



Amidst the trauma of the loss of many homes and livelihoods that occurred during the firestorm unleashed on our district in the small hours of New Year's Eve, came the destruction of one more building; the loss of which caused no injuries and caused no deprivation. It is one that, nevertheless, has left a gaping hole, physically, figuratively and spiritually in the small village of Quaama.

The Quaama Anglican Church of St Saviour's was dedicated on Thursday 7th November 1907 after many years of false starts and fund-raising by the people of the area. It was a significant structure in those days and was the first to impose itself on the view of anyone

travelling south through the village along what was then the undiverted Princes Highway.

A report on the opening in The Cobargo Chronicle stated;

'... The Church is without doubt one of the prettiest on the South Coast. Luncheon was then partaken of, there being about 150 present. The Quaama Ladies left nothing to be desired.'

It served the Parish of Cobargo (and Bermagui and Quaama) well in those years, but it took a century for it to get its own toilet. Only recently it had acquired a new roof and a repaint.

A regular event over the past decade has been the parish's Blessing of the Fire Fleet, which

was frequently held at Quaama. Up to a dozen trucks would park in the grounds as a service was held, the trucks and crews were liberally doused by the minister and everyone tucked into a barbecue lunch. As they did a century before, the 'Quaama Ladies' would leave nothing to be desired.

One of the greatest positives to come from those horrendous fires was that none of our local RFS firefighters were harmed. Our prayers were answered.

The heat of the fire left almost nothing of what was in the church, and only twisted remains of its ironwork. The fine Inskip memorial window, with its quotation from the book of Revelation, dedicated along with the church in 1907, was vaporised; most of the brassware too. A small melted blob is all that remains of the solid brass cross that graced the altar. Parts of the offertory plate, a fragment of a memorial plaque, most of the top of the candle snuffer (we also found the fire extinguisher!) and sundry other remnants were gleaned from the ashes.

Entirely untouched among all this ruin was the handrail, completed only months before, on the ramp that led to the melted toilet block; and in the corner of the grounds, the bell still hung in its little tower,

ready to ring again.

And what of the memories of the 113 years that this building had existed to serve the people of Quaama? How many happy baptisms, joyous weddings and sorrowful funerals had it hosted in those years? How many people had passed through its door seeking spiritual solace and a place of peace? Its high, barn-like interior had lovely acoustics. It is missed by its congregation.

In the days afterwards, messages came in from far and wide from those who have fond memories of the church and of its significance in some part of their lives.

Nevertheless, worship is continuing in Quaama. Until COVID-19 came along it was in the basement of the village hall. Due to its confined dimensions we had to discontinue that outreach. Then on August 30th 2020, as Spring warmth came two days ahead of its time with bright morning sunshine, over 70 people gathered once more on the site where St Saviour's church had stood. The outline of the church still lay as a bare and barren rectangle and the trees surrounding it sported the charred trunks that they will carry for life, but they also proudly displayed the epicormic growth that is the legacy of their resilience to

[continued on pg 3](#)

Circa 1907



Bishop Mark writes ...



One of the gifts of the Christian faith is that we are able to recognize tragedy for what it is and what it isn't.

As I look back on my formative experiences as a young Christian what I remember most are not the examples of believers who handled success well, but those who responded to tragedy with grace. I think of the pastoral couple who grieved the loss of their daughter without pretence or withdrawal. I give thanks for saints who modelled for me how to live with physical frailty or disappointment in relationships. I remember believers who approached untimely death with realism yet without despair.

There are two aspects of the Christian vision that equip us to meet tragedy with grace and hope. First, there is the awareness that we live in a fallen world. The pervasive effect of sin is such that it's not always possible to neatly parcel out blame

in any given situation. Sometimes tragedy just is. Second, there is the promise that tragedy, although real, is not final. One day this world and all creation will be made new. Indeed tragedy may sometimes be the birth-pains of something better than we can imagine (see Romans 8:18-24).

The clearest image of tragedy that is real but not final is of course the cross. Here we see the despair and darkness of the greatest tragedy the world has known. Here we also see the depth of God's love as new life bursts forth in glory.

I've been reflecting on these themes in light of the news that one of the most likely candidates for a COVID-19 vaccine has been developed using a cell line from a foetus that was aborted (or possibly miscarried) in the early 1970's. The Anglican Church has always valued human life in all its forms and stages. Every loss of an unborn child, regardless of the circumstances, is

a reminder that we live in a fallen world. It is good to acknowledge the tragedy, even as we hesitate to allocate blame. Yet even here, there is the hope that God's work is not finished and new life might break forth when we least expect it.

And what of vaccines? I agree with the guidance issued in 2017 by the Pontifical Academy of Life that using a vaccine developed in this way does not signify some sort of cooperation with voluntary abortion. Were it to be the best or only vaccine I would gladly receive it as an expression of neighbour love for those members

of the community who are more vulnerable to infection than I think I am. Afterwards, as I felt the sting in my arm I might make the sign of the cross, as a reminder of the tragedies that have been and in hope for the glories that shall be.

Postscript: During September the team from Anglican Diocesan Services are raising money for cerebral palsy research and therapy. If you want to support the efforts of the Bishop's Office, go to www.september.org.au, click on Donate and search for the 'Purple Phantoms'.

Commissioning of Reverend Rick Lewis in Braidwood



Braidwood Parish's new Priest-in-Charge was commissioned on Saturday, 22nd of August, in St Andrew's, Braidwood. With COVID restrictions carefully observed, members of the parish and community gathered to welcome the Reverend Rick Lewis and pray for him as he was commissioned in his new role.

Rick's role is quite specific. He has been commissioned as an 'enabler' for the term of his appointment. In addition to providing pastoral and sacramental ministry, Rick will work with the people to enable them to transition to a different model of ministry – one which is led by the lay people in the parish. In this model, lay leaders will lead worship, provide pastoral care and minister to the wider community. Sacramental ministry will be provided by a visiting priest rather than a resident priest. An important part of Rick's

role will be to help the people of the parish identify and develop their gifts, so that they will be equipped in their various ministries.

It is an exciting and challenging chapter for the parish and one which may provide inspiration for other small rural centres. Please keep the parish and their emerging leaders in your prayers as they seek to honour God, minister to their church and share the love and truth of Jesus with those in their community.

by Bishop Carol Wagner



Clergy Moves

Effective from 10.08.2020 Archdeacon Dr Brian Douglas resigned as Archdeacon South Canberra due to his retirement.

The Reverend Peter Hayes has been granted an ATO 19.08.2020.

The Reverend Sarah Plummer has been licensed as Director Mission & Culture, Anglicare and Hon Assistant Deacon, Gungahlin 31.08.2020.

The Reverend Dr Graham Simpson has been licensed as p/t Locum Rector Cooma from 26.07.2020 for about three months.

Brian Champness was deposed from Holy Orders on 24.07.2020 following a recommendation from the Diocesan Professional Standards Board.

AnglicanNews

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

In Memory of St Saviour's Quaama (continued from pg 1)



fire. God's creation is a wonder to behold.

A stout new post and rail fence circled the slowly re-emerging garden of Churchwarden Richard Parker's neighbouring home; a sign of the slow recovery of our human condition.

Representatives of the local fire brigades came in their yellow uniforms, bringing their trucks once more to be blessed. Cobargo Scouts brought a sense of Australian normality to the gathering with a sausage sizzle; the tempting aromas of which drifted across the carefully distancing crowd, penetrating COVID resistant masks and starting stomachs rumbling. The sweet products of parishioners' kitchens were piled ready for consumption with the tea and coffee as the urn came to the boil. But before any of this could be enjoyed, it was time to reflect and remember.

Reverend Tim Narraway, himself a member of our local RFS, organised and led the service of remembrance and thanksgiving. After an introduction and an Acknowledgement of Country, the southern area RFS Commander, John Cullen reflected on the

long connection of his and other long-standing local families with St Saviours, before reading 2 Corinthians 1:3b-4: *'... the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves receive from God.'*

This set the theme for the service; of a God who in providing us with comfort, gives us the strength to be able to support others, something so much in evidence during the dark days of January 2020, as the communities of Quaama and Cobargo and the surrounding areas gave succour to each other, organising their relief centres and re-organising lives and livelihoods shattered by the destruction of New Year's Eve.

After prayers of adoration and confession, the words from the next reading of Isaiah 61: 1-3, *'a crown of beauty instead of ashes'* were those which many local people justly deserved.

The keynote message was given by Bishop Carol Wagner, whose life has been entwined with that of our parish for many years. She too reflected on the connections that

113 years of history had forged between the community and its church building. She spoke of the new life that God offers to those from whom everything has been taken, expanding on the words just heard from Isaiah:

'Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.'

She reminded us that God works in each of us who have lost our way, quoting Ezekiel 36, *'I will give you a new heart and put a new spirit in you ...'*, and 2 Corinthians 5:17, *'... if anyone is in Christ, he or she is a new creation ...'*



With the vision from Revelation of a *'... new heaven and a new earth ...'* Bishop Carol drove home the message of hope and renewal in the Lord, for all eternity; from whatever dark depths we come.

In conclusion, she exhorted us to be bold and imaginative with the opportunity for physical renewal too, as the parish and community formulate plans for the grounds on which we gathered; not to be wedded to seeking to try to replace what was lost, but to be creative in pursuing mission and ministry through whatever outcome will promote it to the full.

Sacrificing for the good of others is central to Christian belief. The



church building rendered one last service at its destruction. Richard Parker, churchwarden and local fire brigade member, was alone defending his home, which is close next door. He witnessed the high building absorb the tremendous blast of heat and flame that was coming for him, enabling him to save his home with small damage and saw the homes behind his on that side of the street remain intact.

The building did not die in vain; the Church still lives, and it was Richard who rang again the bell that heralded its return.

by Alan Burdon and Fiona Kotvojs



NATIONAL PRAYER BREAKFAST

Monday 12 Oct 2020
7.30am to 8.30am

Parliament House, Canberra
Live streamed to you

On behalf of the Parliamentary Christian Fellowship, Senator Amanda Stoker and Mr Luke Gosling OAM, MP invite you to join the 31st Australian National Prayer Breakfast!

In the midst of the COVID-19 pandemic, we will gather with one spirit in Christ's name across our nation through a single online event.

The Prime Minister, Members of the House of Representatives, Senators, and our guest speaker, will be sharing with us their faith journey in their demanding service to our nation. During this difficult time, we wish to pray for all our leaders and for the Father's blessing in every aspect of Australian life.

There will be no charge and you are invited to host a breakfast (ensuring you obey local COVID-19 restrictions) to watch the live stream. You could even consider inviting your local Member, Senator or civic leaders!

Thank You to Two Diocesan Stalwarts

Two of the Diocese's long-serving members have recently resigned: Archdeacon Brian Douglas from 10 August and Canon Gill Varcoe from 1 September.

Bishop Mark, in the most recent meeting of Bishop-in-Council, said these words of thanksgiving for The Venerable Dr Brian Douglas and The Reverend Canon Gill Varcoe: 'Every healthy culture has its exemplars and guardians – people who both model and protect its core values and practices. In their commitment to generous fellowship and robust yet respectful engagement Canon Gill and Archdeacon Brian have fulfilled that role in our Diocese, not just on Bishop-in-Council but in many other fora as well. As they step down from various responsibilities we pray confidently that God will continue to bless our life together through them and that He might raise up others to follow their good example.'

leadership in assisting and supporting parishes and ministry units within his archdeaconry specifically QDAC and the Dinka congregation.

We offer prayers for, and best wishes to, Brian, and his wife Jane, for a happy and fulfilling retirement.

The Diocese also gives thanks and appreciation to Canon Gill for her long-standing service and contribution to the Diocese as a clerical Canon of the Cathedral elected by Synod, Deacon and Assistant Priest at Curtin, Chaplain to ANU, Lecturer at St Mark's, Assistant Priest at Wagga Wagga, Rector at Cootamundra, Rector at SMiV, Rector at Braidwood, Vicar at West Goulburn, and more recently as Missioner at Large and Bishop's Chaplain for Charismatic expressions of ministry, Vicar of Christ Church West Goulburn as well as overseeing All Saints' Marulan; and also for her contribution to



The Diocese extends its thanks and appreciation to Archdeacon Brian for his long-standing service and contribution to the Diocese both as a Rector of St Paul's Manuka and as Archdeacon of South Canberra; and also as a member of Bishop-in-Council, Ministry Executive, the ADS Board, the EMCU Council, the Radford College Board and the Professional Standards Board.

Members of Bishop-in-Council particularly acknowledged: Brian's exemplary leadership in the Diocese; his thoughtful and wise counsel on the various boards and committees upon which he has served; his work to enhance strategic missional alignment; and his Archidiaconal

Bishop-in-Council, the EMCU Council and her dedicated service as Deputy Chair of Committees.

Members of Bishop-in-Council particularly acknowledged: Gill's immense contribution to this Diocese; her committed and successful leadership through the various roles she has fulfilled; her contribution to Bishop-in-Council as one of its longest serving members; her support and mentoring of other female clergy and lay people; and her theological counsel and tolerance of robust debate

We offer prayers for, and best wishes to, Gill for this next stage of her life and ministry.

SYNOD 2020

As a result of the (COVID-19) pandemic the first session of the 47th Synod has been postponed until April 2021.

A shortened Synod of two days is to be held over the weekend of 10 and 11 April 2021 in Goulburn at the Goulburn Workers Club, dependent on the public health advice at that time, which will continue to be monitored closely.

In lieu of the September Synod a series of Diocesan Updates for Synod members across the various regions of the Diocese will take place via ZOOM® throughout September.

During these sessions Bishop Mark will speak to his Diocesan Update and provide an account of the many Christ-inspired activities that have been undertaken across the Diocese. There will also be an opportunity to reflect on the responses to the bushfires and COVID-19 through the lens of the six priority areas introduced in the Bishop's 2019 Synod Charge.

Bishop Mark said the online gatherings were an opportunity for mutual encouragement and learning. 'While our ability to gather in accustomed ways during

this year has been hampered God's work has continued in surprising and delightful ways.'

The Registrar will also be in attendance and will provide a financial update and report on the work of Bishop-in-Council; and the Regional Archdeacons will provide a short presentation at their respective regional session.

The dates and times for the regional meetings are:

Goulburn/Southern Tablelands
Date: Tuesday 8 September 2020
Time: 2pm – 4pm

Coast, Monaro & Alpine
Date: Friday 11 September 2020
Time: 2pm – 4pm

Wagga Wagga/Western Region
Date: Tuesday 15 September 2020
Time: 6.30pm – 8.30pm

Canberra and region
Date: Thursday 17 September 2020
Time: 6.30pm – 8.30pm

Bishop Mark has recorded a virtual Diocesan Update which is available on the Diocesan website at <https://www.youtube.com/watch?v=krXY1085hQU>

Profile of a Deacon - Heather Millard



'Charlie 94 to Control ...'

It's official, I'm now on active duty as a Chaplain for the NSW Ambulance Service. I don't know what the day will hold, but I'm starting out with a delivery of hot chocolate and marshmallows to Queanbeyan station because it really is a true winter's day. Almost as soon as I arrive one crew is called to a job, their freshly made toast is left on the bench and they are out the back door. I'm left with four female paramedics, two only a month in the job, so I start conversation with a question that brings groans of understanding – just how do I get the radio clasp onto my uniform belt?

After ten minutes of unbuckling, weaving, twisting and threading, I'm finally good to go. Those ten minutes

were mundane, but so valuable – I'm one of the team now. The new trainees and I were all recruited during COVID so we've missed out on some of the practical inductions like uniform fittings. As we twisted and weaved, I've learned that most of them have moved away from family and friends for this job, and they expect to be moving stations again in the coming months, there's a bit of that happening at the moment.

I hear about the hopes of where they might get stationed next, the difficulties of completing your training in isolation at a boarding school and about the commutes made to and from a shift – some two hours long. Soon the chatter is broken up by another call, a crew is needed in Cooma.

So, what exactly does an Ambulance

Chaplain do? Is it just sitting around and talking? Well, there is some of that, and it's a really important part. It helps me get to know the paramedics and them to know me, so when spiritual support is needed, I'm not a stranger to them. Our main role is to support the staff of NSW Ambulance and their families. We do this by listening. We're out of the chain of command and our talks are confidential, so opening up about how you're processing the difficult job you've just done is a bit easier.

Ambulance Chaplains can also be called out to assist at traumatic and significant events where we support staff (during and after the event), victims and families of patients and even bystanders who may have witnessed an event. With a team of 56 Chaplains across NSW, we're able to provide support 24/7.

I first started on the path to this type of Chaplaincy a decade ago with a strong desire to support the people on the frontlines every day. Now, after many hours of training in pastoral care and mental health, theological study, practical experience with Anglicare Disaster Recovery and induction via ZOOM®, I thank God that I'm right where I'm needed.

A Deacon's role looks out to the world, we long to share the love and light of God with others. I'm continually surprised by the warmth and acceptance with which the paramedics welcome me into their world – at work and at home. With God's help, I pray I'll be able to support these amazing men and women for many years to come.

by Heather Millard

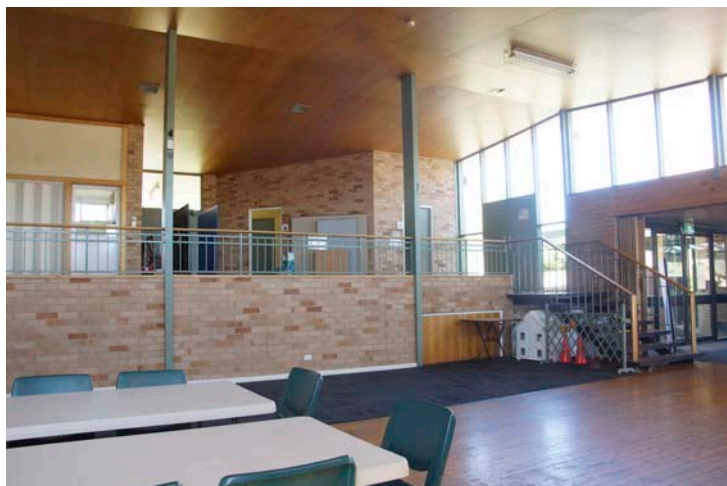
Chaplains needed – NSW Ambulance

NSW Ambulance is currently prioritising the appointment of volunteer chaplains in regional areas to increase our support for staff in communities impacted by drought, bushfire and flood. Applications from other areas in the state are also welcome and successful applicants may be added to an eligibility list for when future vacancies occur. (Ordination is not a requirement for these positions.)

- Riverina – Tumut/Batlow/Tumbarumba
- Riverina - Wagga Wagga
- South Coast - Batemans Bay to Bermagui

For more information visit the NSW Ambulance website.

Building During a Pandemic



As church ministry was suspended from mid-March due to the COVID-19 pandemic, South Wagga Anglican Church received the timely news that it had successfully received a NSW Government Stronger Country Communities Fund grant for \$122,000 to undertake an amenities and hall refurbishment at St Paul's Turvey Park. Five months

later the parish has just opened its Sunday services and now has modern amenities and a completely fresh look. Although the building had undergone many renovations since 1962 when the hall was built (the church itself was added in 1982), the toilets were original and well and truly past their use-by-date. The project involved the construc-

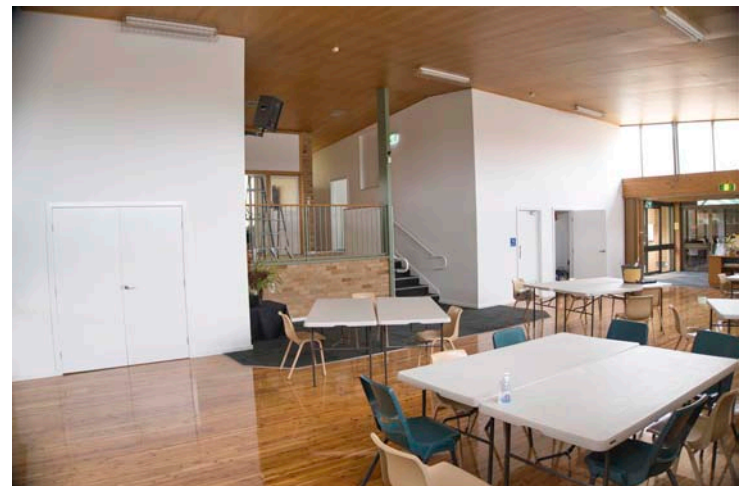
tion of a modern (ground access) toilet block, a new meeting room and significant storage areas.

This now means we can cater for the many church and community groups which operate from St Paul's church and hall including mainly music, children's and youth ministry, interest groups and parish events.

Of course it may take a little long-

er before all these groups are fully functioning again, but when they do come back, they will certainly be well catered for. The successful grant application was a result of a hard-working team in the parish who submitted a well-researched application and in partnership with the diocesan office, whose assistance was vital.

by Reverend Scott Goode



Standing for Election in Faith



Bishop Mark asked if I would write about my experience as a person of faith standing for election. The simple answer is that putting yourself forward to represent and work for your community, being in the public gaze and the media spotlight, is not easy; but knowing that at all times I was held in God's palm, gave me a sense of peace that I could not otherwise have had.

I discovered that many people believe all Christians think the same, have the same perspective on every issue, and fit in the one box. That box is not a pretty box, it would probably contain every negative word that you can imagine. I won't list them, I'm sure you can guess.

For those of us who have attended our Synod, we know this is not the case. We know that on almost every issue, the positions within the church are as varied as the positions within society. We know that God made us each unique, a different piece of the jigsaw. We know that when we put these different pieces together, we make a beautiful whole. I have always been proud that at Synod we debate issues with courtesy, often producing an improved motion, and when the debate concludes, continue to respect each other; to see ourselves as one family where members do not have to agree on everything.

Because the box we are put in as Christians is not a pretty box, the level of attack on my Christian faith was great, particularly in social media. I had not realised the extent of animosity many feel toward Christians or that many believe Christians should not be considered for any leadership position.

For some reason, people seem to think that it is acceptable to say anything on social media, regardless of its truth. The posts on Facebook and Twitter were often ones the same

person would never consider saying to your face. I am concerned that as a society we seem to think this is OK. We don't act on a personal level to block or not share such a post. We don't tell the poster (where we know them) that it is not acceptable. I worry what this does to the minds of our children, I worry what it does to the future of our society.

I was very conscious that being a Christian does not mean you have to support a particular political party or position. There are Christians across all parties. I was encouraged by the Christians of various political persuasions who offered encouragement, a place to rest when travelling and prayer support. To Col in particular, your faith in action will always point people to our common King.

My awareness of the true power of prayer was strengthened. The prayers for which I asked were for sound sleep, a lack of anxiety and stress, and to remain true to my faith. To those who prayed for me, thank you. I wasn't anxious, I wasn't stressed and I slept soundly. This was no small outcome – it could only be the answer to prayer. I believe I remained true to my faith throughout.

When I was asked what it meant to be running as a Christian, the answer was simple. My faith says God wants me to treat all people as equal, to love and respect all people. My faith says that leadership is all about service. For me, the fundamental was that my faith demanded that if I was the local Member of Parliament, my job would be to serve our community. Philippians 2:3-4 says it all: *'Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others.'*

That doesn't mean that there is

a clear cut set of answers to all the difficult questions. It means that in determining my position I would base it on Matthew 22:36-40: *'... the greatest commandment in the Law (is to) ... love the Lord your God with all your heart and with all your soul and with all your mind. And the second is ... (to) love your neighbour*

as yourself.'

At the end of the process, I know I was where God wanted me to be, I know that God is faithful in his promises to us, I know that we must be publicly faithful to him, I know that we must each pray for all of our leaders.

by Fiona Kotvojs



SUSTAINING OUR FUTURE

North Canberra Sustainability Festival

Part of the Carbon Action Project

Sat Concert

Lucy Sugerman

Australian Busking Champ/The Voice

Northbourne Flats

JJJ Unearthed Rock/Roots

Pig Dog

Indie Surf Rock

Exhibition

photos from lockdown

Road Test

an ebike

Leaf'n to

- halve your waste
- slash energy use
- save seed
- build a compost

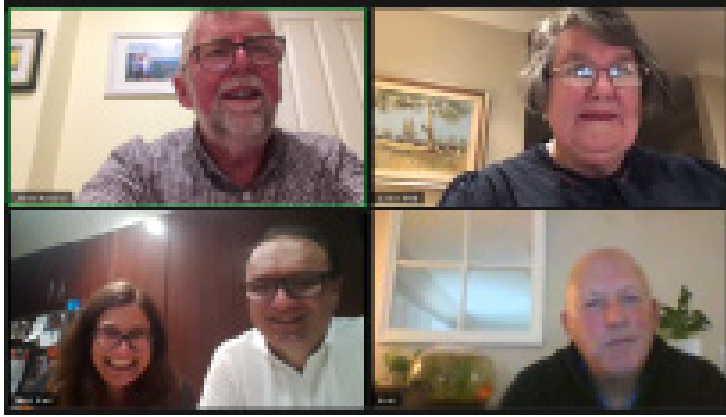
SEPT 19-20

@ ST MARGARET'S/HOLY CROSS CHURCH, HACKETT

stmargs.unitingchurch.org.au

holycrosshackett.org.au

Dinner with a Difference



Dinner Guests: James Ackland, Joan Eberlé, John Heggart, Monica & Mark Short,

It is a strong desire of Monica Short (wife of our Bishop, Mark) to support the spouses of staff in our Diocese of Canberra & Goulburn. A large part of the ministry of our organisation Anglican Mothers' Union Australia (AMUA) is hospitality. Mothers' Union has assisted with the functions that Monica has held. COVID-19 made us think creatively about the functions and thus, Monica's idea of having a dinner party for male spouses in the Diocese via ZOOM® emerged.

Bishop Mark sent an email inviting all the husbands to a dinner. Mothers' Union mailed out gift vouchers to the men that responded to our invitation. The brief was to design a menu, using the voucher to purchase ingredients, commencing with the first letter of your Christian name. Joan begins with J, and also James and John, and this proved to be quite a challenge. Things like Jumbuck stew, Jambalaya, Jelly and James Boag beer featured on the menu. Monica and Mark opted for mushroom and mince wraps and oops ... Monica forgot to purchase the marshmallows!

During the dinner time was spent

reflecting on a short devotion on hospitality, led by the Mothers' Union Diocesan President, Joan.

After dessert, Monica organised a worst-case scenario card game where we had to consider various situations and choose the correct answer from multiple choices, such as what would you do if you accidentally drank some aftershave? Lots of fun and laughter made for a very enjoyable dinner party.

Hospitality: A Short Devotion

Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each one should use whatever gift they have received to serve others, faithfully administering God's grace in its many forms. If anyone speaks, they should do it as one speaking the very words of God. If anyone serves, they should do it with the strength God provides, so that in all things, God may be praised through Jesus Christ. To him be the glory and the power forever and ever. AMEN

1 Peter: 4:8-11

The term hospitality is considered by Christian leaders and in Church

growth discussions as a vital part of the ministry. Biblically, hospitality is treating strangers and friends alike – something many of us find very hard. It is our sacred duty (as we state weekly in Church in the commandments – to love God, love your neighbour as yourself) to welcome others into our homes, our lives, our Church and our community.

In a COVID world, sharing hospitality, particularly in our homes and Churches, has presented many challenges. Social distancing, restrictions and also having people who are immune-compromised in our lives needs to be taken into consideration; hence we hosted a ZOOM® Dinner Party. Challenging times require creative thinking as we have seen with ZOOM® Church services and tonight with Monica's creative dinner party and the offering of hospitality in a virtual world.

Usually, we would be meeting in a home, with all the usual preparations: a tidy house, and fine dining with flowers and candles, a lovely home-cooked meal, invitations sent out to guests, a relaxed and happy environment.

However, hosting a ZOOM® dinner party breaks all the rules of what makes for a good host.

- The guests cooked their own meal;
- We did not sit around a shared dinner table – face to face;
- We had no warm greeting and hug at the front door;
- And I sat alone in my dining room in my slippers.

Despite this, we shared a meal in love, taking the opportunity to be together as Jesus' family.

Jesus had a servant heart, as we

saw when he washed the feet of his disciples before they sat together to share a meal. Jesus' love was so great that he took on the role of a servant.

Sharing hospitality isn't about trying to impress people: people are longing to feel that they belong; that they are welcomed, they're loved. If we can create a place full of love and character our guests will feel the warmth; people will feel that they can take off their shoes, curl up with gratitude and feel safe and loved.

Giving people our full attention is the purest form of generosity, love and hospitality. While we can't taste each others' food at a ZOOM® dinner, we can share our day to day activities, our thoughts, feelings and laugh together as we make new friends. Remember hospitality is connection NOT perfection, for we all fall short in this fallen world.

God's two greatest commandments are to love God and love on another. To love everyone equally is a true sign of our love for God and our desire to live Christ-like lives. Hospitality is known as entertaining and welcoming of guests or visitors. It is a genuine way to show love for others! Jesus tells us in Matthew 25:40 that whatever we do for the least of people, we do for him. So let us give thanks and pray as Jesus prayed 'For I was hungry, and you gave me something to eat. I was thirsty, and you gave me something to drink. I was a stranger, and you invited me in.' (Matt 23: 35)

Please pray with me. We thank you, Lord, for giving us this opportunity to share, to enjoy fellowship, make new friends and to show your love and care for each other. Amen

by Joan Eberlé, Diocesan President of Mother's Union

Church Matters

Recently Associate Professor Bonita Sawatsky invited me to co-present about church engagements to a small group via ZOOM® in Canada. The invitation made me think. Does the Anglican church currently matter?

In the article 'Church, Disability and Rurality: The lived experience', co-author, The Reverend Rob Haynes, explains that the Bible and life experiences are vital foundations for theological contemplations. Theologian and foundational thinker, Bonhoeffer, in 'The communion of saints: A dogmatic inquiry into the sociology

of the church', asserts that the church be critiqued and understood theologically and sociologically.

In response to Haynes and Bonhoeffer I propose that one reason that the Anglican church of Australia remains relevant during this COVID-19 epoch is because it's a collection of public spaces (either physically or virtually) where:

- a) Theologically-speaking, people regardless of their background can continue to connect with the Bible, and,
- b) Sociologically-speaking, people in solidarity can journey the experience of living through a pandemic.

Each public space differs as it adapts to COVID-19 and reflects the needs of its local communities. Three examples in our Diocese are: 'Jesus a Friend For All', a church small group for people living with disabilities, has set up a Facebook page so its members can remain connected, share Bible passages and links to Christian songs and encourage each other when needed. Members of Mothers' Union are skilling up in IT so they can actively support virtual activities such as Parakalea for ministry wives and a virtual ZOOM® dinner for ministry husbands. Churches like Gungahlin

Anglican are teaching congregation members how to record themselves reading the Bible or praying so that church services can continue in a vibrant manner.

In reality, there are many more great stories to be narrated about our beautiful Diocese during COVID-19. Meanwhile, thank God, the Anglican Church of Australia remains a platform for mission, with the ability to actively cheer on people who wish to express their love for God and their neighbours locally including during this COVID-19 epoch (Matthew 22:34-39).

by Monica Short

The Gentleman Convict in Yass



Between 1788 and 1868 approximately 162,000 convicts arrived in the Australian Colonies from Britain. It is likely that someone reading this edition of Anglican News is descended from one or more of those convicts. I know of at least one former Prime Minister and an Anglican Archbishop who have convict ancestors.

In this period when family history is a growth industry, to discover a convict ancestor is often a source of pride and fascination. The convict records include personal descriptions of them, which is more than records of most early free settlers tell us.

But very few convicts had either the education or the inclination to publish their feelings and experiences of transportation. I spent a day in the National Library reading the book published by one ex-convict after his return to Britain. His name was Charles Cozens and his book, now very rare, is *Adventures of a Guardsman*, published in 1848. It helps us to imagine life in the early days of what is now the Diocese of Canberra and Goulburn.

Cozens was the son of a Welsh JP and received an excellent education, and eventually joined the Royal Horse Guards, a regiment known as 'The Blues'. He was a fine soldier but his quick temper got him into trouble. For threatening a superior officer he was sentenced to seven years transportation. He arrived in NSW in March 1841 with more than 200 other felons. Cozens was known as a 'gentleman convict'.

But his military training, education and social background soon gave Cozens an opportunity to be promoted to the Border Police in the Colony. He was sent to the Cooma district and helped to keep order over the Monaro and the South Coast for more than a year.

Back in Sydney at the Hyde Park Barracks he was astounded to receive a visit from an old school friend who had heard he was in the Colony. This was the Reverend Charles Ferdinand Brigstocke, Rector of Yass, who came from the same district as Cozens in Pembrokeshire in Wales.

Brigstocke had arrived in the Colony shortly before Cozens and Bishop Broughton appointed him to the Yass district, where he served with distinction. Brigstocke and Cozens had many mutual Welsh links and they must have found much to talk about. His friendship was to be of great value to Cozens.

Brigstocke invited Cozens to go to Yass and he even interviewed the authorities in Sydney to secure a Ticket of Leave for his friend, which was granted. Cozens tells us that he walked the Great South Road to Yass, a journey that took him six weeks. On arrival he joined the local police troopers and seems to have attended worship in the Court House. St Clement's Church, designed by Edmund Blacket, was officially founded by Bishop Broughton on 26th November 1847.

Cozens seems to have been a very determined trooper and once nearly died trying to cross a flooded river to catch a criminal. He comments on the very attractive young lady, Susan Adye, daughter of a local Justice of the Peace, who was married to Brigstocke shortly before Cozens arrived in Yass.



Eventually, with his impressive record of good behaviour and police service, Cozens found himself a free man and allowed to return to Britain, where he wrote his memories and vanished from the records.

Charles Brigstocke was a very energetic and devoted parish priest. He once had the horrible experience

of burying 71 flood victims of the great Gundagai Flood of 1851. Brigstocke died in 1859 and is remembered as a pioneer priest of what is now this diocese. His grave is in the shadow of St Clement's Church.

by Reverend Robert Willson

Pailthorpe's Regional Lifestyle in Bungendore



the people's *Pailthorpes*

Since moving to Bungendore five years ago, vicar Mike Pailthorpe has never been busier tending to his flock, and wife Chloe has her own unique way of connecting with the community.

The first thing parishioners notice when invited into the Bungendore rectory is the colourful splash of red, white and blue down the long hallway.

The Union Jack hangs proudly on the wall surrounded by framed letters and photos from the British Royal Family. Harry smiles at you from the cluster of books and magazines dotted along an old church pew and other bits of memorabilia, each with their own story.

The dates on the royal correspondence vary from recent times to a very special letter from King George in 1945, offering his condolences to a grieving family after their young son was killed in WW2.

Somewhere in between these years is a letter dated September 13, 1989, from the late Princess Diana's lady-in-waiting. The letter was penned to a young Chloe and her sister, thanking them for their letters written to the princess and expressing the gratitude of the famous royal.

Nearly any letters from the Queen's lady-in-waiting and notes of thanks from Sarah, Duchess of York, for drawings sent to Buckingham Palace. More recently, Camilla, Duchess of Cornwall, has hand-written her own thank-you letters.

Chloe's fondness for all things royal saw her drive the kids (Oleg, now 15, Jack, 10,

and Will, 8) to Dubbo for a glimpse of the former Prince Harry and his blushing new bride during their 2018 whirlwind tour.

The volunteers at Phil's Emporium, the century-old Anglican hall next to St Philip's Anglican Church, organised a baby shower in honour of the duchess, with new gifts donated to take to indigenous communities in the Northern Territory.

This connection to the Royal Family goes back to Chloe's father, Craig Bennett, who encouraged letter writing from an early age. Now, 30 years later, Chloe has passed on the ancient art to her children, friends and even op shop volunteers.

Reverend Michael and Chloe Pailthorpe were recently featured in Regional Lifestyle Magazine - Queanbeyan-Palerang Feature.

The piece highlights their ministry in Bungendore and the thriving Phil's Emporium Op Shop which they operate in partnership with Anglicare.

In addition to Mike's ministry, they coordinate a team 40 volunteers at Phil's Emporium Op Shop, run a community food hub and an Anglicare disaster recovery team!

We love seeing Mike and Chloe putting so much heart into connecting and caring for the wonderful community in Bungendore.

Phil's Emporium

It's a wonderful place to visit and see the things that have been donated to the op shop. The volunteers are all very friendly and helpful. The shop is full of a wide range of items, from clothing to home goods. The volunteers are all very friendly and helpful. The shop is full of a wide range of items, from clothing to home goods.



"People value recycling and upcycling. We are passionate about reducing wastage and offering affordable clothing from as little as a dollar."



A Supportive College Community

Finding accommodation while studying can be a daunting task, with many students living away from home for the first time, but St Martin's aims to take a lot of that stress away for university students in Wagga.

This Anglican College aims to provide students with a comfortable and supportive living environment where they can thrive in academic, personal and community life.

As a not-for-profit, the team aims to provide high-quality facilities at the lowest possible price.

The co-educational College can accommodate 98 residents across a number of cottages, each with eight bedrooms. Students living at St Martin's are studying a range of courses and levels from first year to post graduate.

The cottages are modern, comfortable and well-equipped. The central living space includes a lounge room, dining area and large kitchen.


Great features include reverse cycle air-conditioning and heating in every bedroom so each resident can set their own temperature and an internal laundry in every Cottage equipped with a washing machine and dryer.

The Fairfax Centre is also available exclusively for use by St Martin's residents. It is the hub of the College community and is a large, modern building which provides a



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fantastic recreational environment for residents to gather, relax and socialise. It is equipped with a pool table, table tennis, dart board and other games, a variety of couches and lounges, multiple TVs, plus a big screen projector for viewing or gaming. There is also a large study room and hospitality-standard kitchen.

A separate chapel and a peaceful

fishpond area provides a space to spend time in quiet reflection or meditation or to meet in small groups.

The College is located within a very short walk to the CSU pool, gym, sporting fields and dining facilities.

Student Residential Advisors (RAs) live in the cottages and all of the St Martin's team, from the Head of College, to cleaners and

administrative staff are dedicated to caring for residents and helping them to flourish in their academic, personal and community experiences of university life.

More information:
stmartinscollege.org, call (02) 6933 4966, email stmartins@csu.edu.au or search St Martin's Wagga on Facebook.

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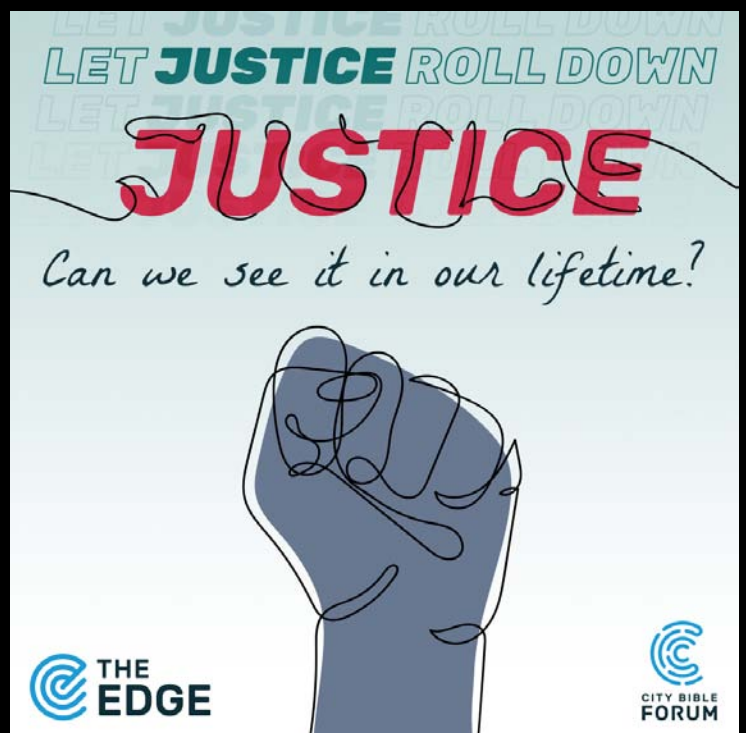
LET **JUSTICE** ROLL DOWN

Can we see it in our lifetime?

**Tuesday, 15 September
5:30-7pm (WAST)**

Register today @ citybibleforum.org

SPEAKERS: BROOKE PRENTIS & DR JOHN DICKSON





Christianity, Disability and Indigeneity: What do these mean for person-directed practice, policy and politics in pluralist Australia?

Professional development opportunity suitable for carers, people accessing services, professionals, social workers, public servants, policymakers, advisors and politicians interested in the human services industry.

Two short lectures:

1. **"I have come in order that you may have life – life and all its fullness" (John 10: 10): Faith, indigeneity and human rights.** Associate Professor Dominic O'Sullivan – political scientist and Maori Scholar, and author of the book: 'Faith Politics and Reconciliation: Catholicism and the politics of indigeneity'.
2. **"Person-directedness": Empowering people who are Christians and are receiving services.** Lecturer Monica Short – social work lecturer, social science researcher and author of the book: 'Anglican churches engaging with people living with disabilities' and co-author of the journal article 'Faith Matters: From a disability lens'.

Two Q&A Panel sessions:

- **Brooke Prentis**, Aboriginal Christian Leader, Wakka Wakka woman and CEO of Common Grace; **Kathie Naden**, Christian leader within the Aboriginal Evangelical Fellowship of Australia, Arabana woman of SA, and Community Engagement Officer; **Dominic O'Sullivan**, Charles Sturt University and Auckland University of Technology.
- **Janet McKinney**, Chair of Embracing Ministries Committee; **Jenny Wright**, 1RPH Radio News-reader; and; clergy spouse **Karen King**, Anglican Church and public servant.

Q&A panels chaired by **the Right Reverend Dr Mark Short**, Bishop of the Anglican Diocese of Canberra and Goulburn.

Please feel free to forward this invitation to this respectful and gentle conversation to all interested in the field. Thank you.

Partners and co-hosts:



Anglican Diocese of
Canberra & Goulburn



Free public lectures for Social Science Week (Online event due to COVID-19).

Thursday 10th September 2020
9.30am – 12.00pm (Canberra, Australia time)

Registration is very helpful but not essential. Registration link:

<https://www.eventbrite.com.au/e/panel-discussion-christianity-disability-and-indigeneity-tickets-116595978711>

Zoom Link to the event:

<https://charlessturt.zoom.us/j/62403020716?pwd=S2h5U1U4TU1wTEJYa0tDUWNGNFpMZz09>

Password: Canberra

For more information please contact:

Dominic O'Sullivan
dosullivan@csu.edu.au
Monica Short
mshort@csu.edu.au

(This seminar will be recorded.)

Optional background reading for this event:

Short, M., Dempsey, K., Ackland, J., Rush, E., Heller, E., & Dwyer, H. (2018). What is a person? Deepening students' and colleagues' understanding of person-centeredness. *Advances in Social Work & Welfare Education*, 20(1), 139-156.

O'Sullivan, D. 'Reconciliation as Public Theology: Christian thought in comparative Indigenous politics'. *International Journal of Public Theology*, Vol. 8, 2014, pp. 5-24.