

Features • Tuesday 8 April 2025 • By The Rev'd Melissa Conway, The Rev'd Dr Ann Edwards, The Rev'd Claye Middleton, The Rev'd Michael Calder, The Rev'd Tania Eichler, The Rev'd Catherine Govan

Hope25: Ideas and resources



The Rev'd Catherine Govan, The Rev'd Michael Calder and The Rev'd Dr Ann Edwards from Hope25 at the Provincial Clergy Conference on the Gold Coast in August 2024

We thank God for all we are already hearing and seeing from our parishes planning to share the hope of Jesus this Easter, and into the Hope25 season until Pentecost.

Please explore the [Hope25 website](#) for inspiration from some of the popular outreach resources used by Anglican parishes across Australia. Parishes of all sizes are finding new ideas and learning from each other.

The [Hope25 Facebook page](#) is also a good platform to hear the stories of what parishes are doing.

A number of special [How-to guides](#) have been created for different creative event ideas, including:

- How to run a guest service
- How to run an open day
- How to run a wine and cheese night
- How to run a faith formation video course
- How to host a festival
- How to host an op shop ball
- How to host an op shop fashion show

Some parishes are using these guides to spark new ideas, applying best practices from the existing resources in fresh and creative ways.

Have you listened to any of the Hope25 podcast episodes? They're available on major platforms, including [Spotify](#) and [Apple Podcasts](#).

May parish lay and clergy leaders be blessed as they plan events and activities to share the hope of Jesus.

This is what we are getting up to:

The Rev'd Mel Conway: "In addition to our scheduled [Movies that Matter](#) in June, we are planning an open house at each church. St James' is the oldest church in Toowoomba, so we will include talks on history and architecture in the program for the day and advertise to local historical groups and schools."

The Rev'd Dr Ann Edwards: "The Gap is inviting our community to an 80s singalong fundraiser for Ukraine schools, that will speak to the themes of the Hope25 Lent Study. The intention is to gather with our neighbours — especially the people interested in where to find the good and hope in our conflicted world — who may also be interested in our Courageous Conversations series. We are building warm relationships and trying to be the best neighbours so that people might meet the person, Jesus, who is the hope and heart of our community."

The Rev'd Claye Middleton: "The Parish of Freshwater is planning to hold a Hangi in the parish in order to invite the community. We have diverse cultures in our local community, and this will be a fun and engaging way to break bread/ground and reach out."

The Rev'd Michael Calder: "Here at St John's, Wishart, we are getting involved with Hope25 by running a Holiday Kids Club, running a lunchtime Alpha in Term 2, and also shaping our Sunday services to be very invitational and evangelistic during this period. Our preaching will be through a series of topics of hope. Our hope and prayer are that these three in combination will create a safe space for newcomers to come and hear of our great hope in Jesus."

The Rev'd Tania Eichler: "We are aiming to have weekly side-walk chalk art based on HOPE so that people passing by can engage, intentionally connecting with the Street Chaplaincy team for late night and early morning foot traffic. We are also going to host a HAT party — HOPE Afternoon Tea with a guest speaker, videos of people answering the question "What gives you hope?", and HOPE speech bubbles for us all to write our message of hope. On a Deanery level we are aiming to have a passing of the hope flame from each community, ending up at Holy Spirit, Coolum for their Patronal festival at Pentecost."

The Rev'd Catherine Govan: "Our St Stephen's, Coorparoo working group is meeting and ideas are flowing! We are aiming to have a street library positioned so walkers by can choose a Christian book they may not have considered before (including the Hope 25 Gospels of Luke). We are also going to run Hope Explored over three sessions, as well as a four-part sermon series with challenges for the congregation each week. In conjunction with this we will have banners posing questions for drivers sitting at our traffic lights posing thought-provoking themes based on hope. And possible other ideas as we see what others are doing!"

Editor's note: For more Hope25 please visit the Hope25 website for [resources](#) and ideas and a [step-by-step guide](#) for parishes.

Resources & Research • Wednesday 12 March 2025 • By The Rev'd Catherine Govan, The Rev'd Michael Calder, The Rev'd Dr Ann Edwards, The Rev'd Melissa Conway, The Rev'd Tania Eichler, The Rev'd Claye Middleton

Hope25 releases free Gospel of Luke — find out how to collect copies for your ACSQ community



"These Gospel of Luke copies are a great resource for clergy and lay leaders to give to people who want to find out more about Jesus. They are also great to give to parishioners for sharing with people in their networks who want to know more about Jesus," The Rev'd Catherine Govan

The Anglican Church of Australia has initiated the "[Hope25](#)" project "to empower Australian Anglican parishes and communities in an intentional season of sharing hope in Jesus from Easter to Pentecost in 2025."

Last year our Diocesan Synod committed to supporting Hope25 by "sharing the hope we have in Jesus Christ" and "encourages every parish and community to participate."

As we approach the national Hope25 season, Hope25, in partnership with the Bible Society of Australia, has produced a specially branded Hope25 Gospel of Luke (NIV) titled, "The Gospel of Luke: Hope in an uncertain world".

It is hoped that 50,000 of these free gospels will go out into our communities — our Diocese has received its share. The gospels are currently at St Stephen's, Coorparoo and ACSQ clergy and lay leaders are more than welcome to pop by to collect them. Please [email](#) Catherine Govan to arrange a time.

If you are travelling further afield and can collect some copies and deliver them to others that would be wonderful.

ACSQ clergy and lay leaders can also order copies [online](#) (postage costs will need to be covered).

These Gospel of Luke copies are a great resource for clergy and lay leaders to give to people who want to find out more about Jesus. They are also great to give to parishioners for sharing with people in their networks who want to know more about Jesus.

If clergy and lay leaders need any help with planning Easter Day to Pentecost outreach event/s, they are encouraged to contact us — your Diocesan Hope25 planning group members — Michael Calder, Catherine Govan, Ann Edwards, Melissa Conway, Tania Eichler and Claye Middleton.

We would love to help you make this upcoming season of proclamation between Easter and Pentecost a national time of renewal and hope for Christians and those we live and work alongside.

Editor's note: For more Hope25 please visit the Hope25 website for [resources and ideas](#) and a [step-by-step guide](#) for parishes.

Justice & Advocacy • Thursday 3 April 2025 • By Leanne Wood

Anglicare Southern Queensland launches home share project



"If you're a homeowner, either owning outright or with a mortgage, we'd love to hear your thoughts on home-sharing," says Leanne Wodd from Anglicare Southern Queensland

You might have noticed a new concept in housing being covered in the news over the past couple of years.

“Home-sharing” or “co-housing” projects around the world are seeking to address the housing crisis by matching homeowners with spare rooms — particularly older people wanting to remain in their homes — with people who need somewhere to live.

Sunshine Coast resident Sally said her experience of home-sharing was overwhelmingly positive.

“I had a TAFE student one time, lived in during the week and then went home at weekends,” Sally said.

“He was only a young chap, and his mum came in and introduced him.

“He was just focused on learning, and getting things done.

“So, yes, I had a very good relationship with him and never had a problem.”

Sally owns one of the 13 million spare rooms estimated in homes across Australia.

With a housing crisis that includes 122,000 Australians experiencing homelessness and countless spare rooms, it seems bringing the two together could be a perfect match.

University of the Sunshine Coast researcher, Dr Anna McKinlay, said that house sharing works best when the matching is done well.

“There are lots of great stories about intergenerational house sharing like Sally’s,” Dr McKinlay said.

“We can certainly learn from those individual stories, but to repeat that kind of success, we need to understand both what works, and the challenges, in more detail.”

Anglicare has been working with Dr McKinlay and her colleague Dr Trudi Flynn to discuss these issues with diverse groups across the community, with a view to developing an Anglicare home share model and pilot.

“We’ve spoken to older people, uni students, care-leavers, and even Anglicare staff who can find it difficult to find somewhere to live, particularly in regional areas,” Dr McKinlay said.

There are some common themes emerging from the conversations.

“Many people think that home sharing is a great idea, and they can see the benefits such as companionship, and having someone to help out with household tasks and bills,” she said.

“But they also have questions about issues such as privacy, safety, finances and how to negotiate potential conflict.”

Anglicare’s Group Manager for Home and Community (Aged and Community Services), Sue Montgomery, said that understanding these concerns is critical to ensuring a home sharing pilot is successful.

“We particularly need to hear from homeowners with a room or two to spare,” Ms Montgomery said.

“What would encourage them to offer a room to someone looking for a home?”

“What could Anglicare offer in the way of help to make that process easier, or to smooth possible bumps in the relationship?”

“With the housing crisis as bad as it is, this is one way people might be able to find not just a roof over their heads, but also the human connection that helps make that space feel like a home.”

If you're a homeowner, either owning outright or with a mortgage, we'd love to hear your thoughts on home-sharing in the [anonymous survey](#).

Editor's note: For more information or questions, please contact Dr Anna McKinlay at amckin1@usc.edu.au or visit the [Anglicare Southern Queensland website](#).

We'll be sharing the results in *anglican focus* and on the Anglicare Southern Queensland website, so stay tuned for more.

Reflections • Wednesday 19 March 2025 • By Susan Brockhurst, Kylie Walls, Elissa Cotroneo, The Ven. Tiffany Sparks

Lead Like a Woman conference: Insights and learnings



Lead Like a Woman conference delegates at St Margaret's Anglican Girls School on 30 November 2024

Please be aware that this content references sexual violence.



“The conference provided our team with a deeper collective understanding of the interconnectedness of historical injustice, ongoing trauma, and the critical need for culturally sensitive pastoral care and safeguarding,” (Susan Brockhurst and Kylie Walls, ACSQ)

Susan Brockhurst — Associate Director, Office of Safe Ministry and Kylie Walls — Domestic and Family Violence Advisor

As a team, the Office of Safe Ministry was deeply impacted by the keynote address, “Still Burning Witches: The Church and Sexual Violence”, delivered by The Rev’d Dr Miryam Clough. Dr Clough’s insightful analysis of the historical influences impacting current safeguarding dynamics within the Church provided a crucial framework for our work. The First Nations panel’s powerful testimonies and insights into culturally appropriate support were also a significant highlight, enriching our understanding of the diverse needs within our community.

The conference provided our team with a deeper collective understanding of the interconnectedness of historical injustice, ongoing trauma, and the critical need for culturally sensitive pastoral care and safeguarding. Dr Clough’s presentation and the subsequent First Nations panel highlighted how historical narratives and power structures continue to shape present-day experiences of vulnerability and marginalisation, particularly for women and First Nations communities. The shared personal testimonies resonated deeply with our team, reinforcing the importance of trauma-informed practices.

The Office of Safe Ministry will integrate these learnings into our trauma-informed practices, which we prioritise in all aspects of our work. We will endeavour to incorporate these themes into safeguarding responses, communications and engagement. We have a renewed appreciation for the importance of fostering a culture of safety and healing in all that we do.

The Office of Safe Ministry supports the Movement for the Ordination of Women because we recognise that the full inclusion of women in leadership is essential for creating a safer and more equitable Church. The conference underscored the vital contributions women make to ministry and the detrimental effects of excluding them from ordained roles. Empowering women in leadership positions is crucial for fostering a culture of respect, accountability and justice within the Church.



“I believe in celebrating the presence and successes of women, especially those women who were instrumental in advocating for women’s ordination in the Anglican Church,” (Elissa Cotroneo)

Elissa Cotroneo — Director, Anglican Youth Children and Families

I found The Rev’d Dr Miryam Clough’s presentation on “Still Burning Witches: The Church and Sexual Violence” particularly insightful. She highlighted the arbitrariness and prevalence of gender-based violence in the Church, particularly regarding the copious amounts of women who were accused of practising “witchcraft” between the 16th and 18th centuries and who were considered dangerous simply because they were women.

I learned that among the accused women, there were healers and midwives. Many of them were punished or tortured because their medical practises were likened to satanism, but it was found in the *Survey of Scottish Witchcraft* that many of their practises were aligned with modern nursing and midwifery processes. These women were forward thinkers, but they were punished for their competence and considered a hinderance to men achieving.

I believe in celebrating the presence and successes of women, especially those women who were instrumental in advocating for women’s ordination in the Anglican Church. It is because of them that so many women are now being ordained — we are standing on the shoulders of giants!

I believe there is still work to be done, however. It is uncomfortable that there are still people in our diocese yet to support women's ordination and ministry. By encouraging and raising up female clergy and lay leaders, we are sending a message: that we are present, we are strong and we are assured of our calling, and we aren't going anywhere.



“One of Dr Tracy McEwan’s salient observations is that ‘If you identify the problem, you become the problem’. I have drawn on this a few times when speaking to women since the conference,” (The Ven. Tiffany Sparks)

The Venerable Tiffany Sparks — Archdeacon, Anglican Diocese of Grafton

My conference highlight was Saturday's session by Dr Tracy McEwan, whose projects include the International Survey of Catholic Women — a survey of more than 17,000 Catholic women from 105 countries. I found this content really stimulating because the survey involved so many practising Catholic women from around the world. It highlighted their deep desire for full equality of men and women socially, in the workplace and sacramentally. And, not in a complementarian way, but in an egalitarian way. This includes access for women to enter Holy Orders. I thought that the study and presentation were world class and I would have attended this lecture as a standalone event. I'm deeply glad that this was included in the conference schedule.

Another highlight for me was The Ven. Dr Colleen O'Reilly's presentation on the Anglican Church's history and the current state of play in the Anglican Church of Australia. I am delighted that the Grafton Diocese is one of four dioceses in Australia to reach gender parity with clergy and in senior leadership. A little pride point there!

One of Dr Tracy McEwan's salient observations is that "If you identify the problem, you become the problem". I have drawn on this a few times when speaking to women since the conference. It is such a succinct way of summing up angry or dismissive responses to whistleblowing and identifying systemic failures and social dynamics. It is much easier for some people to take the path of least resistance rather than risk the reputational damage of becoming a "problem person". I think this transcends gender.

I'm subsequently being more gracious and charitable to people bringing me problems as I now further identify the courage it takes.

I am compelled to support the ongoing work of the Movement for the Ordination of Women. I grew up seeing The Rev'd (later Archdeacon Emeritus) Heather Toon, a vocational deacon, and I was shocked as a child to learn that women couldn't be priests. I remember watching the fight as a child and being full of hope and pride in 1992/93 when the first women were ordained in Australia. Both my parents are ordained priests in the Anglican Church — Hi Mum and Dad! They raised me to believe that women should have the same civil liberties and opportunities as the next person. Neither gender is better, more powerful or should hold more authority. We are all in this together. And I want to promote organisations who share this vision and are willing to use what they have to fight for it.

Author's note: If you or someone you know has experienced sexual violence, you can call 1800RESPECT on [1800 737 732](tel:1800737732), text [0458 737 732](tel:0458737732) or visit [the 1800 RESPECT website](https://www.1800respect.org.au) for online chat and video call services:

- **Available 24/7: Call, text or online chat.**
- **Mon-Fri, 9am-midnight AEST (except national public holidays): Video call (no appointment needed)**

Australia's Overshoot Day in 2025 is 19 March



"Because the Holy Ghost over the bent World broods with warm breast and with ah! bright wings"
(Gerard Manley Hopkins, quoted by The Very Rev'd Dr Peter Catt ahead of Australia's Overshoot Day,
with image by Shutter Tales on Pexels)

*The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men then now not reckon his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell: the soil.
Is bare now, nor can foot feel, being shod.*

*And for all this, nature is never spent;
There lives the dearest freshness deep down things;
And though the last lights off the black West went
Oh, morning, at the brown brink eastward, springs —
Because the Holy Ghost over the bent
World broods with warm breast and with ah! bright wings.*

Gerard Manley Hopkins, "God's Grandeur"

We are in need of breaking the habit of a lifetime, many lifetimes in fact.

Helping to break the habit is core Christian business.

For centuries now, and in an accelerated way since the beginning of the Industrial Revolution, we have been relying on finding “new” resources to fuel the way we have chosen to live. The era of colonial expansion saw the industrialised countries of the West taking over resources in other parts of the world.

The increased pool of resources made available by colonialism and the earth’s natural capacity to regenerate worked together to keep the earth system operating at a more or less sustainable level for many, many years.

In 1972, however, we reached a critical tipping point.

1972 was the last year in which the human usage of the earth’s resources was sustainable. Ever since we have been consuming the resources of the earth at a rate faster than the earth can regenerate them. Resources such as agricultural land are being depleted and there are no new continents to be “discovered” to expand the resource base.

Each year the Global Footprint Network calculates the number of days of that year that Earth’s biocapacity suffices to provide for humanity’s Ecological Footprint. Overshoot Day is the day in the year when we use a full year’s worth of regenerative capacity. As I said above, in all the years since 1972 we have used up a full year’s worth of regeneration before December 31. The days following the day of parity are known as the days of overshoot; we overshoot the earth’s capacity to sustain life on earth. The days when, contrary to the situation in Gerard Manley Hopkins’ day, nature is in danger of being spent.

In 2025 the day on which we reach Earth Overshoot will be July 24.

The Global Footprint Network not only calculates the Overshoot day for the planet as whole but also calculates the date on which Overshoot would be achieved if everyone on the planet consumed the world’s resources at the same rate as the citizens of particular countries. This allows comparison between countries and serves to remind us that there are many on the earth who live in a more sustainable, less resource-intensive way than others.

This week on Wednesday, March 19, we will reach Australia’s Earth Overshoot Day, that is, the day when a whole year’s worth of resources would be consumed if everyone on the planet lived in the same resource-consuming way that we do. By way of comparison, if everyone lived as the Indonesians do we would not reach Overshoot day until November 18.

Comparing year-on-year World Overshoot Day we can monitor whether the human family is coming to terms with the fact that we are degrading the planet. In 2024 World Overshoot Day was August 1 and Australia’s Overshoot Day was April 5. So things have not improved since last year.

In order to focus its life and ministry the Anglican Church seeks to honour what are known as the Marks of Mission. The Fifth Mark of Mission of the Anglican Communion is:

To strive to safeguard the integrity of creation, and sustain and renew the life of the earth

We see this as part of our mission because we understand the planet to be a gift and as Gerard Manley Hopkins expresses it, “The world is charged with the grandeur of God.”

We also understand that the human family has a particular role to play in relation to the earth. We are called to be stewards. This idea is reflected in the Fifth Mark of Mission when it says that part of our mission is *To strive to safeguard the integrity of creation...*

When the integrity of the earth is safeguarded the planetary systems are sustainable.

One of the gifts that we can offer as the human family struggles to get itself out of the bind that has been created over centuries of living in a particular way, is to help the people of the West to recapture a sense of their place within the earth system. St Francis and St Clare of Assisi, for example, invite us to see the other creatures of the earth as kin, sisters and brothers, as part of a common family. They invite us to explore a form of relational spirituality that might just change our hearts, and then our minds.

On Wednesday at Noon we will hold a short liturgy to mark Australia's Overshoot Day.

First published in the Cathedral Precinct eNews on 17 March 2025.

News • Thursday 14 November 2024 • By Archbishop Jeremy Greaves KCSJ

Joint Faith Leaders' Statement: Truth-telling and Healing Inquiry



"We believe that Queensland remains ready to hear the experiences of Aboriginal and Torres Strait Islander peoples, and that in the sharing of their stories that a more compassionate and resilient Queensland will emerge," say 13 senior Queensland faith leaders

We, the undersigned representatives of various Churches and Muslim communities across Queensland, express our profound concern about the Queensland Government's intention to abolish the recently established Truth-telling and Healing Inquiry.

This independent inquiry is a vital public platform for listening to and recording stories; collating evidence to shine a light on our past; educating and fostering understanding about Aboriginal and Torres Strait Islander cultures and histories; and, making informed recommendations.

Before abolishing this independent Inquiry, we believe the new State Government needs to first clarify to all Queenslanders:

- What it will implement in its place to achieve the above important outcomes within the same timelines, noting the advanced age and physical frailty of many Aboriginal and Torres Strait Islander Inquiry contributors?
- How all Queenslanders will be able to heal and move forward together — with dignity and respect — and understand our shared history in all its challenges and richness?

As people of a faith that is grounded in a story, we believe that an understanding of Queensland's shared story is essential for us to be a cohesive, respectful, and inclusive State.

Truth-telling and listening are at the heart of a healed, reconciled community.

In the midst of the tragic impacts of displacement, dispossession, the forcible removal of children and policies of assimilation on Aboriginal and Torres Strait Islander Queenslanders, there are also stories of appreciation, reconciliation and triumph in adversity. All these stories need to continue to be heard.

We honour both Aboriginal and Torres Strait Islander Queenslanders and non-Indigenous Queenslanders who have bravely and sincerely shared their experiences in the Inquiry so far.

We support *both* the government's announcement that it will address education and home ownership, as well as the work of the Truth-telling and Healing Inquiry — these can easily happen side by side. Listening to the truth in a trauma-informed and culturally appropriate way as a path to a healthier and more cohesive Queensland *and* delivering practical solutions in other critical areas are not mutually exclusive.

Aboriginal and Torres Strait Islander peoples and their cultures have endured much, and many faith-based organisations are historically complicit in this suffering, including in the way Churches have collaborated with the State. In signing this statement, we especially advocate for the voices of Aboriginal and Torres Strait Islander Queensland elders to be meaningfully heard, and for their stories to be recorded and recognised.

We believe that Queensland remains ready to hear the experiences of Aboriginal and Torres Strait Islander peoples, and that in the sharing of their stories that a more compassionate and resilient Queensland will emerge.

The path to reconciliation is long, requiring sustained effort and commitment from all sectors of society, including the government.

We stand ready to assist the government in any way we can to keep on the path to reconciliation.

Together, we can work towards a future where the truth is heard and acknowledged, and a path to justice and reconciliation is proudly paved for all Queenslanders.

Anglican Church Southern Queensland

Archbishop Jeremy Greaves

Bishop Cameron Venables

Anglican Diocese of North Queensland

Bishop Keith Joseph

Catholic Archdiocese of Brisbane

Archbishop Mark Coleridge,

Bishop Tim Norton

Catholic Diocese of Cairns

Bishop Jo Caddy AM

Catholic Diocese of Townsville

Bishop Tim Harris

Council of Imams Queensland

Imam Akram Baksh

Queensland Muslim Inc

Habib Jamal

Lutheran District of Queensland

Bishop Mark Vainikka

Salvation Army, Queensland Division

Major Mark Everitt

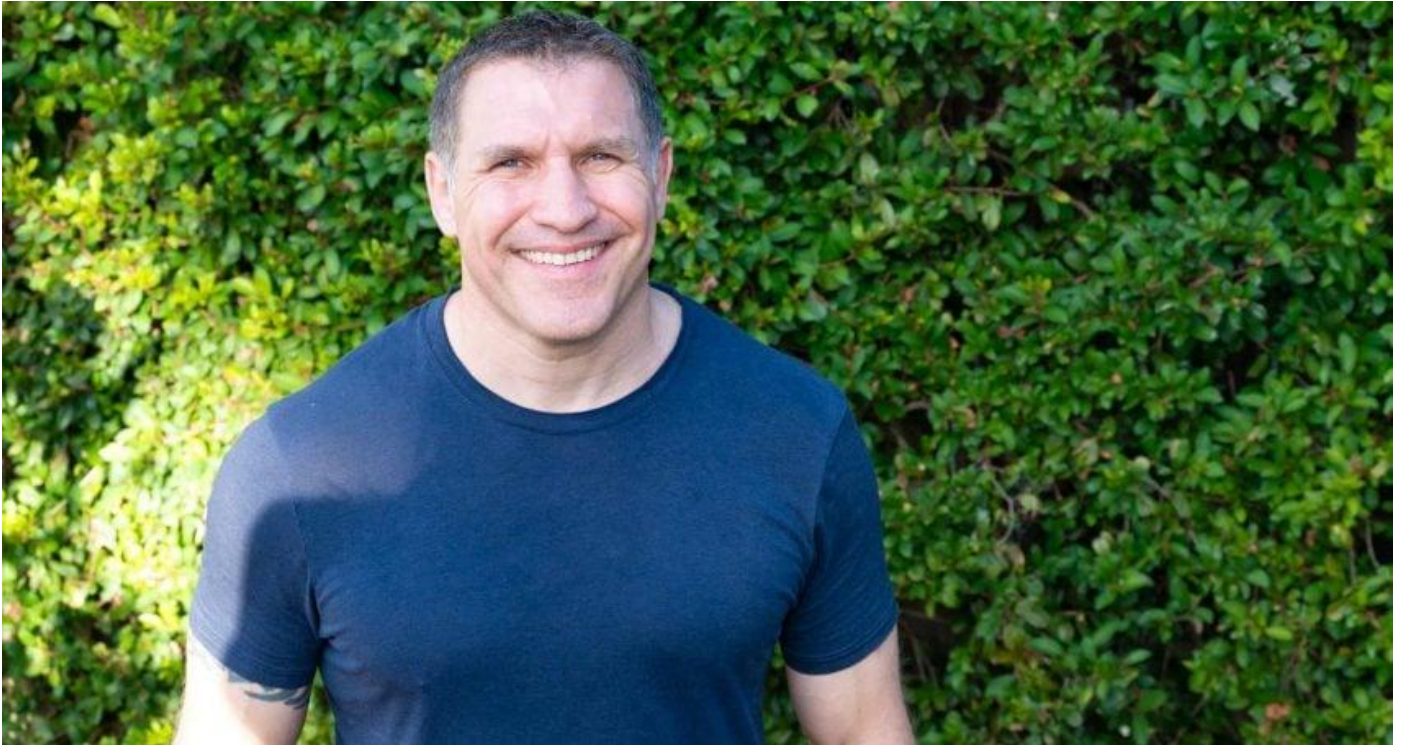
Uniting Church in Australia, Queensland Synod

The Rev'd Bruce Moore, Moderator

Greek Orthodox Diocese of Brisbane

Bishop Bartholomew of Brisbane

Tough Questions: Why hold a prayer vigil?



"Beginning the season of Lent with a prayer vigil sets the tone not only for the season, but for the entire year," says The Rev'd Charlie Lacey from St Andrew's, Springfield

Prayer is powerful. In a way that we may never fully understand, God has woven prayer into his method of governing the universe. Prayer and reading God's word go hand in hand. Charles Spurgeon is said to have remarked, "When asked 'What is more important, prayer or reading the Bible?' I ask, 'What is more important, breathing in or breathing out?'" Both activities, if they can even be viewed as two separate activities, are essential for anyone who seeks a close relationship with God.

However, maintaining a healthy prayer life is easier said than done, and many Christians struggle with this most basic of Christian disciplines. To reignite our church's commitment to prayer, we will hold an all-night prayer vigil immediately following our Ash Wednesday service. The goal is to have continuous prayer throughout the night, with congregation members dedicating anywhere from one to nine hours in prayer at a central location. Participants will be able to pray individually, or with others, and resources will be provided to help them explore new forms of prayer.

Prayer vigils are not a way of "twisting God's arm" with our pious endeavours, rather they provide an opportunity for more focussed and intentional prayer. Jesus prayed through the night before choosing the twelve disciples, demonstrating the importance of taking time to seek God's guidance before making important decisions (Luke 6. 12-13).

The power of unified and concerted prayers should not be underestimated. During the Second World War, in the days leading up to the evacuation of Dunkirk, a colossal military disaster seemed inevitable. German forces were on the verge of annihilating the British Army. However, on the 26th of May 1940, at the behest of King George the VI, a National Day of Prayer was held. The nation devoted itself to pray in an unprecedented way, whilst a daring rescue operation was unfolding. In the end, 338,000 British and French troops were safely evacuated. Prayer changes things.

Getting up in the middle of the night to pray, as some of our parishioners will be doing, may be inconvenient, but it reminds us that prayer is of the utmost importance. Beginning the season of Lent with a prayer vigil sets the tone not only for the season, but for the entire year.

In the second chapter of Acts, we find Jesus' followers waiting, praying, hoping and expecting God to do something new. On that same day, they were filled with the Holy Spirit and three thousand people were added to their number. Two thousand years later, earnestly seeking the Lord in prayer can still lead to spectacular breakthroughs.

We approach this prayer vigil in the hope that the Lord will revitalise our collective prayer life, deepen our relationship with him, and guide us toward the plans he has for us.

First published on the [St Andrew's, Springfield website](#) in March 2025.

Spotlight Q&A • Friday 14 March 2025 • By Marilyn Wright

Q&A with Queensland Community Alliance parish rep and Anglican Aid Abroad secretary, Marilyn Wright



Marilyn Wright represents The Parish of Mt Gravatt in the Queensland Community Alliance (image taken in March 2025 in Holland Park)

Where do you currently live and worship?

I live in Mt Gravatt and worship at St Bartholomew's Anglican Church on Logan Rd.

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

I first attended Sunday school about 65 years ago. As a teenager, I taught Sunday school and attended Young Anglican Fellowship. Whilst involved in Kairos Outside (a prison ministry) as a member of The

Parish of Logan, I was praying for guidance when I met Fr Neville Nixon from Brisbane-based Anglican Aid Abroad (AAA). He asked me to visit the Sisters of St Mary in Tanzania. I became the AAA secretary in 2014. When my current parish needed a representative on the [Queensland Community Alliance](#) (QCA), I was stirred to involvement because of their advocacy in the climate and refugee spaces where I had long volunteered.

What do your current roles involve?

In addition to the usual jobs of any secretary, I communicate with AAA's African and Pacific partners — hearing their needs, advocating for and organising assistance where possible. I am also responsible for writing and sending out the quarterly newsletter.



Children getting lunch at the orphanage in Paarl, when Marilyn Wright from Anglican Aid Abroad visited in 2024

As parish representative with the Queensland Community Alliance, it is my responsibility to offer a Christian perspective when decisions are being made, inform the parish of decisions and garner support for actions and events being undertaken. Working with a diverse group of people adds depth to decisions and more power to representations for social justice. This work contributes directly to the Marks of Mission to “transform unjust structures of society” and “strive to safeguard the integrity of creation”.

What has been a highlight or best memory of your current role?

In mid-2024, I visited eight African countries in two months, meeting Christians with whom I'd corresponded for years, and seeing some of the projects that AAA is funding. The memory of the joyful welcomes, kindness, care and amazing conversations will always remain. So, too, will the vision of hospital care provided by Anglicans many kilometres from a major centre; the smiles of orphan

students who are loved, cared for and educated with the help of Australian donors; and, the beaming thanks of men and women provided with the means of earning a living, growing more food or accessing water because of the generosity of Anglicans.

Witnessing the effects of climate change on the people in the countries I visited has affected me deeply. As one man said, "We did not cause this. You need to help us adapt." In Rwanda, a faith leader said, "When we were young, we needed two blankets. Now we need none. We have not had rain for two months and in the mountains, this is unheard of. If we do not get rain by September, all these cabbages will die." They did not get rain till near the end of September. I lacked the courage to ask how many cabbages died.

The best recent memory of my work with the Queensland Community Alliance was attending the September 2024 Maroonprint Election Assembly at St John's Cathedral with fellow parishioners and people from other communities connected to the alliance. It was exhilarating and inspiring to join with a thousand other people to advocate for climate and social justice. I also had the privilege of advocating for urgent action on climate at our local Mt Gravatt assembly.



Marilyn Wright (second from left) represents The Parish of Mt Gravatt on the Queensland Community Alliance (she is pictured at a QCA meeting in Holland Park on 13 March 2025)

What projects or activities are you currently working on?

Anglican Aid Abroad funds relatively small projects suggested to us by the people on the ground in the many countries. Recently, we have funded two bores in Ghana — one for a girls' school of 3,000 students in Asante Mampong and one for a village school in Didaso. In Kenya, we have provided funds for goats and chickens so that locals can eat more protein and possibly gain an income. A water tank on a small farm plot will enable a pastor to live there permanently to supervise farming. This provides increased food and work for local villagers, and an income for the pastor and church so that he can

minister in the surrounding area. In Uganda, we have funded small business enterprises for women who are refugees from the fighting in South Sudan. Partial funding for a monastery roof and fees for a brother to study medicine will go to the companions of the Order of St Benedict in Cameroon. In South Africa, there is continuing support for two orphanages and for a feeding programme in a village outside of Durban.

After hearing about the effects of climate change in Africa, the Queensland Community Alliance's participation in the "[Renew Australia for All](#)" initiative is very apt. The campaign's aim is to reduce the cost of living by making affordable clean energy available to renters and low-income households. As this will also reduce our reliance on polluting fossil fuels, it has my heartfelt support. As part of the local campaign, I will be volunteering in Logan, at a barbeque at Mt Gravatt and door knocking. It is critical to support the science that urges us to transition to clean energy as soon as possible.

Why is it important for Anglicans to work with people of other faiths, unions and community organisations in networks like the Queensland Community Alliance?

The Alliance gives a voice to those whose voices often go unheard in the halls of power. Working with other faith groups, unions and community organisations amplifies our voice when we speak up for the gospel values of love, justice for people who are marginalised, hope for immigrants and care for the environment.

Can you tell us about your Christian faith journey?

At Sunday school, I remember particularly the idea that Jesus loves me and loves all children. This has influenced my work in the social justice and environmental areas. A priest in Mackay encouraged me to pray, question and attend Bible study. I made my Cursillo at North Queensland # 1 in Townsville and had never felt so loved and accepted for who I really was — a divorced single mother with faith questions. When I moved to Brisbane, it was the Cursillo friends who supported me. A particular prayer during the study of EfM (the Education for Ministry programme) in Logan, set me on the path of involvement in Anglican Aid Abroad and Africa. It was during these years that I realised that God was directly smoothing the path and influencing my decisions — to the point of sending me to teach in Dodoma in Tanzania. A trip to Palestine in early 2020 provided spiritual experiences that seemed to affirm my work for the environment and for those pushed to the margins.

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

My belief that God created this world and saw that it was good probably originated from Sunday school, as did my understanding that people of all cultures and "races" are equal in God's sight and loved by him. God continues to provide physical and mental refreshment in nature. God challenged me to volunteer with refugees, and my time teaching in Tanzania was a real help in the preparation for my African trip last year. Knowing his love is constant and that he will strengthen me as needed ([Isaiah 40.31](#)) keep me going, and I am always encouraged by [Micah 6.8](#): "He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"



"I am always encouraged by Micah 6.8," says Marilyn Wright

What is your favourite Bible scripture and why?

[Luke 8.43-48](#): The story of the woman with the bleed who was excluded because of her disease. As a divorced single mother there were times when I felt excluded. I've seen society and Church members exclude people who are "different" in culture, behaviour, ideas or status. As someone who speaks for creation care, and those pushed to the margins, I have experienced subtle avoidance and adverse comments. This was especially noticeable when I publicly supported the "Yes vote" in the referendum. Jesus' concern for this woman always encourages me because it expresses his concern for everyone, perhaps especially those whom many in "mainstream" society shun.

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

The good news of Christ's love for us and his ministry to those on the "outside" is the wonderful message Christians have that will benefit the whole community. If we, as the Church, the body of Christ, were to act out this message in our daily lives, what a different world it would be.

What person of faith inspires you and why?

When younger, I was inspired by Archbishop Desmond Tutu because he worked for justice and truth-telling in South Africa. More recently, I admire Aunty Dr Rose Elu for her untiring work bringing the world's attention to the plight of Torres Strait people because of rising seas.

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

Sadly, through our history, the Church has done a lot of harm, particularly through so-called missions. We have a role now to be informed about the real history of colonisation and the harmful effects that continue as a result, and to act.

What is the best piece of advice you've received and who gave it to you?

When I was in high school, my father told me to always remember that I deserved the same respect as anyone else, regardless of wealth or social status. This advice helps me stand up for what is right and to believe that my opinion has value.

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

I enjoy being in nature, even if it is only the small garden outside my unit during the morning quiet time to charge my batteries for the day. For instant relaxation, I read or do a jigsaw puzzle.

What is your best childhood memory?

A happy memory from early teen years was fishing on the Maroochy River with my father and rowing a boat with my sisters.

What billboard text would you like to see?

"Bad things happen when good people stay silent." My resolution for this year is not to remain silent in the face of comments that denigrate "others" or do not heed the plight of those already affected by climate change because silence is taken as agreement.

What is the kindest gesture you've received?

There have been so many over the years. What I remember now is the incredible kindness of everyone in Africa — from airport and hotel workers and Christians who attended to my every need when I enjoyed their amazing hospitality.

Where do you do your best thinking?

In nature or during quiet time after Bible reading.

Justice Unit note: If you would like to find out more about the Queensland Community Alliance or about the Renew Australia for All federal election campaign, please email admin@qldcommunityalliance.org. If you would like to find out more about Brisbane-based Anglican Aid Abroad, please email contact@anglicanaidabroad.com.au.

Journeying from Lent to Easter via prayer spaces: reflections and tips



St Luke's Anglican School students and Youth Minister Amy Griffin exploring prayer spaces in Bundaberg during Lent 2024

Leading up to Easter last year, St Luke's Anglican School in Bundaberg and two local parishes had the opportunity to journey through the Lenten and Easter seasons through prayer spaces.

The Rev'd Erika Williams — Chaplain, St Luke's Anglican School, Bundaberg

Our St Luke's Anglican School community and The Parishes of Bundaberg and Bundaberg West experienced "prayer spaces" for the first time last year. Our theme was the journey through Lent to Easter, which we explored through eight different prayer spaces.

During their Ethics and Faith classes, students from Prep to Year 11, along with local Anglican parishioners, experienced interactive prayer and reflection with God in our Chapel gatherings over a two-week period. This was an informative, engaging and moving way for everyone to experience the Easter story, and everyone enjoyed the accompanying activities that brought the story alive.

The following were the eight different prayer spaces.

Palm Sunday — Joy station

Jesus entered Jerusalem and shouted “Hosanna”.

Students were asked to write on leaves about what makes them really happy and what they are thankful for.

Last Supper — Friendship station

During the Last Supper, the night before Jesus died, he broke bread with his companions, his disciples, his best friends.

Students were asked to think of their best friends, and those others important to them. So, as they made people out of pipe cleaners they thought and/or prayed for those special people, giving thanks to God for them.

Gethsemane — Big Questions station

After the Last Supper, Jesus went to the Garden of Gethsemane to pray. Jesus prayed a big question to God as he was worried about what was going to happen to him.

Our students were encouraged to write their big questions on sticky notes, which they then hung in our Garden of Gethsemane.

Carrying the Cross — Sensory station

This station was all about worries — that sometimes our worries, fears and problems feel heavy, just like the heavy cross that Jesus carried through the streets to Golgotha.

Students were able to think about their worries, fears and problems and then drop a glass pebble into a tall jar filled with water. It allowed them to actually stop and think about them.

Forgive them — Fizzy Forgiveness station

Jesus on the cross cried out, “Father, forgive them, for they do not know what they are doing.”

Students could think for a moment if there was anyone they needed to forgive. The students then took a “bath bomb” tablet in their hand and thought about a person who had hurt them, and then imagined that the tablet contained all that hurt, anger and sadness that they feel about the person, before placing it in water and watching it all dissolve.



Kian and Ayaan, from St Luke's Anglican School in Bundaberg, participating in the Forgive them — Fizzy Forgiveness station at the Lent to Easter 2024 prayer spaces

The cross — Sorry station

Christians believe that because Jesus died on the cross, they can freely ask God for forgiveness — they can say sorry and know they are forgiven. We all do and say things that are wrong and things that we regret and wish we hadn't. What have you done or said wrong?

Students are then invited to write a sorry prayer onto a piece of paper and take it to the cross and gently let it go by placing it into a "sorry post box".

Resurrection — Hopes station

This prayer space relates to Jesus' resurrection.

Students made flowers, as symbols of hope and life blossoming out of the darkness, to place on the "hope wall".



“St Luke’s Anglican School students Indie, Grace, Frankie, Helen and Nina making flower symbols of hope and life blossoming out of the darkness to place on the hope wall for the Resurrection — Hopes station” (Bundaberg, Lent 2024)

Be still station

Students were encouraged to be still with God.

This was a place for students to be still, where they could colour in or just be still with God because it isn’t always easy to be still in such a busy world.



St Luke’s Anglican School students Olivia, Ella, Ahnah at the Be Still station: This was a place for students to be still, where they could colour in or just be still (Bundaberg, Lent 2024)

Molly — 2024 Year 1 student, St Luke’s Anglican School, Bundaberg

I really liked the mindful colouring and making the hope flowers because I like making things and the flower made me happy. The fizzy forgiveness station reminds us that Jesus died to forgive us and we can forgive each other — the fizziness is like the magic of forgiveness. In the prayer spaces, we can be with God and do fun things at the same time. If I could create my own prayer space, I would make the Jesus Easter story out of nature so we can really understand the story. I liked learning stuff about God and Jesus and make lots of stuff.

Hayden — 2024 Year 6 student, St Luke’s Anglican School, Bundaberg

I liked the resurrection flowers prayer space because it made me feel calm and peaceful. The prayer spaces that taught me most about the Easter story are the Last Supper one about friendship because we made friends and the sorry station with the mailbox activity. Prayer spaces are special because we encounter God in the peace and get to talk to God in the silence and quiet. If I could create my own prayer space, I would make one in a garden where you can be peaceful and pray.

Prayer spaces are a way to grow disciples of Christianity.

Zahli — 2024 Year 6 student, St Luke’s Anglican School, Bundaberg

The fizzy station with the bath bombs was my favourite space because you could just release and forgive. The prayer space that taught me most about the Easter story was the fizzy station about forgiveness. Through prayer spaces you get to talk to God and tell him anything you want, and God won’t tell anyone. If I could create my own prayer space, I would make a Garden of Gethsemane where you can kneel down and pray and peacefully sit down. I recommend prayer spaces to pray and accept Jesus into your life — he takes away your sins.

Katelyn — 2024 Year 11 student, St Luke’s Anglican School, Bundaberg

My favourite prayer space was the worry station because it was interesting to think about what I am actually worried about. The prayer space that taught me most about the Easter is the forgiveness station because, man, I couldn’t forgive like Jesus. Prayer spaces are a special way to encounter God because they are more personal through the activities because you are thinking about people in your life and thinking about your own life. If I could create my own prayer space the theme would be sleep and it would look like a cloud made with a bunch of pillows and blankets so Jesus can come and visit me during my dreams. I recommend prayer spaces because they provide an opportunity to reflect on your life and your personal growth.

10 top tips for creating your own prayer spaces

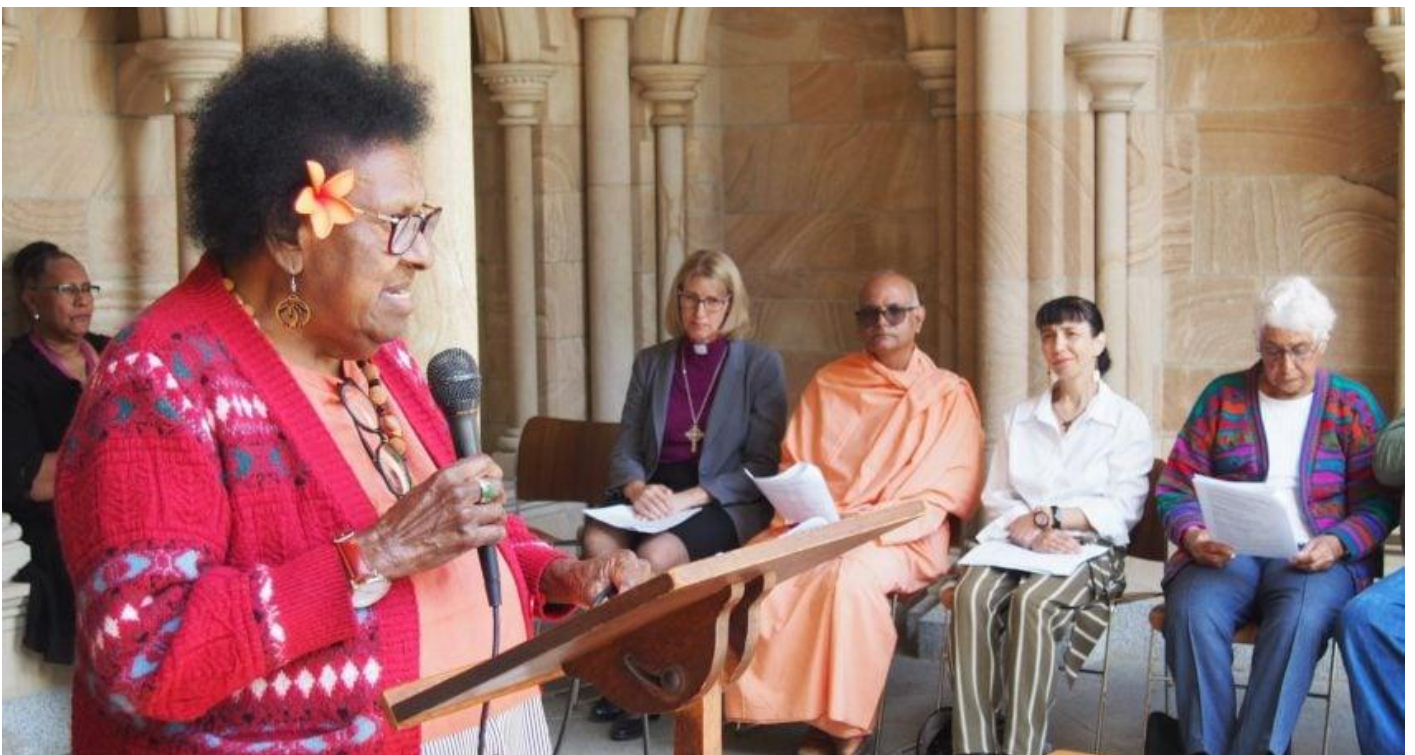
- 1. Collaborate with your local Anglican parish to co-host and co-create the prayer spaces, setting up the prayer spaces for at least one to two weeks.**
- 2. Consult with the students for prayer space ideas and direction, ensuring you have at least five prayer spaces to keep the students engaged.**
- 3. Select an overarching theme that ties in with what students are learning and/or with the liturgical calendar.**
- 4. Make the prayer spaces accessible and safe for a range of ages.**

5. Enable enough room between prayer spaces for students to move about and demarcate the prayer space areas (such as with sheets, dividers or pews).
6. Use a plastic sheet or tablecloth for wet prayer spaces and re-use it for future prayer spaces.
7. Use different textual mediums and materials, including leaves, pipe cleaners, “bath bombs” and water, cardboard, crepe paper, colouring-in sheets, ice-cream sticks, crayons, marker pens, small tents, etc.
8. Explain the prayer spaces to students ahead of the session if required and make any written prayer space instructions simple and clear to minimise spoken prompts so the quiet and reflective space is preserved.
9. Take photos of the prayer spaces for both sharing with your community and as a pictorial prompt for the next time.
10. Allow the students to provide feedback by asking questions. Older students could write down their reflections following their prayer space sessions.

Reflections • Wednesday 12 March 2025 • By Aunty Dr Rose Elu

What courageous person inspires you and why? | Aunty Dr Rose Elu

“My father showed me that leading and helping other people means taking initiative, and taking initiative requires boldness and strength,” says Aunty Dr Rose Elu



Saibai elder Aunty Dr Rose Elu, speaking in Kalaw Kawaw Ya at the St John’s Cathedral Australian Religious Response to Climate Change gathering in Brisbane on Tuesday 17 September 2024, calling for the prime minister to demonstrate commitment to the First Nations communities on low-lying islands that are being inundated with sea water, threatening their homes, livelihoods and cultures

My father is the bravest person I have ever known.

As well as being a chief, my father was a devout Anglican, serving as a churchwarden at Holy Trinity Church on Saibai Island.

His leadership as a chief stood out because he was a servant leader, always caring for his people. It was his responsibility to come up with solutions, make decisions and use his influence for the common good.

My father knew that our low-lying island, which was threatened by tsunami, was going to become unsafe to inhabit in the years to come. So, in the 1940s my father, along with other Saibai elders, led his people to the Northern Peninsula Area of Queensland, commonly known as the Cape York Peninsula. He first sought the consent of the peninsula's Angamuthi people.

My father showed me that leading and helping other people means taking initiative, and taking initiative requires boldness and strength.

I want to continue following in my father's footsteps. I am often asked to speak publicly, including at United Nations climate conferences and by the media, about how the damaged climate is impacting the low-lying islands of the Torres Strait. This year I hope to seek out more speaking opportunities and solutions so I can advocate more strongly for my people.

Editor's note: In his [New Year message](#), Archbishop Jeremy shared about courage, one of our Diocese's [five values](#), drawing upon the examples of Torres Strait Islander elders, Aunty Dr Rose Elu and Uncle Milton Walit. So, this year *anglican focus* contributors will reflect on what courageous person inspires them and how they will draw upon their example in 2025.

Reflections • Tuesday 8 April 2025 • By The Very Rev'd Dr Peter Catt

"The story of Jesus is about God being with us"



"The Return of the Prodigal Son" by Rembrandt (oil on canvas, 1661-1669)

I do not understand this child
Though we have lived together now
In the same house for years. I know
Nothing of him, so try to build
Up a relationship from how
He was when small. Yet have I killed
The seed I spent or sown it where
The land is his and none of mine?
We speak like strangers, there's no sign
Of understanding in the air.
This child is built to my design
Yet what he loves I cannot share.
Silence surrounds us. I would have
Him prodigal, returning to
His father's house, the home he knew,
Rather than see him make and move
His world. I would forgive him too,
Shaping from sorrow a new love.
Father and son, we both must live
On the same globe and the same land.
He speaks: I cannot understand
Myself, why anger grows from grief.
We each put out an empty hand,
Longing for something to forgive.

Elizabeth Jennings, "Father to Son"

Many of the stories that Jesus and the early Church used as teaching aids, as parables, are based on events that occurred as part of everyday life. Some find a teachable moment in a farming practice, others in employment practices, in the relationship between landlords and tenants, or in cultural practices such as weddings. The familiar settings helped the hearers to both engage with and remember the story and its meaning.

As I read and reread these stories, I find myself being drawn evermore deeply into their detail. I also find myself exploring details that are not declared in the biblical rendition of the story, but would likely become part of the scene should we choose to do an acting workshop with the parable as the basis.

Sunday's gospel story, known as the Parable of the Prodigal Son or The Parable of the Forgiving Father (Luke 15.11-32), is a case in point. The story features a breakdown in the relationship between a father and his son. The breakdown sees the son leave the family. Eventually for mercenary reasons the son seeks to return. The father demonstrates an amazing capacity for forgiveness and welcomes his son home. In the process the father upsets his other son, the elder of the two, who feels that his fidelity and loyalty have been taken for granted. We never discover if the break between the father and his elder son is healed. Nor do we hear about what happens between the sons as life unfolds.

The missing detail in this story has me reflecting on the complexity of family life. There is often a calculus of competition at work in families that makes it difficult to negotiate the territory life delivers.

Caring for one member can be seen as favouritism by others. Misunderstandings can give birth to fully fledged hostility.

The fact that Sunday's story is left hanging also prevents one from assuming that this story of joyful restoration will end with "happily ever after". It maybe that one relationship is restored while others are lost.

Our faith does not guarantee that life will be a bed of roses; that it will all work out ok. Rather it invites us to walk with one another into and through the complexities that life throws up. And then to discover through the gift of our solidarity God's presence in the turmoil. The story of Jesus is about God being with us.

First published in the *Precinct eNews* on 31 March 2025.

Local • Thursday 13 March 2025 • By The Rev'd Melissa Conway

Movies That Matter



Speakers and guests at a Movies that Matter gathering at St James' Anglican Church, Toowoomba in August 2024: (left to right) Margaret Head, Phil Armit, Francis Mangubhai, Matt Flynn, Frank Appleton, Linda Mangubhai and The Ven. Mark Carlyon

The five-year collaboration between St James', Toowoomba and the Amnesty International Toowoomba Group presenting movies that matter is going from strength to strength.

At the Movies that Matter screenings a motion picture or documentary highlighting social justice and human rights issues is shown and then discussed, sometimes with a guest speaker presenting.

Toowoomba's Amnesty coordinator Phil Armit said that the gatherings offer anyone in the community the opportunity to learn more about issues, engage in discussion and contribute to relevant charitable initiatives or appeals.

“The films we have screened recently cover topics such as modern slavery and exploitation, climate justice, refugee rights, migrant settlement, domestic violence and Indigenous justice,” Mr Armit said.

“Through these events we have given a voice to speakers who otherwise don’t have a platform or space to share their stories.

“It’s important that in civil society we can talk, listen and learn together.

“These are informal events, with entry by donation meaning anyone can come along.”

The evenings are accessible to everyone in the local community and a wide range of guests participate by watching the film, joining in a discussion and sharing refreshments over continued discussion.

Participants are enthusiastic about this format, with many returning for more screenings.

St James’ rector Mark Carlyon said that initiatives like Movies That Matter help the parish to care for our wider community and discuss social justice issues.

“A highlight for me was a recent film about people seeking asylum awaiting visa processing in Malaysia,” The Ven. Mark Carlyon said.

“While they waited, the women of the community took agency to provide schooling for their children, which had ripple effects across the community.”

Parishioner and Movies that Matter regular Margaret Head, said that she was drawn by the films’ social justice element.

“The film *Rosemary’s Way*, about the struggles of migrant settlement in Australia, impacted me personally because I realised the deep hurt of the main character, who would not leave her children anywhere,” Mrs Head said.

Toowoomba Catholic Diocese social justice coordinator David Tutty said that he attends the screenings regularly to learn.

“I come along as a member of Amnesty International and as someone passionate to learn about different contexts and to be challenged by them,” Mr Tutty said.

Movies That Matter is held every second month from February to October in the St James’ Parish Centre Hall.

The screenings are advertised on the St Anne’s, Highfields [Facebook page](#), the St James’, Toowoomba [Facebook page](#) and the parish’s [website](#), as well as on the Amnesty International Toowoomba Group’s [Facebook page](#).

Top 10 tips for hosting a Movies that Matter screening:

1. Consider Movies That Matter as your parish’s [Hope25](#) initiative.
2. Partner with another local group, such as Amnesty or a neighbourhood centre, to host the screenings.

3. If the screenings are held several times a year, host the screenings on a regular day/time and at a regular place, such as “The first Tuesday of every second month at 7pm in the church hall”, so community members can plan their schedules.
4. Select the films and documentaries carefully and in consultation with your partner.
5. Invite a guest speaker to present for 10 minutes about an issue related to the given film (consider asking a speaker from another city or country to join in via Zoom).
6. Consider using the talking circle format for group discussion.
7. Promote the screenings on your parish and partner channels and beyond, including on social media, in pew bulletins, in e-newsletters, in Sunday service announcements, on community noticeboards and on the [anglican focus Events page](#).
8. Prepare a simple supper with sweet and savoury options (with ingredients listed or packets listing ingredients readily available).
9. Share the load by asking regulars to assist with tasks, such as welcoming people and setting up.
10. Share about the benefits of your Movies that Matter gatherings on social media and other channels.

Resources & Research • Thursday 20 March 2025 • By The Rev'd Dr Timothy Nicholson

Parish campus redevelopments: tips, surprises and learnings



(L-R) Cenk Yuksel (Strategic Property Development Manager, ACSQ), Matthew Patterson (Architect, Ceccato + Architects), Archbishop Jeremy Greaves, Bishop John Roundhill, The Rev'd Dr Timothy Nicholson (Rector, St Luke's, Ekibin) and Catriona Macgregor (Acting Manager, Early Years, Anglican Schools Commission) in the St Luke's Anglican Church sanctuary on 18 December 2024 during the St Luke's campus redevelopment

The Parish of Ekibin's campus redevelopment is six years into the planning and 13 months into the "build". I have been the rector of St Luke's since 2020, so the planning stage commenced before my appointment. I have learnt much during the process and even made some surprising discoveries.

Our campus redevelopment includes a refreshment of the 1950s memorial church where we hold services, including the addition of a large, covered deck; a renovation of the original 1925 church (latterly the church hall) for community meeting spaces; a new “Little Angels” early learning centre (administered by the Anglican Schools Commission); and a new hall, with performance space, for the St Luke’s Theatre Society.



“Our campus redevelopment includes a refreshment of the 1950s memorial church where we hold services, including the addition of a large, covered deck,” (The Rev’d Dr Timothy Nicholson on 19 March 2025)

There have been some wonderful surprises, especially in the build process.

For example, my wife, June, discovered stained glass windows in the theatre’s prop storeroom during the final pre-construction cleanup. With the help of the Records and Archives Centre’s digitised microfiche, we identified that the windows were from the early days of the parish when the 1925 centre was used for services. These windows have now found a new home in their old home, flooding the new kitchenette in the parish’s office area with light.



“My wife, June, discovered stained glass windows in the theatre’s prop storeroom during the final pre-construction cleanup...These windows have now found a new home in their old home, flooding the new kitchenette in the parish’s office area with light,” (The Rev’d Dr Timothy Nicholson in the original 1925 St Luke’s Church, Ekibin building on 19 March 2025)

Another surprising blessing is that several new couples and families have joined our congregation during the build. I thought that the construction works would deter people, even existing parishioners, from coming to services and other gatherings. Instead, the construction works have attracted people to our church.

Another wonderful surprise is that the works have become a point of conversation with wider community members, giving parishioners and me the opportunity to tell people about our parish community.

While I have an engineering background, I have learnt much in the planning and build processes of the redevelopment.

For example, I have learnt that ongoing communication to parishioners is essential, through both words and images.

To help parishioners “own” the development, I’ve learnt how important it is to encourage them to provide input and to participate and to help them understand that this is part of our mission.

It's also important to trust the advice and feedback of the experts, including Hiro and Cenk from the ACSQ Property team; our architect, Matthew Patterson, from Ceccato + Associates; and our construction company, Chapcon Design and Construct.

In a similar vein, it is essential to proactively collaborate with any campus partners. For example, I have worked closely with the wonderful Anglican Schools Commission team about the early learning centre and the talented St Luke's Theatre Society folk.

Top 10 tips for successfully undertaking your parish campus redevelopment:

1. Consultation with parishioners is key. One of the first things I did was organise working groups of parishioners to discuss design requirements and subsequently review architect feedback and ideas. Each working group was responsible for discussing a particular area of the development.
2. Ongoing communication is also key. One of the most helpful things I regularly do is share photographs of various construction stages to parishioners through social media, our church magazine and during services.
3. Ensure you inform your neighbours ahead of the development approval being lodged with Council, such as through "letterboxing" and inviting them to a morning/afternoon tea. Consider inviting your architect to this gathering so specific "why" questions can be asked. If it's a large project, it's also worth informing your local Councillor.
4. Be prepared to do your usual things in different ways. For example, we rearranged furniture in the church so that we could hold post-gathering teas and suppers at the back of the church when the hall became a building site (any priest would tell you that rearranging furniture in a church can be "delicate").
5. Listen to the experts who are there to help, such as the ACSQ Property team; your architect; and your builder. Collaborate actively with other onsite partners.
6. Ensure you have a clear, concise two-sentence summary of your redevelopment and its purpose because community members will certainly enquire about it.
7. Make the most of the opportunity to sort through items in storage that have accumulated over the years.
8. Help your parishioners navigate inconveniences like portable toilets and limited parking through good communication and exploring options with your builder.
9. Plan and promote well ahead the "opening" of your new campus, allowing busy people, such as the Regional Bishop, the Archbishop, inter-faith leaders and elected representatives, to schedule the gathering in their calendars.
10. Reach out to the media, including *anglican focus* and the mainstream media, once the development is completed so they know to cover the story.

Author's note: The St Luke's, Ekibin parish campus redevelopment will be opened by Archbishop Jeremy Greaves at 3pm on Sunday 20 July. Please [register online](#) for catering purposes by Thursday 17 July.

Anglicare Southern Queensland unveils brand refresh to lead into the future



"This brand refresh marks an important milestone for Anglicare Southern Queensland. As we continue to grow and transform, it is essential to update our brand to reflect who we are today, while staying connected to the values that have shaped us since our inception in 1870," Anglicare Southern Queensland's Chief Client Officer Chloe Henry said

After conducting a comprehensive review of its operations and services in March 2023, Anglicare is embracing an exciting transformation that reflects the evolving needs of its clients and the changes in the community services sector.

Anglicare Southern Queensland's Chief Client Officer, Chloe Henry, said the new brand refresh is designed to highlight the organisation's reputation for providing trusted care, while adapting to the evolving landscape, including aged care reforms, to the growing demand in the Children, Youth and Families services.

"This brand refresh marks an important milestone for Anglicare Southern Queensland. As we continue to grow and transform, it is essential to update our brand to reflect who we are today, while staying connected to the values that have shaped us since our inception in 1870," Ms Henry said.

"Whilst our quality, client-centered care will not change, our refreshed brand will position Anglicare to thrive well into the future and leverage our public voice, so that we can continue to be a strong ally, representing and advocating for the needs of our clients.

"Importantly, we are staying true to our Anglican faith, ensuring that our brand values and mission are upheld in everything we do."

As part of the brand refresh, Anglicare has unveiled a new logo, updated brand colours, an updated approach to how it refers to its services and presents to clients.

A new website will bring all services under one digital umbrella, and new uniforms, vehicles and signage will showcase the refreshed brand.

“We’ve worked hard to ensure that our refreshed brand reflects not only our ongoing commitment to those we serve but also our ambitions for the future,” Ms Henry said.

“The changes we’re implementing, from our new logo to the way we communicate our services, will help enable us to better tell our story and connect with Queenslanders.

“It’s about evolving with the times while staying true to the values that have always defined us.”

The newly refreshed brand also includes an underpinning piece of artwork that was commissioned by Aunty Denise Proud, a proud Aboriginal woman who was born and raised in Cherbourg and is an internationally renowned presenter, educator, author and artist.

Ms Henry praised Aunty Denise Proud for the work she has been doing with the team and is excited to unveil the artwork titled *Threads Through Time*.

“The artwork is very special to us. Given our Reconciliation Action Plan and how much work we have done and continue to do with our Aboriginal and Torres Strait Islanders friends and colleagues, it was very important to Anglicare that First Nations artwork was included as a part of our brand refresh,” Ms Henry said.

“We are very grateful to Aunty Denise Proud and the time she has taken to create this beautiful work that reflects the journey of Anglicare and our diverse client-base.

“We are proud to launch our refreshed brand and are excited for the next chapter of Anglicare Southern Queensland,” Ms Henry said.

The refreshed brand will be showcased across all digital platforms, signage, uniforms, marketing collateral and vehicles with the new tagline, “Anglicare. Today. Tomorrow. Together”, from Tuesday 8 April 2025.

For more information, visit the [Anglicare Southern Queensland](#) website.