

The

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Photo: St George Community Housing

Energy-efficient affordable and social housing is a reality at this complex in Westmead, NSW

# Call for stronger, cleaner post-pandemic nation

Sally Woollett

A diverse group of environment, community and business organisations has called for support for COVID economic recovery to urgently stimulate jobs and to rebuild a sustainable and strong economy. In a joint statement the group says that, beyond the pandemic, economic recovery efforts need to contribute to addressing challenges such as the transition to net zero emissions. The group comprises 15 signatories including the Australian Conservation Foundation, the Energy Efficiency Council and WWF Australia.

Research and Policy Senior Manager Damian Sullivan at the Brotherhood of St Laurence, another signatory to the statement, agrees: “BSL is also committed to a fair transition to net zero emissions for Australia. That will necessarily involve greater integration of climate change and energy policies. Long term clean energy and emissions plans which stimulate regional development are also essential.”

The Brotherhood of St Laurence undertakes research related to youth opportunities, work and economic security, people with a disability and ageing. Sullivan heads up the Energy, Equity and Climate Change program, and his team seeks to identify how

climate change impacts communities facing disadvantage, and research solutions to climate change that can also support these communities, such as improved housing or low-cost renewable energy.

Opportunities to reduce emissions and accelerate successful energy transitions are plentiful, say signatories to the joint statement, particularly with regard to better energy efficiency and energy management. The group advocates useful upgrades across Australia’s private and public housing. Improvements could include more efficient and controllable appliances and major equipment, especially for heating and cooling; improved thermal envelopes and shading; smart meters and sub-metering; distributed energy generation and storage; fuel switching; and the equipment, training and external advice needed for better energy management. If done well, the group suggests, these investments would durably lower energy bills, ease strains on energy systems, improve health and safety during increasingly hot summers, boost the competitiveness of local manufacturers, enable deeper emissions cuts and sustain activity across a broad range of trades and industries.

Sullivan says that the Brotherhood of St Laurence is a vocal advocate for improving the energy efficiency and

sustainability of housing, including large-scale upgrade programs to improve the quality of homes through rooftop solar photovoltaics, insulation, lighting and hot water upgrades. Also, it strongly supports further investment in high quality social housing. The joint statement urges support for upgrades and new construction of public, low income and vulnerable housing, to help those most affected by pandemic restrictions and lift their purchasing power.

Further, the group recommends an integrated approach, such as

government linkages of recovery plans with their clean technology roadmaps and long term emissions strategies, grid modernisation planning, carbon farming development and bushfire recovery.

The Brotherhood of St Laurence has been involved in a number of statements coordinated by the Australian Industry Group and some of the other signatories. A key theme linking the statements, according to Sullivan, is that by providing certainty in climate change and energy policy, with targets in line with limiting climate change to 1.5 or 2 degrees, we can reduce emissions and reduce energy prices – a win-win.

The COVID-19 crisis presents huge challenges for the communities that the Brotherhood of St Laurences works with, says Sullivan: “Rising unemployment and underemployment, including youth unemployment, will have lasting negative impacts unless they are addressed.” Equity and accessibility are a critical aspect of any government approach, according to the group as a whole.

The Brotherhood of St Laurence sees a critical opportunity to address unemployment challenges and the challenge of climate change together, Sullivan says: “We can stimulate the economy whilst investing in a low-carbon future and a fair, ambitious transition to zero emissions. In doing so, we can build back better after the crisis and move towards a Just Future, which prioritises ending poverty whilst addressing climate change.”

## Post-COVID Gippsland

Damian Sullivan

Investing in regions such as Gippsland needs to be a key part of the approach for building back better post-COVID-19. Critically, regional communities need to play a role in defining their regional priorities.

Gippsland is an area with many strengths, but it also faces critical climate change related challenges, such as increased bushfire risk, challenges to agriculture and the transition away from coal.

The Brotherhood of St Laurence sees it as critically important to engage

regional communities in setting a path for a lower carbon, equitable and sustainable future. Governments need to back those communities and invest now, to ensure work is available in communities and businesses are supported. At the same time, it is essential to set a trajectory towards net zero emissions electricity, which will require a just, community-led transition away from fossil fuels and towards renewable energy and energy efficiency.

Regions such as Gippsland should be the focus of this investment to enable the transition and stimulate local economies.

## Index

From the Bishop	2
Prayer Diary	2
Around rural Victoria	3
Around the Diocese	3-5
Ecumenical and interfaith: Catholic Diocese of Sale appointment	6
Across the ages: National Science Week	7
Reflection: A journey to faith through science	8
Science and faith	9
Literature and learning	10
Arts extra: St Anne windows	11

## GIPPSLAND DIOCESE VACANCIES

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## The Gippsland Anglican

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# Showing our true colours

The feast of the Transfiguration is one of the 'red letter days' in this month of August. Former Bishop of Gippsland, Arthur Jones, has a helpful way of explaining that in Jesus' transfiguration we see his soul – his life – turned 'inside out', revealing its true glory (see his forthcoming article in the September issue of TGA).

To show our true colours is to be fully and authentically ourselves: who we really are, deep down inside.

Sometimes that character shines forth under pressure. This was the case for Jesus, the accounts of whose transfiguration in the gospels of Matthew, Mark and Luke are all preceded by predictions of his Passion, and include a reference to his death. In Luke (9:31), Moses and Elijah talk with Jesus on the mountain about his departure, literally his 'exodus': his difficult passage through the deep waters of death, as it were, to new life.

In a sermon for an online service from St Paul's Warragul ([youtu.be/qG-cyZNZ2OM](https://youtu.be/qG-cyZNZ2OM)) I reflected on our current experience during the coronavirus pandemic in terms of exile. According to Palestinian-born American

philosopher Edward Said, exile is the unhealable rift forced between a human being and a native place, between the self and its true home.

In his sense of separation from – even abandonment by – the One he called Father, Jesus' 'exodus' is an exile of sorts. And yet his dying and rising is also his passage home, the crisis in which we see his true colours as the Beloved of God, which is to say his glory.

Second-century bishop of Lyon, St Irenaeus, is credited with saying "the glory of God is the human being fully alive." To be fully alive is to be who we were made to be and to become in God's loving gaze; it is to show our true colours.

There is a sense in which this pandemic is turning us 'inside out'. The inner frailties and vulnerabilities we often seek to keep hidden, perceiving them as weaknesses, are brought into clearer view: the fragility of our sense of control or mastery over our environment, over life itself.

The Leonard Cohen song *Anthem* includes the line, "There's a crack in everything; that's how the light gets in." As the early chapters of Genesis teach us, it's only when we embrace our limitations as

creatures that we are able to reflect God's good purposes in creation. Or, as St Paul put it, "when I am weak, then I am strong" (2 Cor 12:10).

It is when we are most open to grace, and resistant to the alluring narrative of our self-sufficiency, that the light of Christ finds a way into our hearts and minds. And when we are turned inside out by life's more difficult passages, it is that light that shines forth as the true colours of those baptised into his death and resurrection: the glory of God revealed precisely in and through the fullness of our humanity, even – or especially – under pressure.

The point has been well made in recent months that it was the distinctive and authentic behaviour of Christians in caring for the sick during the plagues of the second and third centuries CE which contributed the Roman Empire's adoption of Christianity under Constantine, turning what had been an underground movement into an established religion; turning the church 'inside out'.

The sacrificial instinct of those early Christians in putting themselves at risk was a formative influence in the beginnings of a



state approach to public health, and for centuries the church's role in building hospitals and broadening the reach of education was instrumental in the advance of medical science.

Given what we now know about viral transmission, our care for those most vulnerable looks very different: keeping a safe distance, and wearing masks when called for.

Nonetheless, our true colours will be seen in the distinctive and authentic way we respond to this public health crisis: the lesser sacrifices of accepting restrictions on our worship, and practising eucharistic hygiene – including abstinence from the common cup, which Anglicans feel acutely.

In every rift this exilic period brings – large and small, healable and unhealable – may we allow the light of Christ to enter and transfigure our brokenness, revealing its unlikely glory, to the glory of God.

+RM

## Prayer Diary: around the parishes

"That we may be mutually encouraged by each other's faith..." (ROMANS 1:12)

### OMEIO EASTERN REGION

Christ Church, Omeo  
St Paul, Benambra  
Union Church, Ensay  
Honorary Priest-in-Charge:  
The Rev'd Thelma Langshaw

Omeo is a tiny, pretty, drivethrough town for other places, on the Great Alpine Road, sometimes bringing in trade from tourists passing through.

Set between mountains, it has extremes of hot and cold weather. The Rev'd Thelma Langshaw, Honorary Priest-in-Charge at Omeo, is now into her 13th year in the parish. Please pray for good connections between the school and the church and encouragement for the church congregation.

### ORBOST EASTERN REGION

St James, Orbost  
Locum: The Rev'd Bevil Lunson

This year has been unlike any other. First of all the bushfires in January. St James' hall was used as a relief centre for food and clothing, therefore we spent weeks organising donations to fire-affected people.

We were extremely fortunate to have volunteers to help with the distribution of these goods. The Food Pantry was also very busy organising food distribution to all our clients, as well as those affected by the fires. Our Trash & Treasure shops both had a fairly successful year up until March. Since then they have been closed, but plan to reopen after the school

holidays. Church services have also been closed but we plan to have a service very soon. Our Food Pantry, as an essential service, has remained open five days a week and has been in great demand over the past few months. We will see what the remainder of the year brings. Whatever happens, Orbost is a lovely, caring community, and we feel very fortunate to be part of it.

### PAYNESVILLE EASTERN REGION

St Peter's by the Lake,  
Paynesville  
Abbey Church of St  
Barnabas, Raymond Island  
Priest at Paynesville:  
Bishop Jeffrey Driver  
Priest at the Abbey:  
The Rev'd Edie Ashley

Paynesville attracts many retirees and those seeking a change from the pace of the city to the peace of the Gippsland Lakes. The parish encompasses Paynesville, Eagle Point, Newlands Arm and Raymond Island.

The opportunities of the Lakes and the wonder of the environment form the backdrop for worship and work, creativity and prayer. The St Peter's Quiet Garden overlooking the Lake, and the open church, welcome all for contemplation and prayer.

The Diocesan Mission at The Abbey is supported by many from St Peter's by the Lake.

Pray that we might be present within the community, alert to the call of God, responsive to the needs of the ageing and open to connect in new ways that minister God's love to families within the community.

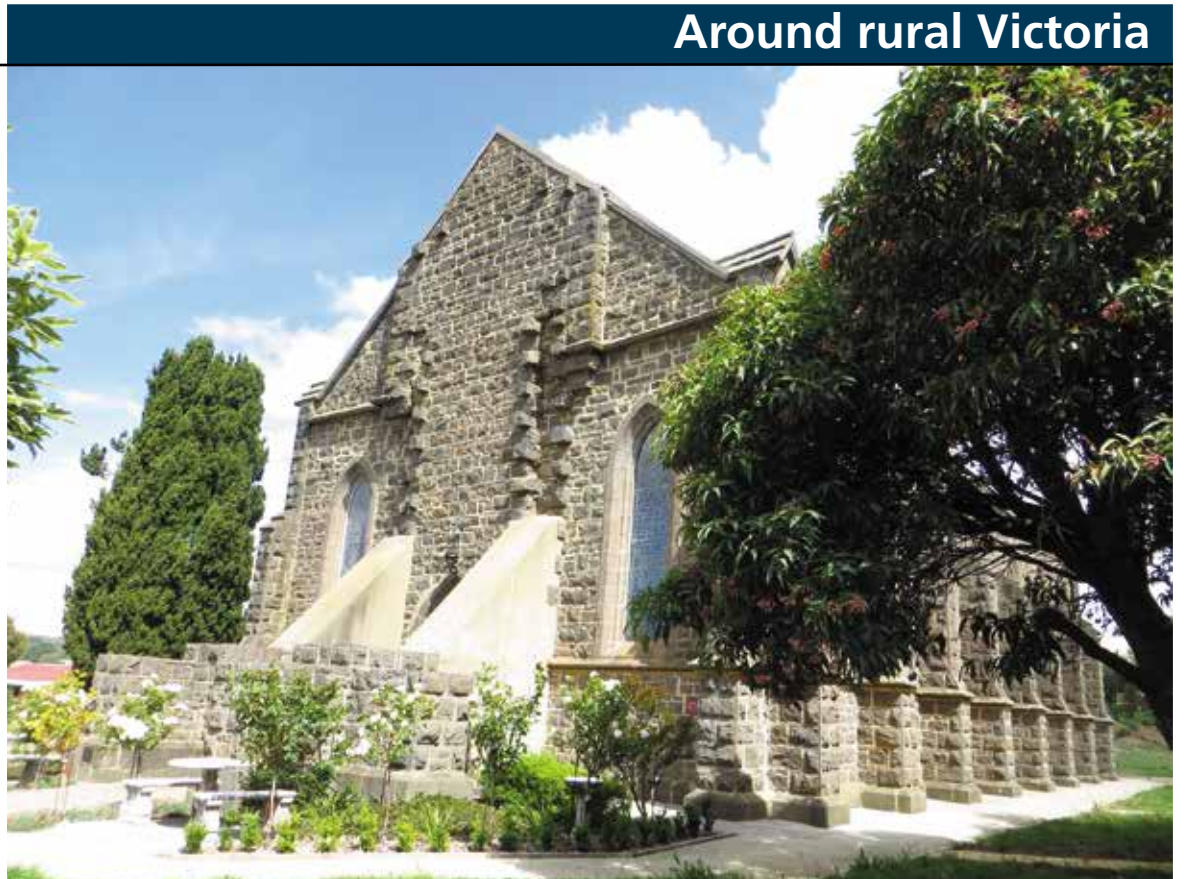


# Mitchell Shire churches return to lockdown

Christ Church in Kilmore (pictured) is one of five Anglican churches in the Mitchell Shire, which in early July was the only shire in regional Victoria to return, with Melbourne (including some Gippsland parishes in Cardinia), to level 3 COVID restrictions. Other churches in the shire are Christ Church in Seymour (Parish of Central Goulburn),

St Matthew's in Broadford, the Church of the Transfiguration in Pyalong and St Stephen's in Tallarook (Parish of Kilmore).

Until restrictions are eased in the Mitchell Shire, parishioners can only attend services online. During the previous lockdown, online services held in the Parish of Kilmore were well attended.



Christ Church in Kilmore

## Around the Diocese

# Abbey Planting Challenge success

**Eddie Ashley**

During this year of COVID-19, as I took on The Abbey Planting Challenge alone, I have spent a number of weekends planting 1160 seedlings – trees, understorey and grasses – at Raymond Island for Environmental Vegetation Class 55. Each weekend has held its own gift.

One morning, I was planting in the revegetation area alongside the remnant bush on the shore of Lake Victoria. There was a still silence, cool and cloudy – with not a

human visitor in sight. It was the birds who took charge, establishing their presence – moving in and out with each other, swooping and playing, calling and replying. It was I who felt the welcome guest in another's world.

On another day I was intrigued by a wattle bird visiting each of the flowers on the banksia tree just near where I was working. I'm sure he/she knew I was trying to take a photo, and was teasing me. I would get the shot lined up perfectly ... and off he would go! Then back to taunt me again. A great potential photo – but not to be.

Some experiences, I realised, just need to be enjoyed, and when we try to hold them tightly in our grasp, the mystery is gone and the sacred is out of reach.

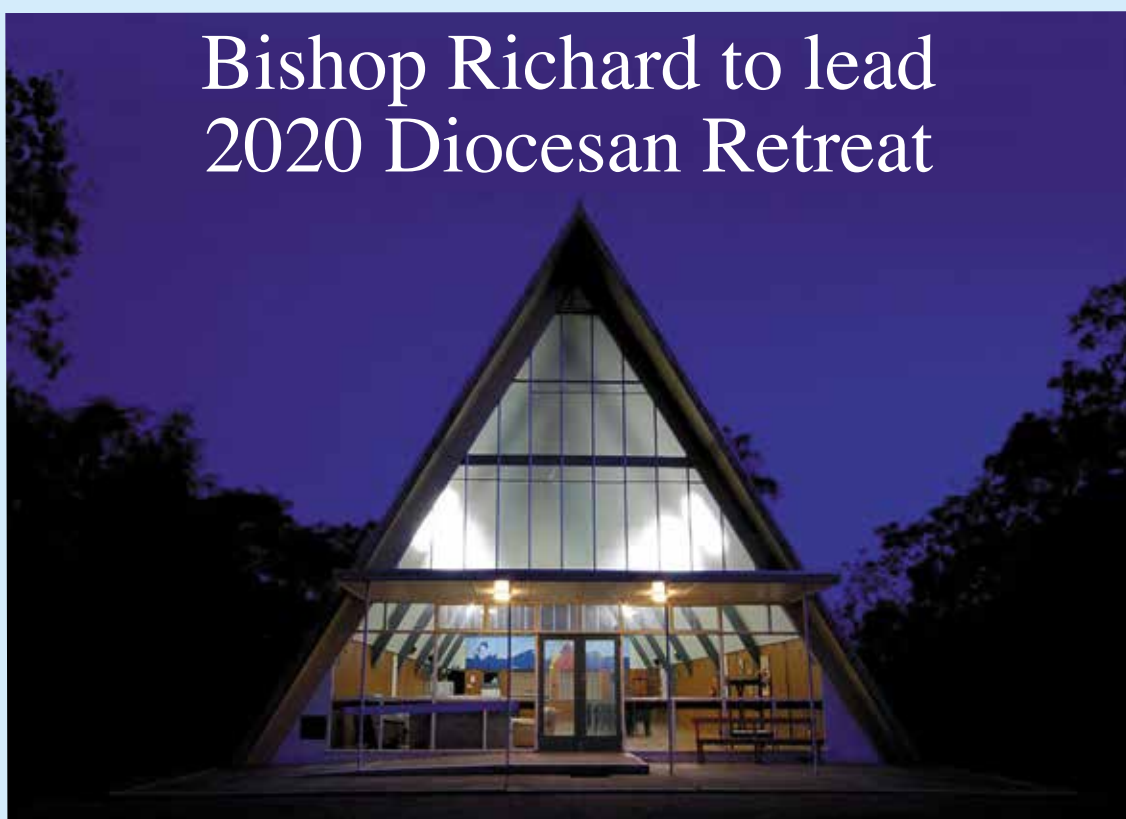
Thankyou to those who have encouraged me, prayed for me and for the planting, helped along the way, and contributed to the Ena Sheumack House Project.

All the plants are happily in the soil and The Abbey Chapter is now able to install solar panels on the roof of Ena Sheumack House, in whose memory the residence at The Abbey is named.



Eddie Ashley planting trees during The Abbey's Planting Challenge

## Bishop Richard to lead 2020 Diocesan Retreat



**Robert Fordham**

The 2020 Diocesan Retreat will be held at The Abbey on 25–26 September, and both laity and clergy are encouraged to join in this opportunity for spiritual renewal.

We are fortunate that Bishop Richard has agreed to conduct this year's retreat and we look forward to this time of focused prayer and learning.

The cost of the retreat has been contained, with a fee of \$135 per person, including shared accommodation at The

Abbey and all meals from dinner on Friday evening through to the retreat conclusion on Saturday afternoon. A single accommodation supplement is available.

Whether a regular retreat attendee or someone considering coming for the first time, all are welcome as we spend this time together.

The retreat will embrace the restrictions arising from COVID-19 regarding numbers present, recording and social distancing.

For further information and bookings, contact Anna at The Abbey: 03 5156 6580, [info@theabbey.org.au](mailto:info@theabbey.org.au)



# Graham Knott – 40 years since ordination

Marion Dewar

Sunday 28 June saw St Peter's Leongatha celebrate both its Patronal Festival and the 40th anniversary of ordination of our Rector, the Ven Graham Knott. The celebration continued through three Sunday and two Wednesday services.

Graham's anniversary gift was a hand-crafted wooden bowl. A suitably gluten-free chocolate cake, decorated in white and red, was made by Ladies' Guild President Coral Johnston. Coral also prepared enough individually wrapped and sealed mini-cakes, decorated with a St Peter cross, so that all attendees could share in Graham's special day.

Graham said, "Who would have thought in 1980 that 2020 would be like this? In the event I was astounded



Graham Knott cutting his 40th anniversary cake

by the warmth of many greetings and the encouragement to keep going for the next forty! It was a wonderful few days filled with many small gatherings and meals which perhaps made the time all the more special."

The Rev'd Brian Norris has commenced serving the people of Bruthen, Buchan, Swan Reach and surrounds as Locum Priest. Brian is a former Registrar of the Diocese, and so he knows the region and the three churches of the parish very well. He and wife, Kerrie, look forward to spending time based in the Rectory at Bruthen in due course, and in the meantime are travelling to and from the parish from their home base in Sale, due to COVID-19 restrictions.

Brian, who has a generous pastoral heart, has already been on a 'meet and greet' round with former Rector, the Rev'd Laurie Baker. As part of the Diocese's bushfire response, Laurie has been working two days each week (mid-week) in the region since February. Prior to that, he and wife Heather were already engaged in extensive visiting to bushfire affected areas and have provided tremendous support to individuals and communities. Laurie helped to arrange and run ecumenical events in Buchan (9 February)

## New ministry for Parish of Tambo



Brian Norris

and Bruthen (16 February), which were well supported by local residents, service clubs and other organisations. Laurie will continue to work in tandem with Brian in the months ahead.

Brian's appointment came about after the Rector of

Tambo, the Rev'd Philip Kissick, retired from active ministry on medical advice. Philip and Ruth have lived in the Rectory at St Matthew's Bruthen since January 2019, and will remain in the region, where Ruth teaches at Nagle College, Bairnsdale.



Kathy Dalton showing the map of all Indigenous groups to Sandy Johnson

## Celebrating Indigenous culture and steps to reconciliation

Carolyn Raymond

NAIDOC Week is usually celebrated during the second week of July. Due to the pandemic, this year's formal NAIDOC celebrations will be postponed to November. St Mary's celebrated at the usual time!

St Mary's is so fortunate to have the Rev'd Kathy Dalton as a priest in our congregation. Rev'd Kathy spoke on 5 July on the theme of NAIDOC Week and what it means to her and to her Koorie community.

Kathy began by reminding us how lucky we are that we share this land with Aboriginal and Torres Strait Islander people, whose culture is the oldest in the world – 70,000 years old! She shared with us from the culture of her people. She read the story of Creation by the Great Spirit. She linked this story with the Creation story from our scriptures, the significance of the Great Spirit creating the world from darkness and chaos to light and life. The final act of Creation was the bringing of life and vitality to men and women. Kathy showed us a map of the incredible number of Aboriginal tribes

across Australia, each with its own language, history and culture.

Kathy shared with us more recent history of Aboriginal and Torres Strait Islander people since Europeans arrived in Australia: the dictation of laws restricting their lives, the development of the Missions, the slow awareness in the general community of the prejudice and discrimination affecting the lives of all Indigenous groups. She also spoke about Sorry Day when Kevin Rudd formally apologised for the violence white people had inflicted on Aboriginal and Torres Strait Islander people. She spoke of the number of deaths in custody, and treatment by the police and the criminal justice system. She courageously shared details of an event that affected her own family.

Rev'd David Head prayed for all our Indigenous brothers and sisters and for understanding, and the deepening of true reconciliation between all people living in this amazing land of Australia.

St Mary's gives thanks to Kathy for her ministry to us, and for her ministry to her Koorie community.





# Calling for carers

## Anglicare Victoria's foster care program

Cathrine Muston

Anglicare Victoria is looking for more people to become foster carers in Gippsland. Every night in Victoria around 1400 children need a safe and secure place to sleep, and many of these are in the Gippsland region. With the added complications of COVID-19, new foster carers are needed more than ever.

Children come into foster care because they cannot be safely cared for in their family home. There are various reasons for this, which include alcohol and/or drug abuse, domestic violence and mental

health issues. Children need a stable and safe environment to live in while the family receives help and support. Foster care provides a stable and supportive home while this happens. The goal of foster care is to return children to their parents wherever possible, although this process can often take months or years.

Foster carers come from diverse backgrounds – singles, couples, families with or without their own children – but what they have in common is a willingness to provide a child or sibling group with a warm and stable

home. Foster carers often become an integral part of a child's life, nurturing them through the upheaval and difficulties that have led to them being removed from their families.

Placing children with the right foster carer can be a difficult task. The foster care team at Anglicare Victoria will always try to keep sibling groups together and aim to place children with complex needs and medical conditions with experienced carers.

Foster carers are carefully selected and assessed after completing extensive

training, and they are given ongoing support to assist the children placed in their care. Carers at Anglicare Victoria receive reimbursements for out-of-pocket expenses related to caring. The length of time a child will spend in care depends on the circumstances of the family and can require foster carers to be flexible, but it can range from an overnight stay to long term placements.

Foster carers need to be people with time to give to vulnerable children and young people, although (depending on the age and

circumstances of the child and carer) many still have full- or part-time work. They need to be flexible and adaptable, and willing to manage the various needs of the child or children in their care with the support of a care team.

At this time of COVID-19, general information sessions on foster care are being conducted online.

If you are interested in exploring the possibility of foster care at Anglicare Victoria, contact Surinder Demitrios: 03 5135 9555, [gippsland.carers@anglicarevic.org.au](mailto:gippsland.carers@anglicarevic.org.au).



### Our commitment to a *Safe Church*

The Anglican Diocese of Gippsland does not tolerate abuse, misconduct and harm in its Christian community.

We are committed to ensuring all people in contact with the Church can participate in a safe and responsible environment.

If you have been harmed by a church worker, or you know someone who has, please contact Cheryl Russell, Director of Professional Standards, for a confidential discussion.

Contact: 03 5633 1573, 0407 563 313, [cherylrussell1@bigpond.com](mailto:cherylrussell1@bigpond.com)

To find out more about Safe Church, and about Safe Ministry resources, visit [www.gippsanglican.org.au/safe-church](http://www.gippsanglican.org.au/safe-church)



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## The Gippsland Anglican

*Q: Is there a faith question you're afraid to ask?*



*A: Chances are others have that question too!*

Send your question to the editor at [gippsanglican.org.au](http://gippsanglican.org.au) or 0407 614 661 and we will publish an answer from a clergy person. (Your details won't be shared or published.)

*How does God intervene in the world, particularly in answer to prayer? To what extent is God constrained by the laws of science or by human free will in acting in the world?*

God is. God is within and between us. God invites us to pray, to bring our prayers of thanksgiving, praise and intercession before God. As in any close relationship we share who we are, our concerns and the cries of our hearts. God invites us to take responsibility for ourselves, to care for others, to make life-giving choices. God acts in the world in many ways, through human choices and decisions, through the laws

of science, through medicine and technology. We pray and expect God to hear and answer. The answers are sometimes mysterious. But we pray and we continue to pray because we are connected to God and to each other, and our prayers matter.

Prayer is both words and silence, prayer is listening and speaking. Prayer is action in the world, prayer is reflection, prayers can be dance and art and poetry. And God is, and God answers prayer, I believe.

We have prayed for healing, and sometimes people are healed. Sometimes people die and do not appear to be healed. Sometimes people are hurt.

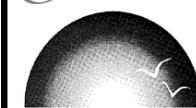
Sometimes we don't know where God is and how God is answering but our response is about faith, not certainty.

Denise Levertov, in her poem 'The Avowal' (Oblique Prayers, 1984), invites trust. The poem ends:

*so would I learn to attain  
freedfall, and float  
into Creator Spirit's  
deep embrace,  
knowing no effort  
earns  
that all-surrounding  
grace.*

*The Very Rev'd  
Susanna Pain is  
Dean at St Paul's  
Cathedral in Sale.*

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Bishop-Elect Greg Bennet

## Bishop-Elect Greg Bennet appointed in Catholic Diocese of Sale

Catholic Diocesan Administrator Father Peter Slater has happily welcomed the appointment of Monsignor Greg Bennet, a priest of the Archdiocese of Melbourne, as the 10th Bishop of Sale by Pope Francis.

"I am sure the people, religious, priests and agencies of the Diocese will be glad to make him welcome when he comes among us," Fr Peter said.

In accepting this appointment, Bishop-Elect Bennet said he was "humbled" by Pope Francis' nomination to be the next Bishop of Sale.

"It is an enormous responsibility and privilege to be asked to undertake this appointment. It is a responsibility which cannot be exercised in isolation, but in close cooperation with the clergy, the faithful and those in Diocesan leadership," he said.

Bishop-Elect Bennet said

he looks forward to being among the people of Sale, working with the clergy and the faithful.

"The warmth of welcome has already been extended and such kindness is a reflection of the living Word of God. I know of the majestic beauty of the Diocese, and am mindful of the tragedy of the fires of last summer and the enduring suffering of many.

"The Diocese has clearly responded with great care, compassion and charity to those who have lived through such a traumatic experience and now begin to reorient their lives: These efforts will have my full support," he said.

Bishop-Elect Bennet is currently the parish priest of St Joseph's, West Brunswick. He has held several leadership positions within the Archdiocese of Melbourne, including as director of Ministry to Priests and later as inaugural director of the

Office for Evangelisation. After additional parish ministry, he served as vicar general from 2012 to 2019.

Bishop-Elect Bennet was born in April 1963, and is the second of four children to Len and Maureen Bennet. He was raised in Melbourne, completing his secondary education at Braemar College in Woodend, north-west of Melbourne. After working in banking for several years, he entered Corpus Christi College in 1986 and was ordained priest in 1992.

Following a number of parish appointments, Bishop-Elect Bennet undertook postgraduate study, gaining a master of science in pastoral counselling from Loyola College in Baltimore and a licentiate in sacred theology from the Angelicum University in Rome.

Bishop-Elect Bennet's appointment follows the recent departure from Sale of Bishop Patrick O'Regan, who was installed as Archbishop of Adelaide in May.

Bishop-Elect Bennet particularly acknowledged Archbishop Patrick O'Regan's personal engagement in Plenary Council process and his leadership in education, having implemented a new governance model for Catholic education in the Diocese.

In preparing to take on the new ministry, Bishop-Elect Bennet said he promised to commit himself to Sale and to make his home amongst God's people.

"There is such diversity in Sale with the vast growth corridor to the West and vibrant local parish communities reaching from the coast to the High Country – I am excited by the pastoral opportunities which exist and which are yet to be imagined."

*Courtesy Catholic Diocese of Sale.*

## TRINITY DIARY

**Kate Campbell**

Winter is well settled in and, despite what can sometimes feel like a rather bleak time when so many days begin with frost or fog or rain, the sun inevitably shines, at least on most days. It can be a delightful warming of the spirit and physical being if you are able to find a safe place sheltered from the wind. I give thanks for the warmth of the sun that has nurtured my vegetable garden, encouraging the germinating seeds to break through the soil to reveal new plants.

Since finishing the first semester at Trinity towards the end of June I have enjoyed spending time doing nourishing things like tending the garden, stitching, reading for pleasure, walking and cycling. I am blessed to have many ways of creativity in my life and while I have appreciated freedom and flexibility in my days, a change from the routine of study, I look forward to the new semester beginning – I require both routine and rhythm.

First semester at Trinity was Foundations in Theology, looking at disbelief to establish beliefs. The focus text was Christopher Morse's book *Not Every Spirit*. The reading was challenging but very worthwhile and I enjoyed the research, reflection and assignment writing. In second semester I am studying the Old Testament and look forward to digging deeper with those texts.

Like many others, I yearn to see children and grandchildren, whom I have not seen for months – though I mostly offer thanks that they are safe and well. It is a gift to be living in a regional area where there is more opportunity to be outside walking and there is the joy of public worship, albeit with limited numbers attending and observing appropriate social distancing. It was a joy to lead worship in an out-centre again.

The current restrictions have dampened the hopes of university life returning to 'normal' this month – a disappointment. Melbourne is again in a situation of lockdown, no face-to-face teaching, library restrictions, etc. Trinity College staff have offered a great ministry this year in adapting to online learning only, and it will continue that way for the time being.

As I eagerly anticipated the vegetable seeds to germinate and reveal themselves, I look forward to what God has in store for me in the coming months of reflection and learning, those insightful 'aha' moments. I completed the first semester now knowing 'I can do it', despite moments of anxiety when I paused to hand it to God in prayer, and I will continue to trust and embrace whatever God holds for me.

*Kate Campbell is a Diocesan Lay Reader and Ordination Candidate at St Paul's in Sale. She is also a Financial Administration Officer for the Diocese.*

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### *Religion and Ethics Report*

Andrew West

Wednesday 5:30 pm – repeated: Thursday 5:30 am and Friday 11:00 am

### *Soul Search*

Dr Meredith Lake

Sunday 6:00 pm – repeated: Wednesday 11:00 pm and Thursday 12 noon

### *God Forbid*

James Carleton

Sunday 6:00 am – repeated Sunday 10:00 pm and Monday 9:00 pm

For more details: [www.abc.net.au](http://www.abc.net.au)





These Discovery Centres in or close to Gippsland have something to offer all ages and interests.

If you can't get out and about, explore some Science Week events and activities online during National Science Week on 15–23 August.

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Healesville  
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\* Opening times may be affected by COVID-19 restrictions.



### Online events and activities\*

**Better Composting Through Science**  
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Find out more at [www.scienceweek.net.au/event/better-composting-through-science](http://www.scienceweek.net.au/event/better-composting-through-science)

### CSIRO National Science Week Challenge

Until 23 August

CSIRO is challenging all Australians to find out what connects them to the ocean, wherever they live. From taking photos of local waterways to designing and building a water filter, you can explore your connection to the ocean as deeply as you'd like.

Find out more at [www.csiro.au/en/Showcase/Challenge](http://www.csiro.au/en/Showcase/Challenge)

### Rosetta Tomorrow

Until 24 August

The Rosetta Stone gave the modern world a view into the past. The Royal Society of Victoria want to see the message you have for the future. All you have to do is design an artifact to give future generations a view of life, society or science in the world today.

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### At-Home Science Scavenger Hunt

Until 31 August

InquiBox has developed an at-home science scavenger hunt pack to get the whole family involved in some science fun. Have fun with the sundial, Alexander Graham Bell, cubes, numbers and much more.

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### SCINEMA International Science Film Festival Community Screening

Until 31 August

SCINEMA is the largest science film festival in the southern hemisphere, showcasing the best in science cinema from around the world. It's a celebration of the power of the moving image to inspire the young, satisfy the curious, explain the baffling and ask the impossible.

Sign up to watch this year's selection of SCINEMA films for FREE during August in support of National Science Week.

Find out more at [scinema.australiascience.tv](http://scinema.australiascience.tv)

### Paradoxical Objects: online project at MOD

Until 4 September

Have you ever stopped to contemplate the objects around you? Join artist and futurist Ana Tiquia as we explore how we might space and time travel with our material things, and what our material everyday might look like in the future.

Find out more at [www.scienceweek.net.au/event/paradoxical-objects-online-project-at-mod](http://www.scienceweek.net.au/event/paradoxical-objects-online-project-at-mod)

*Courtesy National Science Week.*



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David Head in 1973, sitting for a front-of-house photo for his role as the Earl of Kent in Shakespeare's King Lear.

# A journey to faith through science

David Head

One sunny Saturday morning in Newcastle in 1973, a disembodied voice urged me to go to church. This came as a complete surprise to a young man with no real faith background. Now, as a priest of over 41 years and nearing that inevitable age of retirement, I am reflecting on my journey from chemical engineering to being a Man of God.

I grew up in a family of four boys in the south-eastern suburbs of Melbourne. I was part of Australia's post-war 1950s boomtime. My mother had been a pre-war staunch member of the Presbyterian Church but had left that behind somewhat during the war, due partly to the war death

of her fiancé and the tragic and painful death of both her parents during that time. She married my father toward the end of the war, in a whirlwind romance that produced a very happy marriage. My father lost any faith he had during the war. He saw much dreadful suffering in action in the Middle East and in New Guinea and Borneo. He was a decorated army captain by the war's end. This background provides the very disinterested faith milieu that I grew up in.

In my memory, we never went to church as a family, but I was sent as a child to the local Presbyterian Sunday School. Sadly, I have to say it was a very negative experience. It was boring and authoritarian, and uninspiring to me. Indeed, I was always

pleased when my father declared there was no Sunday School attendance because we were going on a family picnic outing 'up the bush'.

“... I somehow responded to the mystery and wonder of the liturgy and the clear reverence of the people ...”

I later attended Scotch College for my high school years and was a good student, as well as being heavily involved in many school activities such as sport, the school choir, the dramatic society, the debating society, the library committee, the school magazine editorial committee and as a sergeant

in the school cadets. I was always busy! However, although we had compulsory divinity classes, I had absolutely no interest in religion and in the chapel life of the school. Nevertheless, I think God was invisibly present in my life and guiding me in an excellent foundation in public speaking and singing, and other disciplines, which I have found so valuable over the years as a priest. Interestingly, I did win the Divinity School prize in my final year at Scotch. I think this was chiefly because I was good at Ethics and debating moral issues.

I studied the Mathematics and Sciences stream at school, and then went on to Monash University where I studied Chemical Engineering and graduated with honours. Whilst at university, I was again heavily involved in ex-curricular activities such as the university choral society, the musical theatre company and various student and uni committees. I did, once or twice, venture with a couple of my more evangelistic uni friends to church, but was appalled by the exclusivism and angry depiction of God presented by the 'fire and brimstone' preacher. So, each time, I left angry and disenchanted with the Christian Church. So far, I had not had a very good introduction into a faith journey of any sort!

I received a BHP Scholarship at university and so was assured of a good job after graduation. I moved to Newcastle, where I worked for BHP at their Central Research Laboratories as a research chemical engineer. Whilst in Newcastle I was again heavily involved in the city choir and major theatre companies. I was not at all lonely or unhappy, but, somehow, I knew deep down that my 'spirit or soul' was seeking more than my social and scientific activities could provide.

I was always astounded by nature and the wonders of science. I gradually amassed a wonderful mineral and crystal collection, which still always gives me great pleasure and wonder in God's creative purpose. Also, people in my life often came to me for advice and support. I knew that there had to be

'more' but could not access what that 'more' exactly was. There was something deeper going on. In hindsight, God was leading and prodding and guiding me to some deeper spiritual awareness of things beyond an easy or definitive scientific explanation.

Then came that sunny Saturday morning. I was outside, reading a book, when I distinctly heard a voice speaking to me. That voice said, 'I want you to go to church tomorrow'. This was very strange and a bit unnerving! A bit like the willing biblical character Abraham, and certainly not like the unwilling Jonah, I immediately decided to heed that voice and explore where the nearest church was and give it another go. The nearest church happened to be Anglican. I went the next day to this lovely old bluestone church. I had no idea what was happening in the Communion service, and the congregation was a lot older than my tender 23 years, but I somehow responded to the mystery and wonder of the liturgy and the clear reverence of the people. No doubt God's Spirit was urging my heart to open to what was beyond my scientific research-based mind, which was not fulfilling my deeper search for meaning and sense of wonder in the mysteries of life.

So began my journey into the Anglican Church and my Christian faith exploration. It has been a wonderful journey most of the time, with the deeply embraced knowledge that God had called me as I was to become who I am today. I began my journey with God as a young gay man and an agnostic, and a man of science and proofs. This was not a seemingly helpful group of starting-out places. But God wanted me to use and extend my scientific knowledge as a place of entry and wonder into God's greater creative purposes. Moreover, God's acceptance of me as I was enabled me to become a priest of deep welcome and compassion and inclusion, which has been a true blessing in all my ministry.

*The Rev'd Canon David Head is Rector at Morwell and Regional Dean of the Western Region.*





Photo: Gregory Harbaugh

Astronaut Joseph Tanner (himself an aerospace engineer and a Christian) during his second spacewalk to service the Hubble Space Telescope in February 1997  
(Courtesy NASA)

# Science and faith – defusing the conflict

James Garth

My favourite scientific instrument of all time is the Hubble Space Telescope. In its life it has generated over 10,000 scientific papers from the raw data alone and massively expanded our view of the cosmos and our place in it.

What's often overlooked with Hubble is how unimpressive it was in the beginning. It was launched, to great fanfare, aboard Space Shuttle *Discovery* in 1990. However, when it was subsequently activated, the images that came through were ... less than impressive. A lot of very embarrassed scientists worked overtime to find the cause, and it was determined that there was a severe optical defect called spherical aberration, which would require extensive repair.

So, in 1993, on STS-61, a group of astronauts bravely headed out on the *Endeavour* to rendezvous with the Hubble and conduct the most sophisticated series of

extra-vehicular activities yet performed in space.

What's interesting is that this is a real-life instance of people venturing out on a very dangerous mission, with significant risk to themselves, when there was no guarantee of success. And yet they ventured anyway. I think this captures the very essence of faith.

Those astronauts had to have faith in their own abilities, in the competence of the hundreds of engineers and technicians on the ground supporting them. They had to commit themselves and persevere in the face of many difficulties to achieve an outcome that in many ways was beyond their control. This is what faith is – what good faith is.

Thanks to the efforts of these brave astronauts, the Hubble was restored. And the results were stunning. As a result, we know just how impressive our universe is.

The Hubble showed us that our universe is unimaginably vast. Equally clear is that our universe is held together by an

elegant and sophisticated series of laws that are true throughout the universe, which permit the formation of complex structures such as galaxies, stars that generate a plenitude of elements, which can undergo molecular self-assembly, forming such wondrous structures as DNA, the foundation of life. In my opinion, the more we observe the universe, the more it looks like the work of an immense intelligence. And if it looks like the work of an immense intelligence, maybe it is the work of an immense intelligence!

Ever since I was a boy I have loved awe-inspiring technology, and I was naturally drawn to aerospace engineering as a career where I could really engage with technology at the sharp edge. Growing up, one of my heroes was the great Wernher von Braun, probably the greatest aerospace engineer in history. He was a formidable intelligence, an impressive presence, the designer of the mighty Saturn V rocket that took men to the moon.

Von Braun wrote extensively on the topic of science and faith; he firmly believed that science and religion were not antagonists, but sisters. He also firmly believed that the cosmos was the work of a mighty designer, a master planner. He wrote: "I find it as difficult to understand a scientist who does not acknowledge the presence of a superior rationality behind the existence of the universe as it is to comprehend a theologian who would deny the advances of science."

Sadly, sources of antagonism are easy to find. Religions of the most retrograde sorts are causing a lot of human suffering. In this context it's only understandable that someone might want to look for a silver bullet to shoot down superstitious beliefs. Enter science. It's a formidable weapon. It's authoritative. It has brought us spectacular successes in countless ways.

It's only a small step from there to using science as part of a rhetorical strategy: "science has always been fighting against religion, it has always been suppressed by religion at every turn, the two are in irreconcilable conflict, and science must eventually triumph."

The problem with this rhetoric is that it's a myth. The idea that science and faith have been locked in a perpetual battle, with science being suppressed at every turning point, simply does not hold up to proper historical scrutiny.

Science is by definition limited to the natural world. But if you're asking a question about the supernatural, from something outside nature and hence not constrained by it, then science simply isn't the right tool to use. Science can only operate in the sphere of the natural; its very methodology depends on having regular, reliable, repeatable natural laws. It requires multiple observations; it requires falsification.

Science can describe the laws that govern how things within the universe behave. It cannot tell us why those laws exist in the first place. Science can tell us how long ago the universe came into being. It cannot tell us whether it was created by something outside the universe.

Science does not, and cannot, provide a totally objective, independent, prescriptive account of all domains of human experience. And science is not the only type of rational thought. We need metaphysics, we need the humanities, we need ethics, we need philosophy, we need worldviews – theology and developed non-religious worldviews such as secular humanism. Science can inform these disciplines, but they do not derive from science.

There are four things I think will help us defuse the conflict model view. First, we need to properly understand the history of science. Second, we need to appreciate philosophy of science. Third, we should examine the contemporary research which tells us what scientists and the public actually think. And finally, and critically, we need to embrace a richer and non-pejorative definition of faith.

*James Garth is an aerospace engineer, sci-fi buff, aeronerd and ponderer of Big Questions. He is a Fellow of ISCAST – Christians in Science and Technology.*

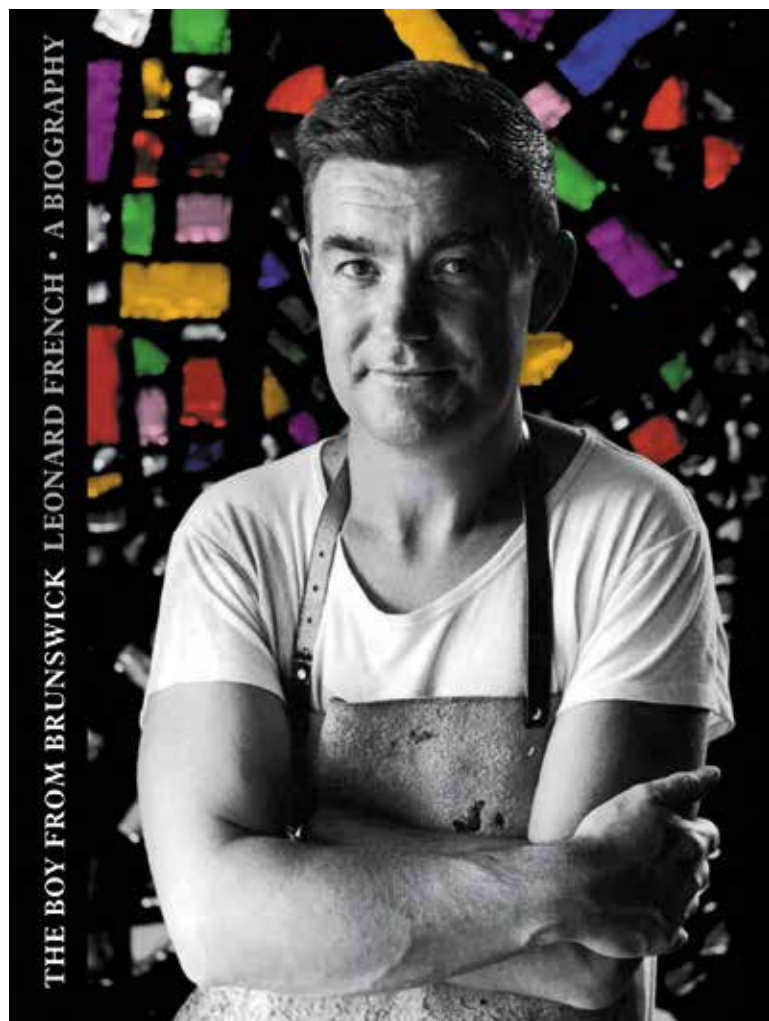


# The Boy from Brunswick

Leonard French, a Biography

by Reg MacDonald

Australian Scholarly Publishing, 2018



Richard Prideaux

Leonard French rose from obscurity and poverty in working class Brunswick to become Australia's foremost artist of his day in the 1960s and early 1970s. In a crowded field of Australian artists, both figurative and abstract, French put Australia well and truly on the world art landscape.

Reg MacDonald, journalist, newspaper managing editor, treasurer of the Bendigo Art Gallery and former press secretary to prime ministers John Gorton and William McMahon, has researched and written an outstanding biography. His book of over 500 pages is based on meticulous research from his friendship with French himself, French's talented children who provided many private photos and an extensive bibliography of Australian art and 20th century history. The book itself contains a large number of high quality coloured prints of the vast majority of French's substantial oeuvre. It includes a detailed chronology, exhibition lists, biographical data and

selected articles and reviews as well as a detailed index.

French, who died in January 2017, was not a tall man but he was a towering figure in every other way. Leaving home in Brunswick at a young age, he was engaged as a sign writer and his artistic career was on the way. These advertising signs were painted on buildings all over Melbourne at a very large scale indeed, and this extensive and demanding training created in Len a unique style. Nearly all of his major painting works were on a massive scale and often in a series of five to twenty canvasses (more often than not masonite) and using, at least in the early days, Dulux enamel paint. These major works adorned the walls at many large gallery openings and many of the major post-war Australian institutional buildings, including the Australian National Art Gallery and Monash University.

French was not university trained but he read and travelled widely, including a poverty-stricken year of study in England, Ireland and Holland, and a year on

scholarship at Yale University. He immersed himself especially in the Homeric sagas and ancient Greek and Minoan civilisation. He was also a collector of primitive art, especially from the Melanesian culture, but also Mayan civilisation, at the same time devouring writers as varied as Dostoevsky, Joyce, Marquez and Faulkner.

In character, Leonard French was always his own man: chauvinistic, strongly opinionated (not to say garrulous), impatient of upper class foibles, a heavy drinker and smoker, but generous to folk in need and prepared to hold to his artistic vision, whatever the cost to himself. He had impressive children with three wives, all of whom selflessly supported his larger-than-life career and lifestyle. Painting was his overwhelming obsession and only when doing this was he really happy.

French's career took a big turn in 1963 when, with little experience in the form, he was selected to create the extraordinary glass ceiling for the new Victorian National Art Gallery. The largest glass ceiling in the world, it was six years in the making and was produced at the same time as French constructed sixteen glass windows for the new National Library of Australia in Canberra. These two installations "took over" French's career and he went on to create more than twelve major glass window installations, including La Trobe University, and churches at Macedon, Mt Eliza, Haileybury College and the Chapel at Gippsland Grammar. French's first love was painting, and it frustrated him that he spent so much time on glass installations – which of course were a major income source.

It is a curious thing that Leonard French, who gave such spiritual encouragement to so many through his magnificent Anglican church windows, was not himself a believer in Christ. French was just himself, take it or leave it. I imagine the discussion with Our Lord is still going on now!

## EDITORIAL



Katherine Johnson in 1962 at her desk with a globe, or Celestial Training Device (Courtesy NASA Langley Research Center)

### Faithful service to science

Katherine G. Johnson is a name you may not be familiar with, unless you've read the book *Hidden Figures*, or watched the movie of the same name. During the 'space race' of the 1950s and 60s, she and two other African American female scientists, Dorothy Vaughan and Mary Jackson, were tasked with examining data from NASA's new space program computers, to double check space mission calculations.

As well as conducting her work for NASA, Johnson was a member of the Carver Memorial Presbyterian Church in Virginia for 50 years. A former pastor described her as a 'wonderful Presbyterian', serving in a variety of ways. Fittingly for a mathematician, she held the role of finance chair, and she also sang in the senior choir.

John Glenn, NASA astronaut and Presbyterian Ruling Elder, was the first American to orbit the earth, backed up by Johnson's calculations. Speaking at the time about his Space Shuttle mission, Glenn said, "Looking at the Earth from this vantage point, looking at this kind of creation and to not believe in God, to me, is impossible. To see [earth] laid out like that

only strengthens my beliefs." Astronaut Buzz Aldrin, also a Ruling Elder, served himself Communion during that first-ever lunar landing: "In the one-sixth gravity of the moon, the wine slowly curled and gracefully came up the side of the cup," he said.

During her life, Johnson also worked hard to further civil rights and gender equality. Her work for NASA, which continued until the 1980s, earned her the 2015 Presidential Medal of Freedom, the USA's highest civilian honour. She died earlier this year, at the age of 101. A short video about her achievements can be found at [www.nasa.gov](http://www.nasa.gov) (search 'Girl who loved to count').

National Science Week is this month, and there are plenty of opportunities to get involved online. See page 7 for details.

In this month's reflection (p. 8), the Rev'd David Head recounts his journey from chemical engineering to clergy, and aerospace engineer and Fellow of Christians in Science and Technology James Garth discusses how we can defuse the science-versus-faith debate (p. 9).

Sally Woollett



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## LETTERS TO THE EDITOR

## Dual editorship

I was quite delighted to discover by chance that Sally Woollett has added to her professional portfolio the role of editor of *The Gippsland Anglican*. *TGA* pre-dates not only *Chemistry in Australia*, a magazine of which she is also editor, but also its publisher, the Royal Australian Chemical Institute.

I have written in that publication of Sir John Cornforth, the only Australian-born Nobel laureate in Chemistry. However, he has not been the only Australian-born Nobel laureate in science. Another was Sir Frank Macfarlane Burnet (1899–1985), who shared the 1960 Nobel

Prize in Physiology or Medicine with Britain's Sir Peter Medawar. Burnet was a Gippsland boy, having been born in Traralgon. For him to be fêted by a mention in *Chemistry in Australia* is a good way of marking Sally's dual editorship.

Burnet's forebears were Scottish, and it is likely that if his family had any church affiliation it was with the local Presbyterian congregation. Even so, there might be some readers of *TGA* who can claim association with the Burnet family.

Clifford Jones

## Anglicanism, colonialism and racism

Recently I was asked whether I faced racism in my parish. My immediate response was in the negative. While I was a student at an Anglican high school in Sri Lanka many years ago, a very dark-skinned, white-haired elderly gentleman in shiny black shoes and white suit was introduced to us at the morning assembly as a new staff member. By that evening he had been nicknamed 'negative', referring to the filmstrip of an old black-and-white camera. The instigators, suspected to be members of the photography club, could be reprimanded these days for being racists.

About 15 years ago, an Australian church leader accused me, originally from Sri Lanka, of being a racist. My occasional black jokes, which were entirely about me, seemed to be offensive. When I defended myself, he said something about reverse psychology!

Though assumed predominantly to be a white-and-black issue, racism can also be viewed as interethnic-racial prejudice. The refugees fleeing from non-European nations bear witness to that. Racial prejudice, like any prejudice, reveals itself through many shades of domination, ownership and power, which marginalises and often suppresses others who have outstanding potentials, insights and gifts to offer.

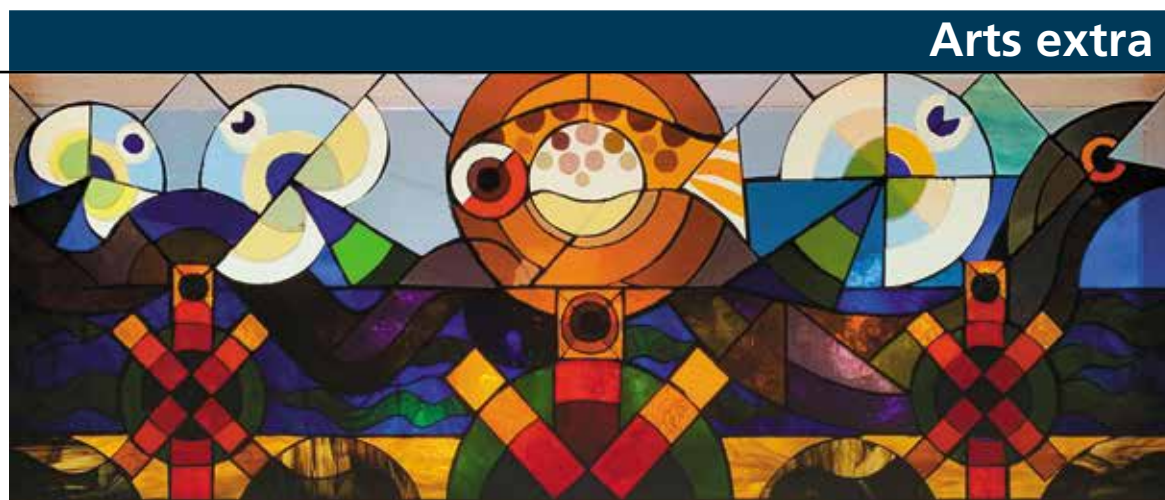
The Anglican versions of Christianity and colonialism have been bedfellows for a long time. Consequently, eurocentric Christianity, theology and worldview have shaped the minds of Anglicans. They still do.

My statements such as 'one doesn't have to be a Christian to be a good person' and 'Christians do not own or have monopoly over human values such as love, compassion and charity' have evoked defensive arguments, even from among clergy. A member of the clergy once remarked that the word 'spirituality' has more to do with oriental religions than with Christianity. This is shocking to me!

In a globally interdependent world, Australian Anglicanism could be that much richer if it could dig deep into the treasure troves of multi-ethnic spiritualities, rather than relying on monopolistic colonial overtones.

I have also said that, though we are Church of England, Jesus was not English, and that the spirituality of the Bible, rooted in middle-Eastern soil, has little to do with the soils of England. The intention is to remind ourselves of the non-European roots of Biblical spirituality. Does this make me a racist?

Sathi Anthony



## 'Celebration of Life'

Stained glass at the Chapel of St Anne, Gippsland Grammar

Tim Gibson

In the early 1990s, Liz Board, director of development at Gippsland Grammar in Sale, and school chaplain Rev'd Caroline Nancarrow inspected a striking group of stained glass windows at Haileybury Chapel in Melbourne. They were so impressed that the school commissioned the artist to create four stained glass windows for the sanctuary area of Gippsland Grammar's Chapel of St Anne. The artist was Leonard French, designer of the marvellous stained glass ceiling – the largest of its kind in the world – in the Great Hall at the National Gallery of Victoria on St Kilda Road in Melbourne, and creator of many other fine glass commissions, murals and paintings.

Using a technique in which stained glass is made from layers of coloured and textured glasses laminated to clear glass, French created the St Anne windows to the theme 'Celebration of Life'.

The memorial window (pictured) over the entrance to the chapel on the western side of the building was placed in memory of Paul Guest, a student who died during a school excursion in 1987. In the words of the artist, it depicts "three turtles rising from the earth to the sea. Birds rise from the great serpent while a fish is suspended against the sun."

The six-paned double window behind the altar depicts "man rising from the flames and earth through a sea of fishes releasing a bird of peace into a rainbow sky." The panel to the left of the main window depicts "from the earth and serpent, a summer tree of life rises through the sea and turtle. Birds fill the

tree that rises through the pale blue sky to the summer sun." The panel to the right of the double window depicts "from the earth and serpent through a sea of fishes the autumn tree of life rises into the autumn sun."

The main windows were funded largely by John Leslie, a well known Sale businessman and philanthropist. French worked on them from his studio in Heathcote, near Bendigo. He was sent the required dimensions and did not come to Sale to see the installed pieces until the day of dedication in May 1994.

Close friend Reg Macdonald wrote a fine biography of French, *The Boy from Brunswick* (Australian Scholarly Publishing, 2018 – see review on p. 10). Sadly, the chapel windows were not included in the book's summary of French's work; the papers concerning the Sale commission were disposed of by French shortly before his death in 2017. This omission has been rectified recently, and it is hoped that a second edition of the biography will include mention of the Sale windows. Information will also be added to the Leonard French Archive at the National Library of Australia in Canberra.

Tim Gibson is archivist for the Diocese of Gippsland.

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It's not over yet.



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