



Photo provided by Jon Hawkins

IN TIMES OF TROUBLE TRY NOT TO GROW WEARY OF DOING GOOD

A Reflection by Reverend Steve Neuhaus

Many of us have been looking on with dismay at the sudden fall of Afghanistan to the Taliban. Afghanistan is one of the most beautiful yet stark countries I have ever been in. Over the last few thousand years this country

has seen many empires come with mighty plans and leave with their tail between their legs, from Alexander the Great, to the British in the 1800s, Russians in the 1990s and over the last 20 years the Americans. It has seen the sacrifice of many lives and the damaging of others – spiritually, mentally and physically.

I spent a short time there late in 2009 and early 2010. My role was pastoring the Australian military flock by conducting services at the Ghan Chapel, managing Poppy's (the soldiers' recreation facility), visiting the patrol bases and conducting memorial services for some of those who had fallen; enduring the same challenges that others faced – rocket attacks, frustration, weariness, depression with the 'ground hog day' – plus the additional challenge was how to encourage others when you felt flat. Yet through it all there were also moments of laughter.

There are many things that have remained with me, however two of great note. One was the cross of sacrifice that was in the Ghan Chapel. This had been largely organised by CHAP Stephen and I quote CHAP Charles' eloquent statement about this cross: 'at the front, behind the altar of The Ghan Chapel, is a large cross bearing a Crucified Christ. My chaplain colleague's intent was to remind all

who visit The Ghan Chapel of the sacrifice made by Christ for us all; and the sacrifice our soldiers have made in that particular theatre.' The 'light' behind the wooden cross was made from parts of Australian vehicles that had been destroyed by IEDs. This cross is currently located at the Kapooka Chapel.

Photos by Reverend Steve Neuhaus



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Who's In? Who's Out? – by Bishop Stephen

Picture by Nicolas Mejia on Unsplash.com



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‘To cherish and strive for a Church that welcomes all shades of faith and keeps the sacramental table open for all – the proud, the foolish, the misguided and the over-zealous – takes courage, tenacity and perseverance. In a fractious and divided world; in a time of great uncertainty beset by a pandemic and “alternative facts”, the Church of God needs to return to the Jesus of the Gospels,’ says The Right Reverend Professor Stephen Pickard.

The alternative title for this short piece could be: ‘Let’s get real about being comprehensive!’ The trouble is the word ‘comprehensive’ doesn’t seem to cut it anymore. But, what it is really about certainly does. How so? Perhaps the best way to explain is to take a step back in time to Post-Reformation England.

In the early 17th century the first great ecumenical theologian of the Church of England, Richard Field, wrote a three-volume treatise (as one does) with the title: *Of The Church*. Not the most exciting of titles and would be difficult to market today, I’m sure. Field was a colleague of Richard Hooker, the architect of what might be described as Classical Anglicanism.

Field was a deeply learned scholar of a more Calvinist flavour. He was acutely aware of the divisions of Post-Reformation Europe. On English soil, he was concerned about

the division between a broad-church Tudor Christianity, espoused by the likes of Hooker, and a resurgent Puritanism. Beyond this internal tension within the English Church, Field recognised the reality of Roman Catholic influence and was aware of the other great traditions of Eastern Christianity. The bitterness and pain of the 16th century reform had left scars and there remained deep unhappiness among the Puritans (or ‘Precisions’ as they were also known) that the Reformation had not gone far enough. In particular, they wanted to replace episcopacy with a Presbyterian form of governance.

So, who’s in and who’s out? Words like ‘inclusive’ and ‘comprehensive’ were not then part of the stock-in-trade language. Field argued that it was premature to pronounce judgement on who was to be included and who was to be jettisoned in the Church of God. For Field it was not a matter of being in or out of the Church of Jesus Christ. In this sense he was following Richard Hooker who argued, for example, that the Roman Church remained part of the visible Church of God, albeit with serious errors that nonetheless did not overturn the foundation of faith. Field agreed. Indeed, he went further, and this gave his work a truly ecumenical edge in a time of rancour and ill will amongst Christians.

Field argued that it was not a question of being in or out, but rather being of the Church. The prepositions were critical. To be of the Church was a more open and humble way of regarding Christians who differed over significant issues of scripture, doctrine, morals and ethics. The visible Church of God was constituted by a variety of different and divided Churches. It included schismatics and even heretics, although Field gave pre-eminence to those of a ‘right believing’ Church. He took a harder line on this than Hooker who spoke of a ‘sound’ Church according to the Rule of Faith (for example, regarding the Apostles’ Creed). However, more importantly, Field was unwilling, for theological and moral reasons, to prematurely unchurch other Christians. He developed what in time became known as the *via media* of the Anglican Church. In doing so, Field rejected the narrower ecclesial boundaries of Rome and radical Protestantism.

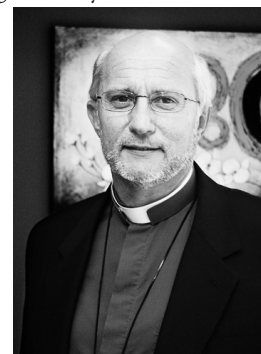
Field’s approach to the Church may not seem particularly earth-shattering to us 400 years on. However, at the time his focus on being of the Church not only offered a far more inclusive, generous approach, it also retained a genuine openness to the future Church. It was simply not possible to say finally who was in or out, either in the present or in the time to come. At this point Field was following in the footsteps of the early Church theologian, Augustine of Hippo.

Field’s vision offered a reality check. Church division was real, and Christians had to learn to live with one another for the sake of witnessing the Gospel. His approach set the gold standard for the shape and character of the Church of England

for its future. I say ‘gold standard’ because most certainly subsequent history shows how fragile his vision was and how difficult it was to resist the temptation to close the doors to those who were deemed not acceptable. It is a messy and sad story and, alas, remains so in some parts of the Church. Though from time to time there are those who have kept the flame of an open and generous Church alive. We desperately need more of them today!

To cherish and strive for a Church that welcomes all shades of faith and keeps the sacramental table open for all – the proud, the foolish, the misguided and the over-zealous – takes courage, tenacity and perseverance. In a fractious and divided world; in a time of great uncertainty beset by a pandemic and ‘alternative facts’, the Church of God needs to return to the Jesus of the Gospels.

They bear witness to a saviour who relentlessly kept the doors of the Kingdom open to so many, much to the chagrin and offence of the self-appointed good and righteous in his day. A comprehensive Church is a uniquely and inherently messy and challenging church. It is never the soft option; it is the road less travelled. This is the vocation and mission of those who travel the Anglican Way.



CLERGY MOVES

The Reverend Wayne Landford has resigned as Rector, Crookwell to take up the role as Rector Kyneton, Diocese of Bendigo. Wayne will complete his ministry at Crookwell in late 2021.

The Reverend Chris Lewis has been appointed Chaplain at the Canberra Girls’ Grammar School and will commence in that role on 05/10/2021.

The Reverend David McLennan has been appointed Rector of St John’s Canberra and will commence in that role in Jan 2022.

The Reverend David Rajasekaram has completed his term as Area Dean, The North West Region, on 05/08/2021 and resigned accordingly.

The Reverend Nathan Manwaring was elected by his peers as the Area Dean, The North West Region, on 05/08/2021 and was licensed accordingly.

The Reverend Canon Brian Roberts has been appointed Locum Rector Sapphire Coast Anglican Parish p/t and will commence in that role from 01/10/2021.

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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.

A DEACON IN TRANSITION - REVEREND COLLEEN CLOSE

by Reverend Colleen Close

When God calls one to serve in a different way, unexpected doors open revealing where God wants one to minister. This door opened for me in palliative care needs in our local hospital.

I was ordained Deacon on 1st December 2007. My Rector was Reverend David Ruthven who had ministered with our well-loved and always remembered Deacon Reverend Mary Thorn. David encouraged me to become the Honorary Chaplain for Cootamundra Hospital. I served in that capacity until 2011. This allowed me to become a 'Journey Companion' in many different circumstances.

Patients in need of prayer or company when suffering illness or distress and others who were diagnosed as palliative became my daily callings, moving from one ward and/or bed to another. I found a 'passion' for palliative care and was called often to patients and/or families requesting my presence; a God-given privilege.

In 2011, another unexpected door opened. I was offered the position of Pastoral Care Team Leader for Southern Cross Care Aged Care Facilities in Cootamundra



and the nearby town of Harden Murrumburrah.

After prayer and consultation with my Rector Reverend Rob Donald I made the difficult decision to become less involved at the hospital and become a Deacon in the Workplace four days a week.

A new journey experience with the elderly in our local communities and with staff who had never experienced the presence of God in their midst became a huge challenge. 'Jesus on the Emmaus Road' (Luke 24:13 - 35) was my ministry focus. I was blessed with the most amazing Christian teams. Together we walked journeys of life experiences with residents and staff.

Reminiscences of Life, Prayer

Services and Memorial Services for residents who died were frequent parts of the days/weeks. Residents love someone to come and sit a while with them, listen to their concerns, advocate for their needs and be there when they were palliative.

Born out of the deep and lasting relationships developed, I conducted funerals for residents, staff members and their families.

I resigned/retired in January this year after almost 10 years. Cootamundra SCC Management asked me to stay. I offered instead an Honorary Chaplaincy, which was accepted, and residents are very happy to continue having pastoral/palliative care and prayers each week.

As a Deacon in Christ Church Cootamundra I work collegially with my Rector Reverend Yvonne Gunning, serving in the Traditional Liturgy each second Sunday, as well as assisting in the Contemporary Family Service by leading and praying for parishioners. I am part of the Mainly Music Team and lead Women's Bible Study and Prayer Meetings.

Since 'retirement' I am ministering pastorally in our wider community. Calls are being received for prayer and consultations. 'I was meant to see you today!' are familiar words. SCC have asked for a 'zoom' prayer service for the Residents.

Future plans or transitions? 'The Lord is my Shepherd, and I want to follow wherever He leads me, wherever He goes.'



JUNE DAVIES — A DAUGHTER OF THE DIOCESE

by Reverend Paul Davey

St Nick's Goulburn recently said goodbye to a daughter of the Diocese. June Davies was a lifelong member of the Diocese. Born in Goulburn to a dentist she had the privilege of growing up in a church family and came to Christ at an early age. Her first job was as a secretary in the diocesan offices located then at St Saviour's Cathedral. In later years she would recall being asked by the then Bishop to make cups of tea for visiting clergy from across the Diocese.

June soon married and moved to the home she stayed in for the rest of her life with its distinctive Narnian-style lamp post in the front yard. The home backed onto St Nick's and she became a parish member till her death decades later at the age of 99.

She raised three daughters and brought them with her to St Nick's where she was heavily involved. There she was a member of the Sunday congregation first and then the Wednesday congregation over many decades. Her Christian

faith also led her to serve in Anglican Women, Legacy, Meals on Wheels, the Red Cross and other organisations.

It wasn't all Christian duty ... she was an avid gardener and enjoyed getting a good cutting or two. She was also a seasoned traveller and even travelled to Hawaii on an annual holiday with her final trip being when she was 97 years of age.

'It's hard to overestimate the impact that such a long tenure by a layperson has on a parish,' said Reverend Paul Davey, the current rector of St Nick's. 'She would have seen many a minister and many a fellow parishioner come and go. And it's not like they wouldn't have known her either. When June was in the room everyone knew it! She was forthright and outspoken, but usually with a good-natured smile, and she would often be teasing or joking with the entire room. For well in excess of 70 years she was a positive influence in our parish. That's a huge impact.'

The parish of St Nicholas celebrated her 99th birthday with her in June



June Davies' 99th Birthday Celebration

2021. They celebrated with a cake (see picture), singing and other fun. June complained about people 'making a fuss' but was pleased nonetheless. Even at 99 she was determined to be live independently in her own home and largely look after herself. A few months later she fell in her home and after a few days in hospital passed on to glory.

'The parish was really looking forward to celebrating her 100th

birthday,' said Reverend Paul Davey. 'But 99 years is a great life of Christian service and because we know she trusted Jesus we are confident that her second life will be well past 100 years! We're looking forward to seeing her again in heaven, learning some more from her about the history of our parish and celebrating with her for an eternity.'

FROM AFGHANISTAN (Continued from page 1)



Photos above and right provided by Reverend Steve Neuhaus

At this time, we can despair of the apparent futility of the sacrifice of Australian soldiers in Afghanistan. However, if we pause and reflect on Christ's sacrifice at the time, His death seemed futile, yet this futile act has had eternal consequences for many and has enabled those who accept the 'foolishness of the gospel' to become redeemed children of God.

The second thing that struck me was the relevance of the Gospel message and Jesus' parables. In the parable of the Sower (one of my favourites) we hear about the Word (seed) falling on different types of soil. This came into real focus while on foot patrol with soldiers walking through their fields. In the photo you can see the fertile ground, the stony ground where stunted plants

grow and the hardened pathway where nothing will grow. I am sure that through the faithful witness of Christians in Afghanistan many of the foreign soldiers who served there and some of the people of Afghanistan will have come to a lifesaving knowledge of Christ.

As Paul stated in Galatians 6:9 – *Let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.*

So take a moment to pray for those who served in Afghanistan, their families, as well as the people still there, that Christ will change the hearts of the leaders of the Taliban and they may become like Paul. Pray also for peace and calm to prevail on that Nation that has only known war and conflict.

Godspeed,

*Reverend Steve Neuhaus
COMD CHAP(LTCOL) HQ AAC*



WE SPOKE TO TWO SERVICE PERSONNEL IN THE DIOCESE TO FIND OUT HOW THE UNFOLDING SITUATION IN AFGHANISTAN IS IMPACTING THEM AND HOW THEIR FAITH MAKES A DIFFERENCE



Local Children, Afghanistan. Photo provided by Jon Hawkins.

Jon Hawkins served in the Australian Army for 24 years and attends St John's, Reid. He completed a number of overseas deployments including several to Afghanistan from 2002 to 2012. He commanded at multiple levels, from five-person patrols through to a 500-person task group.

How has the situation currently unfolding in Afghanistan impacted you personally?

Jon: The unfolding situation in Afghanistan is terribly difficult to observe for everyone. But for me, like many others who worked for Defence, Home Affairs and Foreign Affairs, cumulatively I spent several years endeavouring to bring a better way of life to everyday Afghans and I feel all this good work may

unravel, if it hasn't already. Indeed, the Taliban now controls more of the country than it did in 2001 when the US-led military Coalition ousted them from power. I fear acutely for women, children and supporters of the previous democratic regime who are already being targeted, even if it's from rogue elements among the Taliban, with violence and alienation. Furthermore, there is the very real possibility of civil war

erupting and I'm not sure what is worse for the everyday Afghan: the Taliban having unfettered power or a civil war.

Are there any specific projects/ areas you put a lot of effort into that it's particularly grievous to you to see coming undone?

Jon: During various deployments the ADF put significant effort into establishing enhanced rule of law systems and processes in Uruzgan Province. This was developed, as best as possible under Afghan conditions, so that criminals were brought before a court, based on police evidence, and subsequent judicial rulings handed out. This appeared to be gaining significant traction and the Afghans were showing signs of becoming self-reliant. I have no doubt that this entire system will have crumbled and those involved in the process will be in hiding or have changed sides to ensure their preservation.

Is the impact different for you as a leader who had to make decisions and deploy personnel into difficult situations, presumably at risk, for a higher good – which is now disintegrating?

Jon: The sense of disappointment in the Taliban triumph across Afghanistan is felt by all veterans I

know, regardless of their position or rank in the ADF. Everyone had a sense that we were achieving a better way of life for the average Afghan and to see it all disintegrate in a matter of months is difficult to watch. In my case, having been in junior roles in earlier tours and then command appointments in later tours, I don't believe the impact is any different for those who went outside the wire to implement the decisions or for the decision makers. Regardless there is a shared sense of disappointment.

In what ways do you see the situation impacting those who served under you – and made life sacrifices to do so?

Jon: This is probably the most difficult aspect of watching the rapid resurgence of the Taliban, and regardless of what role you had in Afghanistan, or any combat theatre in fact, members of the profession of arms realise that they are there for the National Interest. There is a sense of stoicism. Nevertheless, it is a bitter pill to swallow when you have suffered physically or mentally due to war and to then see all your good work possibly evaporate. This is most acute for family members who have lost loved ones and knowing several of these families I

FROM AFGHANISTAN (Continued from page 4)

understand that they are currently reliving the suffering they endured when initially informed of the loss of their loved one.

Does being a Christian help you to process what is happening and/or view the situation through a different, and perhaps less immediate, lens?

Jon: Reflecting on deployments, it was my faith that carried me through the long days, especially times when we had significant setbacks. Whenever possible, I started each day with prayers in the chapel. As I already mentioned, I'm not sure what is worse: unfettered Taliban rule or another Afghan civil war. Maybe I'm being too hopeful when considering the Taliban's track record but, when

I analyse the events of the past weeks, I see one small glimmer of hope potentially emerging. There are reports of dialogue between the Taliban, Hamid Karzai, and previous regime elements. Perhaps the notion of an Afghan Government being established that has representation across the political divide may evolve from this and, although not a model that would work in Australia, just conceivably that might work for Afghanistan. In the past few weeks, while contemplating the current confusion in Afghanistan where unimaginable events are occurring, I always remind myself that God has a plan and although not necessarily immediately evident to us it will evolve over time.



A field of poppies in Afghanistan. Photo provided by Jon Hawkins.

Duncan Sherman is an Australian Defence Force Afghanistan Veteran, Warden and Parish Council Chair, Gungahlin

Duncan: I deployed to Afghanistan in 2014 as the Chief of Staff for the Australian National Command Element in Afghanistan. Our role was to support the Australian embeds in various NATO led headquarters and training teams, as well as providing consolidated reporting on the situation in Afghanistan for NATO and the areas where Australian personnel were serving.

I have also been personally involved in the planning, preparation and deployment of many units and individuals to Afghanistan and also the sustainment of those units and individuals from a variety of staff and command appointments. This has given me a feeling of connection to so many of our veterans and also to the nation of Afghanistan.

How has the situation currently unfolding in Afghanistan impacted you personally?

Duncan: Personally, it is a significant human tragedy, and I feel great compassion for the population that is suffering. I am also concerned greatly for many of those Afghans who assisted Australian forces or

accepted the challenge we offered of helping to build a new country and now find themselves a target of the Taliban. I am fortunate in many ways that I didn't have close contact and so don't have the direct personal relationships that many of my colleagues do have. I also have great compassion for my fellow veterans, and the families of the Australians that did die in Afghanistan, seeking to help the people there build a better and more stable life.

Are there any specific projects/ areas you put a lot of effort into that it's particularly grievous to you to see coming undone?

Duncan: No, that is one benefit of the nature of my role, that I was less personally invested to any particular project or area. I know that so many of my Australian Defence Force colleagues who I helped prepare for deployment and supported during their deployments from my various positions/roles over the last 20 years have seen the considerable effort they put in significantly undone. I do see that there is hope, it was not necessarily all in vain. There are many Afghans under 25 who

have very little or no memory of the Taliban and that have had a greater exposure to an alternate way of life. We need to remember that not everything was a waste of effort. Many Afghans have had the chance to get an education and see an alternate way of life. As a Christian I think we need to remember that there is so much the Holy Spirit can do to still bring good out of a seemingly hopeless situation, we simply do not know what the future holds.

Is the impact different for you as a leader who had to make decisions and deploy personnel into difficult situations, for a higher good – which is now disintegrating?

Duncan: The recent events in Afghanistan have not significantly changed for me the decisions made regarding deployments of personnel to Afghanistan. All of the Australian Defence Force personnel that deployed to Afghanistan were volunteers and I saw the best of the bravery, integrity, and teamwork of our Defence personnel clearly on display. It is sad that the work done did not last; however, it is a mistake to say that what any of us did was completely meaningless or does not count for anything. None of us can assess this with our limited availability of information. I choose to feel proud of the organisation I serve in that we have so many people who have sought to do their best and to help others to have a chance for a better life. I only wish there was more tangible evidence of lasting success at this time.

In what ways do you see the situation impacting those who served under you – and made life sacrifices to do so?

Duncan: I see many that are frustrated, and many have a degree of anger too. It is a bit like grieving

and at the moment the feelings are quite raw, and people are looking for someone to blame. For some it is potentially impacting some of the self-image and self-worth that we humanly tend to build to convince ourselves that we are good people and that what we do has mattered and been a force for good. It is a time when we do need to be looking out for each other, especially as it can be a hard thing to talk about to someone who was not there.

Does being a Christian help you to process what is happening and/or view the situation through a different lens?

Duncan: My two main thoughts as a Christian on the current disintegration of Afghanistan are:

1. Nothing we do is meaningless; no suffering is meaningless. We do not always understand it or how it has meaning (maybe we often don't understand it) but that is because we simply don't have a long enough perspective or a broad enough view and knowledge. I hope one day to ask God about this and to get an explanation of the meaning, not that I have a right to that! I encourage every veteran who is understandably angry and upset to remember that they did do their best, they will likely never know all of the impacts they have had and how those impacts will reverberate in the lives of those Afghans they impacted over the remainder of all of their lives.

2. All of these troubles are but further evidence of the impact of sin in the world. If we cling to our own endeavours to bring meaning and purpose, then we will always end up disappointed. The real hope is the promise of Jesus to return and establish his kingdom here on earth, and that when he does, he will turn all of the badness and suffering to goodness and joy.



Duncan Sherman, left, overlooking Kabul

ONWARD CHRISTIAN SOLDIERS AND THEIR PRAYER BOOK

City News Reporter BELINDA STRAHORN follows the amazing journey of a prayer book that journeyed to World War 1's Western Front; two decades later it comforted a prisoner of the Japanese and ended up in the hands of a soldier bound for Vietnam. This story is reproduced from the City News with permission of the Editor.



Bookbinder Warren Taylor with the prayer book, which he took to fight in Vietnam. Photo: Belinda Strahorn, City News.

PINT-SIZED and perforated by bullets, one family's little prayer book was carried into combat by three generations of soldiers across three theatres of war over half a century.

No bigger than a cigarette packet, the combined Church of England prayer book and hymnal was carried to the front by 20-year-old Raymond Nelson Taylor, a cheesemaker from Bega, shipped off to World War I.

Kept inside a leather Kiwi shoe-shine case, the prayer book was treasured through Ray's service with the 54th Australian Infantry Battalion.

keep him safe. It did.

Ray survived the war, along with the prayer book which is now the prized possession of Ray's son, Warren Taylor, of Richardson.

Warren, 75, is a bookbinder by trade and has made repairs to it over the years.

'It was in a bad way,' Warren said, showing how spent bullets left marks on the front of the thick volume, but didn't penetrate it.

'It's very precious.'

Thumbing through the book's fine pages, which were said to have made 'good cigarette paper,' Warren explained that after returning to

never said anything; they didn't back then.'

Two decades later, the prayer book went back into action with Ray's nephew Gordon 'Gus' Henry Bell, a builder from Queanbeyan, who served with the 2nd AIF (Australian Imperial Force) during World War II.



The prayer book's first owner Ray Taylor pictured on Anzac Day, 1970 – a gift from his mother given with the hope of keeping him safe on World War I's Western Front.

When the Japanese army invaded Timor in 1942, Gus and a small band of Australians known as the 'Sparrow Force' took to the hills to fight a guerrilla war.

Eventually, with little ammunition, the exhaustion of the men and the growing number of casualties, the force was captured and Gus spent the remainder of the war as a prisoner.

On arrival at the POW camp, the Australian prisoners were ordered to strip off and throw their belongings into a pile, Warren said.

Fearing the cherished prayer book would be lost forever, Gus pleaded with a Japanese soldier to let him keep the prayer book saying, 'Christian, Christian.'

Expecting to feel the brunt of his rifle, the guard pulled out a crucifix and replied, 'Me Christian, too.'

'He let him keep the book,' Warren said. 'Incredible. What are the chances of that happening?'

After some years in a POW camp in Timor and then Java, Gus returned to Queanbeyan 'stick thin'. 'It must have been a terrible ordeal. He was listed as missing for two years. It wasn't until the prisoners were freed from the camp, once the war was finished, that his family received information that he was alive,' said Warren.

'Despite all the trauma, he was the happiest, funniest, most liveliest fella. He had an MG sports car but died suddenly in the 2000s.'

The prayer book made its way from father to son.

In 1967, Ray handed the prayer book to Warren who was 21 at the time and conscripted for the Vietnam War.

'On the day I was leaving to go, dad gave me the book,' Warren said.

'It was a lovely gesture and I kept it close to me.'

Well-known in Queanbeyan as a sportsman, Warren served at Nui Dat, Vung Tau and Bein Hoa with the 2nd Battalion reinforcements between 1967 and 1968.

Returning to Queanbeyan, Warren resumed his work as a bookbinder.

But the full impact of his Vietnam war experience wasn't felt until many years later, when he found himself suffering mental health issues that required hospitalisation.

'I was going to the pub at 10am and I had bad anxiety,' Warren said.

'I kept having really bad dreams; it all got too much.'

Having made peace with his past, Warren went on to march in every Anzac Day service alongside his father until his death in 1985 at the age of 89.

'We were great mates,' Warren said.

Warren still finds it amazing that something as seemingly insignificant as a small prayer book survived three wars, and has linked generations of his family.

'I used to carry it in the glove box of my car, but not anymore, it's too precious,' Warren said. 'It will be loved and cherished forever.'



Gordon 'Gus' Bell, of Queanbeyan, who carried the prayer book with him during World War II.

All photos provided by City News.



The prayer book and the leather Kiwi shoe-shine case Ray Taylor took it to World War I in.

Amid the horrors of the trenches on the Western Front in France and Belgium, Ray's prayer book remained tucked inside the left breast pocket of his uniform.

A gift from his mother upon sailing to Egypt in 1916, she hoped it would

Australia, his father moved to Queanbeyan, married Amy Daniel in 1932 and raised a family of seven in Hirst Avenue.

'But dad never spoke about the war,' Warren said. 'He would have gone through hell and back, but he

RESTORING DREAMS TO VULNERABLE GIRLS

by Sally Bruce
Dignity Freedom Network

Despite ongoing difficulties and uncertainties, teachers and parents have worked together over the past 18 months to ensure the best possible outcome for our students, appreciating the value of education. But this is not the case in many countries.

A stark reality exists for many children raised in poverty, oppression and exploitation, with girls often suffering the most. India's lockdown resulted in significant unemployment and hardship, increasing the risk of trafficking and abuse of thousands of girls.

Although extremely poor, there was just enough food and plenty of laughter in Sraveen's home. Her world revolved around her friends and family. As a 9th grader, she thrived in the supportive environment of one of our Good Shepherd schools.

Then COVID hit and Sraveen's father lost his job. Unbeknown to the family, he was also seriously in debt.

Trapped and desperate, he decided to marry his young and innocent daughter to the man to whom he owed the debt; a man much older, who was also already married. This marriage would wipe out his debt, but it would destroy his daughter's future.

Sraveen's teachers had instilled confidence in her, and dreams of graduating and attending college ensuring her children would live far above the chains of systemic poverty. Those plans did not include becoming the second wife of a middle-aged man at the age of 14!

Thankfully, child marriages are illegal in India. So is selling your daughter. Afraid but determined, Sraveen sought out one of her teachers who contacted the police. Together they confronted the parents.

A safe place was found for Sraveen while our team worked with her parents. Provision of food for the family and employment for her father brought financial relief. Sraveen returned home under the watchful eye of our team monitoring the situation.

Sraveen is back studying with her classmates via WhatsApp and engaging in teenage life. Laughter is returning to their meagre home and her dreams remain alive.

Sraveen was able to fight for her future because she knows her God-given dignity and worth and because she had someone she could trust in her time of need. No one can steal her dream, not a greedy older man, not a desperate father, and not even a global pandemic.

The purpose of Dignity Freedom Network (DFN), an Anglican ministry, is to see dignity and hope restored to impoverished communities across India through education, healthcare and economic empowerment. With 103 schools that we run and own, 26,000 marginalised children have access to quality English-medium education with a Christian worldview.

We believe education to be one of the most effective weapons in the fight against slavery, child brides, trafficking, and child labour. It is critical in breaking the cycle of vulnerabilities and helping families out of poverty. Discovering their



worth in Christ empowers girls like Sraveen to overcome adversity, ensuring transformation for them and for future generations

That's why we champion education for at-risk girls in disadvantaged communities in India!

International Day of the Girl, October 11th (IGD21), provides an opportunity to profile these needs and share stories of courageous girls like Sraveen. It helps us appreciate how access to education can restore hope, dignity, and dreams.

Each year in Term 3 we invite teachers, youth groups and teens across Australia to join our IGD initiative, raising funds for at-risk girls. Just \$33/month provides one month of education for an unsponsored girl, changing the course of her life and the future of her family.

Participating in our IGD21 campaign helps students appreciate that education is a privilege, develops an appreciation of God's heart for justice, and fosters a heart for the vulnerable and (Micah 6:8). Students discover they can make a difference in the lives of those less fortunate than themselves.

There are many ways to participate in our IGD21 initiative, whether through schools, youth groups or with friends. Girls like Sraveen are learning that life can change, and they can see their dreams realised. Contact us today to find out more!

For information about how you, your school or youth group can participate in IGD21, visit:

www.dfn.org.au/igd
E: info@dfn.org.au or
1800 949 774.

WORLD WEEK FOR PEACE IN PALESTINE AND ISRAEL 19-26 SEPTEMBER 2021



Once again, the World Council of Churches (WCC) has set aside eight days in September for Christians to pray for Israel and Palestine and to hear the cry for peace, justice and hope.

Resources for the World Week for Peace in Palestine and Israel will be available on the WCC website (<https://www.oikoumene.org>) for clergy and intercessors to use. In addition, this could be a good time for parishes and ministry units to highlight the Anglican Board of Mission's partnership with the Diocese of Jerusalem. ABM is also supporting projects in Palestine such as the Gaza Child Nutrition Project and the Ahli Arab Hospital

in Gaza.

A direct link with our Diocese and the Holy Land is the sister-church relationship that St Saviour's Cathedral has with St George's Cathedral in Jerusalem.

Prayer for this troubled and special part of our world complements the Season of Creation, also observed in September, as we work and pray for justice for all creation and all peoples.

Let us come together to pray, learn and act.

by Helen Rainger,
Cathedral Parish
President - Palestine Israel
Ecumenical Network (PIEN)

FAREWELLING MICAH WAGNER



The Bishop's Office recently had Micah Wagner join us for several months while he completed an internship as part of his degree in Creative Writing.

Micah worked on several communications projects for the

Diocese, including a booklet for people new to the diocese. When complete, the booklet will give an overview of the governance of the Anglican Church of Australia as well as a description of the various positions on parish council. Micah

also contributed several Anglican News stories.

Micah hopes to find a position in writing and/or communications in the public service after completing

his degree this semester.

On his final day the Bishop's Office went out for breakfast to celebrate and give thanks to Micah for his time with us.



BUSH TELEGRAPH

by Bishop Carol Wagner

The kitchen clock showed 2.00 pm - time to go. I grabbed my keys, slung my bag over my shoulder and headed for the car. It was a half hour drive along dirt roads to the high school in the next town. The Scripture class I taught was last period.

Being a narrow bush road, there was rarely any traffic, which made the occasional driver overconfident. As I entered a blind bend, I met a car coming the other way travelling right in the centre of the road! Slamming on the brakes in the dirt never ends well, so I swerved into the loose gravel on the side of the bend. That didn't end well either. I missed the oncoming vehicle, but spun into a graceful 180 degree slide, ending up wedged in the ditch on the opposite side of the road. The other driver didn't even stop!

I was shaken but unhurt. When my heart had slowed down, I tried to get out. Both the driver and front passenger doors were jammed shut by scrubby trees so I crawled over into the back seat and scrambled out of a rear door.

As there was no mobile coverage and it could be some time before another vehicle passed, I set off

shakily along the road to the nearest farmhouse. The lady of the house was most concerned and offered to call an ambulance. I declined and I just asked if I could call the school and the NRMA. She did insist on making me a cup of tea.

The NRMA tow truck was operated by the local service station, which was only ten kilometres back. Even so, it was two hours before he arrived. I then watched sadly, as my poor mashed car was towed into the fading light. Jay had returned from work by that time so I had a ride home.

Why am I relating this saga? It is not to complain about the other driver, nor the long wait for a tow truck. Neither is it to extol the virtues of a kindly farmer's wife. It is to express my incredulity at the efficiency of the bush telegraph.

My children caught the 7.30 am school bus the next morning as usual. When they arrived home that day, they were full of amazement. 'Mum, EVERYONE on the bus this morning asked if you were OK after the accident!'

I had arrived home after 5.00 pm the previous evening. The word was out by 7.30 am next morning. Telstra must have done well that night!

Photo by Dan Cutler on Unsplash.com



THE CHURCH THAT WAS MOVED



by Col Mayhew

St John's Church Adaminaby has a great story to tell!

But first a brief context. When the Snowy Hydro Scheme was conceived it affected two towns, namely Jindabyne and Adaminaby, causing both towns to be moved to higher ground.

The scheme involved the creation of several dams, one of which was Lake

Eucumbene, which flooded the old township of Adaminaby. The entire town, together with three churches, was relocated in 1956/57. To dismantle and move a stone church to the new township some eight kilometres away was quite a feat. It now stands identical to the original stone building which had stood for 50 years in the old township. The first St John's Adaminaby was a little wooden church built in 1863.

Now 65 years after the relocation, visitors can enter the church and activate a control panel which offers several short presentations on a large TV screen.

One such story involves the church, speaking in the first person, sharing its experiences over the past 150 years. Another story selection will explain how the church was moved and features a sixth-generation descendant of an early pioneer family telling that story. Through this interactive display you will meet our

much-loved Jean who at 100 years old has been a member of the church for 95 years. A plaque dedicated to a lady who was the organist for 60 years is mounted near the current organ. Another video selection involves our resident Deacon, Edith, who explains the story behind some of the stained glass windows.

So, as can be seen, this country church really does have a great story to share.

Perhaps your church also has a story worth sharing.

Deacon Revd Edith Mayhew at the Control Panel. Pictures by Col Mayhew.



BECOMING WELL - DIGITAL LIFE FOR FAMILIES



BY TONI HASSAN

Picture by Rodion Kutsaev on Unsplash.com

Essential to emotional CPR these days is finding digital balance. The pandemic has deepened that challenge as children learn remotely and their carers are forced to further blur home and work life.

Author, adjunct research scholar with the Australian Centre for Christianity and Culture and Holy Cross Hackett member, Toni Hassan, spoke recently at Holy Covenant in Belconnen on the pressing topic of families and the digital age. It was part of the Jamison church's series which explores how to connect and inform the community about mental health strategies to build wholeness.

'Our home lives are immersed in screens and parents are frustrated

by it, often unaware of how devices are designed to be addictive,' Hassan said.

'It's not the fault of children, nor about a lack of will-power. Tech giants have designed it to be addictive and are not really interested in the wellbeing of children. The challenges are compounded by the fact that we live in a highly individualised culture where young people are struggling to belong.'

'While screens are salient and their use is socially driven, with outcomes that are rewarding in many ways – with dopamine hits that direct goal-directed behaviour – platforms all ages use are hijacking our ability to form healthy habits,' Hassan said.

'The good news is that children's brains, till about their mid-20s, are really plastic so they can easily become addicted but also change back and form new healthier habits.'

'Habit formation pivots on the power and influence of the constructed home environment. For example, if I want my children to consume more fruit I make the fruit visible and easy to reach for. And, if I don't want my kids to eat sugary foods I can make those foods hard to reach. It's the same with technology. It's challenging making screens less visible to children but we can set limits on it.'

Other tips shared Hassan shared include:

- ♦ Problem solve as a family around the challenge of technology so it enables children to own the solutions.
- ♦ Work to create alternatives to screens and a rhythm where the whole family has boundaries around screen time and has time offline (parents and carers need to model the change they wish to see).
- ♦ Find ways to spend time together as it also helps the job of establishing boundaries around technology be less of a fight.
- ♦ Use meal times to talk.
- ♦ Support ways for children to be

physically active and to enjoy the arts (art and music) that offer whole-body off-screen experiences.

Hassan's teenage son, Oliver Martin, also shared his perspective of finding balance in the digital age. He said the gift of losing his smartphone helped him regain his capacity to see and experience subtlety in everyday life and that he is not in a hurry to get another smartphone.

'It has created real estate in my mind to see and enjoy small things. I am generally more motivated to do different things including jobs around the house,' Oliver said.

Toni Hassan's book, *Families in the Digital Age*, is published by Hybrid.

Picture by Emily Underworld on Unsplash.com



DIRRUM FESTIVAL 2021



On the 6th and 7th August, Radford College was transformed into a buzzing festival venue. A team of over 60 Year 12 students worked hard to pull off a fabulous event that had both an in-person and a live-streamed audience.

The theme of the festival was 'Stepping Stones for a Better Tomorrow'. Over two evenings, 13 speakers addressed the theme by drawing on their life experience and area of expertise.

The speakers came from a range of backgrounds. They presented both in person and remotely. Their talks can be listened to on the Dirrum website.

Brooke Prentis – CEO of Common Grace; Dianne McGrath – sustainability expert, climate change advocate; Stephanie Rice – Olympian, sports psychologist; Paul Zappa – researcher into healthy forms of masculinity with Jesuit Social Services; Jahzeel Campbell – dancer, author, poet (and warden of All Saints College, Ainslie); Margriet Ruurs – author, refugee advocate; Christina DeLay – 2020 ACT Young Businesswoman of the Year, founder of Altina Drinks; Major Glenn Todhunter – ADF pilot, double amputee, disability advocate; Sarah Spellings - sustainable fashion, editor for Vogue magazine; Helen Szoke – former Executive Director of Oxfam; Andrew Colvin – former AFP commissioner, National Bush Fire Recovery Agency; Kevin Rudd – 26th Prime Minister, media activist; Margi Bohm – atmospheric scientist.

Ngunnawal Elder, Mr Wally Bell gave a poignant Welcome to Country. Hearing the Ngunnawal language spoken next to the 'Dirrum Dirrum' sign was particularly fitting. Dirrum Dirrum is a Ngunnawal word that means 'the sound of red' a word that evokes connectedness to earth.

Musicians enhanced each evening. It was great to have student bands *Muesli* and *Fence Sitters* take to the stage along with local performers Johnny Huckle, Flowermarket, and George Huitker and Junk Sculpture. Students who had undertaken Dirrum challenges shared their commitments to refugee rights, action to prevent Aboriginal Deaths in Custody, climate change advocacy, frontier wars memorialisation, sustainable eating, and slow fashion.

Students from Year 9 and 10 who attended the festival as part of service learning engaged with the issues being discussed. A Year 10 student wrote the following after the event:

What if you weren't afraid?

This was a question from the 2021 Dirrum Dirrum Festival that particularly resonated with me. I found it pervaded the stories of all the speakers, daring us to wonder:

What if you weren't afraid to challenge Australia's drinking culture? To break out of the 'Man Box'? To fight against all odds and fly a plane, despite losing both of your legs?

What if you weren't afraid to effect change?

And what if you weren't afraid to start building the stepping stones for a better tomorrow?

Throughout the evening, the speakers gave insightful comments on how we could all make small changes in our lives to start creating a better tomorrow. I found two speakers especially compelling: Christina DeLay and Paul Zappa.

After noticing the toll that a culture of social drinking had taken on her mental and physical health, Christina DeLay developed a brand of non-alcoholic beverages that serve as healthy substitutes for alcohol ... I hope that I can reject the

drinking culture that permeates the Australian zeitgeist in an effort to maintain my health and well-being.

Paul Zappa was another speaker who resonated with me. He described a strategy that could combat 'toxic masculinity' – instead of harshly criticising derogatory language, which may stifle productive discourse, he suggested promoting a conversation by using the term 'Man Box'. This would encourage people to inquire about the term, thereby leading to a constructive discussion on masculinity. I plan to adopt this strategy in the future.

Ultimately, all the speakers I heard during the Dirrum Festival were inspiring. They had distinctly different stories, but each speaker's passion about building a better tomorrow was unmistakable. The Dirrum Festival was a unique and powerful experience that I intend to partake in again next year. I hope in the future, I can be involved in its planning as well.

The two nights were a culmination of hundreds of actions by groups



and individuals to make the festival a reality. As an Anglican community that is formed around the Good News of Jesus Christ, Radford's hosting of the Dirrum Festival is a chance to enact one of the 5 Marks of Mission, 'To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation'. We hope to see you there in 2022!

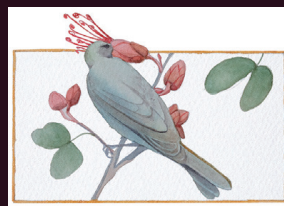
*Reverend Dr Katherine Rainger
Senior Chaplain, Radford College
Photos provided by Radford College*

EXHIBITION

Illustrating five Australian regions and their flora and fauna: illuminating the Book of Psalms

26 Jan – 20 Feb

An exhibition of naturalistic watercolour works depicting the regions of Tasmania, The Kimberley WA, Gariwerd (The Grampians) Vic, The Red Centre NT and The Hunter, NSW, and their flora and fauna.

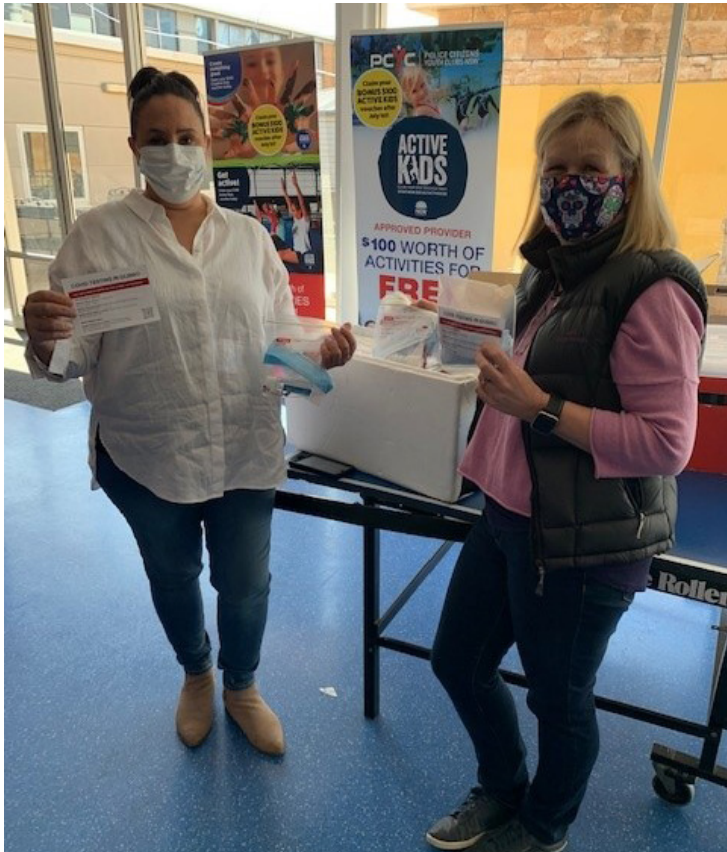


These works are a selection of illustrations reproduced in the artists recently self-published book, *The Book of Psalms* illuminated.

Visitor Centre open daily from 9.30am – 4.30pm

Australian National Botanic Gardens

HELPING VULNERABLE REGIONAL COMMUNITIES DURING COVID-19 LOCKDOWNS



Cyrena Harris and Cassie Gardiner

Anglicare NSW South, NSW West and ACT (Anglicare) is lending its support to a grassroots initiative in Dubbo aimed at protecting vulnerable communities in Western NSW. The project is the work of Dubbo local, Cyrena Harris, and provides at-risk Aboriginal communities with COVID Care Packs of sanitizer, hand wipes, face masks, colouring-in books and specifically designed information sheets to assist with understanding around COVID-19 testing and vaccinations.

Motivated by her Christian faith and her connection to her Aboriginal heritage as a Tubba-Gah Wiradjuri Murawarri direct descendant, Ms Harris made the decision to act after seeing vulnerable families struggling to obtain protective items to combat the COVID-19 virus.

‘The Delta variant of the virus is spreading quickly in this area and I wanted to make sure our First Nations people had a layer of protection. I immediately reached out to my Bible Study group and two ladies in particular, Cassie Gardiner and Erica Chesworth offered to assist me. Our church ministers from Dubbo Anglican Church, and Therese Garnsey from Anglicare also came on board providing items for the packs,’ says Ms Harris.

Other Anglican church members are helping to assemble the Care

Packs and they appreciate the opportunity it gives them to connect to a worthwhile cause that is directly assisting people in their community.

The first round of packs were given mainly to local Aboriginal Elders, equipping them with masks and sanitiser. High-risk families and people with specific needs, such as children in care, people experiencing high levels of trauma and those living with a disability, received further rounds of specialised care packs.

Ms Harris is finding that many others also share her concern for her community and are coming on board with the project as it continues to grow. ‘An initiative like this, which includes a diversity of individuals and local organisations reaching out to people at this level, gives them the emotional and practical support they need where they otherwise might have fallen through the cracks,’ says Ms Harris.

‘This virus has disrupted lives and threatened the health and safety of so many people, especially the vulnerable,’ she said. ‘But out of such a difficult time we’ve seen Aboriginal and non-Aboriginal people and organisations coming together to embrace a cause like this. This sort of community collaboration reflects what I think is the true Australian spirit. I am overwhelmed by the outpouring of support!’

‘So many people have helped us,

and out of a hard situation we’ve formed new connections and relationships in this community. I’m so encouraged,’ said Ms Harris.

The Anglicare office in Dubbo has become a collection point for donations of food and other items.

Anglicare has offices across western and southern NSW, and the ACT, and teams continue to assist people in need, even during these times of lockdowns.

‘People need support now more than ever,’ says Therese Garnsey, Anglicare’s coordinator in Dubbo. ‘We operate in a way that is COVID-safe, but we want people to know that help is available.’



Story and pictures provided by Anglicare NSW South, NSW West and ACT

Anglicare also encourages parish partners across the region to consider supporting the initiative by sewing masks to go inside the packs. Material must be clean and not used for other purposes and hands must be kept sanitised during sewing and mailing. For instructions and requirements: www.health.gov.au/resources/publications/how-to-make-cloth-mask.

Masks can be mailed directly to:

Anglicare, PO Box 141, Dubbo NSW 2830.

Mailing directly your donated masks to Anglicare will ensure there is no delay in the people who need them receiving them. We will ensure they are stored and delivered to people in a way that complies with health and safety requirements.

ANGLICARE Sunday

Horizons of Hope

PARTNERING WITH THE LOCAL CHURCH TO ALLEVIATE POVERTY

24th October 2021

Register at: www.anglicare.com.au

“let us not love with words or speech but with actions and in truth.” 1 John 3:18

A prayer for Afghanistan

From the Archbishop of Sydney, Kanishka Raffel:

Almighty God,

Creator and preserver of our world. We pray today for peace. Have mercy on our broken and divided world and banish the spirit that makes for war. We ask that leaders of nations and governments will pursue freedom, justice and the welfare of all people.

We pray especially for all affected by the escalating turmoil and tragic events in Afghanistan. Help the leaders of nations to protect the vulnerable and to establish justice and peace. Restrain the forces of evil and protect men, and especially women and children from Taliban forces.

We also pray for Christian brothers and sisters in Afghanistan. Preserve their lives and strengthen their witness in this land of deep spiritual darkness and despair.

We pray for Afghan refugees who have made Australia their home and for those who are anxious about family in Afghanistan. Comfort them we pray and may they know the hope and peace that is found in our Lord Jesus.

And we pray, Father, for the veterans of our Defence Force who have served in Afghanistan, and their families. Sustain these men and women who have served our country. May they receive the care and support they need at this time of disappointment and discouragement.

Heavenly Father, in an uncertain world, please turn the hearts of all people to your Son Jesus Christ our Lord and to the peace that passes all understanding.

We ask these things in Jesus' name. Amen.



32ND AUSTRALIAN NATIONAL PRAYER BREAKFAST

SAVE THE DATE

MONDAY 8 NOVEMBER 2021

7:30AM - 8:30AM

AEDT & AWST

nationalprayerbreakfast.org



“It’s changed my life dramatically. Through Anglicare I’ve found my belief in God again.”
- Justin, Anglicare client

In times of stress and uncertainty spiritual and practical care can be powerful and life-changing. Your help is powerful. It gives hope to those who need it most.

Justin received assistance from Gordon Community Centre in the south of Canberra.



*Representative image to protect privacy.



By giving by Monday 4 October, you ensure people like Justin receive the help and hope they desperately need.

To donate today, simply visit
www.anglicare.com.au