



PANCAKES WITH PURPOSE



Marisa Paterson MLA, Bishop Mark and Jo Clay MLA

In February Bishop Mark and Catholic Archbishop Christopher Prowse, on behalf of the Christian Churches of the ACT, invited the Members of the Legislative Assembly and other Civic Leaders to a Shrove Tuesday Pancake Breakfast hosted at the Legislative Assembly.

Bishop Mark wrote in the invitation:

'In the Christian calendar, Shrove Tuesday marks the beginning of Lent, a 40-day period of prayer and fasting when we focus on God's call to justice and righteousness. The breakfast will be an opportunity to thank you and those you represent for your role in building a just and prosperous Territory.'

Rebecca Vassarotti MLA, Guilia Jones MLA, Jeremy Halcrow CEO Anglicare

On the morning guests were formally welcomed by Bishop Carol before partaking in an individual-serve and single-use-everything COVID-compliant pancake breakfast.

In thanking those present for their contribution to the Canberra community Bishop Mark noted that Lent was traditionally a period of spiritual preparation for Christians in the lead up to Easter. However the Jewish and Christian Scriptures made it clear that pious actions without a corresponding concern for justice and righteousness were empty before God. He quoted from Isaiah 58:6-7 and affirmed the desire of the churches of Canberra to live out its vision:

'Is not this the kind of fasting I have chosen: to loose the chains of injustice and untie the cords of the yoke, to set the oppressed free and break every yoke? Is it not to share your food with the hungry and to provide the poor wanderer with shelter— when you see the naked, to clothe them, and not to turn away from your own flesh and blood?'

Archbishop Prowse also shared his hope for the ways churches and community leaders could work



Kate Holland, COO Canberra Business Chamber, Bishop Carol together to care for the vulnerable in our city.

While the breakfast logistics were challenging, the response from MLAs and other community leaders was positive and encouraging, with many expressing their appreciation for the morning and their eagerness to work together to serve the community.



Below: Maddy Northam Unions ACT, Alistair Coe MLA, Matthew Harrison, Unions ACT



Bishop Carol Writes ...



This week, I sat with a Sri Lankan refugee family as they processed devastating news. Their appeal to remain in Australia after ten years on a temporary visa has been denied. They face deportation to a country where they will once again live in fear. Mum was weeping and dad silent and deeply depressed.

Their now teenage children, excelling in their Australian schools, no longer speak their original language and are filled with apprehension at the prospect of returning to a country where the family is not safe.

This family arrived in Australia in 2010, following the dad's capture and ongoing torture. He finally managed to escape, after which the family fled,

taking the action they did as they saw no other alternative. On arrival in Australia, they were granted refugee status and a temporary visa. The long and involved journey of interviews, assessments and paperwork was almost complete when their refugee status and visas were rescinded.

The family was able to lodge an appeal. The regional parish that had 'adopted' them called for donations, and raised more than \$10,000 to provide support for the family and pay for their legal costs. Following more than a five-year wait, the final determination was received last week.

Application denied.

It's hard to describe this family's grief and hopelessness.

As I relayed this story to a colleague, I was told of another young lad who had fled to Australia twice as a child on his own, once when he was eleven and again when he was thirteen. He too had appealed against the cancellation of his temporary visa. Despite the fact he had worked hard in school, and was six months into a full scholarship to study at university, his appeal has been denied and he, too, is to be deported.

I understand the need to protect our borders. Really, I do. But when political agendas preclude any option to exercise compassion and acknowledge special circumstances, I begin to despair.

What have we become?

I'd love it if we could sing the second stanza of our national anthem and actually mean it.

*Beneath our radiant Southern Cross
We'll toil with hearts and hands;
To make this Commonwealth
of ours
Renowned of all the lands;
For those who've come across
the seas
We've boundless plains to share;
With courage let us all combine
To Advance Australia Fair.
In joyful strains then let us sing,
Advance Australia Fair.*

Please, please, pray for my refugee family and others like them.

CLERGY MOVES

The Reverend Roberta Hamilton was installed as a Canon of St Saviour's Cathedral on February 13.

The Reverend Gavin Krebs was inducted as Rector of the Parish of Woden on February 11.

The Reverend Tim Narraway was inducted as Rector of the Parish of Bodalla/Narooma on March 1.

The Reverend Steve Nation resigned his position in the Bishop's Office effective February 9 and has taken up a pastoral position at the Austral-Asian Bible Church in Canberra.

The Reverend Phil Rademaker has been appointed Rector of the Parish of Yass. Phil's induction will take place at 7pm on Wednesday April 7.

The Reverend Byron Steele was ordained deacon on February 13 and licensed as Assistant Priest, Gungahlin Anglican Church.

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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.

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The Reverend
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as a Canon of
St Saviour's Cathedral.



Below: The Reverend Tim Narraway's Induction as Rector of Bodalla-Narooma on 1 March.



MEET NEWLY-ORDAINED DEACON BYRON STEELE



made himself nothing and took on the nature of a servant Philippians [Chapter 2 vs 6-8] says. This wasn't a half-hearted gesture of drying up on occasion. It was Jesus giving up the perfect relationship He had with the Father, emptying Himself and becoming human. Humbling himself to death, and not just any death, but the horrific death on a cross.'

Byron grew up in Canberra until his parents' call to overseas ministry. This saw Byron spend his High School years in Portugal in Europe before returning to Australia in 1997.

In 1999 Byron joined the Royal Australian Navy as an Aircraft Maintenance Technician – Avionics serving in Australia and overseas in a variety of roles. During this time he experienced the impact of both the presence and absence of good Chaplains and witnessed the difference they can make to individuals and to an entire ship's company. While posted to the Navy's Technical Training Faculty near Melbourne, Byron was challenged to serve God as a Navy Chaplain himself and was officially accepted as an in-service trainee in 2017.

With a denominationally diverse background due to his parent's

ministry, Byron has been involved in church music since his teens. This developed into gaining experience in a wide variety of church and para-church roles including involvement with IFES in Portugal, youth group and music team leadership, public event coordination, and Parish Council.

Having moved to Canberra in 2018 in order to complete a Bachelor of Theology at St Mark's National Theological Centre, Byron is currently attending Gungahlin Anglican Church

with his wife Meredith and their two sons Lachlan and Caelan. As was prayed in the service:

Bless your servant, Byron called to the order of deacons. Pour your grace upon him, that he may faithfully fulfil the duties of this ministry, build up your Church, and glorify your name. Lord, hear our prayer

On Saturday 13th February Byron Steele was ordained as a Deacon in the Diocese at St Saviour's Cathedral. He will serve as Deacon Assistant in Gungahlin Parish and as a Defence Force (Navy) Chaplain.

Bishop to the Defence Force, The Right Reverend Grant Dibden, preached the sermon, asking those gathered 'do you identify as a servant who leads or do you think of yourself as a leader who serves? ... There's a big difference.' He demonstrated that 'Jesus identifies as a servant. He



BEYOND BEING 'ON THE ROSTER' TEAMS, DISCIPLESHIP AND LEADERSHIP COACHING

Our delightful Archdeacon to the Deacons, Jane Simmonds, has asked me to share a little of my ministry with my church, Renew Anglican Church, Tuggeranong. There are many things I do as a pastor of Renew, and one thing is leadership development and discipleship in our church family.

Let's agree: rosters are a hopeless discipleship tool. They're great for making sure stuff is done in a church – but getting stuff done is only part of our life together. What we need even more than that is a heart shaped and propelled by the gospel of our Lord Jesus Christ. A vision that large changes serving from duty to delight.

We wondered early on in Renew's life if there might be a better way to organise members' service through our gifts – a better way to 'one another each other' (c.f. John 13:34, Galatians 6:2, 1 Thessalonians 5:11, 1 Peter 4:9, James 5:16).

So, since Renew launched in March 2017, members of Renew have been part of one, sometimes two, ministry teams. These teams are given the authority and responsibility to improve and grow in their aspect

of service for the building up of believers and the inclusion of outsiders.

To this end, I'm working this year to implement coaching inside each of our ministry teams. In January we ran a retreat day for our Leadership Team (including our ministry team leaders) and we worked through some of the leadership training material we've learned from the church planting organisation City To City Australia.

In our coaching inside our teams we're trying to build a culture of serving and growing within a team, rather than only having a mindset of 'I'm on the roster this week'. We're trying to build relationships of mutual trust and security in Christ, where feedback is expected and received, and excellence in our service is not about our proving our worth but about God's glory and showing hospitality to others. Most of all we're trying to live out the implications of the gospel of grace, thankful that God has brought us together as a church family and given us the opportunity to hold out his transforming love to Tuggeranong.

Please join me in thanking God



BY REVEREND ANNA BOXWELL

that Renew is about to celebrate our 4th birthday. I'm praying that personal growth in our members will be aided through coaching within our ministry teams, and that many more people in Tuggeranong will hear of Jesus' saving love for them.

Anna also works for St Mark's National Theological Centre,

as Course Coordinator of the Diploma of Christian Ministry and Theology, and in training and course development. She loves hearing ideas about training that St Mark's could be doing to help you and your church in your journey following Jesus. Contact St Mark's if you'd like to chat with her about your ideas.

PASTORAL CARE AT THE GOOD SHEPHERD



Picture by Ben White on Unsplash.com

Good Shepherd Anglican in Curtin recently launched a new pastoral care team.

‘The impetus for starting the pastoral care team wasn’t so much driven by COVID, growth or a lack of staff but by God’s word’ says Reverend Tim Purser. ‘We dream of a church that truly reflects Ephesians 4 where every member of the body is serving the others for the growth of Christ’s kingdom. It’s this biblical basis which has driven the creation of a 60-person strong pastoral care team. However, this team wouldn’t have existed if it wasn’t for the many hours that Lynne Pezzullo and Elaine Purser put in behind the scenes. For this our church is grateful.’

In establishing the scope of the pastoral care team it was acknowledged that pastoral care ministry involves shepherding the flock, where shepherding

relates to protection, tending to needs, strengthening the weak, encouragement, feeding the flock, making provision, shielding, refreshing, restoring, leading by example, comforting and guiding – as Jesus the Good Shepherd cares for us (Psalm 23).

Jesus admonishes Peter to ‘feed my sheep’ three times in John 21:15-17, referring to the sheep as believers in the body.

In a nutshell, pastoral care is the body of Christ caring for each other, by knowing the needs in the Good Shepherd community and willingly and lovingly aiming to meet those needs and grow in loving-kindness.

From this foundation two streams of pastoral care were formed:

Practical

- Meals ministry
- Home help – domestic services

such as assistance with shopping, cleaning or gardening

- Babysitting/childcare club
- Transport or accommodation assistance
- Clothing and home goods
- Other assistance as needed

Relational

- Counselling/prayer
- Home visits for encouragement and support in times of hardship, grief/loss, sickness, loneliness or other adversity
- Hospital or nursing home visits
- Prison visits if ever required
- Social connection opportunities (invite and accompany to GS events)

In a church people can often slip between the cracks so Lynne developed three nets to hopefully catch people who otherwise would slip between the cracks.

They are the Service Connectors, Small Group Connectors, Patch Leaders.

Each service has two dedicated Service Connectors. Their pictures and contact details are all over the church, our website and even the back of the toilet doors! They are people that members of a congregation can reach out to with a need. The Service Connectors operate alongside the Small Group Connectors. There’s a Small Group Connector in each small group and their role is to link needs of members of the small group to the Patch Connectors. The Patch Connectors are the engine room of the Pastoral Care Team ensuring that the practical and relational care is provided to the members who’ve been referred by either the Service Connectors, Small Group Connectors or through reaching out directly via the website.

Story details provided by Lynne Pezzullo and Reverend Tim Purser

Picture below by Priscilla du Preez on Unsplash.com



HOW NEEDS CAN BE MET

Small group – a person mentions their need to someone in their small group, or another small group member notices the need. Care may be provided organically from within the group (eg prayer with permission) or referred on through the small group connector if it can’t be met from the group (eg counselling from a qualified counsellor)

Service – a person mentions their need to someone in the service they attend, or someone in the service notices the need. Care may be provided by the person who hears about/notices the need if appropriate eg prayer with permission, referred on to the service connector if how to meet the need is unclear or complex, or referred on to the patch connect (eg a home visit, short term accommodation, or help moving house)

Patch – a need may be noticed (eg for new baby items or an offer of childcare) or the person reaches out directly to a patch leader to meet a need (eg for meals or a hospital visit during a period of illness, or for transport to a church event or medical appointment)

EMPOWERING INDIGENOUS CHRISTIANS AT NUNGALINYA



BY REVEREND RUTH WALTON

Ruth Walton is a Priest from this Diocese currently serving in the Northern Territory.

It's Sunday afternoon, we are on the way home from church when my phone rings out of the blue. 'Hello Ruth. Could you pick me up and take me to Nungalinya?' An hour later, as the student and I are approaching Nungalinya College, my companion's face lights up. 'I am so excited to be here. I am really looking forward to learning about God again. It is so good to be here. This is such a special place for me.' She seemed almost overwhelmed with joy. What a privilege to be part of making that happen for her.

Nungalinya College is an amazing place, it is a special place; for those who study there, for those who 'work' there, for those who simply pass through. 'Nungalinya' is the local Larrakia word for Old Man Rock, a reef lying off the Darwin coastline which can be seen at low tide. This rock was a place of learning for the young men. The Larrakia people suggested the College use that name, reflecting its identity as a place of learning alongside the biblical idea of the 'rock' of Christ as the foundation for our lives. That foundation is core to all that happens at the College.

The College was founded in 1974 by three partner churches: Catholic, Uniting and Anglican. This partnership provides the opportunity for conversation, mutual understanding and working together for the gospel. Nungalinya is also a place where Indigenous theological perspectives are explored. The College purposefully includes Aboriginal and Torres Strait Islander languages and encourages the expression of Indigenous cultures. Nungalinya courses intentionally seek to empower Indigenous Christians, offering them the opportunity to improve their literacy and numeracy skills, study theology and explore

how faith can be applied in ministry, art and music.

Supporting the students through their studies are five Deans; three of whom are funded by the partner churches, the other two provide a link to other denominations. The Anglican Dean is appointed by the Bishop of the Northern Territory and we are very grateful that Bush Church Aid is now funding this position. This new development releases the limited resources of the Diocese for other important work.

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Students attend College for two or four week blocks up to twice a year and complete other tasks at home. This may not seem much, but a few weeks away from home can be enormously challenging for many of our students as they juggle work, family and health issues.

The Dean's role begins long before the students get to College. We first engage with the Indigenous church leaders and assist them to identify those who would enjoy or benefit from attending Nungalinya College. Once a student is enrolled, the Deans then have many conversations with each student (usually by phone), determining when and how they will get to College, and giving lots of assurance and encouragement as

they travel.

Finally, the student arrives, with much excitement and some trepidation. The Deans now work to ensure each student thrives emotionally, physically and spiritually whilst in College – a very different world from home, empowering them to deal with all the issues of family life back in community – and then getting them home again safely at the end of their studies. Easy! Except these beautiful people have a totally different worldview and value system. Relationships are far more important than 'stuff' or being somewhere on time, communication is fraught with difficulties – be they technical, language or cultural. So, they may tell you that they will make their own way to College ... but may not tell you that you are part of the answer, or at least the backup plan! They may be desperate to come in to Nungalinya to study ... but perhaps there is a funeral at home, or a family member becomes sick. During the wet season, roads become blocked, communities are completely cut off – phones may or may not work, access to the outside world is completely impossible. Or maybe they have simply not

understood your question. It is so easy to misinterpret an answer or forget that as they long to please, sometimes they tell you just what they think you want to hear.

Their love for Jesus is so evident. They long to know Him more, to serve Him, to share their faith with their friends and family at home. The highlight of the day is always the morning chapel service – we love to sing and share stories about Jesus. We love to pray together. Language is no barrier. We all sing, pray, share in our 'heart' language and leave the rest to God. It is so refreshing. God is so good. Take a look at some of the students' stories on the Nungalinya website (www.nungalinya.edu.au)!

So, what could your part be in all this?

Please pray:

- ▶ Pray for the Indigenous church leaders as they work faithfully in their local communities; pray for empowering by the Holy Spirit and for perseverance. This is not a task for the faint hearted.
- ▶ Pray for our students at Nungalinya; pray that they will grow in faith and be encouraged to use their learning in their home churches.
- ▶ Pray especially for the Mission Development Team of the NT Diocese; we are working hard to develop stronger links between what happens in College and in community.

Please give:

- ▶ If you would like to support the work of Nungalinya College, you can give directly online (www.nungalinya.edu.au), or you contribute to fund the Anglican Dean through BCA (www.bushchurchaid.com.au). If you want to know more, or receive regular updates please get in touch at rwalton@nungalinya.edu.au.



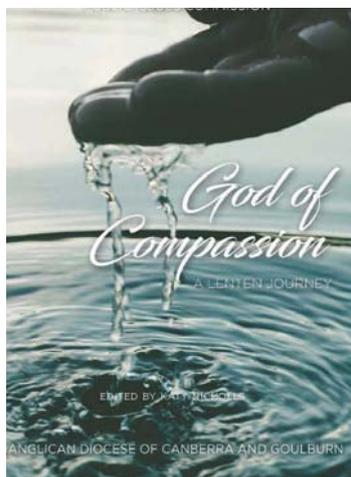


First Season of Focused Engagement for 2021

'Good things can be even better when we do them together'

Bishop Mark's first season of focussed engagement for 2021 is on study, during the period of Lent, with members of the Diocese encouraged to understand their setting for mission by engaging with Scripture.

The God of Compassion studies prepared by the Diocesan Public Issues Commission are being utilised around the Diocese and beyond. Some of the key themes of these studies include: aged care, reconciliation with First Peoples, inequality, climate change, refugees and asylum seekers. (You can download the booklet from our website at anglicancg.org.au/news-and-events/publications.)



The ADS office has been working through these studies on Wednesday lunch times on Zoom.

Would your parish like to study the Old Testament more deeply? Merilyn Clark would like to serve you.

Merilyn Clark is an Old Testament Biblical scholar whose PhD was awarded in 2005 for a literary analysis of several stories in the Old Testament which featured great and dangerous waters. She lectured in Old Testament and Hebrew from 2000 to 2012 at St Marks National Theological Centre in Canberra. From 2013-2015 she was the Theology Course Coordinator and taught Biblical Studies at Wontulp-Bi-Buya College, an Indigenous College in Cairns for adults.



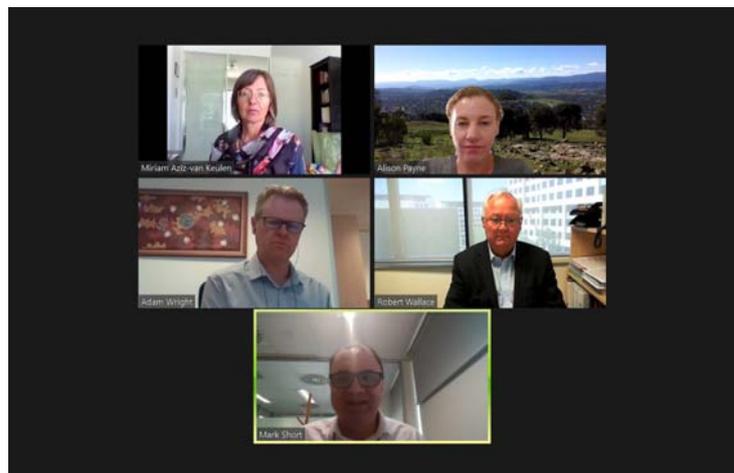
Now retired, Merilyn continues to teach Old Testament Biblical Studies in parishes in Canberra, especially her own parish of Holy Covenant Anglican Church in Jamison. She has also led Bible Studies at clergy conferences and clergy retreats for several Anglican Dioceses, for a Salvation Army leaders' conference and for a Catholic order of Nuns in Victoria. Merilyn delights in leading people into a deeper understanding and appreciation of the Old Testament texts, helping us to see in these ancient texts the living word of God speaking to us in our time and place. She seeks to share with us the power, depth and masterly story-telling and poetry of the Old Testament and their rich insights.

Merilyn has long had an interest in those serving in rural parishes after talking to parish priests at various Clergy Conferences she has attended as a guest leader for Biblical studies and reflections. She was touched by the demands of their parishes and sometimes the isolation of their work. A woman spoke of a six hour drive to a property to baptise an infant and then the long drive home and wondered about the value of her work. This sat with Merilyn and she found that line of poetry "they serve who only stand and wait" going over and over in her mind. She wrote to the Bishop and told him this story and how deeply she had been touched by it and how she had come to see how this long drive was itself an integral part of her service and was indeed sheer gift to the family desiring that Baptism. As part of her reflection Merilyn is offering to go to any rural parish in the diocese that would find it useful and lead Old Testament Bible studies on any of the following texts or parts thereof:

- ▶ The creation stories of Genesis 1-2 (over 3-4 sessions)
- ▶ The Flood Story (over 4 sessions)
- ▶ The Exodus story (over 3-5 sessions)
- ▶ The Patriarchs: Abraham, Isaac and Jacob (3-5 sessions)
- ▶ The Psalms (4-6 sessions)
- ▶ The Book of Ruth (4-5 sessions)
- ▶ The Book of Jonah (4-5 sessions)
- ▶ The Book of Job (6-7 sessions)

Merilyn is willing to entertain the idea of developing another text into a Bible Study. Merilyn will also teach a little about Hebrew literature and story-telling and Hebrew poetry as relevant to enable participants to better appreciate the quality and impact on interpretation of Hebrew narrative and poetry skills.

Contact Merilyn on dimekclark@gmail.com or 0404168481



Eight members of Holy Cross Hackett are meeting during Lent to study God of Compassion. One of the group members, said the studies touched on important issues – 'The study on ageing was really

timely given the release of the Royal Commission report.'

How has your parish been engaging with Scripture during this season of study? Write and let us know.



#CHANGE THE HEART



For several years Aunty Jean Phillips has been calling Christians to pray for justice, truth-telling, and healing at the #ChangetheHeart prayer services in the lead up to January 26th. This year Aunty Jean, with the support of Common Grace, made a #ChangetheHeart service video. The service was broadcast on ACCTV on the evening of 25th January. The theme was 'tuning in together'. People throughout Australia watched at home and in COVID safe gatherings.

The service was led by Aboriginal Christian leaders from across Australia. Common Grace CEO Brooke Prentis and Aunty Jean gave poignant messages about justice, lament, reconciliation, and

hope. Common Grace's Aboriginal Spokesperson Bianca Manning, Australian Idol contestant Royston Sagigi-Baira and Pastor Helen Wright led powerful singing of old and new Gospel songs. The service included a sobering visual display of the injustices still faced by First Nations people and a call to respond by tuning in to these injustices, praying and acting for change.

A small gathering was held at the Australian Centre for Christianity and Culture to watch the service. It was very moving to watch the service together and to respond to the calls to kneel and stand in solidarity. Local musician Uncle Johnny Huckle featured in the video and also sang live for those gathered

in person at the conclusion of the broadcast.

Common Grace has made the service available on their website. Even though it was specifically made for January 26 the content and the call to prayer that it contains are relevant every day of the year. It would be great if churches across the Diocese hosted viewings so that people could engage and discuss what it means to 'Change the Heart' both individually and collectively so that justice can flow and healing can occur.

The service can be found here: <https://www.commongrace.org.au/watch>

by Reverend Dr Katherine Rainger and Reverend Hazel Davies

'Change the Heart Services were held around the Diocese. Bishop Mark Short and I (Monica Short) attended the Australian Centre for Christianity and Culture event and were profoundly moved by the beautiful service. We are continually humbled and inspired by the Godliness and prayerfulness of our Indigenous brothers and sisters in Christ. Thanks Reverend Dr Katherine Rainger and Reverend Hazel Davies for organising this important event and thanks to the Centre for hosting it. We are already planning to attend next years event. Thanks, Uncle Johnny Huckle for your powerful words and music.'



ANGLICARE NSW SOUTH, NSW WEST AND ACT WRITING RETREAT



BY REVEREND SARAH PLUMMER AND MONICA SHORT

'I came that they might have life, and have it abundantly.' John 10:10 (ESV)

On the 18th to 20 January 2021, the Anglicare Registered Training Organisation team 'Anglicare College' – Reverend Sarah Plummer, Executive Manager of Mission + Culture; Shy Watson, Workforce Co-ordinator; Miranda James, Student Manager; Sonia Barnsley, Compliance Officer and New ECEC Trainer Jenny Matos – came together for a writing weekend

in Mittagong. They were joined by industry experts Rose Young, Early Childhood Manager and Reconciliation Action Plan Chair, and Monica Short, a lecturer from Charles Sturt University and joint author of 'Contemporising teaching case management: mapping the tensions'. The writers reviewed the content for: Anglicare professional development courses in 2021 and

beyond; the Anglicare Staff Survey; the Business case for the Registered Training Organisation; and the Student Management Plan.

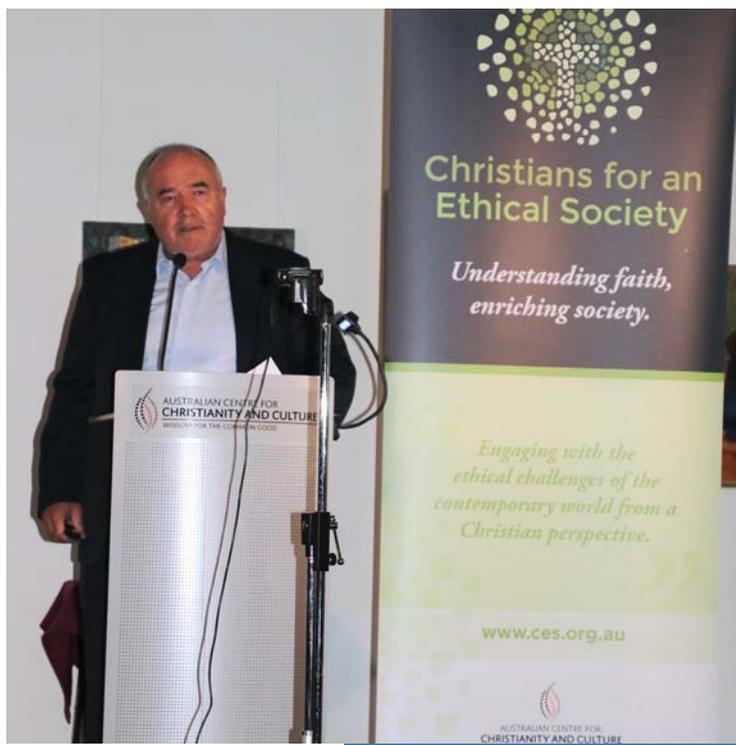
The team also analysed needs in professional development for Anglicare staff. The enhancements to the Anglicare products will enrich staff training and support vital work in local communities undertaken by Anglicare.

The Early Childhood Centres and Long Day Care centres are excelling the standards in the sector. This, coupled with our holistic care approach to our training of students, gives us a unique edge. The 2021 training will help give Anglicare staff and other students of the College the confidence to make informed decisions when undertaking case management and care of those the organisations serves.

At the retreat, Sarah Plummer reminded us of the Anglicare vision. 'Called by Jesus' example to respond to human need and social injustice', Anglicare is known for its 'successful strategies to alleviate poverty in our regions'. Further, the 2019-2020 Annual Report states: 'Our aim is to give people ... the hope and support they need to move through trauma and adversity and into a more enriching life' with a focus on hope, healing and thriving.

This year looks to be an exciting year for Anglicare NSW South, NSW West and ACT. We pray that all staff in Anglicare and students in the College will flourish in 2021.

DISINFORMATION, FREEDOM OF COMMUNICATION AND SOCIAL MEDIA



by Professor Seumas Miller
Christians for an Ethical Society Forum 10 February 2021
 at the Australian Centre for Christianity and Culture (ACC&C)
 2021 Theme: *Values and Voices in the Public Sphere*

Over 50 people came to the first CES forum for 2021, which consisted of presentations by Professor Seumas Miller, a response by Toni Hassan of ACC&C, and a lively questions and discussion session afterwards. For those who were unable to attend in person, the forum will be accessible on the CES website (ces.org.au).

Professor Miller began by outlining how disinformation is being spread widely in our community especially through social media: whether it is US election fraud, climate change denial, COVID as a hoax, or the trial by media of Pell. Disinformation

that incites violence is clearly illegal, but false and misleading statements can be spread under the guise of freedom of speech, and do so much more rapidly than in the past through social media.

Misleading statements undermine moral norms: responsible citizens rely on evidence and society relies on social disapproval plus laws to foster unity and promote the common good. Freedom of the press is a basic right, but the press cannot say whatever it wants: there are limits on promoting racism, hate speech and division within society.

While these limits on the press are far from perfect, the limits on social media are much less with the result that the spread of misinformation is widespread and is so rapid that counter arguments are rarely heard. There have been demagogues in the past, but now they can use social media to motivate huge numbers of people so quickly that authorities trying to maintain the peace are overwhelmed.

What can be done?

The press has limitations on what it can do and say, and similar limitations need to be put on social media. The press has systems of review: investigative journalists that search the facts and editors that check the content. Social media does not do this except in extreme cases. Currently you can post false information anonymously with impunity—but people have a right to know who you are and what credentials, if any, you have for saying what you say. Professor Miller proposed a system balancing privacy with accountability, requiring those posting information to register with a neutral third party, with registration tied to simple identification as we already do for a driver's licence. Such a system would enable egregious posters to be made accountable, and eliminate fake accounts such as robot postings.

Toni Hassan, an ACC&C Adjunct Scholar and Walkley Award-winning journalist, responded in pointing out the tension between free speech and social cohesion. Facebook has recently been used to disrupt social cohesion in the USA and in Myanmar by fostering radical activism that is difficult

for authorities to control. Big technology controls social media and makes money from it, taking advertising dollars from existing media, weakening them and their ability to give a balanced view of news and current events.

Audience question topics included mention of the Australian Associated Press aims for fact-checking in comparison with social media being used to resurrect false ideas from the past; the need to foster education in skills in investigating the facts to assist with discerning truth; and the concern that many postings demonstrate a lack of respect for difference whether in politics or in belief systems.

by David Hunter

Next forums

Tuesday 23 March will address the findings of the Royal Commission into Aged Care Quality and Safety, with Lin Hatfield Dodds as the key speaker.

Wednesday 26 May, a conversation with Stan Grant.



John Warhust, Chair of CES, and Toni Hassan

AND THE NEXT DIOCESE IS ... CANBERRA AND GOULBURN ... YAY!



Lunch time planning meeting at the 'palace'. Photograph provided by Monica Short. Used with permission.

The Mothers' Union Canberra and Goulburn Diocese, Bishop Mark

and I are thrilled that our beautiful Diocese is hosting the next state

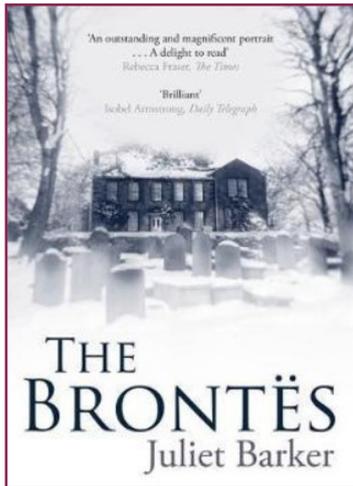
conference for Mothers' Union on the 1st April to 3rd April 2022.

The bible verse – 'Psalm 71:18 Even when I am old and grey, do not forsake me, my God, till I declare your power to the next generation, your mighty acts to all who are to come' – inspired the conference theme, which is titled: 'Sharing our faith from generation to generation.'

A committee has formed, and the laughter has already started. Committee Members are Joan Eberle, Ben Paton, Reverend Tim Watson, Reverend Joan Smith, Patricia Stoddart, Dorothy Mackenzie, Reverend Canon Anne Wentzel and Monica Short.

By Joan Eberle and Monica Short

BOOK REVIEW: AN ANGLICAN PRIEST 200 YEARS AGO



In March, 1995 my wife and I were walking down Princes Street in Edinburgh, Scotland. I noticed in a bookshop a copy of a new collective biography, *The Brontës*, by Juliet Barker, and I gave in to temptation and purchased it. It is a massive book of a thousand pages and an absorbing read for anyone who loves literary biographies.

The body of the book is the tragic lives of Charlotte, Emily and Anne, one of the most famous of all literary families, together with their brother Branwell and their father, the Reverend Patrick Brontë.

Every part of the book is interesting but I was intrigued by the early life of Patrick, and his struggle to be ordained in the Church of England

two centuries ago. How times have changed.

Call to ministry

Patrick Brontë was born in the Irish parish with the marvellous name of *Drumballyrone* in County Down. Little is known of his family or background but from an early age he conceived the idea of studying at Cambridge and entering the Anglican ministry. Patrick was a very determined member of the Evangelical wing of the Church, which at that time was very much an unpopular minority in the Church which was dominated by High Church ideas.

Brontë was a distinctive figure in St John's College, with his strong Irish accent and his red hair. He had almost no money and his college years were a long struggle. The later famous William Wilberforce was one who financially assisted Patrick to meet the College fees.

He seems to have almost starved himself to save money. Late at night he would sit on the stairs and study by the light of the rush candles on the staircase with his feet wrapped in straw to keep out the cold. Personal candles were expensive.

Latin and Greek

The courses were almost entirely in the standard classics of ancient Latin and Greek. The set books were in Greek for the June examinations

and Latin for the December examinations. The academic records at that time are still in existence and Patrick was at the very top of his class and won prizes. How many students for the Ministry today would face such a curriculum?

There seems to have been no theological training as such for the practical duties of ministry, but Patrick absorbed a passionate evangelical spirit and a very sensitive awareness of the cruel injustice that he sometimes encountered.

After Ordination Patrick found himself for a time curate of the Parish of Dewsbury. There he encountered a case of terrible injustice. A man named James Thackray was acting as a recruiting officer for the local regiment. He claimed that he had enlisted a young man William Nowell into the regiment. It was a lie but when Nowell was later seen in the town Thackray accused him of being a deserter and had him arrested. There was a reward for capturing such deserters.

Patrick Brontë believed that Nowell was innocent and the case was based on lies. He fought a long battle to prove his innocence. The struggle took months but finally Patrick was successful and James Thackray was found guilty of wilful and corrupt perjury at the York Assizes. He was sentenced to transportation for

seven years.

Australia

When I read this revealing story I immediately wondered if Thackray was sent to Australia. I devoted some time to hunting the convict records and finally found my man. He had arrived in Sydney in 1812 on a ship called the *Earl Spencer*, never returning to Britain. When I wrote to Juliet Barker, author of this book, she was absolutely delighted and we had a very friendly correspondence about the whole case.

New discoveries are always being made and the Brontës are no exception. Only a few years ago a previously unknown letter from Patrick Brontë to his Bishop came to light. Patrick had had a tragic life, losing his wife, his son, two infant daughters and all his three talented adult daughters. He was the last survivor of his family.

The Bishop wrote and expressed sympathy to Patrick in his multiple bereavements. Patrick replied that he continued to pray but he said candidly that sometimes he found it very hard to pray those words of the Lord's Prayer: 'Thy Kingdom come, Thy will be done ...'

I commend this fine biography with insights into both a great literary family and the Church of England two centuries ago.

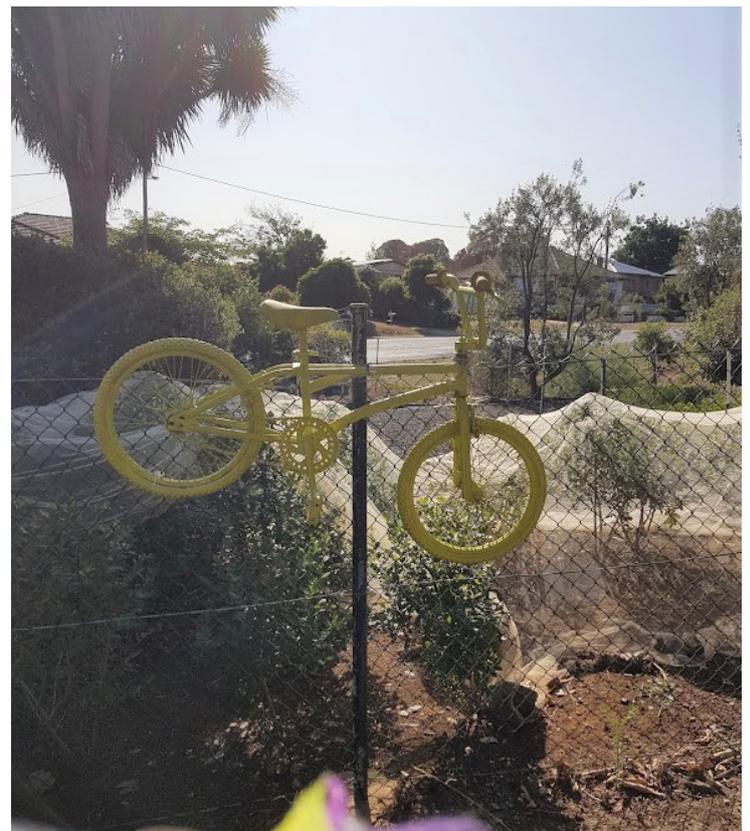
by Reverend Robert Willson

BIG STUFF IN THE DIOCESE - A COMPETITION

Do you know where the following are located or were located in our beautiful diocese?

Please email your answers to Anglican News alison.payne@anglicands.org.au for a book prize. The first correct answer will win a Timothy Keller Book or Meredith Lake's *The Bible in Australia*.

Additionally, do you have a photograph of an unusual landmark that is located in the Diocese? Please send your photos to Anglican News alison.payne@anglicands.org.au for a book prize.



WHAT'S ON AROUND THE DIOCESE

CHRISTIANS FOR AN ETHICAL SOCIETY FORUM

7pm on 23 March 2021
 at the Australian Centre for Christianity and Culture.
 Lin Hatfield Dodds will be talking on the findings of the Royal Commission into Aged Care Quality and Safety. Further details and registration will be on the CES website CES.org.au closer to the date.

Please forward this Anglican News to anyone who might like to receive it. If you would like to subscribe to receive the Anglican News electronically please send an email to:
alison.payne@anglicands.org.au

Spiritual Care for Life Program

IN CENTRAL TILBA



An introductory course in Spiritual Care is being offered at The Sanctuary in Central Tilba from 29th April. If you would like to know more about the course please contact Angela Young on 44737838 or 0477333442.

Spiritual Care for Life offers training and supervision for pastoral and spiritual care practitioners, particularly on the far South Coast from Batemans Bay to Eden. The training course on offer as part of program is an Introductory Unit of **Clinical Pastoral Education**. It is open to applicants from elsewhere than the far South Coast, and accommodation may be available to successful applicants.

Participants are introduced to the principles of spiritual and pastoral care, with particular emphases on listening and empathic responding, enabling others to access their own resources and resilience. There is also a focus on caring for ourselves spiritually and emotionally. People who successfully complete the course can be registered with the Southern NSW Local Health District as a spiritual care practitioner, if they so wish. Ongoing support and development is also offered through **Spiritual Care for Life** so that carers can continue to develop their skills and insights through participation in the full life of the program.

The course is run by Angela Young, Sister Helen Kearins, and the Reverend Dr David Oliphant. Angela and Helen are certified practitioners and educators, and David is a clinical pastoral educator. David and Angela are members of St Paul's Narooma, and Helen is a Sister of Mercy based in Canberra.



St Paul's Manuka

YOUTH CHOIRS

choral training and musical enrichment

Find out about our
MUSIC TUITION GRANTS

www.stpaulsmanuka.org.au
juniorchoir@stpaulsmanuka.org.au

Do you know of a child who loves to sing, or who shows an interest in music? The youth choirs at St Paul's Manuka, South Canberra, were recently introduced to help children develop their innate musical skills and abilities in a spiritually nurturing context. Choristers in these choirs receive training in vocal technique, musicianship, sight reading, aural and ensemble skills from highly qualified and experienced music teachers. They are exposed to challenging, beautiful and uplifting choral music from the rich Anglican music tradition, in a variety of musical styles.

St Paul's has three youth choirs that cater to the needs and abilities of children of various ages: the Junior Choir is for children aged 8-14; there is a younger training choir for 5 to 7-year-olds, and a more advanced choir for high-school students who can read music. The youth choirs at St Paul's are not auditioned, and there are no fees or associated costs for families. The choirs offer a wonderful opportunity for children to enjoy singing in a friendly, encouraging and inclusive environment, and enabling them to play an important role in the worshipping life of the Parish. The youth choirs typically lead the music at one Sunday service per month.

This year, the Parish is offering up to six Music Tuition Grants, valued at \$1000 each, to choristers who show outstanding musical potential. The grants have been made possible by the Arts Foundation at St Paul's, and are intended to help families meet the cost of private music lessons for their child. Auditions for the grants this year are being held in March.

For further information about the St Paul's Manuka Youth Choirs or the Music Tuition Grants, please see the website: stpaulsmanuka.org.au/activities/music/st-pauls-junior-choir/ Or contact the Junior Choir Director, Kate Edwards at juniorchoir@stpaulsmanuka.org.au