

The Gippsland Anglican

Volume 117, Number 8, September 2020

Published in Gippsland Diocese since 1904



At the Bairnsdale cenotaph (L-R): David Lewien, Secretary RSL Bairnsdale; Allan Pappin CVO AM, President RSL Bairnsdale; the Hon Darren Chester, Minister for Veterans' Affairs and Defence Personnel; the Ven Brenda Burney, Archdeacon and Rector of St John the Baptist and the cenotaph, Bairnsdale; the Rt Rev'd Dr Richard Treloar, Bishop of Gippsland; Cr John White, Mayor East Gippsland Shire; Ray Rock, RSL Senior Vice President; Tim Bull MLA, Member for Gippsland East; Rick O'Haire, RSL Vice President; Mark Burnett, General Manager Works, East Gippsland Shire and RSL committee member

Hallowed heritage

Restoration ahead for Bairnsdale cenotaph

Alison Goetz

On 10 October 1922, the Bairnsdale Fallen Soldiers' Memorial in Main Street Bairnsdale was dedicated at a consecration service and ceremony by the then Governor General of Australia, Lord Forster. George Harvard Cranwick, second Bishop of Gippsland, performed the consecration. Now, 98 years on, restoration works are planned for this Victorian Heritage listed cenotaph.

Consecration, the setting aside of land, buildings, monuments, and memorials for sacred use in perpetuity, can only be undertaken by a Bishop. This is effected by a ceremony and prayer held at the structure and by the Bishop signing the sentence (licence)

of consecration. A consecrated structure comes under the jurisdiction of the Diocesan Bishop and no alterations may be made without his or her authority.

While consecration of memorials in the UK is relatively common, in Australia it is incredibly rare. Here, just four such memorials are thought to exist. In 1922, it was the intention that a full communion service would be held twice each year (regularly) at the Bairnsdale memorial on ANZAC Sunday and on Remembrance Day. Thus the consecration was done, because, according to church ordinances, "no building intended to be used regularly for the celebration of divine service is to be used for that purpose unless the building has been licensed or consecrated ...".

The practice of holding full Anglican services at the cenotaph lapsed during or shortly after World War 2.

Fast forward to 2020 and the activation of the project funded by the federal government and the East Gippsland Shire to dismantle and

rebuild the crumbling memorial. For the restoration project to proceed, the consecration of the cenotaph had to be revoked. After comprehensive research, Bishop Richard agreed that it was appropriate that he do so.

Accordingly, on 24 July the Right Rev'd Dr Richard Treloar, 13th Bishop of Gippsland, attended the cenotaph with the Ven Brenda Burney, Eastern Region Archdeacon, to revoke the consecration.

Following an introduction by RSL President Allan Pappin, the Hon Darren Chester, federal MP for Gippsland and Minister for Veterans' Affairs, made a brief speech, likening the current challenging times to recovery from war: "Our challenge as a community is to keep working together, just like our nation rallied to support the troops during times of conflict." He added, "Australia has a proud history of remembering those who have served our nation, their families and those who wear the military uniform today."

Brenda, Rector of both St John the Baptist Church and, until the deconsecration, the memorial itself, offered prayers for the cenotaph, the restoration project, the community and the nation. Bishop Richard then stepped forward and, after noting that this was a first in his episcopal ministry, reflected that the site would continue to be sacred, hallowed by the sacrifice of those who gave their lives in the service of others. He then donned a stole and, laying hands on the cenotaph, solemnly revoked the consecration.

Divine services are no longer held at the cenotaph, so there are no plans for reconsecration after restoration is complete.

The artful process behind stained glass – page 7



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GIPPSLAND DIOCESE VACANCIES

Drouin
Wonthaggi/Inverloch

The Gippsland Anglican

Member of Australasian Religious Press Association

Registered by Australia Post
Print Post Number 34352/00018

The Gippsland Anglican is the official newspaper of and is published by The Anglican Diocese of Gippsland, 453 Raymond Street, Sale, Victoria, 3850. www.gippsanglican.org.au

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Layout by Devine Design

Printed by Rural Press

The editor reserves the right of final choice and format of material included in each issue. The Gippsland Anglican and the editor cannot necessarily verify any material used in this publication. Views contained in submitted material are those of contributors.

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Vocations Sunday, and Monday, and ...

Each year, on the Sunday closest to St Matthew's Day, we observe Vocations Sunday around the Diocese. This year it falls on 20 September, and I encourage you to attend closely to the themes and questions that may emerge in your worship that weekend.

Vocations Sunday is about so much more than encouraging women and men to listen for – and perhaps test – a call to ordained ministry in the church, although it is partly an opportunity to do that. Vocations Sunday is about highlighting and reflecting upon the calling we all have to ministry in the church and in the world by virtue of our baptism.

Like anything we value in life, our baptismal vocation needs nurturing, stretching and examining. One of the ways we do this in the body of Christ is by theological education.

The words 'theological education' may bring to mind ivied (perhaps even 'ivoried') towers and cloistered colleges with dusty, silent libraries. When I think of theological education, I think of equipping the whole people of God for their share in God's

mission to the world in Christ.

One of the greatest thinkers in the Christian academy in our times, former Archbishop of Canterbury Rowan Williams, has a wonderful capacity for distilling the essence of things. In a recent interview in *Christianity Today*, he described theological education as "learning more about the world that faith creates, or the world that faith trains you to inhabit." Williams extends the metaphor of entering a landscape, discovering how others have made their way in it, and then learning to pitch one's own tent there.

Another great contemporary theologian, Justo González, whose work is contextualised by the liberation theology movement arising out of Latin America late last century, uses the image of a hose to help us understand the gift and purpose of theological education. Rather than the usual 'pipeline' model, whereby someone enters seminary (or equivalent) and emerges at the other end as a 'qualified' priest or lay worker, González prefers to imagine a drip or 'soaker' hose, which gently waters the whole garden in the process of conveying water from one place to another.

Whenever we bring an inquiring lens to our baptismal calling, we are already 'doing theology', Williams reminds us; learning not only about God but about the world as creation and ourselves as bearers of the divine image.

As we make a gentle beginning to the renewal of our diocesan vision, one of the consistent threads in the various forums to date has been the hunger for and importance of Bible studies and other reflective spaces in which to connect our Sundays with our Mondays, or to "make Christian sense" of our experience, as Williams puts it.

In my regular communications with our clergy I try to include information about forthcoming seminars (or, these days, 'webinars') and other opportunities for spiritual exploration from which clergy and laity alike may benefit or derive enjoyment – and, yes, theological education can be fun!

The church as we know it may be smaller, and may need to be leaner, in the decades ahead; it will certainly need to be intently focused on the 'core business' of living and proclaiming the gospel.



Bishop Richard Treloar

If we are serious about this, our first and highest vocation, then we need to equip our people for their ministry. That means having an effective 'soaker hose' that will gently water the ecclesial landscape we inhabit as a diocesan family, enabling growth in faith, growth in discipleship, and growth in Christian service to our communities.

Vocations Sunday is one of those little openings or 'fonts' in the hose, and we expect it will give rise to another Discernment Group, such as has fostered our three current ordinands. There are and will be other openings – locally and regionally – and I hope and pray that you will be encouraged – even exhorted – to take up opportunities for theological education as you are able.

Watered first in baptism, we need regular, steady watering along the way as we are called "to the measure of the full stature of Christ" (Eph 4:13, NRSV). May you be richly blessed, and a blessing to others, in your baptismal vocation.

+RM

Prayer Diary: around the parishes

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

ROSEDALE EASTERN REGION

St Mark, Rosedale
St Paul, Gormandale
Christ Church, Carrajung
Priest-in-Charge:
The Rev'd Lyndon Phillips

Rosedale Township is nestled between Traralgon and Sale, providing a comfortable country lifestyle with easy access to larger rural cities. The towns of Gormandale and Carrajung are the gathering spaces of their prospective farming areas that offer support and fellowship to all residents. Rosedale Parish is a welcoming space that embraces all who come to worship or to engage with the wider community.

Our faith community is very involved within the worship time as we are committed to expressing God's love, in whatever situation we find ourselves.

Please pray for continuing spiritual growth and vitality, for our wider community as Rosedale and surrounds welcomes new families, and for leaders to be involved with our children and youth projects.

SALE EASTERN REGION

Cathedral Church of St Paul, Sale
St Alban's, Kilmany
St Mark's Anglican and Community Church, Loch Sport

St Anne's, Golden Beach
Dean: The Very Rev'd Susanna Pain
Clergy: The Rev'ds Nikolai Blaskow, Heather Toms, Lyn Williams, Brian Norris, Thelma Langshaw

The Cathedral's mission is to show Christ's unconditional love in action.

Our goals for change and growth are to engage inclusively with the community and each other, to nourish ourselves spiritually, and to be relevant and approachable to the community.

Prayer points: to stay connected with the community in this COVID time, to be Christ's presence here, to support those who

TAMBO EASTERN REGION

St Matthew, Bruthen
St Mary, Buchan
St Columb, Swan Reach
Rector: The Rev'd Brian Norris (Locum)

Tambo Parish now comprises three centres of worship. The Rectory is located alongside St Matthew's Church, Bruthen, and the parish opportunity shop (believed to be the oldest in Gippsland) is on the main street next door to the Bullant Brewery. Swan Reach, with its updated buildings, is on the Princes Highway. St Columb's is noted for the welcoming lunch after every Sunday service.

Towards faster cooking varieties of beans

The Australian Centre for International Agricultural Research (ACIAR) has launched a new project in six countries in East Africa to improve common bean varieties and provide shorter cooking time, higher protein and increased micronutrients (iron and zinc) that will promote better health nutrition for women and children.

The project, led by the University of Western Australia and implemented in Burundi, Ethiopia, Kenya, Rwanda, Tanzania and Uganda, will apply innovative rapid methods of variety selection that have never been applied to bean breeding.

ACIAR Crops Research Manager Dr Eric Huttner said that even though the common bean is a staple in African diets, the attractiveness of the crop is hampered by the long cooking time.

“For the first time, we are making cooking time a core objective of the crop improvement programs. In addition to promoting unique plant breeding methods, we are assisting the breeding programs in partner countries to modernise, using electronic data capture and data management through the

breeding management system called BMS,” said Dr Huttner.

The long cooking time of the common bean, between one to three hours, is a disincentive to consumption since it demands large amounts of water, fuel and time, and normally firewood or charcoal is collected by women and children at great personal risk and cost to the environment. It also imposes a health risk through prolonged exposure to smoke during cooking. The recent development of new breeding methods based on pedigree and genomic selection together with optimal contribution selection offers an opportunity to accelerate breeding of the common bean for rapid cooking time and higher iron and zinc content.

Through the collaborative research between scientists in Australia and East Africa, the project aims to reduce cooking time in common beans by at least 30% and increase iron content by 15% and zinc by 10% over current varieties. As such, the project has great potential of benefitting many players within the bean value chain, especially smallholder African farmers, as well as hoteliers, traders, processors and consumers.



Photo: ACIAR

ACIAR innovative breeding project in East Africa

Speaking at the official opening and launch of the project, Dr Stanley Nkalubo, Program Leader of Uganda's National Crops Resources Research Institute Legume Program, said beans are an important accompaniment to most staple food at the household level.

“It's also an important source of household income, especially for women, and a foreign exchange earner currently bringing more than USD 80 million per year in Uganda,” said Dr Nkalubo.

Through the project, gender-inclusive training programs will be conducted on the new breeding methodology and varieties will be selected using participatory methods so that consumers' preferences are included in the variety attributes. Within the five-year project life cycle, the project team is hopeful that improved varieties will be released and grown by farmers. Once widely adopted, varieties will deliver good nutrition to millions of

Africans in the years to come.

The project is in partnership with the International Center for Tropical Agriculture and the Pan Africa Bean Research Alliance and implemented by the National Agricultural Research Institutes of Burundi, Ethiopia, Kenya, Rwanda, Tanzania and Uganda.

Courtesy Australian Centre for International Agricultural Research
www.aciar.gov.au

Work for Victoria funds local Anglicare positions

Cathrine Muston

Anglicare Victoria has been successful in securing state government funding through the Work for Victoria Fund. This will employ 52 community support and financial wellness workers throughout the state, with 10 roles to be based in Gippsland.

With unemployment expected to reach approximately 10 per cent in Victoria, getting people back to work and providing support for households experiencing stress is crucial. The Work for Victoria Fund aims to do both by providing new fixed-term roles in the areas of community support and financial wellness, while supporting those who find themselves in a vulnerable position due to the restrictions of COVID-19.

The financial wellness worker roles will assist those currently ineligible for access to financial counselling, but who need support in managing household finances and changed financial circumstances due to COVID-19.

It is expected that people applying for the new roles will be from industries that have seen many workers laid off due to COVID-19, such as in banking, accounting, social work and welfare. The roles will require balancing provision of advice, support and information with advocacy.

The COVID Community Support Service (CCSS) will be a short-term outreach service to respond to the needs of the isolated and vulnerable in the Gippsland community. This service will be available to anyone, prioritising those

experiencing personal and practical difficulties as a result of social and physical isolation conditions and financial hardship resulting from COVID-19 restrictions.

Gippsland will have six financial wellness workers and four CCSS workers. This will provide a local entry point for vulnerable residents to access connection and support from community resources.

It is expected that local Gippsland parishes could also have a role in providing localised support. This may take the form of material aid or social connection, with the aim to build resilience in the community so that people are better placed to bounce back once the current crisis is contained.

Recruitment to the roles is underway. If you, or someone you know, is interested in knowing more about the positions, visit www.vic.gov.au/workingforvictoria.

Around the Diocese

Parish Partnership grants now open

In June, the Parish of Poowong and Korumburra received a Parish Partnership grant to begin planning a community garden, Leongatha received funds to support pastoral training for their Wednesday gathering, Trafalgar are planning pastoral support courses in local schools and Yarram are planning a community event for when stage 3 restrictions are lifted.

The next round for Parish Partnership grants is now open. If your parish has an idea for engaging the community, with a particular focus on young people and families, please contact Cathrine Muston: 0458 450 370, cathrine.muston@anglicarevic.org.au.

Parish grant applications are open until 7 October 2020.

Do you need a reusable mask?

It may be that you, or someone you know, has been unable to make or purchase a reusable mask. Anglicare Victoria has received a donation of reusable masks from Bonds for distribution to those who may not have access to one.

To enquire, please call our Bairnsdale office (5150 3700) or Cathrine Muston (0458 450370).



Abbey friends remember Ena Sheumack

The day of 27 July was Ena Sheumack's birthday as well as a day to celebrate the planting of 1160 seedlings at The Abbey, with financial sponsorship for the planting, facilitated by Anglican Earthcare Gippsland, going towards installing solar panels on the house that was named in Ena's honour.

Ena, who was married to Colin Sheumack, eighth Bishop of Gippsland (1987–1994), was dearly loved across the Diocese, and loved Raymond Island. She died tragically in a car accident just after the couple left Gippsland in 1994. In 2012, The Abbey Residence was named Ena Sheumack House.

Ena Sheumack's friends came to celebrate her life in a Eucharist at The Abbey Chapel of St Barnabas. The chapel was warm and inviting and, even before the service, swelling to the organ music



Friend Jan Misiurka lighting a candle in memory of Ena Sheumack

provided by Archdeacon Emeritus Ted Gibson.

Candles were lit in Ena's memory and remembrances were provided. It was a time of stories, laughter and tears for the tragic death of a woman so clearly remembered and so

dearly loved.

The Rev'd Edie Ashley, Abbey Priest, noted the fitting nature of the day's readings (Micah 6:6-8 and Matthew 25: 31-40), which seemed to sum up Ena's life so powerfully. "The readings are

not about power and show," she said, "but about caring, doing justice and loving mercy. They are about loving and valuing all creation. I came to the Diocese too late to know Ena, but it seems from the testimony of her friends that Ena embodied these virtues."

Annabel Gibson described her as naturally friendly and welcoming: "Her hospitality at Bishops court was unrivalled and at their farewell service the reading from Proverbs that speaks of the value of a good woman being above the price of rubies brought quiet nods of recognition."

The Rev'd Ted Gibson told some very funny stories about an eccentric nun who came to stay frequently and give the Bishop and Ena the benefit of her advice on how to run the Diocese, and teenage trainee nurses who were rescued from living in a caravan park and upgraded to Bishops court after

chatting with the Sheumacks in the Raglan Street fish and chip shop. But his most touching memory was of the Sheumacks adopting a small girl and lovingly raising her as their own.

Both Jan Misiurka and Jenny MacRobb spoke of Ena's faith, humility and love as well as her passion for shopping for fabrics, the raids on the David Jones food hall (after 4 pm, when the prices dropped) and memories of Ena sitting in front of the fire, patiently helping their adopted daughter with her homework.

"She was the consummate Diocesan mother," Jenny said. "She was loving and inspirational and her memory lingers," Jan said.

But the last word will go to Jean Monds, a parishioner of St Peter's, who in an email described Ena as "a lovely gentle lady, the consummate Bishop's wife, a woman who became the mother hen to our young mother's group, an amazing lady who I will never forget."

Southern Deanery in session

Rev'd Jo White

Southern Deanery met in person on Friday 17 July at the Church of the Ascension, Inverloch. Our hosts were very welcoming, while observing COVID-19 rules of hygiene and distancing. We felt welcome and safe. Sally Woollett, editor of *The Gippsland Anglican*, was the guest speaker. She was a much-anticipated guest – so much so that our maximum attendance of 20 was reached. Some members of Deanery were unable to attend, because of the restriction created by the Department of Health and Human Services density quotient.

After an acknowledgement of country, Sally mentioned that currently TGA is running regular features about the stories behind stained glass windows in the Diocese. She encouraged us to offer stories and images about the special windows of our parish.

TGA has a new flavour, with the creation of themes for each edition. Other changes include a new section on ecumenical and interfaith matters, Holy Wholly has been replaced with Sunday to Everyday and Young



Rev'd Jo White presents Archdeacon Graham Knott with a gift to mark his 40 years of priesthood

Disciples has been replaced with Across the Ages.

Sally invited us to send in a faith question, as part of another new section. Answers are sourced from clergy across the Diocese, with an emphasis on balance of viewpoints.

Sally also provided some pointers for those of us who might make a contribution to TGA in the Around the Diocese section: 350 words; images 300 dpi jpeg files, high resolution, good contrast and strong colours. She also welcomes feedback and more letters to the editor.

The Archdeacon, Graham Knott, gave a report that helped link the Deanery members to the wider work of the Diocese. This year, Graham celebrates 40 years since his ordination to the priesthood. The Deanery acknowledged this with the presentation of a pot plant.

Members of Deanery gave verbal reports, which prompted a time of prayer; giving thanks and seeking help from the Lord.

Members shared in Holy Communion, presided by the Rev'd Anne Perryman, locum

of the Parish of Wonthaggi/Inverloch. We received the sacrament in one kind, presented in individual ziplock bags. Our time of prayer and fellowship was deeply appreciated by all participants.

Lunch was set out very carefully to ensure safe distancing. Our meal was prepared in individual take-away boxes, so we felt safe and refreshed by our meal.

Conversation around the table was a bit strained because we were so far away from each other; but no one seemed to care. The important thing was to be together, to pray together, to hear Sally's presentation and to support one another in ministry.

The next Deanery meeting will be held on Friday 16 October at Holy Trinity Yarram, with guest speaker Bishop Richard Treloar.



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Resilience in worship

Rev'd Jo White

On Tuesday 4 August at 11 am at St Augustine's, San Remo saw the final service in the parish before stage 3 of COVID-19 restrictions was declared at midnight the next day. Just prior to this, Bishop Richard Treloar had issued an Ad Clerum to all clergy, advising us that from 3 August, for clergy presiding and lay leaders officiating or assisting in the liturgy, a mask needs to be worn before, at certain points during, and after the service, and citing DHHS advice that exceptions to requirements for the

wearing of face coverings include persons whose professions require clear enunciation or visibility of their mouth. This includes teaching or live broadcasting.

So, as providence would have it, a small group of masked friends gathered on a rather cold Tuesday morning to praise God; to hear readings from Genesis 32, Romans 9 and Matthew 14:13-21, 'The Feeding of the Five Thousand'; to hear the Good News of Jesus Christ preached and to pray together.

We were reminded that God has a way of providing for our needs even though we might feel there isn't enough to go round.

Our prayer in this time of pandemic is:

- for the decision-makers in the World Health Organization; for health workers and medical scientists and laboratory technicians; for those who work in aged care and for our local doctors, nurses, teachers, ambulance officers and police – bless them and sustain them
- for Victorian Premier Daniel Andrews and Victoria's Chief Health Officer Brett Sutton – bless and sustain them
- for our church – preserve your church and keep us ever hopeful for our families and friends – keep them safe; assure them of our love and embrace them warmly



Rev'd Jo White addressing the congregation at St Augustine's San Remo

- for those who have become ill with COVID-19 and for those whose loved ones have died from this terrible virus – give comfort, peace and a sense of your abiding presence. Amen.

A quiet afternoon of prayer

"Surely God is in this place, and I was not aware of it." (Genesis 28:16)

Very Rev'd Susanna Pain

What does a quiet afternoon of prayer on Zoom look like? On Sunday 9 August at 2 pm, 30 of us met online and listened to a reflection on earth as 'original monastery'. We heard that we belong to the earth. We are earthlings, *adamah* as biblical tradition names us.

Thomas Merton, in *Thoughts in Solitude*, writes, "Let me seek, then, the gift of silence, and poverty, and solitude, where everything I touch is turned into a prayer: where the sky is my prayer, the birds are my prayer,

the wind in the trees is my prayer, for God is all in all."

In her book *Earth, Our Original Monastery: Cultivating Wonder and Gratitude through Intimacy with Nature*, Christine Valters Paintner invites us to consider earth as our original monastery where we can learn who we are and who God is.

We listened and looked for God in the place where we live. A visual reflection followed with images mostly taken around Sale, of water, flowers, trees, sunrise – all to the sound of a bamboo flute. We then had an hour or so alone to walk or sit, to

journal or stitch or garden, to pray and read and listen.

We gathered afterwards on Zoom, listening to some quiet music, then broke into small groups to reflect on the experience. When we were all together again, people commented using the chat function. Their comments included their experience of nourishment for their soul, and a sense of peace, a greater sense of connection with God in creation, "from looking at the honeyeater in the Grevillea I let my gaze be blessed", a feeling of community, the simplicity of the small. One wrote, "Taking time just to 'be' is graced gift, finding

peace and quiet among my busy lifestyle, a seed must be smothered to grow, perhaps we in Melbourne are being smothered so we can grow." Another posted, "I am looking at things in a different way, the lorikeets more interesting, the jasmine smells better, the joy of God's creation, appreciate the nurturing this land has received and yearning to nurture and nourish it more."

Other comments were, "I really appreciated listening to the insights of others at this time of confusion" and "We need to recognise and honour the sense of unity between all things, all a part of God's plan, and open the shutters."

At the end, we heard some wonderful scripture references and a prayer before leaving, changed, to continue our lives.

A second recent offering at St Paul's Cathedral Sale, a talk by the Rev'd Nikolai Blaskow, will be covered in the next issue of *TGA*. Dean Susanna Pain will give an online talk and discussion

on 10 September from 7.30 pm: 'My great grandparents: Bishop Arthur Wellesley and Mrs Annie Pain'. A Quiet Afternoon of Prayer will be held on Sunday 4 October from 2 pm: 'Being at home, "Abide in me, and I in you" (John 15:4)'.

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 or 0407 614 661 and we will publish an answer from a clergy person. (Your details won't be shared or published.)

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ABM's 2020 New Guinea Martyrs Appeal brings you stories from young Papua New Guineans who have benefitted from the legacy of the Martyrs, and who are set to carry on their tradition.

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Candles at curfew: lights of hope

The Anglican Archbishop of Melbourne, Dr Philip Freier, is encouraging Victorians to light a candle each night at 8 pm and place it into a window of their home as a sign of hope during the COVID-19 curfew across greater Melbourne.

Curfew time gives Victorians an opportunity to pause to remember each other in their shared experiences, and hold in their minds those who are on the frontlines of our welfare. Lighting a candle is small action that all can share.

"I invite people across our communities to light up the windows of their rooms, apartments and houses. Together we can spread the light as a sign

of hope in these dark days," Dr Freier said.

Everybody is invited to share in lighting up our city at curfew time. People of faith may want to pray as they light their candles.

Dr Freier said, "For Christians, lighting a candle is a symbol of God's light piercing into the darkness of our own despair. It's our saying that God's hope is the power that motivates us as we continue to endure these limitations and experience the sacrifice of this time."

Prayer resources and more may be found at cathedral.org.au/candlesatcurfew.

Courtesy Anglican Diocese of Melbourne

"The light shines in the darkness and the darkness has not overcome it"

John 1.5

#CandlesAtCurfew

St Paul's Cathedral
Anglican transforming our City and Diocese

Umbrella of fellowship still open in Yarram

Glenda Amos

In the latter half of 2009, the membership of a number of ladies' groups in the Parish of Yarram were concerned with the declining numbers at their meetings, and often they were the same ladies at each. The groups were Holy Trinity Women's Fellowship and Won Wron/Yarram Mothers' Union (the first branch of MU in the Diocese of Gippsland). But, what to do?

In the last MU Annual Report (October 2010), Miriam Stackhouse wrote, "Time has depleted our ranks and the march of time has sapped our energy and abilities. With much prayer and discussion, members decided to disband and then join the new 'Umbrella Club' under the banner of AWA [Australasian Women's Association]." The MU banner was formally laid up during worship at Holy Trinity Yarram on 5 December 2010.

St Peter's Won Wron Ladies' Guild disbanded after St Peter's Won Wron was deconsecrated on 16 December 2012, although some of the members were already attending Umbrella Club.

The new group chose the name Umbrella Club as

suggested by Enid Walker and the four aims (as suggested by the Rector Ken McDermid) became Fellowship, Friendship, Prayer and Service as depicted on our emblem. Umbrella Club was launched officially on 9 March 2010 with a concert and social afternoon at Holy Trinity, at which 40 members and supporters attended.

Over the years, these faithful women have supported the parish and various missions – both local ministries and those worldwide. Support of each other in good times and not so good has been strengthening and comforting. Each meeting is opened with a devotion and prayers from the AWA handbook. Meetings have been held in members' homes and local coffee shops, and they have visited many local displays and attractions, thereby supporting our local community. Since forming, the leadership of Umbrella Club consisted of Enid Walker, the late Miriam Stackhouse and Joy Fear. They have recently handed over to a new leadership team.

During this time of the COVID-19 pandemic, while they are unable to meet, the leadership keeps in touch with members regularly by phone.



Andrea Lamond



Enid Walker



Grace Elliott



Dorothy Wood



Lois Gribble



Joy Fear



Kerrie Gough



Elaine Wright



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Making a stained glass window

Bruce Hutton

A new stained glass window in a church usually starts with someone requesting a memorial, often in memory of a lost family member. In the case of this window, it was to honour Peg and Kitty Rule, much loved by their family and their Stratford congregation. It is a request not to be taken lightly; the window ultimately represents the life of that person.

If the invitation is forthcoming, the next step is the development of a concept between the incumbent minister, the sitting parish council, and the family themselves. The result of these deliberations is passed onto the designer; in the case of this window, the subject was the story of Mary and Martha. The concept was relayed to me as the image of the famous Vermeer painting of the same name.

A perfect copy of any artwork is hardly the correct path for any design, even in the unlikely event that the dimensions of the artwork somehow manage to fit the shape of a proposed window. Ideas, such as the Vermeer image, are the starting point for a direction and then I listen to the message that all interested parties are hoping to portray in the window. The next step is the site measure, then back to the studio to develop two or three different ideas, which are presented as sketch designs. The intention is to further

develop these, after feedback, into a more detailed 1:10 scale design. I do stress, when presenting any sketch, that the scale is quite small, making the depiction of hands and faces difficult.

I am yet to find two windows, even in the same church, that are identical dimension-wise. Everything is custom, including the Stratford window. After faculty approval, accurate measurements were taken and the design sketched. Elements such as faces, hands and feet were developed. These elements are crucial to the design detail: if the shape and location of toes are incorrect, for instance, the figure can appear to be in a perpetual state of falling over.

The drawing or cartoon now becomes the basis for the window and the structure of the lead matrix. Transferring the cartoon image into a stained glass window requires one piece of coloured glass for the hand, another for the sleeve, another one again for other components of the garment ... and on it goes. The 'cut plan' is developed with the scene in mind, with a separate sheet of paper laid over the cartoon and the various shapes set out to aesthetically describe the subject.

I almost always select the coloured glass from my stock of handmade English, French or German glass made

in very much the identical manner for the past 170 years. This handmade glass is made by glassblowers, who gather a blob of molten glass and progressively blow an elongated bubble. Once finished, the ends of the bubble or muffle are removed and the cylinder split down the middle, reheated and made into a flat sheet. Not an inexpensive product!

The variation of colour is paramount in achieving subtle changes in the depth and intensity of the light of any of the subject areas, such as the base of a tree to the top of a tree.

The window is cut on the light box and set out in the format of the window. When the cutting is complete, each individual piece is laid upon the cartoon and, because the glass at this stage is see-through, the artwork can be copied from the drawing to the glass using a brush or nib. Glass paint itself is basically another glass being applied within a medium such as oil or water. Broadly speaking, the paint manufacturers use finely crushed glass, metal oxides and lead to create the low firing (650 degrees) vitreous enamel. This system, except for some improvement

in chemical stability, remains unchanged from the days of medieval Europe's cathedral builders.

Glass paint on the palette is not all that attractive and can be relatively difficult to control. It does add some ochre colour to the window; however, the principal use of the paint is to control the quantity of light passing through that particular piece. If depicting an object such as an apple, the glass painter would ensure that the paint is quite thick at the base (the area in shadow) and almost non-existent at the top (the area of the apple most exposed to direct light).

Many techniques can be engaged to decorate individual pieces of glass to achieve the desired effect – too many to describe here. The most renowned is the use of silver nitrate or silver stain, the source of the generic term 'stained glass'. Like glazes in ceramics, silver stain offers no indication of how it will look while on the pallet. Testing is usually required to confirm the depth of pale lemon to deep amber that can be achieved by adding more or less to the glass.

Painting, firing, testing ... the process continues until the many pieces have the satisfactory depth. The window is then ready to be built as a leadlight window with the use of 'H'-shaped calme between the glass pieces. The intersections are soldered together, a



Finished window

waterproofing cement is introduced to the areas between the glass and lead, and the window is complete. There is a bit of detailing to be done, and in a week or so the finished window can be fitted.

Stained glass is a very large subject – there are libraries filled with books about it – so please accept that this is a brief introduction to a wonderful medium that is all about light.

Bruce Hutton studied Fine Arts at Chisholm Institute, graduating in 1987. He is the founder of Almond Glassworks in Oakleigh.



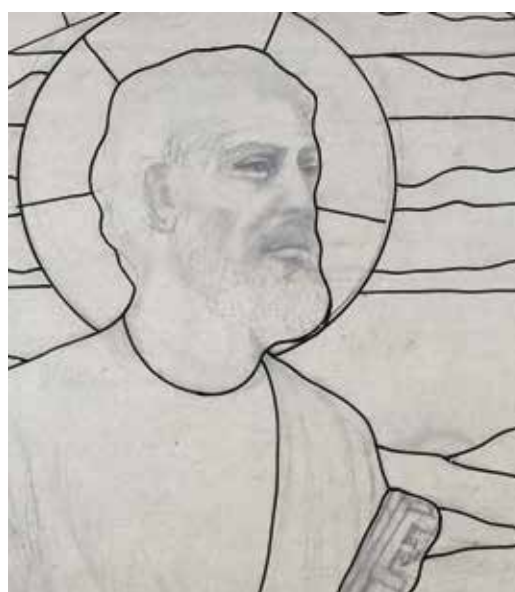
Design chosen for refinement



Final design



Cartoon development



A cut plan over the artwork on the light box (different window)

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Yom Kippur: Day of Atonement

Rabbi Dovid Gutnick

For many Victorians, the 'one day in September' refers to AFL Grand Final Day. But for our Jewish community, it more appropriately refers to Yom Kippur, which regularly occurs in September. (Occasionally, both of these auspicious occasions are on the same day, as famously occurred in 1966, when St Kilda won their solitary premiership by a single point. That year, St Kilda Synagogue was so torn by these conflicting interests that the Rabbi had to announce the score in the synagogue at the end of each quarter.)

Yom Kippur is commonly known as 'the Day of Atonement' and is all about forgiveness in the eyes of our fellow, our Creator, and even ourselves. Rabbi Jonathan Sacks writes that Yom Kippur is part of the answer to how it is possible to live the ethical life without an overwhelming sense of guilt, inadequacy and failure.

Some of the observances include 24 hours of fasting, praying, reading, confessing, diminishing life's basic pleasures, and confronting our failings and shortcomings, ultimately coming out of the day with a fresh start and new lease on life.

In ancient times, Yom Kippur was a massive public spectacle, where throngs of worshippers and pilgrims ascended the Temple Mount in Jerusalem, as sacrifices and prayer were offered amidst significant pomp and ceremony. You can find the details first mentioned in the book of Leviticus chapter 16. Further elaboration is found in the *Talmud*, Tractate *Yuma*.

The height of the day's ceremony was the moment the High Priest entered the Holy of Holies to beseech atonement for the people. A hush would descend on the crowds as the High

Priest, dressed only in white (as opposed to his usual multicoloured eight vestments) experienced the most intense communion with his creator – a moment of personal intimacy amidst a day of public commemoration.

This was the great intersection of holiness in every dimension: the holiest person entering the holiest place at the holiest time and calling out the holiest name of G-d (the Ineffable Name) for the holiest human act; return and repentance.

When the Temple was destroyed, much of what constituted the religious service of Yom Kippur was lost. It was the great *Mishnaic* sage Rabbi *Akivah* who reimagined this day by cutting through all the fanfare and zeroing in on the core of this spiritually potent day – the singular moment of intense private meeting between human and the Divine. The Torah states that "no man shall be in the Tent of Meeting when the High Priest comes to make atonement in the holy place." Rabbi *Akivah* taught that, like the High Priest on this holy day, we all must, at

some point, face G-d alone. Without a temple and High Priest, we now commune with G-d and achieve our repentance privately and individually. We take this opportunity to pause and make a personal reckoning for our individual role in the collective fate of humanity. (To be sure, we still find ways to congregate in synagogues for prayer and song on Yom Kippur, but we do so without an intermediary and in a manner where we each offer our individual prayers.)

This year, for possibly the first time in our history as a people, we will likely not be able to gather in any formal manner to pray and repent with our community because of the restrictions imposed by the virus. In these challenging times we are poignantly reminded of Rabbi *Akivah's* paradigm 1900 years after it was first taught: as we journey through life, trying to improve ourselves and our portion in the world, there are certain truths in life that we must face alone. Just me and my creator.

Rabbi Dovid Gutnick is Rabbi at East Melbourne Hebrew Congregation.

Date for ordination and installation of tenth Catholic Bishop of Sale

The episcopal ordination and installation of Bishop-elect Gregory Bennet as tenth Catholic Bishop of Sale will be held on Tuesday 20 October in St Mary's Cathedral Sale, commencing at 11 am.

Bishop-elect Greg Bennet has served as a priest in a variety of senior roles in the Archdiocese of Melbourne, including in the role of Vicar General.

He was appointed by Pope Francis to Sale on 27 June 2020 following the appointment of the Ninth Catholic Bishop of Sale, Bishop Patrick O'Regan, to the Archdiocese of Adelaide.

Fr Slater (Vicar General) said that, mindful of the seriousness of the current COVID pandemic, all arrangements will be planned with respect to restrictions concerning public safety.

Further information, such as the live-streaming details, will be made available at www.cdsale.org.au.

Courtesy Roman Catholic Diocese of Sale



Mikayla Stubbe, Anglicare Victoria's 'iso buddy'

'Iso buddy' to assist young people with COVID isolation

Cathrine Muston

Young people are disproportionately affected by the forced isolation brought about by the COVID-19 pandemic. Remote learning, inability to gather in groups for events and bleak job prospects all contribute to feelings of isolation and depression. In response, Anglicare Victoria has appointed a youth worker to be an 'iso buddy' for young people impacted by these restrictions.

Mikayla Stubbe, an experienced youth worker with Anglicare Victoria's Family Services, will provide support for young people to work to improve their engagement with education, health and wellbeing, as a result of these recent impacts.

Mikayla will engage young people in the program to develop an action plan to build the skills needed to not only manage but thrive

in these uncertain times. She will be available to meet regularly with them, online or by phone, to provide ongoing support, encouragement and motivation.

The 'iso buddy' role has been made possible through a donation from Latrobe Health Services.

If you know of a young person who would benefit from this program, call Anglicare Victoria's Morwell office: 5135 9555.

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Lynne Beaty, with Jack's daughter Akaliza, during her most recent trip to Rwanda

My friends in Rwanda

Lynne Beaty

I have been thinking of my friends in Rwanda, especially lately, and wondering how they are coping with the very strict restrictions introduced by President Paul Kagame soon after COVID-19 entered their country in March. With a population of 12.5 million, at the time of writing they had recorded just over 2000 cases and five deaths. Social distancing, mandatory masks and a 9 pm curfew have been imposed, with anyone breaking the rules and caught by authorities being sent to the big stadium in Kigali, held there for hours and lectured about how to be safe. They are often held overnight and then, when leaving, have to self-isolate. Memories of the 1994 genocide would have galvanised the president and government to come down hard and fast with restrictions, to avoid a tragic loss of life.

About one and a half hours east from the city of Kigali

is the Diocese of Gahini, alongside Lake Muhazi. This is where my late husband, Neville, and I spent a total of 12 months over three trips to complete a building, furnishing and training project to a higher standard that would attract tourists and locals, bringing income to support the Diocese as well as providing employment.

Some parishes here in Gippsland are linked with parishes at Gahini, so it was a great opportunity for us to help establish a very good relationship with Mirboo North's link parish, Kawangire, with Pastor Ananias now in charge. He is a well-educated, amazing young man, not daunted too easily by challenging circumstances. He has to work full-time, as well as run his parish. He and many others have been affected by the pandemic. His full-time work contract ended in March, so he has really struggled in recent months, working some days for free at the Gahini Diocesan Office. Otherwise he's praying, making house visits and looking for work.

His faith is incredible! Those who can put food parcels together for highly vulnerable families. The government has been helping to ease the suffering too. Unemployment, country-wide, is very high after 10 weeks of total lockdown. Purchasing power is very low across the country, resulting in high prices for goods and services.

The government decided that churches that could fulfil the safety requirements could reopen. However, very few churches, including Kawangire's, have handwashing facilities, so they are unable to go ahead. They have to wait until things settle down and prices decrease. In the meantime, Ananias continues to pray and to look for work in training farmers with better techniques to get the best and as much food as they can from their small plots of land. Ananias believes that, had these techniques been in place, they would have suffered much less. He has a degree in veterinary science and plans to set up a pig farm to bring in much-needed income.

This parish relationship has remained strong for 16 years. We have so far provided secondary and some tertiary education for 18 young people who would not have otherwise had opportunities they now relish.

So now to my friends.

Jimmy: 19-year-old Jimmy was our interpreter on our first trip. He spoke English very well because he and his family had gone to live in Uganda during unsettled times in Rwanda over many years. He had completed year 12 at school. During this time, a small film crew of five from Victoria visited to create a short film showing the progress since with the genocide 10 years earlier. They needed an interpreter, and so it was Jimmy. The film director was very impressed with this young man and thought, as we did, that he showed an intelligence and maturity that needed nurturing, so we asked him what in life he would like to do. I had to press him a little because he didn't believe that it would be at all possible. His dream, he said, would be to go to university and then help his country. We discussed this and prayed about it with our Christian film friends. Along with our parish, we ultimately decided we could between us manage to do it. Jimmy graduated five years later and, after many months of searching, landed a job with World Vision based in Kigali. Since then, he has steadily worked his way up and now travels around his country assessing areas and towns that would benefit from a World Vision program. He explained to me on the last visit how World Vision works from his end. It was fascinating and encouraging, to hear how they target five areas of living for a selected village, including health, education, nutrition, agriculture and clean water, resulting in great outcomes and ongoing benefits. Jimmy is now married (I was there for that, too) and during the last trip I met their 18-month-old daughter. He still talks about how his life changed with our support, and how grateful he is.

Jack: We first made friends with Jack in 2003–04 on our first trip to Gahini. He was 19 and a member of the Gahini

Diocese choir, who travelled to Australia while we were there. Jack had not been able to complete his education but was determined to learn English. Every day he would come by and learn new words. Of course, Neville had to teach him the right way to say, "Howya goin' mate?" which sounded rather comical. We had lots of laughs together and he was keen to learn anything at all to become involved in what Neville and I were doing. I have fond memories of them successfully installing lighting in the covered area near the old guest house, so that dishes could be washed instead of being left until the next morning, by which time they looked most unattractive and quite daunting. Neville was not an electrician but his work was probably equal to or better than the work around us. It was a great, life-changing six months. When we returned home, our parish supported five choir members, enabling them to complete a course to give them an opportunity for independence and earn a living in something they would like doing. This was very successful. Jack is now married, with two beautiful little girls, and living in Kigali city. He's not been so fortunate with work lately and is doing it very tough. Education is such a strength now that, without it, employment is a real challenge.

Sam: Sam was Neville's interpreter when we were finishing the Seeds of Peace project in 2011. Neville became very fond of Sam and was like a father figure to him, also advising him to follow his dream, which was art, after completing his agriculture course. Sometime later, I found out that Sam had taken that advice and was fast becoming successful with his art. I saw Sam in 2016 and again last year when I attended Bishop Manasseh's installation at Gahini. Sam makes several trips to the USA each year, holding small exhibitions and selling his work. Not this year, of course. Sales have plummeted at the art studio because there are no tourists and it's very difficult to sell in America at the moment. I treasure the piece I purchased from him

(Continued on page 10)

Contra gloomy pictures of our souls

Bishop Arthur Jones

Christians hijacked the Genesis account to set up a view of the soul that was certainly not Jewish in biblical times and now. I follow the way of Mussar, which provides a Jewish map of the soul. At the base of the soul is the Neshama, a place of shining glory. Above the Neshama swirls Ruach ha-Qodesh, 'Spirit of Holiness' and embedded in it is the Nephesh, our absolute identity. Without this concept of the Nephesh, Paul would not have been able to write so clearly about Christian resurrection in I Corinthians 15. Thank the Jews for our base concepts

of resurrection!

In Romans Chapter 7, Paul talks about the yetser ha-tov, 'the good spirit' and the yetser ha-ra, 'the bad spirit', otherwise called the Adversary. The Adversary tests goodness and allows it to refine itself, as with Job. It is not primarily destructive. Paul is writing in Greek, but his thinking is pure Hebrew. Aleksandr Solzhenitsyn got it right: "The line between good and evil passes through every human heart." Some teach that we are desperately 'wicked' and even 'depraved'. Countless people have gone to their deaths fearing judgement because of erroneous views of the soul. On the Mount of Transfiguration, Jesus' soul

was turned inside out and we see the glory of it. It is that glory soul in us lit up by the Spirit of Jesus that goes to God. People ask me what I think of the Hereafter. I tell them that if their soul, which bears the image of God, has been sparked into life by the Spirit of God, then what they have now will continue forever.

I am an old man now, and some people may think that I have lost it, but I present my thoughts without fear or favour, with great respect for those who think differently to me. Arthur Garnsey, father of a former fine Bishop of Gippsland, David Garnsey, once walked through Redfern in Sydney with a clergyman who held

gloomy views of the soul. He said to Arthur, "I can smell sin everywhere!" What a dreadful view of life and ultimately of the soul. Look out for the underlying shining soul in a person and it will light up their life for you. If you are set on looking for darkness, that is what you will find, because it is already in your mind. One text that is repeated often in this context is Romans 3:23: 'All have sinned and fallen short of the glory of God.' This is not about any programmed wickedness in us, but about the vulnerability and fragility of humanity before the presence of God. The text at Jeremiah 17:9 is also often quoted: "The heart is more devious than all else – who can understand it" (The Dead Sea Scrolls Bible). The next verse needs to be quoted for context: "I the Lord search the heart and examine the mind, to reward each according to their ways, according to the fruit of their deeds" (17:10). This is about choice, not about programmed wickedness

from Genesis to Jeremiah and onwards. Genesis 1-3 is deeply profound about the human condition, but what we have made of it is not so profound. Jesus knew that what comes from within us causes damage, that it comes from the misuse of our own free will to choose between good and what is not good. He was a Galilean Jew, not a Christian apologist trying to produce something that is not there in the ancient texts.

We are not robots wired for wickedness. We are shining souls drawn on by the love of God. Adam is a marker of Original Forgetfulness, in that he did what we often do: he forgot that he was made in the image of God. Christ came to enlarge the image in us and bring us into the Court of Images in God. He called it Hashamayim, 'the heavens'. Alleluia! Grace does abound, not because we are so bad, but rather because our shining souls have emerged through Christ to enter their true heritage.

With love in the Lord,

*Bishop Arthur Jones,
ninth Bishop of
Gippsland (1994–2001).*



Thoughts on a small beach

Many years ago, I went to a retreat on Raymond Island – before it was named The Abbey of St Barnabas. We assembled for worship in the beautiful little church and were invited to sit quietly, or go outside, to contemplate any thoughts that would come to us.

Not good at sitting in silence, I walked outside in nature, and strolled along the little shelly beach behind the church, awaiting inspiration, and I felt it was sure to be a bit special. Alas, nothing came, and I wondered what I was doing there.

Time went on and I still crunched along the beach. Eventually, I sat on a log, feeling a little disappointed. Then I noticed the tiny waves on the edge of the calm water, just lapping forward

peacefully, one on top of the other, over and over, never ending. The thought came to me that this is how history in its wonderful tapestry is built. As one wave makes its way in, another comes behind and overtakes it – ideas and knowledge and faith and experience building upon what has been; establishing, changing, enlightening as far back into history as I could contemplate, before the Lakes were formed, even before people walked the earth. Somewhere, there have always been waves touching lake beaches, or on seashores, never still, renewing and refreshing.

My thoughts were interrupted as a power boat came by and the wash came rushing in from its wake long after it had passed, disturbing

the quiet flow of the small waves, smashing across the peaceful flow. I saw that this too is what life is like: a peaceful period and then something that causes chaos and confusion and fear in society, that seems to have destroyed the order of things; but eventually the waters calm down, and the waves once more lap peacefully ashore. The shoreline may be altered, moved around, needing to be adapted to.

My faith is also like this – something happens to shake my belief and all seems chaotic, but eventually an amazing coincidence, a peace, comes and restores. I can deal with this, as others have done before me for aeons.

Wendy Nickson

My friends in Rwanda

(Continued from page 9)

in 2016. Sam now lives in his own home in a pleasant suburb of the city of Kigali, not far from the President's city residence. He took me to lunch on one of the days I saw him last time, to the smartest hotel in the city, then drove me around to buy a particular gift for someone there, followed by a drink before sunset on the top of another big building. Afterwards, an army mate drove us back to Gahini (a three-hour round trip for the driver and Sam). I felt very special and spoilt.

Manasseh: In 2019, I had the pleasure of attending this special friend's enthronement as Bishop of Gahini. After knowing him for many years, it was such a joy to see him positioned where I know he can, and will, make a difference. This man of great faith, of warm friendship and hospitality as well as a sense of humour, now faces huge challenges and he will

meet them head-on. The pandemic has added extra pressure on the Diocese but I am told that "Manasseh is a good leader, an excellent bishop who loves his people, working alongside them – and that everyone loves him." May God bless him with courage and strength for the journey ahead.

I never dreamt I would return again and again to Rwanda, saying each time that this will be my last visit – but always needing one more trip to this beautiful country, with its loving Christian people. It's easy to warm to these people who, despite what they have been through, remain hopeful, positive, friendly, welcoming and generous by nature.

*Lynne Beaty is a Warden
at St Mary's Mirboo North.
So far, Gippsland Diocese
has raised more than
\$7000 for COVID relief
in Gahini, Rwanda.*

EDITORIAL

Plants for life

In the May issue I wrote that the World Health Organization has declared this year the International Year of the Nurse and the Midwife. The United Nations year for 2020 is the International Year of Plant Health. According to the Food and Agriculture Organization (FAO), which is leading the year globally with the theme 'Protecting Plants, Protecting Life', it is a "once in a lifetime opportunity to raise global awareness on how protecting plant health can help end hunger, reduce poverty, protect the environment, and boost economic development."

FAO estimates that plant pests and diseases are responsible for up to 40% of food crop losses each year, in addition to the threats to plants posed by climate change, biodiversity loss and the disease-spreading effects of travel and trade.

In a submission in April on behalf of the Public Affairs Commission of the Anglican Church of Australia (ACA) to the review of the *Environment Protection & Biodiversity Conservation Act 1999*, chair Carolyn Tan wrote, "over many years, the General Synod of the ACA has identified climate change to be a significant threat to humanity and the viability of our planet's biological systems. We are particularly concerned that the effects of climate change are being and will be felt disproportionately by the world's poor."

The start of September is Australia–Africa week, and in this issue (p. 3) the Australian Centre for International Agricultural Research reports on a project in East Africa to develop common varieties of beans so they have faster cooking times and greater nutrient values. The staple bean in East Africa takes up to three hours to cook, using a lot of fuel, water and time. The hope is that the modified crop will be more attractive to grow and consume.

Whatever our interactions with plants – such as travel, transport, farming, bushwalking and gardening – there are ways for Australians to make a difference. You can find out how to get involved at www.planthealthyear.org.au. *Building a Better Relationship with Our World*, published by the Gippsland Diocese and available at www.gippsanglican.org.au, includes some good ideas about "how to make our gardens a haven for Australian plants and animals and a place of refreshment and renewal for ourselves."

Edie Ashley has been very busy in recent months with The Abbey Planting Challenge at Raymond Island, planting more than 1000 seedlings (see TGA August issue p. 6). Edie's dream to add solar panels to Ena Sheumack House is now possible, and a celebration of the planting and to remember Ena on her birthday was held in July (p. 4).

Sally Woollett

LETTER TO THE EDITOR

Thank you for the rich gifts of the August edition. Among them, I thank you for:

- the inspiration in your own article, a 'Stronger cleaner post-pandemic nation'
- the beautiful photo of Edie Ashley tree-planting at The Abbey
- David Head's vivid story of the mystery of his life and ministry

- the sensitive and loving celebration of that good man Leonard French's art and life
- last but not least, Sathi Anthony's splendidly provocative piece on racism.

Sally, you have fed us well in a time of great hunger.

Rev'd Ken Parker

A Paradise Built in Hell

Communities that Arise in Disaster

by Rebecca Solnit

Penguin Books, 2010

Richard Prideaux

US journalist, historian and writer Rebecca Solnit has written extensively on feminism, landscape, art and politics. During this COVID pandemic is a perfect time to read and consider her book about the human response to disasters.

Other major natural disasters in recent years have been the 2004 tsunami in the Indian Ocean, the 2005 earthquake in Pakistan, the 2008 earthquake in China and the 2008 cyclone in Burma. Language, distance and culture prohibited Solnit's extensive access to these events, and the 2010 Haiti earthquake occurred after this book was published.

Solnit's book deals with five major disasters during this and the previous century: the 1906 San Francisco earthquake, the Halifax explosion of 1917 (a World War I ship with 300,000 tonnes of explosives on board collided with a Norwegian ship in Halifax Harbor), the 1985 Mexico City earthquake, the Twin Towers collapse and fire in 2001 and the New Orleans hurricane and flood of 2005. She provides evidence from other examples including the London Blitz during 1940 and 1941, the Chernobyl nuclear accident in 1986, the Chicago heat wave of 1995, the Nicaragua earthquake in 1972 and the eruption of Eyjafjallajökull in Iceland in 2010.

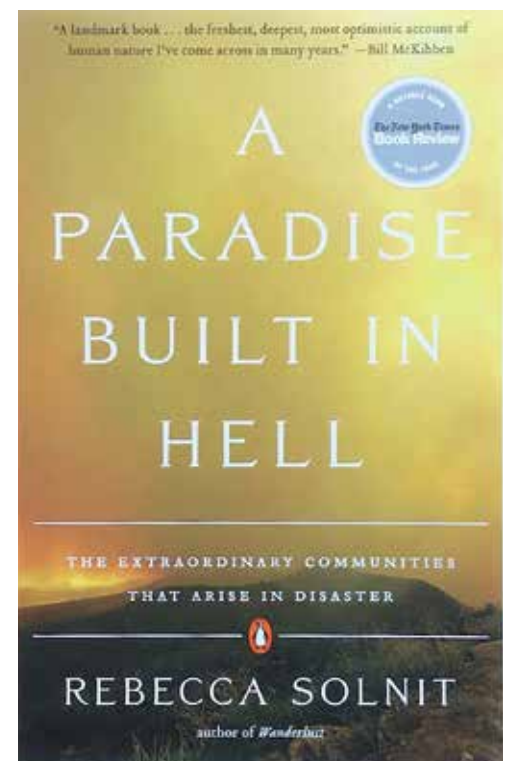
Solnit's central thesis, reported over and over, with detailed references, interviews and historical analysis, is that individuals in the events themselves, and soon-to-arrive helpers and volunteers, have more impact on the recovery and saving process, at least in the initial two weeks of a disaster, than any 'official' support from government, military, medical, local government or other agencies. The problem with 'official' help is that it takes a while to wind up, it comes from many different sources, the different systems don't easily communicate between each

other and their approach can be very heavy handed. In contrast, private individuals and groups who come to help tend to jump straight in and start saving folk and doing stuff. She further proposes that the 'official' help, when it comes, is often too focused on the 'elites', on business interests and on the white

middle class, leaving the majority under-supported and indeed not infrequently attacked by the very military and other forces sent to help them. The New Orleans hurricane disaster especially paints a bleak picture of racism, brutality and murder by vigilante groups and neglect of the black population, together with huge delays in rebuilding – with many residents never returning. This thesis will of course be challenged, but Solnit has amassed a diverse and impressive range of data.

This book would be better with tighter editing, less philosophy about William James' moral equivalents and

Hobbesian 'save the best and leave the rest' philosophy, and less discussion of the philosophical question 'What is a civil society?' The book is tiring to read and quite horrific and dispiriting in parts, but the power of individuals to show courage and shine through in a crisis is impressive indeed. Solnit frequently mentions Christian motivation in many of the helping initiatives that took place with each crisis. If you are interested in or worried about the future of our planet, this book will challenge you with a hundred ideas, you won't easily forget it and it will leave you with a sense of hope.



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