

The Gippsland Anglican

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Our diaconate blossoms Ordination and collation at St Paul's

Sally Woollett

A warm atmosphere, both literally and figuratively, greeted Belinda Seabrook and the Ven Brenda Burney on the occasion of Belinda's ordination as a deacon in the Church of God and Brenda's collation as Archdeacon of the Eastern Region. The gentle motion of makeshift fans accompanied the processional worship songs played by pianist Helen Petering as the two women entered St Paul's on the first day of February, the eve of the Presentation of Christ in the Temple.

During his sermon, Bishop Richard commented, "... there is something emblematic about the deacon as an ambassador of Christ, a bearer of this gospel, which is symbolised for us in our worship by the deacon's stewardship of the Gospel book: carrying it in, reading from it, carrying it out. ...

"As we watch the Gospel book held aloft (liturgically crowd-surfed, as it were) and going before us into the world, our baptismal calling is symbolically enacted. We follow the deacon out of church and we too carry the gospel into our jobs, our classes, our families, our social circles, our conversations, our consumption, our voting, our spending, our conflict, our carbon footprints, our leisure, and whatever else awaits us."

As Belinda and Brenda departed the cathedral at the conclusion of the service, another sound rose above the recessional music: the exuberant whoop of a clergy member, leading the



Photos: Christine Morris

Belinda Seabrook with daughters Katherine and Eleanor

congregation's applause.

During the refreshments afterwards, Archdeacon Graham Knott expressed the gratitude of the Gippsland Diocese for Brenda's support, as Rector of Bairnsdale, during the devastating bushfires, a time that Brenda herself described as a "baptism of fire." In her response, Brenda stressed that she has not been alone: "Being Archdeacon is being part of a team," she said. Reflecting later on that time, she said that the telling of stories has been something people have needed to do often, as they try to make sense of what happened.

Brenda grew up in Morwell, worshipping with her family at St Mary's, then spending more than two decades teaching in pre-schools in the Latrobe Valley. She was ordained a deacon in 2006 and a priest the following year, and has served in ordained roles at the parishes of Drouin, Westernport and Churchill/Boolarra/Yinnar. She and her husband, Rod, have settled easily in to Bairnsdale, enjoying the opportunities to walk into town and being near the river. "I have a great faith community here and they make us feel at home," she said.

Brenda's new role involves leadership work with groups such as clergy appointment boards and parish councils across the Eastern Region. She said

she has been "given the gift of a wonderful regional dean in Lyndon Philips" and that Lyndon along with predecessor Edie Ashley will be a great source of knowledge. Brenda will continue her work with Gippsland Anglican Retirement Living and her safe ministry work, something for which she has a passion.

In congratulating Belinda, Graham described her as a "remarkable person" – raising two daughters as a single mother, her faithful lay ministry work at Leongatha, as well as commitment to full-time study.

Belinda was very pleased to see the diversity of the group of people who had gathered to celebrate. She thanked clergy, family and friends, including those who "loved her gently"; her "courageous and loving daughters", Katherine and Eleanor; and Bishop Richard, who, she said, has been "steadfast in his encouragement."

Belinda's daughters were quite awestruck by the grandness of the occasion, with Katherine asking, "Are you excited, mum? You're getting ordained!"

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Brenda Burney outside St Paul's

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GIPPSLAND DIOCESE
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Minding the gap

In observing Lent, Christians engage in something quite counter cultural.

We wait. We postpone gratification and live more sacrificially in smaller and larger ways.

We intentionally resist jumping to the resolution of a tension. We pare away – as far as possible – the distractions and deflections, which so often prevent us (or protect us?) from listening to that still small voice within and without. We open our hearts to those truths about ourselves and our world that, confronting as they may be, will set us free to welcome the costly renewal of Easter.

The 'Feb fast' has taken on something of the purging dimension traditionally associated with Lent, although its purpose is perhaps more pragmatic, and oriented primarily toward personal wellbeing rather than wider social goods. Lent, by contrast, calls us inward so as to turn us outward.

In speaking with the Rev'd Jude Benton in an interview at Mallacoota (that is now on the diocesan website), we reflected on the wisdom of the gap that Holy Week enshrines between dying and rising – not just as a way of ritualising the gospel narratives but as a

liturgical means of interpreting that same experience in our lives and our culture and in creation itself.

For many in our region and our country, that liminal space between Good Friday and Easter, which the first disciples occupied in a haze of grief and confusion, not knowing what to make of it all, has become strangely familiar.

As we mark the days of Lent and Holy Week, and as we mind that gap, the paschal story becomes our story. It is all too easy to anticipate the end of the drama (which is not really an end, of course, but another challenging beginning) and the triumphant, phoenix-like flourish of something new rising from the ashes of what was.

Our spiritual work in this season, our 'Lenten discipline' in the old language, is much harder and less predictable than that, notwithstanding the hope and promise of Easter Day.

It is inner work that issues in outward focus. A Eucharistic Prayer for Ash Wednesday in the Church of England's *Common Worship* resources captures this well:

*For in these forty days
you lead us into the
desert of repentance, that
through a pilgrimage of*



Bishop Richard Treloar

*prayer and discipline we
may grow in grace and
learn to be your people
once again. Through
fasting, prayer and acts
of service you bring us
back to your generous
heart. Through the study
of your holy word you
open our eyes to your
presence in the world
and free our hands to
welcome others into the
radiant splendour of
your love.*

(*Times and Seasons*,
Church House
Publishing, 2006)

That vocation to welcome others into God's love finds many different expressions – on an individual basis, and at a societal level. There are socio-economic gaps of which we are mindful – disparities with respect to access and equity – that do need to be closed more quickly, as the recent annual Closing the Gap scorecard to federal parliament makes clear.

There are gaps between community expectations and institutional processes that need to be bridged, such as those highlighted by the Royal Commission into Institutional Responses to Child Sexual Abuse, on which – while significant progress has been made – much more work is yet to be done in areas such as clergy supervision and the normalising of safe ministry protocols among lay people.

Exemptions from anti-discrimination legislation is another area where community expectations and the hitherto assumed prerogatives of religious organisations need realignment – a topic Mark Woods reflects upon in this issue of TGA.

In the same spirit, Pope Francis' recent response to questions raised at the Roman Catholic Synod of bishops from the pan-Amazon region encourages the faithful to look beyond purely internal matters around church order to their part in defending the environment in the Amazon given its crucial role in reducing global warming.

As we 'mind the gap' that Lent offers, may our inner work prepare the ground for a deeper engagement with the world God so loves.

+RM

Prayer Diary: around the parishes

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

BUNYIP –
EPISCOPAL DISTRICT

St Thomas, Bunyip
Priest-in Charge:
The Rev'd Ken Parker

Our little parish is looking to a challenging year as we move into new and deeper waters. In November we purchased a small unit in Bunyip's High Street and so once more we have a clergy house. Our priest, Ken Parker, after three years as locum, becomes priest-in-charge. We continue to explore the possibility of a mentoring ministry at the local school and we continue developing our community connections.

We have an excellent Bunyip Lecture and two top-class spirituality days lined up. Our leadership team is being strengthened and we develop some clarity of vision. Your prayers are working. Thank you!

CHURCHILL/BOOLARRA/
YINNAR – WESTERN
REGION

Cooperating churches in
Churchill Christ Church,
Boolarra Uniting Church,
Minister: Peter Carter

Our focus over the last few years has been in better connecting with our community. Our relationship with the

Churchill Neighbourhood Centre continues to grow, with church members playing pivotal roles on the Community Garden Group and in the Community Cafe. Several church members also serve at the breakfast program at Churchill Primary School. We have a stall at the monthly Lion's Market and on IGA Market Days. The monthly Coffee Connections group gives us a chance to build on new and existing relationships. Ministry to children is important to us, with youth groups, school holiday programs, Easter and Christmas Club programs as well as a Christmas Eve

CORNER INLET –
SOUTHERN REGION

Christ Church, Foster
St Thomas, Toora
Union Church, Fish Creek
Transfiguration, Hedley
Sandy Point
Rector: The Rev'd Tim
Fletcher

Our op shop is struggling against new and bigger op shops. The congregation at Foster remains constant, but smaller centres are under pressure. We have had a lovely summer of visitors and missions. We are strongly reliant on cooperating ministries with other denominations in local congregations.

Our diaconate blossoms

Continued from page 1

Belinda began as Lay Assistant Minister in Leongatha in early 2017. Her work has been as a prayer evangelist in the areas of prayer and healing, welcoming and outreach. Her singing and guitar playing are a perfect complement to her additional role as a coordinator of several bands.

She plans to continue her correspondence study towards a Bachelor of Theology through Charles Sturt University. She says this year also holds further training and preparation for future ministry. To others considering the path to ordination, she says, "Keep on following the call of God ... Have courage and allow others to support and challenge you along the way."

Alisha Moyle, a parish councillor at St Paul's Warragul and engaged in vocational discernment, attended the service. She "identified with the sacred

gift of ordination upon a young woman on her calling with Jesus ... a new birthing, a new journey."

Belinda believes that young clergy can help normalise Christian life by realising that indifference rather than hostility is often a barrier, and by fostering meaningful interpersonal connections. Also, she said, "it is important not to be ashamed of ... traditional expressions of worship. We stand on the shoulders of giants and a deep and rich Church history. There is room for both contemporary and traditional expressions of worship."

Both Brenda and Belinda thanked the kind and creative people who made their stoles: Kate Campbell and Maryann Ashton.

Belinda was invited to cut the exquisite ordination cake, provided by mum Shirley and sister Tamara. She did this, daughters by her side, with three cheers rounding off the day.

New bishop for Wangaratta



Bishop Clarence Bester

The Ven Clarence Edgar Bester was consecrated as a Bishop at St Paul's Cathedral in Melbourne on 22 February and installed as Bishop of Wangaratta at Holy Trinity Cathedral the following day.

Previously Administrator of the Diocese of Wangaratta, Clarence has been an ordained priest in the Anglican Church for almost half his eventful and productive life. He was born, raised and educated in Cape Town, South Africa.

In 1993, Clarence entered theological college and in 1996 was made a deacon in the Anglican Church of Southern Africa. Just nine

months later, Clarence was ordained as a priest. His subsequent journey is one of responding to calls to increased responsibility, often as the youngest person to occupy those roles: curate, parish priest, rector, Territorial Archdeacon and then, in 2010, Archdeacon to the Ordinary (Bishop in the Diocese of False Bay). Over those years, wherever he was posted, the story is one of growing congregations, establishment of ministry education, parish visiting programs and strategic plans, as well as ensuring sound financial and pastoral management of parishes and beyond.

Clarence's belief in the importance of the empowerment of laity led to an 'Every Member Ministry Style' which was "lay driven and clerically serviced" to great success, enabling parishes to stay alive.

Clarence arrived in Australia with his wife and two children in 2015, settling first in the Parish of Shepparton. He later became Diocesan Archdeacon, Archdeacon for Ministry Development (AMD) – a passion obvious from his early ministry in South Africa – and Rector, Parish of Wangaratta West and the Warbys. In his role as AMD he continued to empower the laity and clergy through initiatives relating to theological, liturgical, spiritual and practical aspects of ministry. He enabled parishes to establish ministry action plans leading to authentic programs for mission, engagement and evangelism.

Clarence has also undertaken ministry in Cologne, Bonn and Strasburg as well as visits to York in England. He is currently licensed to officiate in the Diocese of Europe within the Province of Canterbury.

One of the ways Clarence describes his ministry is one of "availability, visibility and presence," which he says he developed during his formation as a young curate. He holds to the belief that "I would like to care for people in the way I hope they would care for me."

*Courtesy Anglican Diocese of Wangaratta.
Original story by the Rev'd Helen Malcolm.*

The ^{Gippsland} Anglican



*Love thy neighbour,
share thy newspaper!*



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The Diocese is committed to ensuring all people in contact with the Church can participate in a safe and responsible environment. If you may have been harmed by a church worker, or know someone who has, please come forward.

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20 LENT
20 APPEAL

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and transformation*

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Order of Australia for Rev'd Canon Dr John Morgan

The Rev'd Canon Dr John Laurence Morgan, resident of Moe-Newborough parish, was appointed a Member of the Order of Australia (AM) on Australia Day for "significant service to education and to the Anglican Church of Australia."

John attended Moe High School (now Lowanna College) as an original member in 1953. After working as a teacher in inner city Melbourne schools and as a tutor at Trinity College, he studied theology at Oriel College, Oxford University. He returned briefly to Australia to be ordained deacon in Gippsland and later ordained priest for Gippsland in Oxford. He served as chaplain of Oriel College (Cardinal Newman's College) while then completing a doctorate in moral theology and sociology. In Washington DC he worked as an assistant to the Governor of California and as honorary priest in a parish. He returned to Melbourne University as ecumenical chaplain and also taught theology through Trinity College.

After a period at Harvard, John became warden of St John's College, University of Queensland, where he served for 31 years and was a canon residentiary of St John's Cathedral. He was involved in the completion of the cathedral and even served as chairman of a company formed to work a quarry jointly controlled by a commercial group and the cathedral chapter. He served on many diocesan bodies and was an examining chaplain.

John was involved in teaching medical and business ethics at the University of Queensland and was made an honorary professor and awarded the degree of doctor of the university. He also served on various university and medical research ethics committees in the university, and Brisbane hospitals, and was a member of the Australian Health Ethics Committee. He received a Centenary Medal for his contribution to ethics in Australia.

Following a few years in Cambridge, John returned to Moe in his retirement where he assists from time to time.

Disability advocate recognised by Latrobe City

Dr Carole Broxham, a new addition to Moe-Newborough Parish Council, has received the Latrobe City Australia Day Recognition Award (Adult Citizen Category) for a second consecutive year.

Carole is a passionate advocate for people with disability, in particular promoting social inclusion. This is evident not only through her work as the chief executive officer of Moe Life Skills but in her everyday life, where she consistently promotes change to community attitudes towards people with disability, and especially those with an intellectual disability.

Carole successfully sought funding to develop a project to build awareness of and reduce barriers to social inclusion. The LIFE project offered pilates classes in and with the community for people with intellectual disability followed by a shared social experience. The project was so successful it was funded for an additional three years to build the capacity of recreation and leisure facilities to provide physical activity opportunities and social interaction for people with intellectual disability with the general community.

Australia Day at St Mary's

Carolyn Raymond

At St Mary's we are big on celebration! Celebrating Australia Day is a great opportunity to pray and give thanks for our wonderful country. We displayed native flora and fauna, beautiful Aboriginal paintings and many Australian and Aboriginal flags around our church.

Rev'd Kathy Dalton, Gunaikurnai respected elder and Associate Priest Koori Ministry, gave the Welcome to Country and greeted us all in language. Her sermon was a summary of Aboriginal history from early times, through the coming of settlers from overseas to the present day. She walked through history, marking significant events by giving members of the congregation cards, which were read

out in order. Each card had the event and the date of a significant event in our history, and Kathy gave us extra background and meaning to the event. This was a powerful way to share our journey as a nation and the suffering of the Aboriginal people.

Kathy shared with us beautiful artifacts that her grandfather had made. She also showed us her stoles, which were embroidered by Kate Campbell. These depicted

several artifacts and symbols that represented Aboriginal life and worship for Kathy.

The many prayers written for Australia Day gave thanks for the riches of the land, Aboriginal people and the diversity of our population. We prayed for unity within diversity. To worship together with people from South Sudan, from Fiji, from the UK and Indonesia underlines for us that diversity.

We are especially grateful to Kathy for preaching because we know she sees Australia Day as Invasion Day for the Aboriginal people.



Citizens' awards in east Gippsland



Peter and Margaret Down (centre) with members of their family and Kevin Broughton (far right), acting CEO of GARLL, of whose board Peter Down is the Chair, at the East Gippsland Shire awards ceremony in Lakes Entrance

Brenda Burney

Peter Down was announced as the Bairnsdale Citizen of the Year on Australia Day, a very well-deserved recognition of his tireless, selfless energy and community-mindedness.

Peter has a long history of church and community involvement. A builder by trade, he has had a hand in the construction of many churches and parish buildings across Gippsland. He was involved in the construction of Gippsland House in our sister Diocese of Gahini in Rwanda.

At St John's in Bairnsdale he has been a warden, parish council member, and Synod representative. He is the chairperson of the Gippsland Anglican Retirement Living Ltd (GARLL) Board, a lay reader, a member of the Clergy Appointments Board and leads evening praise and worship services on a regular basis.

One of Peter's greatest contributions to the Bairnsdale community has been his God-given vision for the Hope Restart Centre, a world-class facility for the treatment of addiction to alcohol and other drugs. Peter first recognised the need for a drug and alcohol

rehabilitation centre upon hearing stories from recovered addicts. He and his team of experienced people have been the driving force for the Hope Centre since 2015. He is an executive member of the board and has worked tirelessly to see the centre come to fruition. It will open in March.

Peter was also a finalist for the East Gippsland Shire Citizen of the Year. Along with the other finalists and the winner, Anglican Blake Hollonds from Swifts Creek, he was presented with a certificate at a ceremony at the Mechanics Institute in Lakes Entrance on 23 January.

Community award to youth role-model

John Batt

Local parish part-time youth worker John van de Marel has been awarded the Neerim District Australia Day Community Citizen of the Year Award.

John moved to the Neerim district in 2002 and has been contributing to community life ever since. John has spent the majority of his adult life in various capacities as a volunteer and in a professional capacity as a youth worker, camps activity coordinator and school chaplain. John has shown an impressive commitment to the betterment and wellbeing of the youth and community of Neerim district over an extended period. He has been a youth worker at the Neerim South Cooperating Parish for 17 years, largely acting in a volunteer capacity. John is inclusive and accepting of all young people. Young people respond very positively to John's genuine interest and concern for them. Many of the young people who attend youth group have little or no church connection. In

recognition of the good work that John had been doing in the community, some seed funding from Anglican and Uniting Church sources meant that John was able to be employed as a youth worker for three years in the Neerim district. After the funding for his part-time position ran out, John continued in the youth outreach role as a volunteer.

In 2010, John initiated the Positive Choices Mentoring Program and was the Neerim district Secondary College Chaplain between 2012 and 2016.

For more than 10 years, John has volunteered and worked for Youth for Christ, focusing his work in the Neerim district. He has programmed, facilitated and led adventure-based activities for a variety of young people, including both youth groups and school groups, since 2003.

John is a quiet achiever, working often with at-risk young people, and it is heartening that he has been recognised for his longstanding contribution to the life of the Neerim district.

Home for Ann Greenwood embroideries

Susan Fordham

It is a blisteringly hot day in late January, deep into the season of Epiphany. Thirty of us gather at the chapel of St Barnabas on Raymond Island, in the context of a Eucharist presided over by Bishop Richard, to dedicate, hang and celebrate 10 special embroideries created by Ann Greenwood.

As we contemplate the embroideries and the story they tell of the journey of the spirit, it occurs to us that the Magi's journey, following the star, in the biting cold of winter, is in some ways the opposite of ours. Ours is in a heat so oppressive and a light so blinding that it is hard to imagine the darkness of theirs.

The Rev'd Ken Parker introduced the embroideries with a history of their

provenance: the gift-giver, Pat Williams; and the artist, Ann Greenwood. Ken described Ann Greenwood as a pre-eminent explorer of symbols and mystery: "This work comes from Ann's rich inner life and her sometimes eccentric spirituality. She was a seeker after wisdom. This series is about the journey and the mystery of adoration. She sees the journey as a dark one, but I suppose we need darkness in order to see the star. Of both the inner and the outer journey we ponder what we bring to it, what we find along the way and what we leave behind when it is over."

The first embroidery, a star and sceptre, sets the spiritual power against the temporal and suggests that the journey is concerned to heal the split. The second sees the three wise men looking towards

Strengthening Newton College in PNG

Dr John Wright from Cowes is among a group of Australians who have joined Bishop Jeffrey Driver in supporting Newton College in Popondetta, Papua New Guinea.

Jeffrey, previous Bishop of Gippsland and Archbishop of Adelaide, is acting principal of the college at a time of major review and revisioning. He has been joined by a range of people from diverse backgrounds, including Mr David Chambers from Heyfield parish. David is a recently retired engineer who worked for many years with Gippsland Water and who assisted at Popondetta in restoring a water supply at the college.

A group of Australian scholars will supplement the teaching at the college and John Wright was the first of these for many years. John was the Dean of St John's College Auckland and before that held academic appointments in Australia. John is a specialist Old Testament Scholar and as well as teaching 'Torah' has contributed to the development of the biblical studies curriculum.

Jeffrey has been coordinating the revision of the curriculum, which has not had any form of major review since the college moved to the Popondetta site in the late 1970s. The library has needed very significant reorganisation, and at about the same time as John Wright visited the college,



Dr John Wright and a student on a recent visit to Popondetta

Lynn Pryor from Melbourne also made the trip to Popondetta and assisted in training a new librarian. Lynn has worked in establishing libraries in a number of developing countries.

At the same time as looking to assist in renewing the academic life of the college, Jeffrey has been focused on practical elements to improve the lives of teachers and students, who live a near-subsistence existence and often struggle for the basics, including a balanced diet, health care and the education of children. A lecturer's 'allowance' at Newton College is about \$5000, with prices for many things about 150% of what might be found in Australia. The students subsist on what they can grow in a small garden allotted to them.

Jeffrey has called PNG a "social and economic Lazarus" sitting at the gate of 'rich man' Australia. "We have shared much in the past with our brothers and sisters in PNG," Jeffrey said, "now, as Anglicans, we have the opportunity to share in a very important way – helping to strengthen the one college where priestly leaders are trained for the Anglican Church in PNG."

Jeffrey is in Newton College during March and will spend much of the second half of the year there.

A story by Bishop Jeffrey on his recent visit to Popondetta will be published in the next issue. See p. 12 for a review of a book about Philip Strong, a major Christian figure in 20th-century PNG.

the star and the third, with its eight-point star, connects heaven and earth.

The fourth embroidery portrays the first wise man with his gift of gold. The zigzag line that bisects the work represents Herod, a repressive energy always present in the world. The fifth embroidery portrays the second 'priestly' wise man trying to hold together the things of heaven and earth and the sixth, wise man three with the gift of myrrh, the Herod line implying the wrestling with power in our own lives.

The seventh embroidery represents the massacre of the innocents and the eighth a sense of arrival. The star has become a cross that holds the divine child. The wise men and Herod are all there with the gold of divinity



R-L: The first, second and third of Ann Greenwood's embroideries

flowing through them all.

In the ninth, the gifts stand in the presence of the divine one, a presence that has been there all the time. The 10th and final embroidery draws it all together. We need to live our life knowing that the giving and receiving of gifts

awakens the divine within us.

But no explanation of the embroideries is ever complete. The individual journeyman or woman needs to discover the meanings for him/herself.

It was an exhilarating day, and all travellers are invited to view the embroideries and find their own meanings.

Bushfire funds from Neerim South

John Batt

The challenges faced by the people of east Gippsland to rebuild and rejuvenate after this summer's bushfire crisis are enormous. The Neerim South minister and parish council saw an opportunity for our little town, through our opportunity shop, to make a contribution, a small gesture from one small country town to another.

Parish council decided to donate all the proceeds from the op shop for 20–25 January to the Anglican Diocese of Gippsland – Gippsland Emergency Relief Fund for the benefit of the Cooperating Parish of Croajingalong (Cann River, Mallacoota and Genoa).

The advantage in using this fund is that there are no administrative or other costs involved, so that every dollar given will go to support the work and ministry of the Croajingalong Parish for its caring and outreach ministry.



The parish council favoured Croajingalong because it was also a small country parish with three centres similar to our own parish. Croajingalong and Neerim South are both Anglican/Uniting parishes, which meant that the donated funds did not need to be split between Anglican or Uniting causes but could be concentrated for the benefit of one worthy recipient.

The township of Mallacoota in particular had been in the news and there was a lot of community goodwill toward east Gippsland.

Donations were very generous – ranging from \$2 to \$150 – and many people said “keep the change” after a transaction. One aged pensioner gave \$150. We also used the local Neerim District Facebook

Community Noticeboard to spread the message. The result was a total of \$4000 in proceeds and donations to go to the fund. The money is available immediately and has been transferred by our treasurer.

We are not a big parish and can't help everyone, but we saw an opportunity to help the folk of Mallacoota, Cann River and Genoa.

New ministry appointments in Yarram and Mirboo North

Newly married couple Tony Wicking and Jenny Ramage have been appointed on the recommendation of the Clergy Appointments Advisory Board to lead the Parish of Yarram. In a first for the Diocese of Gippsland, each will be licensed as Priest-in-Charge, and together they will be Priests-in-Charge of the parish, in a shared part-time ministry.

This is a very exciting development for Yarram, which in the last two years has enjoyed fruitful and intentional locum ministries from Bishop Jeffrey Driver and the Rev'd Brian Norris, with Canon Amy Turner also providing a significant ministry, among other clergy and lay readers. Jenny and Tony will bring considerable experience, wisdom, and complementary gifts to this new joint ministry, made possible by diocesan legislation adopted last year.

Jenny and Tony will be inducted as Priests-in-Charge at Holy Trinity Yarram on 15 April.

On the recommendation of the Clergy Appointments Board, The Rev'd Ben Johnson commenced a part-time ministry at St Mary's on 1 March as Priest-in-Charge, for a 12-month term initially.

For the past 13 years, Ben has served as an Associate Priest at Glen Waverley

Anglican Church and – for eight of those years – as the Church Planter for Harvest Anglican Church at Officer.

Ben has been working in this region as a chaplain with the Army Reserves, who were called up in January to assist with the bushfire relief effort.



Tony Wicking and Jenny Ramage on their wedding day, at which Bishop Richard officiated

EDITORIAL

A door into the imagination

This otherworldly door is part of a church at Stow-on-the-Wold, Gloucestershire, visited by a family member of mine on a recent holiday. St Edward's was built by the Church of England from Cotswold stone between the 11th and 15th centuries. The impressive north entry, thought to have been constructed in the 13th century, is

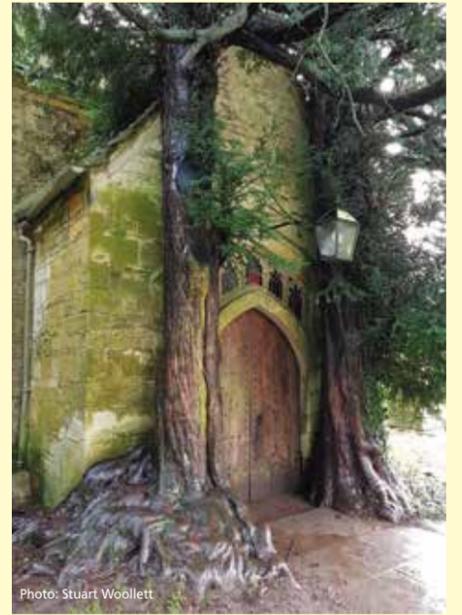


Photo: Stuart Woollett

flanked by two yew trees, and some say it is the inspiration for J.R.R. Tolkien's Doors of Durin, the west gate of Moria in *The Lord of the Rings: The Fellowship of the Ring*. Tolkien travelled regularly between his home in Oxford and his mother's family home in Worcestershire, a journey that would have taken him through that part of the Cotswolds.

Victorian-era architect John Loughborough Pearson (1817–1897) oversaw restoration of the Norman church, which stands on the site of an older, Saxon, church.

In 1926, just shy of 80 years after Pearson's restoration work at Stow, Tolkien encountered C.S. Lewis at an English faculty meeting at Oxford University. It was the beginning of a long but sometimes tumultuous friendship. Lewis is said to have returned to his faith under Tolkien's influence but to the dismay of Tolkien (who was a Roman Catholic) became, as Lewis described it in his book *Mere Christianity*, an “ordinary layman of the Church of England.”

Pearson was perhaps best known for his design of Cornwall's Truro Cathedral, the first Anglican church to have been built since the Middle Ages. For a time he was surveyor at Westminster Abbey and his remains are interred there. Also in Westminster Abbey, in Poets' Corner, sits a memorial to Lewis.

Initial plans for St John's Anglican Cathedral in Brisbane, in the Gothic Revival style, were drawn up by Pearson. After his death, his son Frank was entrusted to modify and carry the design to fruition. Being a publicly funded concern, construction took more than a century, being completed in 2008.

Sally Woollett

LETTER TO THE EDITOR

I am deeply grateful to Jennie Gordon, whose poem “Blessed are you East Gippsland” (February TGA) touched me deeply. I was not aware how much I've been grieving over the drought, fire and flood that our nation has suffered. In fact, I think I've been ‘out of touch’ with my grief and compassion. Jennie's psalm (it truly is a psalm) evoked a well of tears that flooded over, and I finally got in touch with the grief that was buried and needed to be released.

I give thanks for you, Sally, and for your editorial skills, I give thanks for the medium of physically printed material like TGA, which can be used by God to reveal himself to us and within us. Finally, I give thanks for the Diocese of Gippsland – from what I read it is clearly alive and thriving. Most uplifting and encouraging.

Elizabeth Albiston



Photo: Courtesy the Theos team

The Theos team on the beach at Mallacoota

Scripture Union Theos outreach at Mallacoota

A group of young Christians from Melbourne and Gippsland venture off to Mallacoota every year to support the work of Scripture Union over the Christmas holiday period. Scripture Union Victoria is a Christian movement working with children, young people and families that develops leaders, empowers communities and impacts lives through camps, holiday and school programs happening across many holiday locations throughout Victoria. For one of the programs, Theos, young Christians run a youth group program and provide a safe alternative space for youth and young adults.

The Theos program has been an integral part of summer for young people in Mallacoota for many years, providing a space to enjoy playing pool, cards or just sitting at a jigsaw and hanging out with their friends. The program is run out of 'The Muddie', Mallacoota's mudbrick hall, for two weeks over the Christmas to New Year holiday period. The 2019 Theos team were excited and enthusiastic, planning to run their usual program for the locals and young people holidaying in Mallacoota. How wrong we were!

The start of our time in Mallacoota was disrupted with reports that bushfires were starting to gather momentum in nearby Croajingalong National Park. Considerable smoke

from that fire was reaching the town. The Theos team met to discuss the rapidly changing weather conditions and reports of many fires spreading and impacting small communities throughout east Gippsland. While many people opted to leave Mallacoota, the Theos team decided to stay due to the potentially treacherous road conditions, with fires rapidly spreading and impacting the Princes Highway.

On the afternoon of 30 December, we heard that fire was rapidly encroaching on Mallacoota. This news turned out to be incorrect, but it did prompt people to pack their emergency bags and put on long clothes. The Theos team slept in the local community hall that night, with people assigned to keep watch. There was a monumental red glow in the night sky, and at 5 am on 31 December the CFA ordered us to relocate to the indoor basketball court, which is normally set up as a cinema over the summer holiday period. Along with 500-600 others, including dogs and many babies, the Theos team all crammed into one basketball court while the full force of the firestorm passed over. Throughout the morning and into early afternoon it was pitch black outside. Inside the basketball court the temperature reached 48 degrees and large plumes of smoke and embers enveloped the stadium. Thankfully, the

CFA had assigned several trucks to hose down the building while the firestorm passed through. The Theos team prayed openly for safety for everyone in Mallacoota during the difficult few hours when the firestorm was at its worst.

We were aware of hundreds of people praying for the Scripture Union team at Mallacoota, including other Scripture Union beach missions, friends and family. This helped immensely with the morale of the group, and we know that people's prayers were heard and answered. Through the whole ordeal spirits were kept high, people were supporting each other and the mood was light; conversations were often filled with humour despite the grave situation. After the firestorm had passed through, there was a mutual sense of relief – soon superseded by feelings of loss as we drove around the town and talked to different people who had been traumatised by the experience of the destructive nature of the firestorm.

We decided to continue running the Theos program, despite the shock felt by everybody in the community. The team felt that they had an opportunity to really be helpful for the youth of Mallacoota, particularly because some of the local residents had lost their homes and families holidaying in Mallacoota

with young children needed something to do. The Theos drop-in centre was opened on 1 and 2 January, and many young people came along to our program. It was here that the Theos team learnt of the gravity of people's traumatic experiences with the fire. Some of the people who came along to the drop-in centre had lost their houses, and many were at a loss as to what to do in the future. This was truly heartbreaking to witness. Aside from opening the drop-in centre at night, we helped out with small tasks during the day such as setting up chairs and tables for community meetings, and we also ran a free barbecue, which was very well received.

Everyone in the team is very thankful for the ongoing prayers of the public since the fires, and the Theos team ask that you keep the families who have lost their homes and businesses, as well as the young people in Mallacoota, in your thoughts and prayers. Due to economic and geographic challenges, Mallacoota will be a tough place to rebuild. Continue to pray for the Mallacoota church and for Jude Benton, the local pastor. In 2020, Scripture Union and Theos teams will be back to support this beautiful community.

*Stephen and Jonathan Charles
(Theos team members) are
from St Paul's Warragul.*

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Around the Diocese

Celebrating the baptism of Jesus

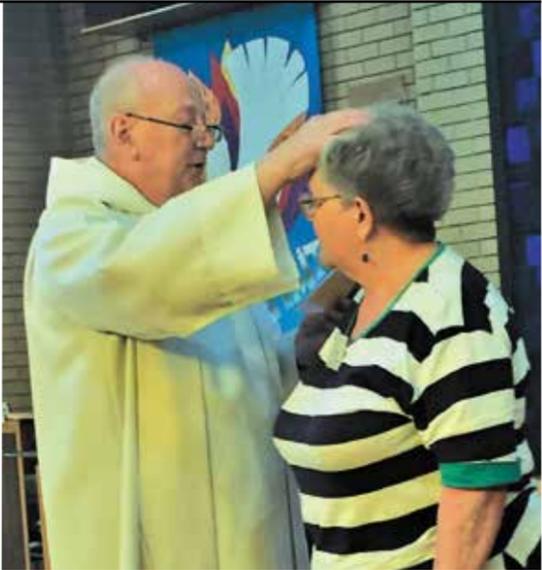
Carolyn Raymond

On 12 January, with parishes across the world, St Mary's celebrated the baptism of Jesus in the river Jordan. This event marked the beginning of Our Lord's public ministry. It was fitting to celebrate the formal beginning of the Christian life of two of our precious children, Isabella and Joel.

Their parents, fleeing from the violence in South Sudan, have settled in the Latrobe Valley and are now much-loved members of our church family. Isabella was uncertain, but her big brother Ben and her parents were a support to her. Joel was also not quite sure about what was happening, but he found the Rev'd David Head's glasses fascinating! The welcome by the congregation was very heartfelt.

David then formally commissioned Val Laurence for her future work in organising activities at St Hilary's Nursing Home. Val has had a long association with St Hilary's and has taken or assisted with services there for some time. As Val said, "my ministry is where I have been planted!" David then formally acknowledged all those from the congregation who regularly

participate in services in our nursing homes. I thought how our church provides a spiritual home for our church family and our faith encourages and empowers our ministry in the church and in the community.



Rev'd David commissioning Val Laurence

Anglicare Bairnsdale office now open to the public

Anglicare Victoria has expanded services from its Bairnsdale office and will now be open Monday to Friday, 9 am – 5 pm. Alongside the Financial Counselling and Youth Justice Conferencing programs already operating out of the office, the site will also have a TRAK Forward team and TeachAR worker. TRAK Forward is a therapeutic program

that supports families to recover from family violence. The TeachAR program provides a qualified teacher working with children in out-of-home care to support their education. People attending the site for assistance will be greeted by Chaneil Ditton, who has been employed in reception and administration.



L-R: Jenny Legget (TeachAR), Phil Owen (Youth Justice), Alicia Allen (TRAK Forward team leader), Chaneil Ditton (reception), Cathrine Muston (Parish Partnerships), Leonie Cooke (senior financial counsellor)

Across the ages



'Aha!' Learning new ways of being a dad

Cathrine Muston, Anglicare Development Officer, Parish Partnerships

As a teacher, I used to spend enormous time and effort designing teaching experiences that would hopefully lead young people to that 'aha' moment when a particular concept made sense and they could integrate it into their knowledge and (hopefully) apply it to their

world. Most teachers would report that such moments are not always witnessed by the teacher but when they do they are inspiring and encouraging. It's essentially the reason a lot of teachers continue. Since leaving teaching three years ago, I have witnessed

more 'aha' moments than I had during 20 years of classroom teaching. This is due to the privilege I have to co-facilitate a parenting program in Fulham Correctional Centre called 'Being a Dad'. 'Being a Dad' has been running in Fulham Correctional Centre for nine years as a partnership between Anglicare Victoria's Parentzone program, Parish Partnerships and Fulham Correctional Centre. The seven-week course runs about four times each year, covering topics including parenting styles, child development and the power of praise. About 12 men attend each course. Men have found that these opportunities have given them more understanding of how their child's brain develops and how important it is to match parental expectations to the child's abilities. They are often motivated to put more effort into their relationships with their children after they have had the opportunity to learn about the impact of their parenting and spent some time with other dads. For those in prison, learning how

to ask better questions of their children either on the phone or at visiting times has been a significant game changer, enabling more interactive and positive conversations. One participant, JR, said that once he was able to identify his own values he was more able to be clear about the sort of parent he wanted to be. This in turn helped him to plan to be that person. MM also said that "by clearly identifying my values I have been able to prioritise them in my family." Change was not immediate, but small wins early on have encouraged the men to keep going. Many of the men said that the course enabled them to understand the impact of their behaviour on their children and to develop more empathy for them. This encourages the men to set the goal of thinking more before they act. For others, it is about putting more effort into parenting and taking more time to communicate with their children. Finding a renewed sense of responsibility as a parent was a feature of most of the feedback received. Some have said that learning to praise

their children specifically and to be less judgemental has made a difference for them. AR said that he was looking at changing a lot of his parenting. SR learnt to ask more questions of his children in a way that enables them to have more of a conversation. Almost all reported a change in the way they spoke to their children and that they had a different perspective on how to be a good dad. When asked, "What are the benefits of doing the Being a Dad program?" one father wrote: *It is a fantastic program with useful information, hints, tips and ideas to communicate to your children at specific age groups and development stages. It's great for all fathers in prison as it helps us have a meaningful and useful relationship with our children.* Being a Dad will continue in Fulham Correctional Centre this year, with Cathrine Muston and Rich Lanham co-facilitating. Please pray for the men who will participate, as well as their children and extended families, as they learn new ways of being dads.

Antioch and Lystra to Canberra and Sale

Mark Woods

Sitting in a reserved pew for last month's state funeral for a late premier, John Cain, I saw little evidence of any need for laws to protect religious freedom. The congregation, which included the governor, the current premier and representatives of government at all levels, lustily sang Cecil Spring Rice's *I Vow to Thee My Country*, led by the majestic organ at St Paul's Cathedral in Melbourne. The Anglican Primate was listened to intently. The religious (or at least Christianity) hardly seemed in need of protection at all.

Indeed, it was easy to forget that, to the question on religious belief at the last census, 'no religion' almost topped the poll on a 'first past the post' basis. But does the shrinking popularity of holding faith mean that believers need the protection of the civil law to maintain, practise and propound their beliefs?

Modern Australia has become used to laws designed to protect citizens against discrimination. The second half of the 20th century saw both state and federal governments introduce laws to prohibit discrimination against citizens on the basis of their age, gender, sexual orientation and race.

In essence, if you have been discriminated against in an area of public life or activity, then you may seek redress of the law. Public life as a legal concept includes employment, education, accommodation, health, access to commercial goods or services, membership of clubs and so on.

Earlier this year, the federal government released the second exposure draft of its suite of legislation designed to reform the law by protecting religious freedoms. The proposal has drawn a variety of views, and the exposure draft itself attracted more than 6000 submissions during the consultation process.

The government's stated intention in putting forward these measures was to "make it unlawful to discriminate on

the basis of religious belief or activity in specified areas of public life." Religious belief would include the tenets of the major traditional faith groups in Australia, such as Christianity, Islam, Judaism, Hinduism and Buddhism. It seems also intended to include smaller and emerging faith traditions, as well as Indigenous spirituality.

Religious activity includes religious observances, such as prayer, fasting, ceremonies and religious holidays, as well as teaching, evangelising and proselytising where the message or its implementation is not prohibited by the criminal law. Arguably, religious activity may also include the wearing of religious dress, hairstyle or body art, or engaging or not engaging in particular conduct (such as eating meat or drinking alcohol).

The proposed laws prohibit both direct discrimination – where a person is treated less favourably than someone in similar circumstances, because of that person's religious belief or activity. Indirect discrimination – where a condition or decision that has no connection with religion at all has the effect of disadvantaging people who hold a religious belief or participate in a religious activity – is also prohibited.

The flip side of the legislative coin is enshrining the right of religious bodies to continue to engage in lawful conduct which can be reasonably assessed as consistent with the doctrines, tenets, beliefs or teachings they hold.

Religious bodies are essentially religious institutions, such as churches, mosques and synagogues; all forms of religious education, such as religious schools and universities; and religious public benevolent institutions, such as Anglicare. The term does not include bodies that are motivated by religion, but are primarily engaged in commercial activity.

Further exemptions from the new laws include beneficial measures designed to meet a need or reduce disadvantage that the government says aligns with the concept of legitimate

differential treatment. It would for example include the providing of a prayer room at the Latrobe Regional Hospital, or allowing flexible scheduling or uniform requirements.

Also exempt from the new laws are measures collectively known as "the inherent requirements of work." Obvious examples are advertisements for chaplains to hold particular beliefs, or caterers to a clientele of a particular faith insisting on food preparers or handlers being of that faith.

Similarly, religious hospitals, aged care facilities and accommodation providers (including religious camps and conference sites) are specifically allowed to make decisions in certain areas of public life consistent with their faith. These include employment and partnerships, but not the provision of services. In other words, they can discriminate on the basis of employing staff, but not denying the services it offers to the person seeking those services on the basis of that person's religious beliefs.

Finally, the laws are designed to ensure the ability of people to express their religious beliefs or lack of them. The making of an otherwise lawful statement does not constitute discrimination under any anti-discrimination law of any parliament in Australia.

Administratively, the laws will repose the powers of enforcement temporary exemption and complaint handling in the Australian Human Rights Commission, and establish an Office of the Religious Discrimination Commissioner. The incumbent will take their place alongside the roles of the age, race and sex discrimination commissioners.

Of course, the proposed laws have been loudly criticised – even in the short time since the release of the second exposure drafts. Criticism from bodies such as the Australian Christian Alliance that religious freedoms are insufficiently protected are matched with equal vehemence from groups such as Equality Australia that

the reforms will "entrench double standards and have the potential to harm LGBTIQ+ people, as well as the disabled ..."

Others argue that the piecemeal approach to discrimination law leads to uncertainty and inconsistency. Most recently, senior government members have advocated for wholesale reform to and codification of all discrimination legislation. Of course, this has been mooted before, and although while supported by the Law Council of Australia was first adopted and then abandoned by the Labor Party in the last decade.

A view of the need for

protection may be founded on J.B. Phillips' account of the trial of Paul in *The Young Church in Action*, or the torture graphics of Christos Tsiolkas' *Damascus*. Or you may take the view that protection is not required at all, as some contemporary sociologists would have it (since most of those with power are adherents of a monotheistic faith).

Whatever your view, Anglicans need to take a real interest in the outcome of the public discourse.

Mark Woods is a Gippsland lawyer, member of the Synod of this diocese and, among a variety of roles, is chair of the Access to Justice Committee of the International Bar Association. The views expressed are his own.



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Photo: Abhijit Kar Gupta

*I celebrate the festival of Holi
by serving the Saints (Lord).*

*I am imbued with the deep crimson colour
of the Lord's Divine Love.*

Sri Guru Granth Sahib Ji

Observed by: Hindus, Sikhs, Newar Buddhists, some Jains.

Also known as: Festival of Spring, Festival of Colours, Festival of Love.

Begins: Evening of full moon in Hindu calendar month of Phalguna (mid-March).

Cultural rituals: Bonfires, throwing coloured powder, dancing, eating special foods.

Significance: Celebration of spring and agriculture, renewing and repairing relationships.

Observance in Australia: Public celebrations are held in many Australian cities. The Melbourne Holi Festival 2020 happens on 7 March at Federation Square.

Did you know? Holi Mohalla is a Sikh festival established by the tenth Sikh Guru, Sri Guru Gobind Singh Ji, in the early 18th century as a gathering for military training. It was later combined with the rituals and celebrations of Holi and is now celebrated on the day after Holi.

Holi – festival of colour, spring and love

East Gippsland bushfires: an ecumenical response

Alison Goetz

On 27 January, late on a blessedly cool and cloudy afternoon, Christians and Christian leaders from near and far in Gippsland gathered at St Mary's Catholic Church in Bairnsdale. The Christian ministry team representing most denominations in Bairnsdale had convened and planned an ecumenical service and get-together after the east Gippsland bushfires.

In February, ecumenical community gatherings were held in Buchan and at Bruthen. The Bairnsdale team included Father Michael Willemssen and Michelle Grimsted (St Mary's Catholic Church), the Ven Brenda Burney (now Archdeacon, Anglican Parish of Bairnsdale), Captain Claire Jones and Major Pat Wilhem (Salvation Army), the Rev'd Phyllis Andy (Aboriginal priest, east Gippsland), Geoff Peglar (Baptist Church), Pastors Shannon and Bec Riley (Riviera Christian Centre), Marilyn Cassidy (Uniting Church) and Pastor Lex Raiment (Redgum Church). We were blessed with the presence of both Bishop

Patrick O'Regan (Catholic Diocese of Sale) and Bishop Richard Treloar (Anglican Diocese of Gippsland).

Father Michael welcomed us and gave the acknowledgement of traditional custodians. The response to the opening sentences, which asked "Why, Lord?" and confessed our confusion and trembling uncertainty spoke what was in every heart: "Where are you, loving God? Come to us now and weep with us as we face the harsh realities of this time."

After the symbolic lifting and placement of a bowl of water representing our tears on a table next to the cross, we joined in song. It was a familiar hymn written by Robin Mann and based on Isaiah chapter 40. The first half of each verse is a lament, the second half God's promise of action. The refrain is "Comfort, comfort all my people ..." Robin had, almost overnight, rewritten the verses to reflect the tragedy and loss of the bushfires.

The scripture readings were equally appropriate and consoling: Psalm 46:1-5, "God is our refuge and our strength ...", and Matthew 11:28-30, "Come to me, all you that

are weary and are carrying heavy burdens and I will give you rest ..."

Instead of a reflection or sermon, Brenda and Michelle shared two stories of Mallacoota. The first was the Rev'd Jude Benton's story. Jude is the priest in charge of the parish of Croajalong and she and her husband, Andy, are based in Mallacoota. The second was that of Rowena Harris, the remote area chaplain with the Uniting Church's Frontier Services, who is based at Swifts Creek. Rowena was visiting family and friends in the area for a well-earned rest. Their stories offered

very different perspectives of events but they were eerily similar and equally moving in their declaration of faith and trust in God in the face of terror.

After a short silence, three prayers were offered by people from different congregations. Each prayer had a response from the congregation. The first was "Comfort our sorrowing, heal our memories, let there be peace, let there be hope." The second was "Let the hope and love we have been given remain in our hearts" and the third "Give us faith in the ashes of disillusionment, strength to cope with the tasks of the day and courage to face the uncertainties of the future." And at the end, a resounding *Amen*.

The names of the five who lost their lives in the bushfires were read aloud with a single gong sounding after each name.

Then individuals and representatives of various groups were invited to pin a symbolic red heart to fabric draped on the cross.

After the lighting of the Christ candle, a prayer of and for resurrection was offered, followed by a brief poem, *Let us go from here*, by Dorothy McRae-McMahon. Lastly, and more than fittingly, we sang *I am Australian*.

This moving, uplifting and inspiring service granted desperately needed comfort and strength and courage to continue, not faltering in our faith. Playing no small part in delivering said strength were the wonderful volunteers of both Rotary and Lions clubs who provided and cooked a hearty barbecue dinner for the convivial, after-service gathering on the forecourt of St Mary's. From there we went in peace to love and serve the Lord.



The Christian ministry team at St Mary's Catholic Church in Bairnsdale

Scripture and the social issue of 'pokies'

Just one more spin ... for one more win ... I lose ... I am doing the walk of shame now ... broke again ... I wish these machines weren't on every corner, in every pub ... How are they legal?

'Pokie addict' interviewed by the *Sydney Morning Herald*, 26 April 2018

Rev'd Tracy Lauersen

In July last year, Ellinbank Football and Netball Club applied to put 52 poker machines into a local Warragul restaurant. We at St Paul's in Warragul and a number of other concerned churches and individuals in our community wrote in objection to the application. We prayed that the application would not be successful. In September, Ellinbank Football and Netball Club withdrew their application.

Electronic gaming machines, or 'poker machines', are a social problem because they influence so many individuals. According to the Victorian Local Governance Association, about 70% of Victorians gamble and a significant portion of them will suffer harm and addiction as a result of their gambling. They suffer harm to their finances and to their mental health, as well as their capacity to function well in

society due to their addiction. Their families suffer through a loss of finances and through the effect of mental illness on the family. This is often the result of factors extending beyond an individual's control, and is also often the source of conflicting opinions on the grounds of what is perceived as morally correct or incorrect.

A 2017 study commissioned by the Victorian Responsible Gambling Foundation found that 41% of people seeking treatment for mental illness gamble. Of the people who gambled, over 50% gambled on poker machines. The prevalence of problem gambling among people who are seeking treatment for a mental health problem is eight times higher than in the general population.

Poker machines take enormous amounts of money from their users and from the broader community. According to the Victorian Responsible Gambling Foundation, Baw Baw Shire currently has four poker

machine venues operating 238 poker machines. Last year, these machines took more than \$16.4 million from the community in Baw Baw and from the families of gamblers. Currently, more than \$47,000 per day is spent on poker machines in this shire.

Throughout the state, 2.6 billion dollars is gambled away on an annual basis. Since their legalisation in 1992, poker machines have been responsible for \$64.6 billion dollars in losses in Victoria, according to Responsible Gambling Victoria. Any profit made from the machines is made at the expense of the wellbeing of members of our community, particularly those who are vulnerable.

Poker machines are a social problem because they are not just about an individual's choice to play with money. Poker machines are designed to take money in a way that removes a great deal of personal choice from the game. The programming of the machines uses neuro-science along with attractive images and joyful sounds to release happy feelings in the brain of the player, who wants to tap the machine again and again for another little 'rush of happiness'.

Scripture does not comment explicitly on gambling, but it is explicit in many places about money, the love of money and the temptations that love creates. Money itself is a neutral thing, and our society uses money to bring about transactions between people, organisations, companies, charities and so on. Money is not an evil, but scripture teaches that the love of money leads people into temptation and that the pursuit of money is not the way to happiness or to righteousness.

Love of money: what scripture says

Proverbs 13:11

Dishonest money dwindles away, but whoever gathers money little by little makes it grow.

Proverbs 22:16

Whoever oppresses the poor for his own increase and whoever gives to the rich, both come to poverty.

Matthew 6:24

No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money.

Mark 4:19

... but the worries of this life, the deceitfulness of wealth and the desires for other things come in and choke the word, making it unfruitful.

Proverbs 23:4-5

Do not wear yourself out to get rich; do not trust your own cleverness. Cast but a glance at riches, and they are gone, for they will surely sprout wings and fly off to the sky like an eagle.

Ecclesiastes 5:10

Whoever loves money never has enough; whoever loves wealth is never satisfied with their income. This too is meaningless.

Proverbs 11:4

Wealth is worthless in the day of wrath, but righteousness delivers from death.

1 Timothy 6:6-12

But godliness with contentment is great gain. ... People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

1 Timothy 6:17-19

Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed.

The best way to minimise harm from this social problem would be to halt the use of poker machines in our communities. Until that happens, we can minimise their effect by not visiting venues that have poker machines and by objecting to any more being placed in our community.

I would like to thank Michael and Louise Sterling for encouraging Parish Council to step up and to object and I commend them for their own advocacy on this issue.

The Rev'd Tracy Lauersen is Rector at St Paul's, Warragul.

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The Destiny & Passion of Philip Nigel Warrington Strong

By Jonathan Holland
Lakeside Publishing, 2019

Review by
Ivan Francis Head

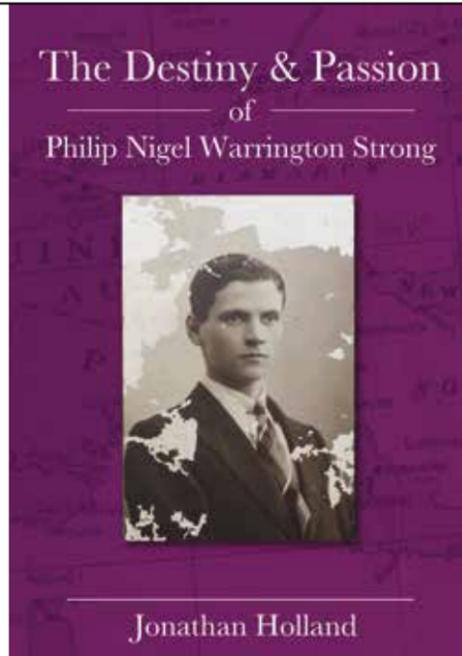
This book explores the life of Philip Strong, a major Christian figure in 20th-century Papua New Guinean, Queensland and wider Australian life.

Part 1 (1899–1936) covers Strong's life in England from birth to consecration as Bishop for British New Guinea. Strong was ordained a priest in 1923 after war service in France and made bishop in 1936. Part 2 covers his 26 years as a missionary bishop in Papua and includes World War 2 and the Japanese conflict, and the catastrophic eruption of Mt Lamington in 1951. Part 3 covers Strong's eight years as Archbishop of Brisbane. He was Primate of the Anglican Church of Australia from 1966.

Strong was both a gentleman and an autocrat in the Anglo-Catholic domain. The book explores that tension between consultation and autocracy, the theme as old as St Benedict. Bishop Holland explores this theme across Strong's ministry. Strong defended the prerogative of the Bishop over committees.

Holland's description of Strong's seven years in Brisbane and as Primate indicates that the national church has always had divisions and conflicts. He depicts Strong as an older-world traditionalist in the faster flowing stream of modernity, a modernity that he did not endorse. The new-fangled world of television, for instance, meant that *The Forsyte Saga* went head to head with Sunday Evensong and rated more highly. He shows "where the Diocese really was in the nineteen-sixties."

Holland's book reminds us that there was a time when Papua and the Mandated Territories (German controlled until the close



of World War 1) were part of Australia and the British Empire. It covers the costly World War 2 years and the decades before the transfer of powers to an independent PNG in 1975. It covers the war's brutal cost, including the deaths of Anglican missionaries in PNG at the hands of the Japanese military, their reception as martyrs, and the serious and personal conflicts over whether Strong erred by permitting or encouraging missionaries to stay in the conflict zones. The book should be paired with Strong's diaries, particularly those covering the World War 2 years.

The deadly eruption of Mt Lamington in 1951 is described, as is Strong's decision to make George Ambo a bishop as part of the momentum towards a fully independent PNG church.

We are also reminded that our church was a then-dominant social form of Australian life; a civil matrix. Immense global change runs from 1885 through the world wars and into the present. The book provides one clearly signed path across those years.

The Anglican Board of Mission was the background to much of Strong's work and is still working today in partnership with the autonomous Anglican Church of PNG. Holland's book shows that the personal trajectory taken by Philip Strong was a key part of that fruitful story, from Copland King and Albert McLaren (1891) to the present.

This book holds a mirror to the Anglican Church of Australia today and its capacity to renew and refresh itself from primary sources, and to announce and embody a gospel as compelling as the one Strong lived by, and to be a church as credible as the one he served.

Dr Ivan Head is the Gifts in Wills Officer, Anglican Board of Mission, and was Warden of St Paul's College in the University of Sydney and of Christ College in the University of Tasmania for 27 years.

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Diocesan calendar

March

- 8 11.45 am: Blessing of the Fleet, Port Albert slip jetty
- 13, 20, 27
10 am – 1 pm: Fridays in Lent at the Abbey, 1–25 First Pde, Raymond Island.
10 am – morning prayer, 10.30 am – time to relax, reflect, pray, plant, enjoy the Abbey, 12 noon – share a lunch provided. 5156 6580, info@theabbey.org.au
- 25 11 am: Mothers' Union celebration of Lady Day. Eucharist and after-lunch speaker Bishop Richard. St Paul's Cathedral, Cunninghame St, Sale. 5611 0326, jennymacrobb@gmail.com
- 29 10.30 am Holy Communion, Christ Church, Tarraville, with Bishop Richard

April

- 3 10 am – 1 pm: Fridays in Lent at the Abbey (see March entry)
- 7 11 am: The Chrism Eucharist and renewal of ministry vows, St Paul's Cathedral, Cunninghame St, Sale
- 9–13 Easter retreat at the Abbey, 1–25 First Pde, Raymond Island. Edie Ashley (0423 400 359, edieashley@bigpond.com)
- 10 3 pm: Stations of the Cross using Gippsland artist Pat Waters' remarkable paintings. St Thomas' Bunyip, 16 A'Beckett Rd, Bunyip
- 19 2 pm: 10th Bunyip Lecture – Joy Cullen from Mornington to speak about pioneer Gippsland priest George Cox. St Thomas' Bunyip, 16 A'Beckett Rd, Bunyip
- 27–30 Clergy conference, the Abbey, 1–25 First Pde, Raymond Island

May

- 15–17 Renew Conference, Phillip Island Adventure Resort, Cowes. Bringing young adults and families together to explore fresh ways of doing 'church'. \$120 per head. All meals and share accommodation included. Alisha Moyle (alishaj8@outlook.com) or David Perryman (davidp@gippsanglican.org.au)
- 15–17 Synod, Phillip Island Adventure Resort, Cowes
- 30 10 am – 3 pm: Bunyip Quiet Day with Carol O'Connor from St Peter's Eastern Hill. Learn about Evelyn Underhill, writer, retreat leader, Anglican trail-blazer and woman of passion. BYO lunch. Offering of \$10 if possible. St Thomas' Bunyip, 16 A'Beckett Rd, Bunyip



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