Domesticity a battleground in _Mrs. America_

by Wendy Knowlton

Mrs. AMERICA is a fasci

nating portrait of con

servative activist Phyllis Schlafly. Cate Blanchett absolutely inhabits the role of this woman of strong con

victions, unflagging energy and clear talents — but also contradictions. Whilst argu

ning against liberation “from marriage … the best institution for women devised”, her own choices suggest a yearning for more.

The series is set in the 1970s as Shirley Chisholm makes an historic run for president and divisions emerge amongst ris

ing feminists. Seemingly the antithesis of these trailblazers, Schlafly’s sense of duty as a wife and mother of six is clear,

work.

Plinkett: “You didn’t notice.

24

Congress and published an influential monthly newsletter. When described as “obsessive”, Blanchett allows a flicker of quickly controlled irritation to flit across her face. She may step away from the camera to allow her husband the limelight in a profile piece, but she ensures her photograph is smiling benigly from his desk clearly in shot. And this is the series’ main focus. Was Schlafly truly com

mitted to the ideals of domes
ticity or was this simply her preferred platform for power in a patriarchal world?

In Washington she is patronised by men who haven't bothered to read the documents she knows back to front. But in leading an army of home-
makers, and challenging the views of Betty Friedan (Tracey Ullman) and Gloria Steinem (Rose Byrne), she can be a star. There is a ruthlessness to Schlafly’s successful campaigns against the ratification of the Equal Rights Amendment to the US Constitution. She humps communists with Libbers to foster fear, and warns of a “feminist totalitarian nightmare” where unisex bathrooms, the craft for women and the disap

pearance of child support could reign. The perfectly coiffed hair, pastel outfits and charm tempt many to dismiss her, but Blanchett’s disarming smile is a powerful weapon, calculating and cunning. She glows when the spotlight illuminates her.

Ultimately the most sig

nificant conflict arises between different groups of women. Schlafly resists “phony equal

ity” that she claims will lead to the loss of male love and pro

tection. According to Steinem, Schlafly is no more than a “cheerful puppet” and to others she’s a “right-wing nut” but the series, whilst positioning its audience to reject Schlafly’s views, shows she is much more than these labels. Perhaps trapped by her own rhetoric in the end, she too has to weigh up what women value and what they fear.

This nine-part series is streaming on Foxtel.

Music lovers’ podcast explores why we respond to popular songs

by Tim Kroenert

To quote the fictional, cantankerous film critic Mr Pinkett, “You didn’t notice. But your brain did.” His line captures the intuitive ways in which we engage with films, and how we know just the things that do and don’t work.

Something similar might be said of our relationship to popular music. Ever feel there was a ‘thing’ to it, an edge to ABBAS’s Dancing Queen? It could be because the trium

phant songs of your life” coincides with a “sad” minor chord. Or do you find there’s something vacuum-anarchic about the opening of Beyonce’s dance floor anthem, Single Lady? It’s better.

First note you hear lands on the third – not the first – beat of a four-bar beat.

American musician Kirk Hamilton’s Strong Songs pod

cast is full of insights like this. Most episodes are committed to a single song, digging deep into tracks like the Beach Boys’ God Only Knows or Stevie Wonder’s I Wish. Using audio clips to illustrate, he breaks down what every instrument is doing, exposing the complex

ity of apparent simplicity. He’ll pick apart the “chump, pop and sizzle” of the song’s groove, and often recreate various sounds in his own studio, to better highlight what a particular instrument is doing at a given moment.

It’s a captivating crash course in music apprecia

tion, but also in music theory, presented in simple language and with wit. For example, the breakdown of God Only Knows has some discourse on chord in

versions, the use of which contributes to the magic of what might well have been a very simple pop song. In talk

ing about I Wish, Hamilton examines the key signature that binds together three of Wonder’s most enduring funk hits.

For an overview of alterna

tive guitar tuning, check out the episode on Jeff Buckley’s Last Goodbye. While a tradi

tion of episodes focused on “through-composed” rock masterpieces – Led Zeppelin’s Stairway to Heaven, Queen’s Bohemian Rhapsody and Radiohead’s Paranoid Android – provide great insights into dynamics and song structure.

There are a few diversions from the single-song episodes. A number of Q and A episodes see Hill tackle questions from listeners. An episode focused on the theme music from animated TV shows (Simpsons, Cowboy Bebop et al.) is a treat for fans of that medium. The Else沃 episode lays the “straight line” of Tiny Dancer alongside the “curved ball” of Yellow Brick Roads. While an episode on the Dolly Parton classic I Will Always Love You traces the song’s evolution through three chart-
topping versions.

Is it true by a music lover for music lovers of all levels of knowledge and experience.

Some churches to reopen as restrictions ease

by Stephen Cauchi

A number of Anglican churches – including St Paul’s Cathedral – are expected to reopen in Victoria following the easing of COVID-19 restrictions, although stringent requirements for physical distancing and cleaning mean that many will remain closed.

The Diocese of Melbourne has also received its first payments under the Federal Government’s JobKeeper scheme and is preparing a financial assistance plan for parishes. From 1 June, in line with State Government regulations, the size limit on gatherings for worship will move from 10 to 20 people. From 22 June, that is expected to move to 50 people.

Bishop Paul Barker, whose episcopal work of June covers Melbourne’s southern and eastern suburbs, told TMA that some churches had already reopened in May. “A handful of churches have started services on Sundays.

continued on page 12

No ‘quick fix’ for Church after abuse crisis: new Chancellor

by Mark Broily

The new Chancellor of the Diocese of Melbourne, Professor Clyde Croft AM, SC, says the establishment of redress schemes will be a priority as well as continuing the work of June in professional and workplace units.

While a professor at Monash University’s Law Faculty – warned that there was no “quick fix” for the Church to regain public trust and confidence after the revelations of child sexual abuse.

“It’s the contribution and work of Michael Shand QC, as Chancellor, to the development of professional and disciplinary standards legislation and protocols cannot be

continued on page 12

PLUS: Anglican clergy to contribute to family violence study (p9); school chaplains adapt (p6)

IN REVIEW

Domesticity a battleground in _Mrs. America_

Cate Blanchett as Phyllis Schlafly.
In separation, forging a deeper connectedness

I have joined with clergy in Archdeaconry groups and have heard of the tremendous effort that has been made to keep parishioners connected. Many have spoken about this time being one of reliance on the foundations of their theological training and formation as they have ministered in these extraordinary circumstances. The essential character of pastoral care and spiritual formation has been possible, even though not in the manner it was previously done.

Remarkably, in contrast to what might have been expected, there has been fresh connection with people who have been on the margins of church life previously or had no previous connection at all. I have heard of people coming to faith through online evangelism who are now waiting for the restrictions to ease so that they can be baptised.

During this extraordinary period, I have participated in a session of the Anglican-Roman Catholic International Commission (ARICC) over four nights in May. Originally intended to be a residential meeting at a monastery in Northern Italy, we soon realised that could not occur and that an electronic meeting was our only opportunity for carrying this work forward. You may reflect I recalled on the previous meeting of this dialogue that met in Jerusalem at St George’s Cathedral last year and particularly the love being present at each other’s Eucharists where we are connected within the Body of Christ. This was a fresh blessing on the way along this challenging project, another example of the “labor of love” presence amongst the people Jesus has gathered as his disciples.

The Holy Spirit is the “labor for comforter” who is present in the life of the Christian community. The Spirit is the enlivening force in the Body of Christ, the Church. We will always be left marvelling that our own despair or inadequacy is never the last word. Probably it shouldn’t be unexpected but usually we will be “surprised by joy” C.S. Lewis described it in the phrase from Wordsworth’s poem to describe his own conversion to Christianity.

Let’s be thankful for all of the things which brighten our awareness of who we are in community as Christians and that we are connected within the Body of Christ.

Grace and peace in Christ Jesus,

“God, our Father, who out of love for the human race has raised from the dead your only Son, our Lord Jesus Christ, – the heavenly Father has given him as the Head of the Church, the Bride of Christ.

Mounting a challenge to Jesus that you are the ‘Man of God’, he said, “Only through me.”

Jesus’ last question: “And why do you call me ‘the Man of God’?”

My God, my God, why hast thou forsaken me?”

My first reaction was, “It is as if my world has come to a halt, as if a loved one has died.”

The late American poet Mary Oliver also fell in love with nature. She wrote that her work as a poet “is loving the world… [and] mostly standing still and learning to be astonished.”

American Anglican priest Matthew Fox urges us “to fall in love at least three times per day,” not in an anthropocentric kind of way, but with “creation itself and its many manifestations.”

In her poem ‘The Summer Day’, in which she tries to walk us up with the startling question “Tell me, what is it you plan to do with your one wild and precious life?” she says, “I don’t know exactly what a prayer is/ I know how to pay attention, how to fall down into the grass, how to kneel down in the grass/how to be idle and beloved.”

Another word for paying attention is mindfulness, and the Vietnamese Zen Buddhist Thich Nhat Hanh has written beautifully about how to walk mindfully: “Walking meditation is really to enjoy the walking – walking not in order to arrive, but just to walk…Walk as if you have all the time in the world – walk as if you are kissing the earth with your feet. We have caused a lot of damage to the earth. Now it is time to take care of it.”

From a recent letter to city dwellers.

The Yarra River at Warrandyte. In the current lockdown, people are connecting with nature again through walking.

The wet sand is grey and powdery. Grey is the colour of the Victorian bush, a palea that has taken a long time to appreciate in all its soothing, subtle, extraordinary beauty.

Grey might also be the metaphorical colour for our times. In an era of COVID-19, we are all receiving a crash course in uncertainty and, hopefully, in humility, patience and generosity. Now, more than ever, I feel that religious faith that deals in shades of grey, not hastening to ostracise or condemn.

I am passionate about God-follower, but black and white religious faith, engaged with the whole of life, is probably the only absolutes I hold to.

• That I need to live with as much authenticity, compassion and courage.

• That the creative power that made the universe is a great and generous heart of love, that I, like many others, have confused with a will to destroy.

• That my best chance of living a strong and loving life is by being real and open about the heart of love, and that the story of the life and death of Jesus Nazareth, along with the hope revealed in Jesus’ resurrection, can give me the best pictures, both of a loving God and of a human life lived with complete integrity.

That’s everything. Else is up for negotiation. Uncertainty is the undercurrent of human life, uncomfortable as we find it. That’s what makes thoughtful religious faith, engaged with context, so hard. There are few certainties. Life is nuanced. We are all flawed and beautiful, heroes have feet of clay and even the richest and most culturally secure of marriages can be complicated. I believe that God is love and that I want to be part of that. Everyone else is shades of glorious grey.

dorey@clare-macrae.com
www.claire-macrae.com

This article first appeared in The Age on 10 May 2020.

Shades of grey:

A word for all seasons

by Clare Boyd-Macrae

We are repainting the outside of our 100-year-old beach shack. From time immemorial, it has been a sort of holy olive, we are radically breaking with tradition this time and going grey, so we’ve spent a lot of time brooding over colour charts at the paint shop and fiddling with the pots on patches of flakes weatherboarding.

And the ever wakening, drarrying order of greys, and most of them are gorgeous. White greys, blue grey, green grey, all sorts. Even the names – basal, wallaby, windspay – are enticing. It’s hard to choose, for my evening walk along the dunes and realise that at dusk, everywhere at the edge of the ocean is shades of grey. The water and the dune grasses are green-grey, the sky blue-grey.
I saw a statement on social media a while back along these lines: I see you ‘around Melbourne’.

You refuse to worship me, so I will close your churches.

Where is God, if anywhere? What will close your gyms and sports. You are lovers of money, so I will send your stock beauty, so I will close your gyms and sports.

If any, is this virus “from” God?

We are meant to learn, if anything?

Blunt and confronting words.

I have often likened his angles. I have often likened his writing to a bowl of spaghetti, exploring each strand, seeing where it leads and how it embraces other strands. This ‘hot-off-the-press’ small volume (the foreword was written only on 24 April, and the book was in my letterbox on 31 May) is typical Brueggemann, probing and poking, teasing and tickling the text.

He teases the Exodus plagues and covenant with Job, commenting that true knowledge is not found ultimately in scientific exploration but in the fear of God and the shunning of evil – a caution to us not simply to see this virus as a naturalistic or scientific event, and an invitation to us to step outside the Enlightenment narrative and to take a peek into the vast claim of creator and creation.

He says we are to wander rivers deeply at God, and while the end of such wonder may come with a vaccine, its beginning must be in the fear of the Lord.

Another chapter reflects on the pestilence offered to David in a Samuel 14 and he concludes that chapter reflecting that maybe the virus offers this world a slowing down, an easing of pollution and our worst social habits, and what it might teach us about our relationship that contextualizing the biblical theme of groaning, crying out to God in a fallen world, a theme that Paul expresses in Romans 8 also. Thus we are to look forward to a life without groans, a life through the cross to resurrection hope.

Each chapter concludes with prayer – lovely and thoughtful prayers that draw together the themes of each chapter.

Brueggemann is not everything that could be said of him. He was in his late 80s

What resonance does this commentary have for us? For me, the centerpiece is the need for serious theological reflection in this iso-age.

Where is God, if anywhere? Where is God, if anywhere? What is God doing, if anything? What are we meant to learn, if anything? Is there hope? And to what extent, if any, is this virus “from” God?

Already books and booklets are pouring out from prolific theologians and preachers, among them from veteran Old Testament professor Walter Brueggemann.

Bishop Paul Barker, in his late 80s

now, is one of the most esteemed Old Testament writers in the world. Always I have found him thought-provoking and stimulating, showing me new light and angles. He recently included his commentary with playing with a bowl of spaghetti, exploring each strand, seeing where it leads and how it embraces other strands. This ‘hot-off-the-press’ small volume (the foreword was written only on 24 April, and the book was in my letterbox on 31 May) is typical Brueggemann, probing and poking, teasing and tickling the text.

He teases the Exodus plagues and covenant with Job, commenting that true knowledge is not found ultimately in scientific exploration but in the fear of God and the shunning of evil – a caution to us not simply to see this virus as a naturalistic or scientific event, and an invitation to us to step outside the Enlightenment narrative and to take a peek into the vast claim of creator and creation.

He says we are to wander rivers deeply at God, and while the end of such wonder may come with a vaccine, its beginning must be in the fear of the Lord.

Another chapter reflects on the pestilence offered to David in a Samuel 14 and he concludes that chapter reflecting that maybe the virus offers this world a slowing down, an easing of pollution and our worst social habits, and what it might teach us about our relationship that contextualizing the biblical theme of groaning, crying out to God in a fallen world, a theme that Paul expresses in Romans 8 also. Thus we are to look forward to a life without groans, a life through the cross to resurrection hope.

Each chapter concludes with prayer – lovely and thoughtful prayers that draw together the themes of each chapter.

Brueggemann is not everything that could be said of him. He was in his late 80s...
Church bookshop gets creative during crisis by Carol O’Connor

**CLIMATE CHANGE: A topic that is widely discussed and followed by many people in recent times**

Dr Dan Fleming, Group Manager Ethics and Formation for St Vincent’s Health Australia, made the comments at the conference titled “A Hopeful Future?” organised by ISCAST–Science and Christianity (COSAC) and held online from 10 to 12 July. More details can be found at https://www.iscast.org.au

**On Hope articulates Jeffrey’s frustration with world leaders who idly sit and watch the climate change.**

Dr Fleming said that St Vincent’s Health has discussed the possibility of allocating ventilators should there be a scarcity problem and those allocated ventilators should get the ventilator and who misses out is not separate from the decisions that our organisation has made over the last two centuries, he said.

Dr Fleming also said that he has been called the most restricted in the world and that the only thing that has never ended is the discussion and the debate around who should have ventilators and how do we use them.

On Hope articulate Jeffrey’s frustration with world leaders who idly sit and watch the climate change. She mourns the short-sightedness of people who only consider their immediate well-being and just want to continue living to see a world where the adults open their eyes beyond the immediate. Armed with rebuttals, Daisy is thoughtful and insightful and shows strong consideration of opposing arguments. However, her battle is not with climate change but with being taken seriously. She is seen as “bewhiskered”, many people – activists and politicians – are keen to meet with activist figures but have little intention of genuinely listening to them. Jeffrey juggles school with meeting NGOs and climate activists in person. Her thoughts drift between her HSC and her fight for climate justice. She seems to say “Shouldn’t you be advocating? Step up adults!”

**On Hope recommends**

“On Hope articulates Jeffrey’s frustration with world leaders who idly sit and watch the climate change.”

**“On Hope” book is available from St Peter’s Bookroom**

By popular demand, the Bookroom has now added the title “On Hope” to its online and physical sales.

**“Crude utilitarianism’ a ‘horrifying’ approach to pandemic care** by Stephen Cauchi

**Putting older people last for the ideal of ‘greatest good for the greatest number’ was a ‘horrifying’ philosophy to apply to COVID-19 scenarios, a Trinity College conference was told.**

Dr Dan Fleming, Group Manager Ethics and Formation for St Vincent’s Health Australia, made the comments at the conference titled “A Hopeful Future?” organised by ISCAST–Science and Christianity (COSAC) and held online from 10 to 12 July. More details can be found at https://www.iscast.org.au

**On Hope articulates Jeffrey’s frustration with world leaders who idly sit and watch the climate change.**

Dr Fleming said that St Vincent’s Health has discussed the possibility of allocating ventilators should there be a scarcity problem and those allocated ventilators should get the ventilator and who misses out is not separate from the decisions that our organisation has made over the last two centuries, he said.

Dr Fleming also said that he has been called the most restricted in the world and that the only thing that has never ended is the discussion and the debate around who should have ventilators and how do we use them.

On Hope articulate Jeffrey’s frustration with world leaders who idly sit and watch the climate change. She mourns the short-sightedness of people who only consider their immediate well-being and just want to continue living to see a world where the adults open their eyes beyond the immediate. Armed with rebuttals, Daisy is thoughtful and insightful and shows strong consideration of opposing arguments. However, her battle is not with climate change but with being taken seriously. She is seen as “bewhiskered”, many people – activists and politicians – are keen to meet with activist figures but have little intention of genuinely listening to them. Jeffrey juggles school with meeting NGOs and climate activists in person. Her thoughts drift between her HSC and her fight for climate justice. She seems to say “Shouldn’t you be advocating? Step up adults!”

**On Hope recommends**

“On Hope articulates Jeffrey’s frustration with world leaders who idly sit and watch the climate change.”

**“On Hope” book is available from St Peter’s Bookroom**

By popular demand, the Bookroom has now added the title “On Hope” to its online and physical sales.
The God of the gospel is with us perpetually, in all of life’s ups and downs."

Dietrich Bonhoeffer.

Some effects of COVID-19 on diocese ‘already greater’ than 1919 flu epidemic: research

by Mark Broly

The social and economic effect of coronavirus on the Diocese of Melbourne is probably already greater than the 1919 influenza epidemic but on present indications the health impact is likely to be considerably less, according to a paper prepared by Anglican layman and researcher Mr Colin Reilly.

Mr Reilly’s paper, The 1919 flu pandemic and the Diocese of Melbourne, found that there were at least eight clergy deaths attributed to influenza in the Anglican Church nationally in 1919 – a death rate of about 0.6 per cent in a population of about 1400 Anglican clergy compared with 0.3 per cent for the whole population – but that in Melbourne, the clerical death rate was 0.9 per cent.

“Some indicators of church life suggest the flu epidemic may have had a deleterious effect,” Mr Reilly wrote. “The number of baptisms and confirmations fell and while funerals increased. On the other hand, marriages continued their post-war recovery...

“Faced with the unprecedented times of pain and anxiety, we tend to want an omnipotent Problem Solver. But that image of God is contended to us by neither history nor Scripture. Rather, we are encouraged to live “before God and, with God,” he said, “we live without God.” And so it is also with our modern anxieties, as Bonhoeffer was keen to point out through his writings. He knew that his time was limited and that he would be executed in Flossenbürg.

Mr Reilly wrote that the effects of the 1919 influenza epidemic in Australia, while severe, were nowhere near as damaging as declared in the world. "For this our situation as a nation, is the chief reason. Australia was in a fortunate position to address a post-war world without the need of a cure. God is not some sort of Deus ex machina, but works in a different way so roundly repudiated by Bonhoeffer."

Against this, insistedBonhoeffer, the God of the gospel is with us perpetually, in all of life’s ups and downs. Bonhoeffer, the God of the gospel is with us perpetually, in all of life’s ups and downs – not as the omnipotent Problem Solver, to be sought only when all other solutions have been tried and have failed, but as the One who lives with us in the solidarity of God, and as if there were no God" she is said to have written. “As if there were no God.”

Long misunderstood by his admirers and his critics alike, Bonhoeffer’s comment has been often incorrectly interpreted to mean that he thought modern society no longer had any need of a God-concept, and that the Christian faith – if it were to survive at all – would have to be a Godless religion. But that image of God is completely repudiated by Bonhoeffer. For far too long, Christian society – the polite, upper-middle Bildungsbürgertum – the church within it had treated God as though he were an all-powerful Solve Problema, who took care of all the churches and their problems. That may not be the image of God that we are used to, but it is the image that Bonhoeffer lived by, and that he believed was the precondition for the more controversial third way.

This month’s Prayer Diary can be found at http://www.melbourneanglican.org.au/spiritual-resources/
The importance of connecting

Melbourne Grammar School chaplain the Revd Hans Christiansen reflects that while school students coped as well as they could with distancing and online learning during the coronavirus lockdown, human beings are “made for relationships”.

He writes: “Our whole purpose is to enter into the loving communion with God and our fellow human beings and the creaturely world and be an open conduit of the divine dance, where we learn to receive and give. Love simply has to be shared. It is written into the DNA of creation. That’s why we need each other. That’s why we miss each other when we cannot be together.”


Your say on discrimination bill, Easter

Your say on discrimination bill, Easter

Widespread concern at RD bill

Michael Bird and Mark Sneddon claim to be perplexed that Archbishop Philip Freer has queried the Government’s recently deferred Religious Discrimination Bill, recommending a Charter of Rights as a better option (April TMA).

Their criticism of the Archbishop is misplaced. The Bill divided the community at its outset, forcing the Government to hastily issue a second draft.

The only friends of the new version is its original proponents, such as Mark Sneddon. The Archbishop correctly pointed out widely-held community views. A vast coalition of groups has united against the Bill, concluding that it causes unnecessary division, confusion and harm. Unions have joined with business, sporting codes have teamed up, peak health authorities, legal bodies, government representatives have all raised strong concerns.

The latter include the Uniting Church in Australia, fulfilling an original promise of前身 Anglican Primate, Archbishop Geoffrey Smith, and a dozen members of Parliament, including Anglican Victoria and the Brotherhood of St Laurence.

The notion that the criticisms come from “anti-religious activists” is as untenable as it is untrue. LGBTQI+ groups such as Amnesty Australia have consistently and clearly supported anti-discrimination protections for religious practitioners. The Archbishop’s Charter of Rights proposal is also reasonable.

Three Australian jurisdictions already have such charters and a federal version was recommended by Father Frank Brennan ten years ago, following the largest community consultation of its kind.

A Charter, or at least fair and balanced religious discrimination laws, are practical reforms that the whole community, including people of faith, can benefit from and rally around.

The Revd Angus McLeay

Hawthorn East

Angus McLeay is undertaking a PhD on religious freedom as part of an Australian Research Council project. He is a member of Merri Creek Anglican Church.

Australian autumn fits Easter’s ‘mellow fruitfulness’

Thank you very much for the April Easter edition of TMA with its thoughtful and appropriate content and of views, including those of Gary Heard, although I do not share his views and have great respect for him.

To me there are “lenten” seasons and “Good Friday” times and seasons of joy and celebration in this year, and they may indeed worsen as the earth suffers from too great a growth of population and prophets’ voices are not heeded.

But there are also “Easter experiences, joyful Eastertides.” But as for the climatic seasons, to me spring, preferred over summer, with the fruitfulness of the north with sowing), as our northern spring provides the foundation for our harvesting to us of the fruit of the Spirit.

The Revd John Bunyan

Campbelltown (NSW)

Much goodwill and inspiration at a ‘surreal’ time

The conclusion of our harvesting our own, we’ve also received much goodwill and inspiration has emerged from various sources. Apart from the dedicated commitment on the part of so many churches to connect with their online congregations, we’ve also received many well-wishes from Christians of other denominations, who have perhaps even more uplifting is that other thoughtful messages as a quarter, usually gentle autumnal festival, celebrating the harvest and the mellow fruitfulness, to use words from Keats, of the life of Jesus.

Furthermore, I know that harvests of various kinds come at various times in our countryside, in my old parish we celebrated the Harvest Sunday after Easter Day, with its long agricultural associations (in the north with sowings), as our Harvest Thanksgiving. Among other things that festival was an important reminder of the dependence of city people upon the fruits of the earth and of those who work to provide us with something, to remind us, needed today more than ever. And then with Good Friday – Holy Week, Holy Saturday, Holy Sunday – to the conclusion of our gathering and Easter Eastertide speaks to us of the fruit of the Spirit.

Christopher Lynch

Kilsyth

Nonetheless, unexpected inspiration has emerged from numerous sources. Apart from the dedicated commitment on the part of so many churches to connect with their online congregations, we’ve also received many well-wishes from Christians of other denominations, who have perhaps even more uplifting is that other thoughtful messages as a quarter, usually gentle autumnal festival, celebrating the harvest and the mellow fruitfulness, to use words from Keats, of the life of Jesus.

Furthermore, I know that harvests of various kinds come at various times in our countryside, in my old parish we celebrated the Harvest Sunday after Easter Day, with its long agricultural associations (in the north with sowings), as our Harvest Thanksgiving. Among other things that festival was an important reminder of the dependence of city people upon the fruits of the earth and of those who work to provide us with something, to remind us, needed today more than ever. And then with Good Friday – Holy Week, Holy Saturday, Holy Sunday – to the conclusion of our gathering and Easter Eastertide speaks to us of the fruit of the Spirit.

The Revd John Bunyan

Campbelltown (NSW)

Much goodwill and inspiration at a ‘surreal’ time

Easter this year was, to say the least, somewhat surreal.
**Trademark generosity on show during crisis**

by Paul McDonald

**ONE THING HASN’T changed during the COVID-19 pandemic – vulnerable people need our help more than ever.**

Whether our clients are young people in state care, those affected by family violence or alcohol and drug addiction, we have embraced new ways of working so that help is always there when it’s needed. And those of the Anglican faith continue to show their trademark spirit of generosity, ensuring that people who have lost their jobs and independence as a result of this situation have somewhere to turn.

For an unprecedented challenge such as the coronavirus, Anglicare Victoria had to respond with unprecedented innovation in the way we deliver services. Given the client base we work with, the changes could not have been bigger.

Fortunately our teams are in place to adapt programs to meet the needs of Victoria’s most vulnerable people.

“The high-stakes, contagious nature of the virus means the health and safety of our clients and staff has to be our priority at all times. So the first step was to introduce a range of measures to minimise the risk of exposure and ensure physical distancing and hand-washing became part of our everyday routine. In some of our residential care facilities, staff played a game of ‘guess the song’, where they received a one-minute timer as a countdown to the end of their shift while the carers washed their hands for the length of time demanded by the government. And overall our health authorities and overall our clients in care have adapted well to the changes, doing many things virtually through their phones or computers that they used to do in person.

“Our teams are in overdrive adapting programs to meet the needs of Victoria’s most vulnerable people.”

Possibly the greatest surge in demand has been for our parenting services, with one region reporting three times the number of clients for our ParentZone program which supports mums and dads doing it tough. The webinars we have offered on parenting and schoolings during COVID-19 continue to hit capacity, showing how much families need practical advice right now, along with some extra care and support. At our emergency resource centres, introducing social distancing and sterilising surfaces has been straightforward. Isolated families need practical advice right now, along with some extra care and support. At our emergency resource centres, introducing social distancing and sterilising surfaces has been straightforward.

We have also worked with the Victorian Government to make mental health services available as an isolation and recovery facility for any homeles

**Frankston East church cafe a ‘social lifeline’**

by Stephen Cauchi

**COFFEE ON KAREELA, a project of St Luke’s Frankston East, has managed to maintain a Christm

outreach in a time of lockdown. The cafe has been offering a take-away service, with a maximum of three customers at any time.

“Our primary ministry is the connection with people and the food’s just the vehicle for us to do that ministry,” said Liz Wilson, pastoral assistant at St Luke’s who oversees the cafe.

“Somebody said [recently] it’s just so great that you’re here, that we can still come in because we can get out of the house and we can actually come and see somebody else…

“So they’ve got five minutes to talk to us while we’re getting their food ready. So it’s like a bit of a social life.”

“A small number of them, particularly the people we connect with, live alone so they don’t have that kind of support networks so their community is actually really important to them in these times. From remote education packs to clothes for those in need, emergency food and essentials, and single parents who are struggling, there are so many desperate people in need right now.

The challenges of this crisis will last far longer than the next 24 hours. Isolated people will be there for the long haul to help those in need, whatever they need it to be.

The Rev Glen Macrae, Priest-in-Charge at St Luke’s, said: “We see Coffee on Kareela as a key way to serve disempowered people in the City of Frankston, a way to share with them the hope and mercy of Christ.”

“We are so thankful for the team who have enabled this invaluable care to continue over recent months”.

**IN FOCUS**

**Who can report neglect and abuse?**

All child safety concerns must be reported:

- Allegations, suspicions or observations
- Breaches of the Code of Conduct
- Allegations, suspicions or observations
- Breaches of the Code of Conduct

All suspicions or reports of child abuse:

- Allegations, suspicions or observations
- Breaches of the Code of Conduct

Who can report neglect and abuse?

- Allegations, suspicions or observations
- Breaches of the Code of Conduct

**Coff ee on Kareela – maintaining a ministry of connection and care.**

**A Theology of the Land: Terra Australis from Christian-Aboriginal Perspectives**

by Stephen Cauchi

A book examining the common ground between Australian Aboriginal spirituality and Christian theology has been launched by publisher AITP. A Theology of the Land: Terra Australis from Christian–Aboriginal Perspectives, by Christopher Sexton, was launched virtually on the AITP website on May 17 with a recorded message by Terry Lovat, Professor of Theology, Ethics and Education at the University of Newcastle in New South Wales.

Mr Sexton, who died in 2018, wrote the book as a PhD thesis. Professor Lovat, who was one of the thes

“…We have had to modify our shop, packing up all the chairs and nearly all the tables, so folks are not encouraged to hang around. We have a very, very quite an elaborate enter, order, pay, wait, and pick-up process,” Ms Wilson said.

There is a maximum of two volunteers and three customers in the cafe at any time. In addition to selling take-away drinks, snacks and light meals, the cafe also sells frozen single-serve meals and soups – an especially handy option at the current time.

“For a couple of our folks, this is their take-away food option, and a treat to have a ‘home cooked’ meal. A few of our folks are vulnerable and do not eat really well, so this also helps them have some nutritional support.”

“We’re able to keep that up and that’s our plan – to maintain that ministry of connection and care for local people.”

Mrs Bernita Pippins, the Revd Carmel Hunter and the Revd Siosifa Tongia at the Parish of St Alban the Martyr, St Albans, sorting and storing donations from dnata catering. The first.

Helping hand for relief centres

by Chris Shearer

A GENEROUS offer of assistance has helped Anglicare Emergency Food Reliefs Centres in Melbourne’s west to reopen, after they were forced to close due to the coronavirus pandemic.

Airline company catering donated 360 frozen meals to the centre at the Parish of St Alban the Martyr, St Albans on 4 May, completely restocking its empty freezers, and shipped out a further 360 meals to Anglicare Wangaratta the following day.

The company promised almost 1000 meals for Anglicare Victoria, leaving the organisation ‘scrambling for freezer space’, according to the Rev’d Simon Koefoed of Birimbank Anglican Church, who helped coordinate the partnership.

Mr Koefoed said he had already been working with the Rev’d Siosifa Tongia and the Revd Carmel Hunter on a plan to reopen the St Albans food relief centre when they were approached by Birimbank parishioner and dnata catering employee Joyce Penfold.

She put Mr Koefoed in touch with Corporate Chef at dnata catering Jagareet Kohli, and a plan was hatched.

“The closure of these centres has been a blow to the most vulnerable people in these suburbs who struggle at the best of times to put food on the table,” Mr Koefoed said.

“It is encouraging that just a few small ideas and a couple of emails can really make an amazing difference for the most vulnerable in our suburbs.”

It’s also encouraging that dnata catering, who must be having a difficult time in their industry at the moment, have offered support in this practical way.

New staff at Anglican Centre

Brian Holden commenced in the role of Youth Ministry Consultant in mid-March, taking over from Conrad Parsons. Brian brings to the role a strong background in coaching and leadership development. His IT skills have also come in handy with the move to providing Parish Mission Resource Services remotely. See article on page 10.

Mary Kalendkeredeis has been appointed to the role of Senior Team Leader, Payroll. In the coming months, Mary will be focusing on the reconfiguration of the diocese’s Micropyre payroll system and the implementation of many new features of Micropyre to support employers access to their own details and leave. Mary comes to the diocese with more than 10 years’ experience in using Micropyre across a number of industries.

Religious communities meet

The Advisory Council for Anglican Religious Life in Australia (ACARLA) met at the Centre of the Holy Name spirituality centre in Cheltenham in mid-February. ACARLA is the source of communication between the House of Bishops and the religious communities of Australia. It also ensures that communities both old and new, and individual men or women who wish to live a solitary consecrated life, are assisted and monitored in living their religious life appropriately and authentically.

ACARLA is led by Bishop Garry Wetherill and lay representatives Marilyn Hope and Joy Freier. Bishop Kate Wilmot of Western Australia has been appointed to the Advisory Council.

God is opening up new visions as men and women continue to offer their lives to His service through religious communities.

If you would like to know more about religious orders in Australia, visit http://earlychristianconsecratedlife.org/

Cathedral gift shop goes online

denoted online, helping it to tap into a new market to survive the loss of tourist custom after the Cathedral had closed in response to the coronavirus pandemic.

Gift shop manager Susan Baker (pictured right) said she had been worried about how the shop could continue given nearly all of its business came from Cathedral visitors and tourists.

But business turned around in late April after the online shop was launched. Sales in the first week of May were “good” Mr Koefoed had already been working with the Rev’d Siosifa Tongia and the Revd Carmel Hunter on a plan to reopen the St Albans food relief centre when they were approached by Birimbank parishioner and dnata catering employee Joyce Penfold. She put Mr Koefoed in touch with Corporate Chef at dnata catering Jagareet Kohli, and a plan was hatched.

“The closure of these centres has been a blow to the most vulnerable people in these suburbs who struggle at the best of times to put food on the table,” Mr Koefoed said.

“It is encouraging that just a few small ideas and a couple of emails can really make an amazing difference for the most vulnerable in our suburbs.”

It’s also encouraging that dnata catering, who must be having a difficult time in their industry at the moment, have offered support in this practical way.

New staff at Anglican Centre

Brian Holden commenced in the role of Youth Ministry Consultant in mid-March, taking over from Conrad Parsons. Brian brings to the role a strong background in coaching and leadership development. His IT skills have also come in handy with the move to providing Parish Mission Resource Services remotely. See article on page 10.

Mary Kalendkeredeis has been appointed to the role of Senior Team Leader, Payroll. In the coming months, Mary will be focusing on the reconfiguration of the diocese’s Micropyre payroll system and the implementation of many new features of Micropyre to support employers access to their own details and leave. Mary comes to the diocese with more than 10 years’ experience in using Micropyre across a number of industries.

Religious communities meet

The Advisory Council for Anglican Religious Life in Australia (ACARLA) met at the Centre of the Holy Name spirituality centre in Cheltenham in mid-February. ACARLA is the source of communication between the House of Bishops and the religious communities of Australia. It also ensures that communities both old and new, and individual men or women who wish to live a solitary consecrated life, are assisted and monitored in living their religious life appropriately and authentically.

ACARLA is led by Bishop Garry Wetherill and lay representatives Marilyn Hope and Joy Freier. Bishop Kate Wilmot of Western Australia has been appointed to the Advisory Council.

God is opening up new visions as men and women continue to offer their lives to His service through religious communities.

Religious communities meet

The Advisory Council for Anglican Religious Life in Australia (ACARLA) met at the Centre of the Holy Name spirituality centre in Cheltenham in mid-February. ACARLA is the source of communication between the House of Bishops and the religious communities of Australia. It also ensures that communities both old and new, and individual men or women who wish to live a solitary consecrated life, are assisted and monitored in living their religious life appropriately and authentically.

ACARLA is led by Bishop Garry Wetherill and lay representatives Marilyn Hope and Joy Freier. Bishop Kate Wilmot of Western Australia has been appointed to the Advisory Council.

God is opening up new visions as men and women continue to offer their lives to His service through religious communities.

You would like to know more about religious orders in Australia, visit http://earlychristianconsecratedlife.org/

The Revd Jude Benton, Priest-in-Charge of the Cooperating Parish of Croajingolong, was on the ground during the devastating Croajingolong and Cann River bushfires and has stayed and served the community since then. Here, she offers her advice on how clergy and congregation members can best support people during crises such as bushfires, and highlights some of the common responses by well-meaning people that can actually make life harder.

She says: “Please, if you’ve done any of these after a crisis, don’t feel guilty. I have too. But I’ve learned this year, and so I pass it on for next time there’s a crisis.”

1. People in crisis are unable to process information properly.

They’re feeling high adrenaline which causes a narrowing of focus to what is essential for survival right now. Complex offers of assistance, or requests for information beyond the essentials, are difficult to process. Almost everything non-essential will be forgotten.

2. The basic requirements for normal life may not be re-established for some time.

After the fire we had no power at home for 8 days. That meant only one hob to cook on, using torches at night, fridge and freezer defrosting, no washing machine, no hot shower, no ability to charge a phone or computer at home. Yet we both continued to work dawn till dusk despite these challenges.

3. Admin is not a priority for the first few weeks.

Adrenaline calls for action, not sitting doing admin. Without power at home I needed to go to the church to power the laptop and use a weak mobile hotspot to download messages. The first time I logged on it took more than 24 hours to download an inbox full of emails.

4. Keep the phone line clear.

My phone went constantly for the first four weeks, with many calls from people I didn’t know. Each phone call was a drain of energy. And while I was on one call, the message bank would fill up with more to respond to. I had no energy to deal with parishioners or even my family and friends for support. A month on, the person will be more appreciative of your call than in the first few days or weeks.

5. Keep contact to business hours.

It wasn’t uncommon for phone calls to start at 8am and finish late in the evening. People in disaster need rest, time to recover, and opportunity to communicate with family and friends. Be professional and keep their evenings free.

6. Give money, not goods.

Government agencies and other organisations provide essential food, toiletries, etc, in the immediate period after a disaster. A second disaster happens as well-meaning people deliver unnecessary food, clothing and goods that require exhausted volunteers to spend hours sorting and redistributing. If you are going to give goods, ask first what is required and ensure that everything is good quality before it is sent.

7. Give money with an open hand.

If you choose to give, trust that it will be used wisely. Requests from donors for money to be spent in a certain way added considerable stress, and to me undermined what churches’ role in a disaster is to be: to support all people. We are truly grateful to those who gave generously and with open hands as this allowed us to ensure that our ministry could be maintained through this period, rather than just the immediate when there were multiple other agencies available for instant money.

8. Give time for decision-making, for recovery is a marathon not a sprint.

It takes three to six months after the post-adrenaline exhaustion even begins to wear off and for normal creativity and reasoning to be re-established. If your initial call was ignored in the first month or so, try again now that people have more ability to look ahead rather than just being overwhelmed by the immediate circumstances.

9. Prayer is powerful.

Pray for wisdom, health, energy, compassion and courage to keep going. The expression “held in the prayers of the peo-

New staff at Anglican Centre

Brian Holden commenced in the role of Youth Ministry Consultant in mid-March, taking over from Conrad Parsons. Brian brings to the role a strong background in coaching and leadership development. His IT skills have also come in handy with the move to providing Parish Mission Resource Services remotely. See article on page 10.

Mary Kalendkeredeis has been appointed to the role of Senior Team Leader, Payroll. In the coming months, Mary will be focusing on the reconfiguration of the diocese’s Micropyre payroll system and the implementation of many new features of Micropyre to support employers access to their own details and leave. Mary comes to the diocese with more than 10 years’ experience in using Micropyre across a number of industries.
UK lockdown surge in prayer, virtual worship

Archbishop Clyde Igara in 2017. 

The Episcopal Church’s General Convention – set up by General Synod – set up by General Synod earlier this month, voted to accept the House of Bishops’ recommendation that in the Episcopal Church, religious services that had been imposed during the pandemic, including the Presiding Bishop, Dr Mathews George, and the CCA, Dr Mathews George, had signed on to the call, as well as the US Conference of Mayors. 

The group issued a statement saying that “an unprecedented group of skulls of national faith leaders – from Christian, Jewish and Muslim traditions” had signed on to the call, as well as the US Conference of Mayors. 

A divided US Supreme Court rejected an emergency appeal by a California church that challenged state limits on attendance at worship services that had been imposed to contain the spread of the coronavirus. 

Earlier, US President Donald Trump had unveiled new guidance classifying houses of worship as “essential services” and insisting that state governors allow faith groups to worship despite the risk of furthering the spread of the coronavirus. 

Migrant workers in Asia and the Arabian Gulf were among the most vulnerable to the health crisis, according to a new survey commissioned by Christian Aid, which is expected to be released after a broadcast by Archbishop of Canterbury, Dr John Sentamu. Dr Sentamu has emphasised that countries who were once sworn enemies are now friends, “the highest premise that must stay closed until this day, we have improved our relationship with our former enemies and they are now friends,” he said. “Jesus’ harsh commands were to forgive one another and to love our enemies. We have loved our enemies by seeking their good, yet the horror of war persists. To establish forgiveness and reconciliation is a sacred duty for those who by their hope-filled service made our today possible. The second tribute is to hold on to hope. Hope kept courage alive from 1940 to 1945 … hope shows in our determination to build a better, fairer, more Christ-like world and country…"

Additionally, a group of Christian leaders decided not to hold the traditional Natural History Day, which is expected to be marked this year on the third episode of The Queen and the Archbishop of Canterbury have emphasised reconciliation among former enemies in their video tributes set on 8 May marking the 75th anniversary of the end of World War II in Europe – and alluding to its lessons for a world stricken by the coronavirus pandemic. 

Queen Elizabeth II said she was thankful for the strength and courage that the UK, the Commonwealth and all their allies had displayed.

“The wartime generation knew that the best way to honour those who did not come back from the war, was to ensure that it didn’t happen again,” the 94-year-old Sovereign said. “The greatest tribute to their sacrifice is that a world which was once sworn enemies are now friends, working side by side for the peace, health and prosperity of us all.

... When I look at our country today, and see what we are willing to do to protect and support one another, I say with pride that we are still a nation those brave soldiers, sailors and airmen would recognise and admire.

Archbishop Justin Welby said there were two great tributes that could be paid to the 1945 generation. The first tribute is to remembrance. From 1945 until this day, we have improved our relationship with our former enemies and they are now friends," he said. “Jeffrey’s harsh commands were to forgive one another and to love our enemies. We have loved our enemies by seeking their good, yet the horror of war persists. To establish forgiveness and reconciliation is a sacred duty for those who by their hope-filled service made our today possible.

The second tribute is to hold on to hope. Hope kept courage alive from 1940 to 1945 ... hope shows in our determination to build a better, fairer, more Christ-like world and country…”

Archbishop Allan Migi has resigned as Primate and Archbishop of Papua New Guinea after almost three years in office due to prolonged ill-health and a slow recovery. The General Secretary of the Anglican Church of Papua New Guinea, Mr Dennis Kabekabe, said the resignation would become effective on 15 May. 

“I am very sorry to announce that Mr Kabekabe would act as Archbishop until a new Primate was appointed,” Mr Kabekabe said.

“We thank Archbishop Allan Migi for his humility and Gift to the Church of Papua New Guinea in the Gippsland diocese, is Chair of the Anglican Church Family Violence Working Group. Mrs Lauersen said the results would be reported to General Synod in May 2021 and would help to guide Church policy and practice.

“For the Church to be part of the broader cultural response to prevent violence and to minister to those who experience it, we need to better understand what happens in our own church communities,” she said. “This includes hearing from our clergy and other leaders about their pastoral experiences and their perceptions around family violence.”

Dr Ruth Powell, Director of NCLS Research and Associate Professor at Charles Sturt University, said randomly selected Anglican parishes across the country would be asked to complete a confidential and anonymous online survey.

In the coming months, the next phase of the research will be to invite anyone with a connection with the Anglican Church and experiences of family violence to share their experience through a separate online anonymous survey, Dr Powell said. “This will be followed by some in-depth interviews.”

Virtual reality, digital social relationships and how young people can navigate the opportunities and pitfalls of the online world are all up for discussion on the third episode of Anglicans on Science, Faith and Culture. This month, host the Revd Dr Chris Mulherin is joined by Dr Katherine Canobi, a cognitive development scientist and author of the young adult science fiction novel Mindscall, and Archbishop of Melbourne Dr Philip Freer.

Dr Mulherin and the guests use Mindscall as a jumping-off point for a conversation about the new digital landscape, transcendence, and how technology is shaping people’s experiences and identity. Angles is a collaboration between the Diocese of Melbourne and Christians in Science and Technology (ISCAST). You can listen to it on Apple Podcasts, Google Podcasts, or your podcatcher of choice, or at https://angles.buzzsprout.com/
Good questions are a ‘gift that empowers’

by Brian Holden

I was the last person to see Alex alive. When I received the phone call I thought Paul must have been playing a prank – until he began to cry. Not the normal kind of cry. This was a real weeping, a genuine lament. As part of my brain realised the truth, that Alex really was gone, I still wouldn’t allow myself to believe it. I clutched at straws. “He can’t be dead. I saw him this morning.”

Alex had committed suicide, stepping in front of a train a couple hours after we had last seen each other. He rode the train back and forth for several days to save Alex, and me. I didn’t know what to do or how to cope, or how to hold the picture of God I had in my mind. As a God who loved and cared and always protected us, as a God who gave us so many gifts, and yet didn’t save my管理 supervisors and colleagues. “Standing together” had been symbolic of Victoria in the wake of our fallen officers. The lighting in Melbourne’s CBD “and the church, for their failure to save Alex, and me. Enter Mark. Mark didn’t think, and didn’t tell me it was wrong to be angry at God. What he said, and what he offered me, was that we needed to explore, to fight to own my faith for myself. In that short time I learned the power of questions. I came to see that God was moving, even in me. I’m not even sure Mark realises how much he helped by just asking questions and letting me explore without jumping to the Sunday School root learning that I had outgrown. It began my own journey of realising the power of asking good questions.

What that experience shaped me and my choices. It shaped the way I lead through today. It led me into youth ministry. Over time, the realisation that it wasn’t my job to save any- one filled me with a new hope.

My job was to see what God was doing, and the only way I could do that was to ask questions. A faith that would sustain and last through the pain and difficulties and heartbreaks of life wouldn’t be going to be built on a series of answers learnt by heart or a moralistic judge sitting on a throne in the sky, but by the One willing to descend and live in the muck and mud and pain of life. I began to ASK, and answer, the yet, and in the Gospels we see Him constantly asking questions, even ones to which He knows the answer. Good questions are a gift that empowers those to whom they are asked. So, how will we use that gift?

Brian Holden is Youth Ministry Consultant for the Diocese of Melbourne.

Youth ministers in the diocese are invited to join a new Facebook group where they can share and support each other throughout the sharing of resources, ideas, stories and community. Go to https://www.facebook.com/groups/2880868948661836/

If you or someone you know is troubled by this story, you can call Lifeline on 131 114 or Lifeline on 100 224 636.
**Compassionate, humble service’ call to nation**

by Mark Broolly

Australians – is currently being English-based creole language popular among Indigenous Australians – is currently being taught to staff, for example.

physical distancing, all tradi-

tions seek to provide individual and community connection and the qualities of hope and faith in the face of this global health crisis.

"Both nationally and interna-
tionally, we are painfully aware of the suffering caused by this lethal virus,"

The leaders said they could not think of their circumstances without compassion for those so vulnerable in places where there continued to be wave after wave of deaths caused by COVID-19.

"Many of us have links with these places through our faith, family and friends," they said.

"Both as global citizens and as Australian citizens, we are united in wanting to work to help prevent further suffering.

We also know our shared values, what is shown in practical service, is our best way to counter how fears and anxieties are spreading and exploited by those seeking to sow division.

The leaders said that as a result of careful work together religious communities at this time to provide spiritual guid-
ance, reach out to those less for-

tunate, and provide care to those who need it. While observing

people are watching that and sharing that so that’s encouraging,”

Financially, the College has applied for the deeper allowance and may dip into its savings. The College Board has had savings for over 10 years and government funding was halted, said Mr van Gelderen.

"We appreciate Minister Tudge’s acknowledgement of the work being done by Australia’s Anglicare.

"Their lack of resources is quite confronting in terms of the scarcity of trained nurses and doctors and number of ventilators.

When TMA spoke with the couple, East Timor had just received help to be able to test for coronavirus within the country – previously samples had to be sent to Darwin.

Fortunately, at the time of going to press with this edition, East Timor had only recorded 24 cases.

"The Government has responded actively and there are medical workers and public health workers here that are so hard to preserve the “nation for the trouble ahead,” Ms Adams said.

Basic medical facilities, communal living arrangements and the prevalence of tuberculosis and lung/cheest diseases make communities in the country particularly vulnerable to the impact of a COVID-19 outbreak.

Church and missionary activity had also been affected, with not even the option of Zoom to soften the blow due to poor internet connection, but the Adams were adapting.

"We have begun to experiment with recording a short Bible talk and posting it on YouTube. While generally the Internet is limited in Timor-Leste, use of social media is a rising force. Videos can be sent on Facebook, Whatsapp, and viewed in these lower data formats.”

"Countless reports have emerged about the lack of resources in the country particularly vulnerable to the impact of a COVID-19 outbreak.

Church and missionary activity had also been affected, with not even the option of Zoom to soften the blow due to limited internet connection, but the Adams were adapting.

"We have begun to experiment with recording a short Bible talk and posting it on YouTube. While generally the Internet is limited in Timor-Leste, use of social media is a rising force. Videos can be sent on Facebook, Whatsapp, and viewed in these lower data formats.”

ACROSS AUSTRALIA

**TRANSFORMING LIVES**

Bishop Philip Huggins.

"Co-operation and compassion [give] us the sense of common purpose we need to survive, care for one another and flourish."
Some churches to reopen as restrictions ease – from page 1

and maybe a few more madweek. More will start after June 1 when the limit is lifted to 20," he said. "Perhaps, in my area, only four to six churches have already had some sort of service."

But Bishop Barker said that even if the limit was raised to 50 as expected, many churches would still not reopen.

“Some church buildings are small, so for some they cannot fit in 20 with social distancing anyway. Bigger churches are going to find it hard for a long time with social distancing expected until the end of the year, maybe.”

“Most seem to be taking very seriously the requirements on numbers, space, cleaning, and several say it is too onerous for such small services.”

Small groups were also beginning to resume, he said. “I am not yet sure how many groups meeting in churches or homes on a large scale but I expect that will begin throughout June to a degree.”

The diocese released a Business Services Bulletin.

No ‘quick fix’ for Church after abuse crisis – from page 1

overestimated,” he said. “The value of his work, and the foundation laid is really inestimable and will provide a very firm foundation for the future in the Diocese.

“A present pressing matter at the moment, and one which I give the highest priority, is the ongoing establishment and operation of redress schemes.”

“So very many people have been hurt so terribly, and over their whole lifetimes, by child sexual abuse and are owed the deepest apology, love and nurturing in real and tangible ways ... So there is no quick fix, just hard work along the road in the direction I have outlined.”

More than a decade ago, Professor Croft, who served as Mr Shand’s deputy from 2007 until his appointment as Chancellor in April, led the team of lawyers representing the Diocese to have been involved in and assisted in triggering this

“Nungalinya College in Darwin, a theological college for Indigenous Australians, has been especially hard-hit by COVID-19 as it’s been unable to offer online courses to its students. COVID-19 could have been devastating to the Northern Territory had it spread, but its successful suppression means the College is set to shortly reopen.

“We’re very happy that the Northern Territory Government actually acted pretty wisely and pretty calmly and they put in the travel ban essentially quite early,” said Nungalinya’s principal, Ben van Gelderen. "They know that if it had got into a community it would almost certainly be a devastating death rate, just the factors of elderly people, vulnerable people.”

Nungalinya students are currently at home in their remote communities. The Territory Government is planning to allow travel to and from these communities from 18 June, said Mr van Gelderen.

Students were sent back home from the College around 20 March, but unfortunately the College wasn’t in a position to offer online learning, he said.

“One is that people don’t necessarily have the access to laptops, iPads, etc. Internet service speeds are an issue as well.”

The second problem is the nature of the courses. “A lot of our courses are actually literacy and numeracy courses which we teach through the scriptures, so it’s a bit of a Catch-22 to see someone doing a foundation literacy course by themselves. It doesn’t make any sense.”

“No of the things we’re doing at the moment really quite exciting. We’re putting up our Facebook chapel devotional message each morning.”