

The Gippsland Anglican

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Triple jeopardy for Sri Lanka

Sally Woollett

The Diocese of Colombo (Anglican Church of Ceylon) in Sri Lanka has launched a Humanitarian Assistance Appeal in response to a third wave of COVID and in the wake of other disasters currently affecting the country.

The National Operation Centre for Prevention of COVID 19 Outbreak reported 19,000 cases of COVID in Sri Lanka for the first half of July.

Compounding this situation is major flooding over several provinces, displacing some and forcing others to stay in inundated dwellings due to fears of COVID infection.

The *X-Press Pearl* disaster in late May, in which the vessel caught fire just outside the port of Colombo, is a burgeoning environmental problem. Among the almost 1500 containers on board the ship were tonnes of fuel oil and nitric acid, as well as millions of tiny plastic granules, which are the precursors of plastic bags – these are now washing up all over the western coastline. The vessel and much of its cargo sank in early June. There are grave fears for the marine life of the region.

Rural areas of Colombo have been the hardest hit by all three disasters. Many in these areas have casual work or jobs that are less secure and cannot be done from home, and access to digital communications is lower. School education

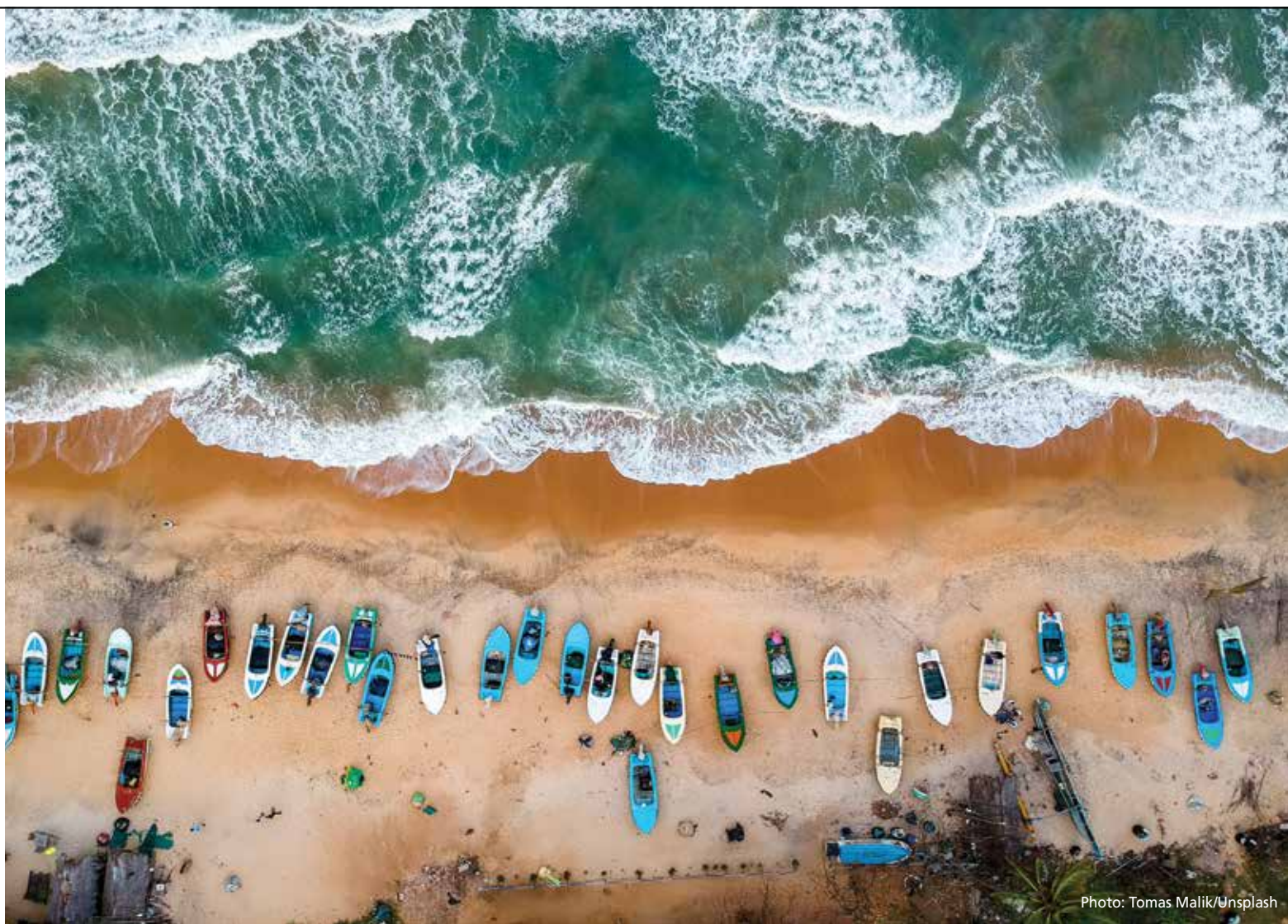


Photo: Tomas Malik/Unsplash

The already insecure incomes of Sri Lanka's fishing people are further under threat from COVID and the X-Press Pearl disaster

has also been significantly affected, with online learning only available to those who have internet access. In the fishing industry, more than a quarter of a million Sri Lankans rely on income from catching fish, as well as from fish production, distribution and in boat building.

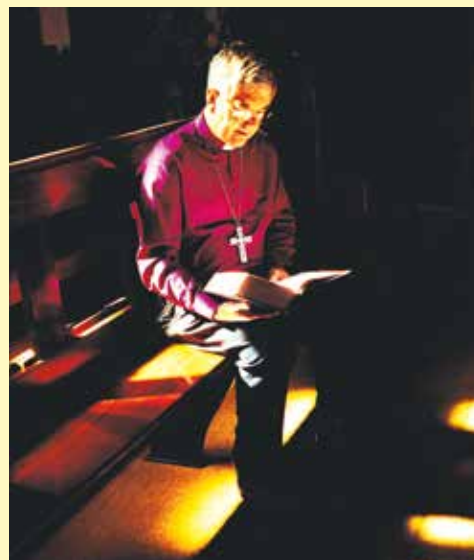
Here in Gippsland, the Parish of Bass-Phillip Island are supporting vulnerable workers at sea by making beanies and donating them to the Mission for Seafarers (see page 3). In Sri Lanka, the Board of Social Responsibility (BSR) of the

Colombo Diocese is a group of clergy and laity whose focus is disaster risk reduction, relief and rehabilitation, livelihood assistance, education and awareness building on social and environmental issues. Trained in disaster risk management, this group comprises a strong network of individuals and Anglican schools that can mobilise quickly, calling on various volunteers with specialised expertise when necessary.

The Rt Rev'd Dushantha Rodrigo, Bishop of Colombo, explained that the BSR is

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Vale The Rt Rev'd Dr Arthur Jones, ninth Bishop of Gippsland



The Diocese of Gippsland mourns the passing of its ninth Bishop, The Rt Rev'd Dr Arthur Jones. See page 2 for Bishop Richard's tribute.

Bishop Arthur Jones: “a friend of all who love God ... and of many who don’t.”



Bishop Richard Treloar

This month our diocesan family had the tender privilege of honouring the life and ministry of its ninth episcopal shepherd, The Rt Rev'd Dr Arthur Lucas Jones OAM who would sometimes sign his correspondence thus.

Bishop Arthur died on the Lord's day, Sunday 11 July, after being diagnosed earlier in 2021 with liver cancer. He was in his 87th year, and his 55th in Holy Orders.

Bishop Arthur was born in the western plains of NSW, and his early ministry was in the Diocese of Bathurst, serving a three-year curacy at Holy Trinity, Orange. The first of two calls as a missionary priest to Panama followed, where Arthur's awareness of the effect of colonialism on indigenous peoples was stirred.

Those six years overseas were interspersed with a second appointment in Orange, as Rector of St Barnabas church. Arthur's heart for parish ministry in rural and regional Australia saw him move to Ballarat Diocese in 1980, where he first encountered my own ordaining bishop, John Hazlewood.

The parishes of Colac and Corangamite in western Victoria were the foci of Arthur's ministry in these formative years before he was seconded to be the New Testament lecturer at his alma mater, St John's College Morpeth.

As a student at Morpeth years earlier, Arthur had roomed with Brian Norris, former Registrar of Gippsland and now long-term Locum Priest in the Parish of Tambo. As a 20-year-old theological student in 1964, Brian dubbed his elder flat mate 'Brooms', it being Arthur's habit to rise early and sweep the flat; very hard to sleep through, according to Brian, who laughed with Arthur about it in recent years.

Arthur would stay on in Newcastle Diocese after his term at Morpeth as Rector of Woy Woy. During this incumbency he made a transformative pilgrimage to Jerusalem. As Arthur reflects in his recently published memoirs, "I returned to Australia with a renewed vision ... It was as if I had grasped the hand of the Stranger from Galilee and heard his voice for the first time with the accents and background of Palestine." (*A Stand-alone Boy and the Utterly Profound Touch of Heaven*, 69).

On his return the invitation came to move to Gippsland as Dean of the Cathedral in Sale, which Arthur took up in 1989. His teaching gifts were widely used as a missionary, and Bishop Colin Scheumack appointed him Diocesan Theologian.

When Bishop Scheumack retired five years later, Arthur allowed his name to go forward and was duly elected Bishop of Gippsland on the feast of Mary Magdalene, 1994. Just days later he attended the double funeral of Bishop Scheumack's wife, Ena, and mother in Gosford, where there had been a terrible car accident. Arthur cared faithfully for Colin in the years after that tragedy.

Bishop Arthur's first diocesan Synod as President was in 1995, when Gippsland voted in favour of ordaining women to the priesthood. The following year he ordained The Rev'd Sally Boothey priest, and served at the altar when she first presided at the Eucharist. Years earlier, when at St George's College Jerusalem, Arthur had gladly received the Sacrament from a woman who had been ordained in the Episcopal Church in the US – an openness to her canonical priesthood that was not universally shared by his travel companions at the time.

Arthur retired as Bishop of Gippsland 20 years ago in 2001. The following year would see him take up locum ministries St Barnabas, Orange, where he had served as Rector some 25 years earlier, and then in Dubbo, where he became the Rector. It was the start of a very active retirement, in which his 17-year connection with the Philippines featured prominently. St Andrew's Seminary Manila was a focal point as he travelled back and forth until 2016, the year he and Claudette were married.

This post-retirement teaching ministry, which was a significant factor in his being awarded a Medal of the Order of Australia, extended also to the south of India, where in Tamil Nadu Arthur worked with the Joshua Mission to offer theological education to emerging pastors from independent churches, writing commentaries on Luke and Acts specifically for their context.

When I occupy the 'cathedra', the Bishop's seat, in St Paul's Sale, I am always conscious of the eleven men and one woman who have sat there before me: their unique gifts; their particular challenges; their common dedication and commitment to the clergy and people of Gippsland.

Bishop Arthur made a point of coming to see me from time to time for a chat, and to pray together. He held a PTO (Permission to Officiate) based in Claudette's home parish of Traralgon, where his liturgical work in the centres of Glengarry and Toongabbie was widely appreciated. Having celebrated 25 years as a Bishop in 2019, and officiated at the wedding of his youngest daughter in Sydney the same year, he felt it was time to let his PTO lapse when its renewal fell due earlier this year.

Continued on page 3



Bishop Richard and Bishop Arthur Jones outside the Sale Cathedral in October 2019, following celebrations of Bishop Arthur's 25th anniversary of Consecration

Continued from page 2

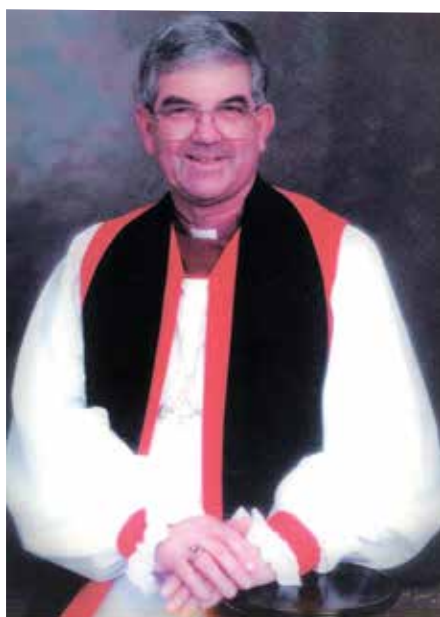
Family members joined with parishioners as he presided at the Eucharist for the final time in March – a centrepiece of his rich spirituality that sustained him for over half a century.

An enigmatic personality in many ways, Arthur gave a tribute to Bishop John Hazlewood that in parts could almost have been autobiographical:

a man who knew that in human life 'joy and woe are woven fine' [here citing Blake] ... passionate and theologically articulate . . . he belonged to another age and another time of more gracious conduct in the Church and outside it, though he was very much a man of the 20th century. (A Stand-alone Boy, 61)

Bishop Arthur was his own mix of the conservative theological worldview essential to his ecclesial office and a more progressive outlook. In this respect he inherited, nurtured and handed on a thoroughly Anglican 'church-in-society' temperament.

He was also acutely aware of his humanity and held great compassion for our common condition with its 'divine spark' and its 'feet of clay'. In his latter days he exuded grace and peace,



as one who had genuinely come to terms with how that great paradox had played out in his own life and story, delighting in the opportunities to connect and reconnect with those dear to him, and entering ever more deeply into that Gethsemane disposition enshrined in his coat of arms in the Chapel at Bishops Court: *non mea voluntas sed tua fiat*; 'not my will but yours be done'.

We give thanks and praise to God, in whose good providence a 'stand-alone boy' answered the call of the Stranger from Galilee to feed his sheep in Gippsland, in the Anglican Church of Australia, and beyond. May Arthur Lucas Jones rest from his labours in the Lord, and may honouring his memory make us more attuned to the utterly profound touch of heaven.

Photo: JF Martin/Unsplash

Seafarers have been a vulnerable group throughout the COVID pandemic

San Remo supports seafarers during COVID

The people of Bass-Phillip Island are close to the sea; we swim, surf, fish and watch the waves, but do we think much about what goes on for those who bring supplies to Australia? As an island nation, much of what we need involves shipping. Like so many industries and businesses, the maritime transport industry has been impacted dramatically by COVID-19.

The Mission to Seafarers cares for the most vulnerable part of this supply chain – the seafarers themselves. Because of the worldwide pandemic, many seafarers find themselves in continual lockdown. They cannot

return home, they cannot leave the ship when in port. Many are kept at sea for months on end, some for years. The Mission to Seafarers Victoria ship visiting team go on board to offer a warm welcome and whatever help is needed. This can range from enabling a telephone call or email home, having a chat, to offering comfort and assisting in cases of injustice and distress.

Many seafarers come from the poorest countries in the world. They do this work because their families need the income. We rely on the

work they do for all manner of goods: cars, food, building materials, white goods. If we don't manufacture it here, it must come from overseas in ships.

The Mission to Seafarers offers many services to help these men and women. St Augustine's San Remo has supported this work by making and donating beanies.

We missed The Blessing of the Fleet in 2020, but plans are afoot to celebrate the sea and its bounty on Saturday 11 September with The Fishing Festival 2021 at the San Remo pier.

To find out more, visit www.missiontoseafarers.com.au.

Triple jeopardy for Sri Lanka



Photo: Diocese of Colombo

The Board of Social Responsibility is helping out with personal protective equipment in Sri Lanka

Continued from page 1

concentrating its efforts on providing food relief through ration packs, educational support, and donation of personal protective equipment and small medical equipment. He says "the massive marine disaster, and the flood situation that the south west of the country faced, have compounded an already difficult situation."

Regional branches of BSR have been distributing relief packs of food and other essentials to more than 1400 families. Rector of Moe-Newborough Sathi Anthony, who is of Sri Lankan ancestry, describes

the situation as "compassionate individuals who want the best for their people, together with misdirection and mishandling of resources. COVID's impact is a very difficult conundrum to handle, as it is in many other nations."

Sri Lanka is doing its best, Sathi says, with restrictions and safe distancing requirements in place for about 23 million people living in a country only 85% of the area of Tasmania.

For more information about the Diocese of Colombo Humanitarian Assistance Appeal, email centralbsr@gmail.com.

Our Watch comments on National Anglican Family Violence Project

Patty Kinnerly, CEO of Our Watch, responds to questions from Bishop Richard Treloar following the release of the National Anglican Family Violence Project findings.

Will you kindly share with our readers a little about the vision and work of Our Watch?

Our Watch is a national leader in Australia's work to stop violence against women and their children before it starts. The organisation was created to drive nationwide change in the structures, norms and practices that lead to violence against women and children.

We currently work with schools, universities, TAFE, sporting clubs, all levels of government, workplaces, community organisations and media.

On reading the top-line results from the National Anglican Family Violence Project (NAFVP), what were your impressions of the research and its key findings?

The research and key findings of the National Anglican Family Violence Project on prevalence are alarming, but unfortunately, not surprising. Violence against women in Australia is a national emergency and can affect any woman regardless of their age, background, income or religion. However, we also know that experiences of violence, such as intimate partner violence, are widely underreported.

Change the Story: A shared framework for the primary prevention of violence against women and their children in Australia tells us that faith-based spaces are one of the many different kinds of settings in which prevention work needs to occur.

We are encouraged to see how the NAFVP report can be used to propel important prevention action in the Anglican Church, and also encourage other faiths to play their part, and develop their own prevention initiatives.

The report includes 10 Commitments for Prevention and Response to Domestic and Family Violence in the Anglican Church of Australia; could you comment on where these resonate with the prevention strategies that Our Watch champions, especially with respect to the issue of gender equality (see Commitments 2 and 3)? Can you see any gaps in the commitments in terms of Our Watch's holistic approach to intimate partner violence prevention?

Faith leaders have enormous potential to lead positive change in their community through their spiritual leadership and their connection with the community.

The Anglican Church has a significant opportunity to use its influence to change the social norms and beliefs that drive violence against women, such as by supporting people to build respectful relationships.

As gender inequality is the core of the problem, gender equality must be at the heart of the solution.

We are supportive of the Anglican Church's 10 Commitments that focus on gender equality and respectful relationships.

We encourage all organisations that are implementing prevention initiatives to make sure that their practices and policies are evidence-based and that the actions they are taking explicitly address the drivers of violence against women, as outlined in *Change the Story*.

We know, from a large body of research, that there are clear drivers of violence against women. The first driver is the condoning of violence against women – such as when we excuse, downplay or trivialise violence or 'blame the victim'.

The second driver is men's control of decision making and limits to women's

independence – which is the idea that men should hold power, be 'in control' and be 'in charge' of decision-making, whether that be in leadership roles across a workplace, or in politics, between a couple, in a household or in a church.

The third driver is stereotyped constructions of masculinity and femininity. An example includes the beliefs that men should be the breadwinners and that women should be focused on looking after the home and caregiving.

The final driver is male peer relations that emphasise aggression and disrespect towards women – which is the way men can be hostile or aggressive towards women – particularly when in male peer groups in which they are trying to 'prove their masculinity'. This can happen in many different ways – in social settings, in workplaces and in faith settings. We know that by working together to address these drivers we can prevent violence against women.

This is very much a gendered issue – we are talking about men's violence against women. It is critical that prevention initiatives, including those undertaken in faith settings, explicitly acknowledge the gendered nature of the issue, and work to address this. This includes a need for specific strategies to engage men, to challenge harmful ideas about gender roles and to challenge harmful forms of masculinity.

What would you say to our readers and church leaders by way of encouraging us to take the findings of the NAFVP seriously to heart, and to work towards the cultural change needed to change its confronting results?

Violence against women is not inevitable, it is preventable, and the Anglican Church, among other churches and religious institutions, has a powerful role to play.

As respected faith leaders, you have the opportunity to connect with and influence your communities, to change community norms, and to promote and normalise gender equality. The journey you choose to take, and the changes you put in place today, can have lasting impacts on the individuals who attend your churches.

It is only when we all commit and work together on this national emergency that we can create a future where all women can live free from violence, in a society based on the values of respect and equality.

Visit <https://anglican.org.au> for the top-line results report.

10 COMMITMENTS FOR PREVENTING AND RESPONDING TO DOMESTIC AND FAMILY VIOLENCE

1 Our Church acknowledges and laments the violence which has been suffered by some of our members and repents of the part we have played in allowing an environment where violence went unaddressed.

2 Our Church leaders commit to ensure conditions that support the prevention of violence, a church culture that promotes equality, and support for those who experience violence.

3 Our Church consistently teaches about equality, freedom from violence, respectful relationships and the honour/value of every person.

4 Our Church affirms that human relationships are to be based on respect and mutuality.

5 Our Church acknowledges the different experiences of all people and that these have played a part in whether they have been treated with respect and equality.

6 Our Church actions are directed by the gospel of love, peace and justice, and are informed and engaged with local, state and national government initiatives as appropriate.

7 Our Church supports cultural change in our communities by communicating effectively to our members.

8 Our Church trains our leaders, pastoral staff and parish councils to understand and be equipped to respond in ways that prevent and address domestic and family violence.

9 Our leaders and pastoral staff hold themselves to account and are guided by the Anglican Church's Code of Conduct: Faithfulness in Service.

10 These commitments are regularly reviewed and improved.

Source: Anglican Church of Australia

Family violence? The Orange Door is open

If you or someone close to you feels unsafe at home, or someone is controlling you or hurting you, then help is available.

The Orange Door provides culturally safe and accessible support for anyone experiencing intimate partner or family violence or abuse. This one-stop shop provides a network of wraparound support from a team of staff from a number of agencies, including Anglicare Victoria. The Orange Door

is a free service that can be accessed without a referral.

Every person experiencing domestic abuse will need different supports. Having all necessary services in the one location means that support can be tailored more effectively, and there is no need for multiple intake assessments.

The Orange Door is located at 163 Princes Drive Morwell, 1800 319 354, iga@orangedoor.vic.gov.au, www.orangedoor.vic.gov.au.

Women and children experiencing family violence can also contact Safe Steps: 1800 015 188. This is Victoria's 24/7 family violence response centre.

A webchat support service is available Monday to Friday from 9 am to midnight at safesteps.org.au.

*Compiled by
Cathrine Muston
from The Orange Door
and Anglicare
Victoria websites.*

LETTER TO THE EDITOR

David Langmore (TGA July, page 8) makes an important point. The closure of Yallourn Power Station in 2028 is not far off, so planning needs to start now to mitigate against the negative impacts and to make the most of the positive opportunities.

This closure also needs to be seen in a wider context. There is not just one closure ahead. Coal power stations are closing everywhere, as they near end of life and are becoming uneconomic to run. They are being replaced by renewable energy. (One positive impact of the closure David Langmore leaves out is the consequent reduction in greenhouse gas emissions.)

The new Chief Executive of the Australian Energy Market Operator, David Westerman, announced recently that AEMO is working towards being able to manage 100% renewable electricity generation by 2025.

We are living in the midst of very significant change. It was good to see David Langmore include churches as needing to be involved in the thinking, planning and action needed over the next few years.

Churches do have an important role to play. How we are involved is a question for every church in Gippsland.

Jan Down, Sale

Safer

A resource to help Churches understand, identify and respond to domestic and family violence.



Used with permission and supplied by Common Grace (www.commongrace.org.au)

SAFER resource for churches

Cathrine Muston

In response to the latest research on intimate partner violence conducted by the General Synod of the Anglican Church (see TGA July issue), many local parishes may be wondering how they can be better informed or equipped to recognise and address such abuse. Common Grace, a movement of Indigenous and other Christian leaders, has developed an excellent resource for use in churches for this very purpose.

Intended as an online resource to educate and inform church leaders and their congregations in Australia, the SAFER resource provides well-researched and faith-

based information on domestic and family violence, including coercive control. It explains why prevention is a key faith issue, how to recognise different kinds of abuse, how to support people affected by abuse and how abuse can start. Topics are easily accessible via embedded links and there is a 'quick escape' button for safety.

One of the issues in churches is that often both the perpetrator and the victim are known, and this can make disclosures about abuse even more complex. SAFER highlights that as church communities we need to understand that abuse cannot be "addressed with relationship counselling because abuse is not a relationship problem."

The SAFER resource can assist in understanding how to respond to and support victims and knowing when and how to intervene.

The SAFER resource was written by the Common Grace Domestic and Family Violence team in conjunction with experts in the field of family violence, mental health, social policy and Christian ministry.

You can find the resource at www.saferrsource.org.au. For more about Common Grace, visit Common Grace [@commongraceaus](http://www.commongrace.org.au).

*Cathrine Muston
is Anglicare
Victoria's Community
Development Officer,
Parish Partnerships.*



Our commitment to a *Safe Church*

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

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

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

Contact: 03 5633 1573, 0407 563 313, cherylrussell1@bigpond.com

To find out more about Safe Church, and about Safe Ministry resources, visit www.gippsanglican.org.au/safe-church.

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Patronal festival and farewell to Brenda Burney



The Ven Brenda Burney beside symbols provided for the patronal festival, including raw honey and locusts

Alison Goetz

On Sunday 27 June we gathered at St John the Baptist Bairnsdale to celebrate our patronal festival and to farewell the Ven Brenda Burney as she concluded her ministry with us.

John the Baptist, our patron, whose feast we celebrated that day, lived to point others to Jesus, the Lamb of God. And that, Bishop Richard stated firmly in his message to us, is what Brenda had done among us.

It was only just over three

short years ago, in early 2018, that Brenda was inducted at St John's. She came to us with her husband, Rod, and their mature but bouncy black Labrador, Lucy. Brenda came with faith, hope, determination and perhaps some trepidation, little expecting that she and Rod would fall in love with the place and with us as quickly as we fell in love with them and Lucy.

After a lengthy interregnum, the parish had visions and dreams for a bright future serving God and our community including developing a mission focus,

despite being in the middle of a harsh drought. Brenda inspired our dreams and worked with us to achieve them with God's help.

But with the Black Summer bushfires, the pandemic, personal tragedy and ill health, all within 18 months, her ministry as priest and Archdeacon became a road too hard to travel without close family support and much-needed rest. And so it was after prayerful consideration and with a heavy heart that Brenda decided to lay up her ministry at St John's.

We will miss Brenda as a pastor, a preacher, a friend and a huge presence in the community; someone who has given so selflessly to us, and who has allowed us to give in return. At times we will experience sorrow for what might have been but we wish her Godspeed. We sent her on to God's work wherever it may take her (and her new four-

legged companion, Dusty the chocolate labrador), with our blessing and with Bishop Richard's prayer said over her at the end of the service.

Lord Jesus Christ, whose feet still bear the dust of earthly journeys, you call us out, onto the path once more.

Uphold this your servant Brenda in her leave taking, having fulfilled this dispensation of her service.

Give her grace to lay up the yoke of her ministry here, and courage to follow empty-handed into the place of your desiring.

Restore us all as your pilgrim people, pointing others to you along the way.

Amen.

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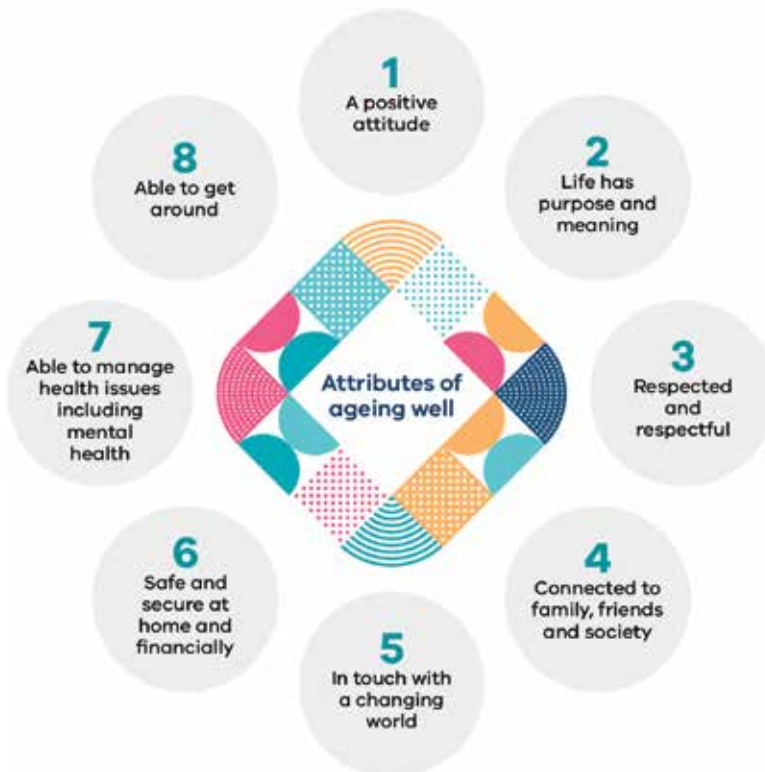
Commissioner for Senior Victorians speaks to Gippsland Mothers' Union

Maryann Ashton

Courtesy Commissioner for Senior Victorians

Last year, our June Join In was cancelled due to COVID. There was a point when we thought the same would happen this year. However, the lockdown was lifted for us to begin our day, with a Service of Holy Communion conducted by The Rev'd Judith Lake.

Our speaker this year was Gerard Mansour, Commissioner for Senior Victorians. Gerard provides independent advice and advocacy to the Victorian Government on issues relevant to senior Victorians. He is an independent public voice to educate the community on seniors' issues, including prevention of elder abuse. With over 30 years of leadership experience within the aged and wider community services sectors, Gerard actively promotes the positive contribution of seniors and encourages



Feedback from senior Victorians on ageing well was used to develop the eight attributes

them to fully participate in our community.

Because Melbourne was still in lockdown, Gerard very

graciously agreed to speak to us via Zoom, and I thank Jan Misiurka for helping to make this possible.



Gerard spoke about *Ageing well in a changing world*. This report, commissioned by the Victorian Department of Health and Human Services in 2019, overviews feedback from senior Victorians on what it means to 'age well'. It was used to develop the eight attributes of living well, and Gerard explained what these things mean and the risks and barriers to achieving them.

Gerard also talked about making enduring powers of attorney. *Take control – an introduction, Your voice – trust your choice* and *You decide who decides* are three booklets available for download from

www.publicadvocate.vic.gov.au.

It was an enjoyable day. We were pleased to see friends again and enjoy worship together. Gerard Mansour was very informative and generous with his time.

Ageing well in a changing world is available at www.seniorsonline.vic.gov.au. Other resources are available at www.seniorsrights.org.au and www.legallaid.vic.gov.au. Seniors Rights Victoria are pleased to take enquiries or questions. If you are concerned about someone's situation and you are not sure what to do, this is the number to call: 1300 368 821.

AGEING WELL IN A CHANGING WORLD: PRIORITY ACTION AREAS

1. Senior Victorians desire to have a greater voice

Older people want to have greater input into factors that impact on their wellbeing and ability to age well. They have the knowledge, wisdom and expertise to contribute to policy discussions and the setting of priorities, including through the WHO Decade of Healthy Ageing. Governments and communities will benefit from giving older people a voice in decision making.

2. Triggering a longevity dividend

Maximising the participation of older

people in social, economic and community life will deliver long-term dividends for our society as the population continues to age.

3. Respect and recognition of older people

Older people reported facing ageism, including a feeling that society treats them as if they are invisible, rather than valuing their contribution. This should be addressed by fostering respect for seniors and reinforcing their right to be treated with dignity as they age, have independence in decision making, and to live free from harm and abuse.

4. Navigation to services and support

To maintain their independence, older people need access to support and services in a timely manner.

5. Online alternatives and support

Victorian seniors consider keeping in touch with our changing world to be a priority but, while some are comfortable using technology, many others require additional support to take advantage of online access to medical consultations and essential services, as well as using the internet to maintain social connections.

Excerpt courtesy Commissioner for Senior Victorians

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NAIDOC Week at St Mary's Morwell

Carolyn Raymond

St Mary's is constantly supporting and praying for reconciliation

between Aboriginal and Torres Strait Islander peoples and all who invaded their home lands. To worship with Aboriginal people, especially The Rev'd Kathy Dalton,

has always been a privilege.

As a celebration of NAIDOC Week in early July, Kathy and her family led us in an informative and prayerful service. Kathy's



The Rev'd Kathy, her grand daughters, and Andrew and Leanne

son Andrew and daughter-in-law Leanne and their children, Jarrah and Jindarah, danced their creation story for us. This was beautiful and deeply moving. Kathy and her grand daughters Ursula and Nyoakia, and Jarrah and Jindarah, shared with us the way many important cultural artefacts are used and how their history is part of the history of the local Aboriginal community. The girls took these items and shared them throughout the congregation, sharing culture.

Kathy told us of Aboriginal history throughout Australia. She underlined the age of Aboriginal habitation in Australia and told us of the many different tribes, languages and customs that developed across the country. There has been a slowly growing appreciation by non-Aboriginal people of Aboriginal culture and values, and the need for

justice. At St Mary's we have attempted to learn more of Aboriginal and Torres Strait Islander culture. Generously, Aboriginal people have shared with us.

We watched a video in which Jackie Belot, Chaplain at Gippsland Grammar, shared from her personal journey, learning more of her Aboriginal grandfather. He was a farmer in the Omeo district, regularly practising firestick farming as part of his care for his land.

The hymns and prayers of the service supported our longing to grow in love for each other. We pray that God will bring us together. To help realise our prayer for reconciliation, we pray for us all to open our hearts and minds to each other, bringing healing and sharing.

It is enriching to share and worship together. Thank you to Kathy and her family for generously sharing, so we could celebrate together.



Supporting the Aboriginal Ministry Fund

- employment of Aboriginal people in ministry
- training of Aboriginal people for ministry
- cultural education within Gippsland Diocese
- development of Aboriginal ministry

Would you like to be part of supporting these aims?
To find out more, contact the Registrar: 03 5144 2044
registrar@gippsanglican.org.au

Mid-winter bonfire at Bunyip

Elizabeth Albiston

It was a bleak mid-winter morning on Sunday 4 July when a good crowd gathered in the grounds of St Thomas' Bunyip, around a brilliant bonfire; remarkably, there was not a drop of rain to dampen the fire or our spirits. Each person received a nicely printed copy of the outdoor liturgy, which preceded an indoor Eucharist. There was lively chatter as parishioners and folks from around the district and beyond waited expectantly for Bishop Richard, The Rev'd Ken Parker, and the thurifer and crucifer, to complete the gathering. All was ready when a lone gentleman (Matt Shearer)

walked with solemnity through the lychgate and in fine full baritone voice began singing *Amazing Grace*. With each verse he drew nearer to those gathered. It heralded the beginning of a wonderful winter celebration.

The outdoor liturgy complete, the congregation filed into the Church singing *The Light of Christ has Come into the World*. The sanctuary sparkled with candles and freshly polished brass (red was the colour theme), and there was the fragrance of incense – all created such a lovely, warm atmosphere. With the church full, the service began with hearty singing (despite masks). Bishop Richard's wonderful sermon (punctuated by three tolls of the church bell)



The Rev'd Ken Parker reading at the outdoor liturgy at Bunyip

combined with the Eucharist to feed and nourish all our souls.

Bright red tablecloths,

smiling faces, and a delicious packed lunch, replete with a nice drop of local wine or soft drink, were the

crowning glory to this Winter Festival. The Fellowship of All Believers was exemplified at St Thomas'.



New Ministry at Neerim South UCA Anglican Cooperating Parish

The Uniting Church Presbytery of Gippsland is pleased to announce that the Rev. Gospel Hrilvelthanga Ralte has accepted a call to the Wattlebird Ministry Team, with pastoral responsibility for the Neerim South UCA–Anglican Cooperating Congregation and the Bunyip District Uniting Church Congregation, commencing on 1 January 2022.

Before joining a full-time placement at Ulverstone and Sprent Congregations, Tasmania, in November 2017, Gospel served as a supply minister at Noble Park Uniting Church. In 2019 Gospel was recognised as a Minister of the Word within the Uniting Church in Australia, through our process of reception of ordained ministers from other denominations.

Originally from the Methodist Church in Upper Myanmar, Gospel has served as a minister, evangelist, missionary, and teacher in a variety of places including Malaysia and in a very wide range of other roles. He has earned degrees in theology, engaged in

research, and takes continuing theological education seriously.

Gospel plays guitar and sings, composing songs in Burmese, Mizo Chin and English, and some of his songs are recorded by other artists. He writes poetry, articles and books in the Mizo Chin dialect, Burmese and English for several magazines, and has published one book in English and two books in Mizo Chin.

Since 2019 Gospel has been participating in the wider work of the church as a member of the Tasmanian Presbytery’s Pastoral Relations Committee. Gospel and his wife Grace were volunteers at the Uniting Church Assembly meeting in 2018 and members of 2019 and 2021 Vic–Tas Synod meetings. Gospel lives with his wife, Grace, a lay preacher in training, and their two young-adult children: daughter, Gloria, and son, Ebenezer. Gloria and Ebenezer are now completing their year 12 at Leighland Christian School in Ulverstone.

Courtesy Uniting Church in Australia

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PART 1

Meeting the funding challenge

Over the next three issues, Campbell Bairstow, consultant in advocacy and philanthropy, will offer insights and advice on how to prepare for a philanthropic program, how to seek funds, and finally how to build and maintain partnerships with benefactors.

Campbell Bairstow

Many not-for-profit organisations in our nation are facing the existential challenge of shrinking annual incomes, or the frustration of having ambitions and development programs they cannot fund. This is the tough reality for those in executive and governance leadership roles, and their responsibility to seek solutions is clear and immediate. Rather obviously there are two principal approaches for organisations to consider – reducing expenditure, and increasing income. Philanthropy can be critical to the latter.

The experience of most not-for-profit organisations is that some blend of the two is necessary, although efficiencies are sometimes difficult to find in organisations that are already lean and whose principal mission is to deliver human services. Nonetheless one of the realities of seeking philanthropic support is that benefactors and grant making bodies will want to know that the need is genuine and that the group is solvent and sustainable. They may also seek evidence of measures being taken to ensure an organisation is both sustainable and capable of delivering its mission.

Assuming one’s house is in order, and that this can be demonstrated through public accountability, what opportunities exist to increase income through philanthropy, and what are the keys to success?

The first step in building or refreshing a philanthropic program is to ask ‘Why would someone give us money?’ This is the heart of the matter and the answer has to sit at the foundation of all next steps. Debt and hope on the part of organisations are rarely compelling to prospective benefactors, particularly in a time when there are so many public calls for financial support and such clear cases of inequality and hardship in Australian society.

The following extract from a paper prepared for the Diocese of Gippsland is part of a review designed to challenge and lift the philanthropic activity of the Diocese. The five points are ‘compelling cases’ – prompts for thinking about who are we, why are we important and how we make a difference. They are also the thoughts of the author and have no official Diocesan imprimatur!

- The Anglican Church has been a valuable, reliable and valued part of the fabric of Gippsland life for most of the years of white settlement. For many the liturgy and pastoral care of the Church has been a central force in their lives and wellbeing.*
- The Church, particularly through its parishes and parish priests, has supported thousands of families and individuals at risk or in hardship, without expecting any reciprocity or participation in the life of the Church on the part of those who have benefitted.*
- The Church has been central to the shaping of communities and the traditional rituals of the communities, including in baptisms, confirmation, weddings and funerals. The Church has also sponsored youth groups, employment programs and cultural activities.*
- The Church has been a public champion of human rights and social justice.*
- The Church has historically been a source of independent, values and faith-based education ...*

These observations were distilled into some immediate priorities and projects, including, for example, seeking funds and partnerships for delivering Indigenous ministry, working

more intentionally with the Anglican schools, and establishing missional and pastoral programs in fire-affected East Gippsland.

So the challenge is for an organisation to be clear about who it is, why it matters to others, what it can do that that is either unique or compellingly successful, and how it makes a difference. From this thinking, fresh vision or critical projects should emerge, and the path to seeking philanthropic support established. In the world of philanthropy this is known as the case for support; is your organisation ready to write a compelling story?

The essential task that follows is to move prospective donors and advocates from awareness, and in many cases deep, historical respect of an organisation, to an understanding of the vibrancy, commitment, ambitions and crucial contribution of the current organisation. How this is achieved will depend to a large degree on which of the causes and programs are chosen to seek support for, and the vehicles adopted for that gift-seeking. It’s an exciting opportunity and challenge that I will discuss in the next issue.

Campbell Bairstow is Dean of Queen’s College at the University of Melbourne, and for 12 years was the Deputy Warden and Dean of Trinity College. A Canon Emeritus of St Paul’s Cathedral, Melbourne, and a Patron of the Skyline Education Foundation, he has a distinguished record of engagement and leadership in the not-for-profit sector nationally and internationally. He has strong connections in Gippsland, and was the Principal of Gippsland Grammar School, 1990 to 1994.

There are some excellent resources available in the public domain. As well as a free weekly newsletter, Philanthropy Australia has an excellent resource hub, including examples of cases for support. See www.philanthropy.org.au/tools-resources.

Kevin Broughton, Executive Support

When did you begin your role with the Diocese?

My first opportunity was presented over a piccolo and extra hot flat white with Bishop-in-Council member Philip Davis in June 2019, shortly after I and my family moved back to Gippsland after a sojourn in New Zealand and Sydney. The task at hand was to review the retirement villages supported by the Diocese as part of its mission to provide affordable living for the active aged. I was acting CEO for a time, and I had the pleasure of helping a village of cottage homes (some 10 years older than I) continue to offer independent living opportunities at Clifton Waters Village in Bairnsdale, and Botterill Court in Morwell. Recently there's been an expansion in the opportunities to help the broader mission of the Diocese and I've joined the Registry Team as Executive Support, working closely with the Registrar.

What does your work involve?

Whatever the Registrar and Bishop say (whoops, did I write that?) What I meant to say was strategic project work and participation on select governance bodies to advance tasks that ensure alignment with strategic direction and mission. The analysis and presentation of findings is something I enjoy, especially when this facilitates one of my core values, which is about being able to make a difference – making sense of data and facilitating decision-making. I believe most things are achievable if you break them down into small enough chunks and you keep moving forward, celebrating each and every achievement along the way.

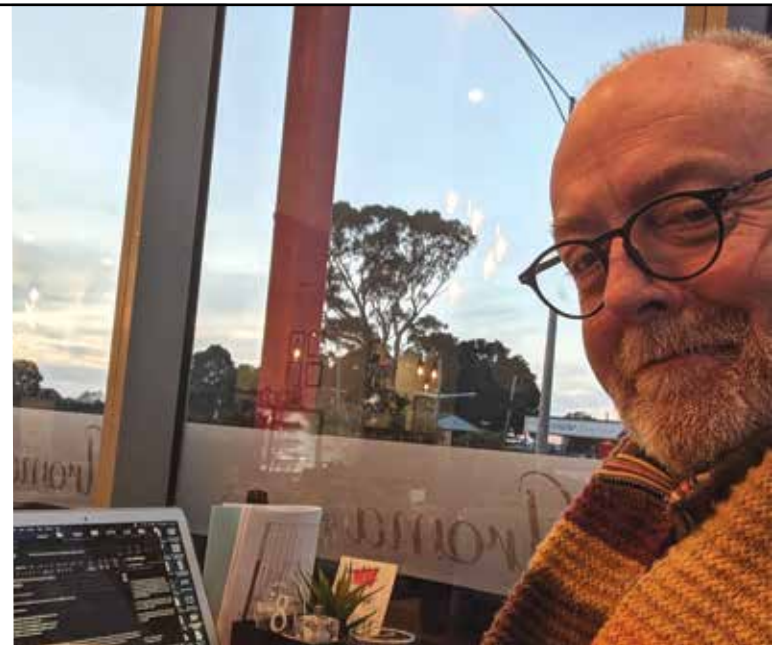
How does COVID affect the operation of the Registry Office?

As COVID continues to impact all aspects of our lives, the necessary safeguards start to become second nature. Working from remote locations becomes easier

as technology supports us, from email on smartphones to cloud-based accounting systems. Zoom meetings have replaced many of the face-to-face meetings, which has opened up a wealth of input from those who weren't able to travel, or were time-poor, to join and collaborate much more readily. YouTube has become a way to connect, collaborate and communicate, and I'm sure its adoption will continue to grow. I can relive events I've had the privilege to attend, such as Kate Campbell's ordination, and access the personal insights on offer through the Gippsland Anglican channel. I commend the YouTube video 'Lay Readers–Communion with Bishop Richard' (youtu.be/8s_slNwvw84) for your watchlist.

What changes have you seen across the Gippsland Diocese in recent times, and what changes are you anticipating?

I'm drawn to and inspired by the new vision launched by the Bishop: Committed in Christ; Connecting in Service; Creative in Spirit.



Kevin enjoying an early-morning working breakfast on one of his visits to Clifton Waters Village at Bairnsdale

All change presents opportunity, and the ability to move forward incrementally is so important. It also comes with anxiety that together I believe we can all contribute to overcoming. Some of these changes include initiatives enabling op shops to allow a greater online presence, online church services and using technology to allow an even greater sharing of knowledge and information. I look forward to more 'Getting to know you' sessions from the Bishop, and helping facilitate the

vision as we maintain our core values, deliver on mission and take the best of ourselves and the opportunities presented to move forward together.

What would you say to someone considering lay ministry?

Perhaps it is a cliché, but I believe the purpose of life is to serve others with your gifts and your talents. There are so many opportunities that we can choose to be able to make a difference; why wouldn't you?



Gippsland Anglicans

Committed in Christ

Gippsland Anglicans are grounded in Christ. We engage with the Church's living traditions as intentional inclusive communities where all are welcome, respected, safe, and valued.

Our identity is shaped by

- **Scripture** studied with reverence and rigour
- **Worship** that unites and inspires
- **Ministry** exercised by all the baptised
- **Prayer** which opens hearts to grace
- **Diversity** received as a gift of creation
- **Growth** in belonging and believing

Connecting in Service

Gippsland Anglicans share in Christ's mission. We hold fast to the vision of human flourishing Jesus called 'the Kingdom of God' and we reach out in partnership with good news for all.

Our ministry is marked by

- **Listening** to people's lived experience
- **Looking** outward in meeting needs
- **Speaking** into the big questions of the day
- **Reconciling** where there is injustice or injury
- **Building up** communities of care and trust
- **Acting** for the good of earth and all creatures

Creative in Spirit

Gippsland Anglicans are open to Christ's leading. We seek to respond to changing needs and new understandings, to be faithful and imaginative in bearing stories of hope for our time and place.

Our calling is discovered by

- **Reflection** on what disruption teaches us
- **Readiness** to try new things and ideas
- **Engagement** with local communities
- **Collaboration** in small and large projects
- **Empowerment** of children and young people
- **Generosity** in the use of our resources



We acknowledge the First Nations people of this region as the traditional custodians of the land on which the Diocese of Gippsland serves, and pay our respects to past, present and emerging Elders of the GunaiKurnai, Boonwurrung, Bidawal and Ngarigo/Monero peoples

Is Jesus History?

by John Dickson
The Good Book
Company,
2020

Richard Prideaux

John Dickson is an outstanding Australian historian and theologian, an Anglican priest and a visiting academic at Oxford University, and at Ridley College in Melbourne. This little book (just \$15.00 at Koorong) is deceptive – for something small it packs quite a punch. Dickson is mounting an argument that, like many legal cases, most historical knowledge is based on testimony of those who were present at the event. This is so particularly for times before cameras, electronic recording and television.

The overwhelming conclusion established in chapter 1 of this book is that the vast majority of historians today, whether Christian believers or not, acknowledge that Jesus of Nazareth was a real figure in the history of Roman-occupied Galilee and Judea. Historians accept that the four New Testament Gospel accounts of Jesus' activities and the comments of Paul the Apostle in his letters are bona fide historical accounts as valid

Is Jesus History?

JOHN DICKSON

as the historical writings of the Roman historian Tacitus written just 20 years later. E.P. Sanders, a major historian of Judaism in the centuries before and after Christ, and no friend of Christian apologetics or of theology, nevertheless writes in *The Historical Figure of Jesus* (Penguin Books, 1993, and quoted by Dickson):

There are no substantial doubts about the general course of Jesus' life: when and where he lived, approximately when and where he died, and the sort of thing that he did during his public activity.

Dickson goes on to argue that in fact much of what we 'know to be true', we accept by faith. He writes:

... through long experience of interacting with others in the world, we have come to think that it is wise, most of the time, to put a good measure of trust in the testimony of others, when those people seem to be giving that testimony in good faith.

That is, in general, faith in testimony is a generally reliable bridge to personal knowledge.

Dickson accepts that at times human testimony is flawed or malicious; so much depends on a person or writer's general reliability and the coherence of their testimony. The remainder of the book is a defence of these characteristics in relation to the text of the New Testament. It is a lively and interesting discussion, and the truth and coherence of the New Testament writers are well defended with clear evidence.

Of course, the key argument in Dickson's defence is the final chapter on the resurrection. His argument here goes to a person's belief about the universe itself. If 'the laws of nature' define the limits of what is possible, then there is no place for a miracle of resurrection. But if one sees those laws as pointing to the existence of a law-giver, to God, then of course the possibility of resurrection is real. Dickson's historical defence of the resurrection rests on the fact that the evidence is early, it is widespread (has more than one source) and the witnesses are credible.

This is an engaging book to give to a Christian seeker or simply to remind a believer why they believed in the first place. It comes with useful suggestions for further reading.

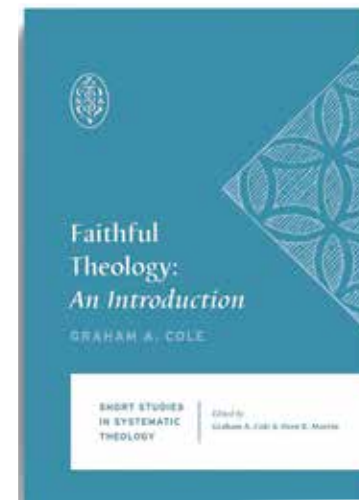
FAITHFUL THEOLOGY: AN INTRODUCTION

by Graham A. Cole
Crossway, 2020

Richard Prideaux

I have never been a fan of systematic theology. Having been a teacher of Biblical Studies/Texts and Traditions and Religious Studies for more than 30 years, much of my reading has been in biblical commentaries and texts on particular issues. I have dipped into the greats for theological examinations and particular issues, but that's not the same as reading a complete systematic theology. Although I have read through Calvin's *Institutes* twice over the years, he is an easy read compared with the formidable demands of Karl Barth in 14 volumes, Wolfhart Pannenberg in three, Edward Schillebeeckx in two or even Paul Tillich in one volume! When my son Andy placed Graham Cole's little paperback in my hand I thought, "now's the time to start."

This is an excellent book for anyone to read to find out what the mystery of systematic theology is and whether it is worth the effort. The Rev'd Dr Peter Adam writes "We are all theologians, and we all practise theology, good or bad. Ministers and lay people need to learn how to do theology, to think



theologically, to increase our theological awareness and theological ability and to think God's thoughts after him."

Five sources of knowledge about systematic theology are evident in the chapter structure of Graham Cole's book: 'The word of revelation' (the Bible), 'The witness of Christian thought and practice: past and present' (church history), 'The world of human brokenness' (world history, the nature of man and the problem of evil), 'The work of wisdom' (human intellect and insight, ideas and faith) and 'The way of worship: putting it all together in thought and life'. In this final section, Cole focuses helpfully on the doctrine of the Trinity.

This little book comes with scriptural and general indexes, and a guide to further reading. It can be read comfortably in two days. Five stars.

See What You Made Me Do

presented by Jess Hill

SBS on Demand

Cathrine Muston

Intimate partner violence is not new and, unfortunately, is not diminishing. What is changing is our understanding of this violence and the way in which we as a society are advocating to address it.

The SBS three-part television documentary *See What You Made Me Do* is based on the book of the same name by investigative journalist Jess Hill, who also presents the series. It gives us access to how police and court responses to domestic

abuse are changing in Australia and around the world. The series explores how abuse evolves in a relationship as well as the risks involved in leaving an abusive partner.

There is nothing quite like hearing someone's story in their own words, and that is what this documentary series provides. Among others, there are interviews with the family of Hannah Clarke, a woman who was murdered, along with her three children, by her estranged husband in 2020. Also featured is Phil Cleary, whose sister was killed by



a former partner more than 30 years ago, and who has been one of the foremost campaigners of better ways of dealing with violence against women.

This is not comfortable viewing, but it is likely that you will gain a better understanding of how the lines in a relationship can tip over into abuse.

The documentary paints a clear picture of what coercive control looks like and why our justice system is being pressured to include it in our criminal code.

Anglicare Victoria booklet supports important life conversations

Cathrine Muston

How do you want to be remembered? When loved ones pass, our days (and nights) are ambushed by the grief of losing them. Amongst the grief we will have to make important decisions, often in consultation with other family members, about how best to honour our loved one and provide a space to tell stories of our loss. But where to start?

Anglicare Victoria has developed a booklet to assist in such situations. Called *Ensuring Peace of Mind*, the booklet provides prompts for recording end-of-life wishes. There are pages dedicated to the funeral arrangements, key people to contact, and musical preferences, among other things. It also provides a place to record where important documents and key contact information are stored, all of which will make the days after your passing slightly easier for loved ones in the knowledge that you are being remembered as you wished.

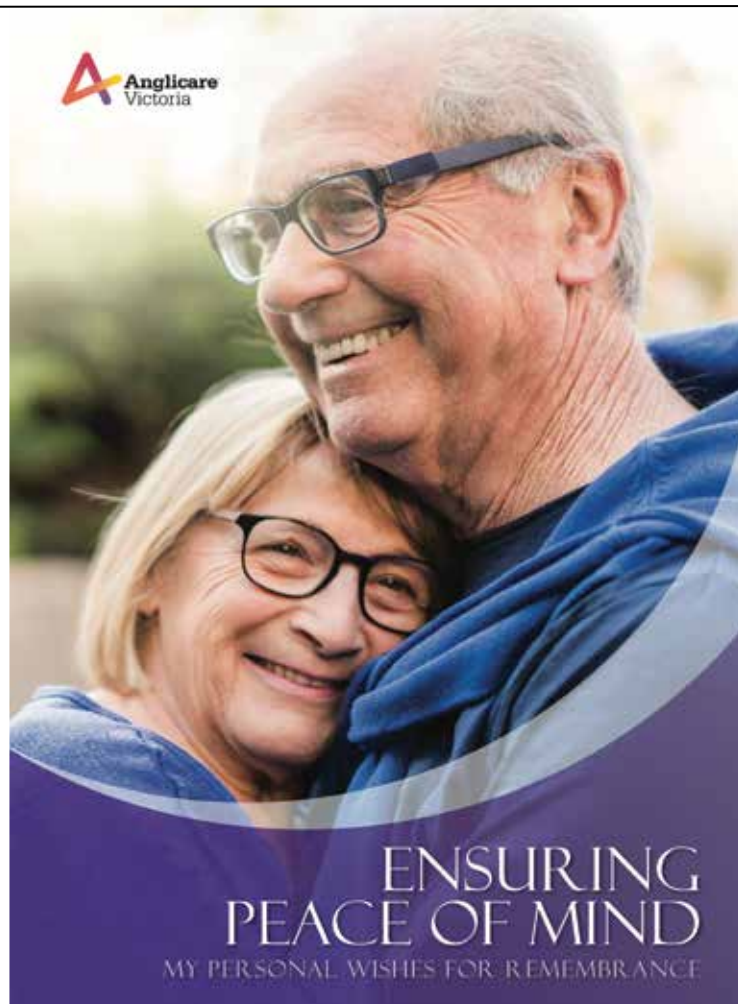
Although the booklet is not designed to replace a will or other legal documents, it can give your family and loved ones the information needed to put your affairs in order with the minimum of distress.

For a copy of *Ensuring Peace of Mind*, contact Cathrine Muston at Anglicare Victoria: 0458 450 370, Cathrine.Muston@anglicarevic.org.au.

For those who missed out on the highly successful estate planning seminar held in late 2019, St Paul's Cathedral in Sale plans to host another on Thursday 16 September.

For more information, or to book your place, contact Mary Croxford: (03) 9412 6006, 0419 439 038.

Cathrine Muston is Anglicare Victoria's Community Development Officer, Parish Partnerships.






ESTATE PLANNING & WILLS INFORMATION SESSION

LEARN ABOUT INHERITANCE PLANNING, WILLS, GIFTING & POWERS OF ATTORNEY.

Hear from guest presenter Viv Braham of Sullivan Braham Pty Ltd, one of Gippsland's most experienced lawyers in the fields of Wills, Powers of Attorney, Property Law and the Administration of Estates.


Thursday 16th September, 2021
9.30am for a 10am start
Delbridge Hall, St Paul's Cathedral
149 Cunninghame St, Sale

Find out more/register now for this FREE event: Please call Mary on 9412 6006 or email eps@anglicarevic.org.au. Morning tea and a light lunch provided. Please register early as numbers are limited.

03 9412 6006 | anglicarevic.org.au



Viv Braham



Giving a gift that lasts

Bequests to Anglican Diocese of Gippsland

The Gippsland Diocese has been blessed with the generosity of Anglicans and others in support of its mission. One form of support you can offer is a bequest in your will – to the Diocese, your own parish or for a particular purpose.

To find out more, visit www.gippsanglican.org.au and search 'bequests', or contact Richard Connelly (03 5144 2044).

Always consult a solicitor when preparing or amending your will.

Sing a New Song

Saturday 7 August, 10.30 am – 2.30 pm
 St Paul's Anglican Cathedral, 149 Cunningham St, Sale

This workshop is for clergy, choir leaders, choir members and anyone interested in extending their knowledge of church music in local parishes and communities.

Conducted by Stuart Connew, organist and Director of Music, Anglican Parish of the Parks, St Silas and St Anselm, Albert Park
 BYO lunch

\$20, \$15 concession (cash only)
 Bookings/enquiries to Susanna Pain, 0418 637 469, susannapain63@gmail.com.

CMS Victoria 2021 Warragul dinner

With local cross-cultural workers Chris and Julie Dean

Saturday 14 August, 5.30 pm
 St Paul's Warragul Anglican Church
 96 Victoria St, Warragul

COVID limit of 50 people at this event
 Tickets close Friday 6 August

Feast of Blessed Mary

15 August, St Thomas' Church Bunyip
 Eucharist at 11 am followed by lunch and concluding with Evensong at 2.30 pm

You are welcome but please book in for lunch.
 Contact Raelene: (03) 9793 2215

Events at The Abbey Raymond Island

(All bookings and queries to Anna, (03) 5156 6580, info@theabbey.org.au.)
 1–25 First Parade Raymond Island

Exploring Spiritual Direction

Spiritual Direction Taster Day with Dr Cath Connelly and The Rev'd John Stewart

Friday 13 August, 10.00 am – 3.00 pm
 BYO lunch, tea and coffee provided.

Diocesan Retreat

Friday 27 August (5 pm) – Saturday 28 August (3.30 pm)
 With retreat leader Dr Richard Treloar, Bishop of Gippsland

Twin share \$135 (+\$35 for single accommodation); non-residential, including meals, \$85

Island Pilgrimage

Monday 13 September (evening) – Friday 17 September
 With Russell Smith, Cath Connelly and The Rev'd Edie Ashley

The three full days (Tuesday–Thursday) are at the heart of the pilgrimage and will each have their own pilgrimage walk and focus.

Both Russell and Cath have walked the Camino de Santiago. Cath Connelly brings her insight, experience and gifts to accompany us on this walk and spiritual journey, and she will bring her songs and harp.

Russell is a seasoned walker, a lover of pilgrimage and a man of deep faith, who will assist us as we walk the land.