

Why magpies win!



"I've been thinking about this magpie propensity for song — no matter the weather — and what that might teach me about life and faith," says Bishop Cam Venables

My study window looks across the verandah to two terraces of plants. On the lower terrace wall I have placed my late mother-in-law's birdbath, and I refill it every day. There is quite a community that uses this water and from my desk I see something of that.

The most frequent users of the bath for drinking and washing are five noisy miner birds (*Manorina melanocephala*). These are social creatures and there can be three in the bath at the same time while the other two sit on the rim. There are also a pair of pied butcherbirds (*Cracticus nigrogularis*) who come, and whenever this happens the miner birds grudgingly give way, retreating to the low branches of a frangipani. The miner birds complain, but who is going to argue with the butcher birds, who are like golden-voiced assassins!

Seasonally, crested pigeons (*Ocyphaps lophotes*) dance around each other in front of the wall and have a bath to cool off or get ready for the next session, while once in a while a pale-headed rosella (*Platycercus adscitus*) flies in like royalty. The vibrant colours of these rosellas are so startling that everyone seems to hold their breath during a visit.

Two cheeky wallabies (*Macropus parryi*) regularly drink from the bath early in the morning skimming water from the top of the dirt the birds have washed off. I then clean and fill the bath in a rhythm that seems to work for everyone!

Two weeks before Tropical Cyclone Alfred a pair of magpies (*Gymnorhina tibicen*) moved in, and this has rattled the miner birds who seem to feel that the frangipani is too close for them to sit in safety when the magpies are washing. Instead, they scold loudly from the safe distance of a house gutter. The magpies appear to be immune to this commentary and strut around like well-dressed building inspectors...but, building inspectors who can sing!

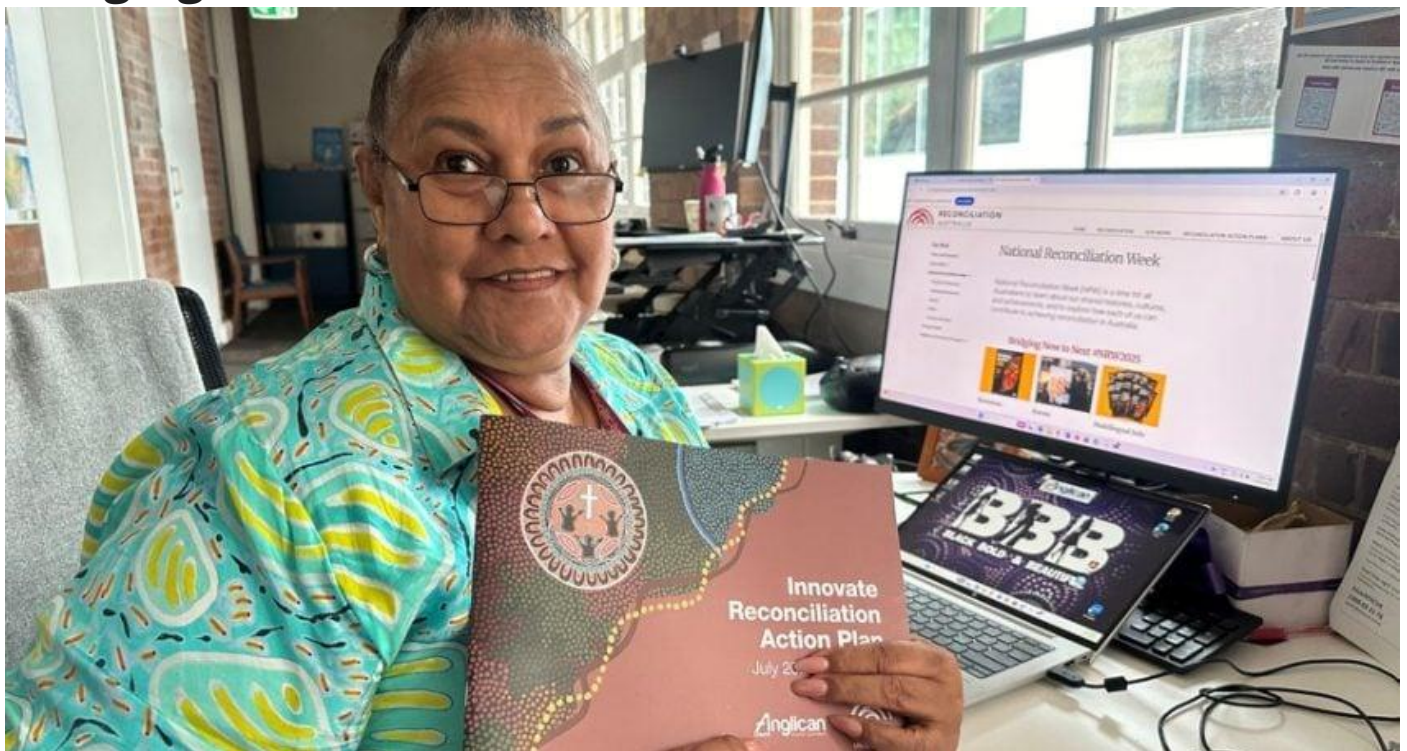
So, there now seems to be some sort of singing competition going on between the butcherbirds and the magpies, and the magpies are winning. I say this because magpies sing when it's fair weather and when it's pelting with rain, their whole bodies abandoned to the work of singing.

I've been thinking about this magpie propensity for song — no matter the weather — and what that might teach me about life and faith.

What is something from the natural world that speaks to you about life and faith?

Dates & Seasons • Thursday 15 May 2025 • By Sandra King OAM

Bridging Now to Next: National Reconciliation Week



"Reconciliation Week is about everybody coming together in a spirit of respect to learn about and reckon with Australia's history," says Aunty Sandra King

Pop culture has contributed to non-Indigenous people advocating for us and our rights as Aboriginal and Torres Strait Islander peoples. There are many films and songs that I think have helped positively change many people's views and outlooks.

As for films, I feel *Rabbit-Proof Fence*, which was released in 2002 and directed by Phillip Noyce, significantly contributed to non-Indigenous people becoming aware of the Stolen Generations and their rights to their land. *Rabbit-Proof Fence* is based on the 1996 book *Follow the Rabbit-Proof Fence* by Doris Pilkington Garimara. The film is based on the story of Doris Pilkington Garimara's mother and two aunts who, at the ages of 14, 11 and eight respectively, undertook a 1,600km fence-line desert

journey to find their way back home to Jigalong in Western Australia after being forcibly taken from their families.

The sad thing is, I haven't watched this film fully. I can't because it's too emotional for me. I have bought the DVD, but I have not opened it. A lot of films about the Stolen Generations or about our people fighting for their rights are films I can't see, but I do go and buy the DVDs to support the directors, actors and everyone else involved in the films.

I think the only song that has made a difference in Australia and has gotten international recognition is "Treaty" by Yothu Yindi. "Treaty" is the first song by a predominantly Aboriginal band to chart in Australia. The song was composed by Yothu Yindi, in collaboration with Paul Kelly and Midnight Oil, to protest the failure of the Australian Government to honour Prime Minister Bob Hawke's promise to Australia's First Peoples for a treaty.

When "Treaty" was released in 1991, it made every Aboriginal and Torres Strait Islander person get up and dance and sing. It was, and still is, the one song that gets everybody up and dancing. This song is so beloved and inspires me so much that I have used it in fashion parade routines as part of my model management business.

The 2025 National Reconciliation Week (NRW) theme is [Bridging Now to Next](#). The [National Reconciliation Week](#) website explains that this theme "reflects the ongoing connection between past, present and future" and invites us "to look ahead and continue the push forward as past lessons guide us."

Reconciliation Australia has selected an official National Reconciliation Week song this year — the 1982 song "Solid Rock". This iconic land rights song was written by Shane Howard after he visited Uluru.

National Reconciliation Week (NRW) started as the Week of Prayer for Reconciliation in 1993 (the International Year of the World's Indigenous Peoples), with the support of Australian Churches.

As NRW grew beyond Churches to become a cross-sector initiative, the Council for Aboriginal Reconciliation launched Australia's first National Reconciliation Week in 1996.

In 2001 Reconciliation Australia was established to continue to provide national leadership on reconciliation.

Here are some ideas for the planning of your National Reconciliation Week events between Tuesday 27 May (which commemorates the [successful 1967 referendum](#)) and Tuesday 3 June (which commemorates the [High Court Mabo](#) decision):

- A morning tea (for example with story-telling and bush-tucker inspired food).
- Inviting an Aboriginal or Torres Strait Islander person to share about their life, the Stolen Generations and reconciliation.
- Inviting an Aboriginal and Torres Strait Islander businessperson to talk about their business or about other First Nations-owned businesses.
- Inviting a weaver to show your guests how to weave with plant material.

Please remember that Aboriginal and Torres Strait Islander peoples, as experts and custodians of knowledge, may charge a fee.

I have been doing reconciliation all my life — trying to change people’s perceptions of me and First Nations peoples more broadly. I’ve been trying to break down barriers. I’ve been knocking on doors for acceptance. I’ve marched in the streets in the 1970s and at the Aboriginal Tent Embassy.

Reconciliation Week is about everybody coming together in a spirit of respect to learn about and reckon with Australia’s history.

When I sat as a child at the feet of my Elders — my mum and family and community Aunties — my leadership journey started. These Elders taught me about laughter, fun, land rights, our history, acceptance, and about supporting each other in tough times. This formation led to who I am today...Aunty Sandra King — a proud Yagara, Quandamooka, Bundjalung and South Sea Islander woman.

Author’s note:

Visit the National Reconciliation Week website for [resources and posters](#); to find out what [events](#) are happening in your area; and, to add your [event](#) to the NRW calendar. Please remember to use “#NRW2025” on your social media posts.

Reflections • Tuesday 22 April 2025 • By Archbishop Jeremy Greaves KCSJ

Statement from Archbishop Jeremy Greaves on the death of Pope Francis



Photo: Mikdev, Pixabay

“For we Christians, the future has a name and this name is hope. To have hope doesn’t mean being naïve optimists who ignore the tragedy of human evil. Hope is the virtue of a heart that doesn’t close itself in the dark, doesn’t stop at the past, doesn’t scrape along in the present, but can clearly see

tomorrow. Restless and joyous, this is how we Christians must be.” Pope Francis in his autobiography *Hope*.

Restless and joyous – seems to capture so much of what the world saw of Francis in his public ministry. Restless for a world that better reflected the kingdom proclaimed in the Gospel, and joyous in his encounters with people everywhere – prisoners and refugees, the sick and suffering, the marginalized, the young, the old, world leaders and small children.

Francis also wrote, “Happiness is always an encounter with others, and those others are always a concrete opportunity to encounter Christ himself.” And it seems to me that this is how he lived out his faith.

Francis’ death will be mourned by many millions around the world, even as his life is remembered with thanksgiving.

Not that long ago he wrote in his autobiography, “And when we are rather more tired, the Lord knows even when to take us in his arms.”

Having celebrated the Easter mysteries, Francis now rests in the arms of the Lord he loved and served all his life.

Archbishop Mark and all the clergy and people of the Roman Catholic Archdiocese of Brisbane, along with others around the world, are in my prayers as they mourn the death of Pope Francis.

“Rest eternal grant unto him, O Lord, and may light perpetual shine upon him.”

Resources & Research • Tuesday 13 May 2025 • By Matthew Anstey

Psalms: From personal angst to global politics



"The first trial in the Anglican Church of Australia of my new liturgical translation of the Psalms, now called The Anstey Psalter, commences on Sunday 15 June 2025 and runs for seven weeks. So far about 40 Anglican churches and schools have registered for the trial and we expect more to join," says The Rev'd Assoc Prof Matthew Anstey

The first trial in the Anglican Church of Australia of my new liturgical translation of the Psalms, now called *The Anstey Psalter*, commences on Sunday 15 June 2025 and runs for seven weeks. So far about 40 Anglican churches and schools have registered for the trial and we expect more to join.

I have been working on this project for several years and it is anticipated it will take another five or so years to complete. You can read more about the project, and parishes/schools can register to participate [online](#).

The psalm for each Sunday Holy Communion service is always chosen as a response to the first reading, typically an Old Testament reading. Together, all the readings follow a three-year cycle, called *The Revised Common Lectionary* and this cycle is followed by most (mainly non-conservative) churches around the world.

So we know which psalms will be used for any future date and this has allowed me to prepare the psalms set for these seven weeks. There are 10 psalms in total, because 22 June has two psalms (42/43), and on the third week, there are three options from which to choose:

Date	Lectionary	Psalms
June 15	Trinity Sunday	8
June 22	Ordinary 12/Second Sunday after Pentecost	42;43
June 29	Ordinary 13/Third Sunday after Pentecost or Peter and Paul, Apostles and Martyrs	77.1-2, 11-20 87 or 34.1-10
July 6	Ordinary 14/Fourth Sunday after Pentecost	30
July 13	Ordinary 15/Fifth Sunday after Pentecost	82
July 20	Ordinary 16/Sixth Sunday after Pentecost	52
July 27	Ordinary 17/Seventh Sunday after Pentecost	85

A number of churches still follow the practice of singing a response to the psalm and some, especially cathedrals, have choirs that sing the psalm of the day, in a form we call “chanting”. The practice of chanting the psalms stretches back into the mists of time, to ancient Jewish practices of chanting the Scriptures. This reminds us of how Jews and Christians across the ages have found in the psalms all the colours and hues and shades of the life of faith.

Prominent in this panoply of experience is the emotional highs and lows of life, with many psalms displaying a surprising honesty and frankness. Take for instance the famous words of Psalm 42.1-3 (using hereafter excerpts from my translation, *The Anstey Psalter* © 2025 Matthew P. Anstey. All rights reserved.):

1 As the deer longs for streams of water:
so longs my soul for you, O God.

2 My soul thirsts for God, for the living God:
when shall I appear before your face?

3 My tears feed me by day and by night:
ever saying to me, 'Where is your God?'

Psalms range over much more than just personal angst; they encompass thoughts and fears, doubts and questions, hopes and aspirations, as in Psalm 42.9-11:

9 Let me say to God, my rock, 'Why have you forgotten me?:
why must I walk in darkness, oppressed by an enemy?'

10 With death in my bones, my foes taunted me:
ever saying to me, 'Where is your God?'

11 Why are you downcast, O my soul?
why are you troubled within me?:

hope in God, for I shall yet praise him,
my saving presence and my God.

In the darkest moments, even God is scrutinised and questioned, as in Psalm 43.2-3:

2 You are the God of my refuge,
so why have you abandoned me?:

why must I wander about in darkness,
oppressed by an enemy?

3 Send out your light and your truth,
let them lead me:
let them guide me to your holy hill, your dwelling place.

Yet it would be a mistake to think the psalms deal only with personal or private matters of faith, for many have in their horizon the whole creation and the ways in which it speaks of God.

At times, this language is highly dramatic, as in Psalm 77.16-18:

16 The waters saw you, O God,
the waters saw you and seethed:
indeed, the very depths trembled.

17 The clouds poured out rain and the sky thundered:
your lightning flashed back and forth.

18 Your thunderclaps roared in the whirlwind,
your lightning bolts lit up the world:
the earth quaked and shook.

And at times the place of humanity within the cosmos is brought into sharp focus, as in Psalm 8.3-5:

3 When I consider your heavens, the work of your fingers:
the moon and stars, which you have set in place,

4 What is humanity, that you remember them?:
who are mortals, that you consider them?

5 You have made them little less than God:
and crowned them with glory and honour.

Of particular interest, given our own recent Federal election and the upheavals seen in the USA this year, is also the political dimension of many psalms, in which we find prayers for, or against, or about, earthly rulers. Psalm 52 is particularly striking in this regard and is worth a more fulsome exposition.

It commences with strident criticism of a corrupt political leader:

1 Why do you boast of evil, O mighty one?:
for God's steadfast love never ceases.

2 Your tongue plots malice:
like a sharpened razor, O devious one!

3 You love evil more than good:
lying more than speaking the truth. *Selah*

4 You love the words that devour:
O tongue of deception!

The phrase "words that devour" is a potent and evocative image, yet the psalmist manages to find hope in God's disempowering of this "mighty one":

5 God will defeat you forever,
dragging you from your dwelling:
uprooting you from the land of the living.

And in response, those who have been suffering will take heart:

6 The righteous will see this and fear:
they will laugh at you and say,

7 'This one did not take refuge in God:
but trusted in great wealth to their ruin!'

And from this denouement emerges a poignant metaphor of wellbeing:

8 Yet I am like an olive tree
flourishing in the house of God:
trusting in God's steadfast love forever and ever.

9 Always will I give you thanks, for you have acted:
with all your faithful people,
I will hope in your name, for it is good.

Another strongly political psalm from the trial is Psalm 82 (week 5 of the trial), which Zenger calls "one of the most spectacular texts of the Old Testament".

Here the psalmist turns their attention to "the divine assembly", and then presents us the voice of God addressing 'other gods', accusing them of being unjust and calling them out:

1 God stands in the divine assembly:
passing judgment in the midst of the gods.

2 'How long will you judge unjustly:
and set the guilty free?

3 'Give justice to the poor and orphaned:
vindicate the afflicted and broken.

4 'Rescue those living in poverty:
deliver them from the hand of the wicked.

Not satisfied with this opening critique, the psalmist then declares that God dethrones these "other gods" entirely, mocking their inadequacy:

5 'They do not know, nor understand,
they wander about in darkness:
as all the foundations of the earth are shaken.

6 'I hereby declare, "Though you are gods:
children of the Most High, all of you,

7 "'Yet you will die like mere mortals:
like one of the leaders you will fall.'"

This psalm is deeply political because in the ancient world, the leaders of nations were often thought of as divine. So the "other gods" could well be imagined as human rulers who behave as if they are godlike.

In the current climate, many people of faith will find such prayers to be a vital ballast against despair and paralysis in the face of earthy leaders acting as if they have divine sanction.

So may we join with the psalmist who concludes Psalm 82 with these words:

8 Arise, O God, and judge the earth:
for all the nations belong to you.

And all the people said, 'Amen'.

An earlier version of this article first appeared in *The Tidings*.

(Readers may wish to compare these excerpts from *The Anstey Psalter* with the psalms in *An Anglican Prayerbook of Australia*, which were taken from The Cambridge Liturgical Psalter, © 1977, 1977, 2013, David L Frost, John A Emerton, Andrew A. Macintosh.)

People & History • Wednesday 23 April 2025 • By Michael Rogers

Beyond the battlefield: Preserving the past between the Diocese and the Australian Defence Force



Image of Private Herbert Cooke and Memorial Plaque at Eumundi Museum

As more treasures are being unearthed as part of the Diocesan Digitisation Plan, recent discoveries have highlighted the importance of properly documenting the changing nature of the buildings and structures within the Diocese, lest this knowledge be forgotten or lost.

In my last [feature piece](#) for *anglican focus*, I concluded that recently digitised records had uncovered many references to memorials for fallen soldiers. In noting this, I was reminded about the many records and stories that are held within the Archives that link our Diocese to the Australian Defence Force and Anzac Day.



Defence Force Colour Party about to enter St John's Cathedral, 1987

Many readers will be reminded of other articles that Archives staff have written and promoted on this subject, including the role that [The Rev'd Canon David Garland](#) had on the establishment of Anzac Day as an important way of commemorating Australian and New Zealand forces.

What is often not appreciated is that while we have national days of commemoration memorials (including memorials within our Diocese) had they not been properly authorised and documented, the memory of our fallen soldiers could have been forgotten or even lost entirely.



Image of St Augustine's Hamilton taken at its dedication in 1961

There are many churches within our Diocese that have established links to the Australian Defence Force. These include St Augustine's at Hamilton, St Mary's at Kangaroo Point, St Barnabas' in Red Hill and St John's Cathedral, among others.

In St. Mary's at Kangaroo Point, one memorial that may be overlooked is the case and stand containing the Book of Remembrance. The book contains the names of 'of all those who died in the Great Wars, 1914-1918 and 1939-1945 to whom we who worship here are bound by ties of kinship, friendship and love, may be always remembered by name before God'. The case and stand, dedicated on 1 November 1953, is to "the Glory of God and in memory of the Australian Army Nursing Service". The book also contains those who served but did not die as a result of conflict – including [Dr Lilian Cooper](#).



Image of Dr Lilian Cooper sourced from John Oxley Library

The Australian Defence Force regularly holds services within the Cathedral, and there is, of course, the wonderful stained-glass window dedicated to Australian and American service personnel who served during World War II.



One of the Australian-American War Memorial windows – American window

During World War II, Brisbane became a supply base for Allied troops and the US Navy from 1942 to 1945. If an American soldier and a local Anglican woman wanted to marry, they needed the permission of the soldier's commanding officer (usually Colonel level) and the permission of the local Archbishop.

A handwritten letter on aged, yellowed paper. The text is written in cursive ink. At the top, the recipient is identified as 'Chaplain (U.S. Marines) (Borinstein)'. The address is 'Holy Trinity Rectory, Fortitude Valley, Brisbane, N.I.'. The date is '10th April, 1943.'. On the left margin, 'H70.' is written. The body of the letter begins with 'My dear Archbishop,' followed by a paragraph stating that the wedding of an American Airman, for which a dispensation was granted, was solemnized on April 10th. It then lists the names of the couple: Harold Jerome Borinstein & Mamie Doreen Heyes. The letter concludes with 'Yours truly,' and the signature 'S. Watkin.'

H70.

Chaplain (U.S. Marines)
(Borinstein).

Holy Trinity Rectory,
Fortitude Valley,
Brisbane, N.I.
10th April, 1943.

My dear Archbishop,

The wedding of the American
Airman, for which you kindly granted a
dispensation, was solemnized on April 10th.
The names were:-

Harold Jerome Borinstein & Mamie Doreen Heyes.

Yours truly,
S. Watkin.

Extract from Archbishop William Wand papers regarding the marriage between an American airman and an Australian woman, 10 April 1943

There are several files within the records of Archbishop William Wand documenting where love did find away — as long as they went through the right channels. It remains for historians to research the legacy of these unions.

Rev. E. H. SMITH
Telephone 8 6667

Chaplains (U.S.A. Marines)
ST. MICHAEL & ALL ANGELS' RECTORY
655 BRUNSWICK STREET,
NEW FARM, N.I.

(Waidler.)

June 9th 1943.

730.

The Most Rev. The Archbishop,
Bishopscourt,
Brisbane.

Dear Sir,

I write for permission to marry an American sailor named Willis Philip Waidler to a Miss Davis Belford, whose home is in Texas. These people came to me six months ago, and I told the man to apply for the consent of the U.S. Navy Authorities. This month after waiting the required six months, he filed a second application, and I enclose a statement from the Rev. Father Hestey who is the ship's chaplain.

They are both good, clean young people, and the bride's parents fully approve of the marriage, after having had the man stay with them outside Texas.

Thanking you,
I remain
Yours sincerely
E. H. Smith.

Extract from Archbishop William Wand papers regarding the marriage between an American sailor and an Australian woman, 9 June 1943

Stained-glass windows are a common memorial to departed family and soldiers, as are plaques or church furnishings. Honour boards would often document those that were currently serving — and later Honour boards and statues / war memorials would document those that had died — either during conflict or after as a result of their wounds (which could be either physical or mental).

Any memorial within our Diocese areas used for religious, educational or charitable purposes needed to get permission from the Archbishop — known as a Faculty. This process was established as policy by Bishop William Webber, although there may have been a loose direction concerning this before

Synod asked for written clarification. The permission of the Archbishop is still the case today, although there is now a special committee that advises the Archbishop on buildings and furnishings.

vii.

FACULTIES.

TO ALL AND SINGULAR RECTORS, VICARS, CHURCHWARDENS, AND
ALL OTHERS WHOM IT MAY CONCERN,

Greeting :

WHEREAS the Synod has by resolution requested the exercise of our Episcopal authority as to the issuing of faculties in respect of all matters concerning the fabric of Church buildings, such as restorations, alterations, adornments, memorials, and the like : AND WHEREAS it is fitting that due care should ever be taken that all things be done "decently and in order:" NOW, THEREFORE, pursuant to such request, WE, WILLIAM THOMAS THORNHILL, by Divine permission Bishop of Brisbane, do hereby direct—

- (1) That no addition or alteration be made as touching the fabric of any Church, or as regards the introduction of adornments or memorials of a permanent character without a faculty from the Bishop authorising the same.
- (2) That when it is desired that any such addition, alteration, or adornment should be made, or memorial erected in any Church, application should be made in writing to the Bishop at the Diocesan Registry, with such full particulars and such accompanying plans or sections as shall be needful for a clear setting forth of the same, and in no case shall it be in order from and after this date to commence or carry out any such alterations, additions, adornment, or memorials before the issue of a faculty authorising the same.
- (3) Every application for a faculty shall be signed by the Clergyman in charge of the Parish or District, and also by the Churchwardens, and therewith shall be sent under the hand of the Clergyman a certificate that fourteen days' notice has been given of such intention by a copy thereof having been affixed outside on the main door of the Church. Any objections made to such applications should be lodged with the Diocesan Registrar within fourteen days after such notice shall have been given.

A Registry fee of 10s. shall be sent with an application, and in the event of a reference to the Diocesan Architect being necessary, applicants shall be required to pay the said Architect's fee.

As witness our hand this 24th day of June, in the year of our Lord, 1895, and of our consecration the eleventh.

W. T. T. BRISBANE.

Memorandum.—It is suggested to the Clergy and Church officers that, when memorials are to take the form of stained glass windows, the scheme of windows for the whole Church should be considered, and a subject allotted to each window with a view to the coherence and harmonious relation of the whole. In the choice and arrangement of subjects and execution of the same, the Bishop counsels reference to Chas. E. Kempe, Esq., 28 Nottingham Place, London.

Extract from Diocesan Yearbook 1894-95 regarding Faculties

During World War I, Archbishop St Clair Donaldson reminded the Diocese that, "In all cases of alteration in the fabric or fixtures of a Church, a faculty is required. The procedure is that a notice must be placed for a fortnight on the door of the Church, or in some other prominent place, announcing the proposed change, in order that objectors, if any, may be heard. At the end of a fortnight application may be made to the Archbishop, with a certificate that the notice has been duly posted; and the work must not be begun until the faculty has been received by the parochial authorities."

Memorandum from the Archbishop with regard to War Memorials.

The time has come when it is necessary to formulate some definite policy with regard to war memorials in our Churches. Several Honour Boards have already been erected, but no doubt in many cases something more permanent and more costly than these will be forthcoming. I am anxious therefore to emphasize one or two points for the guidance of Clergy and people.

(1) You will remember my writing on the subject of faculties, on May 11th, 1916. I quote again what I then wrote:—"In all cases of alteration in the fabric or fixtures of a Church, a faculty is required. The procedure is that a notice must be placed for a fortnight on the door of the Church, or in some other prominent place, announcing the proposed change, in order that objectors, if any, may be heard. At the end of a fortnight application may be made to the Archbishop, with a certificate that the notice has been duly posted; and the work must not be begun until the faculty has been received by the parochial authorities."

Faculties are required also for war shrines or Calvaries in Church grounds.

(2) In view of the possible multiplication of memorials, it is highly desirable to adopt a uniform policy. We have at present Honour Boards in most of our Churches, recording the names of all who have volunteered, including the fallen. These will no doubt remain as a permanent memorial to all who "offered themselves willingly" in the great cause.

But from time to time requests are made for leave to place individual brasses or memorials in Churches as a special memorial for those who have fallen. Here is the difficulty. It will clearly be impossible, owing to the numbers, to allow individual memorials to be placed at will upon the walls of our Churches. I therefore make the following suggestions which I hope will be adopted as the uniform policy of the Diocese. All further efforts in a parish or congregation should be concentrated upon one war memorial, which shall be a real addition to the beauty of the Church, whether altar, screen, organ, pulpit, desk, font, etc. This memorial should be regarded

- (a) As a thankoffering for deliverance (if the war ends as we hope and pray and expect), and
- (b) As a commemoration of those whose lives have been given as the price of that deliverance. Subscriptions would be received from all, including those who desire to make an offering in memory of a fallen relative.

(3) It is difficult to enunciate a principle upon which names should be received; but broadly, the Rector and Churchwardens should receive the name of any soldier who either himself or through his relations is connected with the congregation.

It will be understood that I am not in any way suggesting that steps should be taken immediately; the initiative will in most cases lie with the people themselves. I am merely indicating a policy to guide the parish Priests when the occasion arises.

ST. CLAIR BRISBANE.

A.B.M. Notes.

November is here and all the plans that have been made, and planning that has been going on for the last two months, is going to be perfected.

Miss Henderson, the Travelling Secretary for the Women's Auxiliary, and the Rev. R. Woodger, begin at Clifton 2nd, and go on to Oakey 7th, Toowoomba 9th, Crow's Nest 12th, Pittsworth 14th, Gatton 18th, Rosewood 20th and 21st, Harrisville 22nd, Boonah 23rd, and then meetings in Brisbane.

There are also Missionary Exhibitions being arranged in Warwick 2nd, Dalby 9th, Ipswich 16th, and at Fortitude Valley on the 25th. Visits will also be paid to Killarney and Goondiwindi on the 6th, Inglewood 8th, Roma 13th, and Chinchilla 14th.

There will be a day of prayer on November 29th, the Vigil of St. Andrew's, and a Thanksgiving Service in the Cathedral at 8 p.m., when the Rev. J. Done, of Torres Straits Mission, will be the preacher.

Miss Nowland, of Ganuguanuana, after spending three months' furlough in Australia, left by the boat for New Guinea the other day. She took with her all the gifts that have arrived to date for the staff and natives. We hope to send more gifts after the tea which is to be held this month.

During Miss Henderson's stay in Brisbane, it is hoped a Central Council for Brisbane for the W.M.A. will be formed. The Brisbane representative of the W.M.A. (Mrs Bancroft) will attend the first meeting of the Central Council in Sydney, on November 5th. It is hoped also that more branches will be formed. The formation of three branches was the result of her visit in July.

It is hoped that the local A.B.M. secretaries in all the parishes will get their quarterly collections in early in December, so that the moneys may be sent in to the office to be forwarded to Sydney before December 31st, when the A.B.M. financial year closes. The A.B.M. financial year will consist of nine months this year. Ours will close as before March 31st; but it will be well to send all money we have in hand in December.

Mothers' Union.

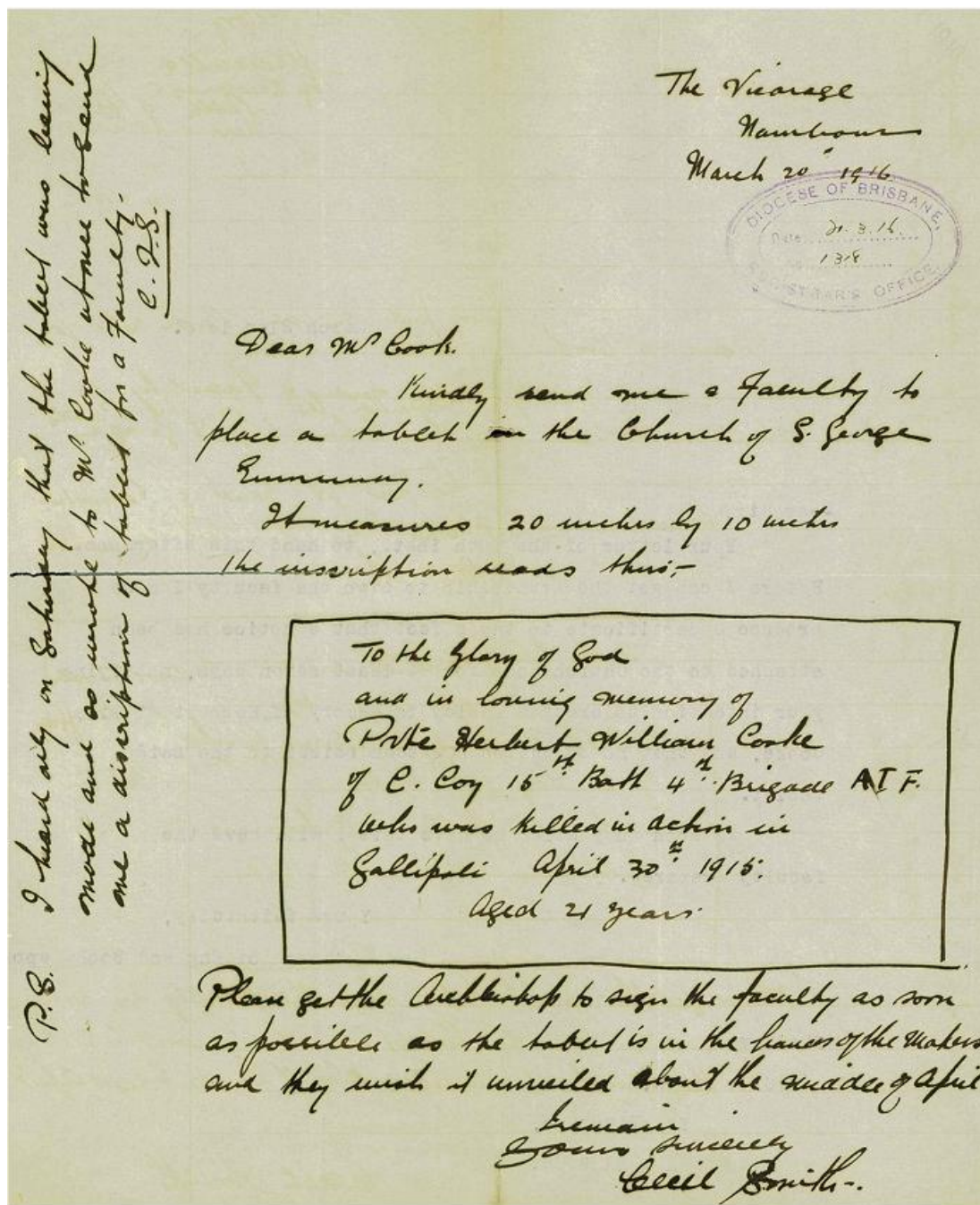
A service was held in St. Luke's Church, Charlotte Street, for the combined branches of the Mothers' Union, on October 2nd, at 11.15 a.m. The Rev. V. Whitehouse, Rector of Milton, officiated, and Mrs. Nicholson (Toowong) presided at the organ. There were 120 mothers present, 70 of whom communicated. The collection amounted to £1 15s. During the service Mr. Whitehouse spoke re the unconditional surrender of Bulgaria; to celebrate the event the National Anthem was sung at the conclusion.

The mothers then adjourned to the gardens for luncheon. The hostesses were the members of the Toowong, Indooroopilly, Paddington, and Morningside branches.

The function was highly successful and numbered, with children, about 160.

Donaldson followed up on this point in a later article for the *Church Chronicle*, in which he was determined to establish a uniform policy for memorials to the fallen, and of having one singular memorial for each church. It was perhaps this desire for a single Diocesan memorial that was the driving force for the establishment of the [St Martin's War Memorial Hospital](#) (now St Martin's House).

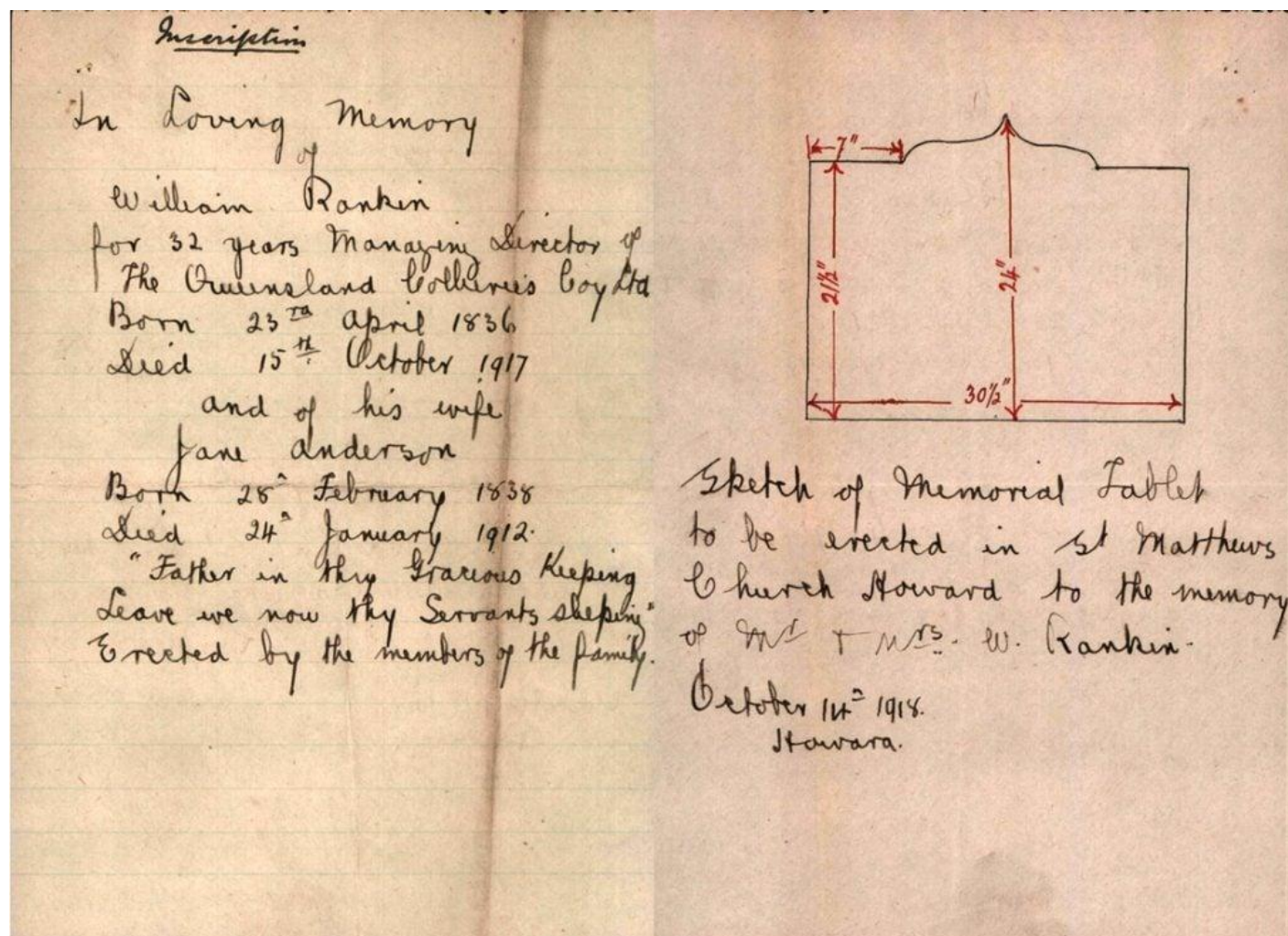
There are several examples in the recently digitised Diocesan Registry Correspondence series (1890 to 1990) where loved-ones asked that a memorial be placed in their local church, and the parish priest or warden would write to the Registrar asking for permission. These would usually include a sketch or the text of the memorial. One early example is the memorial for Private Herbert William Cooke who was killed at Gallipoli on 30 April 1915. A memorial plaque was installed in St George's Church at Eumundi.



Extract from Diocesan Registry Correspondence Letters 1318 of 1916 regarding Private Cooke

While I was initially unable to locate where the plaque was, I was able to confirm that it was held in the collection of the [Eumundi Museum](#), which is located in the former Methodist Church on Memorial Drive.

According to the Museum's Director Joe Hextall, the plaque is not currently on display, but will hopefully be installed in the new Military Service Gallery, due to be completed sometime in 2025. Mr Hextall noted that a memorial tree dedicated to Private Cooke is located very near to the museum.



Extract from Diocesan Registry Correspondence regarding Memorial Tablet at St Matthew's Church, Howard 14 October 1918

There are many other faculties and memorials that I noted in the digitised records for churches at Kilcoy, Sandgate, Nambour, Jackson, Southport, Charleville and Augathella. Some were for honour boards or windows or a plaque like Private Cooke's.

On Anzac Day, we remember those that paid the ultimate sacrifice. To ensure that their memory — and all those we memorialise within our Diocese — is not forgotten or lost, we should ensure that the record of that memory (not just the physical object) is created, captured and preserved.

Q&A with East Redland Anglicans Rector, Air Force Chaplain, bass guitarist and vinyl records fan, The Rev'd Cameron Freese



The Rev'd Cameron Freese (R) with Group Captain Kylie Green, Former Officer Commanding 95 Wing, (L) commemorating Anzac Day in 2024

Where do you currently live?

I currently live in Cleveland with a beautiful view out to Moreton Bay and Minjerribah (Stradbroke Island).

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

I have been involved with the Anglican Church Southern Queensland for 24 years. I started out as parishioner at Manly, which led to formation and ordination. East Redland is my third parish as an incumbent. I am also an Air Force Chaplain, currently serving at Amberley.

What do your main roles involve?

My main role is to lead the parish of East Redland Anglicans as Rector, but I have Diocesan roles as Area Dean and Examining Chaplain. In my RAAF Chaplain role, I work as part of chaplaincy team to support the members of the various squadrons at Amberley.

What projects or activities are you currently working on in your roles?

At East Redland Anglicans I am currently working on a deeper development of spirituality with Celtic services, Benedictine gatherings and "Local Houses of Prayer" as a part of the Ffald y Brenin movement. In my RAAF Chaplain role, I am currently working on aspects of operational readiness within chaplaincy, train members in suicide intervention and am currently working with health conversion units in understanding their own spiritual readiness and also the role of chaplaincy in mass casualty events.



Air Force chaplain The Rev'd Camron Freese at Redlands RSL on Remembrance Day in 2020

What has been one of the single key highlights of your time in each role so far?

Without a doubt, I would say 2020 and the navigation of the COVID-19 pandemic in the parish. I know that seems odd, but it was a time of great creativity and coming together, albeit online. I was very touched at the time at the support and encouragement from the parish and their commitment to stay together even though I had only been here for six weeks before the lockdown.

In my Defence role, a highlight for me was being able to train in Applied Suicide Intervention Skills and then deliver that training to Defence members. It has been a very rewarding thing to do.

Why is it important for Anglicans to commemorate Anzac Day?

I think it is important to commemorate Anzac Day as Australian and New Zealand Anglicans because we have always been involved in the support of Defence members, originally providing chaplains to the Defence Forces — a role we still share with others today.

I agree with The Ven. Rob Sutherland that as the people of God, this allows us as a Church, to connect with our veterans and families and show that God and the Church care about the human and spiritual costs of war and Defence service. It shows that we care for and value our Defence members, past and present.

What are some ways that parishes and ministries can commemorate Anzac Day?

Parishes can conduct Anzac Day Services on Anzac Day in their churches — particularly if they have memorials in the church. By doing this we can link our commemorations to people who have served and been a part of our communities. I think it is also important to invite Australian Defence Force (ADF) personnel and veterans to participate because it helps to remind us of the sacrifice made by others for our freedoms. Link in with the resources provided on the [Defence Anglicans website](#) while also linking in with your local ADF Chaplains — they'd be only too happy to help out.

I think it's also important to link in with our local RSLs and create links to veterans — they really do appreciate it.

How can parishes and ministries become more welcoming to Australian Defence Force personnel and veterans?

There's probably a lot of things we could say about welcoming in general that would apply to ADF personnel and veterans as it would to anyone. With that said, consider inviting ADF personnel and veterans to share their stories as part of our commemorations.

I also think it's good to just talk with them intentionally at events, church or the RSL because it gives them an opportunity and a space to be heard and valued. I have also found that conducting veterans' funerals with grace, respect and dignity goes a long way to building bridges with the veteran community.

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

My faith journey is one of bringing together a lifetime of experiences that didn't make sense at the time, but when viewed together made it clear that God was active in my life.

My deepest experiences of God have been through deep contemplative prayer and also in my time as scientist; encountering God in things like isolating DNA, looking down electron microscopes, contemplating viruses and bacteria. This all culminates in the realisation that God was calling me into ordained life — where I have been active for nearly 20 years.

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

I think it's about my connection to the Benedictine, Desert and Celtic traditions — they provide me with frameworks and understandings that keep me moving forward, asking questions and seeking the Godly in all the world I inhabit. I don't always do this well, but I am inspired by potential and possibility of continuing to seek God out and finding God in unusual places.

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?

For me, it is its spiritual depths over time. I think we forget that we are a spiritual organisation sometimes, but it's when we plumb the depths of the spiritual that we find the wonder of God.

Whether it's Celtic, Benedictine, Desert Monastic, and so on, delving into the experiences of other people as they have navigated the mystery of God unlocks possibility and promise. I think we need to relook at our past and allow it to speak into our present and future.

What person of faith inspires you the most and why?

Mother Hilda Scott from Jamberoo Abbey. She is such a gentle soul, within a wonderful candidness and sense of humour that comes from a deep and loving understanding of God.

What is your favourite Bible scripture and why?

Matthew 2 — I love the story of the magi. As a scientist I love to contemplate the complexity of the astronomical aspects of the story and see the ways in which God chooses to communicate with us. It fits with my sense of curiosity and seeking out potential and possibility and finding God in unusual places.

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

I think it's important for all Christians within Australia to engage with this — not just Anglicans. I say that because it is about recognising the humanity in the other and when we denigrate a particular part of that humanity we diminish it all. It's also about recognising the inherent value of people and cultures and that we all have things to learn from each other. I also feel that if we are going to speak about Reconciliation as a part of our values as Christians then we need to actually live and demonstrate that within the contexts in which we live.

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

The kindest and bravest thing I have ever witnessed was in October 1980 when I was seven years old and my family had been involved in a car accident on what is now Steve Irwin Way. I was very badly injured after going through the windscreen of the car from the back seat. In the car behind us, towing a caravan, was a group of nurses from the Royal Brisbane and Women's Hospital who were coming back from holidays. However, they got me off the car, took me into their van and treated my wounds until the ambulance arrived.

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

The best piece of advice my wife and I ever received was from a nurse at the Mater Mothers' Hospital after our daughter Alexandra was born. She said to us, "Whatever you do, don't read the baby books because they will tie you in knots!" It turned out to be excellent advice.

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

I like to play lots of 80s rock on my bass guitar. I have loved bass guitar since being a KISS fan as a kid and always wanted to play bass guitar. In the last couple of years, I decided to get lessons and relive my favourite 80s music through the bass, particularly playing from my favourite album of all time, Def Leppard's *Hysteria*.

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

All I would really need is my wife and daughters (and Milo our dog, of course).

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

It would have "Rule #32" on it with a picture of Twinkies. It's always important to remember to enjoy the little things. I know someone out there will get the reference.

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

The book I have given away the most is *The Grace Outpouring*. I found it had a huge impact on me and I really wanted to share that.

Where do you do your best thinking?

Simple: Jamberoo Abbey!

What's your best childhood memory?

It's not really "childhood", more like late teens, but my best memory (right at this moment) is my high school production of *Bugsy Malone*. I'll leave it to you to guess who I played.

What is your karaoke go-to song?

I don't really do karaoke, but if pushed I'd have to say, "Sure know Something" by Kiss.

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

Watch as much comedy as I can. I find laughing helps me a lot.

What makes you nostalgic and why?

Listening to records on a turntable. It takes me back to the energy and excitement of my youth.

The smell of mown grass and the sound of cicadas on a summer morning in December takes me right back to Christmas holidays when I was at school.

What is your secret skill?

Ballroom dancing.

If you could only eat one thing for the rest of your life, what would that be?

That's complicated...on the one hand, pizza... on the other hand, German sausages with mashed potato and sauerkraut.

What item should you throw out, but can't bear to part with?

I should probably have thrown out the many boxes of notes I took during my science degree. They are over 30 years old and massively out of date but I just can't part with them. They tell a story that I like to relive from time to time.

What's your unanswerable question – the question you are always asking yourself?

How did I end up a clergy person? Actually, most people I went to school with want an answer to that one.

Q&A with Domestic and Family Violence Advisor, researcher, committed Christian and mum, Kylie Walls



ACSQ Domestic and Family Violence Advisor Kylie Walls (L) and Archbishop Jeremy Greaves (R) at St John's Cathedral in May 2025

How long have you been involved in the Anglican Church Southern Queensland and in what role?

I began in the Domestic and Family Violence (DFV) Advisor role in November 2024, and in February 2025.

What does your role involve?

As the Domestic and Family Violence Advisor for the Anglican Church Southern Queensland, I offer advice and support to help employees, clergy and managers prevent and respond to domestic and family violence.

As part of the Office of Safe Ministry team, I work collaboratively to strengthen domestic and family violence safeguarding, prevention and response across the organisation. My role includes developing policies and procedures, developing appropriate training, conducting risk assessments, and supporting incident management.

Can you tell us a bit more about your research in the area of Domestic and Family Violence?

My published research examined psychological mechanisms underlying coercive control in intimate relationships, focusing on insecure attachment and emotion dysregulation, both of which were found to significantly contribute to controlling behaviours. While shame-proneness was associated with anxious attachment, it did not predict increased control. We hypothesised this was due to the shame measure capturing a more internalised, functional form of shame, which may serve as a protective factor against the use of control in intimate relationships. These findings inform my current work by supporting the importance of relational, trauma-informed approaches in responding to and preventing DFV within faith communities.

What projects or activities are you currently working on in your role?

A new DFV policy has been developed and was adopted at the Diocesan Council meeting in March, along with a mandate to develop supporting procedures for the Diocese within 12 months.

My current focus is on collaborating with members of our Diocese to draft these procedures and on establishing an DFV advisory service accessible to clergy, church worker, and staff. In partnership with the DFV Working Group, this work aims to strengthen our Diocese's capacity to respond to and prevent domestic and family violence. The DFV working group is also working with St John's Cathedral to plan an Evensong event for 25 May. I am also collaborating with stakeholders to explore bystander training options.

How can parishes and ministries get involved in or support these initiatives?

I encourage all parishes and ministries to review the new DFV policy and consider how it can be meaningfully embedded within their local context. As the supporting procedures are developed, any feedback is most welcome and valued. We would also love to see strong attendance at the Evensong service in May.

Why is it important for all parts of the Anglican Church Southern Queensland to get support [Domestic and Family Violence Prevention Month](#), which is held annually in May?

Domestic and Family Violence Prevention Month, held annually in May, aims to raise awareness of domestic and family violence and promote community responsibility in preventing it. It is important for all parts of the Anglican Church Southern Queensland to actively support this month as a demonstration of our shared commitment to safety, justice and compassion. Collective involvement also helps to foster a culture where abuse is not ignored and those impacted by DFV feel seen, supported and heard.

What has been one of the single key highlights of your time in your role so far?

One of the key highlights in my role so far was a conversation I had during a parish visit in an advisory capacity. A recently ordained priest approached me to talk through their parish's Domestic and Family Violence Action Plan — something she had initiated with genuine care and conviction.

It was deeply encouraging to see such initiative at a local level and to witness her passion for creating a safer church community. It reminded me of what can be achieved when we work together across all levels of the Church to prioritise safety, justice and support for those affected by DFV.

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

I am a committed Christian and am inspired by the way Jesus cared for the vulnerable and oppressed. My faith drives my passion for justice, compassion and creating safe spaces within the Church.

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

My Christian faith, rooted in the sacrifice, teachings and example of Jesus, is a constant source of motivation in my work. For me, the gospel is not only a call to personal transformation, but also a call to follow Jesus' example by actively caring for and protecting the vulnerable within our communities.

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 strengths are its deep value of community, compassion for those in need and commitment to service. When we harness these strengths, we can build real relationships with the vulnerable, and creating environments that promote grace, healing and growth.

What is your favourite Bible scripture and why?

My favourite verse is: "He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." Micah 6.8.

This verse holds special meaning for me as it reflects a way of living that honours God—through justice, mercy, and humility. It speaks to the importance of personal integrity and caring for others. In the context of domestic and family violence prevention, these values feel especially relevant and important.

What person of faith inspires you the most and why?

One person of faith who inspires me deeply is Rachael Denhollander. As a survivor of institutional abuse, she exemplifies courage, wisdom and an unwavering commitment to justice. Her advocacy, which is grounded in her lived experience as a victim-survivor, her faith and her professional and legal expertise, has brought healing to many and challenged the systems that enabled harm. I am especially inspired by her ability to hold grace and truth in tension, offering deep compassion to survivors while speaking boldly and sacrificially against abuse.

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

It is important for Anglicans to work with Aboriginal and Torres Strait Islander peoples towards reconciliation because it reflects our commitment to justice, healing and love for all people. By acknowledging past wrongs and working together in respect, we can help foster healing and build a more just and inclusive society.

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

During a difficult time when one of our children was in the hospital for an extended period, members of our church family and other friends provided incredible care throughout the whole time, offering meals and support. We felt deeply loved and experienced God's provision through the kindness and generosity of people.

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

One of the most meaningful pieces of advice I have received is, "Never lose sight of the person in front of you." It was shared by a mentor early in my life and continues to shape how I approach my work — reminding me that policy, prevention, intervention, and safeguarding efforts must ultimately serve and protect real people with real stories.

What's your unanswerable question — the question you are always asking yourself?

"Why do people allow themselves to stay in situations that are causing them harm?"

This is a question I often grapple with. While psychological concepts like cognitive dissonance, coercive control, and trauma bonds offer some insight, the reasons people stay in harmful situations are deeply personal and complex. I strive to understand this better so I can help people take steps towards freedom and healing, but I have learned that there are no simple answers and every situation is unique.

What is your earliest memory?

I remember being in kindergarten when I was about four years old, trying to draw a picture that would be turned into a plate. I was frustrated that no matter how many circles I drew, it didn't look like the sun I had imagined. I still have the plate, and it reminds me that the things we treasure in the end are not always the ones that turned out perfectly.

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

If I am having a bad day, I cheer myself up by visiting a favourite coffee shop, calling a friend, or asking my husband for a hug. It's often those small, grounding moments of replenishment and connection that make all the difference.

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

Our family visited Salzburg at the end of 2024, and we had an amazing day on the Sound of Music Tour, driving through the beautiful snow-capped mountain, exploring the village of Mondsee and enjoying a traditional meal together. It was a special day spent together, and definitely a memory I will always cherish.

What makes you nostalgic and why?

Old buildings make me feel nostalgic. When I am inside them, I often think about the people who lived there before me — what their lives were like, what they experienced and the stories the walls might tell if they could talk. I imagine the laughter, the struggles and the everyday moments that have unfolded within those walls.

Author's note 1: Community members are invited to a Domestic and Family Violence Prevention Month Evensong event at St John's Cathedral on 25 May 2025. For more information visit the [Facebook event page](#).

For more information about Domestic and Family Violence Prevention Month, including resources and initiatives, please visit the [Queensland Government website](#).

Author's note 2: The Anglican Church Southern Queensland is committed to the implementation of the "[Ten Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia](#)" as our Church's response to domestic and family violence.

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 leave an abusive relationship.

1800RESPECT is a national service providing information, referrals, and counselling.

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

Justice & Advocacy • Friday 9 May 2025 • By Dr Kasun Ubayasiri

Protecting Australia's press freedom



"Advocating for press freedom and the protection of journalists is equally important, especially in the face of political or corporate pressure. Journalism matters because democracy cannot function properly without it, and safeguarding robust, independent journalism that speaks truth to power is everyone's responsibility," says Dr Kasun Ubayasiri (Image by Tyson Parker)

Australians headed to the polls on World Press Freedom Day on Saturday at a time when the country finds itself on an unsettling trajectory — press freedom is eroding, and signs point to further deterioration.

For the past five years, between 2021-25, Australia has ranked between 25-39 out of 180 countries, on the Reporters Without Borders (RSF) World Press Freedom Index — recording it's press freedom as "satisfactory" and at times getting dangerously close to "problematic".

At a campaign rally in Melbourne last week, then Opposition leader Peter Dutton referred to *The Guardian* and the ABC as "hate media" — a chilling echo of the anti-press rhetoric once seen only in autocratic states. His comments mark a dangerous escalation in political hostility toward journalists in Australia.

But the Labor government cannot claim any higher moral ground either. The Albanese administration has failed to deliver key reforms to protect the integrity of journalism — most notably in areas like whistleblower protections and shield laws. In May 2024, former Australian Army lawyer and whistleblower David McBride was sentenced to five years and eight months in prison, with a non-parole period of two years and three months, for exposing evidence of alleged war crimes in Afghanistan. The message to whistleblowers — and the journalists who rely on them — is unmistakably hostile.

This domestic decline mirrors a broader global collapse in support for free and independent media.

One year ago, on World Press Freedom Day, US Ambassador to the UN [Linda Thomas-Greenfield](#) convened a panel in New York, warning: "...around the world, journalists are intimidated and harassed...far too often, they are violently attacked and wrongly detained — simply for telling the truth."

That same week, then US President [Joe Biden](#) declared that "The free press is an essential pillar of democracy," adding that "[j]ournalism should not be a crime anywhere on Earth." Yet even during the Biden administration, rhetorical support for the press often masked deeper failings — failings that have now been dramatically compounded by his successor.

This notion of the press as a vital pillar for the integrity of a democracy goes back to Western Enlightenment philosophy, when the press was first conceived as a scrutiniser of political and judicial power — a mechanism to speak truth to power and hold power accountable through public interest journalism.

That enlightenment ideal has all but disappeared, as politicians around the world demonise and vilify independent journalism.

President [Donald Trump](#), who first branded the news media "the enemy of the American people" in 2017, demonising journalists who questioned, scrutinised and even criticised him, while elevating the status of those sympathetic to him — has returned to the White House and resumed his assault on the press with renewed fervour. In February, his administration imposed an indefinite ban on *Associated Press* (AP) reporters from pooled press events at the Oval Office and on Air Force One. According to insiders, the decision stemmed from the [AP's refusal](#) to adopt Trump's term "Gulf of America" over the commonly used "Gulf of Mexico".

In March [Trump](#) escalated matters further, telling the US Department of Justice that CNN and MSNBC “literally write 97.6% bad about me...they’re really corrupt and they’re illegal, what they do is illegal.” Shortly after, he placed the staff of [Voice of America](#) on administrative leave and shuttered its parent agency, the US Agency for Global Media (USAGM). His [latest target](#) is CBS’ *60 Minutes* — a legendary news institution once home to respected journalists like Edward R. Murrow and Walter Cronkite.

[RSF’s 2025 report](#) reflects the consequences of these developments. The United States has fallen further, to 57th out of 180 countries. [Russia](#), where the government has effectively criminalised independent journalism, is ranked 171. [China](#) — now the world’s largest jailer of journalists with 110 imprisoned — sits at 178, with both countries described as having a “very serious” press freedom crisis.

The Asia-Pacific region now ranks just above the Middle East-North Africa in RSF’s regional averages. With the Asia-Pacific region’s press freedom rating in freefall, Australia remains stagnant and rarely challenging the kinds of repressive regimes climate these rankings reflect.

The New York-based [Committee to Protect Journalists](#) (CPJ) recorded “[m]ore journalists were killed in 2024 than in any other year since the Committee to Protect Journalists began collecting data more than three decades ago”.

CPJ records a journalist’s killing in its database, since 1992, if it has reasonable grounds to believe they may have been killed in relation to their work. The database recorded the death of 113 journalists and media workers in 2024, surpassing the second worst record of 94 deaths in 2023 and the third worst of 90 deaths at the height of the Iraq war in 2007.

The 2024 death toll includes an unprecedented 85 deaths in Gaza — mostly of Palestinian journalists — adding to the 78 journalists killed in Gaza in 2023, making Gaza the deadliest place for journalists since the [CPJ](#) started documenting journalists’ deaths more than four decades ago.

A year ago, there was still space for global leaders to posture about the value of journalism. That space is shrinking. What we’re now seeing — from Washington to Canberra — is not just rhetoric, but the active dismantling of press protections, the chilling of whistleblowers, and targeting public-interest journalism as political opposition.

It is no secret that political will is only as strong as public support — particularly as governments near elections. A [Pew Research Centre](#) study released in late April shows the number of people who believe a free press is “very important” to a democracy has ebbed and waned. The study claims the share of the people in the Americas who believe a free press is “very important” was 67 per cent in 2015, went up to 80 per cent in 2019, then back down to 67 per cent in 2025 — with the number as low as 62 per cent in the US.

Even more alarmingly only 50 per cent of Australians were reported to believe a free press is “very important” to a democracy, placing Australia nine percentage points below the global median.

Australia may not be an outlier in the RSF’s Press Freedom ranking, but clearly we cannot rest on our laurels if the Pew Research Centre statistics are anything to go by.

What happened on Saturday at the ballot box, and how we see the value of a free press within our democracy, may shape not just the country’s political future — but the survival of a free press that can hold that future to account.

In a democratic society, our responsibilities extend beyond voting in elections — they also involve engaging with and shaping democratic institutions in our daily lives. Journalism plays a vital role in this process by providing accurate information, holding those in power to account, and creating space for informed public debate. Without a free and independent press, democracy weakens, as misinformation and unchecked authority flourish. To promote robust journalism, citizens must support trustworthy news organisations — through subscriptions, donations and active readership.

Advocating for press freedom and the protection of journalists is equally important, especially in the face of political or corporate pressure. Journalism matters because democracy cannot function properly without it, and safeguarding robust, independent journalism that speaks truth to power is everyone's responsibility.

Local • Wednesday 14 May 2025

High school, higher office — St Margaret's student joins Queensland Youth Parliament



St Margaret's Anglican Girls School Year 11 student Cadence has been selected as a representative in the Queensland Youth Parliament

After a competitive selection process of 500 applications, St Margaret's Year 11 student Cadence was one of only 93 young people chosen for the program.

"Throughout the six-month program, I will work in a committee to write and debate a Bill proposing a law, including amendments," said Cadence. "We will then have the opportunity to debate the Bill in Brisbane's Parliament House.

"Our goal is to raise awareness and create meaningful change for a range of stakeholders across Queensland. Although we haven't finalised our focus yet, we will be addressing Chronic Traumatic

Encephalopathy (CTE) — a condition that can only be diagnosed after death but still has serious, often overlooked effects on the lives of athletes.

“We hope to shine a light on this important issue and advocate for better recognition and support.

“I will also be fortunate to attend community events with my MP, the Hon Leanne Linard, including a tree planting day, walks for mental health and the Queensland Day Citizenship Ceremony.”

Community-minded Cadence is passionate about making a difference in the community, inspired by her time at St Margaret’s Anglican Girls School.

“The school offers lots of community engagement opportunities. I am involved in TOC H, the Environmental Committee and several other fundraising initiatives. I’ve also volunteered with Nundah Rotary,” the Year 11 student said.

Cadence is looking to the future and how she can combine a career with her drive to make an impact, aspiring towards a pathway in either humanitarian law or as a diplomat.

Living in Vanuatu for five years, Cadence observed human rights issues and humanitarian aid firsthand.

“There were a lot of difficulties over there which were really brought home to me when I moved back to Australia. They are lacking in basic human rights, like access to water.

“In Vanuatu, a lot of our family friends or my friends’ parents worked for the UN and DFAT, and I was really inspired by them and the work they were doing,” Cadence said.

Cadence’s understanding of global cultures was also nurtured through exchange, attending school in Montreal, Canada.

“It was a great experience learning about a different culture and different way of life. Although I learn French at school, it was still a challenge communicating in a different language but one that really broadened my horizons,” Cadence said.

Through St Margaret’s careers program, Cadence is being supported to pursue her desired career.

“The program provides access to a lot of guidance and opportunities to hear from women working in various industries, and through the mentoring program, I will be matched with a past student working in a similar career to what I am aspiring towards.

“I attended the recent Past Student Awards and had the chance to hear from and speak with one of the awardees who served as a diplomat in Vanuatu at the same time that I was living there. It was such a valuable opportunity to hear her journey and consider how I can pursue a similar pathway,” Cadence said.

“What I am most looking forward to about the Youth Parliament experience is making a real difference in the community,” Cadence said.

No Other Land & Louis Theroux: The Settlers



"Louis Theroux: The Settlers" (Left) and "No Other Land" (Right)

Please be aware that this content contains references to military occupation and killing.

In our Australian context, not a day goes by without reference in the national press to our current housing crisis. An undersupply of accommodation, Kosciusko-high prices for rentals and a history of failed policy that has inevitably inflated the cost of housing means none of us are untouched by this. We all know someone affected. As Australians this puts us in the perfect space to be sensitised to human needs for housing.

We find this situation hard. However, imagine a situation where an occupying force of armed soldiers might, at any time, decide to bulldoze our houses and schools, chainsaw our powerlines, pour cement from a truck into our only water supply, arrest us without charge, harass us until we flee or stand by and protect gun-wielding Israeli civilians as they shoot us unarmed in front of our children? There would be an immediate international outcry, wouldn't there?

This is the picture painted with devastating precision in two documentaries showing different aspects of such atrocities happening right now in the West Bank, Palestine.

No Other Land, released in 2024, won the Oscar for Best Documentary at this year's Academy Awards and rightly so. The landmark film follows Palestinian journalist Basel Adra over five years filming his home village of Masafer Yatta being gradually destroyed by the Israeli military occupation in the ways described above. Through the cinema verité of his lens we see the swagger of the soldiers who declare the area conveniently zoned as a military training area, thus requiring families to evacuate — that is, to be ethnically cleansed from their homeland. We see invading civilians toting machine guns ordering women and children out of their houses. We see what happens when these demands are challenged, even peacefully — adults and children are beaten or arrested and tried before a military

court. One young local, clinging to his generator being stolen by so-called Israeli settlers under the protection of Israeli soldiers stand idly by, is shot in the stomach. He survives as a quadriplegic and must live in a cave, cared for by his mourning mother, who prays that God will take her son because she has no way to relieve his agonising pain. Other shootings are also captured on camera. These are not fleeting news stories, but the lives of people we follow in the documentary.

Increasing the tragic sense of these years is the growing friendship between the filmmaker and his co-director Yuval Abraham. Yuval is an Israeli, yet he sees the actions of the government and the illegal Israeli “settlers” with clarity. As the years roll by, the two grow close, sharing their lives in the dark, lit by torches and makeshift lights. The contrast between the ways each is treated by the Israeli soldiers is astonishing. Basel with a camera is threatened and his father is kidnapped by the soldiers because of it. Yuval, on the other hand, is tolerated, though soldiers cannot understand why he would be interested in this village and the Palestinians who live there.

Underneath this we see two men with a deep mutual respect, confounded by the world around them. Despite the repressive, invasive ideology of the illegal “settlers” and Israeli government, friendship is possible. This dynamic elevates the horrors of *No Other Land*. Is there a glimmer of hope? Maybe. But not while the world, including too many faith leaders and the mainstream media, largely looks in the other direction.

Louis Theroux: *The Settlers* is a follow up to a similar documentary Theroux made 15 years ago. This recently released 60-minute film sees the situation from the “settler’s” point of view. Theroux is well known for his particular filmic style where the interviewer is as much a part of the story as the interviewee. From time to time, this approach has drawn criticism. Some viewers have accused Theroux of not doing enough to criticise, for instance, the white supremacists he interviewed for a previous film set in the United States. But his approach then is the same now — he asks simple questions, in an often-disarming way, allowing the protagonists to reveal the truth and horror behind their words and actions.

As Theroux converses with a number of Israeli “settler” militias, including veteran far-right “settler” leader Daniella Weiss, you hear the contempt they have for Palestinians — they are unable to refer to Palestinians as human beings.

For these “settlers”, their perceived right to steal land from Indigenous Palestinians in a program of [ethnic cleansing](#), is in their mind undeniable and anyone with a contrary view is simply laughed off. That Weiss smirks about her regular connection with Prime Minister Benjamin Netanyahu’s staff shows the alignment of the “settler” expansion and the Israeli government’s military occupation. For most Israelis, these “settlers” are not some aggressive, militant minority as they have sometimes suggested, but an essential strategy of the state and have been since the [Nakba](#) (or “catastrophe”), when the ethnic cleansing of the Palestinian homeland began in 1948.

Theroux’s effectiveness here is that he allows the “settlers” to make admissions. While all documentary work has an element of construction, here the viewer is enabled to make up their own mind. While I am drawn to the films of Michael Moore (*Bowling for Columbine* and *Fahrenheit 9/11*) their polemical approach can sometimes leave an audience feeling a little browbeaten. Theroux, whilst always present, is never lecturing. He is clearly affected by what he is hearing, but in that sense he is a proxy for the viewer, rather than a preacher.

Currently with the highest possible rating of 100 per cent on film-reviewing site Rotten Tomatoes, *No Other Land*, humanises a military occupation that can sometimes feel a world away. *The Settlers* is perfect for those wanting to hear Israeli “settler” rationales directly from their mouths.

It is worth noting that both these films have been criticised by some with particular agendas, especially those who are unable, or unwilling, to see the influence of the United States in foreign policy. Having viewed these documentaries and subsequently feeling motivated to do considerable research in the area, I find such critiques entirely unfounded. For instance, criticising the actions of a nation state and its government — in this instance Israel — is not the same as criticising the religion — in this instance Judaism — that a nation state privileges at the expense of those who practise other faiths, in this case Christianity and Islam. Last year’s International Court of Justice ruling and the subsequent United Nations General Assembly resolution [are unequivocal](#): “Israel [is] to comply with international law and withdraw its military forces, immediately cease all new settlement activity, evacuate all settlers from occupied land, and dismantle parts of the separation wall it constructed inside the occupied West Bank.”

Both these documentaries are essential viewing as you let your own moral compass be your guide. These films deliver crystal-clear perspectives through microcosms of the ongoing decades-long situation of Indigenous Palestinians being ethnically cleansed at gunpoint from their ancestral homelands in the occupied West Bank. It is happening right now.

To host a screening of *No Other Land* (MA), directed by Basel Adra, Hamdan Ballal, Yuval Abraham and Rachel Szor, visit [The No Other Land](#) Australian website.

Justice Unit note: St John’s Cathedral and the Palestine Israel Ecumenical Network is hosting a Q&A panel discussion with Christian, Muslim and Jewish community leaders on Wednesday 21 May 2025 between 6.30pm and 8pm at St John’s Anglican Cathedral. The panel discussion will be followed by supper. Panellists include Suzan Wahhab, President of Palestinian Christians in Australia; Omar Ashour, Palestinian from Gaza and the former President of Falesteen Inc; and, Sophia Duckor Jones, a Jewish woman and refugee advocate. Money raised will go to the Anglican-run Al-Ahli Arab Hospital in Gaza. Register [online](#) to attend.

Editor’s note: If you are interested in learning more about film, the arts, and the many intersections with life, faith and social justice, Jonathan Sargeant is teaching DA2013Z God and Contemporary Culture: Theology and the Arts on Monday evenings in 2025. Please contact Jonathan Sargeant for more information via jonathan.sargeant@anglicanchurchsq.org.au.

Steps of faith: St Paul's students join Bishop John's Holy Week pilgrimage



At the Chapel of the Holy Spirit, St Francis College, during Bishop John's Holy Week pilgrimage Bishop John (Left) is joined by walkers, amongst them Imogen (back row, Left), Findlay (back row, Centre Left) and The Rev'd Canon Nicki Colledge (front row, Right)

As Bishop John Roundhill commenced his annual Holy Week pilgrimage around South East Queensland in late April, St Paul's School Chaplain, The Rev'd Canon Nicki Colledge, and students Imogen and Findlay joined him on the journey from Bulimba to Milton.

This was Bishop John's fifth "Walking the Walk" Holy Week pilgrimage and continued a centuries-old tradition still practised by many Christians.

This year's pilgrimage provided a refreshing opportunity to visit churches and interact with community members such as Canon Nicki, Imogen and Findlay outside the bounds of his regular duties as Bishop, as well as interact with local inter-faith leaders and reflect on conflict impacting many around the world.

"The welcome at local churches was wonderful and it is great to see churches in this less formal way than my usual Sunday visits," Bishop John said.

"I enjoy the conversations I have with people whilst walking and I'm delighted so many people have a handle on what this pilgrimage is all about.

"Some people were regular faces who have walked with me each year, but new people also joined me in 2025."

For Canon Nicki this was her second year walking with Bishop John, and another chance to enjoy her surrounds with fresh eyes and great company.

“Travelling from one parish or faith community to another, being welcomed with love and hospitality, all the while praying for peace in this world, is a powerful journey,” Canon Nicki said.

“I love walking along places where I usually might drive my car and it’s a reminder to slow down, observe, look up, enjoy and marvel at what you’ve never noticed.

“Beginning Holy Week with a deliberate walking day allowed me a chance to settle into the upcoming liturgical season, and participating in something that is not ‘the usual’ highlights the gift of taking time for supporting Bishop John, for looking beyond oneself and to wander with friends old and new.”

Similarly, St Paul’s School students Imogen and Findlay relished the journey and the chance it gave them to connect with their faith and community.

“It was important for me to participate in the pilgrimage walk and get to talk to new people and see some older churches around Brisbane,” Findlay said.

“Doing the walk extended my knowledge about my faith and what I had already known about Christ, as well as help build my relationship with Christ.”

Imogen echoed Findlay’s sentiments about the pilgrimage’s importance to her faith.

“It was important to participate to become closer to God and connect with people, as well as learn new things about God,” Imogen said.

“It was also nice to walk around the city and see places I had never been before.”

Bishop John’s pilgrimage commenced on 12 April at St John’s Anglican Church in Bulimba and finished on 19 April at St John’s Anglican Church in Burleigh Heads, continuing a centuries-old tradition still practised by many Christians.

“Pilgrimages have been part of the Christian tradition for centuries, with perhaps the most famous being the Camino de Santiago, or the ‘Way of St James’, which ends in Spain,” Bishop John said.

“People originally did this to encounter the resting place of St James the Apostle.

“Here in the Southern Region of the Anglican Church Southern Queensland I thought I could use this similar concept of pilgrimage to help bring churches together through walking with them.”

To find out more about Bishop John Roundhill’s pilgrimage walk, you can read more about [“Walking the Walk 2025”](#) on his blog.

What courageous person inspires you and why? | The Rev'd Dr Ruth Mathieson



Bishop Mariann Edgar Budde (Photo: Washington National Cathedral)

Bishop Mariann Edgar Budde was the preacher at the ecumenical prayer service at Washington National Cathedral on 21 January, after the inauguration of President Donald Trump for his second term.

Following what had been a divisive election campaign, she encouraged prayer for unity, naming the foundations of unity as honouring the inherent dignity of every human being, honesty, and humility. Bishop Mariann concluded by addressing President Trump with a plea for mercy for gay, lesbian and transgender children and that the humanity of immigrants as “good neighbours” be recognised rather than treating them as criminals. I was deeply moved as I watched this gently, but nonetheless strongly, spoken sermon.

This courageous act taught me how one can draw on the resources of faith to communicate the gospel in a profound act of leadership by bearing public witness to God’s love for all people. Moments of bravery like this come from a steady and steadfast journey of faith.

Bishop Mariann stood with the churches in her diocese as they provided water and sanctuary to Black Lives Matter protesters in 2020. In 2023 Budde, published *How we learn to be brave: Decisive moments in life and faith*. In this she explores how being brave is not a singular occurrence, but a daily choice and she illustrates this with stories from scripture, popular culture and personal experience.

It is very important for Christians to be courageous and proclaim God's love to those who may only otherwise hear of God's condemnation. One way in which I have been privileged to do this is to speak of God's love for all God's children at a Trans Justice rally earlier this year.

Local • Monday 12 May 2025

St Margaret's teacher celebrated nationally with her star on the rise



St Margaret's Anglican Girls School secondary teacher Georgia O'Brien, a recent Rising Star in Australian education honouree, teaching mathematics in the classroom

Featured in *The Educator's* 2025 Rising Stars report, Ms O'Brien has been celebrated as an early career educator making significant strides through her leadership, innovation and achievements.

Passionate about learning and helping others grow, Ms O'Brien finds the most rewarding part of teaching is seeing students develop confidence in their abilities, particularly when they overcome challenges and experience those "lightbulb" moments of understanding.

"Mathematics, in particular, is a subject that can be challenging for many students, and I love finding ways to make it more accessible, engaging and meaningful," Ms O'Brien said.

One of the ways she achieves this is through the integration of cutting-edge technology to enhance her teaching and learning practice, making lessons more interactive, engaging and personalised.

"Whether it's using AI to support differentiated learning, leveraging data to inform teaching strategies, or guiding students in ethical and critical engagement with technology, I enjoy exploring new ways to improve learning outcomes," she said.

"Beyond this, I value fostering a collaborative learning environment where students feel empowered to think critically, ask questions and take ownership of their learning."

For Ms O'Brien's students, including Year 11 student Valetta, her supportive, innovative and engaging approach to learning has delivered great results for their personal and academic growth.

"Ms O'Brien always considers the wellbeing of her students and makes this a top priority and in my experience of having her as a teacher for three years of my high school journey, she has made me feel more confident and comfortable as a student by making each class enjoyable and productive at the same time," Valletta said.

"She has enhanced my education by giving me realistic and constructive feedback that I can easily apply to my own work and has given me guidance to dig deep and really challenge myself, enabling me to improve my marks considerably.

"She has taught me to reflect and always ask for feedback, helping me grow in the area of mathematics."

Only six years into her career, Ms O'Brien has demonstrated she is an innovative educator, co-developing a numeracy boost program and developing a telescoping program to accelerate gifted students in mathematics.

She aims to continually refine her practice to provide the best possible learning experiences for her students.

Ms O'Brien said she felt both humbled and honoured to be recognised on the Rising Stars list.

"Teaching is an incredibly collaborative profession, and this recognition is a reflection not only of my own efforts, but also of the inspiring colleagues and students I work with every day," she said.

"It is incredibly rewarding to see the impact of innovation and leadership in the classroom acknowledged this way, and it motivates me to continue exploring new ways to enhance student learning and engagement."

Reflections on Pope Francis and his legacy



Photo: Jörg Upahl, Pixabay

The divine and the human meet in the slightest detail in the seamless garment of God's creation, in the last speck of dust of our planet.

Pope Francis, Laudato Si', 9

The entire material universe speaks of God's love, God's boundless affection for us. Soil, water, mountains: everything is a caress of God.

Pope Francis, Laudato Si', 84

I shed a tear on hearing the news of the death of Pope Francis. He was someone who spoke my language, someone who echoed in words, such as those quoted above, my experience of the Divine and the way that experience can be mediated through the gift of this beautiful planet.

In Laudato Si' he showed how our caring for the planet is not just as an act of self-survival, though it is certainly that, but that it is also a sacred act of love; one way for us to caress in turn the one who caresses us.

Laudato Si' will, I think, be Pope Francis' greatest legacy as it continues to give many people of faith the language they need to express something that was already deep in their hearts. His follow up call in Laudate Deum, in which he expressed frustration at our incapacity to deal with the climate crisis in any meaningful way, will remain a challenge to humanity well into the future.

Other aspects of Francis' character that inspired me were his humility, his commitment to peace making, his pastoral heart and his bravery. He lived in a modest flat instead of the Papal Palace and

carried his own suitcase when traveling. On being elected Pope he chose the name Francis, which not only revealed his love of and devotion towards the saint who is truly a saint for our times, it also signaled that he was committed to breaking down division. Francis was a member of the Jesuit order, one of the most powerful orders in the Catholic Church. The other powerful order is the Franciscans. Rather than choose the name of a Jesuit saint, Francis chose the name of the founder of the rival order, making his Office as Pope a sign of unity.

One of the great strengths of the Catholic Church is its sense of continuity. As with every strength, the commitment to continuity also has its shadow side in that it can be very difficult to incorporate new learnings and change attitudes when the commitment to continuity pushes against such evolution. Francis sought to navigate this complex space by inviting the church to be pastoral in its relating to LGBTIQA+ people rather than doctrinal.

Finally, I want to honour Francis' bravery and the way that bravery combined with his pastoral heart. Francis was able to call for end to both antisemitism and islamophobia while at the same time calling out the barbaric policies of the Israeli Government in Gaza, suggesting that it qualified as genocide. At the same time, his pastoral heart had him ringing the parish priest in Gaza each and every day to let him know that while much of the world had turned a blind eye to what was happening to the people there, he had not. And while other world leaders were falling over themselves so as not to offend the new regime in Washington, Francis was sending envoys to challenge that regime's methods and narratives. He also appointed a bishop to Washington who would stand up for the gospel values in the face of the regime's capriciousness.

I will miss him dearly.

Anglicare Southern Queensland targets \$70,000 for youth experiencing homelessness through tax appeal



"I wouldn't be where I am today without Anglicare. Without their support and guidance, I wouldn't have had the opportunity to study, to buy a car, to get braces, to have my own unit – all of the things that I wanted to do but couldn't without their support," says Cherice who came through Anglicare's service almost a decade ago

The funds raised will go directly towards Anglicare's Youth Homelessness Project in Beenleigh which will deliver up to 30 apartments to vulnerable young people aged 16-25 by late 2025.

Anglicare Southern Queensland Chief Executive Officer Sue Cooke said the Beenleigh project will provide much-needed housing relief to an increasingly growing group of Australians.

"At Anglicare Southern Queensland, we are committed to doing all that we can to alleviate the housing pressures amongst this cohort of young people," Ms Cooke said.

"We know that with stable housing and the right support network, young people can positively change their life trajectory by securing employment, education, and long-term housing."

Recent data revealed more than 43,000 children and young people presented to a housing service in 2023-24 across Australia¹. More than half of this number reported being turned away from a crisis shelter or refuge due to limited capacity².

"With homelessness rates rising amongst young people, we know that there is insufficient accommodation and wrap around support available to connect them to services to achieve long-term housing outcomes and opportunities for a brighter future," Ms Cooke said.

“Our Beenleigh project is a modern facility that will not only provide much-needed accommodation to young people but will also provide them with a range of vital wrap around support services including mental health support, cultural education and connection, support with living skills, financial literacy, relationship building skills and opportunities to pursue educational or employment pursuits.”

The development is on track to help hundreds of young people and young families, supporting Australians like Cherice who came through Anglicare’s service almost a decade ago after falling into homelessness when her father forced her out of home at only 16.

Cherice moved into her mother’s unit however her mother was incarcerated soon after and Cherice was unable to afford the rent despite working two jobs whilst still attending school.

After moving into Anglicare’s crisis accommodation, she soon progressed to transitional accommodation where she was supported by the organisation to complete school and continue further studies.

Cherice was able to create a positive future for herself, going on to become a nurse in a major Queensland hospital while living in her own unit with her dog, Sophie.

“I finished my Year 12 schooling, that allowed me to go on and do further study and now I’m a registered nurse,” Clarice said.

“I wouldn’t be where I am today without Anglicare. Without their support and guidance, I wouldn’t have had the opportunity to study, to buy a car, to get braces, to have my own unit – all of the things that I wanted to do but couldn’t without their support.”

Anglicare helps those at risk to find a home, but the organisation can’t do it alone. Anglicare is seeking donors, corporate partners and advocates to help realise this important community project, and welcome financial and in-kind contributions of any size this tax time.

For more information about Anglicare’s youth homelessness accommodation project, visit [Youth Homelessness Project](#)

To donate, please visit Anglicare’s giving page [here](#).