



‘G’day dude – nice to see you back’

Now that might seem just a friendly welcome from a liftie (a ski-lift operator) but I heard it as much more than that. This was a welcome and recognition of my place as Chaplain working on the snow fields. To him I was not an extraordinary person, but someone available to speak with anytime.

As Chaplain I am welcomed on the ski slopes, on chairlifts or over coffee in one of the many cafés. For this privilege I am indebted to my colleague Chaplain Lloyd Bennett who for years has been a Christian presence on the mountains.

There are many opportunities to talk with people. Some guests ask where the toilets are, some make comments such as ‘Chaplain, I didn’t know that people like you still existed!’. Some ask for prayer. One day, a man on a chairlift enquired if I took funerals! (Which led to me taking the service for his late mate.)

I see chaplaincy as a very valuable ministry in the lives of people you may meet often and those you may never encounter again. One such person was a woman who called out

‘Chaplain, will you pray for me?’ She told me that she and her husband had long wanted a child and her pregnancy was just confirmed. ‘Will you pray a blessing on the child?’ she asked.

I see my role as having three parts – the snow chaplaincy side, parish work and my leadership at *The Alpine Church* Perisher where the team provides services each Sunday

the front door and join the service – there is always an atmosphere of blessing! People often arrive early or stay late, but no one is committed to more than 30 minutes which suits the snow culture with expensive lift passes. We have an Opening of the Queen’s Birthday weekend – Perisher staff, ambulance and fire personnel, local politicians and

honorary, and my wife Margie (a lay minister) and I live in both Sydney and Jindabyne. The Parish now has a full-time minister Trent McGrath whose focus is to build the church in Jindabyne. Trent is supported by BCA, the Diocese and the Parish.

I close with a comment typed into the remarks box for a direct credit to our account which sums up why I do what I do. With a \$10 donation, the donor simply said: ‘Thank you for blessing me.’ That says it all!

by Reverend Graham Morrison,
Chaplain Snowy Mountains

Some guests ask where the toilets are, some make comments such as ‘Chaplain, I didn’t know that people like you still existed!’ Some ask for prayer.

over winter (and a few other times of the year). Right on the snow at Perisher, we have a barbecue each Sunday and the service runs strictly from 12.30 until 1.00pm.

The congregation at the highest church building in Australia is mostly ‘regular itinerants’ – people you see one week and then perhaps not again until that time the next year. People just love to ski/board to

guests join with Baptist, Catholic, Uniting and Anglican Christians to seek God’s blessing for the months ahead.

I am licenced as deacon to the Parish of Berridale and Snowy Mountains where we have five centres, the main one being Berridale, faithfully run by a keen, welcoming group of lay people, who do an amazing job. My position is





Picture by Jonny Gios on Unsplash.com

have a legitimate interest in ensuring that people of all backgrounds can participate fully in society, especially if they have been marginalised. For all that, I remain unconvinced that national or denominational politics can be expected to deliver ultimate solutions.

In that light I was struck recently by this quote from James Davison Hunter's excellent book *To Change the World: The Irony, Tragedy and Possibility of Christianity in the Late Modern World*:

'What the state cannot do is to provide fully satisfying solutions to the problems of values in our society. There are no comprehensive political solutions to the deterioration of "family values", the desire for equity, or the challenge of achieving consensus and solidarity in a cultural context of fragmentation and polarization ... because the state is a clumsy instrument and finally rooted in coercion, it will always fail to address the human elements of these problems; the elements that make them poignant in the first place.'

When we forget this we entrust matters of profound human significance to an arena that is by its very nature adversarial. We allow people's intimate lives to become the subject of debate and speculation. We become complicit in a system where both the left and the right seem to mobilise support through

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constructing a negative image of 'the other'. All this erodes the social trust a healthy society needs to live together well.

So what is the alternative? It lies in recapturing the Christian vision of being a good neighbour, expressing the Spirit-enabled virtues of Galatians 5:23-23 as we reach across the divides that could otherwise separate us. I have shared before my conviction that we are each called to engage our world of difference with the love and truth of Jesus. If we contract out this responsibility to politicians, bureaucrats or denominational leaders we miss out on some of the best growth opportunities God has for us.

Relationships are not always easy, but like most skill we learn by doing. Can I encourage you to pray that God may lead you to engage in the days ahead with one person who lives differently, or sees the world differently, to you?

Bishop Mark Writes ...

Politics may not be the only word, but is it necessarily the last or the best word when it comes to addressing the complexities of human relationships? I've been contemplating that question in the light of two events during the past month: the Federal Election and the General Synod of the Anglican Church of Australia.

In both instances issues of human relationships and identity featured prominently. General Synod was

invited to consider statements on the nature of marriage. The Federal election campaign saw debates about transgender people in sport, the place of students with diverse sexual and gender identities in schools and how all this connects with questions of religious and personal freedom.

Now to some extent all this is right and appropriate. Religious bodies do need to discuss and debate their teaching on all subjects, including human relationships. Governments



Clergy Moves

The Reverend Dr Wayne Brighton has been appointed Chair of the Diocesan Public Issues Commission in addition to his role as Rector, Jamison.

The Reverend Steve Clarke has been appointed Rector, Bega commencing on 08.08.2022.

The Reverend Canon Patrick Cole has resigned as Rector, Hawker from 30.06.2022.

The Venerable Rebecca Newland has resigned as Archdeacon for The Coast, Monaro and the Alpine Region from 30.06.2022.

The Reverend Lyn Porritt has been granted an ATO on 01.06.2022.

Anglican News

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Article Submission Details

Articles for each edition need to be submitted by the 25th day of the previous month.

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.

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

General Synod Resolution on Ukraine

by Canon Patrick Cole

We have all watched on feeling varying degrees of helplessness as war has begun and raged against Ukraine.

At the recent General Synod our Canberra-Goulburn delegation had the privilege of delivering a speech and introducing a motion on Ukraine, crafted by Diocesan Chancellor Richard Refshauge and myself. The motion passed unanimously, and was immediately followed by prayer for Ukraine, in a wonderfully unifying moment as the Synod spoke firmly on an issue of deep Christian as well as international concern.

The speech given: 'Patrick Cole, House of Clergy, Canberra & Goulburn.

Mr President, on 24 February Russian armed forces started an unprovoked, premeditated, and violent invasion of Ukraine. We've seen massive aggression; indiscriminate attacks on civilians; apparent mass murder of civilian men, women and children; and Russian threats of the use of nuclear weapons against non-nuclear weapon states.

Reckless destruction of human life; breaches of international law, the laws of war, and humanitarian law.

Barbarism and destruction unparalleled in Europe in kind since the Yugoslav crisis, and in scale since World War II.

On its independence in 1991, Ukraine inherited one third of the Soviet Union nuclear arsenal. In return for giving up these weapons, and becoming a non-nuclear weapon state, in 1994 Russia, the United States and the UK agreed at treaty level 'to respect the independence and territorial sovereignty of Ukraine', and 'refrain from the threat or use of force against Ukraine'. An undertaking flagrantly and unilaterally breached by Russia, a permanent member of the UN Security Council.

The catastrophic results are not only a huge humanitarian disaster, but an immediate threat to the basic fabric of international order, and – unthinkable – genuinely risk full nuclear world war.

As humans knowing the compassion of Christ, our hearts are



Photo by Max Kukurudziak on Unsplash.com

torn and outraged as the innocent suffer and are forced to flee, and as others as conscripts are forced to fight and kill.

As Christians, we know Kyiv's role as the cradle of Orthodox mission outreach to bring the gospel of the Prince of Peace to Russia itself.

As Christians, we grieve the way President Putin has garnered support and spiritual endorsement for this invasion from Patriarch Kirill, head of the Russian Orthodox Church, and from some other churches.

We commend those priests and laity of the Russian Orthodox Church and of other Russian churches in Europe, the US, Canberra, and even Russia itself, as they act in costly courage in publicly condemning the war, and church leaders supporting it.

Sisters and brothers, faced with a broken world that needs Jesus, what do we do?

We pray. Pray that Jesus, the Lord of peace and justice, brings his peace and justice, and as Lord of hosts, turns back the armies and causes war to cease.

We speak. And commend that the Synod now speak to:

- condemn this invasion;
- confirm its support and prayers for the suffering people of Ukraine;
- call on our sisters and brothers in the Russian Orthodox and other Russian churches to use their voices to influence and stop this action by the Russian Government; and,
- commend the extraordinary bravery of those priests and laity who like John the Baptist are speaking out to rebuke a despotic ruler for the evil things done in Russia's name.

I commend this resolution to the Synod.



Photo by Matti on Pexels.com

The Motion

That General Synod:

(a) deplores the clear and flagrant breach of international law by the Russian government invading Ukraine and also the crimes against humanity and war crimes that have been and are being allegedly committed there;

(b) condemns the actions of President Vladimir Putin of Russia in initiating and continuing the war against the democratically elected government of Ukraine and the slaughter and dispossession of the people of Ukraine;

(c) expresses its support and prayers for the people of Ukraine and the extraordinary suffering

that they are experiencing in so many ways and assures them of the love and sympathy of this Church for them in their plight;

(d) calls upon our Christian brothers and sisters of the Russian Orthodox Church and Russian Protestant Churches to use their voices and influence to oppose the continued deaths, destruction, displacement and dispossession of the people, the homes and the country of their neighbour, Ukraine and their fellow Christians; and

(e) commends those priests and laity of the Russian Orthodox Church and Russian Protestant Churches who have called upon their church leadership and the Russian state leadership to condemn and desist from this invasion and war.



Photo from City to City. L-R: Archdeacon Tom Henderson-Brooks, Revd Yvonne Gunning, Kirsty Baker, Revd Dr Tim Watson, Revd Michael Pailthorpe, Revd Jonathan Holt, Revd Gus Robinson, City to City Director Chris Dickons

Revitalise Canberra-Goulburn Pilot

The last few years have been enormously challenging for communities right across our Diocese. Whilst still reeling from the Black Summer bushfires, we were all thrust into lockdowns and COVID. Many of our churches, especially some of our smaller, rural or ageing congregations, have found it hard to bounce back. Alongside this is the ongoing reality of declining attendance across many Australian Anglican churches.

We are called to bear witness to Jesus, his death and resurrection, with faithfulness, knowing that our God is a God who is for humanity and is abounding in steadfast love. The mission has always belonged to God. However, 'we are the body of Christ'. We are called to use the gifts God has given us to build God's kingdom. What can we do?

In late 2021, Bishop-in-Council approved a pilot project named: 'Revitalise Canberra-Goulburn'.

We invited a number of parishes from a range of different contexts and ministry styles to consider participating in the 2022 pilot program.

Overseen by Archdeacon Tom Henderson-Brooks and in partnership with City to City Australia, the initial phase of the pilot program works with a

minister and parish leadership to provide a 360° ministry analysis that commends a model for parish revitalisation.

The hope is that this will then lead to an in-depth phase of tailored leadership training and development, and additional expertise and support in areas such as outreach and personal

evangelism, church strategy and mission and finance.

The heart and desire of the Diocese and City to City Australia is to see ministry thrive and multiply, with the good news of Jesus transforming lives and communities.

At the recent clergy conference in Narooma, CEO of City to

The heart and desire of the Diocese and City to City Australia is to see ministry thrive and multiply, with the good news of Jesus transforming lives and communities.

City Australia, Rev'd Dr Andrew Katay, spoke to the clergy of how crucial it is for anyone in ministry to truly grasp how God loves us IN who we are and to know that we can be pleasing to God, as the degree to which this operates in our hearts enables us to face the brutal facts of the reality we are ministering in but

be confident that we will prevail in the end with the gospel. He then shared some principles of growing and bearing fruit in our churches and introduced City to City.

The hope is that before we gather for Synod in September each of those five pilot parishes will have shared key learnings for consideration, with the possibility of rolling out a revitalisation program across the Diocese. Over the next few issues of Anglican News we will be hearing how the Revitalise Canberra-Goulburn pilot program is progressing.

In this issue we hear from Cootamundra, a regional church in a country town led by Indigenous minister, Reverend Yvonne Gunning, and Lanyon Valley, a church in the south of Canberra led by Reverend Jonathan Holt, who has recently planted a new congregation. We asked them about the project in their own churches (see page 5).

Lanyon Valley Revitalisation Project

In God's perfect timing, our Parish, Lanyon Valley, had already committed to a year of waiting on the Lord and asking where we might next join Him in His mission. We had just come to the end of a project to plant another church (recently recognised as a new Parish, Renew Anglican Church), and we were planning on continuing our partnership with Anglicare in Gordon Community Centre. It was a good time to apply to be part of the pilot program, to work with a consultant from City to City Australia.

“I'm telling people: it's like having an outside set of eyes on our disciple-making work. There might be things we are so used to that we can't see them anymore.”



‘Our hope in joining in the Revitalise Canberra-Goulburn group is to be enabled to see where God is calling us, in the particular locality He has put us in, and also to encourage and support the other parishes who are participating. There are some things we can only accomplish when we do them together – both in our parishes, and when our parishes work together. There is so much to thank God for in His perfect timing of this moment in our Parish life.’

Reverend Jonathan Holt

Revitalise Canberra-Goulburn Prayer

At a recent gathering of those parishes involved in the pilot project a Revitalise CG Prayer was written for use in our churches to focus our thanksgiving and requests to God.

*Gracious and life-giving Father,
we praise you for sending your Son,
the true bread from heaven,
who gives life to the world;
and we give you thanks
for the gift of your Holy Spirit, the breath of God,
who empowers, equips, and renews;
we ask your blessing on the pilot program
to revitalise churches in our Diocese.
We pray for the parishes of
Cootamundra, Bungendore, Arawang, Hackett,
Lanyon Valley and Tumut.
Give them wisdom and discernment to hear your
voice
and rise to follow our Lord Jesus Christ,
who lives and reigns with you and the Holy Spirit,
one God, now and forever.
Amen.*



The CCs team at a 'Mad Hatters in the Office' day

Christ Church Cootamundra Revitalisation Project



‘Cootamundra is a rural town nicknamed ‘Coota’ in the South West Slopes region of NSW. We are excited that our church has been selected by the diocese to be part of a church revitalisation pilot. We are the only regional church. It is a partnership with ‘City to City’. It is NOT a one size fits all approach. Our leadership team were keen to get involved as they are seeking to advise us on how to do it better!’

‘We all long to see our church full and overflowing, as it was in its early years. Our Parish Council longs to see our church flourishing. We believe we have a wonderful church with great potential.

‘City to City has come alongside our church and provided advice and training to utilise all the good things that God is doing here, and further it, to reach more people in our community.

‘We have just launched a prayer initiative to involve each and every member of our congregation in praying for personal, spiritual and numerical growth.

‘Our CCs community café has become the hub of our church for pastoral care and connection. It is our prayer that this along with our Mainly Music program will become effective bridges for the gospel and into our church.’

Reverend Captain Yvonne Gunning





St Jude's Tumberumba

Anglican Historical Society visits the South-West Slopes

by Charles Body

Twenty five members of the Anglican Historical Society visited the south-west of our diocese on the weekend of 7 and 8 May. This region was severely affected by the bushfires of early 2020 but received only limited attention in the face of the tragedy on the South Coast. The Society had hoped to visit the area in 2021 to offer support to the churches but COVID-19 restrictions meant that

the visit had to be postponed.

The weekend began on Saturday morning with a sumptuous morning tea at All Saints' Tumut followed by a visit to the beautiful church. Lunch was at St John's Batlow, and it was along the road from Tumut to Batlow that the impact of the fires became apparent. Huge areas of pine plantations, apple orchards and pasture were completely destroyed and while subsequent rain

West. Now it was a coffee shop but once that distinguished Free Church minister, Dr Alexander Whyte, had been the Minister there.

His congregation always remembered that in his prayers Dr Whyte would always give thanks to God for the weather. He praised the Lord for the weather.

One night it was filthy weather in Edinburgh with rain and sleet and hail, and a freezing cold night. The small shivering congregation in the church wondered what Dr Whyte would say about the weather. Dr Whyte prayed as follows: 'Dear Lord, we praise and thank you for the weather, and that it is not always as bad as it is tonight!'

The other evening in my reading I came across a memorable jingle by an anonymous British writer, on the subject of weather.

'Whether the weather be fine, or whether the weather be not,
Whether the weather be cold, or whether the weather be hot,
Whether the weather be dry, or whether the weather be wet,
We'll weather the weather,

has encouraged some regrowth, the scene is devastating.

Batlow does not have a permanent priest but the parish continues to be a vital part of the community thanks to many energetic lay people who conduct services, visit those in need, run a busy op-shop and get involved in the community in other ways. A hearty soup and sandwich lunch was served in the op-shop where racks of clothes and shelves of books had been moved to create a cosy environment on a cold day.

From Batlow it is a 30-minute drive to Tumberumba. St Jude's church is also without a priest but as in Batlow a group of enthusiastic parishioners ensures that the church continues its ministry. A priest from Tumut attends Batlow and Tumberumba as required.

The catering skills of the parish were evident in the form of a smorgasbord dinner in the parish hall. One of the parishioners commented that it was the first time since the fires and COVID restrictions that the parish had been able to come together for a large social occasion.

Holy Communion was celebrated on Sunday morning by the Reverend Harvey Sloane from Tumut, with Canon Kevin Stone preaching. Kevin was particularly keen to visit the area as, prior to his ordination, he had been a teacher at Rosewood School about 21km to the west.

Rosewood and Tumberumba have seen a revitalisation since the opening of the Tumberumba to Rosewood Rail Trail along the route of the long-closed railway line. Thousands of cyclists visit



Rosewood Community Church

the area each year and two new cafes in Rosewood provide sustenance for the weary cyclists. There are also bicycle hire shops in both towns.

Historical Society members decided to drive rather than cycle to Rosewood, which was the final visit of the weekend. The church in Rosewood is a community church available for use by all denominations although at present only the Anglicans conduct services there.

At every church visited during the weekend, parishioners talked of the trauma of the bushfires and the pain is still apparent. However, the disaster has led to a renewed sense of community in the towns as churches, community groups, businesses and individuals work together to assist in the recovery. The Anglican Historical Society was pleased to make financial donations to the churches in Tumut, Batlow and Tumberumba to assist them in their vital work.

Thank You, Lord, for the Weather!

by Reverend Robert Willson

Dr Samuel Johnson, who said many wise things, once remarked that when two Englishmen met, their first talk was of the weather. But Benjamin Franklin, 18th century American genius, once pointed out that some people are weather-wise, and some are otherwise!

Beth and I were once exploring Edinburgh on foot and we came to a once-famous church, St George's



whatever the weather, whether we like it or not!'

Think of the descriptions of a storm at sea in the Scriptures. Perhaps the most vivid such picture is in the final chapters of the Book of Acts where St Paul, a prisoner of Rome, is on his way to the Imperial City. The boat is caught in a terrible storm at sea between Crete and Malta, and Paul gives leadership to the terrified crew and passengers. Finally the boat is wrecked on Malta.

In the Gospel of Mark, chapter 4, verses 35-41, we have a vivid picture of our Blessed Lord calming the storm. He had had a busy and

exhausting day of teaching and then he and the disciples took a boat to row to the other side of the Lake.

Jesus was asleep in the boat. A storm blew up and the waves beat into the boat and they were in danger of sinking. They woke Jesus and desperately asked if he cared for them in that dire situation. He rebuked the wind and the waves and there was a great calm.

Then he asked them the question he asks us in the storms of life: 'Why are you afraid?' In my Latin Bible it is so powerful: '*Quid timidi estis?*' '*Timidi*' is the Latin and it gives us word like timid and timorous. Why are you afraid?

When we come to the close of our earthly life many people like to leave a Will, assigning our earthly goods and property. Jesus had no earthly possessions to leave so his Last Will and Testament was very simple. He offers it to us.

'Peace I leave with you, my peace I give unto you. Let not your hearts be troubled. Why are you afraid?'

Voting While Christian

by Reverend Steve Boxwell

Each time I stand before the cardboard divider, stubby pencil and ballots in hand, I'm struck by how much meaning I'm trying to squeeze into my numbering. It's like I'm trying to reach through the ballot paper and say to the various candidates, 'Your policies are great but I find your character lacking' or 'It's nice that you care about *that*, but your lack of experience makes me think you could never deliver on it'.

Christians can acutely feel like this, because we are aware that this government will, one day, answer before God, the King of everything, about how it promoted the common good.

Not only that, but our participation in electing them makes us participants with them, for good or ill.

People at Renew Anglican in Tuggeranong wanted to talk through these things, so Friday 13 May Renew hosted an intimate gathering on the topic *Voting While Christian*. It was a chance to get people together and hear from a few of our own on how they were thinking about the upcoming federal election.

Two people from Renew, Alex and Josh, one conservative leaning and one progressive leaning begun by sharing the factors that led them to face politics in the way they do and, in particular, what aspects of the gospel have led to them being



attracted to different areas of public policy. It was great to hear two people able to demonstrate a seamlessness between their understanding of the nature of God, the place of humans within God's world and therefore how they approach participation in the Australian political system.

After their beginning statements they then took time to 'steel man' each other's arguments. Steel manning is the opposite of 'straw manning', in which you attempt to present the worst version of the other persons' position in order to skewer it. Here each of them shared

what they found attractive and honourable about the other person's perspective, even if they ultimately remained convinced of their own position. It was a beautiful example of listening well, even across difference.

The room then moved to questions and discussion, followed by some rounding off by the two presenters. I really appreciated that through the whole discussion there was an assumption that the other person was a sibling in Christ before they were partisans. There were candid admissions that, while we might like the majority of a party's policies there will always be areas where we 'hold our noses' because the gospel transcends our left-right divides.

But there was also an optimism that comes from knowing that the job of redeeming the world has been filled by Jesus Christ and, therefore, what we're asking these parties to do is to point to his redeeming work, not complete it.



Dirrum Dirrum Festival @ Radford College

Reverend Dr Katherine Rainger, Senior Chaplain

Radford College students are hosting the annual Dirrum Dirrum Festival on Saturday 6th August from 4pm - 9pm. The festival promises to

be a great evening with acclaimed speakers and local musicians. This year's theme is *Illuminate: Shining Light on Things that Matter*.

Speakers include Thomas Mayor, a Kaurareg Aboriginal and Kalkalgal, Erubamle Torres Strait Islander man. Thomas is an advisor for the *From the Heart Campaign*, a movement that shares with the Australian people the aims and aspirations of the Uluru Statement from the Heart. Thomas's books including, *Dear Son: Letters and reflections from First Nations fathers and sons*; *Finding the Heart of the Nation: Journey of the Uluru Statement towards Voice, Treaty and Truth*; *Finding Our Heart: A Story about the Uluru Statement for Young Australians and Vincent Lingiari and the Story of the Wave Hill Walk-Off* (with Rosie Smiler and Samantha Campbell). This is a great opportunity to hear Thomas speak about the Uluru Statement from the Heart, an issue of national significance.

We are also excited to welcome Anastasia Radievska (Ukrainian-Australian poet and activist); Professor John Minns (academic and refugee rights campaigner); Ben Farinazzo (advocate for mental health, veterans and the healing power of sport) and Jahzeel Campbell (performance poet and warden of All Saints College). More speakers will be announced over the coming weeks.

There will be live music from local artists Stewart Barton and Xanthe Campbell and lots of ways to engage with each other. Food trucks will be on site. This would be a great parish or agency outing for people of all ages. In particular a fantastic event for school and youth groups (for a group ticket option email katherine.rainger@radford.act.edu.au). For tickets, program and more information see <https://www.dirrumfestival.org/cbr22>.



To be Confirmed at Radford College

Reverend Dr Katherine Rainger, Senior Chaplain

Chaplaincy in Anglican Schools is a varied enterprise as we name the reality of God in our midst, wrestle with ideas, meet together, care for each other and work for justice. Preparing members

of the community for confirmation is a particular joy.

In May, Bishop Mark Short presided at a confirmation service in the Radford Chapel. Three students and one staff member were

confirmed. We enjoyed meeting together over a period of months to prepare for confirmation, with a lockdown thrown in along the way!

The week that we looked at the creeds stands out to me as we

each shared a line that surprised us, challenged us or stood out to us for some reason. Focusing on the detail as well as the whole in dialogue with each other enriches our understanding.

After the confirmation service the confirmees and their family members and friends enjoyed refreshments including some confirmation biscuits which were also given to people who couldn't be present. This Pentecost we give thanks for the gift of the Holy Spirit who fills us with the power of God and enables us to love and serve God and the world around us.



See what the churches are doing in the world

Submitted by Reverend Dr Katherine Rainger

ABM's Anglicans in Development partners and their communities will take many years to overcome the impacts of COVID-19 on efforts to combat poverty. But some suffer the additional burden of ongoing conflict and humanitarian crisis. The technical term for this is 'protracted crisis'.

Our partners in Myanmar and Gaza live each day in protracted crises. Ordinary people in Gaza live with poverty, foreign blockade, frequent border closures, chronic power shortages, limited health access and sporadic live conflict. In Myanmar, over 800,000 people have become displaced because of conflicts and the loss of previous informal work opportunities.

And yet our church partners never give up. Inspired by their strong faith in God, they continue to reach out to their local communities providing love and hope, and working for justice. Anglicans in Development is proud to stand in solidarity with

them and our partners in other parts of the world, and we urgently need your help.

In the far southeast of Myanmar, near the Thai border, lives 69 year old Naw Paw Htoo, a mother of 14 children and many grandchildren. For most of her life she has had to walk great distances each day to fetch clean water from mountain springs. But now that the Church of the Province of Myanmar has, with AID's support, piped clean water to her home, she says, 'I am so happy that I don't have to carry water again, and I am no longer tired. I enjoy using fresh water each day, taking a bath, and having water for washing, drinking and cooking.'

Fellow villager, Daw ma Oo, also now has clean water in her household: 'It is wonderful now that piped water flows in my house. I never dreamed anything like this would happen. I would like to say thank you with all my heart!'

On the other side of the world, in

Pentecost Appeal 2022

See what the Churches are doing in the world





DONATE ONLINE www.abmission.org/Pentecost2022

Gaza, the Ahli Hospital, one of the Anglican Diocese of Jerusalem's many outreach operations, has moved part of their nutrition program out into the communities. The hospital has already trained ten community mobilisers, women like Aamira, to go into the homes of mothers of malnourished children to teach nutrition, breast-feeding

and women's rights. Aamira says, 'Empowering mothers in this way will help prevent child malnutrition in Gaza.'

This year, please give generously to ABM's Anglicans in Development Pentecost Appeal. Your gift will support all our partner churches to continue to do their extraordinary work in the world.



‘Fruits beyond expectation’ in Lebanon

submitted by Amy Touzell, Anglican Aid

Did you know? The Syrian crisis is the largest displacement crisis in the world. More than 1.5 million refugees are believed to have fled to Lebanon, with over 55% under the age of 17 (UNHCR, 2021).

For most of us, the life of a refugee is nearly impossible to imagine. Consider leaving behind everything familiar, fleeing into the night full of fear, entering a foreign land for refuge, having no understanding of the local language, being unable to work, and having no way to deal with the pain and loss you have experienced. This is the case for many Syrian refugees currently seeking asylum in Lebanon.

Children often feel the brunt of hardships experienced by Syrian refugees in Lebanon. If they are fortunate enough to have at least

one parent alive they are often left locked up and unattended at home as their parents go searching for desperately needed food and supplies. Unattended, uneducated, undernourished and underdeveloped; the situation for many of these children is dire – children, particularly in the case of orphans, are extremely vulnerable to being kidnapped and forced into child labour.

When Reverend Emil, a Lebanese Anglican clergyman, returned from eight years of missionary work in Africa, he was shocked by the living conditions and treatment of Syrian refugees. Emil and his wife witnessed children as young as four being forced to work as slave labourers in the fields. They knew they needed to do something!

Reverend Emil and his wife started building strong relationships with Syrian families and developed the idea of starting a school for their children. The response was overwhelmingly positive. With the support of Anglican Aid, the school quickly grew with many more children wanting to learn.

Canon Tim Swan, CEO of Anglican Aid said, *‘It is our prayer that God’s abundant mercy would flow to the most needy of our world. That is why we are so thankful for the long-term relationships we have built with Christian partners around the globe like Reverend Emil, Headmaster of Good Shepherd School in Lebanon.’*

‘We have a message of hope to communicate to all those who are waiting eagerly to watch and see what the Lord is doing in the midst of all the hardship.’

Emil and his wife testify to how the generosity of Anglican Aid supporters is enabling Christ’s light to shine among Syrian refugees. Many are responding to the practical support and Christian care, shown by The Good Shepherd School, by turning to glorify our Father in heaven. Emil has even seen God’s grace overflowing beyond the school’s walls, witnessing ‘fruits beyond expectation’ in his community.

Emil explained, *‘A few days ago, while I was walking from the school to my home, I passed by a tent of Syrian refugees. I became overwhelmed with joy when I saw one of our old students gathering a few kids who are not yet in our school. [He was] sitting with*

them at the entrance of their tent, teaching them a worship song:

‘My heart is ready Lord, come and visit. Fill me with your light and make me yours.’

I’m sharing all of this to you, brothers and sisters, not only to inform and encourage you but also to thank you because we wouldn’t have been where we are now without your prayers and support.

We started the year with almost 200 students. We now have more than 350. We started with 10 teachers. We now have 18 main teachers and three assistants. We started with three vans. We now have five vans and a bus, and each one of them is doing two trips. We now have six drivers, one accountant, one janitor, one supervisor and one gardener. We started with nominal Christian teachers, now most of them have become real disciples of the Lord Jesus, thirsty to drink from his living water, eager to go deeper in the knowledge of his word.

Emil and his wife have also been able to provide jobs for 25 families, and for the basic needs of approximately 40 others through their partnership with Anglican Aid. But like all of Anglican Aid’s project partners, their needs are great and continue to grow as more families come to them for support as the Syrian crisis continues. They are looking to build additional classrooms to accommodate the growing demand, to repair the road that leads to the school and most importantly, Emil implores, ‘We have a message of hope to communicate to all those who are waiting eagerly to watch and see what the Lord is doing in the midst of all the hardship.’

Anglican Aid is currently active through 148 local churches and Christian organisations in 40 countries throughout Africa, Asia, Latin America, The Middle East (and beyond), working to strengthen churches, transform communities and see the grace of God overflowing to the most needy in our world. If you would like to consider supporting these projects, we are currently running our end of financial year appeal. You can find out more by visiting www.anglicanaid.org.au/grace-abounding



Gutsy Compassion

Christians for an Ethical Society talk by Tom Henderson-Brooks

by Katy Nicholls

Jesus felt compassion as a churning in his bowels (*splagchnizomai*), for the crowds 'because they were harassed and helpless, like sheep without a shepherd' (Matthew 9: 36). This quote became the light on a journey for Christians for an Ethical Society on 18 May at the Australian Centre for Christianity and Culture, as the Venerable Tom Henderson-Brooks explored compassion as the core of God – innate, foundational, and axiomatic – and what that means for us.

In a talk structured around Jesus' compassion, his own journey, and what God calls us to be today, Tom entranced us with images and insights into human fallibility and the support of the Holy Spirit. He reminded us that in the verse following the quote on Jesus' compassion for the harassed and helpless, Jesus calls for labourers for the harvest – those with the character of compassion.

What does the character of compassion look like?

Tom took us on a comprehensive survey of the pain in a 'Passion week' typical for part of his life

in Kings Cross – asking us to have compassion on all, from perpetrators of violence, busy office workers, homesick backpackers, to those most abandoned by society and themselves, homeless, seeking comfort and a living in drugs and sex work, or abandoned, despairing and dead. Jesus' love encompasses all. We are called to witness to this love.

But being a compassionate disciple calls for guts in risking the reputational slurs Jesus received – as an alcoholic, friend of sex workers, subversive ... Tom's stories of meeting addicts and sex workers where they were, and offering them acceptance, love, and the space to try again made this clear. Compassion will take you to places you can't imagine, and even quiet actions can upset powerful and angry forces, resulting in risks greater than those to reputation, such as your safety, or your family's.

Gutsy compassion acts. And it will disrupt your comfortable lifestyle – we were reminded of Mordechai Vanunu, sentenced to 18 years solitary confinement by



Venerable Tom Henderson-Brooks, speaker at Christians for an Ethical Society

the Israeli government for revealing the existence of its (till then) secret nuclear weapons program. It was Mordechai's becoming a Christian in Darlinghurst that gave him the courage to release the photos and information he had taken, and face the risk of his imprisonment: 'I have heard the voice of my conscience and I have nowhere to hide.'

Finally, Tom reminded us that Jesus touched and healed lepers.

Sometimes the church has failed the lepers of its day – whether with COVID, or with AIDS in its early days. Sometimes the church has disavowed those who act with compassion. Many of those with AIDS saw God in the response of the church, and lost their faith. Our compassion can fail: but God's never does.

Tom closed with challenging us all – where is God calling us to act – what gutsy compassion is needed now today? God will bring to light what is hidden in darkness – we are called to seek the people who are lost, helpless and harassed, like sheep without a shepherd.

The audience followed his speech with a wide range of questions, seeking his views on compassion in a range of settings. The evening closed with thanks from the CES President, Ingrid Moses, and a hopeful message from the new Executive Director of the Australian Centre for Christianity and Culture, Anthony Maher.

Christians for an Ethical Society (ces.org.au) is a Canberra-based ecumenical forum which seeks to engage with the ethical challenges of the contemporary world, locally, nationally and internationally. Our next forum will be in July: Richard Refshauge will speak on Justice.



Photo by Matt Collamer on Unsplash.com

Eat your food with gladness



Photo by Roberto Martinez from Unsplash.com

Blueberry and Banana Muffins (Gluten and Dairy Free)

This month's recipe is provided by Joan Eberle from Mothers' Union.

Ingredients

- 1 cup almond meal
- 1 and 1/4 cups gluten-free plain flour
- 1 tablespoon baking powder
- 1/2 a teaspoon bicarbonate of soda
- 1 cup castor sugar
- 3 eggs (2 eggs if the dozen is 700 or 800 grams)
- 1 or 2 ripe bananas and a punnet of blueberries
- 80 mls approx of lactose-free milk or almond milk
- 1/2 cup vegetable oil
- 1 teaspoon vanilla

Method

Spray 12 muffin pans with oil. (I like to use the silicone muffin trays as they never stick).

Pre-heat the oven to 180 degrees.

Place almond meal, flour, baking powder, bicarbonate of soda and sugar in a large bowl.

Mix together in a jug the eggs, oil, vanilla and milk with a hand whisk.

Mash the bananas with a fork and

add to egg mixture.

Toss most of the blueberries in the flour mix to coat them BUT hold back approx 24 to place on top of mixture before baking.

Add the egg mixture to the dry mixture in the larger bowl. This should resemble a batter – not too wet or dry.

Using an oiled ice cream scoop place equal quantities into each pan. Sprinkle on top sesame seeds, dried seed mix, and one or two blueberries.

Bake in a moderate oven for approx 15-20 minutes till they spring back to touch. Or if you have a straw broom, just like mum did, test with a straw.

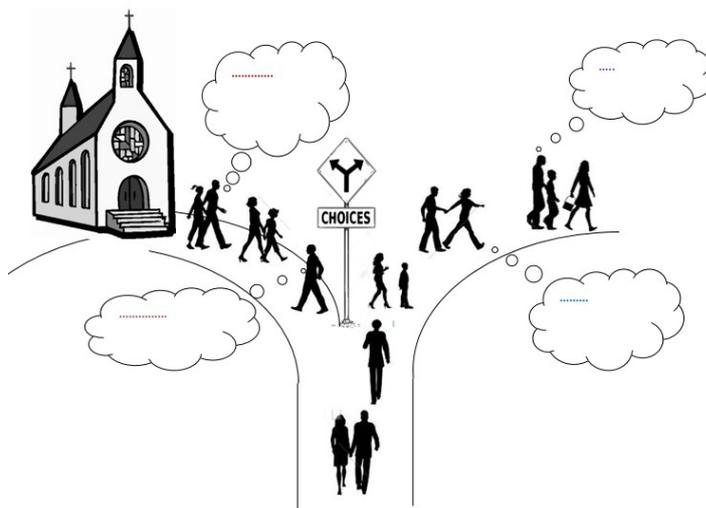
Wait two or three minutes before turning out onto a cooling rack.

- Apple juice can be used to replace milk
- When serving I like to sprinkle with icing sugar
- These muffins freeze really well and are great for school lunch boxes

'... eat your food with gladness ...'
~ Ecclesiastes 9:7

Re-imagine your church

Fill in these blanks



If you ever thought the Anglican Church needs to change the way it conducts its most important mission, sharing the Good News of Christ, this is your opportunity to talk to someone about it.

Participate in a Research Survey on Evangelism or take part in an interview.

Title of the Research: *The Decline of Evangelism in the Anglican Church in Australia: A Theological and Social Exploration*

Click the following link or contact Reverend John Kuruvilla on ph 02 5136 3810; mobile 0406765443; email johnkuruvilla59@gmail.com

Survey Link: <https://stmarks.edu.au/evangelism-research-questionnaire/>



Charles Sturt University

In association with



St Mark's National Theological Centre

What is the purpose of this Study?

The sharing of the Good News of Jesus Christ has been considered as paramount in the mission of the Christian Church. However, the ways in which it has been carried out in the past has changed due to opposing pressure from both within and without. It has often been alleged that the church in the twenty-first century is no longer a credible witness to the Good News of Christ. Among such varying opinions, there is a serious polemic that Anglicans in particular have a considerable distaste towards evangelism – the sharing of Good News. This project seeks to examine this claim by exploring the lived ecclesial experiences of Anglicans in four separate dioceses, to explore whether the endemic issue of declining church attendance has something to do with such a perceived distaste. In doing so, I want to bring theology and sociology in conversation with this most important ministry area of the Church. The research is expected to throw light on the need for congruence between theology and praxis. In this study I want to explore whether a perceived distaste toward evangelism is a matter of the content of the message or over its mediation. While admitting the fact that this distaste may be a global phenomenon, this contextual case study aims to add more knowledge, which in turn may assist Anglicans in dealing with similar issues elsewhere.

A detailed Project Description and Participant Information Sheet will be supplied to all who are willing to participate.