



*Karen communities in Australia have raised donations to support stranded families. Photo from Australian Karen Organisation. Used with permission.*

In view of the current situation in Myanmar, editor Alison Payne spoke to Nyin Wah, who leads the Karen congregation at Good Shepherd in Curtin and came to Australia from a refugee camp on the Thai border.

The history behind the Karen State and its people is long and complex. As Nyin Wah tells the story, about 200 years ago approximately half of the Karen State was in Thailand and half in Burma, before it was divided, which is the reason there are many Karen people in Thailand, with Thai citizenship and freedom, in the area adjacent to the current Karen State in Burma. The Karen people who are currently in Burma, or in the refugee camps along the Thai side of the border, are essentially displaced people.

The current conflict dates primarily back to shortly after WWII, when in 1948 Burma gained its independence from Britain, while under the leadership of Aung San Suu Kyi's father Aung San. Saw Ba U Gyi, a Karen leader who studied law in England, wanted to stand up for the Karen people, who requested that they be granted the Karen State. Aung San said the only

way they could gain independence was to fight for it. So that's why they started fighting and are still fighting today.

**AP:** So what's the future then for the Karen people currently living in the Thai refugee camps?

**NW:** They really want to go back to Burma. They hope that if the situation in Burma improves they can return. Otherwise they have no choice but to remain living in the camps. If they want to go to another country they have to wait to get a registration number so they can apply.

**AP:** So now that the military has taken over Burma is it less safe for the Karen people? Are there going to be a lot more Karen people trying to get out (of Burma) now?

**NW:** Yes, it's a lot worse. Currently there are probably around 20,000 people trying to come across the border from Burma. And when they first got to the border the Thai military chased them back – they'd already crossed the border to the Thailand side and the Thai military chased them back. And on the other side there were Burmese military helicopters attacking them.

**AP:** So Thailand is not letting

more people in at the moment?

**NW:** In the beginning they weren't. Then the KTG (Karen Thai Group – read on to find out more about this group) tried to talk to the Thai Governor to get permission for them to enter. The KTG on the Thai side collected donations to support the Karen on the Burma side. Now there is talk about building another camp for these people in Thailand, which will be looked after by NGO, but that hasn't happened yet.

**AP:** So the current situation in Burma is also making it difficult for people to get to the Thai refugee camps?

**NW:** Very difficult. They cannot come to the refugee camp because it's too risky, because the Burmese military prevent them. So they can't escape. And there are people who want to supply food to them but it's very hard to get the food to them as well. Still a very difficult situation.

**(Continued on Page 3)**

*Thousands have fled across the Selwyn River to Thailand. Photo from Australian Karen Organisation. Used with permission.*



# Bishop Carol Writes ...



*The Trinity icon created by Russian painter Andrei Rublev. Reproduction of an artwork in the public domain, from Wikipedia.org.*

## 'I'M NOT PLAYING WITH YOU ANYMORE!'

How often have we heard or said these words as children? They are words that speak of a damaged relationship, and make for messy playground and classroom dynamics. While we may not say these exact words as adults, because we are human, many of us will continue to experience – and sometimes inflict – damage to our relationships throughout our adult lives. Sadly, our homes and churches, even our communities and nations, can suffer from the 'I'm not playing with you anymore!' syndrome – where disagreement and discontent

are petulantly thrown in the other's face, rather than being recognised and resolved. Would it be too cynical to suggest this is presently going on at the level of our own national Church, and internationally in the political arena as well?

We are relational beings. God has made us that way. Our need to relate to others, loving and being loved, reflects a spiritual DNA with which God created us and echoes the unity and diversity of the Godhead. Andre Rublev's icon of the Trinity (1410), depicts the mysterious relationality within the Trinity. In the painting, the figures all appear to refer to one another by gaze or gesture, describing a close and comfortable relationship between the three figures. If one examines the darker area under the chalice, a smaller rectangle is visible. Legend has it that this area once contained a piece of mirror, which, when the observer looked at the painting, included the observer in the circle.

When our relationships fail, at whatever level, we are not experiencing life as God meant it to be. When asked what the greatest commandment was, Jesus replied that the greatest commandment was to love God with every fibre of your being, and that a second was like it – to love your neighbour as yourself. Relationships are at their best when love of God and neighbour prevails.

Our clergy have recently returned from our four-day annual clergy conference in Narooma, NSW. This year's plenary sessions came from a company called Relationship Capital, and some inspiring Bible Studies on the book of Jonah were provided by the Venerable Rebecca Newland. The focus of the conference was our relationships – first with God, and then with each other. We were encouraged to be reflective; to look within and allow God to lead us to recognise how we related to others; to see where things

needed to change in the non-helpful ways we related to others and to take the first step to move towards better relationships.

One of the conference exercises involved using play figures to describe a difficult relationship, and then moving the figures to describe not only where we were in that relationship, but where we'd like to be. The presenter called the approach 'The Play of Life'. I personally found it quite powerful.

The conference closed with 'so what?' In other words, 'how does what we've learned impact on our lives? Where to from here? What will change?'

I suspect all of us would benefit from being more attentive to the relationships in our lives, especially those that are less than ideal, and engaging with the 'so what' of Jesus' command to love God and love others. Making the first move towards improving a difficult relationship is one sure way of beginning the process of change.

The 'so what' of our call to love reaches further than the boundaries of our families and close connections. How might we move towards a greater expression of love within our church communities? How might our church communities show greater love to other church communities – perhaps those in need within our own diocese? In fact, how might our nation move towards a greater expression of love towards other less fortunate nations – a rather hot potato at the moment!

We were created for relationships – good, sound, fulfilling relationships – first with God, and then with others. When they are not happening, we can always find a way to make the first move towards a better relationship. God will show us if we ask him and empower us if we are willing to partner with him to bring about change.

Let us go out and play!



## CLERGY MOVES

Canon Margaret Emil has been licensed as Locum Rector Canberra from 01.01.2021 till the appointment of a new Rector (28.04.2021)

The Reverend John Jenner has been licensed as P/T Locum Priest-In-Charge Batlow from 02.05.2021 (28.04.2021)

The Reverend Peter Malone has been licensed as Manager Chaplaincy & Mission Formation Anglicare & Assistant Priest Charnwood from 23.04.2021 for one year (24.04.2021)

Canon Kevin Stone has been licensed again as Assistant Priest Canberra & Canon in Residence St Saviour's Cathedral. (28.4.2021)

### AnglicanNews

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*Any statements or opinions expressed in articles published in this newspaper are attributed to the identified author and are not necessarily endorsed by or representative of the Diocese or its officers.*

**CRISIS IN BURMA - CONTINUED FROM PAGE 1**

**AP:** Do Karen people here in Canberra still have family back in the Thai camps, and in Burma?

**NW:** Yes, a lot of the Karen people still have family back in the camps and Burma.

**AP:** So they'd be very worried about the situation?

**NW:** Yes. We don't want to see our people suffer in this way so we do have an organisation in Australia that works together to raise money for food supplies. On Easter Monday we raised over \$5,000 to send them.

**AP:** This is an Australian organisation? How do they get the money to the right people?

**NW:** We have good connections with the KTG who are officially registered with the Thai government.

**AP:** So this Australian group that's raising money gives the money to the KTG?

**NW:** Yes. KTG only started seven years ago, when one of the Karen leaders in Burma talked to one of the Karen leaders in Thailand. They decided to help each other because they are all Karen people together, even though in a different country. So they started the organisation. They talked to the Thai Governor and he said any supplies to Burma can come through KTG but they need to provide a list of whatever is being sent across the border, to make sure it's safe and not a risk for those people.

In the first weeks there were 20 trucks with supplies to go into Burma but it was stopped by the Thai military and sent back. Then the KTG tried to talk to the Governor and then to the Prime Minister and they got permission to take

the supplies. The Karen Thai Group (KTG) in Thailand tries really hard to help the people on the Burmese side.

**AP:** So what does the Karen community in Canberra do to help and how could others be involved?

**NW:** We have a group called the Australian Karen Organisation (AKO) that tries to help the Karen community in Canberra and in Burma and Thailand.

On Friday 9th April the Karen people gathered in front of Parliament House in a rally, to peacefully protest and ask for help from the Australian government.

They also went to the Burmese embassy and the Thai Embassy to deliver a letter with a message for the Thai Government to please support the Karen people in Thailand. But it's complicated because the Thai government receives a lot of money from the UN or NGO for having the refugee camps. If they don't get the money they're always talking about sending the refugee people back to Burma, because the Burmese military is always encouraging them to push the people back.

AN readers: If you would like to support the Karen people the best way to do so is through the KTG. Email [contact@anglicands.org.au](mailto:contact@anglicands.org.au) for details.

*Note: Burma is the country name preferred by the Karen people.*



*Thai border guards have blocked initial rice donations being sent to stranded families in Karen State. Photo from Australian Karen Organisation. Used with permission.*

*The Reverend Guy Matthews, Rector of Good Shepherd Curtin, shares about ministering to the Karen:*

*'It is a great privilege to have around 60 Karen people as members of Good Shepherd, Curtin. Their connection with our church goes back around 13 years after one of the first Karen families to come to Canberra on refugee resettlement visas were housed in Curtin. As Anglicans they looked for the closest Anglican church they could walk to and were warmly welcomed into the Good Shepherd.'*

*Over the years members of Good Shepherd have loved and provided support for Karen brothers and sisters in Christ. Although many Karen attend and serve at our English services we also have a Karen language service.*

*Recently the church sponsored Nyin Wah to study at St Marks and he has since been awarded the Diploma of Christian Ministry and Theology. We trust this is a first step to allow Nyin Wah to better serve as a leader of the Good Shepherd Karen community.*

*The Karen are ever thankful to God for the blessings they are able to enjoy in Canberra. They don't often talk about the difficult life many of them have come from, but when they do it is sobering and makes me ever thankful for the privileged life that many of us have enjoyed.'*

*Karen villagers fleeing in early April as five Myanmar military helicopters attacked, killing many including children. Photo from Australian Karen Organisation. Used with permission.*



Photo - Local Karen people fleeing by zimbates

# MEET DEACON CRAIG ROGERS



After enjoying a rewarding career in the Royal Australian Navy, and while serving as a civilian instructor at RAAF Wagga, I was prompted by a desire to better equip myself for ministry to enrol in a Bachelor of Theology through St Mark's. Although I didn't realise it at the time, this is where my journey towards ordained ministry began. Encouraged by both lay and ordained members of the parish to enter into the ordination discernment process, I increasingly sensed that God was calling me into the role of deacon.

Since my ordination a little over

two years ago, I have had the privilege of serving in a number of contexts, and each has been both a blessing and a rewarding experience. Licenced initially to the South Wagga parish, a typical month would include preaching and service-leading across the parish's two worship centres, leading a Bible study, hospital and nursing home visits and working alongside others in our pastoral care team. I also led a Carevan team which connected our church with a team of volunteers and guests from all walks of life as we hosted community meals.

Each of the ministries I have served in has brought me into contact with such a diverse group of people, both from within the church, and from the wider community. Since ordination, I have been privileged to lead a number of funeral services within the South Western region of the diocese. Ministering to those who grieve the loss of loved ones, and being able to share the love of Christ and the hope we have through him has been incredibly rewarding. It has also been a joy to celebrate God's grace through the ministry of baptism.

January 2021 saw in a new season of ministry with a move to the Wagga Wagga parish to start a new role as the Anglican chaplain to The Forrest Centre's two residential aged care facilities – Mary Potter and Loreto Home of Compassion.

I work within a team of dedicated carers to provide spiritual and pastoral support to residents, family members, staff and volunteers.

In addition to leading a weekly worship service at each of the centres, I conduct room visits and spend time with residents and family members. It has been such a blessing to get to know many of

the residents, and to be a listening and supportive presence. It is such a privilege to be able to minister to the elderly, and although there is often sadness in their circumstances, and indeed loss for both family and staff in their passing, this role is such a rewarding one. I rarely leave the centres without feeling uplifted by the interactions I have with residents and staff alike.

To better equip myself for this role, I have recently commenced a Graduate Certificate in Ministry with an emphasis on chaplaincy and pastoral and spiritual care of older people.

As a member of the household of deacons, I am greatly encouraged by my fellow deacons who serve throughout the diocese, and by those who lead us. A deacon's role is to serve, however, through our baptism we are all called to a ministry of service, modelled on the servant ministry of Jesus Christ. May I encourage us all to prayerfully and continually seek to discern God's will for us in our own ministries so that we may faithfully live out our calling.

*by Reverend Craig Rogers*

# THE DREAM OF A PRISON CHAPLAIN



BY MICAH WAGNER

This is a story from one of our prison chaplains, who wishes to remain anonymous.

This member of the clergy started as a prison chaplain many years ago. They have been fortunate to be mentored by prison chaplains from a diverse range of ages, skills and denominations. And through

the years have learnt some amazing, humbling and challenging things.

While the corrections system is theoretically designed to allow for rehabilitation – serving your time and being re-released into society after a set period – this doesn't always seem to be the case. The reality of the situation is that society

doesn't readily forgive those who have broken the rules. If you have served time, then reintegration is nearly impossible.

Those leaving the corrections system face multiple issues:

- ♦ Once you are released, you are actively discouraged from associating with previous networks in your life for fear of being 'led astray'.
- ♦ Job prospects are almost non-existent due to having been convicted of a crime.
- ♦ Decent accommodation is almost non-existent due to having a record, no rental references and low income.
- ♦ Depending on the severity and nature of the crime, some aren't allowed to live in communities due to restrictions.

Those who return to society have been severely institutionalised during their experience in prison. These people struggle to regain life skills, let alone deal with services such as Centrelink.

The system is flawed in so many ways. A high proportion of people are reoffending and going back to prison as a result. Often intentionally – they would rather be back in

prison and with a community that supports them to some extent than try to develop a 'normal life'. Our gaol system resembles something akin to a revolving door.

Now while our chaplain has noticed these problems, they aren't alone. There are therapeutic clinics all over Australia, which seek to allow for true rehabilitation for those who have been institutionalised. These clinics usually focus on providing for those who have left the confines of prison and allow for an environment where they can be rehabilitated and live, simply put, as humans. Without scorn or stones.

The chaplain has a dream to develop a therapeutic community much like other clinics; to provide a place where they can live safely, and with dignity. A quiet place, in the rural shire, but out of town to support gradual integration.

The chaplain is speaking with talented and skilled members to support inmates in their new life. The place will be name *Peniel*, which in Hebrew means he who strives with god. If you feel that God is prompting you to support this burgeoning project please contact Bishop Carol.

# NEW ROOF FOR ST ALBAN'S KOORINGAL



BY REVEREND SCOTT GOODE

After many years of planning, the essential work of replacing the roof of St Alban's Kooringal (Wagga Wagga) is now complete.

The original 1958 shingle tile roof was deteriorating and with asbestos present, a full roof replacement was required. Due to the complexity of the project, it was expensive and

difficult to find contractors willing to undertake it. The cost of \$180,000 was ultimately funded by a NSW Community Building Partnership Grant (\$15,000 for church) and one also from a Riverina Water Community Grant (\$15,000 for hall), parishioner donations, and the shortfall was made up with a loan

from the AIDF.

The project was not without drama. Originally due to be completed in early 2020, the bushfire reconstruction effort in the Snowy Mountains meant that the cranes were not available in Wagga Wagga. And when the decision was made to complete the work in April 2021,

high winds put off the first attempt and then a local train derailment just prior to the second attempt made the cranes again unavailable. With winter coming the job had to get underway and the various contractors worked over two very long days of the first weekend in May to ensure not only that the roof came off safely, but that the new one was sufficiently installed as to make the church watertight for rain due on the following day.

Securing a loan from the AIDF and securing various grants required a partnership between the Diocese and our Parish and we are very thankful for Emma Body (Registrar's Office) and Adam Wright (AIDF) in particular. More than all this, God is building His Church in Wagga Wagga! St Alban's has experienced renewal in recent years with new ministries begun and a significant number of newcomers joining our congregation. St Alban's has now been secured for the ongoing witness of mercy ministry and evangelism in Kooringal, Wagga Wagga.

# BISHOP BROUGHTON VISITS DUNTROON AND BEYOND: 1845



been Presbyterians but the constant rows stirred up by that turbulent cleric, John Dunmore Lang, had eventually turned their inclinations to the Church of England.

Broughton wrote that St John's Anglican Church, now a central part of the heritage of Canberra, was fitted up with all things orderly and becoming. The building was being prepared for consecration on Broughton's return from the Monaro.

He described Robert Campbell as 'truly respectable'. This was a favourite term of the Bishop. The newspaper account of the consecration of the Church comments on the great respectability of the congregation. Perhaps a 21st century report might avoid such terminology.

The next day the Bishop continued his journey towards what he called 'Maneroo'. He wrote that the road was over what he called a very rude country with only one deserted hut and a pool of water where Broughton could refresh his horses. He was riding one horse and leading another pack horse. He commented that the Tindery mountains had a grand and striking appearance against the clear sky. He halted for the night at a public house at Michelago. Sometimes a casual detail is very significant in his record.

Broughton wrote: 'I visited a

sick man and prayed with him, and was gratified at finding how much comfort he derived from this unexpected participation in the Office for the Visitation of the Sick.'

The Bishop lived with the Book of Common Prayer always at hand. For him the Prayer Book was central to his Anglicanism. It was Scriptural, it was Catholic and it was Reformed in the truest sense. He would be horrified at the fact that so many modern Anglican priests are ordained according to that liturgy in a revised form, but often never use it, or only bits of it, in daily worship and ministry.

How many priests today open the Prayer Book for Australia and use the Ministry with the Sick (page 677), or the Reconciliation of a Penitent (Sacramental confession), page 773? When I was in Parish Ministry I would announce a time for sacramental confession and would use the form prescribed in the Prayer Book for Australia. Those who say that Anglicans do not go to Confession obviously do not know our Prayer Book. Bishop Broughton sets modern priests an example. He was very much in the Tractarian or Anglo-Catholic tradition, and the Parish of St James' King Street in Sydney, and Christ Church St Laurence, continue in his tradition.

As Broughton travelled towards

Cooma he met the Reverend Edward Gifford Pryce, the remarkable pioneer priest of the whole Monaro. Pryce was a dedicated evangelist and travelled many miles to bring the Gospel to lonely settlers, not only on the Monaro but down into what is now Gippsland. If only Pryce had kept a diary.

Pryce was the last of the Chaplains sent to the Colony of NSW by the British Government.

The Bishop, with Pryce and John Lambie, who was the Commissioner of Crown Lands, chose a spot near the residence of Pryce on Cooma Creek, and laid the foundation stone of a Church. This is the old Church which still stands on the Myalla Road, outside Cooma.

Pryce built the first parsonage or rectory nearby and continued as rector until 1854. He put his own money into the church and got himself into serious debt.

Progress with the building was slow and the village of Cooma grew up some distance from the church. Eventually the present St Paul's Cooma was built in the growing town, and the old church fell into disuse.

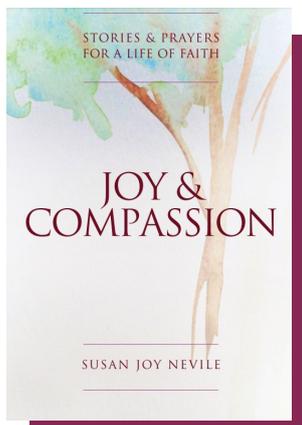
Bishop Broughton left Cooma and pressed on to what is now the Parish of Berridale. We shall follow his wanderings next time.

by Reverend Robert Willson

We are following in the tracks of the First and only Bishop of Australia as he describes his wanderings through the Monaro district 175 years ago.

February 11, 1845. Broughton writes: 'In the afternoon proceeded to Duntroon, the country residence of Robert Campbell Esq, merchant, of Campbell's Wharf, Sydney. It is a fine extensive estate, and an excellent house; and the truly respectable owner has here afforded an additional proof of his good will and liberality towards the cause of religion by having erected at his own expense, aided only by the government, a handsome and massive stone church ...'

The Bishop felt completely at home with the Campbell family. He records elsewhere that the Campbells had



You're invited to the book launch and celebration of ***Joy and Compassion: Stories and Prayers for a Life of Faith*** (Coventry Press, Melb.), by the late Reverend Susan Joy Nevile.

Sunday 23 May, from 2-3pm at  
The Chapel, Australian Centre for Christianity and Culture  
15 Blackall Street (cnr Kings Avenue) Barton, Canberra

Some words from:

Professor Quentin Grafton (Crawford School, ANU)  
Adjunct Professor Maurice Nevile (author's husband, who  
compiled/edited the book)

The Venerable Anne Ranse (Archdeacon Emeritus, OAM)

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# Horizons of Hope

**SUNDAY 24 OCTOBER 2021**

With life slowly returning to normal after the COVID-19 lockdowns, and with churches now able to meet together face to face, Anglicare is gearing up for Anglicare Sunday 2021.

This event coincides with national Anti-Poverty Week and is an opportunity for churches to be informed and inspired about the work of Anglicare. (You can also choose to run this event at another time in the year that fits in with your parish calendar.)

While we are always extremely appreciative of the financial support we receive from parishes, Anglicare Sunday is not a fundraising initiative. It's a time we set aside specifically to engage with parishes and provide an update on the work we've achieved together over the past year.

This year's theme is '**Horizons of Hope**' which encapsulates our desire to move forward optimistically – even in uncertain times – and to keep advocating for and serving those in need in our communities.

Thank you to all churches who have partnered with Anglicare Sunday in previous years. If you're keen to sign up for 2021, simply email;

**[missionpartners@anglicare.com.au](mailto:missionpartners@anglicare.com.au)** or visit  
**[www.anglicare.com.au](http://www.anglicare.com.au)** for more details.



*"May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope."* Romans 15:13