

LANDSCAPES

July 2023



Annual magazine published by the
Anglican Parish of Christ Church St Lucia



We acknowledge all First Peoples of the land on which live, walk and work,
the Jagera and the Turrbal people.
We honour them and their Ancestors for their survival, continued traditions and
spiritual connection to and caring of country, land, sky, water and sea.
We pay respect to their Elders past and present and will continue to support
their right to self-determination.

We are committed to Reconciliation and respectfully recognise that
sovereignty has never been ceded.

Acknowledgement of Country
Anglican Church Southern Queensland

LANDSCAPES

of the
interior | community | society

ABOUT LANDSCAPES

This magazine is for:

- ◆ Sharing ideas to understand our faith, our goals and our personal journeys just that little bit more
- ◆ Understanding what our Christ Church community stands for and that it really matters
- ◆ Going on a voyage of discovery
- ◆ Pondering sensitive issues
- ◆ Listening to and considering views that might differ from our own.

*The Lord's
unfailing love
and mercy still
continue, fresh
as the morning,
as sure as the
sunrise.*

Lamentations 3.22–23
(Good News Bible)

THANK YOU FOR reading this, the thirteenth edition of *Landscapes*. I am most grateful to Barry Kuskopf for his help and guidance as I've taken on production of the magazine, and also for all his work in producing *Landscapes* in past years. He has set a high benchmark! It is an honour to take on the editorship of this publication in my first year of joining Christ Church St Lucia. Although I am new to this community, I hope the articles and items included in this edition reflect the character of our parish and its engagement in wider society, which have been expressed in many ways over its decades of history.

In past issues of *Landscapes*, the meaning of the publication's title has been explored and expounded. This year, we think of 'landscapes' on the levels of the personal, communal and societal. In our personal landscapes, we each bring our faith to bear in our own lives and as we live in the world. There are some items about prayer, about the interior life, that I hope will nourish or challenge your spirit and perhaps give you a new view of the landscape of your life. At the communal level, we have lived another year together as God's people, celebrating seasons of the church, welcoming newcomers, including newly baptised and confirmed members into our community, farewelling friends, and serving those who need some support. At the societal level, we think of issues that affect all people and how we, as Christ's people, might bring our values and resources to bear on shaping the national and global landscapes into loving and supporting environments.

This edition focuses on two current issues in our society: the natural environment and reconciliation with the First Peoples of Australia. As Australians prepare to vote in the Voice Referendum, we seek to listen and understand what it is we are being asked to vote on. When it comes to the environment, many of us grew up with values of thrift, resourcefulness, recycling, mending and so on, but society has shifted very quickly to an economy of convenience and disposability. It will take a big effort to turn that around. Perhaps there will be some insights in this issue to inspire, challenge or reassure you.

We also pay respects at the passing of our sovereign Queen Elizabeth II and mark the coronation of King Charles III, who himself has shown support for both of our key issues.

This issue contains links to full articles and other digital resources like podcasts or study downloads. I encourage you to follow your curiosity and look up the links that interest you.

Finally, I'm deeply grateful to all who contributed articles, snippets and photographs to this issue. Without your contributions, we wouldn't have a magazine to publish, which would make our life at Christ Church a little poorer for not having shared ourselves with each other through these pages.

Janet Hubner, Editor ✂

Our Landscape

by Reverend Shane Hubner, Priest-in-Charge

I WANT TO thank everyone for welcoming me and Janet so warmly to Christ Church. Since our arrival in October 2022, we have come to appreciate the friendly, generous spirit of this parish and we look forward to getting to know you better as time goes on. When this edition of *Landscapes* reaches you, I will have been the Priest-in-Charge at Christ Church St Lucia for eight months: enough time to get my feet under the table having celebrated Christmas, Easter and Pentecost, conducted some baptisms and a few funerals, and overall starting to feel at home.

I invite us all to open our eyes to the *landscapes* in which our community of faith exists, and how we might be called to worship and serve God in this place.

Our parish

Our community of faith has been worshipping in the church building named in honour of our Lord and Saviour, Christ Jesus, for just over 60 years. Without going into the whys and wherefores it seems to me that we have become a little invisible to our community around us. That's not to say that



nobody knows we exist. But can it truthfully be said that we are intimately connected to the community around us? In 2023 we have no links to Ironside Primary School or to St John's University College or to the University of Queensland. We have hardly any links even to the other Christian churches of St Lucia. That is certainly one aspect of the *landscape* to which we need to pay attention.

We are working towards launching a *Christ Church Institute*. This will be a vehicle for us to offer lectures, seminars and panel discussions of topics that resonate with the local community. Some will be formal in structure and may appeal to the academic community; some events will be more casual and, we hope, appeal to university students. All events will be an opportunity for Christ Church to show hospitality and welcome visitors into our church. The Institute will be launched on **Friday 6 October 2023 at 7.30pm** with a lecture given by retired Anglican bishop, George Browning on the topic 'The place of Christians and the Church in the Environment movement – caught between Rebellion and Denial – what next?'

Our diocese

Part of our *landscape* is our belonging to the Anglican Church Southern Queensland. As a parish in this Diocese, we take our part in the wider mission of the Church in this region. Since coming back to Brisbane, I have been introduced to the Diocesan mission and vision statements. The mission statement may be known by many. It comes out of the Five Marks of Mission developed by the Anglican Consultative Council in 1984:

The Mission of this Church is the Mission of Christ – to proclaim the good news of the kingdom of God, that is:

- To teach, baptise and nurture new believers.
- To respond to human need by loving service.
- To seek to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation.
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth.
- To worship and celebrate the grace of God; and
- To live as one holy catholic and apostolic Church.

Even as these marks of mission could keep all Christians busy until Christ returns, as someone has succinctly put it, 'That's not all, folks!' The Diocese also lives under this vision statement, to see:

*Flourishing faith communities:
proclaiming and serving,
worshipping and learning.*

Every word in this vision can be expanded. **Flourishing** points us back through history and reminds us that the way of Jesus is life-giving and compelling, even in the most difficult of times. It reminds us that Jesus and the Gospel have the power to draw communities together to do remarkable things, to make change, to bring life and to renew and revive people and places.

Proclaiming Christ is central to the mission of faith communities. This involves not only preaching the Word of God but also proclaiming God's love through acts of worship and loving service.

Worship is at the heart of every faith community. Worship brings us before God as an expression of our love and devotion. Through worship we are reminded of our purpose, reenergised for our mission, and renewed in our communion with God and our community. The work of a faith community is grounded in worship as an act of humble listening and obedience to our call.

Grounded in worship, faith communities are called to **serve** those near, in the local community, and those far away, throughout the world. Faith communities exist not for themselves but for the service of others as they participate in God's mission in the world. Service requires faith communities to listen, to be present and to be in deep relationship with those whom they serve.

Faith communities are composed of people who seek to be disciples of Jesus. A disciple is at heart a person who is engaged in a life of **learning**. This intentional learning extends beyond the Scriptures, theology and the tradition of the church and engages the whole world in which we live. Faith communities seek to learn about their settings to serve more humbly.

I am thankful for the energy and commitment of the wider church. At this moment, we continue to pray that God will send us an archbishop who will encourage and inspire us all to play our part in realising the vision of the Anglican Church Southern Queensland. In reflecting upon what God calls us to do I am also reminded of a quote by Teresa of Avila:

*Christ has no body now but yours. No hands,
no feet on earth but yours. Yours are the eyes*

through which he looks compassion on this world. Yours are the feet with which he walks to do good. Yours are the hands through which he blesses all the world. Yours are the hands, yours are the feet, yours are the eyes, you are his body. Christ has no body now on earth but yours.

Our hearts

Finally, part of our *landscape* is the interior life – what is happening in each of our hearts? For me, the challenge is to overcome the natural fear I have; the fear of failure; of disappointing God and others; the fear of not being all I am called to be. While people are fond of describing our particular time in history as challenging, the Scriptures are timeless reminders of the truth that we should not be afraid! I am reminded of an Irish bishop who stated bluntly, 'God is God and everything else is provisional.' There is a call for each of us every day to rest in the love of God, content that regardless of whatever trials and tribulations we are facing, God is love and that is enough. Being fond of the inspiration of others I finish with two quotes – one from the fourth century and one from the twentieth.

Around 387, John Chrysostom stated,

If you knew how quickly people would forget about you after your death, you will not seek in your life to please anyone but God.

The 'Paradoxical Commandments' are an inspiring set of sayings created by a college student named Kent M. Keith and published in 1968 in a pamphlet titled 'The Silent Revolution: Dynamic Leadership in the Student Council'. However, they have often been misattributed to Mother Teresa as they are quoted in an appendix of book about her, from a version someone had posted on the wall of the children's home run by Mother Teresa's charity. Here are the original sayings:

Continued ...

Thank you to all who contributed
to this issue of
LANDSCAPES
If you have any topics or items
you would like to see in next year's issue,
contact the Parish Office on
stlucia@anglicanchurchsq.org.au

Paradoxical Commandments

01: People are illogical, unreasonable, and self-centred. Love them anyway.

02: If you do good, people will accuse you of selfish ulterior motives. Do good anyway.

03: If you are successful, you win false friends and true enemies. Succeed anyway.

04: The good you do today will be forgotten tomorrow. Do good anyway.

05: Honesty and frankness make you vulnerable. Be honest and frank anyway.

06: The biggest people with the biggest ideas can be shot down by the smallest people with the smallest minds. Think big anyway.

07: People favour underdogs, but follow only top dogs. Fight for a few underdogs anyway.

08: What you spend years building may be destroyed overnight. Build anyway.

09: People really need help but may attack you if you do help them. Help people anyway.

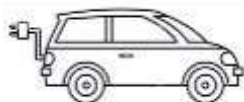
10: Give the world the best you have and you'll get kicked in the teeth. Give the world the best you have anyway.

With these thoughts, I commend this issue of *Landscapes* to you for some interesting, challenging and thought-provoking reading, inviting you to find your place and our place in all the landscapes we inhabit.

Father Shane Hubner
June 2023 ✂

** STOP PRESS! **

The parish will be upgrading its vehicle, which has been due for replacement for some years. The parish has decided to purchase an EV (electric vehicle) to help it reduce its carbon footprint. Look out for the new parish EV in July 2023. ✂



Prayerful Thought

Even the most accomplished artists practise often, and it's the same for those who pray. So, practise prayer continually, wherever you are, however you feel, whoever you're with and whatever you're doing. ✂

I never made a success of lecture delivered in a church yet. People are afraid to laugh in a church. They can't be made to do it in any possible way.

Mark Twain

You can borrow a book,
but you get to keep the ideas.
Anonymous

The only thing you absolutely have to know is the location of the library.

Albert Einstein

You want weapons? We are in a library!
The best weapons in the world!

Doctor Who



Harold Jesse Carthew ~ ecclesiastical cabinetmaker

By Kevin Carthew

HAROLD JESSE CARTHEW was an extremely talented cabinetmaker, and it is not well known how much furniture he designed, built and donated to Christ Church St Lucia. All the furniture was originally designed for the old church so it has made the transition to the current church very well. These photos (left and below) show all the furniture Harold Carthew made and donated:

- ◆ Lectern
- ◆ Hymn and Psalm boards
- ◆ Chapel altar
- ◆ Bishop's chair (a copy of the Archbishop of Canterbury's chair) and adjacent chair
- ◆ Prayer desks
- ◆ Pew end detail (design used for all subsequent constructions)

This generous offering of furniture was publicly acknowledged at Christ Church's service celebrating the 50th anniversary of the church's consecration on 25 June 2023.

Harold was born in London in 1908 and moved to Perth, WA in 1936 where he met and fell in love with Vida Chown. They came to Brisbane and were married in St Michael and All Angel's Anglican Church, New Farm in 1938. They soon settled just a few doors down from Christ Church St Lucia at 94 Ironside Street, a single-storey dwelling, which Harold soon converted into a double-storey. He also completely built a residence at 72 Ironside Street for Vida's elderly parents. He worked full time as a

cabinet maker for Carrick's Furniture Company, initially in Roma Street and then, when the company moved, in Kangaroo Point.

As a late teenager, Harold was an avid motorcyclist but this came to an unfortunate end when he was involved in a nasty motor vehicle accident, which left him with a left elbow deformity and a desire never to drive again. This injury precluded him from national service when the war began in 1939 but he managed somehow to build an air raid shelter in his back yard, as well as building all the furniture pictured here, and undertaking many private jobs for local residents. All the furniture was produced in his spare time in his tiny workshop underneath the house at 94 Ironside Street, where he even made his own glues and stains.

Harold and Vida had three children, all of whom attended Ironside State School and maintained close ties with Christ Church via marriages, baptisms, fund raising, and one an altar boy. Vida was a committed member of the Mother's Union as well as being a nationally recognised guitar virtuoso and teacher, always supporting church fundraising ventures.

Harold and Vida, and Vida's parents, rest in peace in the Christ Church Columbarium. ✕



THE ARAMAIC PRAYER OF JESUS (THE LORD'S PRAYER)

Original transliteration and translation by Dr. Neil Douglas-Klotz from the Peshitta (Syriac-Aramaic) version of Matthew 6:9–13 and Luke 11:2–4. Reprinted from Prayers of the Cosmos: Meditations on the Aramaic Words of Jesus (Harper Collins, 1990). © 1990 Neil Douglas-Klotz. All rights reserved, including the right to reprint in whole or in part.

Abwoon d'bwashmaya

O Birther! Father-Mother of the Cosmos: you create all that moves in light.

Nethqadash shmakh

Focus your light within us – make it useful: as the rays of a beacon show the way.

Teytey malkuthakh

Create your reign of unity now – through our fiery hearts and willing hands.

Nehwey sebyanach aykana d'bwashmaya aph b'arha.

Your one desire then acts with ours, as in all light, so in all forms.

Habwlan lachma d'sunqanan yaomana.

Grant what we need each day in bread and insight: subsistence for the call of growing life.

Washboqlan khaubayn (wakhtahayn) aykana daph khnan shbwoqan l'khayyabayn.

Loose the cords of mistakes binding us, as we release the strands we hold of others' guilt.

Wela tahlan l'nesyuna

Don't let us enter forgetfulness

Ela patzan min bisha.

But free us from unripeness

Metol dilakhie malkutha wahayla wateshbukhta l'ahlam almin.

*From you is born all ruling will, the power and the life to do,
the song that beautifies all, from age to age it renews.*

Ameyn.

Truly – power to these statements – may they be the source from which all my actions grow. Sealed in trust and faith. Amen.

For more information on resources and retreats using this work,

visit the website of the Abwoon Network: www.abwoon.org

For audio with a pronunciation of each line of the prayer, video of movements to a personal body prayer visit:

<https://abwoon.org/library/learn-aramaic-prayer/> ✕

Prayerful Thought

At the heart of prayer is a cry for mercy: for the undeserved joy of God's forgiveness; for the unfathomable gift of God's presence; and for the unconditional experience of God's love. ✕

Instructions for living a life:

- * Pay attention.
- * Be astonished.
- * Tell about it.

Mary Oliver, American poet (1935–2019)

children would go to various after-school classes to ensure they are ahead of their peers in learning. There are also expectations that children will look after their elderly parents.

Like Ephesian Christians, Taiwanese Christians face family and social pressures when converting from the local religions. The biggest reason for objection from non-Christian family in Taiwan is that those Christians won't worship their ancestors, and therefore the parents of those families fear that no one will provide for them in another world. The Taiwanese Christians also face social dilemmas at work as many businesses perform the traditional rituals in the office asking for blessings and prosperity from local gods.

Taiwanese Christians take their faith to heart. Going to church every Sunday is not about following tradition, but to be nourished and equipped with God's words to sustain their faith, especially for those whose families object to their becoming a Christian.

I have been very blessed to be the third generation of Christian in my family. It all started when my maternal grandfather met my grandmother, who was a devoted Christian, in Indonesia. Grandpa wasn't swept off his feet by Grandma's religion, however, their marriage brought the Christian faith into my mum's side of the family when they returned to Taiwan, and continued to be carried forward to following generations. For this reason, we give thanks for our Grandma; because of her I didn't have to face some of the dilemmas or pressures that some of my church friends faced within their families.

I practically grew up in a Presbyterian church. Mum worked at our church as the administration officer, and some of my earliest memories were either on the church office floor or at the little park next to the church. My brother and I spent most of our primary school summer holidays accompanying mum to work at church, and sometimes we were allowed to roller skate around the church hall to entertain ourselves!

Going to church every Sunday had always drawn questions from my school mates when I was growing up, as I either missed out on more play or more study on that day (depending who was asking). I once missed out being selected for the school Girl Scouts because I told them I had to go to church on Sunday, and the Scout group meeting was always on Sunday!

However, all these 'missing outs' never stopped us going to church to worship, as going to church is not a home tradition but to be a part of God's family. And those childhood experiences and memories with the church provided a tight connection with God in a way I didn't realise until I was much older.

In Paul's letter to the Ephesian Christians, Paul praised them for defying all odds and supporting each other to sustain their faith. He also continuously prayed for Ephesian Christians so God would enlighten them to get to know God better. When growing up, one thing I learnt about Taiwanese Christians is that they are big on fellowship and praying.

Fellowship

My home church in Taiwan has grown from a congregation of 200 people in the 1970s to 2000 people now. Regardless of the number, our church has always made sure that appropriate pastoral care and spiritual support is provided through various fellowship groups, set up by age, family or work circumstances. The group leaders are not necessarily church pastors, but church members who have shared strong faith. There are about 20 different fellowship groups to make sure that everyone that comes to the church could find a fellowship group that suits their needs and provide peer support. They meet either on Saturday or after Sunday church service.

When I go back to Taiwan now, my children will be going to the children's group (Year 1 to 6) and junior youth group (Year 7 to 9), and David and I will be joining the 'married couple with older kids' group.

Praying

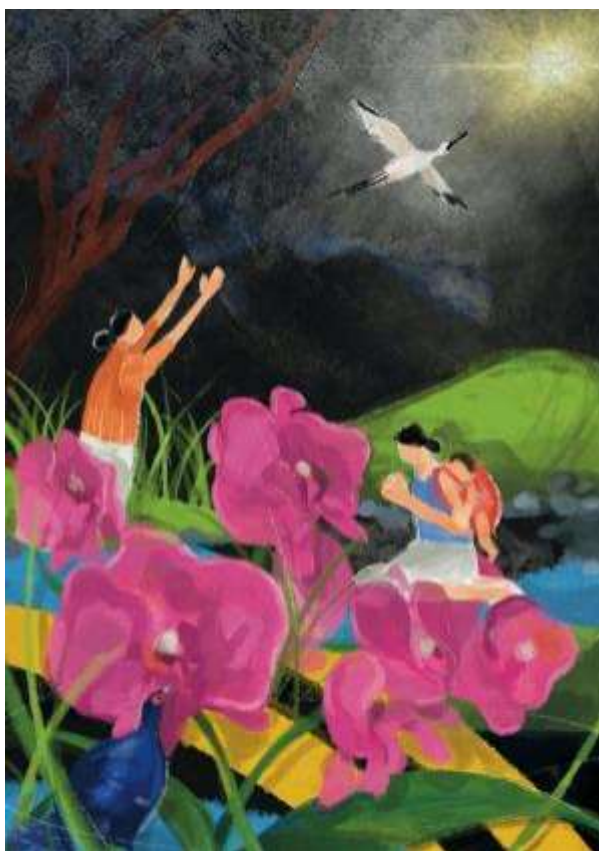
As shown in Paul's letter, praying for our fellow Christians is a way to sustain each other's faith in God. If you go to a Taiwanese church, you would find various praying groups with different praying focus. My home church has six prayer groups. I used to go with mum to the prayer group that prays just for the church. I remembered when there was no internet or email or answering machine, there would be a prayer phone call from one church member to another, passing on the list verbally of what they were praying for that week. It was also a nice way to provide care for each member on the other end of the line. Thinking back now, it was

quite extraordinary as that phone line was never down.

My mum has a morning prayer routine, reading her bible and praying for the family, especially her two children and grandchildren. I once asked her what she was saying to God, and she replied, 'I asked God to "guard your heart, for everything you do flows from it" (Proverbs 4: 23–24)'. I must say that this prayer has been quite powerful as my brother and I managed to stay on the right path to date. After I have had my own children, my mum's biggest reminder is that I pray for my children, she

believes that when we are at our wits end as parents, God will guide our children through (it must be her lived experience!). My mum may not be the wisest person in the world, but her faith in God and continuous prayer for us have had a profound impact on me and my brother, so that we know that there is always our Creator that we could turn to in our lowest moment.

I am honoured to have shared the above glimpse of the life of a Taiwanese Christian for you. ✕



“I Have Heard About Your Faith”

Hui-Wen HSAIO
2023 WDP Artist

Taiwan has a history of being colonised by different foreign governments, which led to experiences of ethnic, cultural, social, and political conflict and integration. The artist used several motifs that highlight Taiwan's best-known features to express how the Christian faith brings peace and a new vision to Taiwan.

The women in the painting are sitting by a stream, praying silently and looking up into the dark. Despite the uncertainty of the path ahead, they know that the salvation of Christ has come. ✕

Listen to this!

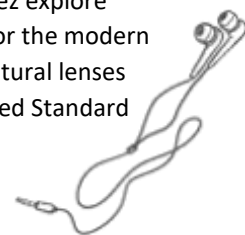
Podcast: Jesus Unmasked

Following the Common Lectionary, Pastor Adam Ericksen and Lindsey Paris-Lopez explore passages of scripture together, sharing insights, real-life applications, and meaning for the modern world. “Jesus Unmasked” seeks to remove the masks of exclusive theology and violent cultural lenses that obscure the truth of Jesus's unconditional love. Scripture passages are read from the Revised Standard Version of the Bible. Subscribe on your favourite podcasting platform or find it here:

<https://www.ravenfoundation.org/jesus-unmasked/>

Podcast: The Christian Atheist, Dr John D Wise

This podcast is devoted to exploring all of life as it relates to faith in Christ. Philosophy, psychology, science, art and literature all contribute to our pursuit of truth and the life we called to live. The Author of the universe speaks to us through many means, and we try to attune our minds to all of them in this podcast. ✕



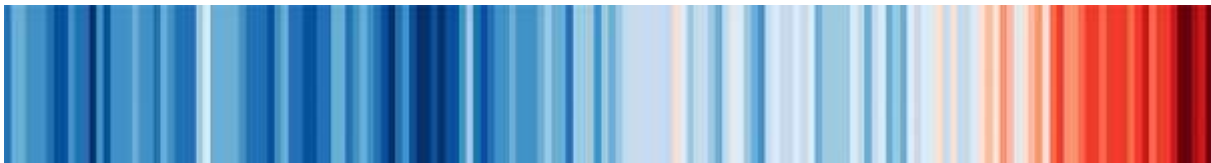
Aware of the Stripes

by Reverend Shane Hubner, Priest-in-Charge

GROWING UP I was fan of *Dr Who* (still am, if I'm being honest). Tom Baker played the Doctor at the time (1974–1981), and he was so cool that I wanted to be just like him. He wore a long, long, striped scarf and I convinced my mother to knit me one just the same. Wearing it I felt like I, too, could defeat the Daleks and save the Universe.

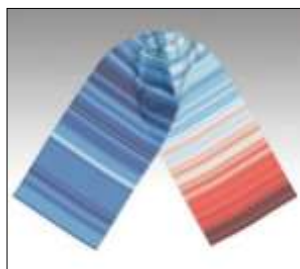


I was thinking of this scarf recently when I came across 'climate stripes'. The *climate stripes* were created by Professor Ed Hawkins at the University of Reading in 2018. No words. No numbers. No graphs. Just a series of vertical-coloured bars showing the progressive heating of our planet in a single, striking image. They show clearly and vividly how global average temperatures have risen over nearly two centuries.



Each stripe represents the average temperature for a single year, relative to the average temperature over the period as a whole. Shades of blue indicate cooler-than-average years, while red shows years that were hotter than average. The stark band of deep red stripes on the right-hand side of the graphic show the rapid heating of our planet in recent decades.

Some organisations have taken this striking image and used it on various items of clothing, including scarfs, such as this.



The first step in mitigating and reducing climate change is all of us taking responsibility to raise awareness about it. Every year, 21 June is International 'Show your Stripes' Day. The day began in 2019 and this year marks the fifth annual event, whose focus is on talking about climate

change, its impacts, and how we can work together for a greener future. Wearing the 'climate stripes', as a scarf or in other ways, can be the catalyst for opening discussions on the climate.

Although 'Show your Stripes' day has passed this year, I suggest that we all raise our own awareness by visiting this ABC site: *See how global warming has changed the world since your childhood:* <https://www.abc.net.au/news/2019-12-06/how-climate-change-has-impacted-your-life/11766018>

This site has made such an impact on me personally that I am ALWAYS recommending everyone I speak with to have a look! It showed me the 'climate stripes' from the year of my birth to today. But more than that, it expressed the issue in such a manner that drove the point home to my heart. Consider the following:

'Think back to when you were six. By this point you've seen a few summers, probably run through a few sprinklers, burnt your feet on hot pavement – six-year-old you knows what hot feels like. Well, not compared to a six-year-old today, you don't. They've lived through four of the five hottest years in Australia; you were 47 years old before you

experienced the warming they lived through in the first year of their life.' (ABC News website)

The article makes for sobering reading but I believe we need to be as informed as we can be. Some people feel paralysed when confronted by such information, but as people of faith and people who believe in a loving Creator God, we endeavour –

to move beyond resignation, depression or fear to act with awareness and purpose, to act in prayer and trust.

These actions could include something as simple as showing your stripes. Be on the lookout at Christ Church in September as we commemorate Creation Season to call to wear your stripes to church. Also consider getting involved with our parish's Climate Action Group. More information is available on our website. ✕

Poetry of Hope

contributed by Barry Kuskopf, Parishioner



HOW CAN WE find hope amid uncertainty, conflict, or loss? When we feel we have lost hope, we may find inspiration in the words and deeds of others. In these poems, hope takes many forms. Using metaphors for hope seems appropriate, as the concept of hope is difficult to describe. It is deeper than simple optimism, and more mysterious, delicate, and elusive. It is a feeling we must develop and cultivate, but like faith, it is also a state with which we are graced. Hope can foster determination and grit – the ability to bounce back and to remain determined despite failures and setbacks – when we make daily efforts to change and improve what we can control. These poems speak to the importance of hope and resilience.

Perhaps the World Ends Here

The world begins at a kitchen table. No matter what, we must eat to live.

The gifts of earth are brought and prepared, set on the table. So it has been since creation, and it will go on.

We chase chickens or dogs away from it. Babies teethe at the corners. They scrape their knees under it.

It is here that children are given instructions on what it means to be human. We make men at it, we make women.

At this table we gossip, recall enemies and the ghosts of lovers.

Our dreams drink coffee with us as they put their arms around our children. They laugh with us at our poor falling-down selves and as we put ourselves back together once again at the table.

This table has been a house in the rain, an umbrella in the sun.

Wars have begun and ended at this table. It is a place to hide in the shadow of terror. A place to celebrate the terrible victory.

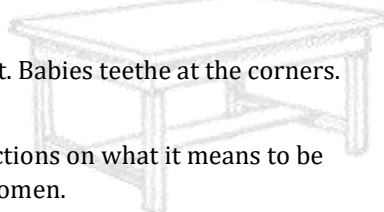
We have given birth on this table, and have prepared our parents for burial here.

At this table we sing with joy, with sorrow. We pray of suffering and remorse. We give thanks.

Perhaps the world will end at the kitchen table, while we are laughing and crying, eating of the last sweet bite.

by Joy Harjo © 1994

from *The Woman Who Fell From The Sky* (Norton & Co. Ltd, 1994)



*In May 2023 we
farewelled our
friend Jijo who
returned home
after studying his
PhD at UQ.*

Rise

I will rise
After every fall.
I will rise
And stand tall.

I will rise
Over the wall.
I will rise
Above them all.

Like the sun,
Which never dies.
Though sets every night,
Every day it does rise.

Like the ocean
Whose tides
Many times they are down,
But invariably they rise.

Like the trees,
From seeds they arise,
And heights great
They rise and rise.

After falling once,
Twice and thrice,
Again and again
I will rise and rise.

I will rise
After every fall.
After every fall
I will rise.

by Sagar Yadav © 2007
*Published by Family Friend
Poems December 2007 with
permission of the author.*



The Faith of the Queen

An extract from *The Faith of Queen Elizabeth*, by Dudley Delffs (2019).

HER MAJESTY QUEEN Elizabeth II has forever redefined the British monarchy, an institution fractured by historical complexity. Instead of simply shoring up its structure or adding an overlay of venerated nostalgia, the Queen has taken the materials given her and built a modern monarchy capable of withstanding postmodern storms of political upheaval, economic fluctuation, and social distress. That she has done it on her own terms remains a remarkable achievement. That she credits her faith in God as she follows the example of his Son, her Saviour, Jesus Christ, echoes even louder.

Bridging the twentieth and twenty-first centuries, modernity and postmodernity, Her Majesty credits her personal faith in God and belief in Christ as her anchor amid the many storms, both public and private, she has endured. With humility, dignity, and a keen sense of her own humanity,



The Queen's Quotes

Each day is a new beginning. I know that the only way to live my life is to try to do what is right, to take the long view, to give of my best in all that the day brings, and to put my trust in God.

Annual Christmas broadcast, 2002



At the heart of our faith stand not a preoccupation with our own welfare and comfort but the concepts of service and sacrifice.

General Synod Inauguration address, 2010



For me, the life of Jesus Christ, the Prince of Peace ... is an inspiration and an anchor in my life. A role model of reconciliation and forgiveness, he stretched out his hands in love, acceptance and healing. Christ's example has taught me to seek to respect and value all people, of whatever faith or none.

Annual Christmas broadcast, 2014



Grief is the price we pay for love.

Condolence message for New York City after 9/11

Queen Elizabeth II models a blend of historical tradition and entrepreneurial initiative, public service and private devotion. As a result, she has become an icon of stability, longevity and integrity.

She is a beacon of inspiration for countless admirers and an example of mature faith for millions of Christians worldwide. Above all else, she is simply a follower of Jesus who has lived faithfully and served all those entrusted to her care.

"Ultimately, monarchy points beyond itself to the majesty of God," Ian Bradley (author of *God Save the Queen: The Spiritual Heart of the Monarchy*, 2012) has explained. "It encourages the God-given human faculties of reverence, loyalty and worship. It derives its true sanction and authority from above rather than from below." ✠

The King's Prayer

God of compassion and mercy
whose Son was sent not to be served
but to serve,
give grace that I may find in thy service
perfect freedom
and in that freedom knowledge of thy truth.
Grant that I may be a blessing to all thy
children, of every faith and conviction, that
together we may discover the ways of
gentleness and be led into the paths of peace.
through Jesus Christ our Lord. Amen.



Prayed by King Charles III at his coronation on 6 May 2023.

The prayer reflects the theme of loving service. It is inspired by biblical language (Galatians 5) and also the language of the much-loved hymn 'I vow to thee my country', itself inspired by words from the Bible (Proverbs 3.17). This is possibly the first time in our history that such a personal prayer has been voiced so publicly by the Sovereign.

The King who seeks to serve

The Very Reverend Dr Andreas Loewe
Dean of St Paul's Cathedral, Melbourne,

FOR MANY YEARS, King Charles has sought to live out the ancient motto of the Princes of Wales, 'Ich dien', the German reads: 'I serve'. At Saturday's coronation, for the first time King Charles himself will ask for God's blessing on this leadership of service (see above).

It is in serving others that true leadership is shown forth, Jesus had taught his disciples at the table of the Last Supper, just as it is by serving others that the fundamental values of God's kingdom are shown forth (Luke 22.24–30). Only when we serve one another may we find perfect freedom. In his words and by his actions, the new King has shown that such service is based on our willingness to discover the truth about ourselves and our past and, in that light, to work to set right those things that need resolving and forgiving, so that we may achieve reconciliation with one another (and, I would add as a Christian, not only with one another, but also with God.)

In choosing, for the first time at a coronation, to give voice to his own ambition for his leadership in the words of a coronation prayer, King Charles has set a strong signal of what kind of a king he hopes to be.

During his life, we have come to know his passion for safeguarding our planet and ensuring its long-term sustainability. A king who, it is said, shakes the branches of trees to wish them a long life would, I suspect, understand like none other, what it means when in Isaiah 65:22 God speaks of his vision for his people to be 'like the days of a tree'. Humans are intrinsically dependent on and connected to the created order: both growth and setback are marked in the 'rings' of our lives. Like trees, we are to be people who draw on our roots, our values, to find strength. The strength to act and to change our world for good.

King Charles has consistently warned that 'time is rapidly running out', to address the loss of habitats, biodiversity, and to mitigate a climate emergency, and that an important part of 'restoring harmony with nature' is undoubtedly found in learning from and working with our First Nations elders:

Continued ...

‘We simply must learn practical lessons from traditional knowledge, through deep connections to land and water, about how we should treat our planet’, he reflected with First Nations Leaders in Canada last year.

Another passion King Charles has given voice to is working for reconciliation. At the coronation he will pray that ‘together we may discover the ways of gentleness and be led into the way of peace’. King Charles knows full well that in order ‘to unlock the power of our common future, we must acknowledge the wrongs that have shaped our past’, as he put it in his presidential address to the Commonwealth Heads of Government in Kigali last June. Then he expressed his confidence that in a post-colonial age true reconciliation could begin only when ‘Indigenous and non-Indigenous peoples reflect honestly and openly on one of the darkest aspects of history’.

The new King has not yet publicly spoken about his hopes for a First Nations Voice to Parliament in Australia. But his upholding Canada and New Zealand as models for reconciliation ‘for our Commonwealth family’ in Kigali last year, suggests that he is very open to the proposal: after all, both countries already have established their own representative Voices for First Peoples.

In New Zealand in 2019, he formally pledged to uphold the Treaty of Waitangi: ‘I humbly reaffirm my commitment, and that of my children and grandchildren to this bond between us, and to ensuring that it endures for future generations’.

While constitutional recognition and formal treaties are important ways forward on the journey to reconciliation, they can only ever address part of the injustices and bloodshed of the past, the King

acknowledged at Waitangi in 2019: ‘The Treaty settlements do not, and cannot, right all the wrongs of the past. They can only go so far in easing the pain that has been felt by so many people’.

In an address to leaders of Canadian First Peoples last year, he highlighted that ‘the vital process of reconciliation in this country is not a one-off-act but an ongoing commitment to healing, respect and understanding’. When we embark on that journey, we may discover ‘together the ways of peace’.

Reconciliation is an ongoing effort and costly process. As our First Nations Canon Uncle Glenn Loughrey said: ‘Reconciliation is not relationship- or nation-building, but dealing with the hard stuff’. It means:

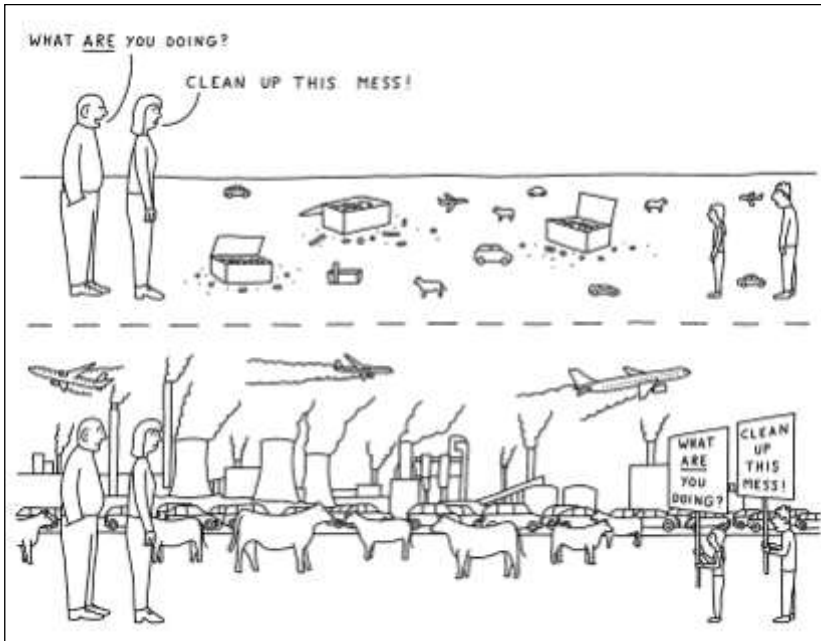
‘coming to terms with the darker and more difficult parts of our past: acknowledging, reconciling and striving to do better,’ King Charles said in Canada last year.

A coronation marks the opportunity for a new beginning for the Commonwealth of Nations. As a Christian, I pray that Almighty God will hear and answer the prayer King Charles will make at his coronation: May he be a leader who seeks to serve others. May he use his considerable personal wealth to be a blessing to others by championing people experiencing hardship and need. May he use his influence to encourage his governments to ‘deal with the hard stuff’ we face in addressing the climate crisis and promoting the crucial work of reconciliation. May he draw on the values of his faith and follow the example of the servant King, Jesus Christ. Above all may his leadership reflect God’s compassion and mercy. That would indeed be a ‘blessing to all God’s children, of every faith and conviction’. ✠

“We are in the midst of three planetary crises – the climate crisis, the nature crisis, and the pollution and waste crisis. Fuelled by unsustainable consumption and production, the three crises are destroying the natural systems that allow our economies to thrive. In this decade that will define how we live on the planet, we need to crowd in people and action like never before.

Every individual action counts and must be counted.”

UN Environment Programme’s Executive Director Inger Andersen.



A Joint Message for Protection of Creation

1 September 2021
 Ecumenical Patriarch Bartholomew
 Pope Francis
 Archbishop of Canterbury Justin

Read the full statement at <https://www.anglicancommunion.org/communications/press-and-media/press-releases/a-joint-message-for-the-protection-of-creation.aspx>

FOR MORE THAN a year, we have all experienced the devastating effects of a global pandemic – all of us, whether poor or wealthy, weak or strong. Some were more protected or vulnerable than others, but the rapidly-spreading infection meant that we have depended on each other in our efforts to stay safe. We realised that, in facing this worldwide calamity, **no one is safe until everyone is safe**, that our actions really do affect one another, and that what we do today affects what happens tomorrow.

We must decide what kind of world we want to leave to future generations. God mandates: ‘Choose life, so that you and your children might live’ (Dt 30:19). We must choose to live differently; we must choose life.

September is celebrated by many Christians as the Season of Creation, an opportunity to pray and care for God’s creation. Accordingly, as leaders of our Churches, we call on everyone, whatever their belief or worldview, to endeavour to listen to the

cry of the earth and of people who are poor, examining their behaviour and pledging meaningful sacrifices for the sake of the earth which God has given us.

The Importance of Sustainability

The concept of stewardship – of **individual and collective responsibility for our God-given endowment** – presents a vital starting-point for social, economic and environmental sustainability. In the New Testament, we read of the rich and foolish man who stores great wealth of grain while forgetting about his finite end (Lk 12.13–21). We learn of the prodigal son who takes his

inheritance early, only to squander it and end up hungry (Lk 15.11–32). **We are cautioned against adopting short term and seemingly inexpensive options** of building on sand, instead of building on rock for our common home to withstand storms (Mt 7.24–27). These stories invite us to adopt a broader outlook and recognise our place in the extended story of humanity.

But we have taken the opposite direction. We have maximised our own interest at the expense of future generations.

Technology has unfolded new possibilities for progress but also for accumulating unrestrained wealth, and many of us behave in ways which demonstrate little concern for other people or the limits of the planet.

Nature is resilient, yet delicate.

The Impact on People Living with Poverty

We face a profound injustice: the people bearing the most catastrophic consequences of these abuses are the poorest on the planet and have been the least responsible for causing them. We serve a God of justice, who delights in creation and creates every person in God’s image, but also hears the cry of people who are poor. Accordingly, there is an innate call within us to respond with anguish when we see such devastating injustice.

Today’s children and teenagers will face catastrophic consequences unless we take responsibility now, as ‘fellow workers

Continued ...

with God' (Gn 2.4–7), to sustain our world. We frequently hear from young people who understand that their futures are under threat.

For their sake, we must choose to eat, travel, spend, invest and live differently, thinking not only of immediate interest and gains but also of future benefits.

We repent of our generation's sins. We stand alongside our younger sisters and brothers throughout the world in committed prayer and dedicated action for a future which corresponds ever more to the promises of God.

The Imperative of Cooperation

We must acknowledge that the ways we use money and organize our societies have not benefited everyone. We find ourselves submersed in a series of crises; health, environmental, food, economic and social, which are all deeply interconnected.

These crises present us with a choice. We are in a unique position either to address them with shortsightedness and profiteering or seize this as an opportunity for conversion and transformation. If we think of humanity as a family and work together

towards a future based on the common good, we could find ourselves living in a very different world. Together we can share a vision for life where everyone flourishes. Together we can choose to act with love, justice and mercy. Together we can walk towards a fairer and fulfilling society with those who are most vulnerable at the centre.

This is the first time that the three of us feel compelled to address together the urgency of environmental sustainability, its impact on persistent poverty, and the importance of global cooperation. Together, on behalf of our communities, we appeal to the heart and mind of every Christian, every believer and every person of good will. Again, we recall Scripture: 'choose life, so that you and your children may live' (Dt 30:19). Choosing life means making sacrifices and exercising self-restraint.

All of us – whoever and wherever we are – can play a part in changing our collective response to the unprecedented threat of climate change and environmental degradation.

Caring for God's creation is a spiritual commission requiring a response of commitment. This is a critical moment. Our children's future and the future of our common home depend on it. ✕

2023: DOOMSDAY CLOCK ANNOUNCEMENT SIGNIFIES NUCLEAR THREAT IS GREATER THAN EVER



ICAN 2017
AUSTRALIA NOBEL
PEACE
PRIZE

25 January 2023, International Campaign to Abolish Nuclear Weapons (ICAN), <https://icanw.org.au/>

ON TUESDAY 24 January 2023 the Bulletin of Atomic Scientists reset the Doomsday Clock to 90 seconds to midnight, surpassing its previous setting of 100 seconds to midnight. The new time indicates we are now at the most dangerous moment in history since the Doomsday Clock was launched in 1947.

This new setting of the global Doomsday Clock highlights the need for urgent action to reduce the growing threat of the accidental or deliberate use of nuclear weapons.

The Doomsday Clock, a symbolic representation of our proximity to annihilation (midnight), is one of the most authoritative annual assessments of how

humanity is tracking on the biggest issues: the existential threats posed by nuclear weapons and global heating. The Clock provides informed and wise counsel to citizens and officials worldwide about our key challenges and where our collective priorities should lie. The time is set with expertise from the Bulletin of Atomic Scientists' Board of Sponsors, which **includes ten Nobel laureates**.

The Bulletin of the Atomic Scientists attribute their decision to move the clock forward largely because of the mounting dangers of the war in Ukraine. Continued expansion and modernisation of nuclear arsenals in other nuclear-armed states exacerbates the danger.

Australia should act to halt the existential threats posed by global heating and potential nuclear catastrophe. The best way forward on

nuclear weapons is to sign, ratify and implement the UN Treaty on the Prohibition of Nuclear Weapons (TPNW), as we have joined every other treaty banning indiscriminate, inhumane weapons. The Australian Government has committed to 'redouble our efforts to achieve a world free of nuclear weapons'. The decision to sign and ratify the TPNW by the Australian government is pending.

Dr Tilman Ruff AO, board member of ICAN Australia and public health and infectious diseases physician, says 'With the brutal and illegal Russian invasion of Ukraine under cover of nuclear threat, and nuclear disarmament stalled, the danger of nuclear war is as great now as it has ever been. Our security requires all governments to join the UN nuclear weapons ban treaty and act to finally eliminate these doomsday weapons.'

Dr Ruff said 'With only 90 seconds to midnight, people all over the world must join the efforts to turn back the clock, there is no time to waste.' ✘

The International Campaign to Abolish Nuclear Weapons (ICAN) is a coalition of non-governmental organisations in more than one hundred countries promoting adherence to and implementation of the United Nations Treaty on the Prohibition of Nuclear Weapons. This landmark global agreement was adopted in New York on 7 July 2017.

ICAN was launched in Melbourne in 2007. Since then, the campaign has been embraced by individuals and organisations throughout the world. Our campaign's Australian founders were inspired by the tremendous success of the International Campaign to Ban Landmines.

Since our founding, we have worked to build a powerful global groundswell of public support for the abolition of nuclear weapons. By engaging a diverse range of groups and working alongside the Red Cross and like-minded governments, we have helped reshape the debate on nuclear weapons and generate momentum towards elimination.

ICAN was awarded the 2017 Nobel Peace Prize for our 'work to draw attention to the catastrophic humanitarian consequences of any use of nuclear weapons' and our 'ground-breaking efforts to achieve a treaty-based prohibition of such weapons'.

To learn more about the original impetus behind the campaign, read this article by co-founders Dimity Hawkins and Tilman Ruff.

<https://theconversation.com/how-melbourne-activists-launched-a-campaign-for-nuclear-disarmament-and-won-a-nobel-prize-85386> ✘

God of all our dreaming,
God of grace and love,
we give you thanks for being able
to seek Reconciliation with one another.

We pray that our first action may be
to be reconciled in You
through Jesus Christ our Lord.

May we all know Your peace Lord.

May we all know Your justice.

We pray for the First Nations people
who are still suffering because
Your peace and Your justice have
seemed but distant dreams.

Help us to help each other Lord.

Help us then take the steps as First
Nations Peoples and all others in this
land to walk this journey together.

We remember in our prayers those who
walked this land in the past and whose
spirits we walk with now.

We ask for blessings on those who walk
this land now, that they may have a
voice in this land.

We pray that we will all walk together
into a future in Christ.

May the stories we all bear and the love
in which we walk always reflect Your
image dear Lord.

In the name of the unifying Christ.

Amen.

Let's work together in Reconciliation
Yo-wah ngambli balka dahgu yaga na
Reconciliation

Heal country ... Heal us
Djarr yaga ... Ngali-ba yaga

*We thank Elder Gaja Kerry Charlton for the translation of
this text into Yugarabul language.*

How the water got to the plains

>< an Aboriginal Dreamtime story from K'gari Fraser Island ><

WAY, WAY BACK in the first time, when everything was new, there was a group of Aboriginal people living on a mountain. It was a lovely place, but everyone was worried. It had not rained for a long, long time and they were very short of water.

They had some wells but these, except for one, were empty. When it had rained before, the water had just run down the side of the mountain, into the sea, which was far, far away. Now, on the other side of the mountain, there were just some big, dry plains where nothing grew.

Weeri and Walawidbit were two greedy men. They decided to steal the last of the water for themselves and then run away.

In secret, they made a large water-carrier, which was called an eel-a-mun. When everyone was asleep, they stole the water from the last well and hurried off.

When the people woke up, there was no water for them. This was very bad, because there were little children and babies needing water and also the old people. And also, it was very hot.

The Elders called all the people together and it was then that they saw that two men were missing.

Looking around, they found the tracks of the two men. Quickly, the warriors followed these tracks, which led down the other side of the mountain to the big plains and they could see the men in the distance.

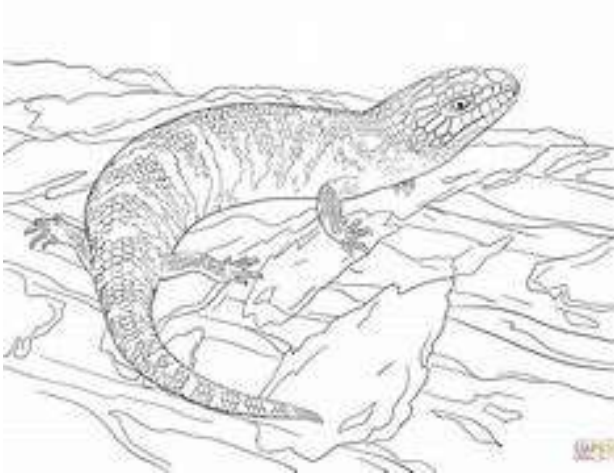
The water-carrier was very heavy and Weeri and Walawidbit were walking slowly. This was because they thought they were safe. However, when they saw the warriors coming they ran, too.

The best spearmen in the group ran to a cliff which jutted out and threw all the spears they had. One hit the eel-a-mun and dropped off. However, it did make a hole in the water-carrier. On and on across the plains ran the two men. They did not notice that the water was leaking out until the carrier was almost empty. This was why they had been able to run faster and by this time, the warriors had caught up.

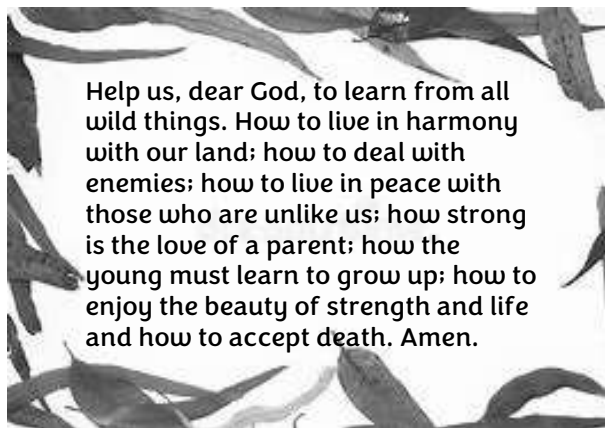
Now, this was way back in the first time, when very strange things happened. So the warriors took the men back home and the Elders called a big meeting. It was decided that the two men had to be punished for stealing and also, for thinking of themselves first and not the community.

So the Wonmutta, the clever man, made some very strong magic and Weeri was changed into the very first emu. He went running down the mountain, out onto the plains, in shame. Walawidbit was changed into the very first blue-tongued lizard and he crawled away to hide in the rocks.

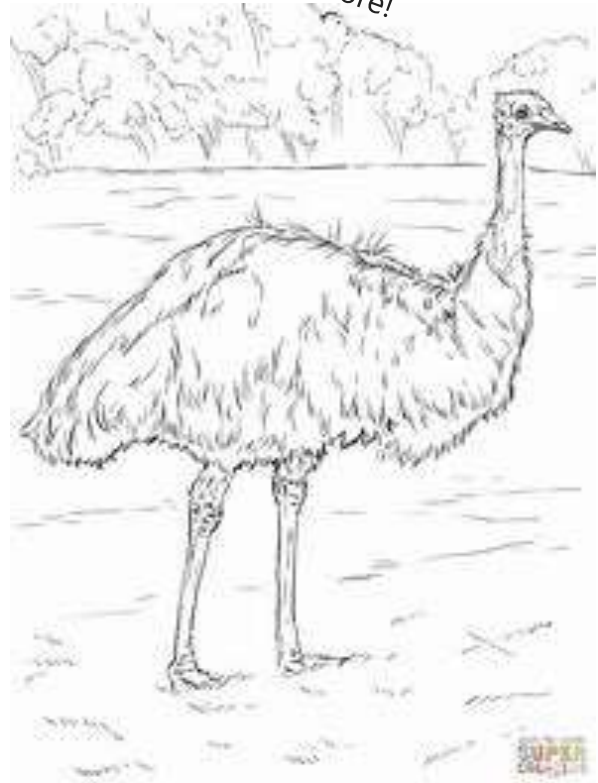
But, a wonderful thing had happened. Wherever the water had leaked onto the plains, there were now beautiful billabongs, or waterholes. There was grass and flowers and lovely water lilies and then there were shrubs and trees. And soon, the birds came and everyone was happy because there was enough water for everyone. ✨



COLOURING FUN!



Help us, dear God, to learn from all wild things. How to live in harmony with our land; how to deal with enemies; how to live in peace with those who are unlike us; how strong is the love of a parent; how the young must learn to grow up; how to enjoy the beauty of strength and life and how to accept death. Amen.



Why did the emu laugh out loud?
He was emu-sed!
Where does a lizard go after it
drops its tail?
To the retail store!

Story explanation

>> by Olga Miller, Fraser Island, 1997 <<

This is where we used to come every year for our holidays. It was called One Tree and the one tree was a wynnium which is called a pandanus. We would camp up on top of the knoll here and the horses were always on a string down in the gully. And we would sit up there in the early morning, **wrapped in our blankets, and we'd watch the sun rise. And we'd listen to the birds as they sang and welcomed the sun as it came up.**

This was a very important place to my sister and I, because it was here that we learned all the little stories from the early, early days. These stories were actually the education system of the people, the Butchulla people.

The children who lived on the island here, I'm not talking about ten years, twenty years ago, I'm talking about a couple of thousand years ago see, they had their different social commitments. The children here were used to such a tremendous amount of water around about them, so the time would come when the family would have to go west,

not only for trading. So the family would pack up and, for the first time, the children were taught that they had to look after water while they walking.

There were certain places through the journey were permanent waterholes, such as the Womi waterholes, Banban Springs and on a particular trip, right out to Cloncurry, the children learned that not all the places were like Fraser Island where there were plenty of creeks and lakes and on the mainland there were rivers, any amount of water. So for the first time, they learned to save water and to use only what was in their eel-a-mun, or their water-carriers. Then they would come out onto the plains and see these beautiful billabongs and the first **thing they would say, 'How did the water get to the plains?'**

And so, the story, the first story, is always about **the land when it wasn't finished. We have the people living on the mountain and one side towards the sea was beautiful and they didn't worry about the back side.** It was just a dry, empty plain. And this is how the children of this area learned that not everywhere in Australia is there an abundance of water. ✖

POSTCARD

Hi, I'm Arret and I was at the 2023 Ichthus camp in January.

It was a lot of fun in camp since the theme was champions and we were learning about how King David won against an unstoppable giant that everyone was scared of.

At the camp we had lots of fun, there was a pool where we had lots of water fun and we could read books and draw. In the morning and evening we had a Bible service/study. Every day we had an activity like water balloon fights or duck-duck-goose. I loved playing in the pool and the people I met were amazing. The way they showed us the battle made me see the battle between David and Goliath.

From yours truly, Arret Z x



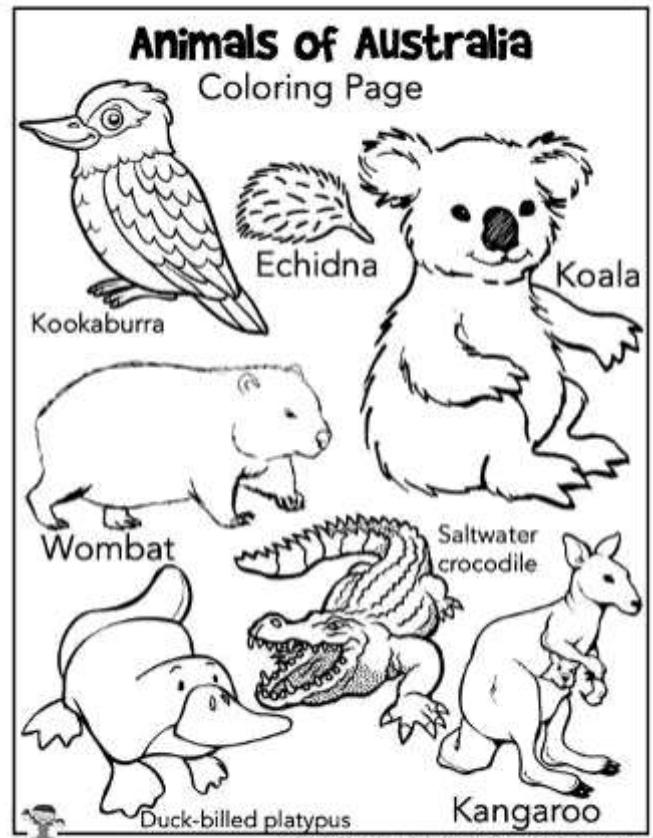
God chose David to be the king of ancient Israel because David loved God with all his heart and followed God's ways. God helped David when he was in trouble. David sometimes made very big mistakes, but he always returned to God and asked for forgiveness.

The Lord said, "I do not judge as people judge. People look at the outward appearance, but I look at the heart."

1 Samuel 16:7

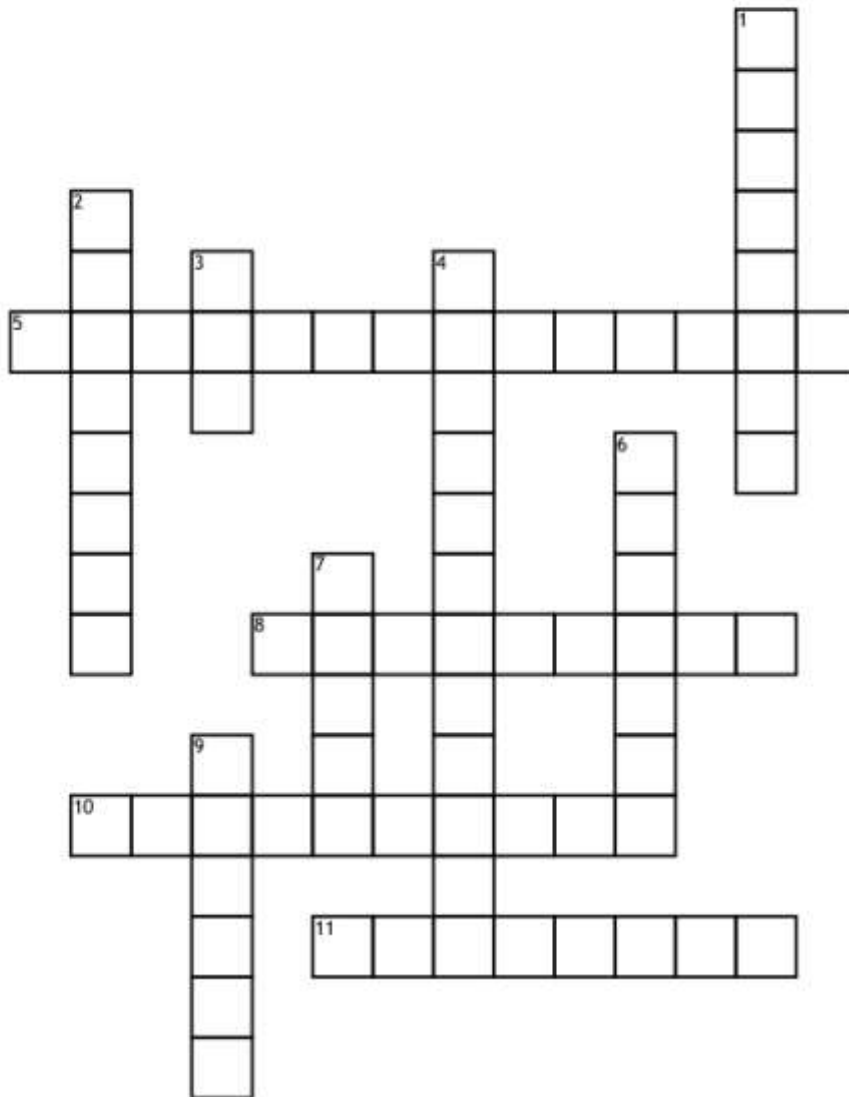
Think about this

Do you make your mind up about others based on what they look like? Can you look for their inner qualities - like humour, gentleness or loyalty - before deciding if you will get on with them? ✂



Circle the animal which is not an answer in the crossword?

Australian Animals



Across

5. An animal that has a name like the devil
 8. An animal that loves the colour blue
 10. An animal that thinks something is funny in the morning
 11. An animal that cannot walk backwards

Down

1. An animal that imitates others

2. An animal that has lots of other animals features
 3. A flightless bird
 4. The smallest penguin in world
 6. A mammal lays eggs
 7. An animal that survives on eucalyptus
 9. An animal who's pouch faces backwards

CROSSWORD ANSWERS: Across: 5. Tasmanian devil, 8. honeybird, 10. kookaburra, 11. kangaroo; Down: 1. lyrebird, 2. platypus, 3. emu, 4. fairy penguin, 6. echidna, 7. koala, 9. wombat. MISSING ANSWER: Saltwater crocodile.



Jane Austen and the Church

by Virginia Betts, Parishioner

JANE AUSTEN WAS an insightful, witty social commentator as well as a most entertaining and talented writer. Her attitude to the Church and to overtly religious individuals, and her depiction of the many clergymen in her novels are part of this insightful social commentary. There is such a variety among the representatives of the Church. Two of Jane Austen's most unpleasant characters are clergymen. Both Mr Collins and Mr Elton are vain, snobby and positively unkind. Who can forget the way Mr Collins gloats to his Bennet cousins after Lydia elopes and the way Mr Elton snubs Harriet Smith and leaves her embarrassed and isolated? Many of Austen's characters learn life lessons and this happens with the rather more sympathetic future clergyman Edmund Bertram who takes some time to turn from the brilliant but superficial Mary Crawford to the treasured Fanny Price. There are good natured and decent clergymen like Charles Hayter and, finally, there is the honourable and thoroughly decent Edward Ferris.

Society in Jane Austen's day was based on a system which seems very unfair to the modern-day reader. The system of entailment meant that all the property and wealth went to the eldest son. The second son would join the armed forces and the

next son would enter the Church, regardless of his inclination or suitability. A church would be built on land belonging to the local aristocrat and the curate was at the mercy of his wealthy patron. Edward Ferris is fortunate that the good Colonel Brandon gives him the living on his property of Delaford. However, Mr Collins had to dance to the tune of Lady Catherine de Bourgh otherwise she could give the living to someone else. It seems ridiculous to us, and to Elizabeth Bennet, that Mr Wickham considered himself a suitable person to take holy orders but that was one of the few career options open to him. By her depiction of unsuitable vicars and potential vicars, Jane Austen shows she clearly disapproved of the system by which the Church operated.

Jane Austen herself was a very faithful Christian but she was not an ostentatious and dogmatic type of Christian like Mary Bennet.

Her most beloved characters such as Anne Elliot and Elinor Dashwood lead exemplary but understated Christian lives.

Jane's beloved father was Rector of the Anglican parish of Steventon. After Reverend Austen died, Jane, her sister Cassandra and their mother were given a cottage at Chawton by one of her brothers. The three Austen ladies worshipped at the charming little Church of St Nicholas which is in the grounds of the magnificent Chawton House.

Jane wrote several prayers, one of which is presented below. When Jane was struck down by the illness that killed her at her at the young age of 41, her religion was a great strength to her. She is buried in Winchester Cathedral. ✕





A Prayer by Jane Austen:

Teach us, Almighty Father, to consider this solemn truth, as we should do, that we may feel the importance of every day, and every hour as it passes, and earnestly strive to make a better use of what Thy Goodness may yet bestow on us, than we have done of the time past. Give us grace to endeavour after a truly Christian spirit to seek **to attain that temper of forbearance and patience** of which our Blessed Saviour has set us the highest example; and which, while it prepares us for the spiritual happiness of the life to come, will secure to us **the best enjoyment of what this world can give.**

Incline us, O God, to think humbly ourselves, to be severe only in the examination of our own conduct, to consider our fellow creatures with **kindness**, and to judge of all they say and do with that charity which we should desire from them ourselves. Amen.

The Jane Austen Society of Australia Brisbane is a Brisbane based literary society that meets regularly throughout the year to discuss the life of Jane Austen, her works, influences and the history of the Regency Period. If you're interested in finding out more, speak to Virginia Betts, Sue Growther, Jann Anderssen or Sue Fisher. Visit their website at <https://jasabrisbane.org>.



A simple guide to decide if you're Presbyterian, Baptist, Dutch Reformed, Anglican, or Lutheran



Climate Change and the Church

by Janet Hubner, Parishioner

Reflections from a group's study of ABM's Climate for Change booklet, available at <https://www.abmission.org/resources/climate-for-change/>.

WHAT IS THE Church's role in the environmental crisis and what is the Spirit calling us to? Controversially, we propose that solving the environmental crisis – that is, educating and leading policy and behaviour change to solve the crisis – is not the primary calling of the Church, though it must be part of our work. There are experts in our society who are qualified and able to take on these very important responsibilities. We must heed and follow their advice. As individuals we ought to be involved however seems best to us – however the Holy Spirit leads us – but as a Church we have a different calling. What can the Church offer society on the issue of climate change?

Recognise and repent; recognise and rejoice

As Christians, individuals and church, we must recognise how our actions have contributed to this crisis, how they have been self-serving, not life-giving. We must educate ourselves about the effects of our actions and repent when we have put ourselves above the needs of others. We, each and together, must think about how our lifestyles have contributed to injustice on the Earth and repent of our sins. However, we also ought to recognise our good work, how we have wisely and carefully managed resources, how we each are already bearing God's love and light to the world around us. Let us rejoice in all the good there is, recognising that all good comes from God.

Tackle injustice

Climate change is producing severe injustices for the poor of the world. The effects of rising temperature on food and water supply, changing coastlines, and extreme weather will affect millions of people in unimaginable ways. Our calling, as Christians and as Church, is to minister to the poor and needy – this will be an immense task. Our calling is also to challenge policies, systems, attitudes and behaviours that perpetuate injustice. It's a daunting calling, but this is not new! This has

been our purpose in the world as given us by Jesus: do for others what we would want them to do for us; if you see a brother or sister in need, help them.

Perfect love casts out fear

We have all seen the school students striking for the climate crisis. We admire their commitment and boldness and but we are also dismayed that our young people are so fearful for their future. Our biggest contribution as Church, as Christians, can be to infuse this issue with love and hope. I watched a YouTube video of a young woman speaking about climate change – she said 'If you're panicking about the climate, don't bottle it up ... talk about your feelings and let them out.' Let's reach out to the young people in our families with love, asking them about their fears and listening to their answers. Let's tenderly love our earth, being conscious of how we use its resources. Let's love our global neighbours by thinking of them in our daily choices and behaviours.

Seek the Spirit's leading into holiness/justice/righteousness

Let's listen to the Holy Spirit for guidance in how to live, how to change our habits, where to direct our help, whom to offer comfort to. Can we do this together as a community? Can we use the tools provided by the wider Church to improve our parish's stewardship of Earth's resources and minister to the needy? Can we encourage each other personally to seek the Spirit's leading into a holier life?

Trust in God

Ultimately, all we can do is 'trust in God and do good' (Ps 37.3); trust God for the grace to simplify our lives, reduce our use, leave enough for everyone and help those in need; trust God for a bountiful future for all the world; trust God for the human will to protect the Earth; trust God enough to act justly, love mercy and walk humbly with God (Micah 6.8).

It's not just about the climate

There are many more issues facing society and maybe you care about some of these – reconciliation with First Peoples, domestic violence, war, refugees, poverty, homelessness ... Can we pray together about the issues that distress us and listen to God's voice calling us to greater love and justice in particular and specific ways? ✂



Visit the Australian Religious Response to Climate Change and find out how you can take action: <https://www.arrcc.org.au/>

3 household tips to reduce environmental impact

1. Tooth cleaner

Never buy toothpaste again! A simple recipe for 'tooth powder' can be made by anyone. It feels and tastes very different from commercial toothpaste, so it is a good idea to commit to using it for one week before deciding whether or not you like it. The powder will not produce a foam like toothpaste does, and doesn't have the same strong minty or fresh flavour. However, I have been using this tooth cleaner for about seven years and my dentist commented that my oral health is in the top 5% of the population – a great recommendation! I no longer have to throw away plastic toothpaste tubes, I save a lot of money, and I really do prefer the feel and effect of this tooth cleaner to traditional toothpastes. It is so easy to make, I make up two small jars at a time and each jar lasts me about 2 months. If you have multiple people in your household using it, it would be hygienic to give each person their own jar. Combine the tooth cleaner with a bamboo toothbrush and plant-based floss to have a completely plastic-free oral hygiene routine!



To make

Combine all ingredients in a small recycled glass jar (approx. 150 ml capacity) and shake or stir to mix thoroughly:

- 3 dessertspoons of bicarbonate soda
- 3 dessertspoons of xylitol*
- 1/2 – 1 teaspoon of ground cinnamon
- 1/2 – 1 teaspoon of ground cloves
- 10–20 drops of peppermint (or your preferred flavour, e.g. orange) essential oil

* Xylitol is a crystalline natural sweetener derived from the birch tree. It is sweet in flavour but, unlike sugar, studies have shown it is beneficial for oral health. It is available at natural health food stores.

To use

Dampen your toothbrush with a little water (not too much, or your jar of powder will become wet), and dip your brush into the powder, scooping out a good amount onto your brush. Brush your teeth and rinse as usual.

2. Make your own compostable dish scrubbers

Jute is a natural fibre available at craft or hardware stores. Using a thin jute twine, crochet (or knit or macrame) it into a small square (about 5 x 5 cm works for me) and use it as a pot scrubber when washing dishes. It is gentle on all types of cooking surfaces and is very effective at removing baked-on food without scratching. Use it with a squirt of detergent or some Gumption for hard to remove stains. It washes clean in the sink or under running water, but when it is past its best it can be thrown into the compost to decompose naturally.



A good video showing how to crochet a square or rectangle can be found here:

<https://youtu.be/IDAUpsjdgU>

3. Old tea-towels and napkins are the new Chux!

Even though many brands of cleaning cloths are moving towards non-plastic composition, you can do even better by having a permanent set of natural fibre cloths on hand for wiping spills and cleaning surfaces. Cleaning cloths and paper towels are consumables that we will no longer need to buy if we gather for ourselves a supply of permanent cleaning cloths.



At a church fete some years ago, I picked up three sets of plain linen napkins, which I now use as kitchen cloths. For bathroom cleaning, I cut up several old tea-towels and bath towels and ran them through an overlocker (or sewing machine) to stop them fraying. They go into the laundry to be cleaned and I never have to buy new cloths or throw used cloths in the bin. Being linen or cotton, when these cloths have reached the end of their usefulness (though I can't imagine that ever happening) they can be thrown into the compost to feed the soil. ✨

A Word to our Fellow Earthlings, Homo Sapiens ... Your Performance Review

by Fiona van Haeringen

Firstly, we do want to thank you for joining us today
Your very first performance review ... quite a
moment!

Now let's see ... you've been with us here on Earth
all of just 24 minutes

Compared, relative of course, to the 4.5 billion years
of our shared Earth's existence

And 3.85 billion years since we, *Life*, made our first
appearance

Quite the newbie in our organisation aren't you?

And now, we, who are made up of the current
collective 30 million plus species on this planet
would like to give you a little directed feedback
It's an important moment and it won't be easy
because ...

Frankly ...

You. Are. Not. Doing. Well.

We tried being more subtle

We tried waiting it out

We thought, for sure, you would pick up the signs,
particularly recently

That you would look, learn and listen to the things
unfolding all around you and especially

To all the mentors we laid out before you

But you just haven't caught on

In fact, you are, dare we say it ... can we say it?

A little slow ... and far too self-important

There! We've said it

We have ALL observed and it HAS been commented
upon across the board that

You seem to think you are somehow running the
show

Ahhh what sweet delusion!

So now, we must take you in hand, "manage you
more directly", shall we say

To give you this one chance to realise that

You are

Only

Starting out and

Actually we must emphasise

You are

Only

Here with us on probation

We do need to be up front and let you know now

That it is highly unlikely, based on your performance,
that

We will offer you an ongoing contract with this
organisation

We had such great hopes for you

Were so pleased when you first joined us and
thought for sure

You would ...

Observe

Would take note

Would have reverence for ...

At the very least, "us", as

Your own life support system

That you would clearly see that you were but

A small part of the whole and that we were

All interconnected, working together,

One and the same organisation and understand that

Life creates conditions conducive to Life

But it seems we do need to spell out the rules for
you

As somehow you thought you were above them

So listen closely now as here they are

Our shared home, Earth, has clear operating
conditions

These are non-negotiable and whatever role you
choose to undertake must

Respond to these as all Life is subject to:

Sunlight, water and gravity

Dynamic non-equilibrium

Limits and boundaries – yes everything on Earth is
finite

(A point you particularly have not understood well)
and

Cyclic Processes

Furthermore, all Life in this organisation adheres to
the following six principles in order to Survive and
thrive:

Evolve to Survive

Adapt to Changing Conditions

Be Locally Attuned and Responsive

Integrate Development with Growth

Be Resource Efficient (Material and Energy)

Use Life-Friendly Chemistry

That's it

There you have it

Have we been perfectly clear?

Any questions? ... No?

Then we look forward to seeing how you progress
with this knowledge from hereon in

You should know that

We shall be watching you closely and

LENT

Pray + Fast + Give

Lent is a holy season for:

- ◆ self-examination and repentance
- ◆ prayer and fasting
- ◆ self-denial and acts of generosity
- ◆ reading and meditating on the word of God

– from the Ash Wednesday service

Scheduling a follow up review very shortly
In the meantime ...
We would strongly recommend that
You consult with Nature and its mentors from
hereon in
And would ask you to
Please close the door quietly on your way out. ✘



About Fiona van Haeringen

Brisbane-based Fiona is enrolled in the MS (The Biomimicry Center) at Arizona State University College of Global Futures. She wrote the following piece prior to the devastating flooding of 2021 in Brisbane and the Northeast coast of Australia. She has an active business and higher education career and her focus considers how we, as a species, can live better on this Earth. She is interested in regenerative design and economics and their power to create systemic change. The practice of biomimicry (to emulate life's biological strategies) promotes taking a living systems' lens to human design challenges, ensuring we are not working against nature but within it. Her work now advocates for a biomimetic approach to how we operate – from the structures of our organisations through to the design of our cities, our products, our food chains and ultimately, how we define what is of, and has, value in our economy.

You can listen to Fiona read this piece at the following audio link: <https://lifeinbalance.co.za/wp-content/uploads/2022/03/Your-Performance-Review-Mod-5-LP-Assignment-FvH.mp3>

If I spent enough time with the tiniest creature – even a caterpillar – I would never have to prepare a sermon. So full of God is every creature.

Meister Eckhart

Life Creates Conditions Conducive to Life?

by Fiona van Haeringen

“Life Creates Conditions Conducive to Life”

In essence,
Just an empty phrase and
without meaning
For it cannot be
At our core
We know, we *feel*
Where Life is cruel
A vicious competition
Start to finish
Linear and straight
Without mystery, wonder and awe
It is so NOT about being
All in this Life together
We are
Laughing
When we talk like this
Abundance
Joy, and even,
A way to learn to live together
Seek it
The interconnectedness ...
Between all living things
Observe the Life closely
Please!
It must stop
Take what you "deserve"
Don't believe you should
Remember
Only what we can see and use has value
and
Only what can be measured by us has worth
and
All is ours for the taking
But there can be no believing
There is a different way of being
See Life for what it really is!
We still have time
You are wise yet
Human
Do not be naive to think
To survive and to thrive
There is another story to be told
(now read from bottom to top
i.e. Build from the Bottom Up) ✘

Book Review: Sacred Earth Sacred Soul

by John Philip Newell

by Gwen Kuskopf, Parishioner



SACRED EARTH, SACRED SOUL, written by Celtic spirituality teacher and popular speaker John Philip Newell, is written expressly for our time. It takes us on a journey from the origin of Celtic Christianity with St Paul's teaching in Galatia (Ancient Turkey) around 55 CE through the lives of nine great Celtic prophets like Pelagius (ca. 400), Brigid of Kildare (451–523) and Pierre Teilhard de Chardin and George MacLeod living in the twentieth century. Significantly, their wisdom of acknowledging the sacredness of every human being and the sacredness of the earth has radical implications for how we live and how we relate to one another and to the earth.

The Celts in Ireland, an oral culture, were originally Druids who worshipped nature, often gathering under particular oak trees; no thought of grand cathedrals! It is interesting that Celtic Christianity can be traced back to St Paul in Galatia and thence to Gaul (France) and Galicia (Spain). The first Christian teacher of significance to emerge in Celtic Gaul was Irenaeus of Lyons (ca.140–202) who had studied in Turkey under Polycarp, himself a student of St John in Ephesus. From there Celtic spirituality spread across the seas to Ireland and then to ancient Britain. Newell's earlier (much smaller) book *Listening to the Heart Beat of God: a Celtic Spirituality* took its name from St John, the apostle who leaned on Jesus during the Last Supper.

We might ask why it has taken till this twenty-first century, for us to recognise the value of this wisdom tradition. However, several of these great prophetic voices which threatened the power and control of Rome were effectively silenced: Pelagius was banished from the empire, Brigid's life story was toned down by Catholicism, John Scotus Eriugena was condemned by Rome and Teilhard de Chardin was forbidden to teach by the Vatican. In fact, all nine prophets explored in this book suffered some degree of persecution from religious or political authorities.

Newell asserts that human beings are inherently spiritual creatures, but our complex cultures, and

even some faith traditions, have forgotten this truth.

Newell speaks of the Light of the Divine that is deep in every human being, and is seen in the face of every child at birth.

This contrasts with much Western Christianity thought, which favours the doctrine of original sin, that is each newborn is corrupted not sacred. Pelagius, an early Celtic prophet from Wales, was finally excommunicated and expelled from the Holy Roman Empire mostly because he opposed the doctrine of original sin, promulgated by the powerful St Augustine of Hippo (Northern Africa). Pelagius taught the sacredness of the human soul, the sacred essence of our being, which can be buried by delusion or falseness, but remains there in our depths and can arise again through divine grace. Newell confidently speaks of a present day awakening to the sacred interrelationship of all things and the task of confronting and challenging systems of inequity and neglect: of waking up to the dignity of every human being of every race, gender and sexual orientation, and an awareness of the sacred feminine previously subordinated in patriarchal, imperial Christianity.

Today we are beginning to appreciate the effects of climate change on our planet and the need for its preservation, which Newell refers to as a 'reawakening to the sacredness of the earth', a realisation that 'humanity must develop a reverence for the earth, if the world as we know it is to survive'. We here in Australia are certainly conscious of the issue of carbon pollution and of the urgency of action to reduce it. We are coming to appreciate our First People's spiritual attachment to land and their care of the land over 60,000 years. Newell speaks of the power of native song and story to inspire our rituals and narratives of the sacredness of the earth today.

Newell writes that a reawakening of the sacred in the earth and the sacredness deep within us leads to a 'posture of gratefulness' and compassion,





Blessing for a hand-made garment

May you wear the garment to shreds!
 May you wear the garment to tatters!
 May you wear the garment
 With food and music
 In every place
 As I would wish:

With confidence,
 With health,
 With friends,
 With love,
 With the grace of the Threefold Spirit.

from *Carmina Gadelica*

which will change the way we live and relate to others. In the Celtic world this reawakening to the sacred is a reawakening to love; a love we can offer to one another and to the earth. In the hurly-burly of twenty-first century life it is so easy to overlook this sacredness of earth and the soul of every person.

I don't believe I have really done justice to this beautifully written book. It also contains songs and prayers from the ancient Celts, which survived after the Synod of Whitby in 664 when Celtic Christianity began to be conformed to the authority of the Roman Church. Alexander Carmichael (1832–1912) travelled through the Hebrides to collect these prayers and songs, transcribed them from the spoken Gaelic, translated them into English, and published them under the title *Carmina Gadelica*, (Songs of the Gaels).

History belongs to the intercessors, who believe the future into being. This is not simply a religious statement. It is as true of communists or capitalists or anarchists as it is of Christians. The future belongs to whoever can envision in the manifold of its potentials a new and desirable possibility, which **faith then fixes upon as inevitable** ... Social action without prayer is soulless; but prayer without action lacks integrity ... Not long ago, there were people who were social justice advocates and others who were contemplatives. Some acted, others prayed. Today these two activities tend to take place in the same body ... For us to be open and vulnerable to both the pain of the world and the anguish of God is **unendurable**, unless it is matched with a precise sense of divine vocation ... we must not attempt to mend it all ourselves, but to do only what God calls us to do, and not one thing more ... We are not called to do everything, to heal everything, to change everything, but only to do what God asks of us. And **in the asking is supplied the power to perform it.**

– from *Engaging the Powers*, Walter Wink (1992).

One of these ancient songs, which always revered nature, sung by women was:

*When I see the new moon,
 It becomes me to lift mine eye,
 It becomes me to bend my knee,
 It becomes me to bow my head.*

Men, on the other hand, would take off their caps at the beginning of the day to the rising sun, reverencing the Light that is within all light, and give thanks to the Sun that is behind all suns. Everything was seen as a manifestation of God in which the energies of the divine flowed. What a transforming faith!

I conclude with words Newell wrote about the Celtic prophet, George MacLeod:

“MacLeod awakens us to the compassion of God that is deep in our souls. He prophetically calls it forth into action in our lives to serve the sacredness of humanity and the earth.” ✠

Sacred Earth Sacred Soul was the study book of the Parish Book Group in 2022.

Grandmother Eve

By Rachel Naomi Remen
from *Kitchen Table Wisdom* (2002 ed.)

WHEN I WAS small, my grandfather used to tell me stories. Many of these were about women who had lived long ago, heroic women who learned important things through their mistakes. There was Sarah, whose husband's name was Abraham; Rachel, whose husband's name was Jacob; and Esther, who was a queen. It was only after his death that I found out that these stories were Genesis, told by a scholarly, white-bearded Orthodox rabbi to a devoted granddaughter, the child of two young agnostic socialists.

My grandfather's story of Grandmother Eve and the snake is really a story about the importance of the inner life.

In the beginning of the story Grandmother Eve is a little girl and she lives much as I did then, as a child. God is the Father, and like all fathers, He provides food and shelter and all the things necessary to life. In return, Eve obeys Him in the same way I was expected to obey my own daddy.

Life goes on in the garden, much the same from day to day.

Very little is asked of Eve. All the animals and plants live there together with Eve, including a tree of great beauty in the center of the garden called the Tree of God's Wisdom. God has offered Eve some very clear guidelines about this tree. She can eat the fruits of all the other trees, but the fruit of this tree is forbidden. In the beginning she accepts this without question, even though the very purpose of life may be to grow in wisdom. As time goes by, even though the garden does not change, Eve changes. She begins to grow up, to become a teenager. One day, as she is passing the most beautiful tree, a snake coiled in its branches speaks

to her. 'Eve,' he says, 'here is one of the apples of this tree. Why not eat it?'

At this point, my grandfather would always explain that **the snake was not really a snake but a symbol for the human yearning for wisdom, the seductive power of the unknown, and the endless fascination that the mysterious has for human beings.** The snake is the first teacher, and he addresses that part of Eve which is no longer a little girl, but is a seeker.

Eve thinks back upon what God the Father said. The fruit of the tree is forbidden. But Eve is an adolescent. Like most people her age, she needs to find out for herself. She feels the magnetism of the apple. Drawn towards it, she reaches out for it, takes a bite of it.

The food we eat becomes a part of every one of



our cells and is woven into the very fabric of our being. 'This apple is no different from any other food,' said my grandfather. When Grandmother Eve eats it, the wisdom of God becomes a part of her inner life, a holy wisdom she carries inside her and not something she speaks to outside of herself. She now carries the voice of God inside every one of her cells like a little compass. As her descendants, so do we. Eating the apple made possible an enormous change in Grandmother

Eve's lifestyle. She no longer needed to live in God's house in the nursery in order to be safe. She was able to leave this protected environment because she carried God with her. She could hear Him if she was willing to listen.

When she ate the apple she became an adult, and gained the freedom of an adult to go out into a world of complexity, adventure, responsibility, and change. To have her own life and make her own choices.

Like most children, the **literal aspects of the story bothered me.** ‘Why, Grandpa,’ I asked, ‘did God tell Grandma Eve that she mustn’t eat the apple in the first place if it wasn’t true?’ One of the finest things about my grandfather was that he did not change his response to a question just because the person asking was very young. He answered me as if I were a fellow kabbalist. ‘Nashume-le,’ he said, ‘this is a most difficult question, a question worthy of much thought. The Bible is full of the images of God. God as an authoritarian father, God as a lover, God as angry, God as jealous, God as faithful, God as loving. In one place God is walking on the earth and in another His breath blows over the waters. In yet another He is a pillar of fire. But God is none of these things. These are all images of God in the minds of men. Knowing God may require us to question all of these things.’

The God within seemed to require a day-to-day, moment-to-moment sort of inner attention rather than just a simple obedience.

I felt sorry for Grandma Eve. **It seemed much harder than obedience to me.**

The complexity of the real world requires us to struggle to hear the Holy and develop a personal responsibility to live a good life. It demands that we stay awake. Grandfather presented Eve to me as a grown-up rather than a sinner. It was years before I heard the official version of the story.

Perhaps there is something for us now in my grandfather’s version of the story. We have expected a great deal of our experts and authorities, our doctors, our politicians, our technicians and our educators, even our rabbis, ministers, and priests. We have offered them obedience for the hope that they would become responsible for providing us with a good life. It is time to find the spot of grace within. ✕

Rachel Naomi Remen, MD is an internationally recognised medical educator from the US. In 1991 she founded the Remen Institute for the Study of Health and Illness, a national training institute for health professionals who wish to practice a health care of compassion, meaning, service and community. Her bestselling books *Kitchen Table Wisdom* and *My Grandfather’s Blessings* have been

published in 23 languages and have millions of copies in print. She has received numerous awards for excellence in embodying and teaching the qualities and values of the true physician. Dr Remen has a 70-year personal history of chronic illness, and her work is a potent blend of the perspectives and wisdom of physician and patient. Find out more about Rachel Remen at <https://www.rachelremen.com/>.



Neville Bonner (1922–1999)

Australian Senator 1971–1983

“My first responsibility was to God because I am a Christian; my second responsibility was to my nation because I am an Australian; my third responsibility was to my state because I am a Queenslander, and my fourth responsibility was to the party that I was a part of and who gave me the opportunity to get into parliament; but interwoven through the whole sequence was my almost all-consuming, burning desire to help my own people, the Aboriginal community, to become respected, responsible citizens within the broader Australian community.”

“My treasured sons and daughters of Australia, this beloved country of ours will flourish in harmony only when you view it through the knowledge that for an entrancing rhapsody to be played successfully on a piano, one has to play the white and black keys together.” ✕

Read more about Neville Bonner’s life and legacy at <https://www.ternitynews.com.au/australia/my-first-responsibility-was-to-god-remembering-neville-bonner/>



Children of church families feel close to Jesus, but less so as they grow

by Annie Lim, 13 May 2022

Read the full story at <https://www.etsnews.com.au/australia/children-of-church-families-feel-close-to-jesus-but-less-so-as-they-grow/>.

HOW MUCH DOES church shape a child? How do children view and experience Christianity, God and their church?

The 2022 National Church Life Survey (NCLS) report *Faith Formation in Children at Church and Home* paints a picture of positive and active spiritual life among churchgoing children. About 90% of children in churchgoing families affirmed that they ‘know that Jesus helps me’, that ‘God means a lot to me’ and that ‘God helps me lead a better life’.

The survey of about 10,000 church-attending children aged 8–14, reveals that Bible reading and prayer are both strongly valued in the lives of child churchgoers, with about 80% saying ‘the Bible is helpful to me in my life’ and ‘prayer helps me.’

Unfortunately, some of the positive views decline with age, with the sharpest decline

occurring from about the age of ten. The statement ‘I know that Jesus is very close to me’ shows the greatest decline as children get older.

A considerable majority of children sometimes or often felt bored in services. The survey found ‘children express lower levels of a sense of God’s presence and lower levels of learning about God in church services. This might suggest churches include age-appropriate teaching and learning methods that involve all generations, from children to adults in their worship, prayer, preaching and teaching.’

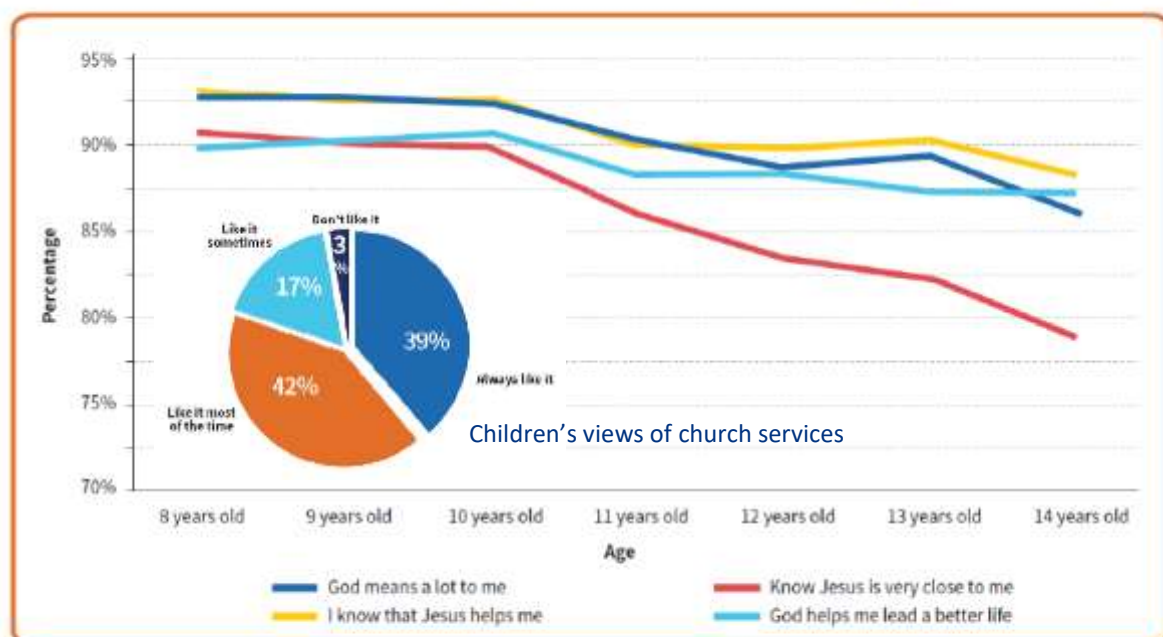
The most popular aspects of children’s groups and activities were:

- ◆ being with people of their own age
- ◆ learning about God/teaching time
- ◆ their leaders.

Music and singing were the least popular activities.

The children were forthcoming in naming their gifts. 76% of children say they are good at being kind to people without friends, while around two-thirds felt they are good at having lots of new or different ideas, taking care of God’s earth, and standing up for what is right and fair. Less than half

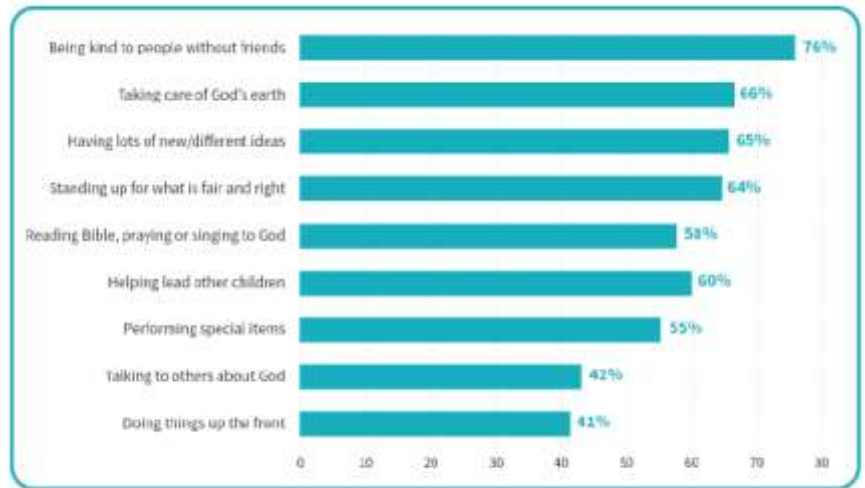
Views of God and Jesus by age: children who strongly agree or agree



Source: 2016 NCLS Child Survey of church attenders aged 8 to 14 (n=10,092-10,142).

NCLS Research www.ncls.org.au

Things children say they are good at



Source: 2016 NCLS Child Survey of church attenders aged 8 to 14 (n=10,576).

NCLS Research www.ncls.org.au

of children felt they were good at talking to others about God, and doing things up the front at church.

Nearly nine in ten reported they often or sometimes engaged in care for the environment, while 85% said they asked God or Jesus to make the world better and 74% helped to raise money for the poor. Only 16% say they often talk to school friends about God/Jesus and 31% say they never do this. 'Perhaps local churches could put greater emphasis on encouraging children to nurture each expression of their faith, in various ways, as they live day-to-day,' the paper notes.

The children reported an active and positive spiritual life, and many use a computer, tablet or phone for faith-related activities. Gratitude, repentance and intercession were among the top ways children relate to God in prayer. 62% of children often said thank you to God or Jesus; 52% said sorry to God or Jesus and asked God or Jesus to help others.

Parents and other family members played a vital role in faith formation, including through regular practices in the home such as prayer; however, discussion about the Christian faith was generally not as frequent. Grandparents play an important role for about two-thirds of children.

The results underline the crucial role played by parents in faith formation backed up by other adults forming a secondary support network.

NCLS Research director Ruth Powell comments that potential areas for discussion in response to these results included –

how churches might support families to further integrate discussions about the Christian faith, including doubts and worries, into family rhythms and routines.

'Building on the positivity that children already express about church, how might church services be shaped to be increasingly sensitive to the life worlds of children?'

'What does it look like for child attenders – and for adults – to develop the expression of their gifts in mission and service in the wider community?'

I am not interested in picking up crumbs of compassion thrown from the table of someone who considers himself my master. I want the full menu of human rights.

Desmond Tutu

Two great resources from Tearfund Australia

Less Plastic, More Life: A Seven Day Guide

<https://www.tearfund.org.au/resources/rubbish-campaign-less-plastic-more-life-a-seven-day-guide>

Download this Guide which helps you, in a prayerful and practical way, take steps towards a less-plastic, more abundant life. It's not a quick, easy fix but it's a place to start. And wherever it is you start, we pray and trust God will meet you there.

Voice Referendum

<https://www.tearfund.org.au/stories/hear-from-a-first-nations-leader-about-the-voice-to-parliament-and-reconciliation>

Hear from a Christian First Nations leader about the Voice to Parliament and reconciliation in this video.

Tearfund Australia - A Christian agency working for a just and compassionate world.



The Gallant Archbishop

*from the memoirs of Roland St John
(Diocesan Registrar 1946–1974)*

ONE DAY IN Church House we were discussing a report in a local newspaper, which incorrectly quoted some remark by one of our church leaders.

I suggested to Archbishop Halse that it is usually unwise to ask the press to correct a wrong report unless it seriously affects us. A correction in a later edition sometimes has the effect of giving wider publicity to the original wrong report.

Archbishop Halse agreed that we should not be too sensitive about minor inaccuracies in the press. He also said that a newspaper can sometimes make a correction in a later edition which aggravates the original misstatement. He cited as an example the experience of Archbishop Gerald Sharp, who was Archbishop of Brisbane from 1921 to 1934.

When Archbishop Sharp was in England to attend a Lambeth Conference of bishops of the Anglican Communion, he attended an official garden party. The next day a newspaper contained a report in its social columns that the guests at the garden party included Archbishop Sharp and Mrs Sharp.

As His Grace was a bachelor, he sought a correction of the report. The newspaper published its regret for the error, and explained that ‘the lady at the garden party with Archbishop Sharp was not Mrs Sharp’. ✘



Belief About Dying

by Patricia Jackson, Parishioner

I DON'T BELIEVE we go out like a light, but that our souls are actively watching over the living from heaven. I believe that this is the opportunity we are given if we lead a Christian life on Earth. I don't need a perfect life in Heaven devoid of all evil. I don't think we are united with our loved ones (in the conventional way) – too complicated – devoid of all evil, I can't imagine.

God gave us life and laws. He sent Jesus to tell us how to live our lives. God then set us free. We chose good and evil. I don't think it is possible to have one without the other. We evolved but were never able to live in peace and harmony worldwide.

There are many people in countries all over the world working through different religions and ways to make peace and spread love not war. Also there are the ones riven by Satan to wreak terrible horrors in us.

God loves us unconditionally but we need to speak to him through prayer for strength to fight evil.

Yes, bad things happen to people but if we love each other unconditionally as God wants, these hardships can be lessened. He can't make our lives perfect but if we helped each other more, life would be happier and safer for everyone.

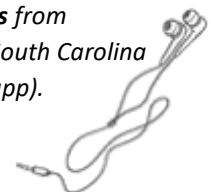
Satan is there ready to meddle so we have to be alert and caring for others. Our souls will not be taken over by Satan.

We have the Laws so let us abide by them. ✘

What do you think? Have you thought about life after death and what it would be like? What do you think our purpose is during our life? How do you understand good and evil and the work of God and Satan?

Listen to this!

*On this theme, you might like to listen to the podcast **C.S. Lewis and The Screwtape Letters** from St Philip's Church, Charleston, South Carolina (search for this title in your podcast app).*



Never ending prayers for the church

ST FRANCIS OF ASSISI is known for his love and care of creation, for preaching to the birds and taming the wolf. However, Francis never lost sight of the connection that Jesus has with the Church through prayer. Every church, and every cross and crucifix, reminded Francis of God’s love and mercy. He therefore asked his friars to recite the following prayer every time they visited a church or even saw one in the distance. At such moments, and every time they saw a cross, they were exhorted to pray for the Church in this way:



Confirmations at Pentecost

28 May 2023

The parish was delighted to witness the confirmation of **Amy Butner** and **Anahita Behrouziarati** by **Bp Godfrey Fryar**. After the service we all enjoyed delicious confirmation cakes baked by Anahita’s mother Parastoo.✘

We adore you, most holy Lord Jesus Christ, here and in all your churches which are in the whole world, and we bless you, because by your holy cross you have redeemed the world.

~ *Testament of St Francis of Assisi*



The Church has been far from perfect, in both Francis’ age and our own, and has always given a less than perfect witness to the Good News it is called to proclaim. Francis’s sense of Jesus’s incarnation was so strong that he never surrendered to the temptation to look down on the Church that was present around him. By asking his friars to pray as described above, Francis encouraged them – and us – to see the Church with hearts full of faith.

May we do likewise. ✘



When you have received Holy Communion, close your bodily eyes so that you may open the eyes of your soul. Then look upon Jesus in the centre of your heart.

St Teresa of Avila

Pentecost Prayer

God of passion and of Pentecost,
of baptism and fire,
focus our living
on the wonder of our calling.
Prepare our hearts
for the challenge of choosing.
Alert our senses
to the signs of your coming.
Amen.



THANK YOU TO Jessie Klug and her team of helpers who hosted a beautiful Advent party in 2022. An array of art, craft, music, story and prayer set us on our Advent journey to Christmas. All materials and decorations were safe for the environment and were compostable at the end of their life. The sun shone brightly on our party and we danced to the centre of the labyrinth to light our Advent candles. ✘



Advent Party 2022

Clockwise from top left:

Fr Shane shows how far away we live from Bethlehem

Everyone helped colour the Advent Windows

The journey of Advent through the green labyrinth

Our personal labyrinth Advent calendars

A bush nativity ✘



Advent Windows 2022

original art and concept by Jessie Klug



The Adoration (of the curlews)



The Visitation (of the magpies)



The Offering (of the blue-satin bowerbird)

THIS SERIES OF stained-glass windows was coloured by local children during Christ Church's 2022 community Advent celebration.

The three glowing panels depict a world of the Spirit.

They capture the energy and mystery of God in nature as the plants and animals delight the wonder of Christ's nativity.

The circular form at the centre evokes our globe – our small blue dot of life, where something

incredible happened one cold winter's night – but also it hints at the more ineffable firmament of the divine: as within; as without.

Around the frame, a starry lustre swirls and spins out beyond the intimacy of these tiny (for once, antipodean) scenes, a whole impossibly ancient universe circling itself in transcendent echoes of a heavenly refrain:

Noë!! Noë!! Noë!!

I was running a service for a baby by a lake in Halls Gap once. Her grandmother was walking across to read a poem when hundreds of white cockatoos rose up and wheeled overhead. We had to stop. No way could Grandmother be heard over the cacophony.

The cockatoos turned and flew and turned again as we all watched.

After a minute or two they flew off and we resumed the service.

Is it nothing? Something? Anything to do with God?

Have you ever had an experience with birds that felt like something?

Celia Kemp, Songs from a Strange Land, ABM 2019



Keeping Time

by Jessie Klug, Parishioner

LAST YEAR, I was God-spotting in my compost. It was a holy year for composting, all that rain – both wretched and wonderful – making for mighty matter most worthy of the meanest wormfarm and tumble bin.

Autumn is the season when you turn and tend your compost mounds like good turkeys, when you load and lime the grass piles, raid the gutters and kerbsides for leaf matter and watch them transform into that gorgeous loamy stuff we gardeners long for so much. Just a gentle reminder!

This year, it is the season of mark-making. For to plant a seed, to set a garden, to put in a pot, to bury a banana skin, to lay a stone, to water a tree is to make a mark that gives us a time and a place when we are here and we are us.

I buried potatoes elbow deep in soil, planted garlic I hope won't get lost, leaving behind the imprint of my hands – *sometimes* remembering to leave the name on a paddlepop stick in my wake! I have sowed spring flowers already too: poppies and hollyhock, strawflowers, calendula and snapdragons. All these, so early, looking to many months ahead after our few weeks of real bliss chill have passed and our glorious spring transfiguration bursts forth.



In my mind, this will make for a riot of colour and fragrance after those cold weeks. The snippy battle of wills, the scratches spent pruning roses and trees in Autumn will make for right glorious fecundity come Springtime. It is not always so, but there is a certain “look to the future, keep time in the present” aspect to the garden that keeps one both grounded in the moment with eyes on the horizon. There is a reason gardening is often suggested (gently) as a pursuit for those grieving or lonely or stressed.



All this to one side, it's a delicate balance, isn't it, between humility and the desire to make a meaningful impact. It's easy to get caught up in the idea of leaving a grand legacy, of making our mark in bold and dazzling ways. And it's humbling, too. To play at being god of the garden (can you see where this is going? *Oh mortal one, remember well ...*).

We make a small mark to give ourselves time and place and to say, “I was here, this was me.” But that mark weathers with the weather. As we all do.

Sometimes my garden isn't so much a source of energy and productivity.

It becomes a place where those marks I leave surround me like great reminders of my own smallness, my own inadequacy to battle against the insistent subtropical climactic overwhelm.



Or it becomes a carapace or a cocoon I can withdraw into. Somewhere fenestrated and intensely knotted. A hide. A drey. A cave of one's own.

True mark-making is tough and transient. Like the paper I draw on. Like the seeds I plant. Like the fungi in my compost it is both forever and never. It is there in the always and it is gone in the instant of eternity. It is a quiet, everyday moment of service and love – to your neighbour, to the planet, to the church, to a stranger. It is a tenderness or a truth, a ripple through the lives of others that carries beyond you, beyond your seeing and knowing.

Are we the mark maker or are we the marks made?

Can we be not both and is that not that an invitation to participate in the ongoing work of grace?

Every year nasturtiums overrun my garden although for many years now, I have not planted a single one!

Even the smallest mark made can have a profound impact.

In God's economy, no act is insignificant. May our imprints be compassion, grace and kindness. May our mark be love so deeply ingrained in every heart that it pops up everywhere, without needing to be planted.



And all shall be well and all shall be well and all manner of thing shall be well. 

Artworks featured by @jessie_the_leafcutter include:
Phenology Wheel 1 – Brisbane Flowering Trees (spring season)
Photograph – small glimpse of my garden overrun with nasturtium last year – both glorious and terrible!
Monoprint – Small World: Murmuration
Graphite – Old Dame Ficus (she doesn't really have a name yet – apologies!)
Monoprint – Small World: Castlein

Church: more than a virtual community?

by Janet Hubner, Parishioner

WHEN COVID INFECTED our lives in 2020, many churches turned to the Internet so we could continue to worship and meet together, even if only virtually. Physical isolation was a hardship that many found difficult to bear, and the comfort of the familiar words of worship and seeing our friends on the small screen helped ameliorate our physical separation. In fact, many people who, before the pandemic, had been cut off from usual participation in church found themselves included in the new environment of online services. The church found a new way to connect and reach out, to share good news and to love and support those who are physically isolated.

In light of this new era of online worship, two interesting questions were asked at the 2022 Diocesan Synod:

- a. whether those viewing online worship (live or recorded) can be counted as attendees; and
- b. whether anyone who views online worship is a communicant member of the parish conducting the worship service.

The answer to both questions, based on current definitions in the Canons and provided by the Legal Committee of Diocesan Council, is no: a parish cannot count online viewers when reporting number of attendees, and a person is not considered a communicant member of the parish if the only engagement they have is by viewing online worship, the key word being 'only'.

Reviewing current definitions provided in the Canons, and reflecting on the meaning of the actions we perform at a worship service, you must be physically present and physically engaged with worship to be a member, a communicant member and an elector of your parish.

Current definitions in Canons

Member of the church means a person who is a member of the Anglican Church of Australia for the purposes of and as defined from time to time by the provisions of the Church's Constitution;

Elector means a communicant parishioner, provided that no person may at any time be an elector for more than one parish; and elector is qualified to vote at the general meetings of the parish and is eligible to be elected or appointed to various offices, such as warden, parish nominator, synod representative, parish councillor and treasurer. It has been customary for many years for parishes to keep an electoral roll of people who meet the definition of elector for the parish.

Parishioner means a member of the church who is at least eighteen years of age and who has been for a period of not less than three months an accustomed worshipper in the parish, that is, they worship at the parish with some degree of regularity. The parish exists in geographical form, that is, it is a physical place.

In the Legal Committee's view, the definitions in the Canon reflect the belief that worship is a gathering of God's people in praise and worship on Sundays or other days of the week and a time to gather around the table of the Lord in the Holy Communion in a physical location, which is a parish.

The current definition of parishioner does not exclude worship in online settings, but some degree of physical engagement with the parish on a regular basis is required to be a parishioner of that parish.

The term **communicant parishioner**, as used in the definition of 'Elector' above, is not defined, but it means a member of this Church (Anglican Church of Australia) who has been confirmed, or is a communicant member of a church in full communion with this Church, or has been received into communicant membership of this Church.

International context

A paper from the International Anglican Liturgical Consultation, 'Virtual Communion and the Covid-19 Pandemic' (https://www.anglicancommunion.org/media/493612/Virtual-Communion-and-the-Covid-19-Pandemic_220322_IALC.pdf) made some tentative suggestions, including:

- Any kind of virtual service should be seen as less than the ideal of the Christian community gathered together in the same place.
- We acknowledge that for great numbers of people, liturgical life has depended on virtual gatherings, and that to depreciate them uncritically is to disparage the sincerity of those for whom this has been considerably better than nothing.



- *Online Services of the Word present fewer theological concerns than virtual celebrations of the Eucharist. Though non-sacramental in a technical sense, Services of the Word are different from, but not inferior to, celebrations of the Eucharist, and offer a means of grace by*



which the community encounters Christ through the proclamation of God's word and is thereby strengthened in its discipleship.

- *In relation to virtual celebrations of the Eucharist, we do not believe the concept of remote consecration to be consistent with Anglican theology and practice, and*

therefore it should not be recommended. Indeed, we would go as far as proposing that it should be discouraged as far as possible. We also consider that the practice of the president alone receiving the consecrated elements should be discouraged.

- *Where a Eucharist with an in-person congregation is live-streamed to enable those who are not able to be physically present to be included within the worshipping community, the use of bread and wine at home should not be encouraged.*

Virtual vs Actual

Is it time for the Church to think again about what membership means, given the ubiquity of online interaction in this era of human society? The

Diocesan Council has been seeking feedback on this issue and we may expect some recommendations to come before a future synod to review some definitions in the Canons.

This issue prompts us to think about what church membership means, in this case meaning the authority to vote, hold an office and make decisions for a parish. Of course we want to include as many people as possible in our communal life of faith, and of course we want to reach as many as possible with the gospel; technology is powerful tool to achieve both those aims. However, let us value the human connections and relationships that are formed by meeting each other in person. We can offer virtual connections to a society that is accustomed to relating virtually, but let us hold up, as a more complete way of belonging, the physical and actual presence of each other and of Christ in our midst. No doubt, Christ can be present where two or three are gathered virtually in his name, but how much more can we be Christ to each other when in each other's presence.



What is your view? Could the Anglican Church include as (voting, communicant) members those who only engage via online activities? Or does a person need to physically engage in a parish to be considered a member of the Church, with the right to participate in its decision making? Is geographical location and physical presence important for Church membership in this sense? ✕

Where you belong

You are seeking
a place in this world
which will greet you kindly,

a place where you belong,
accepted just as you are,
greeted with open arms unfurled.

But your searching
does not assuage the ache
you often feel within,

when rejection or disinterest
serve to make your soul
sink, your eyes well up,

your heart quake, and your faith
seem as insubstantial
as the very air you breathe.

What you cannot see
is the way it holds
you firmly, holds you fast,

like a solid soul support,
like the rock it is,
like an invisible thread.

Because it's about more
than your faltering
self-belief, your uncertainty

over this and that,
for God himself
is the warp and weft of all

your days, and the one who
holds you up when you fall
or feel afraid. All you need do

is lean harder on him
and relax into your true,
God-given identity.

This world will try to steal
your peace, but you can
keep your head lifted high

because you are God's child,
adopted by faith in Christ
set free to live a fuller life,

as you trust him to be strong
where you are weak,
because with him you belong.

© Joy Lenton
<https://poetryjoy.com/>

David's Crown: Sounding the Psalms

by Malcolm Guite, © 2021

"The psalms are great poetry, and so rich and varied in their imagery that they nourish the imagination and become a source from which our own prayers can be formed and enriched. We pray the psalms not simply by reciting the original text, but also by responding freely and creatively to their imagery. And this is what I have done in this new sequence of short poems."

Psalm 1: I *Beatus vir qui non abiit*

Come to the place where every breath is praise,
And God is breathing through each passing breeze.
Be planted by the waterside and raise

Your arms with Christ beneath these rooted trees,
Who lift their breathing leaves up to the skies,
Be rooted too, as still and strong as these,

Open alike to sun and rain. Arise
From meditation by these waters. Bear
The fruit of that deep rootedness. Be wise

In the trees' long wisdom. Learn to share
The secret of their patience. Pass the day
In their green fastness and their quiet air.

Slowly discern a life, a truth, a way,
Where simple being flowers in delight.
The let the chaff of life just blow away.

Psalm 2: II *Quare fremuerunt gentes?*

Then let the chaff of life just blow away:
The cynic scoffer and the evil troll,
The hunters and the haters who hold sway

In raging twitter storms, the ones who scroll
Through hate – and hit-lists in their tiny rage
Are dust upon the mirror of your soul.

Blow them away, the idols of this age,
And let their fury settle in the mire.
Uncap your pen and open a clean page,

For now the Lord will give you your desire
And set you high upon his holy hill.
He draws you to the garden through the fire,

Back to the fountain whence those waters spill
That christened you as his beloved child
That you may find your peace in this good will. ✠

Time We Started Listening: Theological Questions Put To Us By Recent Indigenous Writing

Extract from the book by Duncan Reid (2020)

Reverend Dr Duncan Reid is head of Religious Education at Camberwell Girls Grammar School in Melbourne, an adjunct lecturer at Trinity College Theological School Melbourne, and a member of the Network for Religion and Social Policy (RASP) and honorary research associate at the University of Divinity.

Reverend Canon Glenn Loughrey is a Wiradjuri man, an Anglican priest, a member of the National Aboriginal and Torres Strait Islander Anglican Council and artist in residence at St Paul's Cathedral in Melbourne, where he is the first Aboriginal canon to be appointed in the cathedral's 142-year history. This year, he is the Diocese of Melbourne's designated advocate for the recognition of First Nations people in the constitution, and an enshrined Voice to Parliament. His memoir is titled, On Being Blackfella's Young Fella.

GLENN LOUGHREY'S *On Being Blackfella's Young Fella* may be a disturbing book, but it is not an angry book. Rather, it's a book that –

grapples deeply, painfully and honestly with the experience of being pulled between two aspects of personal identity,

living immersed in and being fully part of two different cultures, whose protocols and priorities, thoughtforms and even languages for encapsulating reality are so differently aligned. Above all this book is about an Aboriginality that 'is most often preserved in the form of a memory and a deep-down sorrow pertaining to what has been lost or stolen – land, kin, dreaming' (Deverell, 2020). What we hear in this book is something of that deep-down sorrow, a sorrow that sits in unresolved tension with the equally deep sense of calling to follow Jesus, and to ministry in his name: 'Becoming Anglican was one of the whitest things a blackfella could do,' Loughrey writes. 'Being an Anglican priest

was and is the ultimate sign of assimilation ...' Loughrey has written in [an] earlier book about his faith and his sense of church, and how these need to find authentic *Australian* expressions. His sincerity about these things is not to be doubted. [This] later book is about his Aboriginality. The central point he makes is that –

the Australian Indigenous worldview is a 'philosophy of enough, enough not as a deficit but as sufficient.'

This is a message we need to hear as Christians and as Australians, and indeed, as human beings in the twenty-first century. It will demand some sacrifices from us, intellectual sacrifices of long cherished assumptions, about the world, ourselves and our faith. Or at least, about how our faith is expressed. The one who stands at the centre of our faith is still there, but he may just surprise us by starting to look a bit more Aboriginal. ✕

A prayer for use during this year as we move towards the Referendum on Recognition and Voice by Glenn Loughrey, 2023

God who listens,
open our hearts to hear the gentle
invitation of those without a
voice;
placeless and dispossessed of all that
was theirs,
instead of anger, revenge or blame,
they offer in their open hand absurd
generosity,
an act of transformational
forgiveness –
from the centre of their being to
ours:
May we sense the integrity
of country speaking to
country, body to body;
and find within ourselves the
humility to accept and journey
together,
to become our nation's better
future,
resolving our colonial memory,
Australia's original sin.
As Jesus gave his body for ours,
help us to receive and pass on this
gift of new life,
for his name's sake. Amen.

'Jesus is condemned to die' from Stations of the Cross, commissioned by the Aboriginal Catholic Ministry of Victoria in 2017. The artwork was imagined, dreamed and painted by John Dunn, an Olkola/Djabaguy man from Far North Queensland.



Faith and Vision

The Voice Constitutional Referendum

by Barry Kuskopf, Parishioner

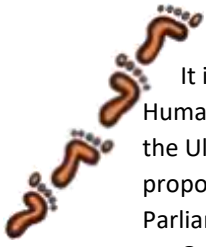
I acknowledge the Traditional Owners of this land, whose cultures are the oldest in human history, and pay my respects to their elders, past, present and emerging.

*A dream you dream alone is
only a dream. A dream you
dream together is reality.*

~ Yoko Ono ~

WITH THE ELECTION of the Albanese Government last year came the determination to see the Uluru Statement from the Heart finally brought to a decision-making moment. Later this year, Australians will cast a vote at the Voice Constitutional Referendum. It has been a slow, sometimes painful, sometimes joyful, often neglected process since First Nations people in 2017 invited all Australians 'to walk with (them) in a movement for a better future'.

Continued ...



It is important to note that the Australian Human Rights Commission affirms its support for the Uluru Statement from the Heart and the proposed establishment of an Indigenous Voice to Parliament.

Our constitution was drawn up by (assuredly) 'good' men: but not women, nor First Nations representatives! The Fathers of the constitution were steeped in the British colonial culture of Empire – control, wealth and white supremacy. To them, tragically, the Indigenous people didn't even exist, or as they hoped, those 'remaining' would quickly die out! Not a great starting point for a nation. So, to my way of thinking, the constitution is not a document set in stone: it certainly can allow for the enshrinement of the Voice.

And giving a voice to First Nations does not interfere with, or diminish the rights of, any Australians.

History has brought us to this tremendously important moment where, I believe, scholarly considerations have to take second-place to 'heart' and 'soul'. It is not necessary to continue playing pedantic 'what-if' games. We know that there will always be racists. We know that some will not be swayed one way or the other. We know some can't be bothered. We know that some political parties are trying to win votes by taking a negative stance. I would think that allowing voters to have freedom of choice is a much better way to display goodness of heart.

The politicisation of the Uluru process has been inevitable, at times exasperating and often misleading in argument. But my heart tells me that here is the golden opportunity that will not come around again for decades if it is defeated. Our First Nations people have endured negativity, neglect and submission for too long! Let our hearts, our Christian hearts, speak for love and recognition.

I believe that a positive 2023 referendum decision will enable this nation to grow, to capture vision and to build a better life for all involved. We can couple that vision with loving practicality for the good of all!

The essence of the 2017 document is inspiring in its simplicity of vision and inclusion. We really don't need to argue it is too hard to understand. What is

wrong with asking to be fully integrated into society?

I am not blind to the divergent arguments, and I understand that faith and hope in the goodness of people plays a significant part in my decision. That's hard to explain at times. But I remember someone who said 'I have a dream' and another who asked people to place their country before themselves. So I forefront hope: hope in common interests and in the means by which differences can be resolved. For, in the final analysis, our most basic common link is that we all inhabit this small country on this small planet. We all breathe the same air. We all cherish our children's future.

We are told that Australia is the only country in the world not to have formed some sort of treaty with their Indigenous peoples. This referendum may not tick all the legislative and politically prejudiced boxes that scholarly hair-splitters go on about, but here we have a document that will allow marginalised peoples a belated but equitable place in our history. It stands out as something that will work if only we would believe! It will and must come down to the faith and vision of elected officials to bring the nation together afterwards. But isn't it worth the faith in the goodness of human nature to finally, officially, recognise an ancient culture with so much to offer.

Original Australians have stood outside the perimeter of society for too long, often robbed of their identity and culture.

This referendum requires each of us to question self-belief, uncertainties and how we view our fellows, and ultimately to rely on faith and goodness – and hope! Each day we place our faith in our friends and neighbours. We place faith in ourselves. We place our faith in politicians. We place our faith in love. Ultimately, joyously, we place our faith in Christ's love.

Australia was once known world-wide for its ability to give everyone 'a fair go', but tragically, despite all the rhetoric, some have lapsed into a xenophobic coma! As I write this I think of the demonstrations by pseudo-Nazi groups. But life is basically about relationships. Belonging is important; belonging with the heart is more important! Sadly, perhaps that may be a little out of fashion nowadays for those of a more materialistic frame of mind!

In his book *Anam Cara* ('soul friend'), poet and scholar John O'Donohue wrote:

'In order to keep our balance, we need to hold the interior and exterior, visible and invisible, known and unknown, temporal and eternal, ancient and new, together.'

N.T. Wright, theologian and Anglican bishop, in an invitation to participate in God's redemptive plan to rescue humanity, explained that 'our task (is) as image-bearing, God-loving, Christ-shaped, Spirit-filled Christians'.

Our goal is clearly defined: it is both a challenge and an opportunity. The quality and spirit of our society depends on each of us ensuring that the

weak are safe and honoured, and the strong are compassionately just. Our future, collective hopes and dreams of a stable nation might just rely on the outcome of this referendum. Here is a future we can be excited to create. We will tell a different and better story.

Let me conclude with the words of Barack Obama:

'Hope is not blind optimism. It's not ignoring the enormity of the tasks ahead, or the roadblocks that stand in our path. It's not sitting on the sidelines or shirking from a fight. Hope is the thing inside us that insists, despite all the evidence to the contrary, that something better awaits us if we have the courage to reach for it and to fight for it.' ✕



Selections from *Christian Meditation: Your Daily Practice* by Laurence Freeman OSB

This tiny book is full of wisdom and practical advice about prayer and Christian meditation. Take each of these selected passages and read them slowly with great thoughtfulness. If they resonate with you, perhaps the contemplative practice of Christian meditation is a discipline that will enrich your life.

All forms of prayer are informed by the prayer of the human consciousness of Jesus, which is in us by the grace of the Holy Spirit.

✕

Contemplative prayer [meditation] is total openness to and oneness with the prayer of Jesus ... being silent, still, and simple.

✕

Christian prayer means entering the life of the Holy Trinity in, through, and with the human mind and heart of Jesus.

✕

Be **silent** by paying attention. Attention brings the centre of our being to full consciousness. It brings us from the past and the future into the present which is gentle and restful.

✕

Stillness is the fulfilment of all movement and action. Simply learning to sit still is a great step forward on any spiritual path. Physical stillness has

a direct effect upon the silence of our mind, and so helps immensely to bring body, mind and spirit into harmony.

✕

Being **simple** means being ourselves. It means passing beyond self-consciousness, self-analysis and self-rejection.

✕

Meditation is the daily discipline that teaches us to see God in the here and now.

✕

It is in your daily life and especially in your relationships that you will notice the fruits of meditation.

✕

The source of our being [God] is also the source that heals us and makes us whole. To be whole is to be holy. In meditation we are sanctified in and by the process of being healed.

✕

Prayer is a journey into self-knowledge. As we gradually unhook from our selfish self-centredness and egotism we grow in the knowledge of who we truly are. The 'true self' is the most precious value in life because it is our point of meeting with God and where we are one with God, and so with all.

✕

In learning to persevere we learn the deep mysteries of God and of our own nature.

✕

Find out more at the World Community for Christian Meditation Australia website:

<https://wccmaustralia.org.au/>

Christ Church St Lucia



Our inclusive parish delights in beautiful Anglican liturgical worship expressed in reverence for the sacraments and excellence in music. Our theology and practice can best be described as liberal Anglo-Catholic.

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8.30am to 1pm
Monday, Tuesday, Thursday and Friday
(closed Wednesdays)
07 3870 8887
stlucia@anglicanchurchsq.org.au

Parish Priest

The Reverend Shane Hubner
shane.hubner@anglicanchurchsq.org.au
0432 681 177

CHRIST CHURCH INSTITUTE
presents



Bp George Browning

Christians and the Environment:
caught between (Extinction) Rebellion and
(Climate) Denial – Where to from here?

Friday 6 October 2023
7pm hospitality
7.30pm lecture in the hall

Christ Church
Cnr Central and Ninth Avenues
St Lucia, Qld

SUNDAY SERVICES

7am Holy Eucharist
9am Choral Eucharist with the
Lucian Singers

Sunday School

9am Second Sunday of the month
(except school holidays)

ALL WELCOME