



Anglican News

a magazine for the Anglican Community of Canberra & Goulburn



The late Queen's Platinum Jubilee Tree

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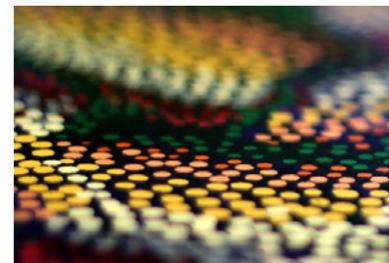
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Anglican News

Editor

Alison Payne

Co-Editor, Design & Layout

Jemma Thomas

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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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From Bishop Mark

‘May the God who gives endurance and encouragement give you the same attitude of mind toward each other that Christ Jesus had, so that with one mind and one voice you may glorify the God and Father of our Lord Jesus Christ.’ *Romans 15:5-6*

Paul’s words express his deep longing for a common mind, voice and commitment to God’s mission amongst Christ’s people in the ancient metropolis of Rome. They come towards the end of a letter in which Paul has outlined how the one story of God’s faithfulness in the Lord Jesus Christ reflects and re-frames the diverse experiences of this first generation of believers. Jewish believers are reminded that from the beginning it was God’s plan to spread His covenant mercies to the nations, Gentile believers are reminded that they are like a wild olive tree grafted into cultivated stock, written by God into a story that was originally not their own. From this understanding of their different places in God’s story grows a culture of welcome and acceptance, unity without uniformity, Jew and Gentile calling on the one God and Father.

From one perspective the history of this land called Australia can be told as a single story. It is a story that stretches back millennia with God’s faithfulness revealed in the cycle of seasons even before the arrival of the first humans. It is a story that encompasses their migration to and stewardship of these lands, the much later ‘discovery’ by Europeans and all that followed in its wake.

Yet, this one story has been experienced and understood in different ways. For some it is a story of triumph over adversity. For others it is a story of dispossession and exclusion. Still others avoid engaging with the story because it all seems too painful, contested or confusing.

Is there a way of First Nations People and later arrivals encountering each other’s experiences with a view to cultivating mutual welcome and acceptance and discovering a national unity that is deeper than uniformity? It is my conviction that the process outlined in the Statement from the Heart offers us such an opportunity.

As a first step in the journey the proposed Voice to Parliament and the Executive gives First Nations people the right to make representations on matters that impact them directly. By enshrining this right in our Constitutions we ensure our nation’s foundational document recognises our shared and diverse history. For this reason I intend to vote ‘Yes’ when this proposed change is brought to Referendum later this year.

I realise that not all Australians, all Christians, all Anglicans or all First Nations people will make the same choice. I do not regard anyone as less concerned for justice or less committed to reconciliation by virtue of taking a different view to mine. I am seeking to engage in good faith with some of these contrary perspectives in a longer paper I will release later this year. In the meantime you can find a collection of Christian responses at www.thewadrproject.com/the-voice-to-parliament-christian-responses.

I encourage all of us to listen carefully and speak wisely in the months ahead. The greatest potential to divide our nation, our communities and our churches lies not in the outcome of the vote but in overblown rhetoric and careless attitudes in the lead up to it. Please be particularly mindful of our First Nations neighbours, especially those who share our faith in Christ. Few of us who come from a different cultural background can imagine what it feels like to have one’s identity a subject of national debate.

When Paul wrote his letter to the Romans he was seeking their assistance in his mission to bring the good news of Jesus to the ends of the earth. My prayer is that as we engage as God’s people with these weighty matters we too might commend that same gospel, not least through our willingness to be distinctively grace-filled in our words and actions.



God is Transforming Lives for Good in Goulburn

Written by Dan Evers, Prison Chaplain GCC

In recent times God has been sparking a work of revival within some of the inmates in Maximum Security at Goulburn Correctional Centre. A number of offenders have taken initiative to gather each day to share from the Bible and pray together outside in their prison yard. This group of inmates started as only a couple of men and it has continually been growing as the weeks have gone by. There are now around 20-30 men gathering daily out in the open prison yard. As a result, a number have come to believe in Jesus, others have reconnected with their faith and numerous others are joining in as curious seekers.

This is a movement of faith that has been changing lives and gaining momentum. Inmates have testified how after coming to faith in Christ, they have gone back to their cells and shared their new-found faith with their cellmate, who in turn has then also given their life to the Lord.

As a result, there has been a large increase in demand for Bibles in the Gaol. These inmates are extremely hungry to read and study God’s Word. Many have also signed up to the Crossroads and Emmaus Bible study correspondence courses.

These men are publicly unashamed of their faith, and it is having quite an impact on the rest of the Gaol. Many officers and fellow inmates have been taking notice. Some have stated that they have not witnessed a spiritual awakening like this in a gaol before. A direct correlation seems to be that there is a reduction of incidents in this part of the gaol. Lives are truly being transformed for good!

This has been nothing short of a miraculous work of the Holy Spirit! It has occurred spontaneously and has been in spite of the fact that the Chaplains have been unable to hold regular Chapel Services in the Maximum Security Chapel (due to a needed refurbishment of the Chapel). Moved by the Spirit, these men have been stirred to gather around God’s word on their own and to pray and support each other in Christian fellowship. They are holding each other accountable and encouraging one other to share the gospel and to live lives that honour Christ.

In the darkness and hopelessness of incarceration, God is shining light and breathing hope into lost and broken lives. Men who knew little about the joy found in Jesus are now trusting in him as their Lord and Saviour. By His Spirit, God is transforming lives for good in Goulburn. Praise be to God!

Please pray that these young Christians would be discipled and nurtured well in their faith and that the seeds planted will not be snatched away by the evil one.

Pray that the gospel of Jesus would continue to be declared boldly and that it will transform many more prisoners’ lives, spreading also to the other sections of the Gaol.

Please also pray for the Chaplains as they follow-up these inmates and seek to encourage them to grow in their love and faith in the Lord.



Image source:



The late Queen's Platinum Jubilee Tree

Written by St John's Reid

St John's Anglican Church Reid commemorates the late Queen Elizabeth II's Platinum Jubilee

The stirring coronation of King Charles III on 6 May 2023 included recognition of the King's service as Supreme Governor of the Church of England. Three weeks earlier, St John's Anglican Church in Reid paid tribute to the service of his mother, the late Queen Elizabeth II. On 14 April 2023, the Governor-General, David Hurley, and his wife Linda Hurley, joined Bishop Mark Short, St John's Rector David McLennan and a number of other guests and parishioners of St John's. With the help of the children of the parish, Their Excellencies planted a 'Magnolia Elizabeth' tree in the historic St John's grounds.

The special occasion celebrated the late Queen's Platinum Jubilee that marked 70 years of loyal service. Queen Elizabeth II was truly a remarkable leader, with the distinction of being the longest reigning female head of state in history. The Governor-General in his remarks paid homage to the late Queen's servant-led leadership and commitment to others.

Rev McLennan said "I hope many people will respond to our standing invitation to visit the historic grounds of St John's to see this tree which is planted in her honour, and to spend a moment reflecting on her long life of service". Near the newly-planted tree is an information board which outlines the late Queen's strong Christian faith and the life of service that it inspired.

The parish's Schoolhouse Museum also added a display commemorating the late Queen's visits to the parish.

Consecrated in 1845, St John's Church predates Canberra by many decades. Queen Elizabeth II's ties to the parish go back to her first visit to Australia just after her coronation when she worshipped there on 14 February 1954.

Queen Elizabeth II returned to the church on three other occasions, including on her last visit on 23 October 2011.

About 120 parishioners, guests and members of the public attended the thoroughly convivial event in splendid autumn weather that was followed by afternoon tea.

Funding for the special event was provided by the Australian Government under a community-based tree planting program, and was supplemented by a generous gift from the Friends of St John's.

The tree is planted in a quiet corner of the St John's precinct. The location is near the entrance from Anzac Park West and overlooks the graves of two former Governors-General. A plaque and information display board is located near the tree and describes the Queen's long association with St John's, in addition to two benches that enable visitors to sit and enjoy the beautiful surroundings.



Bishop The Right Reverend Dr Mark Short blessing the Queen's Tree garden.



Reverend David McLennan addresses the ceremony.



His Excellency General the Honourable David Hurley AC DSC (Retd) addresses the ceremony.



Children of the parish assist the Governor-General to plant the Magnolia Elizabeth tree.



Reverend David McLennan, Mrs Linda Hurley, His Excellency General the Honourable David Hurley AC DSC (Retd), The Right Reverend Dr Mark Short, Canon Paul Black and Canon Margaret Emil.

All images within this article are courtesy of Government House Canberra.



Australia at a Turning Point

Written by the Rev'd Dr Wayne Brighton

Australia is at a once-in-a-lifetime turning point according to the Revd Associate Professor Uncle Glenn Loughrey in his workshop on Hearing the Voice held on 18 May.

Assoc Prof. Loughrey presented the call to listen to the voices of our First Peoples as a test of our maturity and capacity to make decisions for the wellbeing of all. Assoc Prof. Loughrey is a Wiradjuri person, artist, Anglican priest and the Diocese of Melbourne's Educator and Advocate for the Referendum for the Recognition of First People in the Australian Constitution.

A mature nation can receive the Uluru Statement of the Heart and its sister document the Masig Voice from the Deep as a gift and an invitation from Aboriginal and Torres Strait Islander peoples respectively.

A confident nation that is creative and resilient can acknowledge the challenging truth of its complex history. It can rethink its foundational legal document by making room for the First Peoples in the manner in which they have requested, a status that was denied in the 1890s when the constitution was originally drafted.

'The Uluru Statement of the Heart is an act of absurd compassion,' explained Assoc Prof. Loughrey. 'It contains no words of judgment but speaks from a posture of faith, hope and love. It speaks of forgiveness, it offers a pathway forward, it calls for help to address the hopelessness that affects many young indigenous people.'

Art for Heart's Sake

Written by Lou Oakes

You and I are connected to people all around the world. As a follower of Jesus, I believe the church to be the living body of Christ and that we are surrounded by the great cloud of witnesses whose lives continue to encourage us. I also belong to three large online global communities that connect and encourage by sharing art and I'd like to share with you the enormous benefits I've found from using social media alongside art and creativity to share the gospel.

'If you are not heard, you are not seen. If you are not seen, you do not exist, you are *Persona nullius*,' said Assoc Prof. Loughrey, explaining why the Aboriginal and Torres Strait Islander Voice is supported strongly by 83% of indigenous people. Such a body should bring a long-term focus to policy affecting First Peoples that goes beyond the short-term game of Australian party politics.

'Like Jacob, the biblical patriarch, our nation is wrestling with God and our past,' said Assoc Prof. Loughrey. 'We will cross the river but only with a limp,' he explained. 'It will be a sign of our transformation and commitment to walking with justice, mercy and humility.'

Assoc Prof. Loughrey was the guest of the Public Issues Commission. It's chairperson, the Revd Dr Wayne Brighton, said, 'Voice, treaty, truth, Makarrata is the journey we take together to establish a new level of justice and wholeness. Only when people are heard will they be treated as genuine partners who can build the future together. Once the bond between country and people is recognised, everyone will be open to hearing the troubling truth about colonisation and assimilation. We will walk together in a better way.'

I retired from Parish Ministry in 2021, and since then I've taken up my paintbrushes and returned to a path that I began to tread in earnest over 40 years ago. I've given time to developing my creative technical skills and been intentional in growing a practice that is professional with a reputation as an innovative and yet accessible abstract artist. I have a website, I've begun exhibiting my work, started entering competitions and I presently have a gallery representing me and a local shop displaying my art. But social media is the way I connect with people on a daily basis.



I've grown to love the community of followers I have there as well as the groups I belong to. You may have heard the jokes or even read horror stories about social media, but it is a tool that we can use to connect. I can choose how much I share, how much time I want to give to discussions, and, I can reach out to people who share a common interest, people that I'm never likely to meet in person. And there are millions of people out there who are interested in art – people who are looking at it, studying it and practising it. A video I shared explaining my painting process has been watched 3,085 times. A recent post with a painting and a prayer in the caption has so far reached 4,382 people. 332 of those have since followed up by finding out about me and deciding to see more of what makes me tick.

In the last 30 days, 10,600 people have been reached by the content I've shared: my paintings, prayers, inspirational quotes and videos. In the last 90 days, the figure is 12,400. If I can grow my reach on Instagram by 1,484% in one month, imagine what could happen in six. And the more authentic I am in what I share, the more joyfully I'm celebrating what inspires my creativity and what I believe, the more that I find followers who are interested. People are genuinely curious, they want to see and understand my art. People enjoy looking at the paintings that celebrate how I see the presence of God in the beauty and joy of the natural world around me.

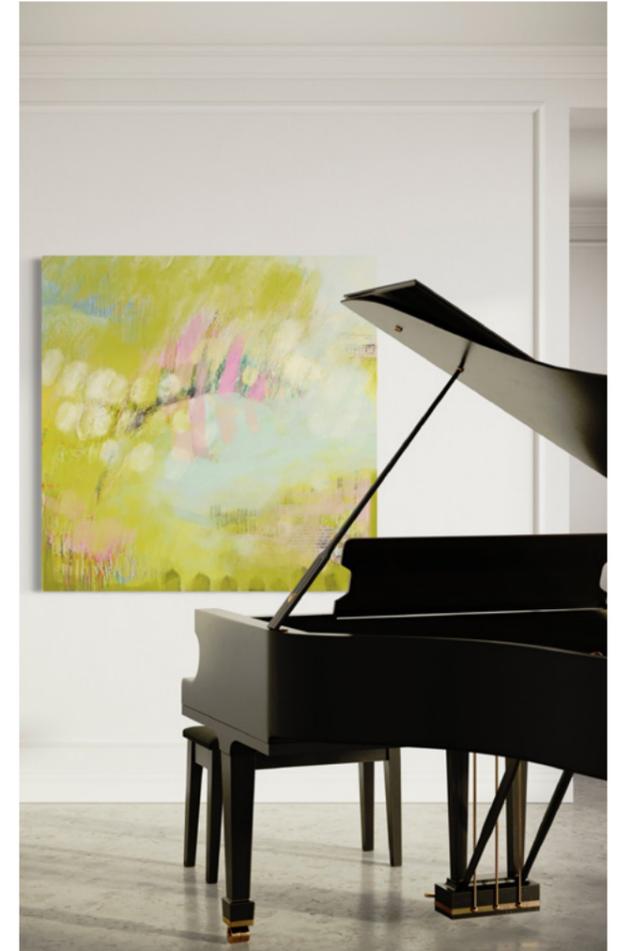
How can this art and connection not be missional?

I love this quote from Elizabeth Barret Browning:

*"Earth's crammed with heaven,
And every common bush afire with God,
But only he who sees takes off his shoes;"*

When I share my art, when I take off my shoes, my hope is that I might just encourage someone else to do the same. Because there is that existential ache that sits in the heart of every person and it asks, 'Who am I?', 'What is my purpose?' The creation story in Genesis gives us some answers: to steward all that God has made, to enjoy it and to fill the earth by creating new things. I regularly invite my followers to not only connect with me but to create new things with me and enjoy the presence of God in a contemplative way.

Every month I send out a newsletter from my studio called Art for Heart's Sake. I share news of work in progress, a reflection connecting the creative life and the life of faith and a creative prayer exercise for readers to try at home. The list of subscribers includes Christians, people of other faiths and people of no faith. Each month my newsletter is read by people who have no other exposure to the Gospel. And for those people who are already Christians, living and growing in their faith by seeking a contemplative and creative path, I offer an encouragement and a practice for them to try out that might be new to them.



I would love you to join this growing community of subscribers from around the world.

You can email me directly or you can sign up from my website. You can follow me on Instagram and become a Facebook friend too, I'll look forward to getting to know you and sharing my art with you.

What I would also ask is that you pray for this creative and faith-filled endeavour: that it might continue to grow and flourish, so that above all, through my art, God's love might touch the lives and hearts of seekers and those who don't even know that they're looking.

You can connect with me the following ways:

Email me: lou@louroakesart.com

Go to my **website** www.louroakesart.com and subscribe to Art for Heart's Sake

Follow me on **Instagram** [@lou_oakes_art](https://www.instagram.com/lou_oakes_art) and on **Facebook** as [Lou Oakes Art](https://www.facebook.com/LouOakesArt)



Accessing Sustainability Programs within the ACT

Written by Mark Trainor, ADS Asset Management Director

Several ACT-based parishes have recently participated in the ACT Government's energy and water program which is free to participate in and can provide your parish, ministry unit, agency or school with an energy audit and access to funding to help implement energy-saving actions. This will not only reduce carbon emissions but save money on energy costs. In summary the ACT programs are detailed below:

- † Any business entities that have a separate ABN and less than 20 staff or less than \$25,000 in electricity bills should be eligible for the ACT flagship [Business Energy & Water Program](#). There is no cost to participate, and no obligation to proceed with any upgrade/s. Once you have applied, an ACT Government assessor will visit you onsite and complete an energy and water assessment. They will then compile a tailored report of opportunities to upgrade old inefficient equipment. This can assist ministry units to identify key action areas to assist in reducing their carbon emissions. Under this program the ACT Government also provides a 50% rebate (capped at \$5,000) to help with funding any upgrades.
- † For those interested in installing rooftop solar to reduce electricity bills, the [Solar for Business Program](#) provides free tailored advice on the best rooftop solar system for you. As well as providing information on what to ask vendors when they quote for installing a systems, what to look for in a good quote. The program team can also help evaluate the quotes that you have received and provide advice on any Federal Government rebates that may be available. Rooftop solar generally has a very quick payback for organisations that have high daytime consumption, such as office buildings and schools.
- † For organisations that fall outside of this program (i.e. bills larger than \$25,000 with more than 20 staff), the ACT Government can assist you for parts of your organisations outside of the businesses eligible for the Business Energy & Water Program. However, this program is a little more limited insofar as it concentrates on gas equipment upgrades. Whilst basic information on electric-electric efficiency upgrades (lighting, heating, ventilation, and air conditioning (HVAC);, refrigeration, hot water etc.), can be provided, the ACT Government's focus is on gas-electric upgrades. There are no rebates or financial incentives associated with this program.
- † The ACT [Sustainable Households Scheme](#) (SHS), which has recently commenced provides up to \$15,000 in interest-free loans for eligible home owners and not-for-profit community organisations for sustainability upgrades. The list of items is quite extensive and includes battery storage systems, electric vehicle charging infrastructure and electric vehicles (cars). Eligibility is to be registered on the ACT incorporated associations public register, or the Australian Charity and Not-for-profit Commission register (ACNC) and there are hyperlinks available in the [Guidelines document](#).
- † The ACT Government also has a [Business Recycling Program](#). This program helps you to lower greenhouse gas emissions through sending more of your site's waste to recycling facilities and organics recyclers, instead of sending it to landfill. It's a free program and they have an accreditation process that sees you recognised for your great efforts. Additionally, they hold an annual Business Awards Breakfast, hosted by the Minister where awards are presented to organisations embracing sustainability initiatives.
- † [CORENA – Citizens Own Renewable Energy Networks Australia](#) also provides interest free loans to not-for-profit community organisations. They are more limited in what they can fund, however are another source of funding.



For further advice and assistance in relation to any of the above programs please contact ADS on (02) 6245 7101 or email: mark.trainor@anglicands.org.au.

The next edition will focus on NSW specific programs. In the meantime, we encourage all ministry units, agencies and school in NSW to look into what programs are available in your local community and via your local councils.



Innovation Excellence for ADS

Written by Mark Trainor, ADS Asset Management Director

Anglican Diocesan Services (ADS) was engaged in July 2022 by Anglicare, to develop a procurement strategy and concept specification to provide a mobile medical clinic to support a grant application for mobile medical services. The Junction Youth Health Services received \$210,000 in funding to establish the mobile clinic through the ACT Government's Delivering Better Care for Canberrans with Complex Needs in General Practice Grants Program. A detailed specification was developed in consultation with The Junction clinical team. The build work was awarded to ACM Transport Technologies based in Melbourne and the project was managed by the ADS Fleet Team.



The mobile clinic, constructed in a commercial van, is the first of its kind in Australia.

An innovative setup powers the clinic's equipment with a battery and inverter/charger system. The system allows the clinic to operate without producing any greenhouse gas emissions.

The medical pod core electrical systems are powered by an off-shore yachting battery and power management system controlled by a inverter / charger linked to an on-board solar system which continually charges the internal batteries. The batteries can power all the on board electrical systems for up to 7 hours which include; 24 volts lighting, climate control, ventilation, vaccine fridge, hot water and 240 volt internal system for IT equipment and 5G network. 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 battery's.

ADS was nominated for the ACT Climate Choices Business Awards for this project. These awards recognise those businesses who are making an outstanding contribution to climate action in our community and their role in meeting the ACT's emissions reduction target of net-zero by 2045. On Thursday 25 May at the National Gallery of Australia, Minister Shane Rattenbury announced that ADS was awarded the 'Innovation Excellence' award. For more about the award recipients, [click here](#).



All Climate Choices Business Award Winners for 2023



Minister Shane Rattenbury & ADS Representatives; Emma Body and Julie Campbell



Mothers Union's Early Birds Breakfast

Written by Joan Eberle, President of Mothers Union & Dr Monica Short, Patron of Mothers Union

On Saturday 22 April, the Mothers Union held its inaugural Early Birds Breakfast at Holy Cross Anglican Church Hackett. All attending enjoyed a delicious continental breakfast with all the trimmings. A talk followed: You are never alone (1 Peter).

An opinion piece: An extract from Dr Monica Short's talk – You are never alone

At the 2022 Lambeth Conference, one of the many workers stated publicly, 'You are never alone – are you?'

Her words touched my heart. This dear person had experienced a relationship breakdown and was now dealing with consequential loneliness. She further explained to the group sitting near her that she had never read the Bible before and was reading 1 Peter in preparation for the conference and found it very comforting. After this public conversation, I wondered what section of 1 Peter spoke directly to her about never being alone. Could it be these words?

1 Peter 5: 6-7⁶ Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. ⁷ Cast all your anxiety on him because he cares for you.

The question about never being alone reminded me of a time when I was bullied and how some people would say words that undermined my confidence and made things unpleasant. Thankfully, when I became a Christian at 15, Christian friends encouraged me to read the Bible daily for about 10 or 15 minutes. Most of my days start with what God thinks of me – which was very different to what the bullies at the time were saying about me. Reading God's message in the Bible about His love and Jesus' sacrifice for all of us made me resilient. I was not alone when facing the bullies. God and His words were with me, comforting me.

Now I'm married, and before I sleep, my husband reads me a short passage from the Bible and prays for me. More often, my dreams are about what God is teaching me and less about what worries me. God's words, such as these from 1 Peter, have improved my sleep and encourage me to strive to be a better person.

1 Peter 4:8-10⁸ Above all, love each other deeply, because love covers over a multitude of sins. ⁹ Offer hospitality to one another without grumbling. ¹⁰ Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms.

God's words in 1 Peter tell me it is okay to be myself. It is okay to be different. It is okay to be a Christian - even if this means I do things differently to those around me. My life is dynamic. I am simultaneously the person God has made, and I am always becoming the person God has made. God loves me – just like he loves all humanity. We are never alone; God is with us and cares for us including when we are anxious or lonely.



The Voice

Written by Em Professor Ingrid Moses, AO, President, Christians for an Ethical Society

Christians for an Ethical Society comprises an interdenominational group affiliated with the Working Group of Churches Together NSW-ACT, the ACT Churches' Council Inc and in close cooperation with the Australian Centre for Christianity & Culture. Members do not represent any parish or denomination but are united in their personal concerns for social justice, including care for our environment and a sustainable future. In bi-monthly forums at the ACC&C speakers address aspects of the yearly theme and engage with the audience in discussion. While the focus is on learning, we want the learning to lead to action at individual, parish and societal levels.

Our theme for 2023 is Hope, Truth and Integrity. These are key values and particularly pertinent in the year when we are asked to vote in a referendum whether there should be a constitutional change to include a Voice to Parliament and Executive Government by Australia's First Nations peoples.

Truth telling has changed and is still changing how Australian history is being taught, how colonial dispossession, suppression of cultural and spiritual practices and of languages has damaged generations of Indigenous people. How these First Australians did not get a seat at the table, how over generations they were treated as non-citizens, then as citizens but disenfranchised by various policies, by low expectations, by ineffective and harmful interventions.

Yes, there are eminent successful Indigenous leaders, and many of them were involved in the process that led to the Uluru Statement of the Heart. And despite their success in mainstream Australian professional life they bear the scars of intergenerational trauma and racism experienced personally. Stan Grant is one of these who has exposed his scars, hurt and anger. The Statement notes "These dimensions of our crisis tell plainly the structural nature of our problem. This is the torment of our powerlessness."

The Voice as proposed is by no means an ideal mechanism and not all First Nations People support it for fear it will not improve conditions, others fear unintended consequences. But the 2017 National Constitutional Convention seeks their Voice to be enshrined in the Constitution.

Does Truth (telling) demand a YES vote for the Voice?

I think it does.

So if we are talking about Integrity then we have to acknowledge the lived reality of others. Jesus was on the side of the victims, the marginalised.

Our Integrity demands that we listen and act. We hope that governments and parliaments will also listen with integrity, and indeed that all those involved in the process of giving advice and receiving it will do so with integrity.

Does a commitment to Integrity demand a YES vote for the Voice?

I think it does.

As Christians Love and Hope sustains us. The Uluru Statement from the Heart is very much about Hope. Hope that finally we will work together for a common future that is based on respect, sharing, or in the words of the Statement: "walk with us in a movement of the Australian people for a better future.'Makaratta, the coming together after a struggle."

Does Hope demand a YES vote for the Voice?

How can it not.

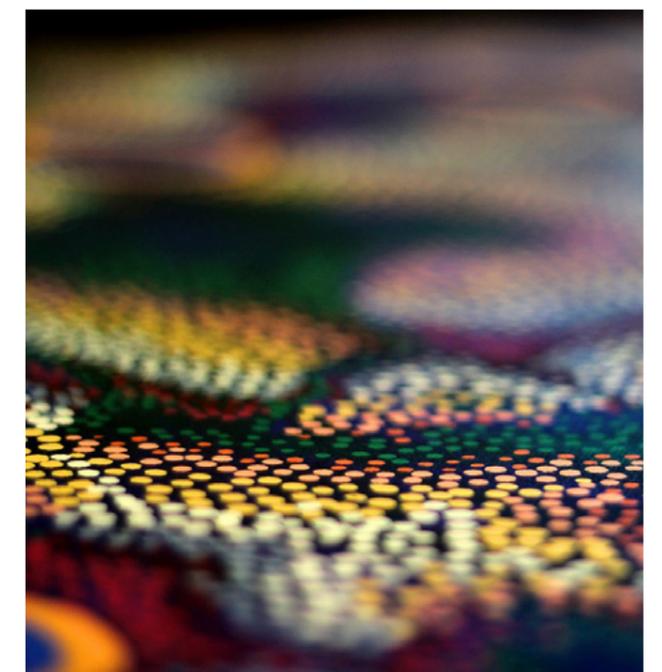


Image by jason M from Pixabay



The Face of Hope

Written by Rev'd Hazel Davies

“People died on my country and we need to bless them!”

said 10-year-old Arrernte girl Larnisha (as pictured) from Central Australia, as she clutched her little handmade Frontier Wars desert pea remembrance flower.

It seemed an epiphanous moment for ‘our Larn’ as some ethereal light shone from her young eyes. It lit up her beautiful face like a brand new day had broken loose in her mind. As I captured the photo, I thought there are some moments in life when you wish time would just stand still and not roll onto into the night, as it must.

Matthew 18:10 tells us that the angels of children see the face of the Father. In that moment I caught a glimpse of a tiny spark in this beautiful indigenous girl that might set the world on fire. In that moment, in that iridescent face, I caught a glimpse of the face of the Father.

‘Larni’ was our Pea child who carried the opening lines of The Anthem of the Pea song for the recent filming on country in Alice Springs and surrounds. She would recite over and over to the camera and audio crew, *“Across the heart of our wide land, a flower black and red writes a song of memory and sings Lest We Forget”*.

Her new found friend Adelaide, the child of a wounded Afghanistan veteran would echo back the part, *“They grow beside the poppies tall and bow their scarlet heads. For those who died on our country we’ll sing Lest We Forget”*.

Larni and her non-indigenous counterpart Addy had become inseparable, riding side by side in the buses. They walked hand in hand across the film locations that would eventually yield one terabyte of footage now under production back in Sydney.

Both girls are, in their own way, the offspring of war on either side of our combined history. To me, they represent the very essence of the Making Peasce movement, shedding the ashes of mourning for the oil of joy.

Take after take, on rocky crags and river banks, at sunset and sunrise, the OZY honouring defence youth choir, under the tireless leadership of Director OJ Rushton, painted their song of remembrance on the land. With the assistance and blessing of senior Kayete (Kay-didge) Elders, we stood and sang at the Barrow Creek massacre site where 70 men, women and children lost their lives in the 1928 Coniston reprisal attacks. In reality, like so many of the massacres of the central desert, these killings were a ploy to clear the land for cattle.

Constable George Murray and his posse of police stood trial for the Barrow creek massacre in Darwin in 1929 and were exonerated of any wrongdoing.

A short stroll from this site we visited the monument and burial site of the two telegraph station personnel who were speared by Kaytetye warriors in 1874.

Dig a little deeper into this history, and you’ll find that the station builders fenced off the only drinking water for 120kms and the Kaytetye people began to die of thirst. These men’s lives were taken so that others might simply live.

Unlike this settlers’ memorial, there is no truth-telling memorial or plaque for the loss of life of this disposed First Nations’ people. Neither are the voices of women that were assaulted heard in the tourist information for this popular Stuart Highway stop.

The 300km journey from Alice Springs north to Barrow Creek was a huge day for the choir, travelling a great distance not only in kilometers but in understanding of the truth of our combined history.

The anthem was taking root in their hearts.

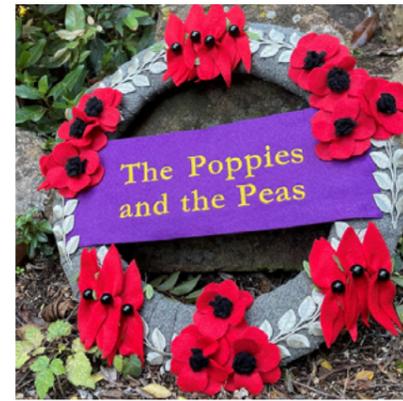
“...LEST WE FORGET... we speak the truth so we can right the wrong.”

At sunset the next day on ANZAC Hill in Alice Springs we read the newly-installed plaque.

‘Australian Wars Commencing in 1788 Sydney Cove.’



Larni and Addy



As the poppy and pea children laid a wreath full of poppies and peas at the cenotaph alongside elders and the choir sang, there was a growing sense that we were somehow repairers of a breach. We were standing in the gap between our past and future singing hope into a dark space, *“Australia has a history, first people died and bled. So grew the precious desert pea to sing LEST WE FORGET”*.

The opalescent waters of Simpson’s Gap shimmered against the red rock and blue outback sky of the desert the following morning, whispering their ancient creation song. Choir children and youth stood dotted around the rocks of the canyon, hair tousling in the breeze created by the wind funneling through the soaring cliffs.

And there it was again—that light of hope shining in those faces. At Standley Chasm, this light glowed fiery red at noon, and in the presence of the blazing spirits of the children, I wanted to take off my shoes.

“Australians all let us rejoice for we are one and free, and those who died upon our soil were loved like you and me.”

Secreted away in the gnarled wood and grotesque nails of the cross there is another gap.

It’s where the light gets through. This light is the piercing omniscient light of truth and forgiveness; of hope shining the way forward; of reconciliation with the Father.

Hope for eternity reflected in the eyes of the beholder.

For this is the face of hope, that He is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in His flesh the law with its commands and regulations. His purpose was to create in Himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility.

Larni and Addy were to us all a symbol of the pilgrimage that we as a nation are on from conflict to peace, from confusion to understanding. To find our collective voices. To see the face of our brethren.

In the words of Warrant Officer Tommy Munyarryan (Yolgnu Nation, Wangurri Clan) thirty-year veteran of NORFORCE and senior cultural leader of his clan, *“This pilgrimage to conciliation will be long but we must face it like warriors”*.

It must be all shoulders to the wheel.

So let us fall on our knees before our reconciling God at this time in our history as we re-examine the bedrock of our constitution and take the first step asking for illumination on the path to conciliation. The world is watching.

According to many of my First Nation mentors, the systems in place in the current set of governing principles for the first people’s Voice to parliament proposed by Langton and Calma are writ large in the language of our dominant cultural systems that in the past have failed.

To succeed we will need to run the gauntlet of corrupted indigenous regional governance, generational trauma, racism, lateral violence, and differing world views. We will need to train our ears to hear the real voices at grass-roots who to date are struggling to be heard through the static.

All this said we do not have the moral imperative to vote no and close the door to hope.

Collectively we must believe that we are a people of hope and not despair. Now is the time.

We are about to take the first step. We must do it together as a nation hand in hand. We must follow the voice of the Good Shepherd.

“...Bravely now with trembling hands, we must pluck the Poppy with the Pea, whose battle songlines must be resurrected from lost to love.”

“...Then hand in hand we shall go up to the gates and prophesy to the bones that they might live...”

The Rev'd Hazel Davies is a Deacon of the Diocese of Canberra and Goulburn.

She works to publicly commemorate loss and grief, especially through the use of floral emblems and stories—see www.makingpeasce.com.

She preached at St James’ on 12th February, 2023.

Her sermon may be heard on YouTube.

Referenes:

- The Anthem of the Pea by Hazel Davies 2021
- Untyewyetwelye sacred women’s place (ANZAC Hill) Mparntwe (Alice Springs)
- Ephesians 2.
- Australian Army Regional Force Surveillance Units, North West Mobile Force (NORFORCE)
- Warrant Officer Tommy Munyarryan ANZAC Day Aboriginal and Torres Strait Islander ceremony speech Australian War Memorial 25 April 2023.
- The Poppies and the Peas, poem by Hazel Davies 2015
- The Wreath Makers’ poem by Hazel Davies Peasce Camp Tent Embassy Canberra 2018



Weeping With Those Who Weep

Written by Rev Canon Patrick Cole – Jos Partnership

It was my incredible privilege to visit to the Anglican Diocese of Jos in northeast Nigeria from 25 April – 1 May, under our Diocesan mission partnership, and to meet again with those long-standing friends of our Diocese, Archbishop Ben and Mama Gloria Kwashi. The visit was deeply encouraging, humbling and confronting. It also thoroughly confirmed to me the enormous strategic importance of our partnership in mission.

Under the partnership, we provide emergency relief assistance, support to Jos Diocese's outreach to the orphans and disadvantaged/displaced children, and help with theological and community leadership training for those called to serve as priests in places of deep poverty, disadvantage and violent persecution throughout northeast Nigeria. The needs are huge. But our assistance is making a difference. Despite incredible suffering, the church is growing and showing the rich fruit of compassionate gospel works, together with gospel faith and hope.

Just one village highlighted the importance of all three strands of our partnership assistance. Having asked to see a site where Jos Diocesan Emergency Relief had been active following an attack on a rural community, on 29 April I was taken to Runji village in southern Kaduna State (about 100 kms west of Jos, and 12 kms northeast of the town of Zonkwa on a bush track).



Archdeacon Mark Mukan, village Anglican priest and his wife, myself, Zonkwa Diocese liaison missionary, and the Runji village headman.

Armed extremist Fulani Islamic tribesmen on motorbikes had attacked the village without warning a fortnight earlier, during the night of 15-16 April 2023, systematically burning down half the village (31 homes and 10 other structures). The attackers went from door-to-door killing 33 villagers (mainly women and children), and wounding 27 (four of whom had subsequently died of their injuries). 33 victims (including a beheaded four-year-old boy, others who had been shot or hacked to death with machetes, and many who had been burned inside their homes) were buried in the village in a mass grave on Monday 17 April by Bishop Jacob Kwashi (Archbishop Ben's brother, and Anglican Diocesan Bishop of Zonkwa).

My escort officer (Archdeacon Mark Mukan, Director, Mission Operations for Jos Diocese) and I were welcomed to the village by the local Anglican priest (a graduate of the Christian Institute, Jos) and his wife, the local Baptist pastor, the village headman, and village leaders. The village headman described the 15-16 April night attack, then led us through the affected parts of the village. In the most moving pastoral experience of my entire life, with the handful of remaining villagers, we did a systematic "prayer walk", from burned out house to burned out house, through the entire village. In the lower half of the village, all structures had been destroyed by fire, with roofs, doors and windows gone. Only smoke-stained mud-brick walls were still standing, and there was an all-pervading stench of smoke and ash.

Going from house to house, we heard the personal stories of horrific killings, bereavement and destruction from each home, wept with those who wept, prayed over the survivors and relatives from each home, and reclaimed each home under Jesus's power and cleansing from evil.



This prayer walk together in grief, but also in trust in Jesus's comfort and power, spoke powerfully to us all, visitors and village community alike. We remembered together Jesus's words of comfort from John 14:18-19 ("I will not leave you orphaned: I am coming to you"), words of special power to those left bereaved of family members, alone, with earthly possessions destroyed, and in deep grief and trauma. Our visit was a welcome reminder to a village largely abandoned by Nigerian security forces and by government services that the Nigerian and international body of Christ stood with them, felt their suffering, and would uphold them with material support, comfort and prayer.

Archdeacon Mark then took me to meet two victims of the attack, recovering in hospital in Zonkwa.



Meet two recovering victims of horrific "ethnic-cleansing" violence, Asabé and Xavier (pictured), together with Archdeacon Mark Mukan. Asabé and Xavier are testimony to the appalling violence being deliberately directed at women and children in persecuted communities in Nigeria. Asabé is the woman with two burned arms in bandages. But two badly burned and bandaged arms are just the start. Those who attacked her in her home forced her first to watch them kill her two children in front of her, before they doused her with petrol and set her on fire. By the grace of God, the petrol only caught alight on her arms (although the burns were still severe), and not the rest of her body. Xavier is the little four-year-old boy sitting on Mark's lap. His smile and game determination to hobble around as best he can masks the truth that he is recovering from a wound in his hand and lower leg, inflicted by a bullet passing through him. What we cannot see is that the bullet that passed through his leg went on to kill his mother, who was holding and seeking to protect him. Small wonder that he should now try to sit close to men who can be trusted and who will not hurt him.

Sisters and brothers, what a tremendous encouragement for us in Canberra-Goulburn to be even more prayerful, and generous in our support under the Diocesan partnership for:

- ✦ emergency relief for the many mainly-Christian rural communities being attacked like this;
- ✦ the formation of local Anglican clergy, like the priest in Runji village, called to ministry out of disadvantaged rural communities and shaped through formation at the Christian Institute in Jos to be faithful and brave shepherds, ready to stay with and lay down their lives for their flock; and
- ✦ the protection and care of orphans and disadvantaged/displaced children, like Xavier, who are in many ways those most severely affected by this wave of terrorist attacks and ethnic/religious "cleansing".

Go to <https://anglicanaid.org.au/locations/africa/> to donate to one or more of these projects. And please contact me on pandncole@bigpond.com if you would like to hear a presentation on the partnership at your church or fellowship group, or to be added to our regular Jos Jottings bulletins and prayer points list.



Celebrating 90 Years

Written by Dorothy Mackenzie, Mothers' Union Diocesan Secretary

Celebrating Helen Lloyd's 90th Birthday on 23 June 2023

57 Years of services to Anglican Mothers' Union Australia - acknowledging her service to AMUA and the Canberra & Goulburn Diocese with gratitude and thanks!

Helen was born on 23 June 1933 at 5 Margaret Street, in Newtown, Geelong. Her parents were Bertha May Borchardt and Harold Alexander Thomson. She attended Morongo Presbyterian Girls' College in Geelong for all her schooling. She was enrolled at Melbourne University from 1951 to 1953 studying Commerce, graduating in 1954 with a Bachelor of Commerce Degree. She also joined the Australian Society of Accountants. After graduating Helen joined a firm of Chartered Accountants, enjoying the work in accountancy and auditing.

Helen was offered a position with Harris and Horne (Auditors for Kiddicraft) where she met her future husband Gordon Lloyd, also an Accountant, in 1961. They were married on 10 October 1964 at All Saints' Newtown, Geelong, and went to live in Mitcham, Melbourne. Gordon later worked with the Pharmacy Guild of Australia and stayed for nearly 40 years as a Finance Manager. He transferred to Canberra in 1974 and they settled into their house in Duffy. Helen concentrated on being with their children and supporting their schools. She was the Honorary auditor of P & F of Duffy School for some years. She did voluntary work and was the Auditor for All Souls Church, Chapman, for over 20 years. But she did not work in paid employment after their children were born. Helen and Gordon had five children, Catherine, David, Geoffrey, Andrew, and Diana. Geoffrey died at 4 ¼. David and Andrew live in Canberra with their families, Catherine resides in London and Diana in Melbourne with her family.

Helen and Gordon belonged to the Cooperating Parishes of Weston Creek when they first came to Canberra. Gordon died in July 2018 after six and a half years in a Nursing Home. Now Helen attends St Alban's in Lyons.

Her early connection with MU was with Caritas which she joined on 11 May 1967 as a member of the Young Members Department: this adds up to 56 years. Helen was recognised for her 50 year badge in 2017. Helen transferred to MU in Canberra from 1974 when she joined the Canberra Branch of MU who met at St Paul's Manuka. Mrs Boulsover of this Branch was inspired by the Sydney Diocesan Conference in 1968 and an Australian Commonwealth Council in Melbourne in 1969 to form a



Diocesan Executive Committee in Canberra & Goulburn. In 1981 Helen was asked to accept the position of Australian Commonwealth Treasurer which she held until October 1986. Helen attended the World Wide Conference of the Mothers' Union in Brisbane in 1979. She was elected Treasurer of the official Canberra & Goulburn Diocesan Council formed in 1986 for six years until 1993. Her experience and knowledge have been of great assistance to the members of MU in this Diocese. (Page 15 "The History of the Mothers' Union in the Diocese of Canberra and Goulburn 1895-1995 Stella Taber, BA). The reason for forming a Diocesan Council was so that branches would be regularly informed of all literature and correspondence coming to the Diocese.

Helen represented MU on the Executive Committee of Anglican Women and was Treasurer for three years. She was Treasurer of the Australian Church Women's National Executive (The ACT Unit) from 1995-7 and again from 2007-9. With a close friend Merle Fitzpatrick she attended Provincial Conferences at Bathurst in 1982, Armidale in 1984 and Gilbulla in 1988. When the second branch had been formed in Canberra at Holy Cross Hackett, the Canberra Branch Treasurer handled all dues to the Australian Council. Helen has served as Diocesan Treasurer for many years until retiring in 2022. She worked consistently with the many Financial reports and budgets and attended (and still continues to do so) all Executive meetings.

The MU Centenary Conference of 1992 at Monash University in Melbourne at which Helen and Merle were delegates was followed by a Centenary tour to Tasmania and culminated with a special service at Cullenswood near St Helen's. Helen remembers being squashed in a pew inside the tiny chapel on private property where the first meeting of MU in Australia was held in 1892. She was accompanied by Gordon who came down for the tour.

Helen was acknowledged by The Australian Unit of the ACW when they nominated her as one of the National Life Members in 2013. She attended many interstate Conferences but remembers the Launceston gathering to celebrate MU's 125th Anniversary as the most significant in her memory. We give thanks for Helen's service to Mothers' Union and wish her a very happy and blessed 90th Birthday celebration with her family and friends.



Coronation of King Charles III

Written by Rev'd Robert Willson

We have come to the end of the Coronation Month, 2023.

This was the first Coronation most of us can remember. I am old enough to remember the Queen's Coronation seventy years ago, almost to the day. With my parents and sister, we listened to the radio broadcast from London. Colour films arrived a few days later and the newsreels were crowded. A lady was heard to comment that it was beautiful and what a pity the late King died last year and missed it!

It was remarkable that billions of people of all faiths watched a Christian service of worship.

It shows that there is still a place for traditional formal worship in the Christian Church.

Biblical

Such a service is very Biblical.

In the first Epistle of Peter, ch 2, verse 17, we read: "Honour all men, (and women), Love the brotherhood, Fear God, Honour the King."

To honour the King in those days meant honouring people like the vile Emperor Nero. Christians were accused of being traitors and the writer wanted to underline that followers of Christ were devoted to orderly Government, even if it was not Christian. It was to be 300 years before the King or Emperor was a Christian in the Roman Empire.

After that it was natural to have a service of worship for each monarch and to consecrate him to his high office.

The Coronation we saw this year was the 38th such service in Westminster Abbey.

The First Coronation

The first recorded English Coronation there was for William the Conqueror, who had defeated Harold at Hastings in October 1066, and reached London soon after. While his workmen started building the White Tower, the first part of the Tower of London, he demanded a Coronation on Christmas Day. The Monks and Bishops had to gather for it.

His Norman knights stayed outside the Abbey while inside the officials shouted "Long Live the King!" With the noise inside the Knights took fright. They thought their King was being attacked. Some tried to ride inside. The monks clung to the Altar in terror. Somehow William was crowned and then people fled.

Later Coronations were more peaceful and dignified.

"Zadok the Priest" was composed in the 18th century and is now traditional for every Coronation. Zadok was the High Priest for King David and he crowned King Solomon, so there are deep Biblical roots for the ceremony.



Image source: Hugo Burnand-Royal Household 2023-AP

In our time there is much preparation for the occasion. There were 20 rehearsals and three full dress rehearsals for King Charles. It was a flawless ceremony.

By contrast Queen Victoria's Coronation had no rehearsal and was a chaotic shambles. Read about it on the Internet.

But the most significant moment for me was not only the crowning of Charles and Camilla but a quiet ceremony at the end.

The Archbishop of Canterbury celebrated Holy Communion for just 5 people: himself, his two servers, and the King and Queen.

Why?

"Do this to remember me" said our Lord, and that "Last Supper" with his friends before his Crucifixion was the specific command Christ gave about liturgical worship for his followers. In our Anglican tradition it is central to priestly ordination, along with preaching the gospel. Our Prayer Book service is based on the ancient Catholic mass and in the Reformed tradition.

Long ago I read a fine book entitled "The Shape of the Liturgy" by an Anglican monk, Dom Gregory Dix, monk of Nashdom Abbey. Dix was a fine Anglo-Catholic scholar.

Writing about the command of Jesus to perform this action, the author reflected: "Was ever another command so obeyed? Men have found no better thing than this to do for kings at their crowning, and for criminals on the way to the scaffold." Those who watched the Coronation in Westminster Abbey saw that reflection come true once again for the crowning of our King.

WORD IN SONG

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CANBERRA
19 AUGUST 2023



with Philip Percival, Liv Chapman, Greg Bell, Jordan Smith, Dani Huen and James McDonald

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Bookings essential at
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You Are Invited To Remembering the Garden of Gethsemane All Ages Breakfast

Come back in time as John takes us to Israel and the Garden of Gethsemane. What can we learn today about transitions in our lives from something that happened more than 2000 years ago?

The Anglican Diocese of Canberra and Goulburn and Canberra and the Canberra and Goulburn Mothers Union is hosting this breakfast. There is a suggested donation of \$10 per adult (kids free) and all profits will go to Anglicare.

12th August (RSVP Monday 7th August)
Breakie will start at 8am and finish at 9.30am.
All Saints Ainslie Church, Cnr Cowper and Bonney Streets

SPEAKER

JOHN CRONSHAW



John Cronshaw is the founding director of a tourism business based in the Blue Mountains and as a layman he has volunteered to serve on the National Executive and council of the Bush Church Aid Society (BCA) and has regularly written short devotions for the MU magazine Mia Mia. He has written books outlining how he has connected his faith with his day to day life and continues to lead tours for his company.

[REGISTER HERE](#)

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



WINTER SOLSTICE THEOLOGY BOOK FAIR

ST PAUL'S ANGLICAN CHURCH MANUKA

- † Friday 23 June, 2 pm to 6pm
- † Saturday 24 June 10am to 4 pm
- † Sunday 25 June 11am – noon
- † Sunday 25 June after Evensong (supper included)
- † (or by appointment)

To celebrate the turning of the sun back to our southern climes, we are holding another second hand theology book fair. A wide range of books on theology, church history, pastoral care, prayer, and everything else. Bible commentaries. Many St Mark's text books.

Contact Rev'd Kay Pendlebury
kay@stpaulsmanuka.org.au