often has in the past. As well, they are solutions-oriented, seeing technology as the primary means of solving major global problems. And, given a confidence in the almost unlimited potential of technology, we can look forward to a future where technology creates abundance and widespread prosperity, eliminating scarcity of food and other resources. Finally, this enthusiasm also leads to an assumption that the market or governments are responsible for managing the ethical issues arising from technology; for example, witness the decades-long attitude of Facebook, which resisted taking responsibility for [teen-harms](#) or [fake news and political election manipulation](#).

However, techno-enthusiasm is a warm, but fuzzy, creed and the devil is in the detail. Who can deny that a better world is a good thing? But when we talk of progress we need to ask, "progress towards what goals?" And when we talk of abundance and prosperity, we need to ask, "abundance of what?" Abundant sustenance for the starving? Abundant toys for the super-rich? What distribution of prosperity will be considered fair? And, if techno-enthusiasm is solutions oriented, which so-called problems are top of the list for solving? While you or I might think malaria or sleeping sickness urgently need solutions, the small group of CEOs and billionaire entrepreneurs who are driving tech forward might have other priorities.

In my view, techno-enthusiasm is a naïve and inadequate mindset.

It is naïve about the realities of human self-interest. And it is naïve in its hopes that human power and ingenuity will eventually bring about heaven on earth. Christians are all too aware of the human propensity for individual and corporate self-deception. Checks and balances, accountability, and ethics committees are all essential controls on our enthusiasm.

As well as naïve, the techno-enthusiasm I have described is inadequate because it rests on an incomplete view about the nature of humanity and our place in creation. The implicit “naturalist” worldview of the techno-enthusiast is one that leaves out a transcendental framework, which undergirds our concepts of the common good and human responsibility.

The unprecedented power of AI, currently in the hands of a few people of a particular culture and mindset, is an urgent reason to address these fundamental questions rather than allowing naïve enthusiasm to dominate the discussion. It is not good enough to leave those who create the AI behemoths to simply assume that theirs is a right view of the common good or the dangers of technology.

For the Church, and the wider community, the challenge is to engage actively and quickly with the promises and threats of new technology before it overruns our ability to thoughtfully manage it. This is the thinking behind the 2020 [Rome Call for AI Ethics](#), initiated by The Vatican, which is an encouraging first step in promoting constructive conversation before the AI horse has bolted. With signatories including Microsoft and IBM executives, the Rome Call highlights six principles that should govern AI development (transparency, inclusion, accountability, impartiality, reliability, and security and privacy).

Meanwhile, within the Anglican Communion, it is reassuring to see the [work of the Anglican Communion Science Commission](#) as it too addresses such questions and seeks to lead a conversation that recognises both the blessings and the challenges that technological ingenuity has given to a humanity made in God’s creative image.

May God give us all wisdom to discern the difference between naïve enthusiasm and appropriate optimism.

ISCAST is a network of people, from students and lay people to distinguished academics, exploring the interface of science, technology, and Christian faith. Visit the [ISCAST website](#) to find out more.

What can we learn about mission from one of the world's most successful religious orders?



"Mission for the Tasiu is incarnational. They witness to the Gospel by living alongside communities, sharing in their struggles, visiting folk who are sick, helping older people and speaking of their faith. Each household follows a daily rhythm of prayer and work," says Brad Chapman from the Anglican Board of Mission

The Melanesian Brotherhood is the largest Anglican religious order in the world. With their headquarters in the Solomon Islands, the Brotherhood's households serve communities across Melanesia and the Pacific, including a household in the Torres Strait. Rather than life vows, Brothers (known within the Solomon Islands as "Tasiu") take periodic vows and aim to live the Gospel in a direct and simple way following Christ's example of prayer, mission and service.

Mission for the Tasiu is incarnational. They witness to the Gospel by living alongside communities, sharing in their struggles, visiting folk who are sick, helping older people and speaking of their faith. Each household follows a daily rhythm of prayer and work. Many Brothers can point to a personal experience with the Tasiu in their youth that inspired them to go on and join the order.

The Melanesian Brotherhood's holistic approach to mission is mirrored in the Anglican Communion's [Five Marks of Mission](#) that emphasise that the mission of the Church is the mission of Christ. That is, we are called to be caught up in the things that matter most to God in this world.

It's a simple, but profoundly disruptive idea. Like it is for the Melanesian Brothers, mission invites us beyond the places where we are comfortable and implants us in the struggles of those crying out for hope and for justice, including the struggles of God's creation.

When I had an opportunity to speak with some of the Tasiu who've served in the Melanesian Brotherhood's Australian household I was keen to ask what they'd learned about mission in this cultural setting.

"The biggest difference here is the individualism," I was told.

"In [Melanesia] everything is a more community focussed. It can be hard because here people often don't share their real problems. They keep them hidden."

It's an observation that reflects some of the great challenges of the Australian Church. Our world is bursting with modern-day idols that command our time and devotion (or worship). Idols such as wealth, career status and social media algorithms. Yet the call of mission remains as important and as urgent as ever. In mission we encounter the living God, sending us as ambassadors of healing and hope into the world God created and loves.

The Melanesian Brotherhood is a powerful manifestation of the joy and unity of purpose that can exist in a community of mission. They also remind us of the cost of discipleship, which was felt in 2003 when seven Tasiu were killed as they worked to bring peace in a violent ethnic conflict in the Solomon Islands known as "The Tensions".

Years ago, missionaries went out from Australia to establish churches, health centres and schools among our regional neighbours. Today, the descendants of those who they ministered to respond to God's missional call by journeying to Australia to pray, love and serve God in our own communities.

Being sent out in mission does not necessarily mean going somewhere far away. If God's mission has placed you right where you are at this moment, how could mission bring hope, healing and the flourishing of life into the communities where you find yourself?

A starting place for mission might be praying for God to shape us and use us in this transforming work.

If you're interested in thinking more about what mission looks like in your own context, a helpful document is the World Council of Churches New Affirmation on Mission and Evangelism: [Together Towards Life](#).

Editor's note: Hear more from Brad Chapman in person at the Provincial Clergy Conference 2024 when he will speak on the theme of mission. Gather with clergy from across our Province on the Gold Coast between Monday 19 to Thursday 22 August for the Provincial Clergy Conference 2024, which has the theme "Common Purpose, Shared Joy". Participants will reflect on what it might mean to be the Church together in this season and how and where we might know joy as we journey together. There will be a variety of workshops and plenty of worship and fellowship. Visit the [conference website](#) for more information. Registrations for the Provincial Clergy Conference 2024 close on Sunday 30 June 2024.

Tough Questions: Can a Christian lose their salvation?



"However, whilst true believers are not perfect, sin will be followed by repentance and the overall trajectory of a believer's life will be towards God, rather than away from him," (The Rev'd Charlie Lacey from St Andrew's, Springfield)

To answer the question, "Can a Christian lose their salvation?", we must first clarify what is meant by salvation. A person is "saved" when God forgives their sins and brings them into his eternal kingdom (Colossians 1.3). Salvation was made possible by Jesus' death and resurrection, and it is realised when a person repents of their sin (wrongdoing) and puts their faith in Jesus. A person who is not saved remains in their sin and will be eternally separated from God.

It is important to realise that a person is saved, not because of what they have done, but because of what Jesus has done for them. Since we can do nothing to gain our salvation, it follows that we can do nothing to lose our salvation. However, this is not a licence to behave in ways that are inimical to the values of Christ's kingdom. Quite the opposite, the way we choose to live is evidence that our profession of faith was genuine.

"Saving faith" is not a one-off event, action or prayer, but rather a lived reality. As Jesus said, "*A tree is recognized by its fruit.*" (Matthew 12.33) The New Testament stresses that some who profess the name of Christ do not truly belong to him. When describing certain corrupt people, Paul states, '*They claim to know God, but by their actions they deny him.*' (Titus 1.16). And Jesus himself warned the disciples against "wolves in sheep's clothing".

Not everyone who says "Lord, Lord" will be saved (Matthew 7.21); not because they have lost their salvation, but because they never truly gave their hearts to Jesus in the first place.

That having been said, it is important to remember that all Christians sin (1 John 1.8); sometimes in significant ways. However, whilst true believers are not perfect, sin will be followed by repentance and

the overall trajectory of a believer's life will be towards God, rather than away from him. God has cancelled the sins of all those who put their faith in Jesus; not only past sins, but also future ones.

The question is not so much, "Can a Christian lose their salvation?", but "Can God lose a Christian?", and the answer to that is an emphatic, "no". As Jesus himself said: *"And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day."* (John 6.39).

There are occasions when believers seem to turn away from the Lord. There are two possible explanations for this. Either their faith was not genuine, or they have allowed sin to establish a foothold in their life. In the case of the latter, Christ will eventually bring them to a place of repentance and restoration.

Everyone who truly puts their faith in Jesus will persevere to the end and be saved. It really is a case of once saved, always saved, or as Christ put it, *"My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one will snatch them out of my hand."*

First published on the [St Andrew's, Springfield website](#) in July 2024.

Reflections • Tuesday 25 June 2024 • By Bishop Peter Grice

"What is the Holy Spirit gently whispering to us?"



"The rich young man is bristling with confidence initially and yet leaves the discussion consumed with sorrow...The underlying verb I discovered extends even to grieving...You see, he is on the receiving end of a sharp reality check. He approaches Jesus with the confidence of someone used to control, resolution and achievement," says Bishop Peter Grice

Excitement is building for the [Provincial Clergy Conference](#), which will be held between Monday 19 and Thursday 22 August on the Gold Coast. This is the first "gathering of the clan" for the Province of Queensland post-Covid. It will be wonderful to celebrate the Eucharist with such a diverse group of clergy at the conference. I took the liberty of checking the Gospel reading for the opening Eucharist.

This is certainly advanced preparation for me, please understand! It is [Matthew 19.16-22](#), depicting the poignant interaction between an impressive young man and our Lord. The rich young man is bristling with confidence initially and yet leaves the discussion consumed with sorrow...The underlying verb I discovered extends even to *grieving*. It is a powerful statement of emotion. Not a happy outcome.

You see, he is on the receiving end of a sharp reality check. He approaches Jesus with the confidence of someone used to control, resolution and achievement. He presupposes that even eternity is within the scope of his sphere of influence. Of course, Jesus, the consummate communicator temporarily enters this frame of reference and reels off the implied qualifying requirements for eternity. His response is predicated on the ability to keep the commandments. The order is intriguing. Commandment six, no murder; seven, no adultery; eight, no theft; and nine, veracity, no lying. So far so good.

The next brace is a bit more pointed, to do with motivation, the obedience of the heart. Honour, a bit more amorphous and the *obiter* [Leviticus 19.18](#), the golden rule. These “heart” commands are harder to quantify. Nevertheless, our impressive young man confidently affirms his compliance. Not noted in our narrative, but surely there was a collective audible gasp of admiration and disbelief from those within earshot. Raise the bar, Jesus!

And so, he does. The next stipulation from Jesus exposes the heart of the matter. There is no acknowledgement by the rich young man of the missing commandments, one to four, involving orientation to and worship of God; neither the omitted tenth, no coveting of those around you. These were evidently where the rich young man was lacking. Perhaps bluntly, material possessions were his “god”, his object of worship and the compass by which he related to others. We are invited to ponder these conclusions.

Likewise, we are left to ponder the exact cause of his lament. His standing seems to hold no sway in the kingdom of heaven, much to the later chagrin of the disciples. The call to follow rather than lead is counter cultural. Perhaps the disciples need to heed the cultural inversion demonstrated by Jesus immediately prior in an object lesson of kingdom values, the children, the powerless, the status innocent. Perhaps they eventually recalled the first Beatitude, calling for spiritual poverty rather than pride being the pre-requisite for the ethics of eternity. Not really what they expected. Certainly not what the world promotes as values.

As we reflect on our faith walk and ministry, it is worth considering, what is the Holy Spirit gently whispering to us? Not a bad opening devotion for our next finance and property sub-committee meeting! A longer discussion than is possible here for sure.

Every blessing until we gather at Surfers for our conference,

+Peter

Editor's note: Registrations for the Provincial Clergy Conference 2024 close on Monday 15 July 2024. Hear Bishop Peter Grice preach at the conference and gather with other clergy from across our Province on the Gold Coast between Monday 19 to Thursday 22 August. The theme of Provincial Clergy Conference 2024 is “Common Purpose, Shared Joy”. Participants will reflect on what it might mean to be the Church together in this season and how and where we might

know joy as we journey together. There will be a variety of workshops and plenty of worship and fellowship. Visit the [conference website](#) for more information.

Local • Friday 19 July 2024 • By Kerry Smith

Joy in abundance as Little Angels Salisbury Early Learning Centre turns one



Archbishop Jeremy Greaves (right) meets Hui Liu (left) and her son, Vincent Liu, at the Little Angels Salisbury open day on 13 July 2024

Archbishop Jeremy prayed a blessing, as parents, early learners, clergy, teachers and other Diocesan staff gathered to celebrate the first 12 months of Little Angels Salisbury Early Learning Centre on Saturday.

Quoting the Old Testament, the Archbishop prayed that God, who delights in all of creation, blesses the centre with joy and the connections of friends.

“There’s a great verse at the end of Isaiah that says, ‘Gladness and joy will overtake them, and sorrow and sighing will flee away.’ And one of the great things about early childhood and a place like this is that real sense of gladness and joy,” Archbishop Jeremy shared with those gathered, as a little girl ducked behind him to grab some cake.

“And wandering from room to room — even though it’s not quite full of the noise of children today — there are enough children here to get that sense of gladness and joy, and gladness and joy are at the heart of what it might mean to be a Little Angels child care centre.”

The [Little Angels Salisbury](#) centre, which is wholly owned and operated by the Anglican Church Southern Queensland (ACSQ), was built on the site of the former St Mary Magdalene Anglican Church in Salisbury, which closed in 2014.

So, the centre has a relationship with the nearby Parish of Sunnybank, whose community members have hand written prayers for the centre's staff and children and gifted them with a stunning hand-painted cross featuring Jesus surrounded by young children.

Priest-in-Charge of The Parish of Sunnybank, The Rev'd Scott Windred, visits the centre several afternoons a week to connect with staff and parents and to help resource centre educators.

The Rev'd Scott, who was accompanied by his wife, Sarah, and their two young sons, said that Little Angels Salisbury early learner Ezra was first in line to sample the cake and that he enjoyed participating in the activities.

"He especially loved making a little angel out of paper plates and he loved the animals in the petting zoo," The Rev'd Scott said.

The Rev'd Scott said that because the early learning centre is Anglican-run it seeks to provide care for the whole family.

"One of the things we've been talking about is the 'fruit of the spirit' — love, joy, peace, patience, kindness, all these different things," he said.

"It's one thing to teach good values, but how much more do people need the things God gives, like love and joy and peace and patience?"

"So, we're looking at implementing those core principles — the things that we abide by and live by and cherish.

"That's another part of my role in terms of faith and culture."

He plans to write a weekly post for the centre's staff and families about one of the values to explain and encourage them.

Former pre-school teacher Andy Addenbrooke, who founded Little Green Thumbs — which offers kids' gardening programmes — is another enthusiastic parent advocate for the centre.

Andy's toddler Charlie was on a waitlist for another early learning centre in the area, but he chose to send Charlie to Little Angels Salisbury after visiting the centre.

"I have the luxury of visiting about 200 childcare centres a year with my business, and I feel that I can judge a centre just by looking around," Mr Addenbrooke said.

"I was a pre-school teacher, but I've been running Little Green Thumbs for about 18 years — I work with schools, councils and the Australia Zoo doing gardening and woodwork workshops.

"What I love about Little Angels is the nice, homely feeling you get when you walk in — it has an open, airy aesthetic.

"Other centres can be overstimulating, whereas I found this had the right balance of nature throughout.

"The play yard is a mixture of concrete, nature, and timber, and it's somewhere I could live.

“There is a perfect sense of calm, which creates a great scaffolding for child development.”

Group Manager, Property, of the ACSQ’s Finance and Diocesan Services Commission, Hiro Kawamata said he was pleased to see the centre in operation and hear positive feedback about the built environment in which children are learning and being cared for.

“The important thing was to build something that was in line with the educational philosophy of the Anglican Church and the right setting for the service that we were intending to offer,” Mr Kawamata said.

“The open day was lovely, and it was great to see kids and their families enjoying the space.

“I thought it was a nice collegial atmosphere among the staff, not only the early learning centre staff, who are always there, but also clergy and Ann St staff, who are not always there, but have been part of making this happen.”

The centre, which is managed by the ACSQ’s Anglican Schools Commission, has a capacity for 98 children from six weeks to five years in five rooms.

Centre Director Melinda Clark said that a measured approach to filling enrolment spots has been taken in the early stages of the centre’s operation.

“A lot of the chain services rush to fill spaces, whereas we wanted to establish the right team and support our staff to set the foundations as we grow,” Ms Clark said.

“The values of our centre are based around the fruits of the spirit, helping to support all our children to become positive global citizens.

“Our centre’s educators demonstrate these fruits of the spirit in the way they care for and educate our young children with love, joy, kindness and gentleness through their daily actions.”

Mr Kawamata said that the next ACSQ-run early learning centre is under construction at The Parish of Ekibin.

“We look forward to getting the Little Angels Ekibin Early Learning Centre and parish centre ready for operation,” he said.

For all enrolment enquires, please contact the Centre Director of Little Angels Salisbury, Melinda Clarke, on 07 35147460 or via email admin@angelearlylearning.com.au.

World Council of Churches welcomes peace efforts between warring parties in Sudan



Children walking in Kauda, a village in the Nuba Mountains of Sudan. (Photo: Paul Jeffrey/Life on earth)

World Council of Churches (WCC) general secretary Rev. Prof. Dr Jerry Pillay welcomed positive developments in ongoing talks between the warring parties in Sudan.

“The call for a ceasefire and the encouragement of dialogue among the conflict parties represent significant steps towards alleviating the catastrophic humanitarian and protection crisis in Sudan,” said Pillay.

“The WCC is heartened by this progress and hopes it will lead to meaningful and sustained peace efforts.”

Pillay expressed optimism about the potential for these initiatives to bring an end to the violence and suffering.

He emphasized the critical importance of maintaining open channels of communication and fostering trust among conflict parties.

“The WCC stands ready to support these efforts through its extensive network of churches and faith-based organizations, which can play a pivotal role in peacebuilding and reconciliation processes,” he said.

“The WCC calls on all parties to seize this opportunity for peace and to prioritize the wellbeing of the people of Sudan.”

Pillay also underscored the necessity of international cooperation and adherence to humanitarian principles to ensure the protection of human rights and the delivery of essential aid.

“The WCC remains committed to advocating for justice, peace, and the dignity of all people, and will continue to work alongside the UN and other partners to support and sustain these positive developments,” he said.

Pillay concluded “We continue to pray and work for peace, protection and provisions for all people in Sudan.”

[Full statement](#)

[Statement on Ecumenical Solidarity with Sudan | World Council of Churches \(oikoumene.org\)](#)

[In solidarity visit to Sudan, WCC strengthens foundations for peace | World Council of Churches \(oikoumene.org\)](#)

[WCC meets president of Sudan for discussion of roadmap to peace | World Council of Churches \(oikoumene.org\)](#)

[In solidarity visit to Sudan, WCC strengthens foundations for peace | World Council of Churches \(oikoumene.org\)](#)

First published on the [World Council of Churches website](#) on 15 July 2024.