

# ENGAGE

December 2021 Issue 8



Detail of triptych *The Desert Keep* (2004-06) by Paul Miller, oil on canvas, 2.3m x 4.6m.

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Christmas  
blessings from  
the ACC&C!

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*“Critical has been negotiating that unique balance between providing a hospitable sanctuary for conversations and engagements across division and suspicion, and at the same time offering a voice of dissent or critique when problems are masked, ignored or repackaged as ‘not problems’.”*

## Problems we solve



Recently I saw a new website for a company helping people and organisations to make better use of renewable energy available to power homes, industries, cars etc while caring for the planet. It was exciting and something desperately needed. It was a clear sign that the young people behind this work had grasped their purpose. What struck me

even more so was that this purpose was directed towards the well-being of others and the planet. Here was an example of a new wisdom working for the common good. They represent the emerging leadership for society. The harnessing of ancient energy from the planet (most assuredly not fossil fuel!) with the help of new technology combined with purposeful vision from human beings. What an amazing combination. It's what happens when the eternal Spirit of God hovers over the face of the chaos of modern life and brings to birth something good, indeed very good. It also says something about what it means when we refer to human beings as created in the image of God. At its heart this has something to do with human proclivity to make meaning and find purpose in the company of others; all for the sake of a higher calling to contribute to the flourishing of a world beloved of God.

One thing struck me in particular with this company's website was its point of contact i.e. problems we solve. This surely is the place to start. To name and understand the problem(s) before us is one thing. This is the realm of diagnostics. How to solve the problem(s) is the next step. And of course, actually delivering on this to achieve a solution is the satisfying conclusion. If only as a country, its people, institutions, government, church and civil society, we had the courage to name and genuinely seek to understand the problems that we face we might make progress on real solutions rather than promote massaged marketing plans.

The Australian Centre for Christianity and Culture had its origin and driving vision in a hoped-for reconciliation among the peoples of this country now called Australia. The underlying problem, in the widest sense had to do with the fractured and divided nature of our public, racial, social, political and religious life. A truly ecumenical centre for the one church devoted to the healing of relationships, healing wounds, reconciling people and the planet

remains a tall order. Over more than two decades the problems we solve have proved at times intractable but there is something about the energy of the people and their deep sense of purpose in finding positive ways forward for the common good that has kept the Centre alive and I trust fruitful in its work. Critical has been negotiating that unique balance between providing a hospitable sanctuary for conversations and engagements across division and suspicion, and at the same time offering a voice of dissent or critique when problems are masked, ignored or repackaged as 'not problems'. I think particularly of issues to do with asylum seekers and refugees and the fate of the planet.

The nature of the problems we solve requires a mode of leadership more akin to slow release protein energy i.e. a public leadership for transitional times that is neither transactional nor an unfiltered transformational ideal. It will necessarily be collaborative and modest in its claims with a track record of building cultures of trust and respect. It also requires imagination, scholarly expertise and experience in institutional leadership. Moreover, the problems we solve requires a particular kind of strategic engagement. What the philosopher George Steiner refers to as 'the long day's journey of the Saturday'. Steiner has in mind the Holy Saturday tradition in the Christian tradition. Holy Saturday is that transitional place which is neither bogged down and drowning in the horrors of Good Friday nor propelled with flights of fancy into the utopian exhilaration of the Sunday.

This edition of *Engage* will greet you in the season of Advent: a season of hope for the promise of a better time; and a season of critical inquiry into the condition of the world, our society and our life together and the problems we have to solve. The Advent hope is neither cheap nor ephemeral. Rather it is a hope grounded in the One whose ways with the world encourage us to name the problems we face, who at the same time offers us a glimpse of a solution seen in the light that shines upon the world in the face of Jesus Christ.

**Stephen**

**Rt Rev'd Professor Stephen Pickard**

**Executive Director**

**Australian Centre for Christianity and Culture**

### Special announcement:

After eight and a half years as Executive Director, Rt Rev'd Professor Stephen Pickard will retire on 31 March 2022. We would like to wish him all the best and thank him for his untiring service to the ACC&C and its partners. There will be a public farewell on 30 March 2022. More information to come.



# On the shoulders of giants

by The Rt Rev'd Dr Sarah Macneil

Board Chair, ACC&C

The bold vision of some eminent Australians more than two decades ago gave birth to a place of engagement, of hospitality, of discussion, and of reconciliation in the deepest sense. Located in the political centre of Australia and firmly rooted in its Christian ethos, the Australian Centre for Christianity and Culture (ACC&C) has, from its earliest days, been a place where Australians of all denominations and all faiths are welcomed and spirituality, culture and academic enquiry are nurtured.

Successive Boards and Executive Directors have taken hold of the opportunities and built a Centre with an excellent reputation for its programs and for the research which has been closely associated with it. The contribution of our outgoing Executive Director Professor Stephen Pickard to this endeavour has been exemplary.

I have taken over as Chair of the Board at a time when we are also seeking a new Executive Director. I am struck by the opportunities that are before us. It is trite but true to note the enormous changes in Australian society over the last two decades. The environment for the two partners in the ACC&C, CSU and the Anglican Diocese

of Canberra and Goulburn, has also changed markedly during the ACC&C's lifetime, particularly over the time of the Covid pandemic. We are nearly 2 years into the pandemic and we need to evaluate its longer term impacts both on Australian society and the ACC&C.

We have a very capable and experienced Board with significant ecumenical representation. A number of existing Board vacancies will allow us to further increase the diversity of voices. The Board's primary task at the moment is, of course, the appointment of a new Executive Director. We are hoping to be able to make an announcement before Christmas. The shape of the Board's work over the next year will in part respond to that appointment but on our agenda are:

- working with the new Executive Director to facilitate their induction;
- developing a communications and engagement policy; and
- working with CSU and the Diocese on a new site masterplan to reflect changing strategies and needs.

I am honoured to be invited to chair the Board. My experience in the diplomatic service, as a post-graduate student at the French National School of Administration, on the Standing Committee of the international Anglican Consultative Council, as well as in numerous church roles, have all contributed to my

*"The bold vision of some eminent Australians more than two decades ago gave birth to a place of engagement, of hospitality, of discussion, and of reconciliation in the deepest sense."*

sense of the great need for places such as the ACC&C – places of understanding, careful listening, spiritual engagement that lead to the flourishing of relationships between people of all denominations, faiths and secular society. I feel that, in the life of the Board, we are standing on the shoulders of giants. May we be blessed with wisdom and vision for the future at this critical time.

## Sarah

Sarah is now retired. The first woman to be elected as a Diocesan Bishop in the Anglican Church of Australia, she served as Bishop of Grafton from 2014 to 2018. Prior to that she had been Dean at St Peter's Cathedral, Adelaide and had numerous other church appointments after a career in the Australian Public Service. She is married to Ian and mother and stepmother of 3 (now adult) children.



Rt Rev'd Dr Sarah Macneil, photo by Sarah Stitt

## The one constant is change

by Sarah Stitt

Events and Corporate Services Officer, ACC&C

Some issues ago I wrote that the Centre had been blessed. And it still is. We feel that whilst 2021 has been a huge struggle for many, we have come through with relatively little discomfort, unlike our neighbouring states. The recent 'Ken Behren' nine week lock down saw us pack up our offices for the second time in just under two years in order to work from home. The second time round was a little easier, we had had practice. Life continues. (By the way, it went unnoticed that Belconnen was also renamed in the same news bulletin to 'Belle Condon').

During lockdown, Canberra experienced the most glorious Spring. Good rains, (sadly, as we write, edit and go to press, many are now flooded) for which most Australians are nearly always grateful, an abundance of blossoms and flowers, with the buzz not only of bees but lawn mowers. Whilst the annual Floriade was 'cancelled', the bulbs had been planted and so many were able to wander through Commonwealth Park and enjoy the show. The weather was very kind.

All ACC&C events were cancelled or postponed. The already re-scheduled Ancient Futures conference was re-jigged to become a one-day online taster seminar for the re-re-scheduled March 2022 conference. The seminar, in November, was heralded a great success with those attending hungry for more. There have been

a few new bookings for the March onsite conference, which will bring the juggling challenges of keeping everyone safe.

For this issue of Engage many of the Centre's scholar contributions focus on the review of books which have been written and are soon to be published. It must be noted that the time has not been wasted, and that much deep thinking and hard work has been occurring. For our Centre Manager, Hazel Francis, it has been exceptionally busy – tying up loose ends regarding the insurance claims, overseeing carpark repairs, and most importantly working with the Board on the appointment process for a new Executive Director.

Now we are looking to the Christmas break and 2022. Between now and end of March we will be making the most of still having our current Executive Director onboard, and preparing for the new one. We will also be planning and working with the Committee for the Ancient Futures Conference, closely followed with the hang for another Michael Galovic icon exhibition. We are feeling that more changes are afoot but we will embrace them, as the one constant in life is change.

We wish you all a joyful Christmas, safe and happy holiday season and look forward to welcoming many, in person, to the ACC&C in 2022.



## Spiritus Short Film Prize

by Rt Rev'd Professor Stephen Pickard

Executive Director, ACC&C

Congratulations to the Spiritus award winner, Radheya Jegatheva from Western Australia, for his short film, *Painting in Numbers*. The film explores the ancient tradition of the seven deadly sins in contemporary form e.g. gluttony as waste, envy in terms of designer clothing and sloth as the basic problem in responding to climate change. The final scene regarding wrath offers a poignant comment on human proclivity to violence. It is clear that the deadly sins are alive and flourishing! The judges considered the film a worthy recipient of an award. In concept and execution the film was well done. The Centre is grateful to Clive and Lynlea Roger, supporters of the ACC&C and generous donors of the Spiritus Prize. The Centre is a supporter of the Canberra Short Film Festival at which the Spiritus award film was shown on the awards' night at Dendy Cinema, Canberra, 20 November 2021.



Original painting *Girl with the Pearl Earring* by Johannes Vermeer. This painting in the film depicts Envy. Photo from FlickerFest



*“The ILC works as a platform for faith-based organisations to facilitate dialogue and action. The ILC meets during the annual UN climate negotiations and regularly online to collaborate on faith advocacy for climate ambition, embracing all the pillars of the UNFCCC and of the Paris Agreement.”*



## Looking ahead from UNCOP26 – Reflection

by Bishop Philip Huggins

Director of the Centre for Ecumenical Studies, ACC&C

To help facilitate a beneficial 26th United Nations Conference of the Parties (UNCOP26) in Glasgow, the Interfaith Liaison Committee (ILC) organised a range of Webinars and other activities for faith-based dialogue, education and advocacy. These included a Talanoa Dialogue, modelled on the Pacific People's example, as provided by the Fijian Government at COP23. Our Talanoa, as the COP26 began in Glasgow, offered the attached message to the United Nations Framework Convention on Climate Change (UNFCCC).

Every Talanoa is organised around three questions. This also seems a good framework for my reflections now:

1. Where are we in terms of climate action?
2. Where do we want to go? and, therefore
3. How do we get there?

As the General Secretary of the Pacific Council of Churches, the Revd James Bhagwan, reminds us, in a true Talanoa everyone sits together until everyone present has had their say. It is inclusive and participatory. Hence these reflections might be considered a contribution to a dialogue amongst Australian people of faith as we look ahead from the Glasgow COP26.

### Where are we in terms of climate action?

Thankfully, the COP was sufficiently successful so that the major hope is still alive. Namely that the human family can cooperate well enough so as to contain the rise in global heating to 1.5C. The official text of the UNFCCC conveyed that “COP 26 has concluded with nearly 200 countries agreeing on the Glasgow Climate Pact to keep 1.5C alive and finalise the outstanding elements of the Paris Agreement.” As will be recalled, this is necessary, on the basis of the expert scientific advice, if we are to prevent catastrophic climate change - including more extreme events, more frequently.

Five takeaways from the recent IPCC report were brilliantly summarised in a presentation by Dr. Hossein Rezai at a webinar I attended on 22 October. The bottom line is the need for reductions in emissions.

At the COP, the urging of our Pacific neighbours was that Australia cut its emissions by 50% before 2030. This was conveyed directly to our Australian Prime Minister Scott Morrison when he met the Prime Minister of Fiji, Frank Bainimarama, at the COP.

Our Pacific neighbours' insistence is consistent with the outcomes of COP26 and should shape our climate action. Over the coming year, every nation is requested to scale up its contributions so that the 1.5C goal stays in reach. “The Glasgow Climate Pact will speed up the pace of climate action. All countries agreed to revisit and strengthen their current emissions targets to 2030, known as Nationally Determined Contributions (NDCs), in 2022. This will be combined with a yearly political roundtable to consider a global progress report and a Leaders summit in 2023.” (UNFCCC).

It is a mark of the quality of Australia's diplomatic leaders that Australia is a signatory to the Glasgow Climate Pact, given the nature of domestic political discourse preceding, at, and since Glasgow. As of now, Australia has declined to formally raise its 2030 target from the 26-28% reduction it agreed in 2015. This was one contributing factor to why Australia was named “Colossal Fossil” of COP26 - a collection of the world's environment groups named Australia as the worst performer of all countries at COP26.

*“Our prayers complemented the character and competency of those negotiating the Glasgow Pact in those final hours of COP26. While this is all encouraging and true, it does not diminish the scale of the task that lies ahead.”*

## Where do we want to go?

It is not so long ago that Australia was recognised as a middle-level power with an innovative and progressive influence. I have had a lot to do with the disarmament issue over the years. I recall Australia's contribution to the Comprehensive Nuclear Test Ban Treaty and the Chemical Weapons Convention, for example. More recently, we have had helpful and progressive policies on climate change. Now we are known as the “Colossal Fossil”. Having handled crucial relationships ineptly, in parallel fashion, we are also now known for our planned nuclear submarines. We want to go to a better place than this! What to do?

My years chairing church welfare agencies taught me the benefit of strategic plans that integrate services, including spiritual practice, with advocacy and research. We need to persist with each of these in creative interplay, as disciples of Jesus.

Services? Already our Church domestic welfare and international aid agencies are assisting those suffering, in the terms of the Paris Agreement, from the “loss and damage” caused by climate change and are also assisting those needing help with “adaptation”. Our services keep us close to those in greatest need and thus inform the authenticity of our advocacy as well as clarifying the next research tasks. Our spiritual practice is also part of our service.

Relatedly and more personally, I did not go to Glasgow. I probably could have, notwithstanding the travel restrictions. But the prompting of the Holy Spirit was more that I should help facilitate supportive Prayers and Meditations. So that is what I did through the ILC and in partnership with Muslim leader, Ms. Sarwat Nasneem and Quaker expert on COP negotiations, Ms Lindsey Fielder-Cook.

We encouraged people to offer their Prayers and Meditations for the COP at noon and in the evenings of each day. People of faith took up this invitation around the globe.

In my case, with strong support from the Australian Religious Response to Climate Change and the Parish priest, we held noon meditations in St George's, Queenscliff, with guest presenters from diverse faiths leading us into twenty minutes silence.

In the evenings I was linked into the morning meditations organised in the UK by members of the World Community of Christian Meditation. It was a blessing to be able to share with Fr Laurence Freeman who participated in part of the Glasgow COP and offered the reflections of his contemplative heart.

Those friends at the COP conveyed how spiritually supported they felt by all our prayers and meditations, especially in the closing stages when it was not clear whether all 200 nations would be able to agree on a beneficial final text.

We had prayed specifically in the second week, in the context of diplomats both representing their Governments but also representing back to Governments their fresh advice on what was needed. We had prayed and meditated that the atmosphere and collegiality amongst negotiators would produce inspired advice and an outcome that exceeded our highest hopes - leading to the fulfilment of all that is required by the Paris Agreement. As the saints convey, “prayer holds up the world” ( St John Climacus, The Ladder of Divine Ascent.)

Our prayers complemented the character and competency of those negotiating the Glasgow Pact in those final hours of COP26.

While this is all encouraging and true, it does not diminish the scale of the task that lies ahead.

## Where do we want to go from here and how do we get there?

The pressing need is for an Australian National Plan that integrates the current efforts of local and state governments; private enterprise; research centres; rural leaders and the rest of our civil society, including people of faith. A National Plan, which is consistent with the Glasgow Pact and thus with our regional and global obligations. We might pray and advocate that there is the necessary quality of bipartisan leadership to bring this together.

Personally, I have two profound learnings from this period that will guide me. One is that the Holy Spirit inspires and guides us as a matter of the divine love for all of God's creation. We are called to be attentive and courageous, Spirit-led. Secondly, the climate crisis intersects with all the issues of justice and human rights that impact on the flourishing unity of all living beings. This is evident in the recommendations of our ILC Talanoa, with which I began these reflections. Hence, the way ahead involves wonderful partnerships by which God's purpose in our creation is beautifully vivid.

One way or another, we must get to UNCOP27 in Egypt next November with achievements that substantiate the Glasgow Pact! May it be so. Amen and Amen.

(Since the previous UNCOP25 in Madrid, I have been a member of the Interfaith Liaison Committee to the United Nations Framework Convention on Climate Change.)



Community of St Anselm, photo supplied by Rachel Lopez

## Living Memory seminar – review

by Hazel Francis

Centre Manager, ACC&C

The Ancient Futures Conference was once again postponed to March 2022, but the committee decided to run a taster program for those who have been waiting since 2020 for this event. So on 6 November the ACC&C hosted an online seminar via Zoom – *Living Memory: Learning from the Legacy of Australian Religious Communities*.

Recordings of the three speakers (Rev'd Tim Watson, Dr Katharine Massam and Eileen Glass), are on the ACC&C YouTube or on the website along with a recorded encouragement from the Archbishop of Canterbury and devotions led by the Francis Project.

This seminar was attended online by 50 people over 5 different time zones from New Zealand, all around Australia and one from the UK (now that is commitment, thank you!). All from different communities from what are considered Traditional, New and Emerging. Over three breakout sessions discussions focussed on:

- personal call to community life
- experience of interaction within the community, between community and denominational structure, between traditional or emerging communities
- distinctive Australian characteristics emerging in the traditional or emerging communities
- Discerning the work of the Spirit in new forms of community life emerging in response to the “signs of the times” and ways forward

In the CSU news press release Executive Director of the ACC&C Right Reverend Professor Stephen Pickard said both the ‘Living Memory’ seminar and the ‘Ancient Futures’ conference will bring together representatives from a wide range of traditional, new and emerging communities across Australia.

*“What is the future for religious communities? Contrary to popular opinion the reality is that religion and the spiritual quest is growing.”*

Quotes from attendees:

*“It has been great to open up the conversations and building new relationships”*

*“we really enjoyed the Living Memory .... Especially the small group sessions, learning from other’s experiences and thoughts....”*

*“learning ways to encourage each other for the use of our gifts and skills when communities may be coming to an end”*

*“Wish we had longer in discussions and getting to know each other....”*

*“great conversations and discussion but too short, looking forward to longer conversations”*

If your appetite has now been whetted by the videos, questions above or from the responses to the day then come to the conference in March 2022 and let’s continue the conversation in prayer and wisdom.





## When the church is no longer “in control”

by Douglas Hynd

Adjunct Research Fellow, ACC&C

In Australia, as in other English-speaking countries, the Christian churches are struggling to reorient themselves to a situation where they no longer have the close political connection with government and the cultural hegemony that they have taken for granted in past centuries. Churches are simultaneously having to deal with the trashing of their moral standing in the wake of major sexual abuse scandals. At the same time, we need to recognise that we are still implicated in the exercise of political and social power. So far, the responses of church leaders, and indeed many church members to this perfect storm, seems to be one of nostalgia for a distantly vanishing past and resentment at the change. Finding resources to reimagine and reshape our community engagement in this difficult, unsettling context should be a high priority. But where to begin?

Between 2011 and 2015, I explored the impact on the mission and identity of church-related social welfare agencies of contracting with government. When I turned to the possibility of publishing the findings of my research, I realised that some of what I had learned about the risks and possibilities of engagement between churches, government and a secular society was highly relevant to the challenges faced by the churches in Australia and other English-speaking countries in coming to grips with this unsettling context. Writing during the pandemic lockdown was a more difficult task than I had expected. It took me eighteen months to turn the research along with theological reflection, into a book, *Community engagement after Christendom*, that was directed at helping Christians reimagine their community engagement.

In the book, I begin shifting the way we reimagine community engagement through opening up a radical tradition of reading

Scripture, after and beyond, Christendom. The Anabaptists - William Blake, William Stringfellow, Fannie Lou Hamer and Ched Myers - all readers of Scripture as practitioners of radical witness, all are drawn on to help in the task of rereading Scripture in a situation in which we are not in political and cultural control. I illustrate this approach with a rereading of the stories of Joseph, Esther and Daniel, along with the teaching of Jesus on the Kingdom of God.

Turning from rereading Scripture, I explore the life and theology of a sixteenth century Anabaptist public servant Pilgram Marpeck, showing how his critique of Christendom and practice of community engagement can help us navigate the path between withdrawal from community involvement and an unthinking alignment with government.

In the last section of the book, I tell some stories about church-related agencies' experience in both service and advocacy. I start by illustrating the risks of contracting with government, and then move on to gesture at possibilities for community engagement through the modes of advocacy, hospitality and presence. I close with a reflection on the Beatitudes as a guide to the path of engagement.

Community engagement after Christendom is going to be published by Cascade Books, an imprint of the US publisher Wipf & Stock, in their 'After Christendom' series. While I don't yet have a definite date for publication, I am anticipating that the book will become available by March 2022.

### Hire the Centre

**Are you interested in hiring the Centre's facilities for your next event?**

The Centre's facilities include an indoor chapel which (in according with social distancing guidelines) can seat up to 60 people or the Chambers Pavilion which can seat up to 17 people. We welcome inquiries from groups that run events that are consistent with the vision of the Australian Centre for Christianity and Culture. Contact the Events' Team (Sarah Stitt and Lauren Bartley) for more information on [acc-c@csu.edu.au](mailto:acc-c@csu.edu.au)



# Gandhi's Truth in an Age of Religious Fundamentalism and Strong Nationalism

by Sathianathan (“Sathi”) Clarke

Bishop Sundo Kim Chair of World Christianity at Wesley Theological Seminary in Washington DC,  
Adjunct Research Professor, ACC&C



Religious fundamentalism of various stripes has had a field day in the twenty-first century. The shrinking world is imagined to be a sprawling theatre of sacred drama. Such fundamentalisms, which I take to be religions driven to their extremes (religious extremism), are spreading effectively in some regions of the world. These religious ideologies draw creatively from scriptural and theological storehouses to inspire movements that violently alter the world for their respective gods. Religious fundamentalisms in league with other economic, political, and cultural forces are increasingly in the business of seeking to carve out strong nation-states. Nation-states also seek to capture extremist religious sensibilities for the purpose of enlisting them in the ascendancy of ideological nationalism. Religious fundamentalism and ideologically driven nationalism are deeply entwined in our contemporary age.

Christian, Hindu, Jewish, Buddhist, and Muslim fundamentalisms need legitimate public platforms to translate hallowed belief into mundane practices. Upholding and cultivating strong belief in a comprehensive worldview is only one of the theological ingredients that go into the configuration of religious fundamentalisms. Cognitive assent within headstrong believers must also be accompanied by stringent mechanisms to shape everyday living in the real world. This is why the nation-state is needed for religious fundamentalists. Often such a coming together results in violation and violence meted out against other religious and secular communities.

Interestingly, even if not surprisingly, both religious fundamentalism and strong nationalism are vested in matters of truth. Together, they generate, catalogue and circulate a fixed registry of Truth that creatively and efficiently alters life for all communities living in their religiously imagined nation-state. Religious fundamentalism and strong nationalism are conjoined in the truth business.

Against this backdrop, a consultation on “Gandhi's Truths in an Age of Religious Fundamentalism and Strong Nationalism” was jointly hosted by the Australian Centre for Christianity and Culture and the Centre for Public and Contextual Theology at Charles Sturt

*“...the authors carefully excavate and creatively employ Gandhi's thought and practice to help reimagine a religiously plural and broadly inclusive nationalism that is rooted in a universal yet many-sided vision of religious truth.”*

University to mark the 150th anniversary of the birth of Mahatma Gandhi in 2019. This day-long event planned by Professors Stephen Pickard, Sathi Clarke, and Satendra Nandan morphed into an edited book to be published by Fortress Press in early 2022. Four papers presented at the consultation by Sathianathan Clarke, William Emilsen, Stephen Pickard, and Peter Walker have become chapters in the book. Five other scholars were commissioned to write chapters for this volume: Peter Hooton, C. Anthony Hunt, Anderson H. M. Jeremiah, Suka Joshua, and Josiah U. Young

III. The contributors to this edited volume look back in order to move forward by reflecting upon the truth-force (Satyagraha) that grounded and guided Mohandas Karamchand Gandhi (1869–1948). All the authors re-examine the truths of his spacious philosophy and nonviolent strategy to resist the hegemony of religious and political fundamentalisms. Embracing Truth and being embraced by Truth was, for Gandhi, the only way to

achieve complete freedom (poorna Swaraj). The goal of freedom, which Gandhi conceptualized as profoundly personal, expansively communitarian, and organically ecological, emanates from a firm grasp of truth.

The edited volume examines and interprets Gandhi's religious and political ideas of truth in his journey toward freedom for our times. Embedded in the political currents, especially those raging in India and the United States, the authors carefully excavate and creatively employ Gandhi's thought and practice to help reimagine a religiously plural and broadly inclusive nationalism that is rooted in a universal yet many-sided vision of religious truth. It weaves together African American, white Australian, and Indian perspectives to engage Gandhian thought and practice to contest violent truth registries and regimes in our contemporary world. Rather than glorify the mahatma (great soul), this book revisits Gandhi's ideas of truth-force (satyagraha) in the face of fake news, nonviolence (ahimsa) in the face of religious extremism, and freedom (Swaraj) in the face of strong nationalisms.



*“...this work deserves a serious response.  
Its conclusions must be considered brave in the face of prevailing attitudes.”*

## “Everyone soon or late comes round by Rome.”

**Robert Browning (1812-1889)**

by **Virginia Miller**

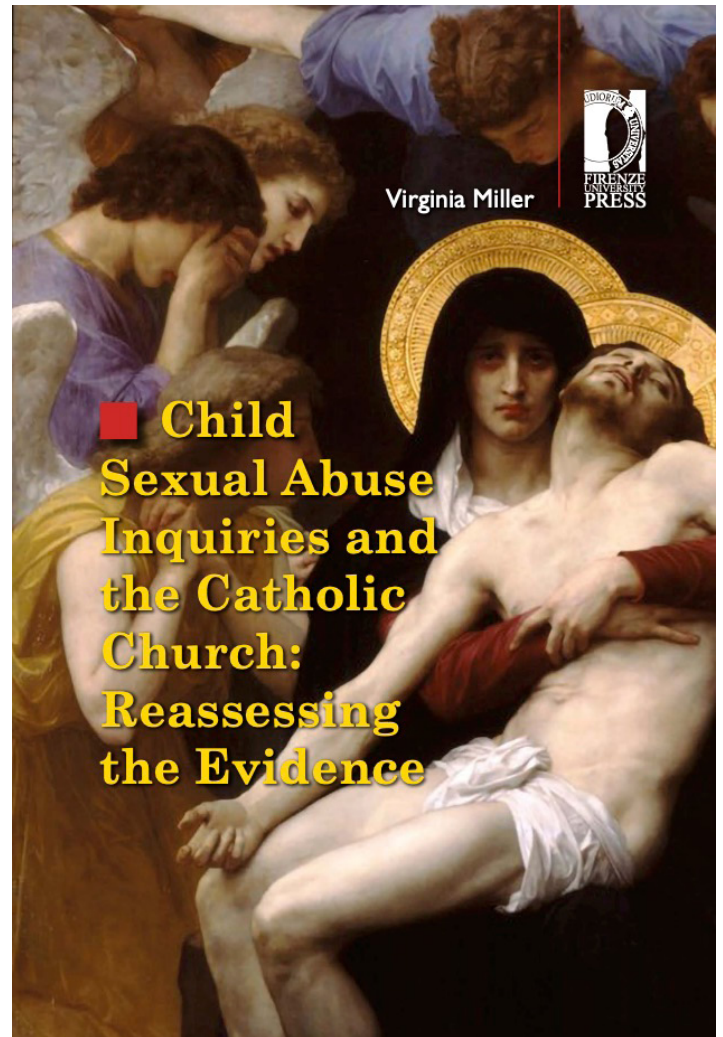
**Adjunct Research Fellow, PaCT**

I am pleased to have been asked to write about my recent book on child sexual abuse and my current research.

My book, *Child Sexual Abuse Inquiries and the Catholic Church: Reassessing the Evidence*, which was commissioned by the Public and Contextual Theology Research Centre and published open access by Florence University Press, has two major theses: (1) child sexual abuse in the Church is largely a historical problem and, (2) significant safeguarding measures that were introduced in the Church in the mid-90s have been effective in curbing child sexual abuse in the Church. Thankfully, the book has already received significant attention, including positive reviews, requests for interviews, and I have even received messages of encouragement from two cardinals!

In his review in the *Journal of the Australian Catholic Historical Society*, Damian Grace remarks, “this is a work that deserves a serious response. Its conclusions must be considered brave in the face of prevailing attitudes.” Grace’s comment is certainly validating and he has an understanding of the difficulties researchers face these days when writing about controversial topics. However, it is worrisome that a researcher is considered brave for merely countering misinformation in the media and identifying flaws in public inquiries. Grace concludes, “Miller could not cover all the problems raised by the commissions of inquiry, but she has placed herself in a strong position to continue her work in this field. This book shows that the questioning has a long way to go.” This is certainly true. Consider, for instance, the recent false reporting on the numbers of allegations of child sexual abuse in the Church in France. For this reason, I intend to continue my work in this field as well as other work on Church policy issues, e.g. religious freedom.

That said, my primary immediate focus is on biblical studies. Thus, the full manuscript of my edited volume on irony in the Bible is now in the hands of the publisher. More significantly, I recently enrolled in a doctorate at the Gregorian University in Rome. My first doctorate concerned the Old Testament; this second doctorate focuses mainly on the New Testament. However, my aim is to concentrate on the Bible as a composite, but unified, work. St Mark’s students may have noticed my auditing of classes in Biblical Hebrew, and New Testament Greek in preparation for my research in Rome. However, they will be unaware that I also have to work on my French, Spanish and Italian to meet the rigorous language requirements of the Gregorian University!





# Material Culture, Colossae and the Second Testament

by Alan H. Cadwallader

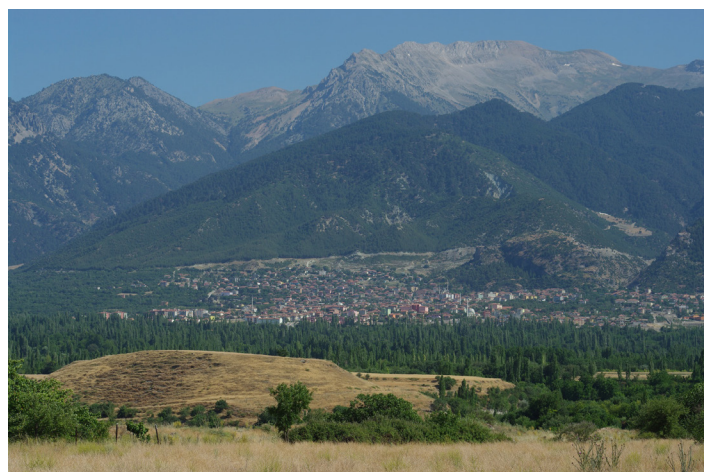
Adjunct Research Scholar, ACC&C



Scholarship on Colossae and the letter to the Colossians has constantly reprised that an excavation of the site was a desideratum. Very recent news from Turkey suggests that Pamukkale University may be about to begin the process of satisfying the long wait. For all the lamentation, however, there has been no effort to collate and interpret the material evidence that is available about Colossae. This has been my focus throughout the COVID lockdowns and restrictions.

The result has been the gathering together into one (very large) volume, all the known material data for Colossae:

- 49 literary testimonia from classical to Byzantine times (substantially more than the half-dozen usually footnoted in introductions to New Testament commentaries on Colossians and Philemon).
- Over 270 coins bearing Colossae's ethnic in their legends, representing 80 different coin types from a span covering the Attalid to late antique periods. Developments in numismatics have underscored there is so much more that can be learned from coins than merely a recitation of emperors, deities and magistrates which the bronzes of everyday commerce attest. Some of these coins attest Colossae's search for a distinctive identity, the assertion of territorial boundaries, and, most significantly, an ongoing suspicion that sometimes spilled into outright hostility towards its neighbouring city Laodikeia — a highly competitive, ambitious city for which "neighbour" is definitely a gilding of the lily!
- The fullest onomastic assembly for Colossae yet known — more than 160 names — have been assembled, not only yielding echoes of familiar New Testament names (Onesimos, Apphia, Epaphras, Demas, to name a few), but also enabling explorations of ethnicity, Phrygian remembrance, Greek display, Roman influence, servility, and even of the limits of the pseudepigraphy of the letter to the Colossians.
- 36 inscriptions have been brought together, some previously unknown, some never fully re-constructed or analysed. Sometimes this has meant the restoration of some inscriptions that had previously been assigned to Laodikeia. Epitaphs deliver the most inscriptions, and these have provided an impressionistic snapshot of Colossian society — anything but the standardised nuclear family intimated by the household code in the letter to the Colossians.
- Whatever anepigraphic material evidence is known has also been brought into the wider textual analysis. Pottery, building foundations, diverse burial chambers, the city's engagement with the river Lycus have all made their invaluable contribution.



Bare mound under Cadmus, photo by Alan Cadwallader

All this has derived from two decades' research sifting sites, museums, archives, travel records, comparative data — arduous, often non-productive as this can be. There has also been a commitment to seeing the Second Testament writings of Colossians, Philemon and Revelation as participants in the material exchange, not as aloof and ahistorical textbooks. This exchange not only has shone a light on the participation of early Christ-followers in the religious competition vibrating through the city (and its territory) but the debt they had to the cultural formularies and conventions by which it operated. Sometimes this debt is antagonistic and resistant; sometimes it is adoptive and accepting. The weaving of the text in and through the materiality of Colossae has enabled a suite of new understandings of what may be operating in the background and foreground of the texts.

300,000 words later, the manuscript is now in production at Eerdmans, with the working title of "Colossae, Colossians, Philemon — the Interface," hopefully for release in 2022. And yet, any temptation to sit back content (or exhausted) with the work, the questions keep pestering my head, and a series of essays and chapters for other collections have already been punched out on the computer. (Anyone who has seen my poor, worn keyboard will know that I was trained on a mechanical typewriter!). It is a sign that all scholarship, as ambitious as it might be for universal coverage, is always contingent, subject, as William Mitchell Ramsay allowed, to the next turn of the spade.

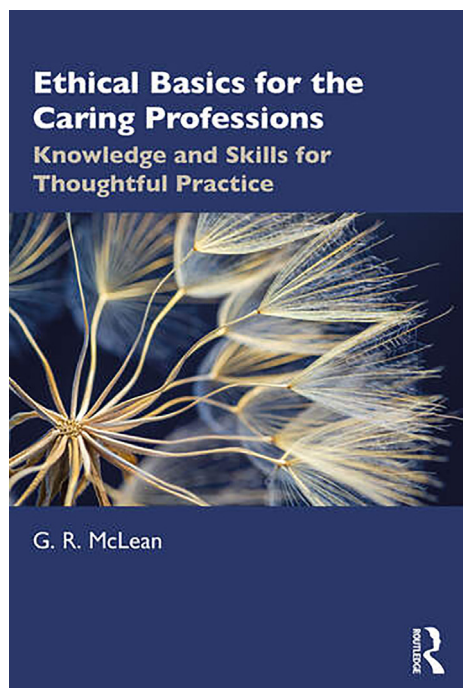


Coin from Colossai showing Artemis riding a biga drawn by stags. Photo supplied with the permission of the Staatliche Museen Berlin

# Ethical Basics for the Caring Professions: Knowledge and Skills for Thoughtful Practice

Book Blurb by Graeme R McLean

Adjunct Research Fellow in Philosophy, CSU



During my career as a university teacher of philosophy, I have at various times been asked to design and teach basic courses in ethics for the caring professions – particularly medicine and other health-care professions, and social work. I have enjoyed taking on these commissions,

but I have always wrestled with the problem of just how to do so responsibly as both a philosopher and a Christian. If contemporary philosophy does in fact have some connection with the love of wisdom, as it declares in the title it claims for itself, then it must offer plenty of resource for our moral thinking. But its discussions tend to be atheistic. Whereas a great deal of our Christian moral understanding is informed and enriched by our theological outlook. But a professional ethics course explicitly conducted from a Christian perspective would be a non-starter in the contemporary secular university. So how do I design these courses?

Philosophy need not be atheistic. And there is good theological reason – as well as philosophical reason – to assume that people from very different positions share much common moral ground. Philosophy has in fact managed to clarify some ethical principles which we can all recognise as useful guides in our professional conduct. And philosophy is itself the discipline which trains us in the skills to think critically about the ethical views expressed by philosophers – the skills to evaluate moral arguments, to

expose the presuppositions of some moral view or theory, and to test the theory by teasing out its consequences, examining whether those consequences fit upon the common ground we share. Within this critical discussion we can be quite open in comparing the moral fruits of the Christian world-view with the sometimes starkly different fruits of alternative world-views. Philosophy even provides us with the tools to examine the provocative but exciting question of whether the Christian world-view offers the best explanation of what is most admirable in professional care.

All of these are matters which I explore in my courses. My aim is to help my students to be equipped for thoughtful, critically aware and morally responsible professional practice. And now that I have retired from full-time teaching, I have been encouraged to make some of these explorations available to other students and teachers, and to interested professionals. Hence this book. I dare to hope that it makes some contribution towards wisdom for the common good.

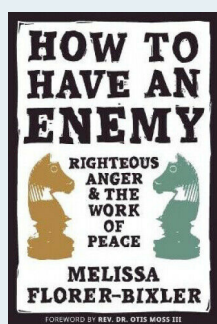
## Recent Publications

***Review of How to Have an Enemy: Righteous Anger & the Work of Peace***  
by Melissa Florer-Bixler

by Dr Douglas Hynd, Adjunct Research Fellow, ACC&C

***The Simple Lesson from Mahatma Ghandi,***  
Fiji Sun, 30 September 2021

by Satendra Nanden, Adjunct Research Professor,  
ACC&C





# Reflections on starting out on the PhD journey

by Sally Mordike

## PhD candidate

They say that you must love what you are studying if you are to do a PhD. It's a hard slog, it's tough, you'll find it hard going. So, as I applied for scholarships and mulled over potential topics, I did wonder: do I really want to embark on this journey, which would be financially, personally, and intellectually challenging?

When I was growing up, I noticed something about my dad. Whenever Mum was away, and he was able to choose to do whatever he wanted in his evenings, he would do work. He would have several jobs on the go, and spread out all over the house with papers, notes, files, and drawings. The whole house would become his study, and he was like a pig in clover, happily moving from task to task. It did mean that we had a massive clean-up to do before Mum returned – but I found out something really important about my dad: he loved what he did. He loved the intellectual challenge, the necessary precision, the attention to detail, and the people he was helping.

I used to want a job like my dad: he really enjoyed his work. He had this way of whistling through his teeth whilst he was working away at something he liked – when he was sketching a complex diagram, or putting finishing touches to a precise specification. He knew the satisfaction of a job not only completed, but accomplished – to the best of his ability, with extra care and attention to detail.

It's no surprise I've inherited his perfectionist streak – I've seen the joy that can come from doing something really well, when that 'something' is meaningful for you, when you can get 'lost' in the task, when time is immaterial, you're in the flow and hours may go

by and you just don't notice. Even now, in his 80s, if mum is out or away, Dad will bring out a complex case, or something interesting to tackle, and whistle his way through sorting it out.

So, I was just delighted the other day when I had a morning to myself – bliss! – a Saturday morning, with the whole family gone for a long walk. This is rare in my house, at the moment, as both my adult children are living and working at home, so the majority of the time there's always someone around. What would I do? I could potter in the garden, cook up a mess in the kitchen, spread out my sewing... but I found that what I really wanted to do was head to my desk, settle down, and immerse myself in uni work.

I wanted to read, to think, to explore, to ponder, and was spoilt for choice on what my focus would be. Would I read up for the lecture I needed to give the following week, or tackle my definition of spirituality? Borrow more books from the library, or read the books I'd already borrowed? Really get my head around dementia research, or dive into the unfamiliar world of theological anthropology? The work sat there, ready, waiting for me to decide.

And then it struck me – I was just like my dad! I realised with pleasure that I, too, had found my passion, what captured my interest, what I get lost in – and it was my work. My wish had come true: this PhD was lifegiving for me. It was worthwhile, meaningful, and had potential to make a difference in the world. I was stoked.

And I realised there was an important thing I needed to do. It was time to learn how to whistle through my teeth.

## Christmas Recipe



### Chocolate Hazelnut Christmas Tree

This tree takes a little time to make, but it is delightful to look at and delicious to eat. The Christmas tree can be made two days ahead. Bring out this tree with the coffee, suggesting to your guests that they snap off bits of the branches. Or, for an impressive gift, wrap the whole tree in cellophane and deliver it on the day.

#### Ingredients

- 560 grams dark eating chocolate, melted  
(500 grams for tree branches, 60 grams 'extra' to join branches)
- 2 cups (240 grams) finely chopped roasted hazelnuts
- 1 brazil nut
- 2 teaspoons icing sugar (for decoration)





# Saint David of Wales

by Kerrie Magee

friend of artist - Michael Galovic

Dewi Sant, or St David, Patron Saint of Wales, is an outstanding addition to Michael Galovic's fascinating collection of Celtic Saints.

According to the hagiography, written around five centuries after Dewi's death by the Welsh scholar Rhygyfarch, his mother, St Non, had been violated by a former chieftain who had abdicated to become a wandering monk. It would seem a less than auspicious beginning, but both St Non and Dewi transcended it. Even prenatally, Dewi's presence was such that when the monk and historian Gildas attempted to give a service at the monastery of Ty Gwyn, where the pregnant Non was studying, he was so overwhelmed he could not regain his concentration until Non and the unborn Dewi left the church.

It was also said that Dewi was born dead but was resuscitated by Bishop Ailbe (subsequently canonised), who was present at the birth and then fostered Dewi, who was educated at the monastery of Yr Henllwyn, with Rhygyfarch noting that he 'grew up full of grace and lovely to be looked at'. His progress was rapid - his fellow students 'saw a dove with a golden beak playing about his lips, teaching him, and singing the hymns of God'. Dewi went on to found many monasteries and churches, including one at Glastonbury.

In an era of violence and intolerance, Dewi maintained a deep commitment to the core Christian values of compassion and service towards the weak and the poor, thus embodying the mindfulness that is a fundamental aspect of Celtic spirituality. It is these aspects that Michael has captured so beautifully in his icon of the saint.

The face has a certain thoughtfulness, created in part by its asymmetry and slight angling; it is the face of a gentle and contemplative saint looking outwards, whose concern for his fellows is also manifest in the slight furrowing of his brows. The gentleness of the face is further accentuated by its contrast with the vivid and angular highlights in Dewi's robe.

Throughout the work, Michael has alluded to Dewi's Celtic nature - his Cross is in the Celtic form and his Bible is beautifully embellished with a delicate and intricate single line interwoven pattern symbolising eternity.

The use of Celtic elements within the portrait is enhanced by the graphic, and beautifully executed, border. Combined with the interplay of colour, including the differing shades of gold leaf, and form, the work is a vibrant and cohesive whole. It is a truly fitting monument to a saint whose last sermon exhorted his community to:

*'Be joyful and keep your faith and your creed.  
Do the little things that you have seen me do and  
heard about. I will walk the path that our fathers  
have trod before us.'*



*Saint David of Wales*, 2021 by Michael Galovic – gesso, gold and egg tempera, 38x29cm (private collection). Photo supplied by the artist.

## About the author

Kerrie Magee's working background was mainly in the field of Gifted Education. She has an MA in Medieval Studies, but her interest in the era began decades earlier. She bought her first book on icons in her mid-teens and her interest continues to grow.

## More articles about Michael's work

[Making Dreams Come True](#)

[All My Celtic Saints So Far](#)

[All My Celtic Saints Part 2](#)



## Pro Hart's mural at St James' Church, Broken Hill

by Katherine Waite

Communications and Database Coordinator, ACC&C



*Ezekiel 47* by Pro Hart, 1984, photo by Boris Hlavica

In March 2020 my family and I moved to Broken Hill and subsequently started attending the Anglican parish of St James in the south of Broken Hill. One of the most noticeable features of this church is a large 326 x 464cm oil painting, *Ezekiel 47*, above the baptistry which was painted by Pro Hart in 1984. The history of this painting has been shared and kept alive by the people of the parish but is relatively unknown in the broader community. I thank the people of St James' church for entrusting me with sharing this story here.

The painting is an interpretation of Ezekiel 47, and more specifically, a vision the then parish priest, Father Gary Priest, had in 1984. Father Gary and Pro Hart were interviewed in 1990 by parishioner Ken Semmens to record the story of how the artwork came to be. The recording was organised as part of the church's centenary celebration when Father Rex Everett was the parish priest. Parishioner Robynne Sanderson wrote a song based on Ezekiel 47 which the choir sang for the celebration.

"Just after the parish of St James was declared, I was praying one evening and after evening prayer I sat looking into the sanctuary and I saw, as it were, a vision of the water of life flowing from this

church out into the community. I was well aware of the little impact overall the Christian church had had on ordinary people of Broken Hill. I'm talking about the miners, working class and the unionists," Father Gary said.

Father Gary, who recently passed away on 7 November 2021, was inspired by the prophet Ezekiel's vision described in Chapter 47 and what struck him first about the vision was that the water was needed to revive his drooping spirit before it could really affect anyone else's.

"My concern was for the aridness within the city of Broken Hill itself. The spiritual desert. I saw a vision of the love of God washing from the church of St James and hopefully from all churches. Because if we have a mission for the community, it will only be a real vital mission when all Christians come together to share that mission in common," he said.

In *Ezekiel 47* it describes many fruit-laden trees on the river bank which Father Gary saw as an analogy for how the people in the church were to be bearers of fruit.

"My hope is that a people will build up amongst you that have been so nurtured through the power of the spirit that the fruits of the spirit will be evident in your lives. That people will come to know you by your fruits," he said.

Father Gary saw these trees brought healing, which meant that the message of Christ was not only to bring salvation, but healing as well.

"He [God] is interested in the whole of mankind. I think of the many men who, year after year, go down into the depths of darkness to work in those mines. To work in conditions that we can hardly imagine. I've not experienced it. The only experience I've had is to see men who were my age when I arrived and six years later as I left, I'd aged six years but they'd aged 12 years. So my heart aches for the men who go down into the depths. They may in my day have received good pay, but at what costs? My prayer is that many of those men may be reached by this living water," he said.

Father Gary shared his vision with Pro Hart, who was inspired by it, and said he would give painting a go, saying the 'Lord was in it'. Pro Hart, who passed away in 2006, completed the painting in Holy Week of 1984 and then joined the parish for Passover meal on Holy Thursday.

"When I started the painting...I didn't know where to start. I just thought I'd start off with the church and have a stream coming from it and it just started to fit in. It's done in oils. And once I started painting it, it started to flow. Well, I thought...it's flowing like the stream. It really flowed," he said.

"I believe it's from the Lord because I had no effort in painting it. Usually in a big painting like that is a lot of preparation. I did no drawings. Just went straight ahead and painted it. I believe the Lord was in it. As Father Gary explained the vision to me, I could see it. That made it easy to paint. Usually when I'm asked to do something I can't do it because usually I work on inspiration," he said.

The parish church of St James features in the top right-hand and amongst the paintings' features are sporting activities, recreation, the outback, Broken Hill city and fruit trees along the river.

Over the years there have been suggestions to sell the painting, but it is hard to imagine a more fitting place for the painting to be than the church. The art serves as a reminder for the people of St James as Father Gary Priest said.

"May that vision he [Pro Hart] has put in art form always burn deeply into the hearts of the people of St James. That you may never be content simply to be comfortable in the community you have but you may forever reach out to share the water of life with your friends and neighbours."

Art serves to inspire and communicate, and that's what Pro Hart's 1984 painting, *Ezekiel 47*, does for the people of St James.

## Ezekiel's Vision

Words and music: Robynne Sanderson (1988)

1. The hand of the Lord was upon me  
and brought me a vision of God for his people:  
Look with your eyes, hear with your ears.  
Set your mind upon all that I show you.  
  
Oh, the glory of the Lord fills the temple.  
Holy is the Lord.  
And the earth shone with his glory. Holy is the Lord.
2. And out from the temple was flowing  
the water of life flowing out as a river,  
bringing new life all around as it flows,  
filled with fish for the spreading of nets by the sea.  
  
Oh, the glory of the Lord fills the temple.  
Holy is the Lord.  
Living water flows from the temple. Holy is the Lord.
3. All kinds of trees grow and flourish.  
Their leaves will not wither, their fruit will not fail;  
for the water that gives them life flows from the temple.  
Their fruit is for food, their leaves give healing.  
  
Oh, the glory of the Lord fills the temple.  
Holy is the Lord.  
Living water flows from the temple. Holy is the Lord.



*"If I had to think of one word to sum up the character of my friend and colleague Ros Dalziell it would be 'compassionate',..."*

*"But there was nothing sentimental about Ros and her compassion. True compassion sees life clear and sees it entire. ..."*

*"A major focus of Ros's compassion was care and advocacy for asylum seekers."*

## Obituary: Vale Rosamund Dalziell



Dr Rosamund Dalziell was a Senior Research Fellow at the Australian Centre for Christianity and Culture. Ros had a PhD in Literature from the Australian National University, an M.A. in French from Oxford University, a B.A. from University of Western Australia and a Graduate Diploma in Education from University of Canberra. She was a post-doctoral Research Fellow at the ANU Centre for Cross-Cultural Research, convenor of the ANU National Institute for the Humanities and Visiting Fellow in the School of Humanities/Cultural Inquiry. Ros has taught literature at the ANU, Australian Catholic University, Canberra Girls Grammar and Narrabundah College, and adult migrant English at CIT. At St Mark's National Theological Centre, Ros completed courses in theology while working at AusAid and later the Zadok Institute for Christianity and Society.

Ros is the author of *Shameful Autobiographies: Shame in Australian Autobiography and Culture* (Melbourne University Press 1999). She published

two edited collections of interdisciplinary essays, *Shame and the Modern Self*, and *Autobiography and Globalisation*, and articles and reviews on autobiography, colonial biography, faith and identity. Ros was a member of the Australian Girard Seminar, with recent essays in the series *Violence, Desire and the Sacred*.

At her funeral her son Andrew described her as "a witty, fun, and passionate person. A person of faith. A person of reason. A formidable intellectual. A scholar - passionate about ideas, and theory, a writer and researcher who pursued excellence and valued academic achievement. Unafraid to tackle dangerous subjects like *Shame and Justice*. As an academic, a teacher and an activist, she has achieved so much in the world and touched so many. She also had a wonderful emotional world with a passion for art and music".

Andrew said that "as a weird, sensitive, emotional kid, Mum's passion for art and music has had a profound influence on me and my life path. In recent years, Mum has been dedicated to her piano studies. In earlier years she studied the flute. She performed solo and played in orchestra. I have memories of her practice and performance from a very young age. She is also the only person I have heard of who played the hammered dulcimer. I remember the energy and electricity of rehearsals at our house with her folk band *Locusts and Wild Honey*. And I remember the joy of discovering that I could really feel the beat for the first time. Mum really encouraged

and nurtured both my sister Anastasia and my interest in music. Throughout our childhoods, we were in orchestras and choirs. Ana joined a flamenco troupe. I played in rock bands. Both of us went on to do music degrees".

However, her academic and music interests were just part of her story. She looked for ways to serve the vulnerable in our community. Ros provided both practical help and pursued advocacy to change what needed to be changed. She became a volunteer for St John's Care, the emergency relief agency of St John's Anglican Church in Reid, before becoming its Deputy Director.

In recent years, she has been very committed to working for refugees and asylum seekers. She helped form and convened the Faith Based Working Group of the Refugee Action Committee and initiated the annual Palm Sunday Rally. She was an active lay member of the Anglican Diocese of Canberra Goulburn.

In her research on shame, she cooperated with Prof John Braithwaite in promoting the importance of reintegration and restorative justice. The recent establishment of the ACT Drug and Alcohol Court has been a practical outcome of this research.

Ros died 25 October 2021, aged 70. She is survived by her husband of 40 years, Ian; and children, Anastasia and Andrew and their families.





Recent view of the bible garden in bloom. Photo by Sarah Stitt.



# The Bible Garden report

by Sarah Stitt

Events and Corporate Services Officer, ACC&C

Our Bible Garden gardener, Badri Rimal, has been extremely busy.

When Justin left with his family for warmer climes, it was nearly six months before Badri was appointed. During this gap of time, the Centre was really lucky that a volunteer approached us to keep the garden tidy. Initially, she began by weeding and moved to tentatively pruning. Another friend joined her and together they were able to keep the Garden under control. Our gratitude is extended to them both.

Badri began with gusto. Inspired by the design and potential beauty of the Garden he and his small team have worked hard on pruning and replacing some of the plants which have faded or passed away. One huge task has been to give the olive trees a massive haircut, possibly bringing them down to half of what was there. This allows more light to enter the space and has really changed the impact for the visitor. It is very refreshing. The white broom near the Pilgrim Poles is also coming back. They were extremely decimated by the 2020 hail, and have only now begun to return. In four years, I have only once experienced it in full bloom, and it was a wonder to behold.

Visitors are now enjoying the pink and the white rock-rose hedges, the myriad yellow irises, and a exceptional show of rosa moschata, the scent of which greets you as you wander along the path toward the garden. We are hoping for a more gentle summer, the mulching should help with getting the garden through, but if the apricots are anything like they were two years ago we will be here to enjoy them, along with the birds. Like all gardens, there is always something different to experience each time you wander through.

We are really pleased that Badri has found us and is enjoying his experience in the Garden.



Rock-rose, Genesis 37:25, photo by Sarah Stitt



Iris, Ecclesiasticus 58, photo by Sarah Stitt



**Christmas closure notice.** The ACC&C will be closed from noon 24 December 2021 until 9am 10 January 2022.

## Upcoming events

### Spiritus Short Film Prize

Receiving submissions from 1 Dec 2021 at  
[www.acc-c.org.au](http://www.acc-c.org.au)



### Hear the Call – Change the Heart Prayer Service

**Tuesday 25 January**  
**7.30pm**  
**Chapel**



Aunty Jean Phillips, along with Common Grace, is once again calling Christians to pray, listen, learn and act at the #ChangeTheHeart Prayer Service.

You are invited to participate in the service.

The service will also be streamed on the Common Grace homepage.  
[www.commongrace.org.au](http://www.commongrace.org.au)

### Conference – *Ancient Futures: The Renewal of Religious Life in the Australian Church*

**3 – 5 March**  
**Chapel and site**

The Ancient Futures conference will bring together ecumenical representatives from a wide range of traditional, new and emerging communities across Australia, in order to:

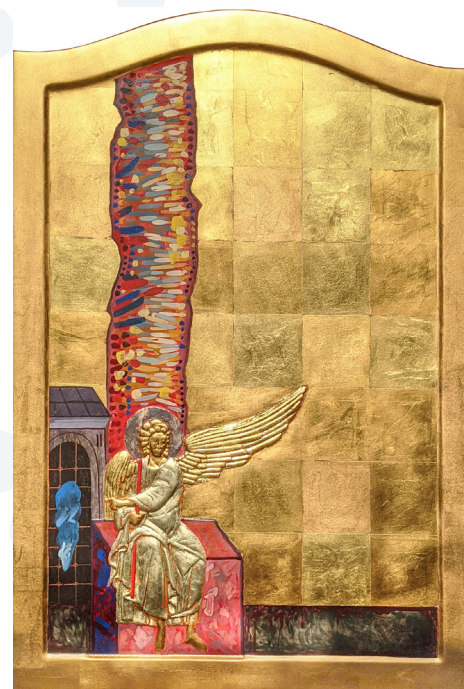
- Reflect on the distinctive role played by religious communities during the first two centuries of Christianity in Australia
- Assess the history of new communities in Australia over the past 50 years: founding charisms, missions, relationships with church hierarchies, sustainability over time
- Consider how God may be calling 21st century Australians to various forms of religious life, and what ecclesial conditions (e.g. vision-casting, theology, resourcing, oversight, ecumenical collaboration) are now required to enable what the Holy Spirit is doing.



### Exhibition – *Splendour from Above: Angels in icons* by Michael Galovic

**9 – 19 March**  
**Daily 10.30am – 3.30pm**  
**(except Saturday 12 March)**  
**Chapel**

Michael Galovic graduated from Belgrade Academy of Arts in 1974 and moved to Australia in 1999. His work includes traditional icons, contemporary religious and non-religious art and is displayed throughout Australia and the world. This will be his second exhibition at the Centre, and is the first solo show of icons and artworks dedicated to angels.



*Angelic Exuberance in Bright Light*, Michael Galovic, photo supplied by artist.



## St Patrick's Day Service

Friends of Ireland  
Saturday 12 March  
Chapel



## Ecumenical Way of the Cross Good Friday

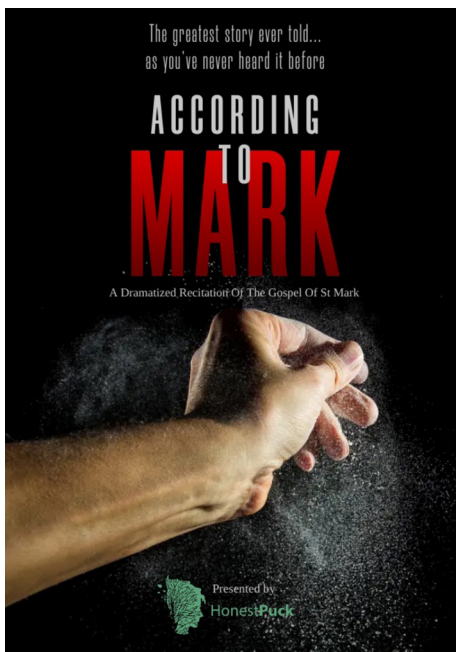
Friday 15 April  
11am  
Chapel and grounds of  
the ACC&C

The Good Friday Ecumenical Way of the Cross liturgy will begin in the Chapel and progress outside around the site to the Pilgrim Poles with the final act taking place at the Great Cross. All welcome.

## Recital – *According to Mark* James Scott

Thursday 14 April  
7.30pm  
Chapel

- According to Mark is a 1-person theatrical performance. The text is Mark's Gospel, but the actor takes on the various characters while narrating the story.
- The actor also cooks hot cross buns throughout the performance, which are available for the audience to eat at the conclusion of the show.
- During the performance, images of classic art works are projected onto a screen illustrating the gospel events.
- The show is about 90 minutes (including a 15-minute interval).



## Canberra International Music Festival

29 April – 8 May  
Chapel



The Canberra International Music festival will be holding some performances in the ACC&C Chapel between 29 April to 8 May. The 2022 festival will explore the relationships between music and science, music and mathematics as well as the time and motion equation.

## Exhibition – *Sacred Geometry: Painting in stones. Florentine mosaics by Anatoly Golobokava*

9 – 19 June (TBC)  
Daily 10.30 – 3.30  
Chapel

The works are made using the Florentine mosaic technique from pieces of semiprecious stones such as agate, coloured jasper, tiger's eye, quartz, tiger iron, serpentine and others. The Florentine mosaic method was founded by Italian craftsmen in the late Renaissance at the end of the 16th century and was called *pietre dure* (hard stones).

The Centre is unique in Australia. It began in 1998 as an ecumenical venture for engagement with Australian culture and the issues of the day. It was established through a partnership between Charles Sturt University and the Anglican Diocese of Canberra and Goulburn. It is situated at the eastern edge of the Parliamentary Triangle in Canberra on a 99 year lease to the University which currently provides the major source of its funding.



Charles Sturt  
University

[www.acc-c.org.au](http://www.acc-c.org.au)

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