



Anglican News

a magazine for the Anglican Community of Canberra & Goulburn



Why 'Shine a Light' on Ageing?

The Forrest Centre, Wagga Wagga held a Photography competition: 'Shine a Light', which invited people to turn the lens on the older people in their life and share what they saw by taking and submitting photographs that celebrate older people and what it means to age well.

People's Choice Winner
Hands of Time by Jypsie Cronan

Full story page 14

The Pelican Brief



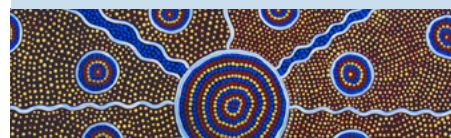
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AnglicanNews

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Article Submissions

The Anglican News welcomes contributions of **up to 600 words** that highlight ministry and mission initiatives across the Diocese, or explore new ways of engaging a world of difference with the love and truth of Jesus.

Articles for each edition need to be submitted by the 25th day of the previous month. Please email all articles submissions and enquiries to: anglicannews@anglicancg.org.au

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Microstress & Me

Written by Bishop Carol



Quite some time ago, when I was busy with a parish, a family and supporting a disabled parent, I crashed. I didn't quite tip over the edge into the dreaded 'burnout' but I came close. However, it did take a couple of years before I felt myself again. The cause wasn't any one experience in particular; rather it was the accumulation of a myriad of fast-paced, seemingly 'small' pressures that relentlessly kept coming over a number of years.

Whether we are in stipendiary ministry, secular employment, a mix of those, or even retired, life can get incredibly busy. I'm not telling you anything there, am I?

Unfortunately, what many of us don't recognise is that even when we think we are dealing well with the pace of our lives, we actually may not be. A colleague recently drew my attention to an article called 'The Hidden Toll of Microstress' by Rob Cross and Karen Dillon (Harvard Business Review, Feb 7, 2023).

In the article, the authors make the point that we are more equipped to deal with the major stresses in life than the constant barrage of tiny pressures and anxieties that assail us on a daily, if not hourly, basis. Major stresses are visible, identifiable and our bodies are programmed to deal with them. To quote the authors:

'The process by which we respond to normal stress is called allostasis, the biologic mechanism that protects the body from it. Allostasis helps us maintain internal homeostasis, or internal balance. Our brains know how to register conventional forms of stress, so they can identify the threat and use the extra oomph of the fight-or-flight mechanisms that kick in to deal with it.'



On the other hand, the continuous, small pressures and anxieties of life sneak through our bodies' radar without triggering a normal stress response. Unrecognised microstress can be just as damaging as unrecognised macrostress.

The authors quote Joel Salinas, a behavioural neurologist and researcher at the New York University Grossman School of Medicine and the chief medical officer at Isaac Health, which provides online brain-health services.

'Imagine wind eroding a mountain,' he says. 'It's not the same as a big TNT explosion that punches a hole in a mountain, but over time — if the wind never stops — it has the potential to slowly whittle the entire mountain down to a nub.'

We get the picture. The effects of not paying attention to major stress in our lives are well documented: heart disease, lack of mental acuity, depression, anxiety, lack of sleep, fatigue, substance abuse — the list goes on. We are far less aware of the effects of microstress in our lives, which can be just as devastating when ignored.

There are so many things that cause microstress: relationship demands and pressures, unreliability or unpredictability of others, conflict, being late, missing a deadline, the pressure of keeping more balls in the air than we were ever meant to, unmanageable 'to do' lists and the constant demand of technology which is within reach every waking moment.



Are we letting microstress erode our well-being and deplete our health?

One way to protect ourselves from the effects of microstress is to identify it. I've learned to recognise certain signs in myself:

Brain fog – tuning out, not thinking straight or forgetting things (more than usual!) alerts me to mounting microstress.

Sleeplessness – When there's too much on my plate, too many deadlines and too much to process, I don't sleep well, and I know I need to unwind.

Crabbiness – if I become short with those I love, I know I'm overdoing it.

Stiffness in my neck – another sure sign for me that I am becoming tense.

Your signs of microstress may include these and/or other indicators. Their presence is an alarm bell, and should alert us to the need to make some changes.

The authors suggest strategies that range from:

'learning how to say no to small asks, to managing technology and how it notifies and interrupts you, to readjusting relationships to prevent others from putting microstress on you.' They also suggest that: *'Reducing the microstress in your life requires identifying where it's coming from (recognising that the sources may not be obvious), tracking and understanding the ripple effects, and devising effective ways to push back. What it doesn't require is overhauling your life.'*

My mother used to speak of something called a 'foofoo valve'. She likened it to the heavy weight that sits on top of a pressure cooker. As the pressure builds up in the cooker, the weight begins to rock gently, releasing steam so the cooker doesn't explode. She encouraged me to find things in life that could act as a foofoo valve when I felt life was too fast-paced. I had a wise mum. My foofoo valves are my kayak, my bike, playing music and messing with paints. When I am enjoying those things, I find I gain a certain objectivity, which helps to rein in, or even remove, the things that are causing me stress.

Jesus gave us two great commandments. The first was to love God with every fibre of our being and the second was to love our neighbours as ourselves. If we are not treating ourselves and our bodies with respect; if we allow micro and macro stress to erode our sense of well-being and our physical health, we are ill-equipped to serve him effectively, and to love those he has called us to love.

Paul reminds us in 1 Corinthians 6:19-20 that our bodies are not our own; they were bought with a price to be temples of the Holy Spirit. If we want to serve our Lord well; if we want to be in good form to love him and love others; if we want to be effective messengers, sharing the Good News with those who don't know him – then we need to care for the temple he gave us. We carry him within us.

The article, and a helpful self-analysis tool, can be found at - <https://hbr.org/2023/02/the-hidden-toll-of-microstress>.

The Pelican Brief

Written by Dean Phillip Saunders

Why Pelicans?

When you are in Jerusalem, if you go to the Armenian quarter in the old city, you can visit a site called the Upper Room. It is a site upstairs built on what was believed to be the original place of the Last Supper. Our guide was an archaeologist and he commented that although it probably was not the exact site, the site was in this particular area of the city.

When we were there the room was bare except for columns decorated with pelicans. These pelicans were feeding their chicks with their own blood. The carvings there look very similar to the pelicans we see throughout the Cathedral.

That visit started me on a journey.



What have pelicans got to do with the Gospel story?

Alison Payne's excellent article on pelicans in our Diocesan news (Anglican News) inspired me to even more intense research.

Apparently, as a sermon illustration, the pelican story goes back to at least St Augustine in the fourth century; where he refers to Ps 102.6, which mentions the pelican.

After the Reformation, the pelican and her chicks remained a popular Christian reference too, continuing to be referenced as a symbol of the self-sacrificing love of Christ on the cross.

Thomas Cranmer had his coat of arms changed from three cranes to three pelicans. When the Anglican church was revived in Queen Elizabeth I's time, her first Archbishop, Parker, used the pelican on the shield of Corpus Christi College in Cambridge which he founded. (More of the Cambridge College later.)

Pelicans have continued as a theme in churches, especially cathedrals.

So what about our Cathedral?

Edmund Blacket, architect of our Cathedral, was known in the 19th century as an advanced High Churchman. Although brought up a Congregationalist, he fell in love with Anglican worship and became an Anglican. His brother, Henry Blacket, did too and became a high church Anglican clergyman.

On the other hand, Mesac Thomas, our first Bishop and prime mover of the cathedral was an evangelical, although both terms meant something else in the 19th century.

Bishop Thomas was, for example, one of the founding members of the Camden Cambridge Society.

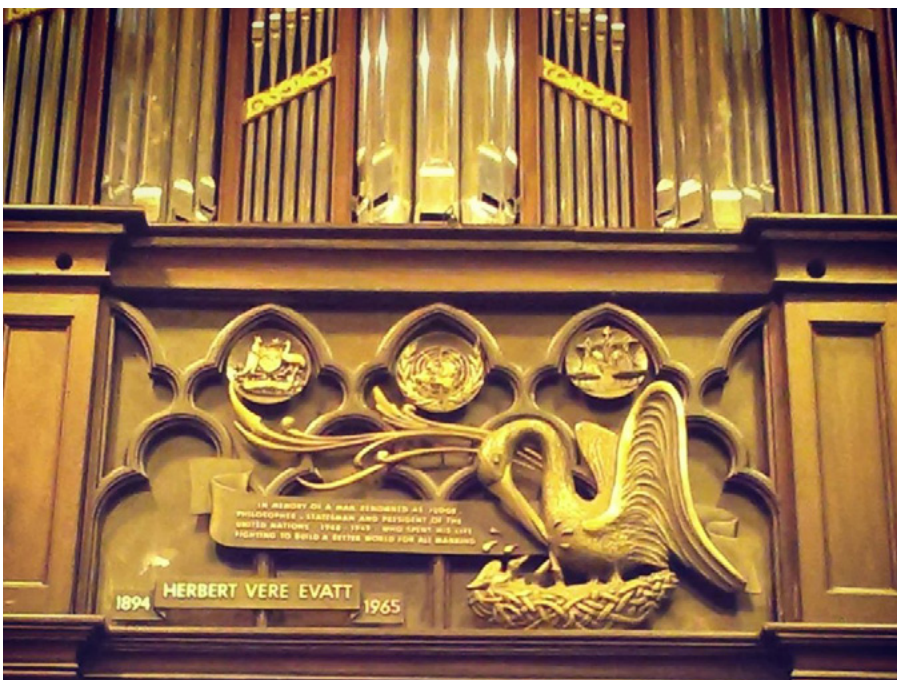
Throughout its lifetime, the Cambridge Camden Society and its journal influenced virtually every aspect of the Anglican Church and church building in general.

It almost single-handedly reinvented the architectural design of the parish church.

Their argument was that the corruption and ugliness of Dickens' Industrial Britain could be escaped by recapturing the devotion and beauty of the Middle Ages - so in many ways the Bishop and the architect were not very far apart.

I often think that you can see in our Cathedral a dialogue between Thomas and Blacket. For example, we have rondelles spaced between the arches around the cathedral. They look at first sight like Stations of the Cross, but are in fact a series of biblical stories from Jesus' life.

And we have Pelicans repeated throughout the Cathedral in tiles and in the large southern crossing window - right at the top.



Why focus on pelicans?

Because their symbolism has particular importance in our Diocese.

By the end of the Second World War it was abundantly clear that Canberra was to be the main city for the Diocese, and Bishop Burgmann had already made the fateful decision to move to Canberra in 1947.

He had moved to live in the flat above the St Mark's library, which was built on the site of the long-hoped-for St Mark's National Cathedral.

He took several actions to assist with the change. He chose the first coadjutor Bishop for the diocese - Kenneth Clements - to live in Goulburn as Registrar and Assistant Bishop. Interestingly one of the conditions of the move was that the Diocesan Registry stayed in Goulburn, which it did until 1966, in what was eventually to become the Cathedral office.



In 1950, Bishop Burgmann, with the Synod of the Diocese, also rebranded the diocese as Canberra and Goulburn; and in doing so there needed to be a new Diocesan shield created.

The shield of the original Diocese had a dove and olive branch for peace, the four six-pointed stars, one of the oldest Christian symbols for God, but also because there are four, could refer to the constellation of the Southern Cross. The open bible is at the centre. The victorious, risen Lamb of God represents Christ triumphant after death.

The new crest has the symbol of the pelican and its chicks at its centre - a reference to the Cathedral in Goulburn. The continuity between the original Diocese and the new.



One recent chapter in the pelican story

The Cathedral organ was originally in the gallery in the western end of the cathedral. Blacket made it a feature by designing ornately decorated pipes so there was no window at the western end of the cathedral. In a cathedral there is usually a large circular window known as the Rose Window.

But when the organ was moved in a major reconfiguration of the interior of the Cathedral around 1911, a blank wall was left.

For the 150th anniversary of the Diocese in 2013, we were fortunate to have an internationally renowned patchwork designer living in Goulburn - Julie Woods - who designed a rose window-hanging which was realised with the help of a group of local women led by Fay Longstaff.

The hanging is a rose window and has at its centre the pelican from Corpus Christi Chapel in Cambridge, used with permission.

By coincidence, as I write this article, we are celebrating 160-years since the foundation of the Diocese on 14th March 1863.

Edmund Blacket designed the Cathedral so that your eye is drawn directly to the Great East Window as you enter. In that window we see the Gospel story proclaimed front and centre. In fact the whole building tells the story of our salvation.

A national treasure. Our treasure. Our Cathedral.

To God be the glory. Amen.

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Barbara Thorn (ed.), *Letters from Goulburn: a Selection of Letters from Mesac Thomas, First Bishop of Goulburn, 1863-1892* (Canberra, 1964).

William E. Wright : *Shepherds in New Country: Bishops in the Diocese of Canberra and Goulburn, 1837-1993*, (Canberra, 1993)

Alison Payne, *Origins of the Vulning Pelican*, Anglican News, Feb 8, 2019

South Sudanese beseeching God: Calling all to Prayer

Written by Rev Monica Aguang & Dr Monica Short

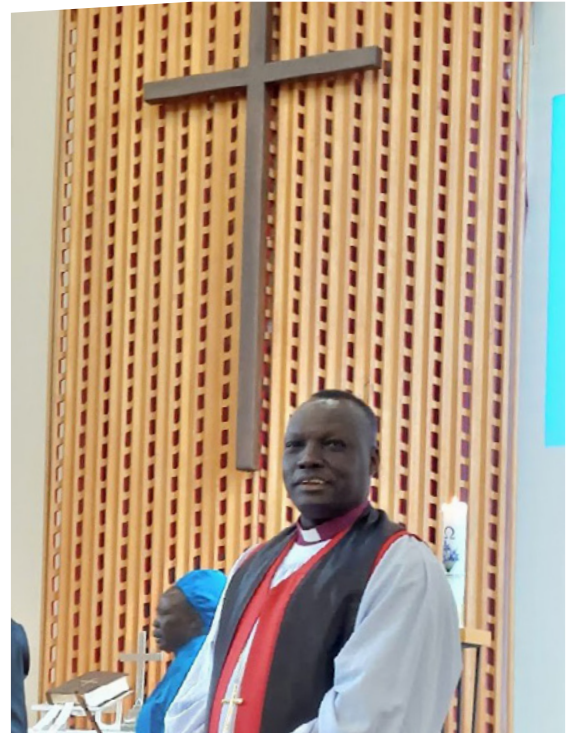
War sadly erupted in Sudan in early April. At the same time, members of the South Sudanese Thiec Nhalic Prayer Group, who once lived in the Kakuma Refugee Camp but now live in Australia, held their reunion in Canberra from the 14th to 16th April. 'Thiec Nhalic' means to 'beseech God'. This group profoundly blessed our beautiful Diocese through their fellowship, fasting and prayer - beseeching God for peace, with words of hope, songs, tears, laughter and love. This was followed with a lovely Sudanese evening meal.

Mama Mary Achol and Anglican Bishop Peter Yaak started this prayer group in an Ethiopian Refugee Camp in 1988. Some group members then moved to Kakuma Refugee Camp in 1992 in Kenya. 'Kakuma' means 'nowhere'. The Thiec Nhalic prayer group were deeply concerned for the well-being of everyone in the camp, including the 10,000 'lost boys' of Sudan. The prayer group members who are now living in Australia continue to regularly pray for peace and for the many South Sudanese people throughout Australia and the world. They are deeply concerned about the over-representation of young Sudanese detained in Australian Correctional Centres. They also pray for God to bless everyone in Australia.

Bishop Isaiah Majok Dau, Bishop Daniel Deng Abot, Bishop Abraham Duot Kuer and Canon Jacob Deng Mayang, alongside South Sudanese evangelists and church leaders, wonderfully organised and led the weekend events, reminding us of the importance of prayer, peace and reconciliation. Approximately 220 attended the whole weekend. Representatives from our Diocese were also invited to speak over the weekend. Bishop Mark Short preached on 'Peace and Reconciliation'; Bishop Grant Dibden supported the Sunday Church Service in the ANZAC Chapel; and Dr Monica Short spoke on 'God's Forgiveness'. Joan Eberle, the president of our Diocese's Mothers Union, invited all present to join the Mothers Union.

The weekend was particularly profound for those of us who attended because our inspiring South Sudanese brothers and sisters discussed peace, forgiveness and reconciliation, whilst we also listened to the tragic news coming out of Sudan. (Sudan borders the country South Sudan.) [Dear readers, please join our South Sudanese brothers and sisters in 'beseeching God' for all people impacted by this latest war and for peace and protection for everyone. Amen and thank you.](#)

Acknowledgement: Thank you Bishop Mark Short, Alison Payne and Archdeacon Tom Henderson-Brooks for your generous support with drafting this article.



Anglicare's Mobile Health Clinic



In July 2022, Anglicare engaged Anglican Diocesan Services (ADS) to develop a procurement strategy and concept specification to provide a medical van to support a grant application for mobile medical services. The project was managed by the ADS Fleet Team.

On Wednesday 26 April 2023, Anglicare unveiled their innovative new mobile health clinic and also celebrated **25-years of The Junction Youth Health Services.**

The newly out-fitted health van will provide clinical health services to young people in the Canberra region who experience barriers to accessing traditional supports. The service will be the first of its kind, designed specifically to support hard-to-reach young people, aged between 12yrs and 25yrs, in the Canberra region.

The medical pod is powered by a 30KW battery system, controlled by a inverter that controls the power management system which runs the lighting, climate control, ventilation, vaccine fridge, hot water and 240volt internal system for IT equipment.

The van can operate up to seven (7) hours off the batteries, which are also trickle charged by a solar panel system on the roof. The solar system also runs the vaccination fridge which needs power 24/7.

The van is a bespoke construction specifically designed for the medical pod to have no carbon emissions, and not be dependent on the vehicle engine running to continually charge the batteries.

Plans have been made for the van to regularly visit Uniting Care Kippax in Holt on Tuesday afternoons and the PCYC in Erindale on Wednesday afternoons—both from 12:30pm to 4:30pm. Additional locations and times will be determined by community need, and arranged in partnership with other community services including refuges, schools and social welfare providers.

Funding for the purchase, outfitting and stocking of the van was provided through a grant from the ACT Health Directorate.

Services offered at The Junction, which will extend to the new mobile health clinic, include vaccinations, STI checks, cervical screenings, pre and post-natal checks and prescriptions as well as case management for young people with complex needs. Referrals to other services such as legal support and housing support are also offered.

For more information about Anglicare's mobile health clinic or The Junction Youth Health Service phone (02) 6245 7100.

"With this new mobile clinic, we are ensuring young Canberrans who are experiencing or facing homelessness, vulnerabilities and isolation from the general community are able to access crucial healthcare services"

ACT Minister for Health, Rachael Stephen-Smith



"The Junction Youth Health Outreach van will visit locations across the ACT and allow easy access for young people, and will include clinicians and youth workers who will provide access to safe medical treatment,"

Sarah Murdoch, Anglicare's Manager of Youth, Family and Health Services in the ACT

Is the Voice Our Easter Moment?

Written by The Revd Dr Wayne Brighton

Constitutional reform is the footy season that no one cares about. It can be hard to get anyone enthused about institutions that seem to have little to do with our daily lives. After all, politics just sounds like a shouting match where conflict and argument, winning points and losing fights, all makes it sound like a game for the arrogant and powerful.

The referendum about the Voice is an opportunity to step outside of politics as usual when the Australian people consider what kind of future we want for our nation. The voters of Australia will be asked to say yes or no to a simple referendum question:

'A Proposed Law: to alter the Constitution to recognise the First Peoples of Australia by establishing an Aboriginal and Torres Strait Islander Voice.'

Do you approve this proposed alteration?'

The referendum is a direct response to the request made in the Uluru Statement from the Heart agreed by a national gathering of First People representatives in 2017. The Statement invited the Australian people to join in the journey of creating a new feature through hearing the voice of Aboriginal and Torres Strait Islander peoples as well as committing to a process of treaty-making and truth-telling about our shared past.

The Statement was the outcome of a longer process concerned with how to recognise the place of First Peoples within our most fundamental law-making framework. The need for such recognition surfaced in the 1990s following a High Court decision that affirmed the First Peoples enduring connection to country by overturning the legal basis of terra nullius, the spirit of which informed the original process of constitution-making in the 1890s.

A series of councils and committees explored this question of how to include the First Peoples in our nation's most fundamental framework over many years. Initially, the suggestion was to feature some statement about indigenous people in a preamble. This limited effort at largely symbolic recognition failed in 1999. Constitutional recognition was promised once more during an election campaign in 2007.

In 2015, a Referendum Council was convened to discern what form of constitutional recognition might ensure fairer treatment of Aboriginal and Torres Strait Islander peoples. The council recognised that merely mentioning indigenous people in a preamble would be manifestly inadequate given our shared history of successive governments ignoring, overlooking or excluding First Peoples from making laws and policies affecting their communities. A new process was initiated that culminated in the Uluru Statement.

While the political climate was unreceptive to the Statement, an election and a new government brought fresh resolve in 2019. Ken Wyatt, the first Aboriginal minister for Indigenous Australians, delivered a detailed proposal to the Coalition government setting out how the Voice might work in December 2021. It proposed an interlocking array of forums at local, regional and national levels as the means of addressing the terrible gaps in life expectancy, education and well-being that often appeared entrenched. Each and every forum would be necessary to allow the knowledge, wisdom and connections of First People communities to be harnessed appropriately when laws and policies affecting them are conceived, developed and implemented. Omitting one piece would undermine everything.

Wyatt's report provided the foundation for a new government to take the next step. A First Nations Referendum Working Group has been working on the proposed amendment and referendum question since March 2023. An announcement concerning the referendum date is expected in June.

No doubt people of faith will hold and express different views about the merits of this process and the capacity of the Voice to deliver desirable outcomes for all. What we decide as citizens and as Christians will have far-reaching implications.

Saying no to this proposal will not simply keep things as they are. Should the Australian people say no the message heard by our First Peoples will be one of profound rejection, an unwillingness to hear their hopes or benefit from their intelligence and vision. Trust will not only be broken but policy failures will compound as essential insights about how to close the gap concerning income, education, incarceration, and health outcomes will go unheard.



Saying yes will set our nation on a different pathway. It will enable the constructive and productive sharing of understanding and experience that will lead to better laws and policies. It will enable a larger process about telling and hearing the truth about our past, and lay a foundation by which our peoples might at last forge lasting agreements or treaties for a common future.

In many ways, the referendum is our Easter-like moment. Our nation stands on the cusp of a new world. The pressure to stay put, to keep our past buried, and to let separation and division remain will be great. Yet Christians are a people who believe that repentance is fruitful, change is possible, and that tomorrow will be better than today when love makes a way.

The Public Issues Commission plans to encourage hopeful and constructive engagement with the referendum process in the months to come. We'll explore what Anglican leaders think about the Voice and why it is necessary. We'll review books encouraging understanding. We hope to help you engage with all your heart, mind, soul and strength in this moment that will consequences for generations to come.



Guessing Competition Around the Diocese's Traps

For the chance to win a book, guess who Bishop Mark and Dr Monica Short bumped into at Ainslie?
And for an **extra prize**, in which regional town in the Diocese did the four of them previously minister together?

There are two (2) book prizes:

1. Prophets as Performers by Jeanette Mathews; and
2. Restorative Christ by Geoff Broughton.

Both authors lecture at St Mark's Theological Centre.

Please submit your answers via email to our Diocesan Office at:

anglicannews@anglicancg.org.au

The first correct answer wins the prize.

Embracing Ministries Easter Gathering

Written by Bernadette Hayes

As a proud grandparent of three beautiful grandchildren – 9, 7 and 4 years of age, I had the opportunity to attend the Easter Gathering on Saturday 1 April 2023 that Embracing Ministries hosted at Malkara Specialist School.

The Gathering was open to all of the community and was also an opportunity for children enrolled in the Little Treasures holiday program and their parents / carers to meet the team prior to the running of the program in the April School Holidays. I am one of the volunteers who will be working at the program. I couldn't believe the amazing uptake with 150 people registered for the event. There was a huge turnout with laughter and energy abounding as everyone moved around the incredible event enjoying what was on offer.

A real sense of community permeated the air as adults and children worked alongside each other and engaged in a range of activities including a petting zoo, craft activities focused on the Easter message, singing and the sharing of delicious food and drink with each other. My youngest grandchild said she loved the cat at the petting zoo. We are still trying to find the cat and think it may have been a guinea pig or rabbit. The eldest enjoyed the craft and talking about the Easter message. The middle one loved the playground and range of equipment available to ensure everyone could participate.

I got to meet children and their families who would be participating in the Little Treasures holiday program and had two children ask if I would return to the program held at the school once a month. All of this culminated in an engaging telling of the true meaning of Easter and an Easter egg hunt.

Members of an Anglicare outreach program supported Reverend Andrea de Vaal Horicu to share the Easter story. The community listened intently and eagerly joined in the singing of Christian songs. Easter means different things for different people. This was a fabulous opportunity to engage in rich ministry to members of the community.

Children were provided with an opportunity to share what they had done and loved having the microphone and a captive audience. Volunteers and mentors from Embracing Ministries, Anglicare and the Canberra Chinese Christian Church supported the setting up of tables, cutting up fruit, cooking the barbeque, cleaning, running craft activities and packing away. We are grateful for the support of those involved. I can't wait to be part of the next experience.



They Heard Jesus Gladly

Written by Robert Willson

I was ordained as deacon and later a priest in this Diocese almost 50-years ago. Lately I have been thinking about one of the basic callings of a priest, to be a preacher of the Gospel. Saint Paul said in chapter 1 of his first Letter to the Corinthians 'we preach Christ crucified', verse 23.

The basic teaching method of our Lord was telling stories. He constantly used Parables, and would later explain the meaning behind the story to his disciples. We are told that his hearers heard Jesus gladly. They enjoyed listening to his message in story form, an earthly story with a heavenly meaning. It was often based on local situations, the traveller, the sower of the seed, the two sons, the lost coin, and so on.

Of course there was solid doctrinal teaching as well, particularly in John's Gospel, and as our Lord confronted his enemies and the Cross loomed up. Our Lord preached some of his most powerful messages by his actions rather than his words. I once heard a memorable address on the 'action sermons' of Jesus. He took a child, he borrowed a donkey, he took a towel, and so on.

Jesus made sure that he could be heard by his audience, even without modern sound systems. He once used the bow of a boat as a pulpit and could project his voice. The best message in the world is wasted if it cannot be heard.

In the Anglican Church the Lectionary of readings for every day of the year, and the Christian Year itself, with Feasts and Fasts and Festivals, provides a disciplined framework for Sunday Preaching. I came from a tradition where these were not often followed and I have found them so valuable. The Lectionary and the Prayer Book keep us in fellowship with Anglicans and other Christians all over the world.

The Gospel simply said that people heard Jesus gladly.

What about us?

These are a few thoughts on a vital subject. I welcome comments from readers, please email: robertjohn1939@outlook.com.



Care Packs for School Principals

Written by Dr Monica Short

We thank God for our Anglican Schools and how they nurture the physical, social, emotional and spiritual well-being of our youth. Joan Eberle, Bishop Mark Short and Dr Monica Short, on behalf of Mother's Union and our beautiful Diocese, put together well-being care packs for the dear principals of our schools. [Please join us in praying for all in our schools, particularly that they stay healthy over this winter period and grow in love with God and their neighbours.](#)



Why Shine a Light on Ageing?

Written by Helen Supple

Here at The Forrest Centre in Wagga Wagga, we think acknowledging our older people is long overdue. In fact, we think most people avoid thinking about getting older altogether and it's time we put a stop to that. **It's time to shine a light on ageing.**

The Forrest Centre's CEO, Evan Robertson said:

'As an aged care provider, we have the privilege of working with older people every day and know that ageing not only brings meaning to life, but that older people are an incredibly important part of our community. Older people work. They volunteer. They have interests and hobbies. They laugh, they love... just like any other age group.'

We also know that older people are far from a single, homogeneous group, with perspectives and experiences as diverse as the individuals themselves. If you think about older people as those older than 65-years of age (a typical reference point), older people make up about 16% of our population. That's one in six people.

So, why don't we see more older people and more diversity represented in popular culture?

All too often, older people feel invisible, overlooked and underestimated, especially in a world dominated by social media and face value, and we think it's high-time we remove this cultural blind spot. And what better way to put older people front and centre than with a photography competition?

Our Shine a Light Photography Competition invited people to turn the lens on the older people in their life and share what they saw by taking and submitting photographs that celebrate older people and what it means to age well.

Knowing the benefits of the relationships formed between people of different generations, we encouraged photographers of all ages to get involved. We love to see younger people interacting with the older people in their lives.

Thanks to everyone who took part, and a big congratulations to our People's Choice winner, Jypsie Cronan, with her photo 'Hands of Time'. We would also like to thank our judging panel which included, Greg Conkey, Christina Reid, Cristy Houghton and Peita Vincent.

Along with the People's Choice winner, the following category winners are:

Open	Michelle Lamotte for 'Pure Delight'
Under 18's	Albert West for 'Selfie with Grandpa'
Over 70's	Kathleen Bowmer for 'Birthday Boy'
Professional Photographer	Jypsie Cronan for 'Hands of Time'
Staff	Helen Supple for 'Aus Open'



Under 18's Winner
Selfie with Grandpa by Albert West



Open Winner

Pure Delight by Michelle Lamotte

Colours Of God

Colours of God (CoG) is a ministry of Holy Covenant Anglican Church that reaches out to adults with intellectual disability. It acts as a friendship group for anyone who wants to talk about God in an uncomplicated way.

The main aim of this ministry is to support people with disabilities and to share the love of Jesus; to encourage them on their faith journey into a closer relationship with Christ; to help them understand and apply God's Word to their lives; and to give them also an opportunity to serve others and have fellowship in a way that is meaningful to them.

CoG has been ably led by Archdeacon Anne Ranse and Revd Anne Dudzinski for many years. But for all things there is a season, and it is time for a change. Archdeacon Anne has already stepped away and Revd Anne is looking to complete her time of leadership with CoG. We thank them both for their service to this ministry.

We are searching for new leaders for CoG!



Are you someone, or do you know someone, with a passion for inclusion and a desire to help bring the joy of God to adults with intellectual disability?

Please contact Revd Wayne Brighton for more information about this important ministry.

Email: office@holycovenant.org.au

Safe Ministry Training in 2023

The Safe Ministry Unit has five (5) Safe Ministry Training days planned for our Diocese in 2023.

The Face-to-Face training days are for those needing to complete their 3-yearly refresher or their training for the first time and have not completed the Online training course. We are also holding Implementation sessions (Level 3).

This year we are also re-commencing our Implementation Session for clergy, Parish Council members, Parish Safe Ministry Coordinators, and Ministry Program Coordinators. Level 3 training has not been able to be operated over the past 3-years due to staffing and Covid-19 issues. Level 3 - Implementation is only available either Face to Face or on Zoom (more about Zoom sessions soon).

Which level of training do you need to attend?

Safe Ministry Training is completed every 3 years and is separated into role specific sessions as described below.

Safe Ministry Essentials (Level 1)

A course for all clergy and lay position holders to develop awareness of the Diocesan Safe Ministry policy, protocols, procedures and practices. The training includes biblical foundations, healthy team ministry, screening, boundaries, code of conduct, duty of care, child safe practices, responding to concerns (child and adult related), and self-care as church workers. *(Cost is \$20.)*

Safe Ministry with Children and Young People (Level 2)

A course for all children and youth workers (lay and clergy) to develop awareness of Child Safety and Child Protection. This course includes empowering children, identifying and responding to concerns (risk of harm), reducing the risks of child abuse, and caring for all parties. *(Cost is \$15.)*

Safe Ministry Implementation for Senior Leaders (Level 3)

A course for all clergy, Parish Council members, Child Safe Officers and Ministry Program Coordinators aimed at working through the implementation of Diocesan Safe Ministry Policy, Protocols, and Procedures (in particular the Child Safe Standards, Reportable Conduct Scheme, screening of workers, Grievance Procedure, Professional Standards, and Ministry to Persons of Concern). *(Cost is \$15.)*

To register to attend as an individual, or to enrol a group from your parish, please visit the Creating Safer Communities website - www.safercommunities.net.au/anglican-diocese-ofcanberra-goulburn-online-training.

Payment is via credit card or direct deposit.

For any questions please ring Chris Smith from Creating Safer Communities (who conduct the training on behalf of the Diocese) on 0473 201 232, or email at csmith@safercommunities.net.au.

2023 Venues & Dates	St Paul's Narooma	St Alban's Woden	South Wagga Wagga Anglican Church	Holy Cross Anglican Church Hackett
	Saturday, 15th April Level 1 - 9.00am - 11.00am Level 2 - 11.30am - 1.30pm Level 3 - 2.00pm - 4.00pm	Refresher Training Friday 26th May Level 1 - 6.00pm - 7.30pm Level 2 - 7.30pm - 9.00pm	Refresher Training Friday 4th August Level 1 - 6.00pm - 7.30pm Level 2 - 7.30pm - 9.00pm	Refresher Training Friday 16 September Level 1 - 6.00pm - 7.30pm Level 2 - 7.30pm - 9.00pm
St Nicholas Goulburn				
	Refresher & Introduction Training <i>(separate rooms)</i> Saturday 17 June Level 1 - 9.00am - 11.00am Level 2 - 11.30am - 1.30pm Level 3 - 2.00pm - 4.00pm	Introduction Training Saturday 27th May Level 2 - 11.30am - 1.30pm Level 3 - 2.00pm - 4.00pm	Introduction Training Saturday 5th August Level 1 - 9.00am - 11.00am Level 2 - 11.30am - 1.30pm Level 3 - 2.00pm - 4.00pm	Introduction Training Saturday 17 September Level 1 - 9.00am - 11.00am Level 2 - 11.30am - 1.30pm Level 3 - 2.00pm - 4.00pm



The International Order of the Cross

invites you to come on a
Spirit-led Praise Pilgrimage.

May 16th-18th

St Barnabas Anglican Church
10 Charnwood Pl, CHARNWOOD

Jesus calls

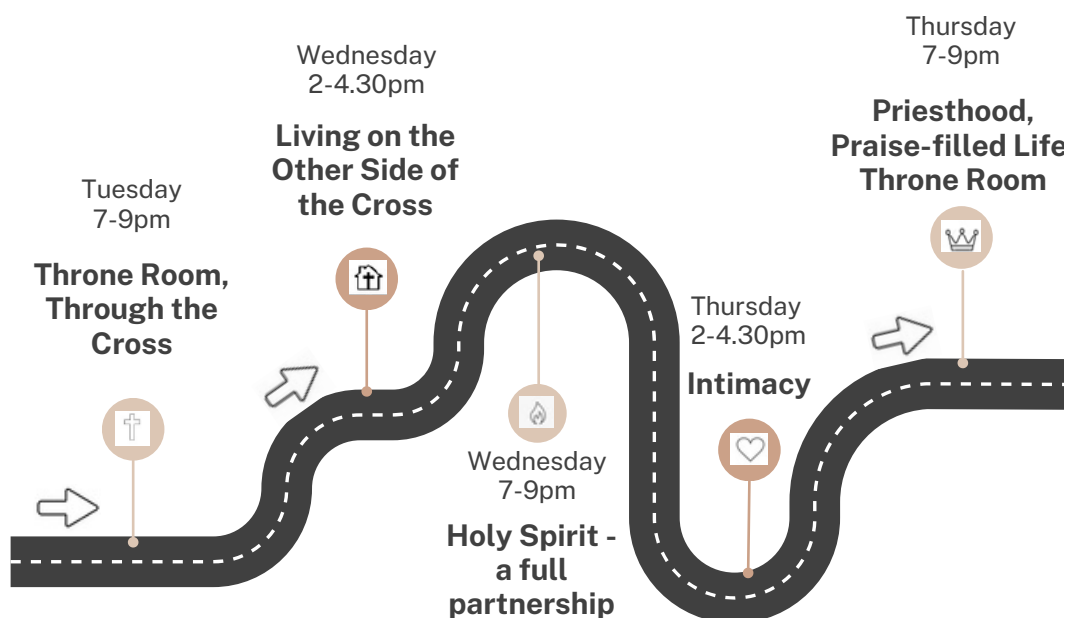
“Come Follow Me” to remarkable places
and linger in his presence

PRESENTERS

REV'D DR TERESA PARISH
REV'D TRISH STUART-SMITH
TRACY VERDOUW

Information: +61 448 833 647
email: admin@tiaoc.org.au

Throne Room Journey



THE STONES CRY OUT

The story
of the
Palestinian
Christians

The Stones Cry Out

The Story of the Palestinian Christians

Film Screening

Holy Covenant Anglican Church Jamison - Friday 26 May 2023

6.00pm - 7.30pm

A documentary by Yasmine Perni.

Screening to be followed by a Q & A with a Palestinian Australian.

Like to join in a shared Vietnamese meal afterwards?

Contact Helen Rainger to book or for further details - 0421 825 698.

About the Film

All too often media coverage of the conflict in Palestine has framed it as a fight between Muslims and Jews, largely ignoring the fact that Palestine was the birthplace of Christianity, that Palestinians are both Muslims and Christians, and that Palestinian Christians have played a critical role in their land's history and the struggle to maintain its identity. From 1948 up to today, through wars and uprisings, leading Palestinian Christians, including the late President of Beir Zeit University Gabi Baramki, Palestinian leader Hanan Ashrawi, civil society activist Ghassan Andoni, Patriarch Emeritus Michel Sabbah and others recount the unwavering and sometimes desperate struggle of all Palestinians to resist Israel's occupation and stay on their land. The trailer can be viewed here - <https://vimeo.com/64301886>

Event sponsored by the Palestine Israel Ecumenical Network Australian Christians and supporters who seek lasting peace for the people of Palestine and Israel. We aim to equip and inform Australian churches, inspired by Christ's vision for universal reconciliation.

www.pien.org.au

www.facebook.com/PalestineIsraelEcumenicalNetwork/



JAFFA JESUS. A FRIEND FOR ALL

Jaffa is a group for people with a disability and their friends and carers. Everyone is welcome.

We meet monthly and share a meal, fellowship, music, craft, and the teachings of Jesus.

**THE FOURTH
SUNDAY OF THE
MONTH
12.30PM - 2PM**

St James Anglican Church
40 Beaurepaire Cres, Holt

Lunch, including gluten free food, is provided.

Cost: Free

For more information contact
Simon & Lea Leonard
slpraysgod@bigpond.com - Lea 0409 775 502



Easter Gift 2023

Help support the
proclamation of the
Coming of the Light
this Easter!

To make a donation, please visit:

[www.abmission.org
/Easter2023](http://www.abmission.org/Easter2023)



In 2023 we hope to raise \$50,000
This appeal is Not Tax-deductible



This Easter Season, ABM recommends

'Deep Calls to Deep'

Available at

www.abmission.org/resources/seasonal

www.abmission.org/Easter2023