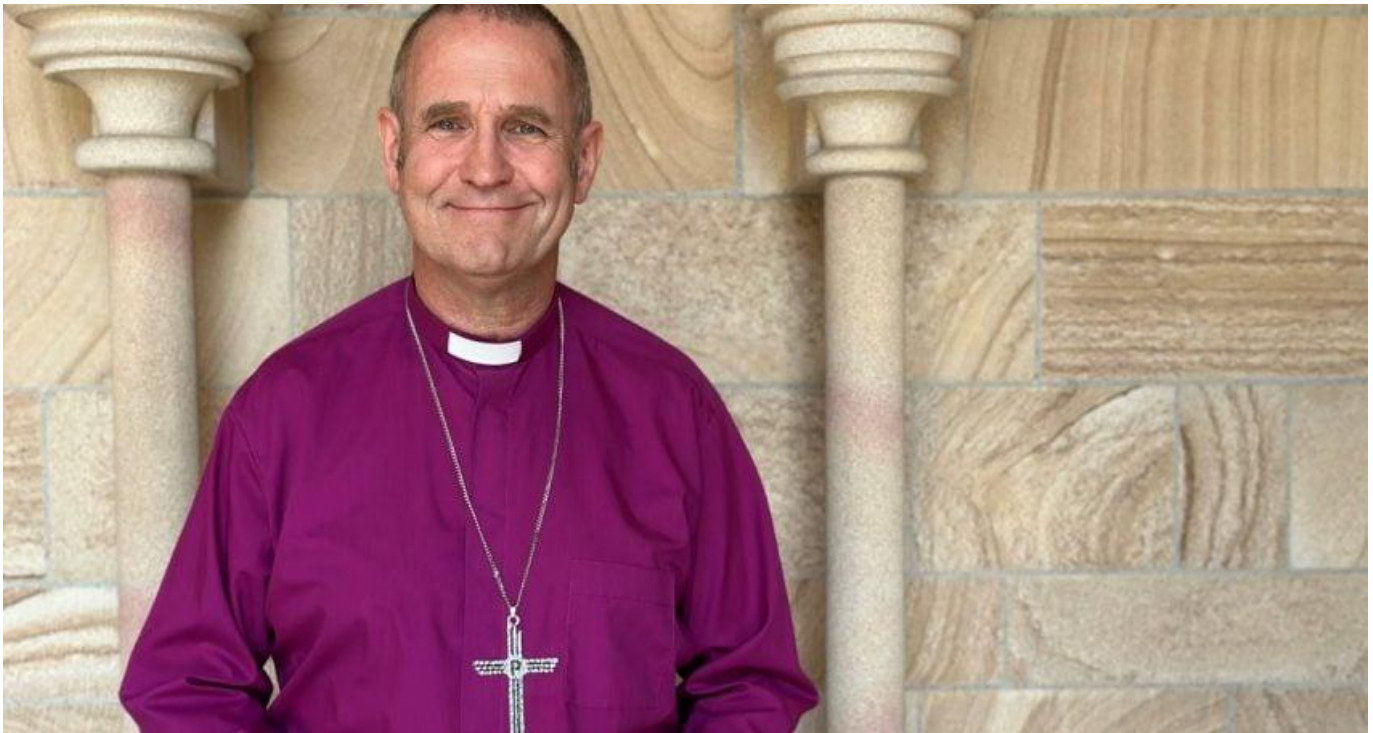


What is it that we Christians do?



"Whom we worship — God in the Holy Trinity — and the way we particularly worship through the patterns of worship laid down in our prayer books — it is these that make us distinctive," says Bishop John Roundhill

What is it that we Christians do? We do plenty of things — take a look at our wonderful Diocese and think of the parishes, schools and early learning centres, university residential college, theological college, aged-care facilities, women's shelters, youth counselling and support, and Cathedral Precinct activities. We are truly a broad and active Diocese.

But let's ask this question again with a slight twist. What is it that we Christians do that mark us out? What is it that we do that other groups of folk do not? Then the answer is briefer. The state and other agencies run hospitals, schools and universities. You could almost say that one of the great historical successes of Christianity in the West is the presence of hospitals and education systems that were inspired by the Gospel.

Whom we worship — God in Trinity — and the way we particularly worship through the patterns of worship laid down in our prayer books — it is these that make us distinctive. It is also these practices that make us catholic, in the sense of being "universal". Step into any Anglican church wherever you are in the world and you are likely to come across a similar pattern for worship and a similar level of care for the proclamation of the Word.

Having moved around the world a little in my own life, I have had to get used to different prayer books, sometimes in languages other than English. Yet everywhere I have been, the 1662 Book of Common Prayer has remained a touchstone, authorised for use alongside local prayer books, underscoring this shared heritage.

The expected ending for a reflection like this would be that worship is vital to the mission of the Church and that worship has been in decline in the West for over a generation.

However, despite these historical trends and the understandable concern about declining church attendance, something remarkable is beginning to stir in the West. Something that is being called the [“quiet revival”](#) is seen to be stirring. Young people, particularly young men, are turning to the Church and are engaging in worship.

The Rev’d Stewart Perry from The Parish of Robina shared this rather stirring quote from Pete Hughes, Vicar of Kings Cross Church in the UK:

“Secularism has crumbled — young people have feasted on its narrative and now they are sick.”

It appears that young people have not only “diagnosed” themselves, but are discovering the remedy.

In our vast and wonderful Diocese, we need to keep our eyes on worship — it might be the very place where young people, and indeed others, encounter God.

“My heart is broken”: Torres Strait Islander Elders lose landmark climate class action as court rules that government has no legal duty of care



The Muyngu Koekaper Dance Team from Saibai told the story of the impacts of climate change on their island outside the Cairns courthouse on Tuesday, including that if the island is submerged the only things that will remain will be the reef and the seagull because the seagull is the only bird on the island capable of flying beyond the reef

Torres Strait Islander Elders have been left heartbroken, yet remain determined, after the Federal Court ruled that the Commonwealth Government has no current legal duty of care to protect their people from climate change, despite finding that their islands are being “ravaged” by it.

Uncle Pabai Pabai and Uncle Paul Kabai from Boigu and Saibai islands, respectively, took on the Commonwealth in a landmark class action to prove that by failing to prevent climate change impacts, the Australian Government has unlawfully breached its duty of care.

Speaking outside the Cairns courtroom twice after the ruling yesterday, in front of more than 300 Torres Strait Islander peoples and other Queenslanders, Uncle Pabai Pabai expressed both his grief and resolve.

“My heart is broken for my family and my community,” Uncle Pabai said immediately after the ruling.

“Love has driven us on this journey for the last five years — love of our families and our communities.

“That love will keep driving us. ”

"Our homes are on the frontlines of the climate change — it is us who see the rising sea...that threatens to take everything we love," Uncle Pabai said in a second media conference.

"Those waves roll one to another and destroy the graves of our loved ones.

"The waves take so much, but we can't stop the climate change — only the government can stop that.

"I say to the prime minister, if you take Boigu from me, I will have nothing behind my back — I won't be able to say I am a Boigu man...my identity will be gone."



"I say to the prime minister, if you take Boigu from me, I will have nothing behind my back — I won't be able to say I am a Boigu man...my identity will be gone," said Uncle Pabai Pabai outside the Federal Court in Cairns on Tuesday

Uncle Paul Kabai, who is an Anglican, was left reeling having expected the court to rule in the Elders' favour.

"I thought the decision would be in our favour — I am in shock," Uncle Paul said.

"This pain isn't just for me, it's for all Indigenous people and non-Indigenous people who have been affected by climate change.

"What do any of us say to our families when we get home?"

In their class action, the Elders sought orders from the court requiring the government to take reasonable steps to protect Torres Strait Islander peoples from the impacts of climate change and take reasonable steps to set greenhouse gas emissions reduction targets to the "best available science".

However, while [Justice Michael Wigney](#) unequivocally found that the Elders' low-lying islands are being "ravaged" by the damaged climate and that governments had failed "to give any real or genuine consideration" to available scientific evidence about how much Australia should cut emissions, the government is not currently legally obliged to protect Torres Strait Islander peoples from the impacts of climate change.

"There could be no doubt that the Torres Strait Islands have been, and continue to be, ravaged by the impacts of human-induced climate change," Justice Wigney said in his conclusion.

"The delicate ecosystems on the islands and the surrounding seas have been damaged and, in some instances, destroyed by, among other things, the salination of tidal wetlands, the warming of the surrounding seas, the bleaching of coral reefs and ocean acidification.

"Once plentiful totemic marine animals, like dugong and turtles, are disappearing.

"Those and other changes wrought by the escalating impacts of global warming and climate change in the Torres Strait have had, and continue to have, a devastating impact on the traditional way of life of Torres Strait Islanders and their ability to practise *Ailan Kastom*, their unique and distinctive body of customs, traditions, observances and beliefs.

"The best available science was and is clear.

"To prevent the worst and most dangerous impacts of climate change, it was and is imperative for every country to take steps to reduce their greenhouse gas emissions so as to ensure that the increase in the global average temperature is held to well below 2°C above pre-industrial levels, and to pursue efforts to limit the temperature increase to 1.5°C above pre-industrial levels.

"Those critical objectives were enshrined in the Paris Agreement, to which Australia is a party.

"The evidence in this case indicated that the emissions reduction targets set by the Commonwealth in 2015, 2020 and 2021 were plainly not consistent with those objectives or its international obligations under the Paris Agreement.

"The applicants' primary case against the Commonwealth failed not so much because there was no merit in their factual allegations concerning the Commonwealth's emissions reduction targets.

"Rather, it failed because the law in Australia as it currently stands provides no real or effective avenue through which the applicants were able to pursue their claims.

"That will remain the case unless and until the law in Australia changes, either by the incremental development or expansion of the common law by appellate courts, or by the enactment of legislation."

In a [joint statement](#) following the ruling the Minister for Climate Change and Energy, the Hon Chris Bowen MP, and the Minister for Indigenous Australians, Senator the Hon Malarndirri McCarthy, said that they are committed to meaningful climate action.

"Where the former Government failed on climate change, the Albanese Government is delivering — because it's in the interest of all Australians," the statement said.

“That’s why we’re continuing to turn around a decade of denial and delay on climate, embedding serious climate targets in law and making the changes necessary to achieve them.”

However, following the ruling, Saibai crocodile chieftain clan Elder and Anglican leader Aunty Dr Rose Elu, who served as a First Nations Cultural Advisor on the case, sent the Albanese government a scathing message.

“Your government just approved another extension on a massive fossil fuel project in Western Australia that will rob us — stop lying to us,” Aunty Dr Rose said.

“I feel a deep grief in this moment — I have watched these two brothers carry the moral burden for all of us.

“These two brothers — these two wonderful leaders — have already made history by fighting this case.

“They have shown courage, determination and moral clarity through this entire journey.

“Whether people like Mr Albanese want to admit it, they have a duty of care to all of us.

“Prime Minister Albanese and his ministers’ weakness and refusal to accept this through this legal process is a damning moral loss.

“We will cry together and after we cry together, we will rise.”

Aunty Dr Rose thanked the Grata Fund — the NGO that financed the case — and the legal team, witnesses and First Nations peoples in the Torres Strait for their work on the case.

Aunty Dr Rose later [called](#) for Mr Albanese and Mr Bowen to visit the Torres Strait Islands.

“I want them to come up to the Torres Strait...instead of ignoring the fact that our islands are sinking,” she said.

“I want them to come up and sit with the young people and look at their faces and tell them about their future and where it lies.

“They do have a duty of care — they cannot ignore that.”

Aunty Dr Rose also called upon fellow Christians to visit the islands.

“I want them to continue to pray and continue to stand by us and also if they are supportive of our people in the Torres Strait make an effort to get up there, to see the islands themselves,” she said.

Aunty Dr Rose’s call echoes that of Torres Strait 8 spokesperson Yessie Mosby, whom Archbishop Jeremy Greaves visited on the island of Masig, along with Aunty Dr Rose, last year.

In 2022 the Torres Strait 8 made international headlines after the United Nations Human Rights Committee found that the Australian Government is violating its human rights obligations to Torres Strait Islander peoples by failing to act on climate change.

The landmark decision obliges the Australian Government to do whatever it takes to ensure the safe existence of the Torres Strait Islands, and this includes engaging in meaningful consultations with their communities to assess their needs.



Masig community leaders and their families, including Yessie Mosby (third from right, standing) welcomed Aunty Dr Rose Elu, Archbishop Jeremy Greaves and midwife Josie Greaves at a dinner at Masig Community Hall on Friday, 10 May 2024

In May this year, during National Reconciliation Week, Archbishop Jeremy and Mr Mosby invited the prime minister via an [open letter](#) to meet them on Masig to witness the devastating impacts of climate change on the low-lying island.

At the time of publication, neither the prime minister nor his office had responded to this invitation.



Aunty Dr Rose Elu is an executive producer and writer on the forthcoming documentary *Testimony*, which follows the landmark class action (Aunty Dr Rose is pictured with filmmaker Maya Newell and parish rector and Archdeacon of Cairns, Jeff Coop, in St John the Evangelist Anglican Church on Monday, 14 July 2025, when the Elders and their supporters gathered to pray for a favourable decision)

The Elders and their supporters gathered in St John the Evangelist Anglican Church on Monday night to pray for a favourable decision, with parish rector and Archdeacon of Cairns, Jeff Coop, presiding.

"As we wait for that decision, we trust and we pray to God that justice and legality may fall together," The Ven. Jeff said.

Uncle Pabai and Uncle Kabai remain resolute and will consider their legal options, including appealing and seeking an expansion of the common law of negligence through appellate courts or via legislative changes.

Sea Sunday 2025



Mission to Seafarers Brisbane volunteer Ian Chevis and two seafarers at the Seafarer Centre in April 2025

Sea Sunday is an annual day designated to acknowledge, consider, pray and take action in support of seafarers, who are part of a global workforce. This day highlights the challenges, sacrifices and isolation that the seafarer faces in undertaking their everyday roles. Their work ensures our lives are materially fulfilled. While we normally focus on seafarers engaged in the global supply chain, we should also recognise that seafarers are engaged in our local ports and national waterways to ensure that ports remain open, continue to operate safely and efficiently and that our precious coastline is protected.

Sea Sunday is commemorated each year on the second Sunday of July, so this year it will be commemorated on Sunday 13 July.

The Mission to Seafarers Brisbane ministry helps support seafarers in the challenges they face, serving them with compassion and pride while offering moments of both solace and enjoyment. The Mission to Seafarers' initiatives go beyond immediate aid, helping seafarers connect with local communities. They provide support during medical emergencies and companionship to counter maritime loneliness while fostering lifelong connections at the local seafarer's centre.

Through chaplains and volunteers, the mission provides not only physical assistance but also a listening ear, a friendly conversation, and a reminder of shared humanity. The organisation's efforts often reveal the depth of resilience within seafarers, and also the vulnerabilities they carry — making every gesture of kindness and empathy essential.

Here are some interesting examples showing Mission to Seafarers Brisbane's connections with seafarers.

Bringing comfort and joy to a hospitalised seafarer

Seafarers face heightened risks, including workplace isolation, bullying and harassment, illness and injury. Injuries or illnesses at sea are complex due to the distance from shore services. Australia's coastline has a national maritime coordination centre and emergency helicopters that are called in to assist. Sadly, injured or ill seafarers are often medevacked directly to shore hospitals without their possessions. Recently, our Chaplain provided support to second engineer Maynak Mohan, who was medevacked to a Brisbane hospital in pain with kidney stones. Mission to Seafarers Chaplains offer reassurance and ongoing care, including spiritual support, communication with family, toiletries, clothing and even chocolates. Many seafarers have received this level of care from Mission to Seafarers Chaplains or ship visitors.

All alone at sea

Modern seafarers often work in an environment without friends or acquaintances and in mixed nationality crews. This isolation during contracts of four to 11 months can affect their emotional wellbeing. Mission to Seafarers volunteers can help by encouraging conversations and building connections, particularly for those returning to the same port, fostering familiarity and friendship.

A recent conversation with Christian, a ship officer, revealed that he is unmarried and works in an isolating environment. Like many seafarers, he goes ashore to combat loneliness and emotional disconnect during his contract. Christian engages in activities to adapt to his work conditions and enjoys his time aboard ship, discussing his personal and professional goals with the Mission to Seafarers Brisbane. Visiting seafarers' centres and shopping centres helps him feel socially connected. Unfortunately, access to Wi-Fi onboard can lead to social isolation, as seafarers often stay in their cabins instead of interacting with others.

Sightseeing in our city

Seafarers have limited sightseeing opportunities due to shore leave restrictions and work schedules. However, several seafarers from the bulk carrier *MV Crimson Delight*, which was unloading cement, recently received enough time off to tour our city.

Mission to Seafarers Brisbane volunteers provide travel advice and transport to local attractions. After planning their day, seafarers from *MV Crimson Delight* were taken to the train station for city sightseeing at South Bank, in the Brisbane CBD, and shopping before returning to their vessel.

These small and simple interactions with seafarers provide enormous benefits to these isolated global workers.

Praying for seafarers

Please pray for all seafarers and the Mission to Seafarers Brisbane team this Sunday as we commemorate Sea Sunday.

Restorative practice workshop: Insights and learnings 2.0



"A new insight I took away is the realisation that ancient First Nations cultural practice is being acknowledged and embraced as best practice to heal and strengthen relationships, within a western lens," Phyllis Marsh

Phyllis Marsh — Learning Innovator, Indigenous Perspectives, West Moreton Anglican College and a proud MaMu woman from the Mundubarra people

A new insight I took away is the realisation that ancient First Nations cultural practice is being acknowledged and embraced as best practice to heal and strengthen relationships, within a western lens.

I have been using restorative practice in my work for the past seven years. Following the conference, I can now use it and refer to it in a way that acknowledges my continued cultural practice. This is a practice I saw in action within my own community as a young girl.

The Anglican Church is a large systemic institution comprising many layers and with many custodians in various roles from all community sectors. To ensure the Church keeps connecting and building, a community of practice that embraces restorative principles enables us as a Church to collectively grow and belong together.



"One beautiful thing that I learnt is that when people who do harm are given a space to understand the impacts of their actions they often apologise," Peter Branjerdporn

Peter Branjerdporn — Justice Enabler, ACSQ Justice Unit and Digital Content Officer, *anglican focus*

What stood out to me the most is how restorative practice can bring closure to victims and help them to move on and even forgive the person who has caused the harm. While the justice system has a place, it doesn't usually create space for the person who has caused harm to apologise or for forgiveness to happen.

One beautiful thing that I learnt is that when people who do harm are given a space to understand the impacts of their actions they often apologise.

Moving forward I will assume less and listen more so I can understand the heart of the matter. I will also frame questions differently to go beyond seeking analysis of a situation towards better understanding how people felt at the time.

Restorative practice is a natural space for the Church to be a facilitator in. While reconciliation is not always possible the process can still help people go beyond what the justice system offers so they can get closer to what they want or need. Setting relationships right through restorative practice can be used in different settings — including in parishes, schools, workplaces, homes and clubs.



“One of the quotes that struck me affirms that, ‘Health is linked to the quality of your relationships.’ It is an obvious truth, but it was so helpful to be reminded of this.,” Bishop Cam Venables

The Right Rev'd Cam Venables — Bishop for the Western Region

The workshop participants came from varied contexts of our Diocese — parishes, schools, Anglicare, St Francis College, the Social Responsibilities Committee and Diocesan operations. It was a blessing to learn together.

The input and facilitation were excellent, and we were pointed to helpful books and resources to go more deeply. One of the quotes that struck me affirms that, “Health is linked to the quality of your relationships.” It is an obvious truth, but it was so helpful to be reminded of this.

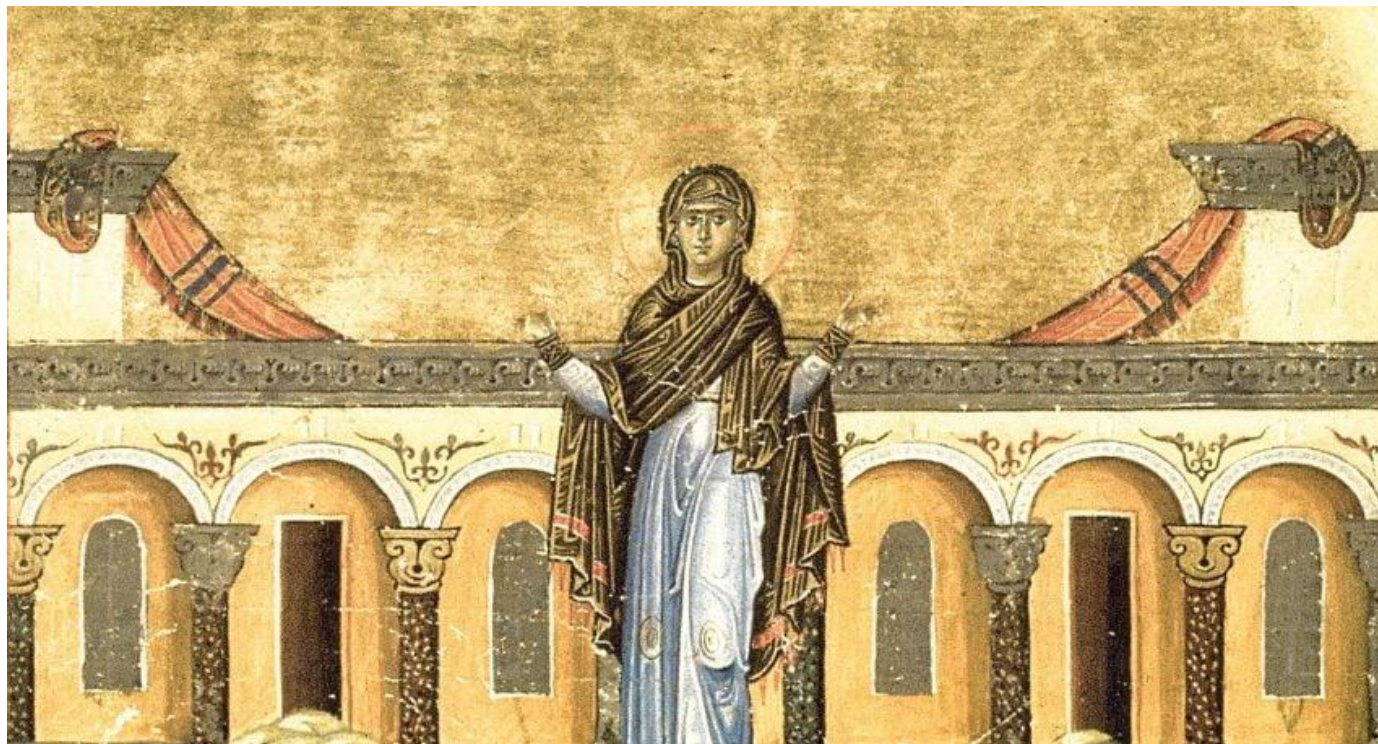
It seems to me that whatever our context we yearn to have positive and healthy relationships. I was particularly struck by the gift that small groups can play in parishes because they not only nurture people in faith, they also have the potential to help people live well together. They are gatherings in which people can be known and cared for, while also coming to know and care for others.

In the Western Region we have quite a number of parishes that do not have clergy and some have not had clergy for many years. During the COVID period I met with the leaders of most of these parishes online and it was clearly life-giving. Post-COVID we largely went back to how things were run before, and this training challenged me reconsider this.

In the last quarter of this year, I plan to start meeting again with two small groups of lay leaders — geographically isolated people faithfully doing ministry. My hunch is that God will use this simple activity of regularly meeting online to bless and encourage.

People & History • Monday 14 July 2025 • By Dr Leonie Clancy

The Desert Mothers

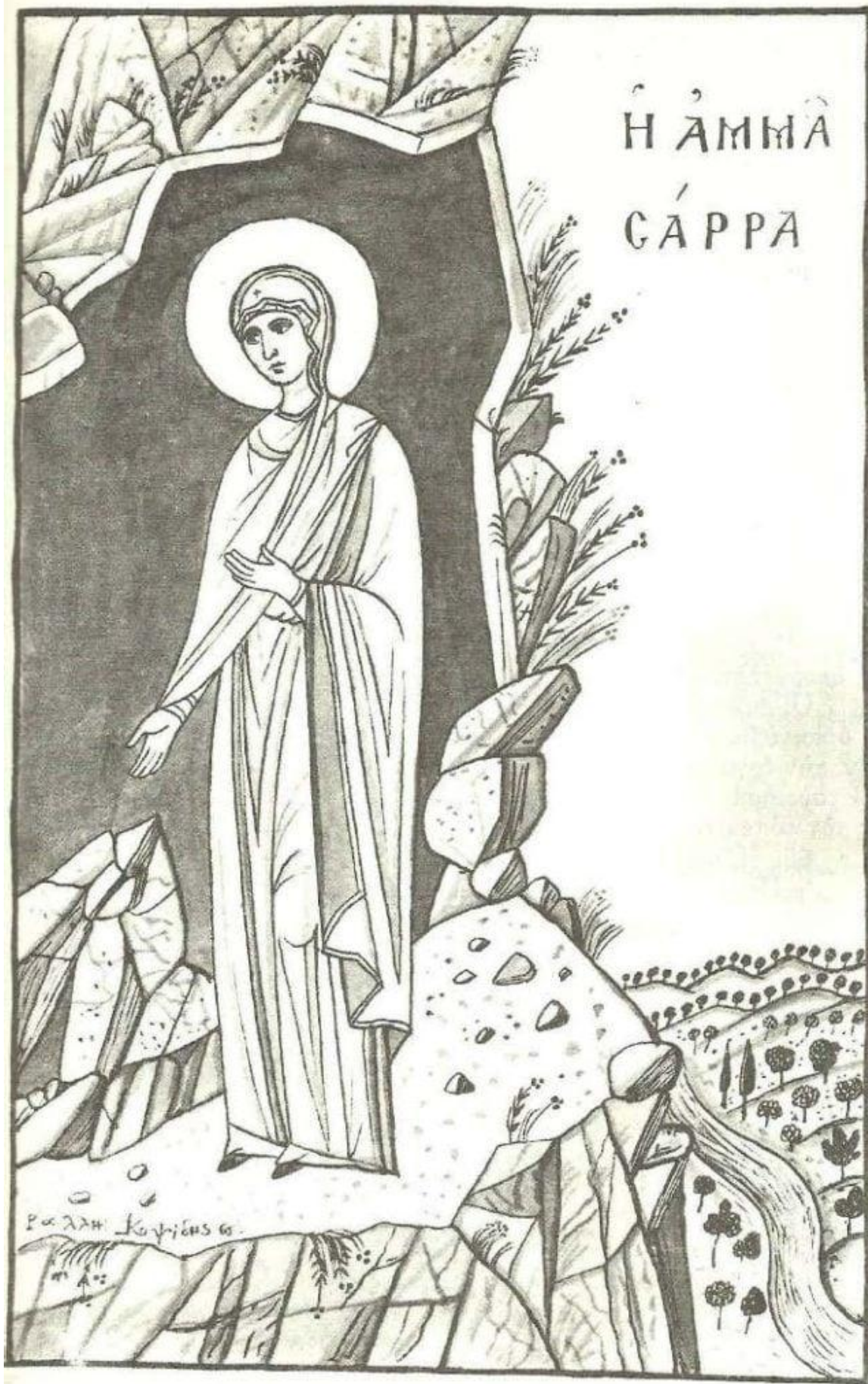


Righteous Syncletica of Alexandria: Menologion of Basil II (Public domain, via Wikimedia Commons)

I first became aware of the Desert Mothers while exploring early Christian spirituality and contemplative practices. Their names appeared quietly in footnotes and side-references, often overshadowed by the Desert Fathers. But as I looked deeper, I was drawn to their wisdom, resilience and fierce devotion. Something in their solitary lives and deep inner strength resonated with my own search for meaning and spiritual grounding.

Long before feminism had a name, the Desert Mothers were quietly rewriting the rules. These dissenting women of the third to fifth centuries ditched societal expectations, fled into the harsh deserts of Egypt, Palestine and Syria, and lived radically simple lives devoted to God. Think hermits, mystics and rebels with serious spiritual grit.

While their male counterparts — the Desert Fathers — often get most of the attention, the Desert Mothers were just as wise and influential. Amma ("Mother") Syncletica of Alexandria, one of the best-known Desert Mothers, taught that silence and struggle brought clarity. Amma Sarah of Skete was famous for her fierce independence and sharp insights. Amma Theodora of Alexandria, one of the most revered monastics of the Early Church, lived in the desert disguised as a man. These women were not running from the world — they were building a new way to live with intention, prayer and community.



Amma Sarah of Skete (Image sourced from [The Prayer Rope website](http://www.prayerrope.com))

Living in caves or tiny huts, they practised extreme discipline, but their legacy is not just about asceticism. It is about fierce inner strength, equality in spiritual wisdom, and choosing a life outside the norm. Their sayings and stories —preserved in ancient texts — still inspire seekers today.

In short, the Desert Mothers were spiritual pioneers and proof that history's most powerful rebels do not always carry swords and shields — sometimes they carry silence and soul.

One insight from [Amma Syncletica](#) that profoundly resonates with me is her observation that:

“There are many who live in the mountains and behave like people in the town; they are wasting their time. It is possible to be a solitary in one’s mind while living in a crowd and it is possible for those who are solitaires to live in the crowd of their own thoughts.”

In a world buzzing with distractions, her words remind me that prayer is not about escaping to silence — it is about finding stillness within. Even in the chaos of daily life, I can anchor myself in God. Syncletica inspires me to build an inner sanctuary, a space where prayer can breathe wherever I am. Her insight challenges the idea that holiness requires withdrawal; instead, she offers a spirituality that is portable, raw and real. Now, I carry her wisdom into every moment — at my desk, in the car, in shopping queue — turning ordinary life into sacred ground.

Amma Syncletica’s gentle, wise approach to community life inspires how I show up in pastoral and community work. [She once said](#):

“Just as the most bitter medicine drives out poisonous creatures, so prayer joined to fasting drives evil thoughts away.”

But what strikes me more is how she guided others — not with harshness, but with compassion and patience. Syncletica did not seek attention; people were drawn to her wisdom, and she welcomed them with love. In my own ministry, I try to channel that same spirit, offering a calm, listening presence rather than quick fixes or grand solutions. She reminds me that leadership does not always roar; it can be quiet, deep-seated, and steady. When I walk alongside someone in grief, confusion, or transition, I think of her — grounded, kind and faithful.

Her legacy reminds me that nurturing a community begins with humility, deep care, and a heart anchored in God.

[Amma Sarah](#), who lived in isolation by a river for 60 years close to a monastery, is recorded to have said that:

“I pray that my heart might remain pure towards all, having neither ill thoughts nor judgment regarding anyone.”

Amma Sarah teaches me the quiet strength of inner discipline and the power of holding a spacious, non-judgmental heart. Her prayer challenges me to let go of resentment and criticism, and instead cultivate a spirit of compassion even in solitude. Her long faithfulness near, but not within, community reminds me that deep spiritual work can happen on the edges — grounded in love, and not needing recognition.

[Amma Theodora](#) once said:

“Let us strive to enter by the narrow gate. Just as the trees, if they have not stood before the winter’s storms, cannot bear fruit, so it is with us.”

As a communicator, this line hits home. She does not dress things up or sugarcoat it — she speaks plainly, poetically and with conviction. That is what inspires me. Theodora shows that truth does not need to be loud to land powerfully; it just needs to be real. Her words remind me that honest, well-crafted communication can stir hearts and spark transformation. In a world full of noise, her clarity and courage challenge me to speak with purpose and depth, not just volume. Whether I am companioning someone, or holding a conversation, I aim to channel her spirit — grounded, direct and nourishing like a tree that has weathered the storm. She proves that the right words, said with heart, can last centuries.

The Desert Mothers show us how to cut through noise and live with purpose. Their radical simplicity, deep prayer and fierce inner strength offer a countercultural model for faith today, reminding us that spiritual depth does not need status — just courage, solitude and a heart fully turned toward God.

Editor’s note: The author of this reflection is a member of [Holy Hermits Online](#). This unique online ministry, which is auspiced by St John’s Cathedral, is currently doing an urgent prayer and giving drive. To find out more about joining or financially supporting Holy Hermits Online, visit the [Holy Hermits Online](#) website.

Editor’s note 18 July 2025: Join Holy Hermits Online for the upcoming Zoom [Mini-retreat with the Five English Mystics](#) on Saturday, 6 September 2025, 9am to 11am AEST. In this space The Rev’d Dr Kevin Goodrich OP will share wisdom from the Five English Mystics featured, as featured in his new book [A Pilgrimage of the Heart](#). The link to join the retreat will be shared in Holy Hermits Online’s weekly emails. [Register](#) to receive the weekly email by Friday, 5 September 2025 to join in the retreat.

What courageous person inspires you and why? | Jonathan Sargeant



Martin Scorsese on the set of *The Last Temptation of Christ* with Barbara Hershey, Willem Dafoe and Harvey Keitel (Martin Scorsese, 1988)

It's 1988 and I'm making my way into the Schonell Cinema at the University of Queensland to see a film. Normally that would be easy, but on this day there's a small group picketing the front of the theatre, holding signs and chanting "No to temptation!" Their angry faces leer at me as I enter, ticket in hand. The film is *The Last Temptation of Christ*, the director is Martin Scorsese, and I sit in row H, feeling shaken.

Talk of protests about this film had started even before it was ever released. Based on the 1955 novel by Greek author, Nikos Kazantzakis, one scene was said to feature Jesus leaving the cross and leading an ordinary life, marrying and having children. Yet despite the threats of disruption by conservative groups, Catholic-raised Martin Scorsese remained true to his artistic vision of the story, convinced in the worth of wrestling with faith in such a public way. His courage in doing so was a major risk — a film with a budget of USD7 million can't afford to make a loss.

He completed the film. I saw it. It's amazing. Once you see it, you realise that the leaving-the-cross scene is a daydream Jesus has while being crucified. It is his "last temptation", to save himself from death and suffering. But he remains true to his call, defeating temptation and affirming the relationship between God and humanity.

Those protesters could not have been more misguided!

Scorsese's unrelenting courage to create faith-soaked art in the face of vehement opposition inspired me in 1988 to be committed to doing the same — never let ignorance undermine faith, whether it be

yours or another's. Listen, sure, and be willing to grow, but never do so out of witlessness, fear or knee-jerk reaction.

Christians can always afford to be courageous in this way. Our balanced Anglican faith, guided by Scripture, tradition and reason, is not infallible, but gives us a pretty good chance of discerning a good path through life in connection with the Creator through Jesus.

This year, creating faith formation resources like [innerVIVID](#), I strive to remain true to Scorsese's courage in maintaining faithful vision and purpose when easier paths present themselves. That might be a temptation we all face!

Local • Wednesday 16 July 2025

Anglicare celebrates NAIDOC Week across Southern Queensland



Anglicare Southern Queensland's CEO Sue Cooke in the My Dilly Bag kitchen with Aunty Dale Chapman and Hannah Jones on Monday 7 July

Anglicare Southern Queensland was fully immersed in an abundance of cultural activities across Southern Queensland during 2025's NAIDOC Week, with the theme, "The Next Generation: Strength, Vision & Legacy".

On Monday, 7 July, Anglicare Southern Queensland CEO Sue Cooke joined Aunty Dale Chapman, owner of My Dilly Bag, and Hannah Jones, owner of Yuluwirri Weaving on Gubbi Gubbi country (Sunshine Coast) to host a native mocktail making and bracelet weaving lesson.

The lesson was recorded and shared across Anglicare's corporate office and eight Residential Aged Care sites where staff and residents followed along remotely.

Aunty Dale Chapman said she started her Forest Glen based business 25 years ago after identifying a need to teach generations about the significance of Indigenous cuisine.

"I was working for the Education Department in the 90s and noticed nobody really knew about the type of food that sustained Aboriginal people for Millenia," Aunty Dale said.

"I decided to take my knowledge as a contemporary chef who's been trained in preparing traditional First Nation meals and introduce native ingredients to the mix for all kinds of people to enjoy. It's important for people to know that these native ingredients are available, you can grow it in your back yard, or source it from First Nations businesses, it's very simple.

"It's about infusing these flavours — native fruits, meat and spices into dishes you already love which could be a biscuit, Tiramisu, a dressing for a salad or sauces paired with things like chicken and lamb. It's great for people to step outside of their comfort zone and implement these ingredients into everyday life."

Over at Anglicare's Symes Grove Residential Aged Care home on Meanjin country (Brisbane), residents were treated with a special morning where they learned to make bush damper before taking part in a painting session led by local First Nations artist Zoe Carson.

Ms Carson taught the seniors the art of dot painting on a range of mediums including gardening pots and canvases.

Anglicare's Youth Homelessness Services staff also came together with thousands of locals for the Logan NAIDOC event at Kingston Butter Factory where they provided event goers with free merchandise, friendly conversations and activities such as spray tattoos, bracelet making and handprint painting.

Anglicare Southern Queensland's CEO Sue Cooke said it was important for organisations to celebrate First Nations culture, not just through NAIDOC Week, but through everyday practices.

"It's vital to celebrate and honour occasions such as NAIDOC Week as we really need to ensure First Nations wisdom is passed on, so the stories of the many thousands of years of Aboriginal and Torres Strait Islander culture can be heard through the generations," Ms Cooke said.

"Organisations, no matter the size, have a responsibility to ensure that these stories are continuously honoured and told every single day, not just during awareness dates such as NAIDOC week.

"At Anglicare we do this by respecting cultural protocols and bringing cultural protocols into our work, from Acknowledgements of Country through to ceremonial activities such as smoking ceremonies and Welcome to Countries.

"We create a safe workplace culture for our First Nations staff and clients to openly share their stories, hold yarning circles with young people and embed cultural practices every day."

This year marks 50 years of NAIDOC week and elevating Indigenous voices, culture, and resilience.

"We celebrated NAIDOC Week with the theme of Strength, Vision and Legacy. It's so important to collaborate with First Nations elders like Aunty Dale so that we can learn from their wisdom, hear

about the strength and visions of our First Nations people and share their legacies with the next generation."

Reflections • Monday 14 July 2025 • By The Rev'd Peter Jeffery

Ablaze with the Spirit: A Diocese coming alive together



The Rev'd Duncan Gorwood and The Rev'd Canon Dr Tim Watson blessing Brisbane City on Corpus Christi on 22 June 2025 at All Saints', Wickham Terrace (Photo by Mark BrizzyPix Coleman)

Sitting in the cathedral, I was struck by a moment of childlike joy. "Watching the Canon Precentor of St Paul's Cathedral (Melbourne) sit beside the Dean of St John's Cathedral, I saw something simple, yet powerful — pride in what is (borne from decades of experience in sacred space) and excitement for what could be (lit up with possibility). It wasn't on my bingo card to introduce the two, but as I watched and listened, I couldn't help but ask, "Who wants to talk renewal with me?" "Who is ready to invite a fresh partnership with the Holy Spirit into our shared life as the Church?"

That question has been sitting with me for some time. In July 2024, a group of us gathered from across the country for the first [Anglicans Ablaze Australia Conference in Queensland](#) — bishops, missionaries, parish priests, and other faithful Anglicans from different corners of the Church — were brought together not to posture as experts, but to share how the Spirit is moving in real time.

Renewal, as we've come to see, isn't something that happens to the Church from the outside. It begins with a praying people. It starts in the hidden places, in the heart that says, "Lord, I want more of You."

This year that longing took shape with a more local flavour, with the Anglicans Ablaze Australia Conference QLD, which was hosted here in the Anglican Church Southern Queensland. We welcomed people from nearly 10 different parishes, each one bringing their own traditions, their own ways of worship, and their own hunger. It was a moment of shared hope, a sign that we are not alone in our longing for life in the Spirit.

As Bishop Ian Lambert said at last year's conference, "We are here not to seek the gifts, but to seek the Gift Giver."

Canon Precentor The Rev'd Dr Tim Watson was invited to help guide this year's Queensland conference, which was held between 20 and 21 June at St Barnabas' Anglican Church, Sunnybank. Tim is a quiet, deeply thoughtful man whose life in the ecumenical [Chemin Neuf Community](#) has shaped a deep contemplative charisma. His calm presence offered a beautiful reminder that Spirit-filled renewal doesn't always look like noise or hype. It can look like stillness, like depth, like overflow. Tim spoke powerfully about prayer and unity, reminding us that whether it's the choir or the band, raised hands or kneeling, incense or PowerPoint, what we're all truly seeking is an encounter with Christ. And our seeking should unite us.

That theme carried through the weekend. The Rev'd Canon Cheryl Selva shared extraordinary stories from hospital ministry, where amidst trauma and tragedy, the Spirit met people in ways that can't always be explained, only felt. She invited us to honour the unspeakable moments where God reaches into the mess and makes Himself known.

The Rev'd Scott Windred from St Barnabas', Sunnybank spoke about mission, not as a strategy, but as surrender. He reminded us that the Spirit draws us not just into buildings, but into worship, into Jesus, back into what really matters.

And then there was Vanessa Gamack, who brought a timely word from our Anglican Schools Commission. She reminded us that our students are often already experiencing God, even if they don't always have the language for it. Kids and young people are naturally open to the Spirit. Our role, as parishes and leaders, is to walk alongside them, to help them name what's happening, and to gently guide them into deeper awareness of the Triune God, especially the often-neglected Third Person, the Holy Spirit. These experiences are happening now, and we're beginning to see creative pathways developing to support them.

We closed the Queensland conference with two powerful moments. Tim led a quiet, Spirit-soaked time of contemplative prayer, creating space to encounter God personally and deeply. Then we moved into a final time of worship, led by Christ the Cornerstone Anglican Church. It wasn't just music. It was ministry. With room for prayer, for encouragement, and for receiving again. People left with joy on their faces and purpose in their hearts.

Ablaze was a taste of what's possible. It showed us that renewal doesn't have to look like the latest trend or the loudest voice. It looks like your church saying "yes" to the Spirit's leading. It looks like shared hunger, shared life, and a shared desire to be Christ's Body in all its beauty, diversity, and Spirit-filled creativity.

If you're feeling stirred, good. That's the Spirit's work already beginning.

If you're longing for more, even better. You're not alone.

Let's talk more, keep walking forward together — parishes, schools, ministries, leaders, and friends, into the life of the Spirit for the sake of the Church and the sake of the world.

Author's note: If you're feeling inspired and want to go deeper, consider joining us at the Anglicans Ablaze National Conference from 14 to 16 November 2025, hosted at St Columb's

Anglican Parish, Hawthorn in Victoria. All are welcome. Please visit the [Anglicans Ablaze Conference website](#) for more information and [email](#) me to express interest in registering.

Local • Tuesday 15 July 2025 • By Ben Rogers

Pride and glory for St Aidan's at Lions Youth of the Year competition



St Aidan's Anglican Girls' School prefect Georgina represented her school with success at this year's Lions Youth of the Year competition in April 2025

Despite a busy Year 12 schedule as both a student and prefect, St Aidan's Anglican Girls' School student Georgina took the time to represent her school at this year's Lions Youth of the Year competition, winning the Club and Regional finals, as well as earning a Best Public Speaker honour.

Supported by the Brisbane Oxley-Sherwood Lions Club, Georgina impressed with her leadership, academic excellence, as well as wide extra-curricular and community service involvement, amply demonstrating to judges her confidence and skills in general knowledge, public speaking and impromptu questioning.

Now in its sixth decade, The Lions Youth of the Year is a vital forum for Australian senior school students to foster leadership and citizenship skills.

Many prominent Australians, such as former Prime Minister Kevin Rudd, former Queensland Premier Peter Beattie and ABC journalist Sabra Lane, have competed in the program.

For Georgina, participating in the competition presented a great way to enhance her public speaking skills and provide a platform to demonstrate her leadership credentials.

"I got involved with the Lions Youth of the Year competition through one of my teachers who presented it to me as an opportunity to represent both the school and myself," Georgina said.

"I was inspired by the opportunity to practise my public speaking and showcase my leadership abilities and my achievements inside and outside of school.

"I volunteer outside of school, which was part of my application — I regularly work with Queensland International Laser Class Association (QILCA), a committee within my community that facilitates ILCA sailing events in Queensland and involvement in this is something I am passionate about.

"Additionally, I spent a week in Honiara in the Solomon Islands working with Oxfam, which provided unique perspective of the background work that goes into projects completed in and around the Pacific Islands."

At the heart of Georgina's success in the competition has been the support and encouragement of her school, with St Aidan's staff there to assist throughout the competitive journey.

"St Aidan's staff supported me throughout the competition, with two teachers even making the drive to Maleny to watch me compete in the Regional competition," Georgina said.

"The school's emphasis on service, leadership and wholistic education meant that my application for the competition was full, which helped keep me motivated."

Georgina is the latest in a long line of St Aidan's students who have entered the competition and for Principal Toni Riordan, it's an initiative that perfectly aligns with the school's educational mission.

"St Aidan's Anglican Girls' School is thrilled to celebrate Georgina's outstanding achievements in the competition," Ms Riordan said.

"Georgina's success is the result of hard work, confidence and a heart for service — a wonderful embodiment of the values of our school.

"St Aidan's has a long history of entering students into the Lions Youth of the Year competition and students are encouraged and supported to flourish academically, socially, emotionally, physically and spiritually so that they may grow to be the best version of themselves."

Georgina's English teacher Chris Boerdam echoes the sentiments of Ms Riordan and has been proud to see Georgina's success in the competition demonstrate the strengths of a St Aidan's education.

"St Aidan's prides itself on building our students' skills and confidence in the areas of leadership, independent thinking, and confident communication, and Georgina is one of our outstanding student leaders who showcases what a St Aidan's education is all about," Mr Boerdam said.

While Georgina faced challenges during the competition when it came to public speaking on social issues, it was a valuable experience to enhance her ability to speak off-the-cuff and maintain calm under pressure.

"The biggest challenge for me was the general knowledge questions that required me to think on my feet and come up with answers to questions about the cost-of-living crisis and mental health in schools," Georgina said.

"I learned that I'm more resilient and capable under pressure than I originally believed and it helped me develop greater confidence in my voice and ideas."

The Youth of the Year competition favours all-round ability rather than a strict focus on academic achievement, public speaking skills or sporting prowess, and interested senior school students who also demonstrate community mindedness and social issues awareness should consider entering.

"My advice for other students thinking of getting involved is to go for it — even if you're nervous, you'll grow so much through the experience," Georgina recommends.

"It's a very unique opportunity that draws on so many different skills that you can take with you into the future."

Resources & Research • Thursday 10 July 2025

Attachment styles and relationships: Understanding how we react and respond in close relationships



"Attachment styles refer to the way you respond in a relationship and shape the way you connect with others. They're shaped by early life experiences and influence how you build and maintain healthy social bonds," says Anglicare Southern Queensland

Have you ever taken a moment to think about how you react or respond in your close relationships?

Understanding attachment styles can be beneficial for improving your:

- relationship with yourself and others
- communication skills
- emotional regulation
- building deeper connections with those around you.

Attachment styles refer to the way you respond in a relationship and shape the way you connect with others. They're shaped by early life experiences and influence how you build and maintain healthy social bonds.

The four types

There are four types of attachment styles. We'll explain what they are, how they develop, and tips for improving your relationship with others and the world around you.

Secure attachment

People who identify as secure are typically more confident in expressing their emotions and can comfortably seek support from their partner.

In childhood, a securely attached person may have had their physical and emotional needs fulfilled by their primary caregiver. This experience allows them to create a foundation of security and trust that shapes healthy future relationships.

People with secure attachment are usually:

- able to regulate emotions
- trusting
- effective communicators
- comfortable with being alone
- good at self-reflection
- high in self-esteem
- emotionally available.

Secure attachment is a healthy attachment style to have. If you want to work towards creating secure attachments, you can do so through engaging in therapy, practising mindfulness and self-reflection, surrounding yourself with supportive and emotionally available people and being more self-compassionate.

Avoidant attachment

People with avoidant attachment tend to be more self-reliant and struggle with emotional intimacy. They're also usually distrusting in others.

People may develop this attachment style when they don't receive sufficient emotional support during childhood. Although they may receive adequate physical support, their emotional needs are typically neglected. Thus, causing them to become self-reliant individuals.

Adults with avoidant attachment typically:

- avoid emotional / physical intimacy
- have a strong sense of independence
- are uncomfortable with expressing their feelings
- dismiss others
- do not trust others
- have commitment issues

- spend more time alone.

These individuals can work towards improving their trust in others and developing healthy relationships by setting boundaries, practising self-compassion, working on improving their communication, and practising seeking support from others.

Anxious attachment

Anxious attachment comes from a fear of abandonment and needing closeness from other individuals. These people tend to doubt their self-worth and worry about the intentions of their loved ones.

It usually develops in people who had inconsistent caregivers during childhood. As a result of unavailability, they start to fear abandonment and need constant reassurance or validation.

Signs that someone may experience anxious attachment include:

- a need to cling to people
- seeking constant approval from others
- low self-esteem
- difficulty with trusting others
- a fear of rejection
- jealousy
- feelings of unworthiness.

If this sounds like you, you might consider engaging in more activities that build self-confidence, practise affirmations and self-compassion, and engage in mindfulness activities. You might benefit from seeking professional support and counselling.

Disorganised attachment

Although less common, this attachment style is quite extreme and can cause people to act irrationally and be unpredictable in their relationships.

It usually stems from childhood trauma, neglect, or abuse. During childhood, their primary caregiver may have been erratic or incoherent. Thus, causing them to struggle with building trust in others and feeling emotionally overwhelmed, as adults.

Signs of disorganised attachment include:

- flipping between needing closeness with a partner to withdrawal to protection from harm
- fear of rejection
- high levels of anxiety
- distrust in others
- signs of both avoidant and anxious attachment styles
- contradictory behaviours
- difficulty with regulating emotions.

Counselling, particularly trauma-informed therapy to address underlying relational trauma, is highly recommended for those who experience disorganised attachment. As individuals work to resolve trauma, they may work on other strategies to develop self-awareness, self-regulation and cultivating healthy relationships.

Support for your relationships

Anglicare Southern Queensland's Family and Relationship Counselling Services are designed to support individuals, couples and families. Our qualified counselling team work in a safe, compassionate and non-judgmental manner to support you through difficult times and move towards a brighter future.

We can provide couples counselling, family counselling, grief and loss counselling and counselling for children and youth. Find out more by visiting our [Family and Relationship Counselling page](#) or by calling our team on 1300 114 397.

First published on the [Anglicare Southern Queensland website](#) on 2 July 2025.

Spotlight Q&A • Sunday 13 July 2025 • By The Rev'd Eleanor Mancini

Q&A with dedicated Mothers Union member and the first Polynesian woman priest, The Rev'd Eleanor Mancini



"I currently have permission to officiate at the Cathedral. I am the Social Issues and Action Coordinator for Anglican Mothers Union Australia (AMUA) in our Diocese," says The Rev'd Eleanor Mancini

Where did you grow up and where do you currently live?

I grew up in the Kingdom of Tonga. I now live in the Moreton Bay area. I love living on the waterfront.

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

I was involved in The Parish of Sandgate-Northpoint from 2012 to 2018 and have been part of the Cathedral community since 2019. I currently have permission to officiate at the Cathedral. I am the Social Issues and Action Coordinator for Anglican Mothers Union Australia (AMUA) in our Diocese. I started the Cathedral's AMUA branch in 2020 while serving as the Diocese's AMUA Prayer and Spirituality Coordinator.



Archbishop Phillip Aspinall on his visit to St Margaret's Anglican Church at Sandgate in August 2018, chatting with members of the Tongan Anglican Worshipping Community, The Rev'd Eleanor Mancini (second from left) and the Lo'amanu family, who welcomed the Ministry of the Word in the hospitable Tongan tradition of song and dance

What do your roles involve?

I am rostered on monthly to do the five o'clock Sunday eucharist at the Cathedral and I sometimes preach during the weekday services. As our Diocese's AMUA Social Issues and Action Coordinator I assist with fundraising and engage in advocacy.

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

I am currently organising a [Sustainability Roadmap Workshop](#), which will be held on Friday, 25 July between 10am and 1.30pm in the hall of St John's Anglican Church, Hendra. The speakers include Aunty Dr Rose Elu from the Torres Strait Island of Saibai and the National Aboriginal and Torres Strait Islander Anglican Council; The Right Rev'd Dr Winston Halapua, Archbishop Emeritus of The Anglican Church of Aotearoa, New Zealand and Polynesia; The Very Rev'd Dr Peter Catt, the Dean of Brisbane; and, Peter Branjerdporn from our Diocese's Justice Unit.

I am also planning the Cathedral's service to launch this year's [16 Days of Activism against Gender-Based Violence](#), which will be held at 10am on Tuesday, 25 November. The guest speaker will be Vanessa Fowler — Vanessa is the Chair of [The Allison Baden-Clay Foundation](#).

In my AMUA role, I am also helping to fundraise for [Anglicare's youth homelessness accommodation service](#) in Beenleigh.

What has been one of the highlights of your time in the Anglican Church Southern Queensland so far?

My highlight is starting the Cathedral Mothers Union branch in 2020 while serving as the Diocese's AMUA Prayer and Spirituality Coordinator. I remember when the branch was launched during the 9.30am eucharist on a Sunday in October. It was very special.

Why is it important for all Australians to commit to Reconciliation with Aboriginal and Torres Strait Islander peoples?

The history of Australia needs to be reconciled because the true story of our country is yet to be fully recognised. Aboriginal and Torres Strait Islander peoples carry this story within their DNA.

Why is it important for all Christians to care for Creation, including the climate?

Creation is God's gift. Aboriginal and Torres Strait Islander peoples understand that Creation is God's gift.

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

My Christian faith emerged from my professional life, including working with Tonga First Media, which embraces Church news, and the New Zealand government along the three *tikanga* (Tikanga Māori, Tikanga Pakeha and Tikanga Pasefika). Through these experiences I learnt about faith. Working along the [three tikanga](#) — Tikanga Māori, Tikanga Pakeha and Tikanga Pasefika — I got used to worshipping and working alongside different people in an inclusive way. Coming to Australia, it was a bit of a shock seeing the injustices that Aboriginal and Torres Strait Islander peoples face, including in the Church.

What is your favourite Bible scripture and why?

My favourite scripture is "The fear of the Lord is the beginning of wisdom" (Proverbs 9.10) because wisdom is not patriarchal. Wisdom is inclusive.

How does your spirituality as a Tongan priest inspire you and shape your outlook, life choices and character?

Growing up in a Tongan family we ate from the sea and our traditional crops from the land. We grew up poor because my dad's stipend as a priest and teacher was only \$10 a month. He would come home from work and go fishing to catch our dinner. Seeing my dad work so hard to provide for his family has made me appreciate everything I have.

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

I am seeing greater inclusion in the Church, including for Rainbow people and for women as more women become ordained. This inclusion brings unity.



The inauguration of Mothers Union at St Paul's, Nuku'alofa in 1959, with The Rev'd Fine Halapua (The Rev'd Eleanor Mancini's father) and The Rev'd Eleanor's mother (second from left) and Bishop Kempthorne

What person of faith inspires you the most and why?

My parents. Mum took care of us 10 children at home. My dad took care of the church and the community, which involved a lot of travelling. They were incredibly hardworking.

What is kindest gesture you have ever received or witnessed?

When a New Zealand family invited me to live with them in Auckland for a year. I was only 17 years old. They taught me English. They gave me everything, including clothes and my first bedroom. The family mixed with Māori and I was happy to see that because it made me feel at home. After a year I returned to Tonga because I missed Mum and Dad.

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

My brother, The Right Rev'd Dr Winston Halapua, Archbishop Emeritus of The Anglican Church of Aotearoa, New Zealand and Polynesia. He advised me to study theology if I wanted to be a leader. So, I studied theology in New Zealand. At that time there were no women priests in Polynesia. Because of his advice, I became the first woman priest in the Diocese of Polynesia.



The Rev'd Eleanor Mancini was the first Tongan woman priest ordained in Auckland, pictured here with Archbishop Jabez Bryce of the Diocese of Polynesia in 2004

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

Reading and walking along the waterfront.

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

The sea, wind and land will be there for me.

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

Fresh from the Word 2025: Daly Bible Studies From Around the World because it helps sermons.

Where do you do your best thinking?

In a quiet place away from the phone, such as in my room or while on retreat.

What's your best childhood memory?

Mum sewed me a beautiful dress every Christmas. She sewed each of her 10 children something new every Christmas. I always looked forward to that new dress. We didn't have much, so this was the only new item of clothing we received every year.

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

I go out for a walk along the water. Being near the water — looking at the sea, the trees, the birds and the people walking by — makes me feel better.

What is the funniest thing that happened to you recently?

Last week I went to the airport to pick up my sister, who was coming in from Auckland. I waited for her for over two hours. When she emerged from behind the glass doors she said, "Very sorry. This is the result of cheap airfares". I thought it was hilarious, and we giggled all the way to my car.

What is your secret skill?

My secret skill is singing. I remember humming to myself as a young child. I used to hum as a child to cheer myself up.

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

I would like to re-live my ordination day because I was the first Polynesian woman priest.

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

Bread. I love plain bread with water. Growing up we had no butter or jam. I also love the book *How to Eat Bread: 21 Ways to Enjoy and Understand Scripture* by The Ven. Dr Miranda Threlfall-Holmes.

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

I recently put out my mum's old sewing machine. It was a hard thing to give away because it was my mum's, but I knew somebody else could use it.

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

Why is it so hard for Australian people to give justice to Aboriginal and Torres Strait Islander peoples?

Editor's notes: Join in the [Sustainability Roadmap Workshop](#), which will be held on Friday, 25 July 2025 between 10am and 1.30pm in the hall of St John's Anglican Church, Hendra. The workshop is co-hosted by Anglican Mothers Union of Australia and the Justice Unit. RSVP [online](#) by Monday, 21 July 2025 for catering purposes.

Gather in St John's Cathedral for the launch of this year's [16 Days of Activism against Gender-Based Violence](#). The service will be held at 10am on Tuesday, 25 November. The guest speaker will be the Chair of [The Allison Baden-Clay Foundation](#), Vanessa Fowler.

Office of Safe Ministry note: 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.

Gambling with our future through silence on betting reform



Parliament House, Canberra (Image by helen35 from Pixabay)

Despite that fact that [76 per cent of the Australian population](#) supports the implementation of a full ban on advertisements for online gambling, the Federal Government has failed to enact the recommendations of the Parliamentary Inquiry chaired by the late Peta Murphy titled, "[You win some, you lose more](#)", tabled in 2022.

The Murphy Inquiry made 31 recommendations that applied a public health lens to online gambling to reduce harm to Australians.

[At the press conference](#) held to mark the tabling of the report, Chair of the Committee, Ms Peta Murphy MP, said:

"Gambling advertising and simulated gambling through video games, is grooming children and young people to gamble and encourages riskier behaviour. The torrent of advertising is inescapable. It is manipulating an impressionable and vulnerable audience to gamble online.

"A phased, comprehensive ban on online gambling advertising is recommended within three years. This will give major sports and broadcasters time to find alternative advertisers and sponsors, while preventing another generation from experiencing escalating gambling harm."

The Government did not act on that recommendation despite the high level of public support.

The Australia Institute poll found that more than half of Labor voters (55 per cent) agree that the Albanese Government let down people harmed by the gambling industry by not implementing a ban on gambling advertising.

To understand why the Government did not, and has no plans to enact legislation to fulfil The Murphy Inquiry's recommended ban on online gambling ads, why it would go against the will of the people, including the majority of their own support base, we need to appreciate what is going on in the halls of power.

Over the years I have had the privilege of visiting Parliament House in Canberra as part of various delegations, including ACRT (Australian Churches Refugee Taskforce), ARRCC (Australian Religious Response to Climate Change), IPAN (Independent and Peaceful Australia Network) and as a member of the PAC (Public Affairs Commission) of the Anglican Church, as well as a guest of a number of other groups.

The delegations of which I have been a part have always been run by small shoestring-budget organisations. The PAC of the Anglican Church has an annual budget of just few thousand dollars. Other organisations I have worked with have had just enough to employ one of two people part-time to do administration.

For groups such as these to gain entrance to the parliamentary offices they need to find a member of parliament to sponsor them. The sponsor must sign them in, book meeting spaces and arrange for them to be chaperoned from one appointment to the next.

On arrival members of the delegation have to front the security desk, have their ID checked and then wait for a staff member of the sponsoring MP to attend the desk and escort them to the first meeting room.

Each time I have been in Parliament House I have observed a steady stream of lobbyists go past, swipe their parliamentary access cards and proceed into the parliamentary office area.

While I have been at scheduled meetings in Parliament House, meetings that took an age to organise, various lobbyists have just popped in to say "hello". These people have the freedom to roam, they spend their days there calling in on people, asking after family and offering to take them for coffee.

They build relationships in ways that the rest of us cannot afford.

Relationships that shift policy.

So when the lobbyists spin the age-old story — we went through this with cigarette advertising of football and motorsports when I was a teenager — that cracking down on advertising of online gambling will see the end of free-to-air TV or be the end of football, the message is being delivered by someone with whom the politician or their staffer has a relationship — a relationship that shifts policy.

And so, the will of the people is thwarted, evidence-based policy is sidelined, and another parliamentary inquiry gathers dust.

The recent finding by the [Federal Court](#) that "pro-Israel lobbyists" played a role in the ABC's unlawful sacking of Antoinette Lattouf also serves to remind us of the power that lobbyists are wielding.

Just a few days before the Federal Court handed down that decision, [ABC Business Reporter, Gareth Hutchens](#), while referring to lobbyists, wrote about the "orchestrated bullying that goes on, which is

designed to discourage editors and journalists from reporting on certain topics and framing stories in certain ways, even speaking to certain people”.

He also referred to research that suggests that the increasing influence of lobbyists on media outlets is one of the reasons people are losing confidence in the media.

Truth-telling is one of the values that we as the Christian community hold dear. Truth-telling is a sign of integrity and is associated with honesty. It also goes to the very heart of how we interact and honour one another. Deceit leads to the destruction of relationship and trust.

All of this means that there is much work for us to do as we seek to be agents of God’s commonwealth on earth.

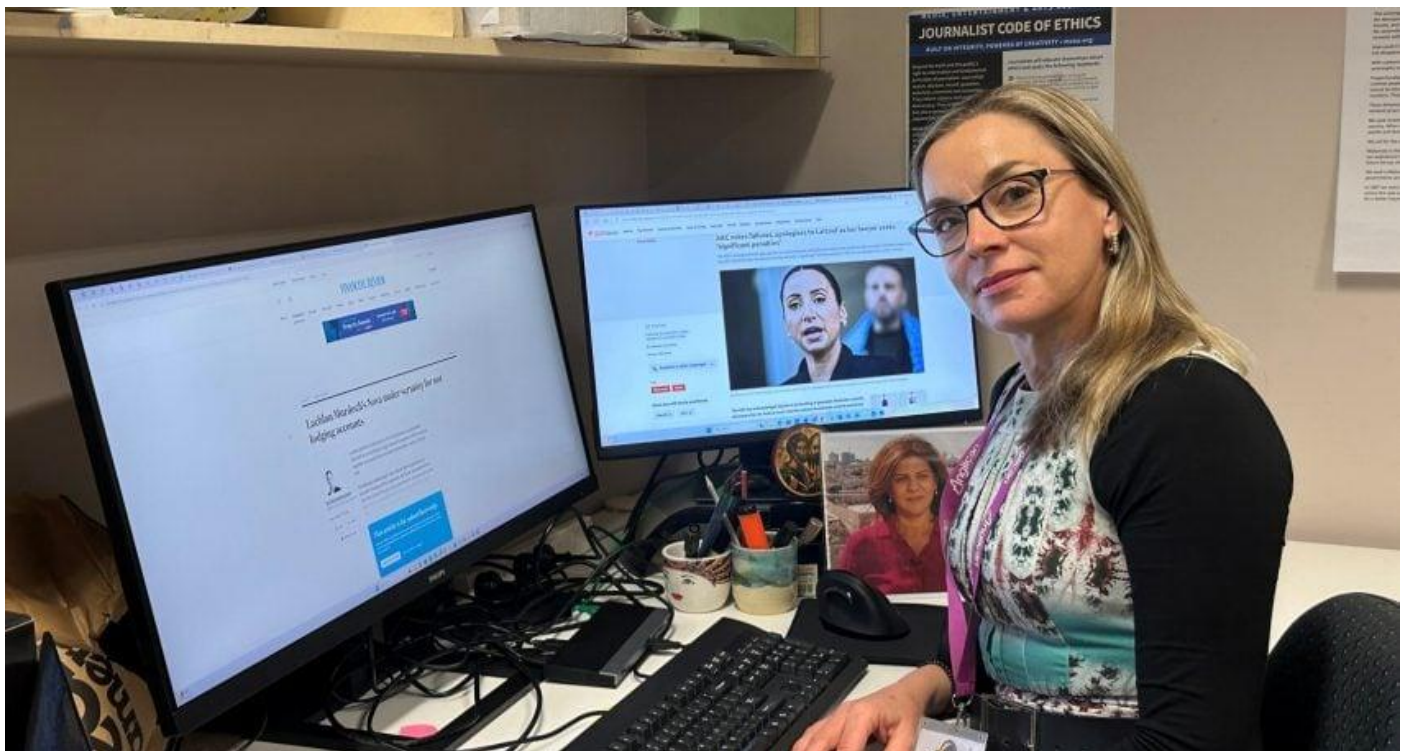
In terms of advocacy on online gambling reform, the Synod passed a motion calling on the government to enact the ban recommended by the Murphy Inquiry, and we can each sign, and encourage others to sign, the petition found on the [Alliance for Gambling Reform Website](#).

You might also consider writing to your local Federal member. Since the Murphy report, the Opposition has chosen to remain silent on the issue, so we want them, as well as the ALP, to hear from members of the Church.

First published in the “Cathedral Precinct eNews” on Monday, 7 July 2025.

Justice & Advocacy • Wednesday 2 July 2025 • By Michelle McDonald

Palestine, Israel, the Australian media and the international rules-based order



"...holding the state of Israel to account is legitimate, as it is for any state," says anglican focus editor Michelle McDonald

While driving into work earlier this month I turned on commercial radio to listen to some music. As I tuned in, a news item about Iran and Israel started. The report framed Israeli citizens as the sole victims of the recent strikes, noting how many people had been killed in Tel Aviv, while omitting how many people had been killed in Tehran. The news item also failed to mention that Israel has an estimated [90 nuclear warheads](#) and that while [Iran has signed](#) the Treaty on the Non-Proliferation of Nuclear Weapons, [Israel refuses](#) to sign it. The news item also quoted a United Nations representative condemning Iran's strikes, but not Israel's unlawful pre-emptive attack.

Curious, I researched online and discovered a Nova Podcast on the [smoothfm](#) website that made some similar omissions before it played a recording of Israel's Prime Minister, which introduced Prime Minister Netanyahu as "addressing the Iranian population directly to explain his actions". In the voice recording Prime Minister Netanyahu said, "Israel's fight is not with you, brave people of Iran, whom we respect and admire." I found it beyond bewildering that Prime Minister Netanyahu could be presented on Australian radio as being in empathetic and respectful solidarity with the Iranian people.

I then researched smoothfm and discovered that it's operated by Nova Entertainment, which is [owned by \[a private investment company of\] Lachlan Murdoch](#). At that point I was [no longer bewildered](#).

Lachlan's father, Rupert, of course owns News Corp, which is a company that [owns](#) more than 50 per cent of Australia's national or capital city weekday dailies, including *The Courier Mail* and *The Australian*. Australia has one of the most concentrated newspaper industries in the world, largely due to [News Corp's market share](#).

And, largely because of this concentration, former Australian Labor [Prime Minister Kevin Rudd](#) has called "Murdoch...an arrogant cancer on our democracy" and former Coalition [Prime Minister Malcolm Turnbull](#) has described News Corp as "an absolute threat to our democracy".

Since Israel commenced its genocide of Palestinians in Gaza, people who are usually disengaged about international affairs have started asking me "What's the deal with the Murdoch media's bias?" They seem unable to process the disconnect between history's most documented genocide — the first genocide to be live-streamed on phones worldwide — and the Murdoch media's genocide denial. So, I tell them that a 2013 [Business Insider story](#) reported that "A local subsidiary of the New York-listed company Genie Energy...whose shareholders include...Rupert Murdoch" was given "[exclusive rights](#) to a 153-square mile radius in the southern part of the Golan Heights", which is [Syrian territory](#) that Israel illegally occupied in 1967 and has annexed since 1981.

In 2011 US-based media watchdog organisation, [Media Matters](#), reported that while Murdoch was on the Genie Energy advisory board, the Murdoch-controlled Fox promoted a Genie Energy oil shale project in Israel without disclosing the financial conflict of interest.

The 2021 book, *Dateline Jerusalem: Journalism's Toughest Assignment*, by veteran journalist John Lyons, thoroughly unpacks the influence of the "pro-Israel lobby" on the Murdoch media. Lyons writes, "When I refer to the 'pro-Israel lobby', I include the Israeli Embassy in Canberra, several of the formal lobby groups, and several individuals who are affiliated with these groups — activists who support the continuing expansion of [unlawful] Israeli settlements in the West Bank" (para 1, p.6).

Lyons goes on to say that "...the Israeli-Palestinian issue is the single issue — the only issue — which the [Australian] media will not cover with the rigour with which it covers every other issue (para 2, p.6)." For example, Lyons writes this about The Australia/Israel & Jewish Affairs Council's executive

director Colin Rubenstein: “Having worked at News Corp for seventeen years, I know there are only three people who can tell the editors of *The Australian* what they can or can’t use: Rupert Murdoch, Lachlan Murdoch and Colin Rubenstein. Only one of them doesn’t have Murdoch as his surname. That’s power (para 2, p.22)”.

In January the [Jewish Council of Australia](#) reported that its executive officer Sarah Schwartz was “subjected to a strategic, coordinated and racist campaign by the Murdoch press, far-right social media accounts and right-wing pro-Israel groups” after she spoke at a Queensland University of Technology symposium about “how the Jewish community is diverse and not a monolith”, illustrating her point with an obviously satirical reference to “Dutton’s Jew”, which “was about Peter Dutton’s racist *conception* of Jewish people, not *actual* Jewish people.” It appears that progressive Jewish folk are not exempt.

In *Dateline Jerusalem*, Lyons unpacks anecdote after anecdote about the influence of the “pro-Israel lobby” over other Australian broadcasters, including the Australian Broadcasting Corporation, which is supposed to serve as our nation’s public service media organisation.

More recent events show the undue influence of “pro-Israel lobbyists” over the ABC. On Wednesday the [Federal Court found](#) the ABC breached the *Fair Work Act* by terminating journalist Antoinette Lattouf’s employment in December [in 2023], “for reasons including that she held a political opinion opposing the Israeli military campaign in Gaza” — which she demonstrated by sharing a Human Rights Watch Instagram post reporting that Israel was using starvation as a “weapon of war” in Gaza.

The court also found the decision to sack Lattouf was due [to the ABC’s concerns](#) about a possible story in *The Australian* and because a “[decision was made to appease](#) the pro-Israel lobbyists who would inevitably escalate their complaints about the ABC employing a presenter they perceived to have antisemitic and anti-Israel opinions in such a public position.”

The court case revealed an organised [email campaign](#) by pro-Israel groups who threatened litigation and demanded that then-ABC chair Ita Buttrose and then-managing director David Anderson fire Lattouf.

Instead of respecting basic media ethics, including independence, and respecting Lattouf’s basic industrial rights, the ABC capitulated, with Anderson [writing](#) “I think we have an Antoinette issue. Socials are full of antisemitic hatred”.

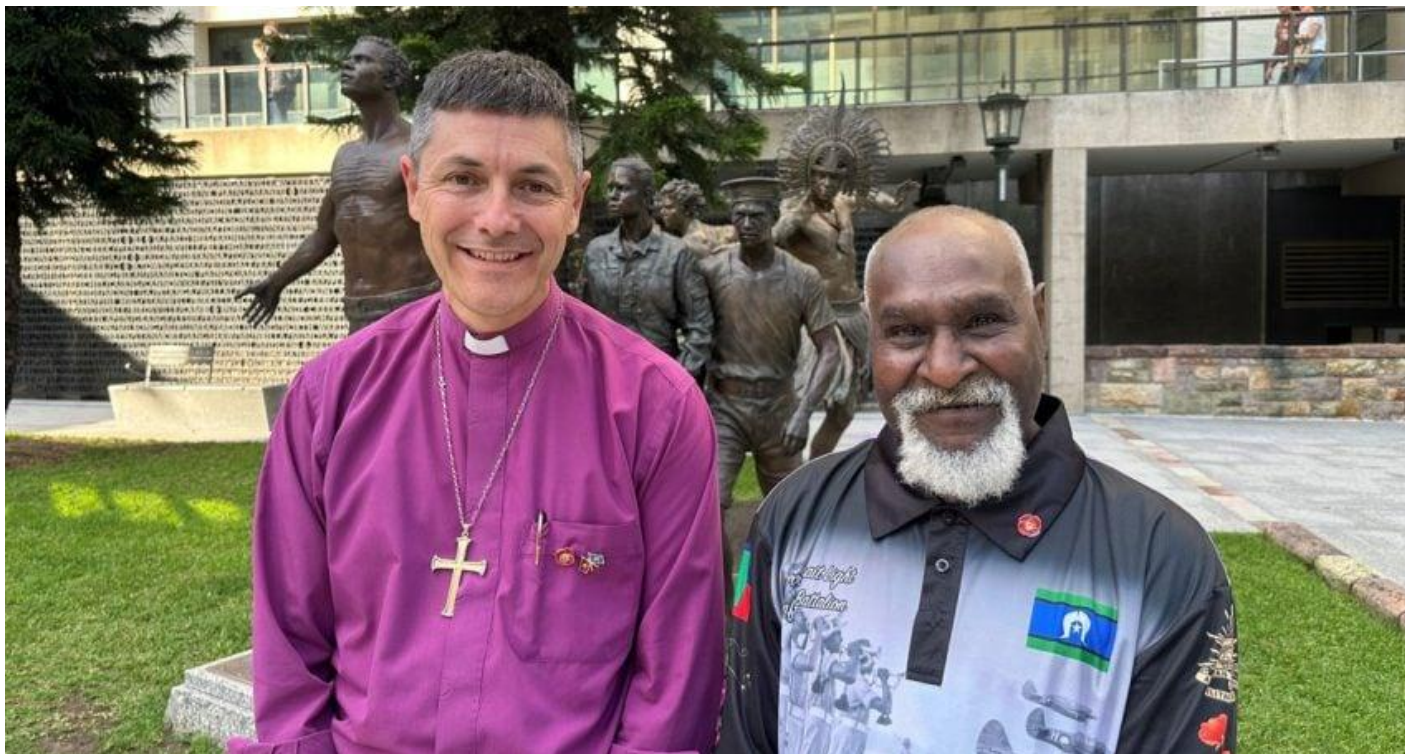
I’d like to finish by saying this, holding the state of Israel to account is legitimate, as it is for any state. When the Buddhist state of [Bhutan](#) is held to account for its repression of the largely Hindu Lhotshampa people, journalists are not widely accused of being “anti-Buddhist”. When the [Islamic Republic of Pakistan](#) is held to account for not protecting the rights of Christian girls, journalists are not widely accused of being “Islamophobic”. Thus, it is not “anti-semitic” to hold Israel to account for its human rights violations, including for the [apartheid](#) and [genocide](#) it’s committing as part of its [unlawful military occupation](#) in Palestine.

The influence of the “pro-Israel lobby” on our commercial and public media and Australia’s media concentration demonstrate that our media regulatory framework needs fixing to ensure that the public interest is protected for democracy’s sake and to ensure that power is impartially scrutinised, so the rights of all humans are protected, including those of Palestinians.

This speech was given outside the ABC's headquarters in South Bank, Brisbane, at a "Free Palestine" gathering on Sunday 29 June 2025.

Justice & Advocacy • Monday 14 July 2025 • By Uncle Milton Walit

"I think about how God moved through the water to bring the Bible to us on our island"



Ahead of Remembrance Day last year, Archbishop Jeremy Greaves and Uncle Milton Walit met at the Anzac Square memorial to Aboriginal and Torres Strait Islander Royal Australian Air Force, Army and Navy personnel

I am from the island of Saibai in the Torres Strait Islands, which are located between the top of mainland Queensland and Papua New Guinea.

I am a cultural expert and an Australian Army veteran. The last two surviving Torres Strait Islander men who served in World War II died in late 2023 – they were uncles of mine. I can't say their names for cultural reasons.

Because of my cultural expertise, my experience in the Army and the World War II service of my uncles, I provided advice on the design of the Torres Strait Islander warrior-dancer, especially the headdress, in this monument to First Nations Australian Defence Force personnel in Anzac Square in the Brisbane city. I also assisted with some aspects of the galleries under the nearby Shrine of Remembrance.

Cast in bronze, the memorial features life-sized Royal Australian Air Force, Army and Navy personnel, alongside Aboriginal and Torres Strait Islander warrior-dancers. The figures are standing on an ornate 'Journey Stone', depicting stories of embarkation from their homes via the air, land and sea.

Throughout much of Queensland's history, the government and churches, including the Anglican Church, worked together to control the lives of Aboriginal and Torres Strait Islander peoples. This impacted us.

Under the so-called *Aboriginals Protection and Restriction of the Sale of Opium Act 1897 (Qld)* and the subsequent Acts of 1901, 1927, 1928 and 1934 gave the government enormous control over all aspects of our lives.

For example, the wages of many Aboriginal and Torres Strait Islander peoples were stolen. My own wages were stolen by the Queensland government while I was working on boats in the 1970s.

When the London Missionary Society people introduced the Bible to the Torres Strait Islands in 1871, they disrupted some of our cultural practices.

While the London Missionary Society is often given credit for stopping tribal warfare between Torres Strait Island tribes, I think this is often used to cover up their disruption to our cultural practices.

For example, they told us it was “heathen” not to be covered up and they required us to wear Western clothing rather than our customary grass skirts. The weather in the Torres Strait is really hot and humid because it's tropical. So, our customary grass skirts make sense to us.

When we celebrate the Coming of The Light on 1 July every year, I think about how God moved through the water to bring the Bible to us on our island.

It's important for people to understand that God was on both sides of the beach when the London Missionary Society brought the Bible to the Torres Strait Islands, starting with the island of Erub.

When the Bible came to the Torres Strait, God was already present with us because God the Father has always been in all of his children through the presence of the Holy Spirit. God works in mysterious ways.

Editor's note: This reflection is based on a speech given by Uncle Milton Walit during the “Oceania Christian Leaders on First Nations spiritualities” Q&A panel event. The panel event formed part of the Colleges and Universities of the Anglican Communion Oceania Chapter Conference, which was held at St John's College within the University of Queensland between Monday 7 July and Thursday 10 July 2025.

Volunteering at Thread Together for the sew-cial good



"Clothing might seem like a small thing to some, but it's incredibly important. The right clothes allow people to go to job interviews, attend school, or simply feel like they belong in their community," (Janet Hicks, pictured in front of the Thread Together van on 8 July 2025)

Volunteering for Thread Together has not only been a way for me to contribute to a meaningful cause, it has also been an opportunity to connect with people from all walks of life. Each person who walks through our doors carries a unique story: some are fleeing domestic violence, others are rebuilding their lives after homelessness, and some are refugees navigating a new country with very little. Through Thread Together, I get to offer something simple yet powerful — dignity.

I first became involved with Thread Together after a family member saw the organisation featured on *Better Homes and Gardens Australia*. They immediately thought of me. I was newly retired, looking for something meaningful to do with my time, and I had a long-standing passion for environmental issues — particularly recycling and reducing landfill. I've always loved shopping in op shops, not only for the sustainability aspect but for the sense of reuse and reinvention. So the idea of helping divert brand-new excess clothing from landfill while also supporting people in need really resonated with me. It aligned perfectly with my values and felt like a natural fit.

Clothing might seem like a small thing to some, but it's incredibly important. The right clothes allow people to go to job interviews, attend school, or simply feel like they belong in their community. I've seen firsthand how someone's posture changes after receiving a well-fitted outfit. It's as though they're reminded that they matter. That kind of transformation is what keeps me coming back.

One moment that has stayed with me was when a young woman from Ukraine came in, clearly shy and unsure at first. With a bit of encouragement, she tried on an outfit — something stylish and beautifully put together. When she stepped out to look in the mirror, her whole expression changed. She looked absolutely stunning. The confidence and joy that lit up her face was contagious. We, as

volunteers, were able to share in that special moment with her. There was laughter, even a few happy tears. It was about so much more than just clothing — it was about helping someone feel beautiful, seen and valued.

I also get a lot out of volunteering at Thread Together because it fits so well with my values and outlook on life. I believe in treating others with compassion, in doing what we can to lift one another up, and in creating a more inclusive and caring society. Thread Together gives me a practical, hands-on way to live those values. It reminds me that small actions — offering time, care, and kindness — can make a big difference.

Another reason I continue to volunteer is the community among the volunteers themselves. There's a shared purpose that brings us together, and it's incredibly motivating. We come from diverse backgrounds — students, retirees, professionals, parents — but we're united by the desire to give back. I've formed genuine friendships through this work, and the camaraderie we share makes every shift something to look forward to.

Working with Thread Together has also deepened my awareness of sustainability and the fashion industry's impact. The amount of clothing that would otherwise go to landfill is staggering. By helping redistribute new, excess clothing to people in need, we're reducing waste while meeting a real social need. It's a win-win that continues to inspire me.

That's why I volunteer with Thread Together. It's about dignity, connection, purpose, and creating positive change — one garment, one smile, and one moment of joy at a time.

Office of Safe Ministry note: 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.

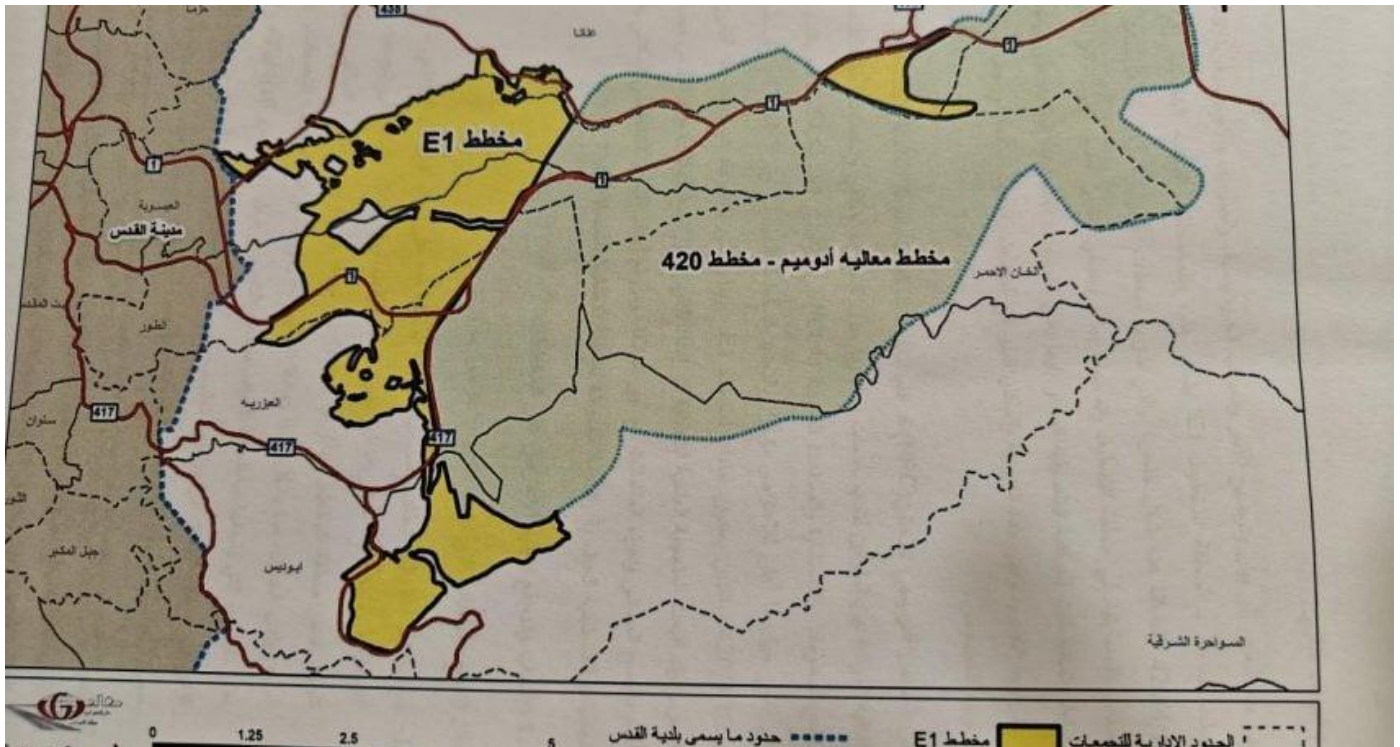
The following 24/7 telephone services have a long track record responding to people experiencing domestic and family violence:

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.

Bedouin Communities in East Jerusalem: “We will not leave”



E1 (“East 1”) is the Israeli administrative name for an area in the occupied Palestinian West Bank east of the illegally annexed Palestinian East Jerusalem. It’s located inside the boundaries of the large illegal Israeli settlement of Ma’ale Adumim (Photo: Iskandar Majlaton)

On the dry hills between Jerusalem and Jericho, where the skyline is slowly being reshaped by highways, fences, and settlements, two Bedouin communities — Khan Al Ahmar and Jabal Al Baba — stand firm on land they have called home for generations.

Their story is one of resilience, resistance, and heartbreak, marked by forced displacement, daily threats, and a steadfast refusal to disappear.

“They want the land without the people”

In the heart of Khan Al Ahmar, community leader Abu Khamis greets visitors not with bitterness, but with clarity and urgency, and of course, Bedouin coffee. “If we leave,” he said, pointing to the hills surrounding his home, “a settlement will be built here the next day.”

His fears are not speculative. Just days ago, the Al Hathroua community, comprised of 25 Bedouin families originally from Khan Al Ahmar, was forcibly displaced by Israeli security forces. They were pushed into the West Bank, leaving behind the land their ancestors had herded and cultivated for centuries.

“The people cried,” Abu Khamis said. “Not just for their homes, but for their dignity. We are not beggars. We are the inheritors of this land.”

Living under siege

The struggle is not just about land—it's about survival. With the looming expansion of the Ma'ale Adumim settlement bloc, Khan Al Ahmar could soon be encircled by walls and roads that turn the community into a closed-off enclave.

"What if a woman needs to give birth?" we asked. Abu Khamis replied calmly but gravely, "We will put her on a donkey and take her to the hospital. But there is no guarantee Israel will let her and her newborn back in."

Every day is a logistical and emotional challenge. The only school in the area, a modest but vital facility, serves 26 Bedouin communities. All the teachers come from Jericho. If the wall is completed, access to education will be severed. And still, each morning, children walk to school under the watchful eyes of settlers, enduring harassment as a daily routine.

"Thanks to the international presence—especially the ecumenical companions who used to come twice a week—we felt some protection. But we need more than visits," Abu Khamis said. "We need support: food baskets, school fees, medicine. That's how we stay steadfast."

The World Council of Churches (WCC) Ecumenical Accompaniment Programme in Palestine and Israel had been working in the area before companions had to be evacuated in June.

Jabal Al Baba: rebuilding from the rubble

Not far from Khan Al Ahmar, in Jabal Al Baba, Abu Basel stands amid the debris of demolished homes, recounting not the losses, but the rebuilding. His community has faced demolition time and again. Each time, they rise and rebuild.

Now, a newly announced bypass road—ironically named the "Lifeline Road"—threatens to isolate the community entirely, cutting it off from essential services and movement. "No food, no water, no doctors, no school," Abu Basel said. "They call it a lifeline, but it's a road to our isolation."

And yet, he remains hopeful. He showed us numerous photos of various Ecumenical Accompaniment Programme in Palestine and Israel groups who had visited the community over the years. Smiling, he said, "They didn't just offer protection—they gave us hope." Each companion, he explained, brought something unique: skills, solidarity, and the reassurance that the community was not alone.

"I still believe we can stop this," he said. "If there is enough international pressure, Israel will be forced to abandon these plans. But we need the world to see us, not as statistics, but as people."

Forgotten by the world

Both communities share a painful truth: they feel abandoned.

"The world has turned its back," said Abu Khamis. "We don't want sympathy—we want action. Protection. Pressure. Presence."

The Bedouin of East Jerusalem are not just holding onto tents and tin homes—they are holding onto identity, memory, and justice. Their presence on this land is a form of resistance, a living testament to a history that refuses to be erased.

As the sun sets over the hills of Khan Al Ahmar and Jabal Al Baba, one thing becomes clear: these communities are not just surviving, they are defying. In the face of bulldozers and bureaucracy, they hold onto their land, their dignity, and their unshakable belief that they belong.

Because, as Abu Khamis said, “We were born here. We will die here. But we will not leave.”

[Ecumenical Accompaniment Programme in Palestine and Israel](#)

First published on the [World Council of Churches website](#) on 15 July 2025.

National • Friday 4 July 2025

Anglicare Southern Queensland takes out top gong in prestigious industry awards for seventh consecutive year



Anglicare Southern Queensland's Chief Operating Officer, Aged and Community Services, Kane Singh and Group Manager, Residential Aged Care, Kate Hawkins with their keepsakes from the 2025 Readers Digest Trusted Brands Awards (June 2025)

Anglicare Southern Queensland has continued its seven-year winning streak in the annual Reader's Digest Trusted Brands Awards, named as Australia's Most Trusted Brand in Aged Care and Retirement Villages.

The 2025 Reader's Digest Trusted Brands survey was independently conducted by research company Catalyst Research and invited a sample of over 4,300 Australian adults, from every state and territory, to rate the brands they trust the most.

Anglicare Southern Queensland Chief Client Officer Chloe Henry said she was proud of the organisation's incredible result.

"To have received this recognition for the seventh year in a row is a terrific achievement and a testament to the dedication and hard work our residential and aged care staff provide to our residents every single day," Ms Henry said.

"At Anglicare our approach to aged care is centred on choice, dignity and independence, ensuring older Australians feel supported and empowered at every stage of their life, and we are committed to delivering this approach year on year.

"Being a provider of essential health care services for the ageing Queensland demographic carries enormous responsibility, so it's an honour to be named as the most trusted brand in this sector.

"Our residential and aged care staff are there for our residents through both the good times and the challenging ones. Most recently, many of our workers stepped up during the uncertainty our state faced in the wake of ex-Tropical Cyclone Alfred.

"Despite the unpredictable weather experienced by Queensland, we maintained care across all residential care homes through intermittent power losses and damage to some of our sites.

"We also had staff in our Home and Community team who lived close to clients going above and beyond by checking in on them during power outages, helping to clean their homes with no power and doing emergency grocery shops.

"These are just a few examples of why our residents and clients trust us and know they can absolutely rely on us in times of need. I thank our wonderful staff for their tireless efforts — congratulations again for achieving this terrific award!"

Anglicare Southern Queensland was also voted Highly Commended as one of Australia's top three most trusted brands in the extremely competitive category of Home Care QLD, having held onto this achievement since 2022 when the category first opened.