



Anglican News

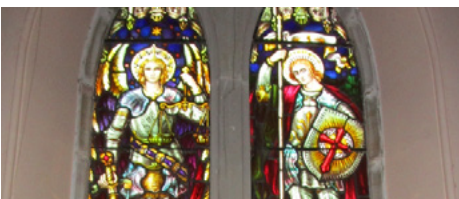
a magazine for the Anglican Community of Canberra & Goulburn



75th Anniversary of St Michael & All Angels

On Sunday 21st May, we celebrated the 75th anniversary of the dedication of St Michael & All Angels church in Hall.

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of Anzac Window**

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Consider Kisoro

Written by The Venerable Tom Henderson-Brooks

‘There is a time for everything, and a season for every activity under the heavens.’ (Ecclesiastes 3:1)

As AN Readers know, last month F5 Refresh Ministry in Goulburn held its final service. I was struck by the pastoral love and care so evident under the leadership of Mick and Ange Hookham, and indeed, their whole leadership team. I can easily assert that in my 33-years of ordination, it was the best closure of a church that I have witnessed. The pastoral needs of every single member of F5 have been prayerfully considered and provided for in some ongoing way, all except for one group, and that is where our Diocese needs to step in.

It is my understanding that our brothers and sisters at F5 have been the only Anglican church prayerfully supporting and giving to the Kisoro Project. And that’s probably no surprise as the project came out of the conversations F5 members had with Bishop Stuart Robinson. Here’s more information: www.thekisoroproject.org.au

Kisoro is a town in South-Western Uganda. It is where the Echuya BaTwa tribe, commonly known as pygmies, were forcibly placed and left to fend for themselves. They had survived for millennia happily co-existing with the animals in the dense forests until these areas were declared to be National Parks, largely to protect the Mountain Gorillas. Now the Batwa are endangered themselves.

I am told that an F5 parishioner visited the area and shared the plight of the Twa people with Bishop Stuart who then challenged F5 to help them. I’m now asking our Diocese to pick up that Episcopal request. I’m praying that several of our Parishes might rise to the challenge, join the project and strengthen the good work done in the name of our Lord Jesus Christ.

The Kisoro Project aims to bring education, medical assistance, and income generation to the BaTwa people. It does this in partnership with the local Anglican Diocese, on whose land many of the BaTwa now reside.

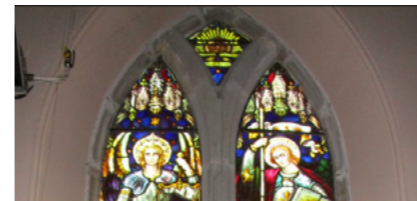
1 John 3:16-18 comes to my mind as I close:

‘This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters. If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? Dear children, let us not love with words or speech but with actions and in truth.’

Clergy Moves

- † The Reverend Paul Davey resigned as Archdeacon of Goulburn and the Southern Tablelands, effective 31 July 2023. He will continue as Rector of North Goulburn.
- † The Reverend John Jenner has had his licence as Locum Rector of Tumut extended until the end of August 2023.
- † The Reverend Rebecca Newland has resigned as Diocesan Well-being and Development Officer on 27 July 2023.
- † The Reverend Craig Rogers was licenced as Rector of Holbrook Parish on 12 July 2023.
- † The Reverend Phillip Saunders was granted an ATO on 18 July 2023.

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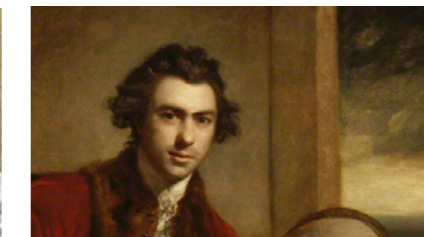
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AnglicanNews

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Article Submissions

The Anglican News welcomes contributions of **up to 500 words** with pictures 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.

Advertising Enquiries

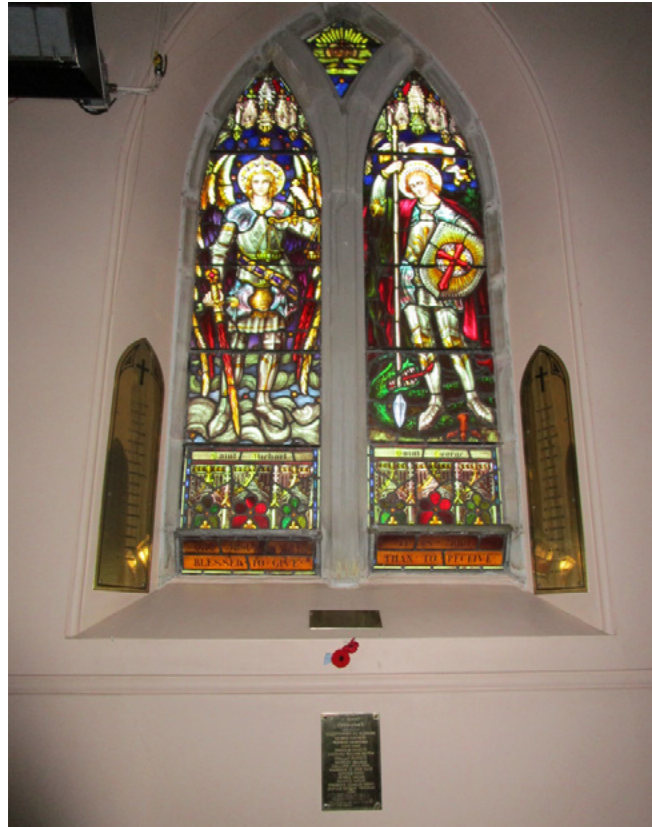
The Anglican News also accepts submissions for ads, events and positions vacant within the Diocese of Canberra and Goulburn!
Inclusion of articles and advertising material is at the discretion of the editors.

All Anglican News submissions for each edition need to be submitted by the 25th day of the previous month. Please email submissions and enquiries to: anglicannews@anglicancg.org.au.



Rededication of Anzac Window at St John's Church, Young

Written by Rob Nash



A great event is to occur at St John's Church Young on Sunday 12 November 2023 when the Anzac Memorial window on the southern wall of the church is to be rededicated.

A newspaper cutting came to light just before Anzac Day this year about the dedication on Anzac Day 1922. It was a major event. A host of dignitaries attended including the local band. This was just five years after the end of the Great War. The article makes no mention of the cost of the window which must have been significant.

A special service of Rededication will be held after Remembrance Day, on Sunday 12 November 2023, followed by morning tea.

The window contains a list of names of men from Young and district who paid the supreme sacrifice in the Great War. They are listed on two brass plaques on the sides of the window. The details on the plaques are not correct in all cases, however, the list, correct as at this date, is as listed on the left.

Significant work has been done researching the individuals through the Australian War Memorial, Commonwealth War Graves Commission and National Archives. We seek help in finding relatives of those men, some of the names are still local and we have already two families directly connected to the men. The Rector of St John's, the Venerable Dr Neil Percival, summarised this significant event by saying:

“We are fortunate to be able to commemorate these men who made the supreme sacrifice during the Great War, we look forward to a very moving and special occasion”.

The church office may be contacted on (02) 6382 1811. Further details will be provided when arrangements for the special service are finalised.

James Edwin Ashton, Ernest Herbert Beplate, H. Bailey, H. E. Bolton, G. B. Briggs, Alfred Brad (?) Burrows, Richard Stewart Burstal, Alfred John Carmichael, W. Duncan, William James Foots, Jas W. Harris, Norman Page Harris, Ernest Henry Hinton, Robert Francis Hopwood, Leslie Raymond Jennings, F. Johnson (possibly either Fred or Frank), Frank Horwood Johnson, Arthur Lee, Bertie William Marina, Arnold Selwyn Metcalfe, George Edward Miller, B. F. Miller, Joel Moss, A. C. Myall, Oscar Harold Nixon, Guy William Poplin, William Thomas Storey, Dennis Joseph Staunton, Phillip John Vincent, W. Thompson (Chester William and Cyril Weller are both plausible), Leo Williams, Wilfred Edgar Wood and Alexander Brown Wallace.



Mainly Music Temora

Written by Chris Smith on behalf of Temora Parish

Friday 18th August was a special day at St Paul's Anglican Church, Temora. Their mainly music program celebrated its 12th birthday. The theme for the day was “Where's Wally”, which made for a colourful display and much fun in dressing up.

Mainly Music, held each Friday during school terms, is a great outreach for children aged 0-5 in our community. The program includes fun sessions for families to enjoy, delicious morning tea, playtime and craft/storytime. As well as all the fun the children learn many things; new sounds and words, build literacy skills, develop memory and interact with other children.



It's a special time for Mums to share quality time nurturing their little ones. It is also a place for Mums to find new friends, be cared for, loved and prayed for by the team.

Embracing Ministries Appreciation Dinner

Written by Rev'd Andrea de Vaal Horciu & Brianna Hayes Evans, Embracing Ministries

On Saturday 21st May the Embracing Ministries community and family gathered in St John's Hall, Reid, to give thanks and celebrate this important Diocesan ministry. The community is made up of the families we minister to, our Board, volunteers, our church supporters, our mentors, Schools, partners, and so many others.

This was an opportunity to reflect on the work accomplished and thank those involved in making this ministry a reality. All had a connection to Embracing Ministries and a story to share regarding their involvement and journey.

The room had been adorned with beautiful decorations to set the tone for the evening. A buzz of talk, laughter, and excitement prevailed as everyone entered the room, connected with those they hadn't seen for a while, or made new acquaintances. Our Board Chair, Clive Rodger, spoke of the year that had been and all that had been achieved. This included supporting several families through advocacy or the provision of resources and organising and running a range of

programs for families who have children with disability and their siblings. Programs have included Little Treasures and Spring School Holiday Programs, Mentor Training, Family Gatherings, the Embracing Siblings, including Mountain Trails and Summer Camp, Women's and Men's retreats, outreach to families with children in palliative care, and outreach to refugee families.

In addition to celebrating the achievements, we used this as a time to reflect on the passing of Janet McKinney in January 2023. She was such an inspirational member of the Board who gave so much of herself. Janet was instrumental in supporting the governance and management of Embracing Ministries and ensuring the longevity and sustainability of outreach to the disability and church communities.





Our guest speaker, Dr Louise Gosbell, who is a member of the Embracing Ministries board, provided a provocative and inspiring keynote speech that unpacked the reality of living with a disability and how misunderstood the impact is on individuals, those who care for someone with a disability, and broader society. Dr Louise shared that:

“while disability affects almost 1 in 5 Australians, people with disability, even in Australia, experience significantly higher rates of joblessness, homelessness, abuse, and loneliness than the rest of the population. In addition, there are also two and a half million people in Australia who are carers for people with disability. And again, the statistics tell us about the challenges faced by carers with significantly higher rates of financial distress, higher divorce rates, and again, a sense of loneliness and disconnect from others around them.”

A pivotal message that led on from this was the need for everyone to support those with disability by being aware of their own bias, thoughts, and perceptions around disability, the barriers that prevent someone with a disability from being able to access a service or program and looking for those in need rather than waiting for them to come to us. Dr Louise shared how Embracing Ministries was founded on this and has been a beacon in leading the way to provide a safe and inclusive environment where people with disability, their careers, and other family members are welcomed and supported to build connections and navigate the complexities they face every day.

Additionally, Dr Louise Gosbell highlighted that in a society where our life expectancy has increased, *“every single person will go through some part of their life with a disability. Every single one of us.”* Dr Louise explained how this can result from an illness, accident, or be age-related.

This is a confronting thought when as a society people often think of disability as something that isn't related to them or should be hidden away. It makes us uncomfortable and *“forces us to face our own vulnerabilities and limitations”*. There is a notion that someone with a disability has lost their independence.

Dr Louise Gosbell shared that we are never completely independent as God created us to be dependent beings. We need God and others to grow and thrive. People will often look down on others who do not have this perceived independence. No one should feel like a lesser person due to their visible dependence.

God created all of us to be dependent.



Finally, Dr Louise Gosbell spoke about the view that disability is a tragedy. When we look around, disability is depicted as something to be pitied rather than 'normal'. Living with a disability can be challenging at times with pain and suffering.

Amidst this is much joy and rich blessings. *“And one of those blessings is being able to honestly embrace our vulnerability and dependency on God and others.”* We all have gifts and strengths and we are all different.

In her concluding comments, Dr Louise thanked all involved in Embracing Ministries for their hard work, dedication, and ability to reflect the gospel in the way they work with families living with a disability.

Three mentors – Will, Hannah, and Arya – shared their stories of growth and the impact being a mentor has had on them. The full speeches of each of the mentors are available on request. Here are a couple of snippets from each speech:

Arya shared:

“One thing that struck me during the first few hours of training was the emphasis on making sure we, as the volunteers, felt comfortable. It was all right to take a break if things get a little overwhelming and it was important to make sure we were all right so we could give the kids our 100%. This really set this program apart from others I had done in the past”.

Hannah shared:

“The program has offered me an opportunity to gain personal growth, skills, and experiences often disregarded. I have overcome communication barriers – a vital skill that has taught me about the importance of patience and empathy. I have gained essential teamwork skills through the collaboration with others. And developed a sense of leadership, through which the program has provided me with opportunities to facilitate my leadership skills in a way with purpose”.



Will shared:

“My work as a mentor has shaped my desire to become a Primary School teacher. Through the program, I have witnessed firsthand the joy, growth, and transformative power of love and education in the children's lives. Working closely with these remarkable children has been both humbling and inspiring. Their unique abilities, resilience, and determination have taught me invaluable lessons about the true meaning of strength and perseverance. Through my interactions, I have come to appreciate the importance of providing a supportive and inclusive learning environment where every child feels valued, understood, and empowered.”



VOLUNTEERS NEEDED

18% of Australians have a disability. In Canberra that is about 70,000 people. Embracing Ministries is a ministry of the Anglican Diocese for people with disability. Embracing Ministries needs volunteers to assist with its programs and activities, particularly for its **Spring Holiday Program**. Working with people with disability can be a life-transforming experience.

Why don't you apply?
Special training provided including:

- . Disability inclusion
- . Communication strategy
- . Safe ministry

It's a great community to be part of. You can assist in expressing God's special love as a mentor or program assistant .

If you are interested contact Brianna on 0418341555 or email Embracingministries@gmail.com



The evening ended with Pam Rogers sharing her own experience of raising Christopher, who has CMV (Congenital Cytomegalovirus), and consequently requires 24-hour care. This has shown Pam how very different the path is for parents who have to manage complex and stressful circumstances around the care of their children. For each family, the journey is different as challenges come in different shapes and sizes and are impacted by their own experiences. Pam reiterated that we never really know what is going on for anyone at any time and we need to offer kindness, compassion and love rather than judgment. Pam shared the many facets of managing a child with a disability and the need to be super organised to manage the plethora of appointments to ensure there are no conflicts, ensure medication is given at the right time, and to establish effective routines and procedures to ensure everyone remains healthy and strong.

This is compounded by the emotional stress and constant worry, the “What if's”, the acceptance of the disability, and everything that comes with it. Pam noted that “In the back of your head, you are always wondering if you are doing enough and have made the right decision”. Pam shared how important social interaction is as an intentional self-care to ensure our cups are continuously being filled.

A tear was shed by many as they listened to Pam's journey and empathised with how challenging the journey has been and how inspirational she has been in navigating a complex and frustrating system to ensure that Christopher and their family receive the support and care they deserve. It was indeed a great evening celebrating the work of Embracing Ministries, showing its impact on the lives and families of so many, and most importantly giving thanks to all involved.

Pastoral Care Course (CPE Introductory)

A 5-day introductory Pastoral Care Course will be held in October and November.

Wednesdays from 9 to 5 commencing on the 4th of October and go for five (5) weeks.

This is a great way to get a feel for pastoral care and how to provide spiritual and emotional support to others. The cost is \$400.

The course will be conducted by Susanne Schmidt at the Queanbeyan Hospital. For further information contact her on susannecpe@gmail.com or 0431 243 486.



75th Anniversary of St Michael & All Angels

Written by Beryl Pedvin, Church Warden of St Michael's

On Sunday 21 May, we celebrated the 75th anniversary of the dedication of St Michael & All Angels church in Hall.

Bishop Mark Short lead a joyful service of celebration of all those who have gone before us and of thanks to those who have worked so hard to build this beautiful church in the heart of the village. It was a chilly day, especially for the hardy congregants who overflowed our little church for the service, but two firepits and plenty of chatting over a hearty barbecue lunch afterwards soon warmed hands and feet as well as hearts.

We have marked this milestone in our church's history with the construction of a simple lych gate at a newly-created gateway to our grounds. The lych gate is constructed with a corrugated iron roof to reflect the style of our village church and was designed and built by Louis Sartor – a member of our congregation and part-time resident of Wallaroo Road near Hall.

As the village of Hall and the number of settlers' properties around the region grew in the late 1800s, so did the need for centres of worship. As Hall became a hub to the area, the Anglican – or Church of England as it then was – community gathered through the 1920s and 30s in the local hall known as Kinlyside's (later Rochford's) Hall in the main street of the village. That building now houses Hops and Vine.



Clergy officiating at the service, from L-to-R: Rev'd Peter Malone, Deacon Andy Fleming, Bishop Mark Short, and Rev'd Helen Dean.



Lych gate St Michaels

Looking back, we can only imagine the hard work, discussion and fundraising that led to the development of plans for a church building and laying of the Foundation Stone for St Michael & All Angels in 1941. Building materials lay unused on the site for the duration of WWII, but only three years after the end of the war, villagers, farmers, visitors and clergy from all denominations joined the celebrations at the dedication and opening of St Michael's on 22 May 1948.



St Michael & All Angels circa 1948



The cost of building in the 1940s was raised not only through people's offertory at church, but also through the time-honoured hard work of hosting dances, organising gymkhanas, and baking for cake stalls and suppers. In addition, the cost of many of the fixtures and furnishings were donated by local families. Often these items were donated in memory of family members, but other items have been gifted for the beautification of the church and grounds. As part of our celebrations, we have produced a brochure listing memorial items within the church and in the grounds, the dedications or memorials upon them, and, where we know it, a little about the people themselves or other background information. A lot of the family names on those memorials are still well-known in this district – Moore, Gribble, Kinlyside, Curran, Boreham and many others.



Oldest & newest through the Lych gate



Rev Peter Malone & Ann White cake cutting



Rev'd Peter Malone & Bishop Mark

In 1981 St Michael and All Angels and the young nearby church of St Barnabas combined, and together they now comprise the Parish of Charnwood or Mike and Barney's as it is sometimes known. While the two congregations meet separately, much of parish life is shared. Parishioners from both St Michael's and St Barnabas worked together to finance the building of a permanent home for the St Barnabas congregation, and the St Barnabas Ministry Centre in Charnwood was opened in November 2002.

Residents and visitors to Hall are welcome to visit St Michael's on any Sunday for our regular services at 11am, and afterwards for morning tea. For more information about services or to arrange a special visit please contact our Priest-in-Charge Rev'd Peter Malone on 0438 350 207 or church warden Beryl Pedvin on 0408 488 526.

Where Sir Joseph Banks Worshipped

Written by Robert Willson

Recently I was watching documentaries on television and I found one entitled The Lost World of Joseph Banks. It was fascinating, and I later found it again on You Tube. It brought back a vivid memory.

The date was Friday 13th January 1995 and my wife and I had just flown into London from the Middle East on Long Service Leave. One of the places we wanted to visit was the Parish Church of St Leonard at Heston. We did not let the freezing cold of an English winter deter us and we set off by train and bus.

Why? This Church, right under the flight path of Heathrow Airport, is the place of burial of Sir Joseph Banks. Some people call him "The Father of Australia".

If you have ever admired a banksia plant, or been to Bankstown in Sydney, or wondered why Botany Bay was so named, or the origin of the word "Kangaroo", Sir Joseph Banks is your man. Yet while people like Cook and Darwin are famous, the achievements of Banks are a little overshadowed.

When we settled into our Club in London, I telephoned the Heston Rectory and had a nice chat with the wife of the Rector. She said we would be very welcome and the Church would be open. So we set off.

By the time we reached Hounslow Central Station the thunder of the big jets taking off for all parts of the world every 90 seconds was unavoidable. I recalled the story of the American tourist visiting Windsor Castle.



The guide to the State Apartments had to pause every couple of minutes until the Jumbo Jet passed overhead. The tourist remarked that the British should have had enough brains not to build their Castle right under a flight path!

Riding a number 120 bus we reached Heston Church. The Perpendicular Tower dates from the 14th century. Once worshippers passed through the Tower to attend the Catholic Latin Mass. Today they enter for Morning and Evening Prayer as well as the Eucharist from the Book of Common Prayer or a modern liturgy.

Sir Joseph Banks and his family regularly worshipped in this church for forty years, coming from his home nearby. He believed that there was no conflict between faith in a Creator God and what he called “natural science”. Science simply means “knowledge” and Science unfolds the glory of God.

The great passion of Banks was plants. He used his great wealth, inherited from his father, as a patron of all scientific and especially botanical studies. He sent botanists around the world, and especially the British Empire, collecting plants for Kew Gardens. Today Kew is the greatest botanical collection on earth.

When the British Government was seeking a place to send convicts after losing the American Colonies it was Banks, having explored the eastern coast of Australia with Cook, who advocated a British penal colony there. He continued to take a great interest in Australia all his life.

Banks introduced the eucalyptus, the acacia and the banksia to the wider world. One authority states that 80 species of plants are named after him.

Joseph Banks was born in Soho, London, to a wealthy Lincolnshire country squire whose estate was called Revesby. The Sydney suburb of Revesby is named after him, not far from Bankstown. He was educated at Harrow, Eton and Oxford, but left before taking a degree, partly because he had little interest in the ancient classics but concentrated on natural history and botany.

In this brief article it is impossible to mention all aspects of the life of this remarkable man who corresponded with the leading scientists of the day. Banks became President of the Royal Society and, in spite of ill health in later years, he continued to serve in that office for 41-years until his death in 1820.

He had been a worshipping Anglican all his life and asked to be buried in Heston Church. We were told that he asked for no memorial in the Church. However, after his death there was so much interest in his life that his wife consented to a small plaque stating that his body was nearby, close to the altar. Many years later the site was excavated and a coffin and nameplate were found.

Banks left behind him a vast archive of papers and letters and other reminders of his long life. Eventually this archive was offered to the British Museum for the price of 250 pounds. In an incredible act of stupidity this offer was refused and his papers were sold at auction and scattered. Many of his letters have now been collected and preserved in the Mitchell Library in Sydney.

Years ago I acquired the beautiful two-volume edition of “The Endeavour Journal of Joseph Banks” 1768-1771. Edited by JC Beaglehole, 1962. He also wrote a fine life of James Cook and edited Cook’s Journal. And they all sit on my shelves.

We explored Heston Church and reflected on the legacy of Banks, especially to Australia. Christians should remember the great lesson of his life, that science is not in conflict with faith but simply unfolds the glory of our Creator.

Those who visit Heston Church should not forget to explore the graves in the churchyard. They may find a tombstone with a horrible story. It commemorates a private soldier of the British Army who was literally flogged to death at Hounslow army barracks. The public outcry after this incident eventually led to the abolition of flogging in the British Army. I think Sir Joseph Banks would have approved.



Referendum on The Voice

Written by Tim McGhie

Introduction

The question of voting on a referendum to add a provision to Australia’s Constitution for the Voice for Aboriginal and Torres Strait Islander peoples has been prominent on the national agenda ever since the Uluru Statement from the Heart was promulgated in 2017.

The Prime Minister, Anthony Albanese, promised to implement ‘in full’ the matters raised in the Uluru Statement. A response from the Federal Government to the Uluru Statement has now been set out in the referendum proposal contained in the Constitution Alteration (Aboriginal and Torres Strait Islander Voice) Act (the Act).

I wanted to set out some considerations about the proposed referendum that are causing me concern. My concerns will not be resolved without the Act being amended. I do not believe that the Federal Government will agree to making any amendment to the Act – so this means that I will remain opposed to the referendum.

The fact that we now have the precise wording of the referendum enables proper consideration of the proposal for a Voice. This consideration can be at a number of levels, including: the merits of amending the Australian Constitution; the need for enhanced communications between Aboriginal and Torres Strait Islander peoples and the Federal Parliament; the best means for achieving the objective of closing the gap with the adverse conditions which many Aboriginal and Torres Strait Islander peoples still experience.

The Australian Constitution

Our Constitution was formulated over many years, drawing on experience gained from a number of other countries and the experiences of the Australian colonies. It was framed, of course, in quite a different time to that in which we now live.

This means that some of the content of our Constitution can be questioned as we appreciate in a different way various factors that influenced the content of our Constitution.

In the context of the consideration of the proposal for a Voice, however, there are at least three concerns that arise. The first is the absence of any appropriate recognition of Aboriginal and Torres Strait Islander peoples in our Constitution. As we look back on our

recent history, we see this as a major omission from our Constitution. This omission was recognised – in part – by the High Court’s decision in the Mabo case to repudiate the terra nullis concept.

The second is that our Constitution, as originally framed, contained some sections that deal with race. These sections are Section 25, Section 51 (xxvi) and Section 127. In 1967, a referendum was passed to delete Section 127 (and so remove the prohibition against counting Aboriginal people in population counts) and to delete the words ‘other than the aboriginal race in any State’ from Section 51 (xxvi). Why there was then and is now no proposition to remove Section 25 and Section 51 (xxvi), however, is surprising.

The third concern is how any amendment to our Constitution might be interpreted by the High Court when a matter is brought before that Court. This aspect relates particularly to the proposed referendum on the Voice. The Act specifies that our Constitution will be amended by inserting a new Chapter IX rather than by simply inserting a new Section 129. The interpretation of a Chapter is likely to differ from the interpretation of a section.

The Proposed Referendum

The Federal Parliament has now agreed on the wording for the proposed referendum on the Voice. I have some concerns about both the approach to the referendum and the wording of the referendum question.

A major concern with the approach to the Act is that the proposal is for a new Chapter (Chapter IX) to be included in our Constitution. This would give the Voice a position equivalent to the subject matter of other Chapters in our Constitution – such as The Executive Government, The Judicature and The States.

Despite the assertion by our Prime Minister that the proposed referendum is only a ‘modest change’ to our Constitution, there is a significant question of interpretation raised by this decision. A Chapter in our Constitution is considered in a way that is superior to the consideration of a section; hence, there are significant implications – with unknown consequences – in proposing a new Chapter rather than a new section for the Voice.



Another concern relates to the inclusion of the phrase ‘Executive Government’ in proposed Section 129 (ii). The phrase ‘Executive Government’ is already used in Chapter II of our Constitution. It is quite clear from the wording of sections included in Chapter II that Executive Government incorporates all Commonwealth Departments and, implicitly, all decision-making responsibilities undertaken within those Departments.

There is a vast range of decisions made within the Commonwealth bureaucracy that can be ‘matters relating to Aboriginal and Torres Strait Islander peoples’ and, logically, representations can be made on any of these matters. The potential for consequential legal action in instances of disagreements with any decisions is most concerning.

A related matter is whether Commonwealth statutory authorities are included in the phrase ‘Executive Government’ as used in the Act. If statutory authorities are included, this expands the range of potential decision-making responsibilities and consequential opportunities for questioning of or challenging any of these decisions.

Uluru Statement from the Heart

Much of the impetus for the referendum has arisen after the publication of the Statement from the Heart that was drafted by a gathering of many Aboriginal and Torres Strait Islander peoples at Uluru in 2017.

I have read this Statement a number of times and I still find it difficult to comprehend. The early paragraphs set out an excellent summary of the history of Aboriginal and Torres Strait Islander peoples in Australia. It then jumps to the issue of incarceration – and then to alienation of children from their families without any context or explanation. The next comment asserts that the nature of ‘our problem’ is the ‘torment of our powerlessness’.

From this rather disjointed section of the Statement, it moves to seeking constitutional reform to provide ‘power over our destiny’. The Statement ends with proposals for a First Nations Voice to be enshrined in the Constitution and for a Makarrata Commission.

How are we to understand this Statement and then seek to respond effectively to it? There are so many disparate threads in it that this task is very difficult. Our Federal Government has picked up the suggestion of constitutional reform and simply proposed a referendum as the appropriate way forward. This action does not represent responding ‘in full’ as the Prime Minister has promised and leaves a number of matters undecided.

The proposal for a referendum is flawed because, by seeking to respond to the Statement, it cannot balance the requirement for recognising the place of Aboriginal and Torres Strait Islander peoples in our Constitution with the rather emotional content of the Statement relating to the issues faced by Aboriginal and Torres Strait Islander peoples.

Recent Developments

In early July 2023, the Minister for Indigenous Affairs, Linda Burney, spoke at the National Press Club in an attempt to justify the need for the referendum. The main message of her comments was that the proposed Voice ‘should consider four main priority areas: health, education, jobs and housing’.

These four priority areas are recognised public policy issues that are the responsibility of all Governments – Federal, State and Territory – already. The fundamental question that is raised by setting out these priority areas is: What difference will the proposed Voice make to the consideration of these policy areas that is not being done at present?

At the present time and ever since Australia became a federation, it has been quite competent for interested parties – whoever and wherever they may be – to make representations to relevant Governments about any matters. Clearly these representations can include proposals relating to health, education, jobs and housing.

In essence, what the Minister in proposing with her comments is no different to the processes that can be followed now. Indeed, the question can be asked: why have existing entities within the Federal Government, for example, not been pursuing these priority areas; what action has been taken on these priority areas?

Articles in the Anglican News

It is important to begin any analysis of the proposed referendum by noting the wording of the Act. In this regard, the article in the May edition of Anglican News is based on a false premise. That article set out what was called a simple referendum question. The reality is that the proposed referendum question is far more complex than that simple statement (this ‘simple statement’ was written before the Act was passed by the Federal Parliament).

The June issue of Anglican News also contains a number of articles on the proposed referendum – all of which support the referendum. I would like to reference one of these articles where the comment is made that: ‘By enshrining this right (to make representations) in our Constitution we ensure our nation’s foundational document recognises our shared and diverse history.’



This comment is confusing two important aspects: on the one hand, we should recognise our shared and diverse history of Australia; on the other hand, there are important questions about the making of representations on policy matters.

Indeed, we should recognise in our Constitution the fact that Aboriginal and Torres Strait Islander peoples were the first settlers in what we now call Australia.

This recognition should be incorporated in the Preamble to our Constitution. It is unfortunate that this action has not been proposed by the Federal Government.

Where to now?

Much of the commentary on the proposed referendum has been based on emotion and not on an analysis of the impact of amending our Constitution nor of associated issues. If the proposed referendum is rejected, there are some suggestions that Aboriginal and Torres Strait Islander peoples will see this outcome as a profound rejection, that there is an unwillingness to hear their hopes and that we cannot benefit from their intelligence and wisdom. There is no substance to suggestions such as these.

As well, there are suggestions that, by rejecting the proposed referendum, we will divide Australians.

Again, the facts do not support this outcome. In 1999, the Australian people rejected a referendum proposal to incorporate a new Preamble to our Constitution – and this Preamble included a statement honouring our Aboriginal and Torres Strait Islander peoples. Australia did not ‘divide’ over that rejection.

Amending our Constitution is a most serious decision for all Australians to make. It is essential that we remove emotion from the consideration of this matter and recognise the proposed referendum for what it is – it is proposing a significant amendment to our Constitution. In particular, it is proposing to insert a race-based change to our Constitution to deal with issues that are rightly the responsibility of all governments and of established agencies and processes.

As a consequence, I am unable to support the proposed referendum because of serious concerns that I have about the proposal.



Comprehensive Anglicanism - A new national network

Written by The Right Rev'd Dr Stephen Pickard - Chair NCAN, Australia

In 2023 a number of concerned Anglicans from around Australia formed the National Comprehensive Anglicanism Network (NCAN). At the heart of this initiative was a concern for the church’s unity and witness to the gospel in a time of controversy, fracture and division. With this in mind NCAN has been established to support communication across local churches, agencies and individuals; to encourage grass roots Anglicans through resources relevant to Anglican life, spirituality and mission; to facilitate responses on a range of issues that concern the well-being and unity of the Anglican Church of Australia.

We live in times of significant transitions, increasing complexity and for many, disturbing uncertainties. One consequence of this is increasing conflict between different approaches to respond to this context. Progressive and conservative elements clash, new alignments emerge, and a tribal mentality quickly takes hold. These dynamics are a feature of our social, political and religious environment. This is the larger context in which international Gafcon was invented in 2008: an attempt by conservative voices to influence and/or control (as the case may be) the direction of the Anglican Communion.

Developments at the global level of Anglicanism are reflected in the Anglican Church of Australia. Most recently this concerns disagreement regarding same-sex relationships. In an earlier generation the focus was on the ordination of women as priests. And even now there are myriad matters (e.g. climate change, asylum seekers, racism, human sexuality, poverty, inequalities, technology, care of children, war and peace) that press in on the Body of Christ.



NCAN has been set up to encourage responses to such matters that draw upon the rich traditions of Anglican Christianity that prize diversity, intelligent and reasoned argument, and a commitment to working together rather than apart. This includes our commitment to the Four Instruments of Communion that bind the world-wide Fellowship of Anglican Churches together as the Anglican Communion. The authority of those same instruments has recently been rejected by international Gafcon.

Current conflicts and divisions are perhaps reflective of disagreements that go beyond issues of theological correctness or biblical authority. Some of the deeper issues concern how humans are to live with one another and God in peace and with justice. There's a mix of issues here: rightness and/or latitude of belief; differing views about holiness, perfection, diversity and conformity; the way we find truth and live in it. Such matters continue to circulate and be contested in the church and wider society.

The national comprehensive Anglicanism network:

- Values a church where differences, and diversity of gifts, convictions and perspectives are welcomed as adding to the rich tapestry of God's wisdom in the Body of Christ.
- Seeks a church where disagreements and conflicts, are wrestled and borne with.
- Is committed to finding and living in the truth together and not apart.
- Believes that this is the tried and tested way in history by which our witness to the love of God in Christ is experienced as transformative and upbuilding.
- Strives for a truly comprehensive Anglicanism; something urgently needed in times of conflict, division and fragmentation.

The Anglican Church of Australia traces its origins to the arrival of the British colonisers from 1788. Settlement occurred in separate colonies some distance apart in this large continent, resulting in individual states that united as a national country only in 1901. Unsurprisingly then, the Anglican Church of Australia reflects some of the critical and often competing traditions found in the Church of England – Anglo-Catholic, Evangelical, Broad Church – as introduced into the separate colonies. The resultant Constitution (1961) of the Anglican Church of Australia (formally so named after 1982) was a pragmatic attempt to hold together the inheritance of different theological traditions and emphases with a strong accent on the autonomy of individual

dioceses compared to, for example, the more centralist governance of the Church of England. However, in an increasingly polarised environment the strains on our historically low grade koinonia are severe. The NCAN initiative is a response to this context. The appeal to comprehensiveness is accordingly not an overture to 'anything goes' mentality (as some disparagingly say) but rather arises from a conviction that the truth of the gospel can only be found as Christians work together and not apart. This is never the easy or simple option, but we believe it is a faithful way forward for the Anglican Church of Australia.

A comprehensive Anglicanism values all the strands in the Anglican heritage and invites everyone, no matter their particular convictions, emphases or preferences, to see those who differ as gifts from God to be valued and learned from rather than merely tolerated, or worse still, rejected and excluded. It strives to live and wrestle with disagreements, paradoxes, and apparent contradictions in the belief that God's Spirit will lead us together into the fullness of truth and love in the life of the Triune God.

Of course, it does beg a question: Can a comprehensive Anglicanism accommodate those who show no tolerance for others? In truth it is not easy to navigate our way as the Body of Christ in these difficult times. Some invest considerable energy in sharpening boundaries; others are more focussed on the centre. Bishop Mark's image of providing watering holes rather than building fences strikes a chord with the intent of a comprehensive Anglicanism.

Such an approach to our life together in the Body of Christ regards unity and truth as deeply tied to each other. Neither unity in the truth, nor truth through unity can stand alone; they are co-related and organically knit together. Where this close bond is ignored or dismissed the result, as history shows, is schism and the fracturing of the truth of the gospel of Christ.

The national network will soon launch a website with resources and mailing list to connect all who desire to uphold the church's unity and witness to the gospel. In the meantime, if you wish to register your interest for joining our mailing list, once it is established, please contact support@ncan.au with your details.

Individuals, groups and networks from across the various Anglican traditions of the Diocese of Canberra and Goulburn will hopefully find the new national network an encouragement to uphold the church's unity and witness to the Gospel. Grassroots local church initiatives welcoming open conversations across differences with willingness to bear with one another are the key to the mission of the Gospel.



Indonesian Pastors & Sponsored Children

Written by Wendy Elliot

As I returned to East Java again this year I caught up with Pastor Hari. I have visited him since 1998 and continue to be amazed by his outreach. This year saw him supporting 30 homeless seniors (regardless of their faith) and he is now in the process of adding 15 more rooms to his complex by building upwards. He plans to move his animal food production to another site, which is a relief because of the smell permeating the church. Some of the seniors can help out with the food scraps collection and the production. Pastor Hari is now in a better situation with the establishment of a foundation 'Sow and Harvest'. He is truly a remarkable Christian.

Pastor Thomas started his ministry at Bajulmati Beach. He rented a house 3 metres by 7 metres. As the house was so bad, he had to repair it first. Three months later a family came to worship. As he continued to evangelise this number grew to thirteen. When he heard of a school without a Christian religious teacher, he taught there as a volunteer. However, this was against the Synod rules so he had to leave that church in 2020. His family moved to Bengkung Beach and he decided not to open another church. With encouragement from a Fellowship group of pastors, from many denominations, he was motivated to start again. With donations from St Barnabas', Charnwood, and St Martin's, Tathra, he received the blessing of land and a small building for his home church.

Many children are sponsored in the Malang area and beyond of East Java. This money usually covers the school fees and some uniforms but little else. One such family lives in very poor conditions and this year I was told the boys' mother had become a member of a Christian church and now had a Christian family. Living conditions are still poor but each year there is some improvement. Ninik's husband is a truck driver but the wages continue to be low and Ninik sells nut products at the school and on the street.

Another Christian family has twin daughters, both sponsored, and Debora, a six-year-old who has Down's Syndrome. They live in the village of Sidoar. The father is a labourer but the mother cannot work as she has to look after Debora. Their kitchen has an earth floor and their bathroom could hardly be called one. The good news is that the money has now been donated for a bathroom to be built.

The faith and hope all these amazing Christians, despite hardship, are an example to us all.



Pdt Hari's Family & Wendy Elliot



Pastor Thomas



Pastor Thomas & Partini



Bathroom



Rico's Home - top floor



Ayuk, Debora & Anggun



More Information

For further information on all vacancies, please visit our website under [Positions Vacant](#).

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Please note, we only advertise positions vacant and events within the Diocese of Canberra and Goulburn.



Senior Accountant

Status: Full-time (with 6-month probation)

Position Location: Canberra City

The Senior Accountant will assist the Manager of Financial Services and CFO in preparing monthly financial reports, year-end Financial Statements, cash flow management, compliance with regulations, returns submission, financial and business information analysis, capital management, systems, procedures and procedures administration. The Senior Accountant reports to the Manager of Financial Services.

A full description of this position, and details on how to apply, can be found [here](#).



Middle School Christian Living Teacher & Chaplain

Status: Permanent – Flexible FTE – 0.4FTE to Full time

Commencement Date: Term 1, 2024

Position Location: Burgmann Anglican School, Forde Campus, Corner Francis Forde Boulevard and Hurrell Streets, Forde

A full description of this position, and details on how to apply, can be found [here](#).

Applications close on 4th September 2023.



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