

The Gippsland Anglican

Volume 118, Number 8, September 2021

Published in Gippsland Diocese since 1904

Finding faith in the census

Sally Woollett

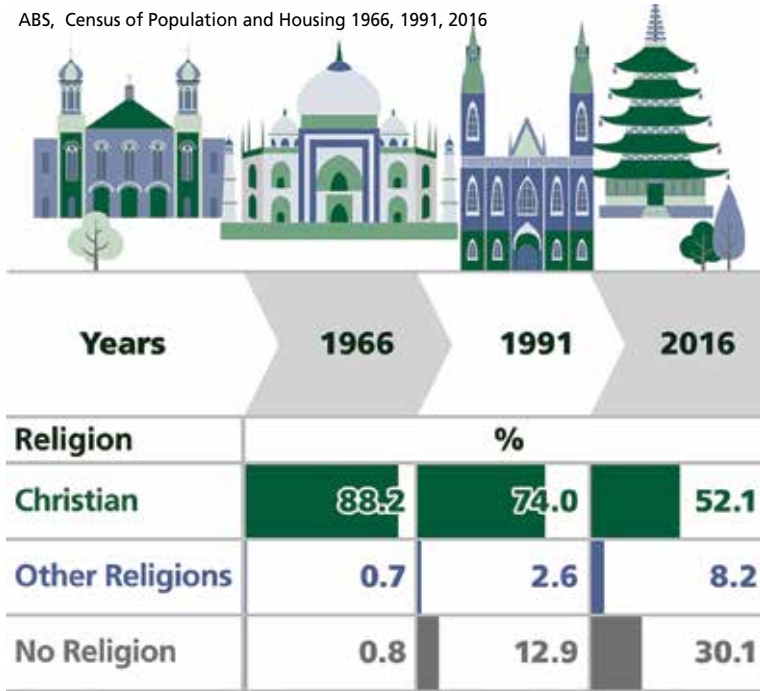
Thirty years ago, the ‘no religion’ box first appeared in the Australian census. Five years ago, it moved to the top of the list for the religion question, and this year it has been front and centre of a campaign by various groups urging Australians to mark it if they’re ‘not religious’.

Ethicist and CEO of Humanists Australia, Heidi Nicholls, speaking to well-known humanist Phillip Adams on ABC’s *Late Night Live* on the eve of this year’s census, thinks that the number of people fitting the ‘no religion’ category is, in reality, higher. She said the Census21 campaign (Not Religious? Mark ‘No Religion’), supported by Humanists Australia, Rationalists Australia and others, was about being “accurate.”

Religious organisations are the largest non-government provider of social services in Australia. Faith-based organisations such as Anglicare are part of the government-funded landscape of non-government organisations, providing assistance often viewed as more compassionate and personal than public services, and seen by governments as a cost-effective outsourcing option. In Gippsland alone in recent times, bushfires, floods and pandemics have tested faith-based organisations in areas such as emergency relief, mental health, income support and family services.

As described by the Australian Bureau of Statistics (ABS), census information gathered through the religion

ABS, Census of Population and Housing 1966, 1991, 2016



question “is used by religious organisations and government agencies to plan service delivery and encompass religious practices within community services, such as education, hospitals and aged care facilities.”

According to an ABS special feature on trends in religious affiliation, every national census, from its beginnings in 1911, has included one voluntary question – about religious affiliation. Since then, the ‘no religion’ option has been changed in various ways. From 1971, the form of the question became a tick-box rather than a write-in option. According to the ABS, this is likely to have affected responses. More broadly, immigration patterns and the changing age profile of Australia’s population significantly influence census trends for the religion question.

The ABS invites public submissions as part of its topic review and consultation process for each census.

In 2016, in response to feedback, ‘no religion’ was positioned above the list of the most common religions. A third of respondents marked that box.

Joel Hodge, reporting for *Eureka Street*, agrees with the implicit aim of the Census21 campaign, but says, “Most Australians

would likely agree that ideological campaigns should not be used to sway Census responses. These campaigns reduce complex realities like religious affiliation to narrow, simplistic issues, and pressure individuals to fall into line with high-profile influencers.”

Religiosity in Australia, written by Neil Francis and published by the Rationalist Society of Australia (RSA) earlier this year, presents an analysis of Australians’ relationships with religion. The report raises the point that asking someone if they *belong* to a religion, rather than what their religion is, can influence their answer.

In his foreword to the report, Anglican and patron of the RSA, the Hon Michael Kirby, says “in Australia’s secularism, we are not extreme. ... As the *Book of Common Prayer* explains, we generally try to ‘keep the mean between two extremes of too much stiffness in refusing and of too much easiness’ in

admitting any change.”

“... people of faith are not blind to the failings of their institutional structures or naive about the human capacity for hypocrisy. But that doesn’t mean the common good cannot be served, and individual lives enriched, by a sense of belonging – however loosely defined or expressed – to a religious tradition,” commented Bishop Richard as part of a recent sermon at St Paul’s Cathedral in Sale.

Beliefs are complex, nuanced and can change over time and context. People may hold their beliefs more strongly or lose sight of them during crises such as the COVID pandemic, or not see their values as originating in a particular faith or tradition.

A census is a pragmatic but powerful instrument when it asks the right questions in the right way. Faith-based organisations can best support others when backed by solid estimates of how many people might turn to their services – be they active, lapsed or uncertain in faith – in times of need.

Gippsland churches support COVID testing

St Philip’s Anglican Church in Cowes and Sale Baptist Church are two churches in Gippsland making facilities temporarily available as COVID testing sites earlier this year. There have been calls by some GPs



In mid-July, the parish hall at St Philip’s Cowes operated as a walk-in COVID testing site

for churches to be considered as sites for vaccination centres.

Bishop Richard said, “I am delighted to see some of our church properties being made available for this vital community service, and would encourage other ministry centres to follow suit if the opportunity arises to offer a suitable space for COVID testing and/or vaccination. Gippsland Anglicans are keen to play our part in helping to keep people safe and well – an extension of the ministry of healing that goes to the heart of the Gospel.”

To find out where to access COVID vaccines in Gippsland, contact the Gippsland Primary Health Network, www.gphn.org.au.

Re-imagining our differences



In the preface to Richard Dawkins' wildly popular book *The God Delusion*, he invites his readers to imagine:

with John Lennon, a world with no religion. Imagine no suicide bombers, no 9/11 ... no Crusades, no witch-hunts ... no Indian partition, no Israeli/Palestinian wars, no Serb/Croat/Muslim massacres, no persecution of Jews as 'Christ-killers', no Northern Ireland 'troubles' ... no shiny-suited bouffant-haired televangelists fleecing gullible people of their money.

No doubt each reader – whether you checked the 'no religion' box on the latest census form, or identified with one of the traditions listed thereunder – could add to this litany.

The force of Dawkins' rhetoric seems irresistible. During a month when we mark 20 years on from 9/11,

turmoil in Afghanistan deepens, and Gaza and the West Bank remain sites of intractable conflict. Is it any wonder we see bumper stickers such as one that pulled me up short recently: 'Which god do you kill for?'

Emmanuel Levinas, a 20th-century French-Jewish philosopher, observed that when faced with difference, with otherness, human beings tend to react in one of two equally violent ways: we either seek to eradicate the other, or to assimilate the other. In the end, each response achieves the same purpose.

Levinas invites us to reflect on the very simple, concrete encounter with another human face. As the most exposed and expressive aspect of another person's irreducible presence to us, every face carries an ethical demand, as if to say 'don't absorb me into your world, don't obliterate me by making me the same as you. I am different. I am not you.'

Turning to the wisdom of popular culture, it's interesting that two of the most fearsome opponents in the science-fiction series *Dr Who* are the Daleks (exterminating machines) and the Cybermen (assimilating machines). With the help of Levinas, we can see that the violence they perpetrate is of one piece: to

forcibly assimilate the other is to exterminate the other.

We do well to fear such creatures. Yet we should not be lulled into imagining that they are species of the imagination. These impulses with respect to those we encounter or construct as other is a constant in human history, born of a deep-seated fear of difference in human hearts.

This is painfully evident in our own national history. The violence perpetrated against First Nation peoples during European settlement, and since, has been not only physical, familial and geographical, but also cultural and spiritual, with the widespread loss of lore and language through assimilation policies that for some of us are within living memory.

In Lennon's famous song, co-opted by Dawkins in support of a jaundiced assessment of religion's contribution to the common good – a verdict echoed by many social media influencers in relation to the recent census – the line 'nothin' to kill or die for' relates as much to the call to 'imagine there's no countries' as it does to 'and no religion too.'

Instead of imagining a world without religion (or countries, or ...) – a homogenising or globalising

worldview that can easily become its own form of diminishing difference – can we imagine an alternative quality of religious discourse and practice?

Perhaps one predicated on a stronger sense of divine providence, which trusts that there is enough to go round – enough love; enough truth, food, redemption, land, or whatever it is we're afraid will run out and thus are driven to compete for to the point of violence.

Of practical necessity, the wearing of masks in these COVID times requires us to look more intently for recognition into that emblem of difference that inhabits every hijab, yarmulke, turban, prayer scarf or marker of difference – religious or otherwise – namely the human face.

With Levinas, Lennon was surely right to point us to an even greater necessity demanding an ever deeper recognition – a re-cognition, or perhaps a re-imagining – of each one as an image, an icon of that Other who calls us from our narcissism, and frees us for relationship: the one who is only known to the Church as three persons in a unity of being and purpose that transcends difference without erasing it.

+RLL

Prayer for Afghanistan

Richard Prideaux

Lord of all time and space and life, we ask you to bring compassion, freedom and safety to the people of Afghanistan, so long divided and bitterly troubled by war and occupation by foreign powers.

We pray for its people of many different faiths and cultures that a way may be found for them to live in peace and harmony.

We pray that the violence may end, that a way of justice may be forged and that families may be able to live and grow in peace.

We pray for the safety of those who have assisted allied forces but have not been evacuated.

We pray especially that the rights of Afghan women, so long fought for at great cost, might be maintained and encouraged.

We pray also for those who have sought refuge in new lands that they will find peace and a way forward.

We ask these things in the name of Jesus Christ our Lord, the Prince of Peace. Amen

The Anglican Relief and Development Fund Australia has launched an Afghanistan Humanitarian Crisis Appeal.

Money will go towards providing emergency supplies, food, medical attention and temporary accommodation for Afghan refugees in neighbouring countries.

To find out more, visit www.gippsanglican.org.au

Climate change widespread, rapid and intensifying, says IPCC

Scientists are observing changes in the Earth's climate in every region and across the whole climate system, according to the latest Intergovernmental Panel on Climate Change (IPCC) report, released in August. Many of the changes observed in the climate are unprecedented in thousands, if not hundreds of thousands, of years, and some of the changes already set in motion – such as continued sea level rise – are irreversible over hundreds to thousands of years.

However, strong and sustained reductions in emissions of carbon dioxide and other greenhouse gases would limit climate change. While benefits for air quality would come quickly, it could take 20–30 years to see global temperatures stabilise, according to the IPCC Working Group I report, *Climate Change 2021: the Physical Science Basis*.

The Working Group I report is the first instalment of the IPCC's Sixth Assessment Report (AR6), which will be completed in 2022. "This report reflects extraordinary efforts under exceptional circumstances," said Hoesung Lee, Chair of the IPCC. "The innovations in this report, and advances in climate science that it reflects, provide an invaluable input into climate negotiations and decision-making."

The report provides new estimates of the chances of crossing the global warming level of 1.5°C in the next decades, and finds that unless there are immediate, rapid and large-scale reductions in greenhouse gas emissions, limiting warming to close to 1.5°C or even 2°C will be beyond reach. The report shows that emissions of greenhouse gases from human activities are responsible for approximately 1.1°C of warming since 1850–1900, and finds that, averaged over the next 20

years, global temperature is expected to reach or exceed 1.5°C of warming. This assessment is based on improved observational datasets to assess historical warming, as well progress in scientific understanding of the response of the climate system to human-caused greenhouse gas emissions.

"This report is a reality check," said IPCC Working Group I Co-Chair Valérie Masson-Delmotte. "We now have a much clearer picture of the past, present and future climate, which is essential for understanding where we are headed, what can be done, and how we can prepare."

Many characteristics of climate change directly depend on the level of global warming, but what people experience is often very different to the global average. For example, warming over land is larger than the global average, and it is more than twice as high in the Arctic. "Climate change is already affecting every region on Earth, in multiple ways. The changes we experience will increase with additional warming," said IPCC Working Group I Co-Chair Panmao Zhai.

The report projects that in the coming decades climate changes will increase in all regions. For 1.5°C of global warming, there will be increasing heat waves, longer warm seasons and shorter cold seasons. At 2°C of global warming, heat extremes would more often reach critical tolerance thresholds for agriculture and health, the report shows.

But it is not just about temperature. Climate change is bringing multiple different changes in different regions – which will all increase with further warming. These include changes to wetness and dryness, to winds, snow and ice, coastal areas and oceans (see box).

Different regions, different changes

- Climate change is intensifying the water cycle. This brings more intense rainfall and associated flooding, as well as more intense drought in many regions.
- Climate change is affecting rainfall patterns. In high latitudes, precipitation is likely to increase, while it is projected to decrease over large parts of the sub-tropics. Changes to monsoon precipitation are expected, which will vary by region.
- Coastal areas will see continued sea level rise throughout the 21st century, contributing to more frequent and severe coastal flooding in low-lying areas and coastal erosion. Extreme sea level events that previously occurred once in 100 years could happen every year by the end of this century.
- Further warming will amplify permafrost thawing, and the loss of seasonal snow cover, melting of glaciers and ice sheets, and loss of summer Arctic sea ice.
- Changes to the ocean, including warming, more frequent marine heatwaves, ocean acidification, and reduced oxygen levels have been clearly linked to human influence. These changes affect both ocean ecosystems and the people that rely on them, and they will continue throughout at least the rest of this century.
- For cities, some aspects of climate change may be amplified, including heat (since urban areas are usually warmer than their surroundings), flooding from heavy precipitation events and sea level rise in coastal cities.

Photo: Daria Shevtsova/Pexels

For the first time, the Sixth Assessment Report provides a more detailed regional assessment of climate change, including a focus on useful information that can inform risk assessment, adaptation, and other decision-making, and a new framework that helps translate physical changes in the climate – heat, cold, rain, drought, snow, wind, coastal flooding and more – into what they mean for society and ecosystems.

This regional information can be explored in detail in the newly developed Interactive Atlas (www.interactive.atlas.ipcc.ch) as well as regional fact sheets, the technical summary and underlying report.


"It has been clear for decades that the Earth's climate is changing, and the role of human influence on the climate system is undisputed," said Masson-Delmotte. Yet the new report also reflects major advances in the science of attribution –


understanding the role of climate change in intensifying specific weather and climate events such as extreme heat waves and heavy rainfall events. The report also shows that human actions still have the potential to determine the future course of climate. The evidence is clear that carbon dioxide is the main driver of climate change, even as other greenhouse gases and air pollutants also affect the climate.

"Stabilizing the climate will require strong, rapid, and sustained reductions in greenhouse gas emissions, and reaching net zero CO₂ emissions. Limiting other


greenhouse gases and air pollutants, especially methane, could have benefits both for health and the climate," said Zhai.

Courtesy Intergovernmental Panel on Climate Change







DAVID HASTIE
General Manager



JOHN GALBRAITH
Consultant



MARK RIDDLE
Consultant



ALLAN WORTHY
Consultant

☐ Qualified, experienced and caring staff
☐ Modern chapels
☐ Refreshments and catering facilities available
☐ Secure, guaranteed, pre-paid and pre-arranged funeral plans
☐ Over 70 years of service to the Latrobe Valley

M0E 5126 1111
MORWELL 5134 4937
TRARALGON 5174 2258

Proud member of the
 Australian Funeral Directors
 Association and the
 Australian Institutes
 of Embalming

No Interest Loans Scheme seeks volunteers to continue support in Gippsland

Cathrine Muston

Anglicare Victoria in Gippsland is currently seeking volunteers to support the Gippsland community to successfully apply for no-interest loans. The No Interest Loans Scheme (NILS) first started at Anglicare Gippsland in 2001. Although known for helping people to buy white goods such as fridges, washing machines and dryers, NILS can also be used for car repairs and registration, education expenses, computers, and vet or medical procedures.

Ms Michelle Taranto, Anglicare Gippsland's Manager of Community Services, explained that NILS is a microfinance system that keeps its costs to a minimum by using community volunteers whenever possible.

No Interest Loans for medical and dental expenses

No Fees. No Charges. Ever.





Contact:
1800 286 260
nils.gippsland@anglicarevic.org.au



Volunteers are fully trained and supported.

“By having access to NILS, the community can avoid using ‘buy now pay later’ schemes, pay day lenders or similar finance companies. The community welcomes these loans as there are no hidden costs, administration fees or interest,” said Ms Taranto.

NILS volunteers need to have the ability to manage computer applications, write simple emails and

statements and save documents. Training in budgeting is provided as well as continuing support in developing the volunteers’ ability to deliver budgetary assistance and suggestions.

Using an online app, NILS volunteers help prepare a financial wellness budget with the client to ensure that clients can afford a loan. Repayments for the loans are usually paid through Centrelink’s Centrepay system.

“Loans are only approved when we assess that the client can afford the repayments which are made fortnightly over a 12 month period,” said Ms Taranto.

After a NILS volunteer has submitted their application, an interview is arranged. The interview is generally by phone but can be face to face.

“What is even more encouraging for our NILS volunteers is the number of people who return for another loan as they see the value of NILS and know what they are getting. Some people who have current loans also take advantage of the ability to take another one once 50% of their existing loan has been paid out.

“We have been delivering the NILS service to the community for 20 years and we see no reason why we cannot continue to help people who are on a low income to achieve their goals with affordable loans,” concluded Ms Taranto.

For further information on becoming a volunteer, or about the program itself, contact NILS at Anglicare Gippsland (1800 286 260 or nils@anglicarevic.org.au).

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

A time for ‘yes!’

Jan Down

Like Mary, whose feast day we were celebrating, 10 people of widely varying ages said their ‘yes!’ to God on Sunday 15 August, at St Paul’s Cathedral in Sale.

Ryan Elliot was baptised and confirmed, AJ was admitted to Holy Communion and eight others were confirmed: Ebony-Bree, Chanelle, Geoffrey, Stephen, Tanya, Joy, Claire and Joshua.

As Dean Susanna said, it was “an exciting and encouraging day.” Stephen and Tanya, who announced their engagement a few months ago, read Galatians 4: 4-7 in tandem. With Tanya’s son Ryan being baptised and all three confirmed, it was a very special day for this young family.

The Gospel read on the day, Luke 2: 1-7, begins with Caesar Augustus calling for a census. In his sermon,

Bishop Richard drew attention to this reading, falling as it did in the week of census.

Bishop Richard commented on the push by some to encourage people to tick the ‘no religion’ box on the census. He posed this question:

Cannot one say ‘yes’ to being an Anglican, for example, without having to give unquestioning assent to every teaching of the Anglican Church, or to defend its every action, or inaction? I certainly hope so – not least for the sake of our ten candidates today – lest we be talked out of the complexity and wonder of belief, or be wedged into schism by single issues that need not divide us.

Bishop Richard noted that Mary’s ‘yes’ was not simply “the polar opposite of ‘no’ ... Mary’s questioning ‘yes’,

rather, is that of ‘Amen’: may it be so; may it be unto me according to God’s word.”

Mary’s self-offering, he said, – ‘her ‘Yes, Amen’ – models for us the eucharistic life to which all the baptised are called. Bishop

Richard quoted from St Augustine, who said to the newly baptised:

You are the body of Christ. In you and through you the work of the incarnation must go forward. You are to be taken, blessed, broken, and distributed, that you may be the means of grace, and vehicles of the eternal charity.

Bishop Richard ended with a call to all: “As Blessed Mary’s ‘yes’ welcomed into her flesh the Word-made-flesh – God’s ‘yes’ to humanity – let us be a people who are not afraid to say ‘Yes, Amen.’”

Following the service, the congregation enjoyed a celebratory morning tea in Delbridge Hall.



Photo: Christine Morris

Dean Susanna Pain baptising Ryan Elliot at St Paul's Cathedral in August



The Lemon Hill Gallery at Wairewa

Wire strainer exhibition honours work of bushfire recovery

Rev'd Cathy Turnbull

Wire Strainers that Worked (by a Community of Farmers) was an exhibition housed in a converted shipping container on a rural property in Wairewa, a small farming community devastated by the 2019/20 summer in East Gippsland. This small gallery, known as the Lemon Hill Gallery, is situated on Lemon Hill Farm at Wairewa. The shipping container was

donated after the bushfires burnt across the property, destroying sheds and fencing. The container now sits on the site of one of those former sheds and has been lovingly converted into an art space for exhibitions. The gallery first opened in December 2020, and exhibitions change every four weeks.

In June 2021 the Wire Strainers that Worked exhibition was opened, honouring the hard work of fence rebuilding following the bushfires completed by

the men and women of the Wairewa valley. About 123 kilometres of fencing was rebuilt in this one farming community alone. Gallery owner and curator, Elizabeth Blakeman, collected 24 wire strainers from local farmers, including her husband, Brian, with each one being unique and having its own story to tell.

An exhibition of wire strainers sounds more like a museum display; however, the curating talents of Elizabeth ensured that

creativity and artistic expression were enjoyed by all who visited this intriguing and unique art installation.

I was fascinated to see what Elizabeth would do with this exhibition when she first told me her idea of using wire strainers as an artistic expression of “the resourcefulness and hard work – the resilience and human spirit – with which the fences in the valley have been rebuilt by the Wairewa farmers after the fire.”

Her idea was always to create an “art installation using a fencing tool as its medium.” And she succeeded in doing so. Each strainer had its own story to tell and each was artistically arrayed around the small gallery, which is only 12 square metres in size.

It is never only an exhibition you see at the Lemon Hill Gallery. In a recent blog, Elizabeth wrote, “art is in the world where people meet people,” and that is certainly the case when visiting. Each time I have dropped by on a Sunday afternoon to see one of the exhibitions on display, I have not only been captivated by the exhibition but have enjoyed meeting people from all walks of life who were, like me, invited next door to the Shed Cafe for a cuppa and a piece of delicious lemon slice. The congenial conversations in the Shed Cafe each Sunday afternoon around the heater are a testament to the hospitality and openness of Elizabeth and Brian to make all feel welcome.

This exhibition brings home the significance of fence rebuilding for farmers across the whole of East Gippsland following the fires as well as the need for local communities to have places where they can meet and talk – where people can meet people.

Grasses, groundcovers and GLaWAC – God’s good gifts

Rev'd Edie Ashley

For so long we had been planning a Gippsland Grammar Family Fun Day and Working Bee at

The Abbey. With great enthusiasm, Gippsland Grammar Prefects with Acting Head of Campus Kate Ray had come from Garnsey Campus in Sale down to The Abbey on

Raymond Island – just to make sure that everything would be ready for a great Sunday morning of family fun and kid’s activity.

From plants to food to games – all was in place in

late May for the big day. Members of Raymond Island Landcare had set the dates they would be preparing the site, digging the holes, making the guards in preparation for those at the Grammar Fun Day and Working Bee to plant, mulch and celebrate.

However, a statewide lockdown meant the day did not eventuate, and the rescheduled date in late July met the same fate.

Lockdown or not, the 1100 grasses and ground-cover seedlings had to be planted. On 20 July, a sole Landcare worker was on site, digging holes and making guards. At the other end of the field, I was planting.

Then came a phone call from the Gunaikurnai Land and Waters Aboriginal

Corporation (GLaWAC) rangers. These approved workers were on their way to Raymond Island. What a gift! God’s good gift!

By Friday, all were exhausted. The guards had been made, the holes had been dug, the grasses and groundcover had been planted and the site had been mulched and watered. The old road base access road was now transformed. What had seemed impossible on Tuesday now filled us with thanks and gratitude and delight.

As the grasses and groundcover take root and grow, we look forward to this area being a haven for Raymond Island birds. A space for all to enjoy God’s gracious blessing. All is well. And all is well.



GLaWAC rangers working with Robert Wright (white hat) from Raymond Island Landcare

Pilgrims on a virtual Camino

Canon Nancy
Hoxsie Mead

In July 2020, Canon Greg Foraker emailed me to tell me about a virtual Camino he was planning for The Episcopal Church in Colorado. The following month, participants would spend two weeks virtually walking 75 miles of the Camino Francais from Sarria to Santiago de Compostela. He asked me if I would be one of the 'Camino pilgrims'. The group would meet along the way and would I write a reflection to initiate discussion.

Intrigued, I said yes. I also signed up for his pilgrimage, knowing anything Canon Greg organised would be worthwhile. It was one of the highlights of the year, topped only by my 70th Zoom birthday.

In mid-July, we met for an orientation session. At this meeting, we were given an overview of the Camino de Santiago Pilgrimage. We met our leader guides and reviewed a thorough course syllabus. We explored aspects of our virtual pilgrimage, from prayerful walking to Zoom meeting etiquette to sharing photos. Each of the 45 participants, mostly from Colorado but some from California, Washington, Massachusetts and Rhode Island (me), had paid \$50 for this pilgrimage, of which half would be given to our Anglican Pilgrim Centre project.

For the next five weeks we met briefly first as a large group to open the topic of the week. Then we broke into three small groups of 15 each for further discussion. Our topics, taken from the syllabus, centred on pilgrim readiness. We were given many tools: extensive reading lists, packing lists, strengthening exercises and spiritual resources. Each week we shared walking preparations, debated the merits of



The Credencial or Pilgrim's Passport of Spain's Camino de Santiago, which accredits travellers as pilgrims

walking with or without walking sticks, tried to solve the perennial problem of blisters and too heavy backpacks, struggled to learn how to share pictures, and even how to unmute on Zoom. We made plans to walk in a prayerful and meditative manner.

Led by one clergy and one lay leader we shared our thoughts on how and where to do our pilgrimage – alone, with a friend, in the neighbourhood, at the retreat centre. In short, we prepared our bodies, our minds and our souls. By the end of the six weeks, I thought of my small group as my 'walking buddies'.

Before we set off, each of us received a package, which included a pilgrim passport, a scallop shell, a prayer card, a prayer bead bracelet and a facemask. The day before we began to walk, we gathered for the pilgrim send-off. We filled out our passports, prayed together, were blessed and sent on our way. Over the next two weeks, we would walk at our own pace on our chosen route and record the progress in our passport.

coastline, my route each day included a swim in the ocean. I did my share of road walking, sauntered barefoot along the beach and enjoyed the cool shade of historic woodland paths. Like a good pilgrim I ate locally, substituting lobster rolls for bocadillas. I learned my town's history and photographed its wildflowers, mushrooms, critters and spider webs. I walked alone, carrying pictures of my 'walking buddies' taped into my passport. I walked. I dreamed. I prayed. I charted my progress in my passport and on a local map, exactly as I would have done in Spain.

Most days we were given a new 'Experience'. I watched virtual Morning Prayer on my phone, perched on a seaside cliff. I heard Evensong with exquisite singing and slept through Compline due to the time difference. Beside my screen, I renewed my Baptismal vows. I lit my candle, filled my shell with water, followed the liturgy and sprinkled my forehead. I found my Cruz de Fero and, when the time was right, left behind a stone and laid down a burden. My fellow pilgrims did the same.

Even during lockdown, I was able to attend Mass each Sunday, leaving home on foot in the dark, seeing the sunrise over the ocean, and arriving in time for the 8 am service.

One day while waiting

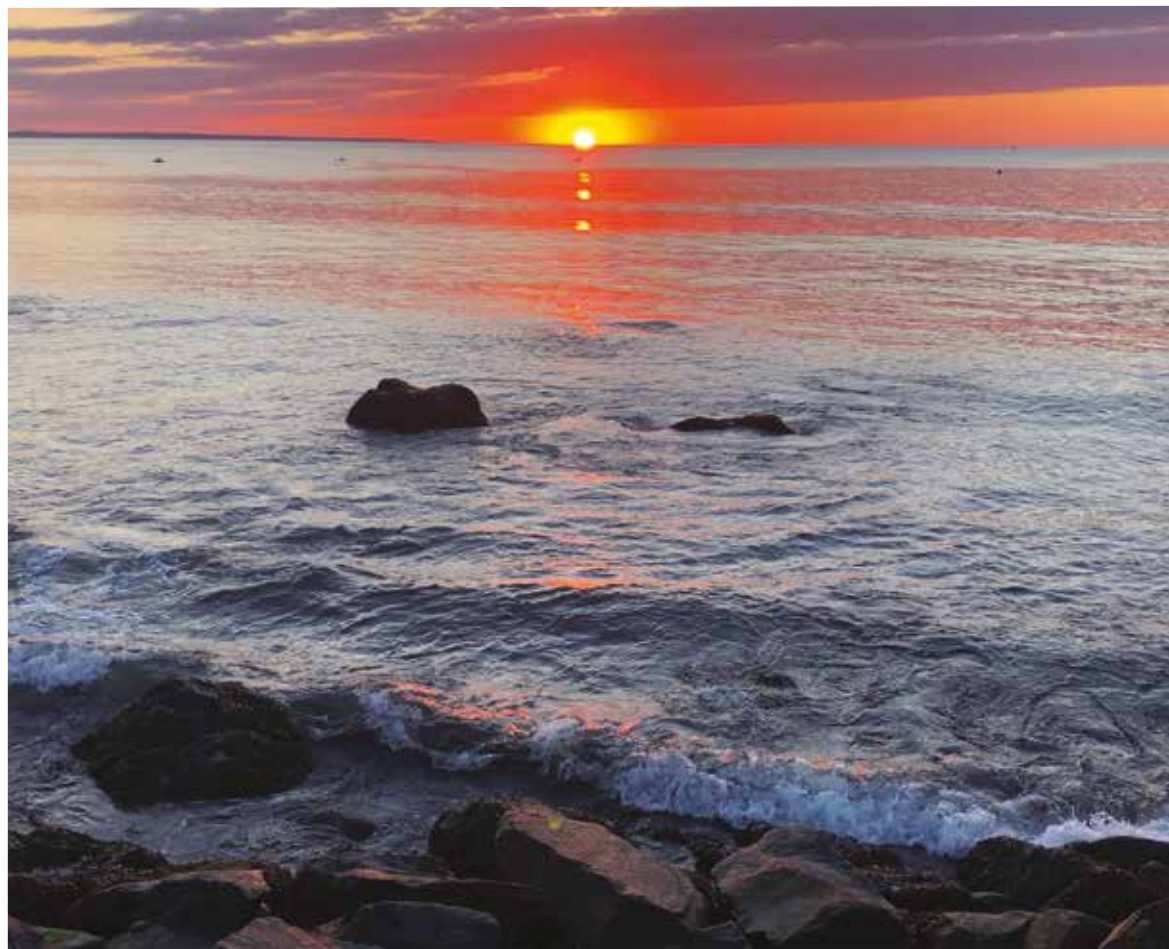
to cross the road for my morning coffee, the bells of the Roman church began to ring. Summoned in, I watched Mass and heard an excellent sermon, something I had often done walking in Spain. Afterward, I had a 'moving' coffee hour as I continued my route.

I talked with strangers, telling them of the Camino de Santiago and my virtual pilgrimage. I checked in with my 'buddies', sharing photos and comparing weather. I answered a persistent phone call to discover it was my college roommate. Over the next three miles along the noisy highway, we reconnected after a 10-year break.

I walked down a rocky beach and watched a woman and child throwing rocks at the waves only to discover that when I came closer, it was my niece and her son.

Each of the 'experiences' mirrored those of an actual pilgrimage, and I happily coloured the 'experience' shells in my passport as we had been encouraged to do.

'Discoveries' were also marked in our passports with the Cross of Santiago. We learned about Saint James, Saint Teresa of Avilla, the history of the Camino, and the symbols of the Camino. We 'toured' the Cathedral in Santiago and went to Finisterre. We were given a recipe for Spanish tortilla and encouraged to make it. We sampled Spanish wines



Sunset over the Atlantic to celebrate completion of the virtual pilgrimage



Nancy in her 'solvitur ambulando' t-shirt

and watched a video by Bishop Don Carlos, who taught us how to make Paella. Spain and the Camino came alive spiritually and culturally. Meanwhile, my fellow pilgrims in Colorado were struggling with smoke from the wildfires around Denver. While my walking altitude never exceeded 35 feet above sea level, they were hiking high up in the mountains. Much of the time the air quality was so bad they were forced to stay indoors. Thus, it was decided to extend our pilgrimage for an additional week, an unexpected bonus of a virtual Camino.

For those of us who had completed the Camino, the extra week allowed us to continue walking to Finisterre, an additional 55 miles. I walked on.

As is the tradition, my husband and I celebrated my 'arrival' in Finisterre. We watched the sun set over our

side of the Atlantic with wine and take out fried calamari.

At our first meeting in July, Canon Greg quoted Saint Augustine: *solvitur ambulando* – 'it is solved by walking'. That has always been one of my favourite quotes so I was thrilled when a t-shirt bearing those words arrived from Denver to commemorate our pilgrimage.

When we gathered on 6 September for a final time, those words were proudly displayed on the blue shirts worn by many of us.

With our scallop shells and our completed passports close by, we had a closing service of thanksgiving, complete with candles, hymns, psalms and prayers. When it was over, we were invited to enjoy a glass of something celebratory while we watched a video made of photos sent from each one of us.

The video, set to inspiring music, wove together the

pilgrimage memories of each one of us. It united us as pilgrims. We were bound together just like those who walk the Camino.

Was the virtual Camino the same as walking in Spain? No, but it was just as good in every way. I met new friends, discovered new things about my town, my fellow pilgrims and, once again about myself.

I am grateful to Canon Greg and The Episcopal Church in Colorado for the opportunity to walk with them. I am thankful for the donation they have made towards the purchase of our Anglican Pilgrim Centre.

Canon Nancy Hoxsie Mead has walked four different routes of the El Camino and the Via Francigena from Canterbury to Rome, amongst many other routes. Courtesy Friends of the Anglican Pilgrim Centre in Santiago.

Across the ages

St Paul's receives 'Schools that Excel' award

St Paul's Anglican Grammar School is *The Age* 2021 Schools that Excel winner among non-government schools in rural or regional Victoria.

The Age has been running the Schools that Excel series since 2019 in recognition

of steady improvement in Victorian schools across the past 10 years. This year's series also celebrated the resilience of students in 2020 in a world of COVID-19.

St Paul's Principal Cameron Herbert said the school was "honoured and grateful"

to receive this recognition. "Congratulations to all students for their commitment to pursuing their potential, each family for their support, and our teachers for their care and expertise over many years to place us in this position."



Pictured with St Paul's Principal, Cameron Herbert, are 2020 St Paul's graduates and identical twins, Connor and Luke Ibbotson, who both achieved an ATAR score of 99.6.

Handley & Anderson
FUNERAL DIRECTORS
Servicing South Gippsland & Phillip Island

Scott & Sharon Anderson

*With care & dignity we serve
South Gippsland and Phillip Island*

Main Office:

WONTHAGGI/INVERLOCH (03) 5672 1074
176-178 Graham Street, Wonthaggi, 3995
Fax: (03) 5672 1747
email: randm33@bigpond.net.au

PHILLIP ISLAND (03) 5952 5171
15 Warley Avenue, Cowes, 3922 (by appointment only)

Pre-paid & pre-arranged funeral plans available.

CARING & PERSONAL 24 HOUR SERVICE
www.handleyandandersonfunerals.com.au

MEMBER OF AUSTRALIAN FUNERAL DIRECTORS ASSOCIATION

Stephen Baggs Funeral Directors

Talk to us about our at-need, pre-paid or pre-arranged funeral services.

613 MAIN STREET BAIRNSDALE
Call 24 hours on 5153 2150 or visit us at www.stephenbaggs.com.au

Women working for world peace



Dr Hak Ja Han Moon, President and co-founder of WFWP International

Sally Woollett

Just a few weeks before the 20th anniversary of the September 11 attacks in the United States by Islamic extremist group Al-Qaeda, the Taliban took back control of Afghanistan. In taking that control, the Taliban could again, as it has done in the past, take away many freedoms of women in children in that country – among them the freedom to work, to access education, and relative freedom from violence.

US Government forces have withdrawn from Afghanistan, and the Taliban say they will now “give serenity to the whole nation,” but there will not be peace in the minds of people wishing for equality for women and girls.

I asked Anne Bellavance, Vice-President of Women’s Federation for World Peace (WFWP) International and WFWP Australia President, about the situation in Afghanistan and about WFWP’s history, goals and activities.

What does WFWP do and in what ways can a women’s organisation such as WFWP support a goal of world peace?

WFWP is a dynamic international women’s organisation that promotes women as an essential ingredient in creating a peaceful global society.

The organisation is united globally by this vision, while addressing the unique issues and barriers in each region on the grassroots level, and through high-level events.

WFWP is committed to providing women with the opportunity to create lasting peace in the world centering on the inherent feminine characteristics of care, empathy, nurturing and cooperation. We encourage and support every woman to become a ‘woman of peace’ through educating with values and fostering a culture of heart – the mother’s heart – to care not just for her own children, but for the children of other communities, other nations and of the world.

WFWP International (WFWPI) was inaugurated in 1992 and is active in 117 nations worldwide. WFWPI is founded on the belief that a peaceful world begins in the heart of each person and in each family. The family is the cornerstone of peace, and mature couples are the foundation for strong and loving families. As an International NGO, WFWPI obtained General Consultative Status with the Economic and Social Council of the United Nations in 1997 after five years of international humanitarian service.

WFWPI activities focus on sustainable development, human rights, peace and security, and humanitarian service.

I imagine it is particularly difficult for a women’s organisation advocating for peace to see the awful scenes as the Taliban regained control of Afghanistan.

The news we see from Afghanistan is so, so sad. It is impossible to truly imagine how the citizens there are feeling at this time unless we are new Australians with a refugee background; Australia has never experienced such an overpowering situation, where liberties to seek equality, equity and justice are on a knife edge.

In 2015, the founders of WFWPI, Dr Hak Ja Han Moon and her late husband, the Rev Dr Sun Myung Moon, established the Sunhak Peace Foundation, which awards annual Sunhak Peace Prizes in recognition of individuals and organisations that have made enduring contributions to help resolve worldwide suffering, conflict, poverty and threats to the environment, by promoting a comprehensive, future-oriented vision of peace.

Our 2017 awardee was Ms Sakena Yacoobi, who is known in Afghanistan as the mother of refugee education and who proposed a fundamental solution for refugee resettlement. The WFWPI office has reached out to her, but there has not yet been a reply. We hope she is okay.

The Global Women’s Peace Network website refers to the “soft power skills of reconciliation, peace building, team building, collaboration and forgive-ness” as the most powerful leadership skills for the 21st century. Can you explain more about how these skills are important in leadership?

Any leadership involves solving relationship difficulties between colleagues, or even with one’s leadership. It is only with collaboration, forgiveness, reconciliation and team building that relationship problems can be worked through. The essential philosophy that our founders brought to WFWP is ‘living for the sake of others’. Only when a leader serves others can a leader win the trust and loyalty of the team. This is why soft power skills are essential.

It is when both the masculine and feminine are brought together with equitable voice that better decisions are made. WFWPI has advocated this fundamental principle of equal partnership between men and women since its founding in 1992.

This year is the 20th anniversary of the terrorist attacks on the World Trade Center. In what areas of interfaith awareness have we progressed in Australia since then, and what challenges remain?

Victoria and Australia have a strong track record for multicultural awareness and few countries have the interfaith networks that Victoria has. I feel that the word ‘tolerance’ is a dirty word. Sadly, too many of our faith organisations feel that ‘tolerating’ others is OK. What we need to work towards is mutual respect.

Each year on International Women’s Day, WFWP Australia holds a Faith Stories event where women share conversations that build a culture of heart. What diversity of faiths come together at these events and what do participants say about their experiences of the day?

Each year, Faith Stories has a new theme with representation from each faith. Past themes have been related to, for example, Abrahamic faiths,

Asian faiths and young women of faith.

The 2021 Faith Stories reflections, based around the theme Mystic Women, encouraged women to engage in conversations about mysticism, love, humanity and the divine. The presenters shared Catholic stories, unification stories, Brahma Kumaris stories, Buddhist stories and healing stories. The many positive comments indicated that women felt inspired and enriched by the diverse discussions.

A very deep and rich experience to be with others in sharing and hearing their stories ...

ANNIE

I felt very welcomed into a circle of women who are of curious mind and actively in service working for the common good of all beings ...

MAXINE

The event touched my heart and soul ...

KOKAB

An enriching and spiritual experience. ... You have inspired us to seek the wisdom and truth in our own faith journeys. The hope and love which you brought to our day has had a ripple effect and will inspire us to journey deeper ...

ANITA

For further information about WFWP and the annual forums of the associated Global Women’s Peace Network, visit www.wfwpaustralia.org.



Barry & Annette Lett
FUNERAL DIRECTORS

We offer care, compassion and service with dignity, for the people of Gippsland
Caring and personal 24-hour service
Chapel facilities available.

67 Macarthur Street, Sale
Phone 5143 1232
www.lettsfunerals.com.au
Member Australian Funeral Directors Association



SEMMENS FUNERALS
SERVICING GIPPSLAND
Col, Pat & Brad Semmens

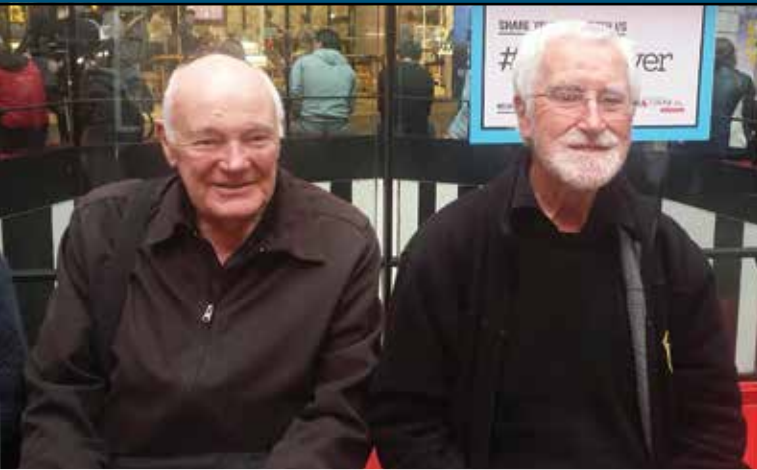
Maffra	5147 1954
Sale	5144 1954
Heyfield	5148 3354

www.semmensfunerals.com.au
24 Hour Service



Our Family Caring For Your Family
Since 1979

Member Of The Australian Funeral Directors Association



Bill Adams (left) with lifelong friend John Matthews, previously of Morwell and Bairnsdale parishes and now in Queanbeyan, NSW

Vale Bill Adams

John Morgan

The funeral service and Requiem Eucharist to celebrate the life of William Francis John Adams was held at Saint Luke's Moe on 13 August. Bill Adams was born on 4 August 1931 and managed to celebrate his 90th birthday with friends before his death on 7 August.

Bill lived his life in the Diocese of Gippsland in Yarragon, Trafalgar and then for over 70 years in Moe. He attended Sunday School and the Church of England Boys' Society (CEBS) in the Parish of Trafalgar and joined the choir at St Mary's where began a lifetime of devotion to church music. On moving to Moe he joined the choir at Holy Trinity, taught Sunday School and became leader of the CEBS branch.

With the opening of the Saint Luke's Centre he moved into that congregation where he continued with CEBS and formed a boys' choir affiliated with the Royal School of Church Music. His involvement with CEBS continued in various roles for many years. He was involved with the development of the A'Beckett Park campsite, spending many weekends making bricks for the buildings. He also led groups of Gippsland boys on many camps in Victoria and interstate.

Bill's involvement with the Royal School of Church Music continued throughout his life. He was instrumental in founding the Gippsland Branch and was on the Victorian Committee. He was also a member of Friends of Anglican Music in Victoria as well as various cathedral organ and music trusts in the UK. He loved to travel and was highly excited to be able to participate in the Bicentennial Ship Pageant sailing from Sydney to Adelaide.

In the Trafalgar Parish he served as a Lay Reader, Vestry and Parish Councillor, Synod Representative, Organist and Choir Master.

Bill also lived out his faith in the community, serving as a volunteer driver for the Latrobe Community Health Service Programs and being a member of a number of societies, clubs and trusts. He joined the SEC in 1949 and retired as the Property Officer in 1988.

During reflections on his life, people described Bill as a committed Christian with a deep interest in his fellow humans; a lifelong contribution to church music; an encourager and friend to many of all ages; a wonderful, faith-filled and faithful man who was generous in his service and always acted with dignity and humility.

Catholic Health Australia pushes for mental health package to help frontline workers



Photo: Luke Jones/Unsplash

Nurses worldwide are on the frontline of the COVID pandemic

Australia's Catholic public and not-for-profit private hospitals are urging the Morrison government to urgently deliver a dedicated mental health package for healthcare workers on the frontline of COVID, akin to the package offered to emergency services workers affected by the 2019 bushfires.

The package proposed to the Assistant Minister for Mental Health and Suicide Prevention, David Coleman, would involve direct funding for specialist mental health support to nurses on

the frontline of the pandemic.

There is currently no specialist, peer-based support available to all healthcare workers (a program run by the Australian Medical Association is available to doctors).

The Australian Journal of General Practice recently found healthcare workers are at greater risk of mental illness – particularly sleep disturbances, post-traumatic stress syndromes, depression and anxiety – due to high work-related stress during the COVID-19 pandemic, primarily due to the high risk of infection and excessive workloads.

“Our healthcare workers are under incredible strain, especially in Sydney, and 70 per cent of them are now experiencing depression, anxiety, or insomnia,” says Rebecca Burdick Davies, Director, Strategy & Mission for Catholic Health Australia

“The Government needs to do a better job of supporting the people who keep the rest of us safe.

“A dedicated, peer-led mental health package – accessible to all health care workers on the frontline

of COVID – would make a massive difference. Recently, we saw an industry-based, peer-led program for Queensland construction workers result in a 10 per cent reduction in the suicide rate.

“The Australian Government rightly recognised the toll on firefighters after the 2019 bushfires and dedicated \$11.5 million to mental health services to support them and their families.

“We know the Australian Government is aware of the mental health impacts our health workers are suffering but helping our nurses and health workers should go beyond a tip sheet or a list of hotline numbers on a government website.”

Evidence shows that peer-based support, where people in the same industry are trained to support their peers, reduces mental health stressors and suicide risk. It's one of the few types of mental health support that has demonstrable outcomes.

Psychiatrist Dr Michael Millard, who heads St Vincent's This Way Up online mental health service, said the need for better intervention was acute.

“Last year's lockdown produced a 1000 per cent increase in course registrations to the This Way Up program,” Dr Millard said.

Courtesy Catholic Health Australia



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.

Strengthening Communities Through Education



ABM'S 2021 MARTYRS APPEAL

Please support this appeal to help our partners educate communities.

DONATE

To find out more, please visit abmission.org/Martyrs2021



Annette Hollonds, Finance Officer

When did you begin your role and what does your work involve?

I have worked for the Diocese for almost 18 years. I started my role there in September 2003, having worked for 21 years with my husband in our floor-covering business. Feeling it was time for a change, I had a couple of months off and then decided a part-time bookkeeping role would be an ideal role for me. I saw an advertisement for a job-share role at the Diocese and applied. On the day of my interview I was so nervous I questioned what I was actually doing and why. The moment I entered the office I felt a sense of belonging, and the rest is history. Initially, I job-shared with Kate Campbell who, after 16 or so years away from the Registry, has returned in a part-time role.

My role soon moved from part-time to full-time, which I enjoyed for many years. I am now part-time

again as our beautiful family has grown and we have three grandchildren, whom I love to spend as much time with as possible (and a little 'me' time is good too). I have worked with four bishops, two registrars and some lovely colleagues who soon became friends and I still see and hear from today. I have experienced some very happy times and some sad times, indeed the saddest being the death of dear Bishop John. I have always enjoyed my role, and to this day still feel the same.

My role involves a bit of everything, but predominantly is in the financial area of the day-to-day running of the Registry finances. Paying of accounts, processing receipts and bankings, central payroll, Trust and the Anglican Diocesan Fund are just a few examples. Then there is the answering of phones, collecting and processing mail, attending meetings, counting candles, catering and

anything else that needs to be done. We are a small team but very connected in working together.

In what other lay ministries have you been or are you still involved in?

I am involved in some ministry areas at the Cathedral. I am a Liturgical Assistant and do other roles as per the monthly roster. These include server, crucifer, acolyte and reader. I have previously been on the Cathedral Chapter and have served as a Cathedral Lay Canon.

How has COVID affected the operation of the Registry Office?

Like everyone, we have all been affected in one way or another during COVID. Fortunately, I was able to work in the office rather than at home. It was very different not seeing my colleagues daily and it is lovely to be back together, lockdowns excluded of course.

Annette Hollonds



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

Over the years that I have been involved in the Diocese there have been many changes, with some smaller out-centres being closed and priests moving or retiring. The shift from face-to-face meetings and sharing a small meal together has been replaced with Zoom meetings, and I think this will continue although not exclusively.

What would you say to someone considering lay ministry?

I see my role in the Diocese as a ministry and I find it very rewarding. Being faithful in prayer and practising meditation, I feel, keeps me grounded and I think life would be a lot more difficult without it. I look forward to following and practising our Diocesan Vision for 2021–2024: Committed in Christ, Connecting in Service and Creative in Spirit.

Volunteering makes the world go round



Registrar Richard Connelly is calling for volunteers, whose numbers have declined during the pandemic

Richard Connelly

Seriously – volunteers *do* make the world go round. Volunteers plan and coordinate events, help with the church's mission

and even lend special skill sets to benefit others. Volunteers are the backbone of the church.

Anecdotally, we hear that many parishes and op shops have experienced

a significant drop in volunteers during the COVID pandemic. At a parish leaders forum recently, we heard that indeed some op shops are struggling because of reduced numbers of volunteers.

Recent research supports these concerns. Research conducted recently by Volunteering Australia and the ANU showed that volunteering rates dropped by 66% between February and April 2020. This equals a loss of 12.2 million hours per week. They also found that the particular groups that stopped volunteering the most were people over 65 and female volunteers.

What a pity, as the research showed the impact of COVID on life satisfaction and psychological distress varied by volunteering behaviour over the period. Those that continued volunteering during the pandemic fared much better, with a significant and substantially smaller decline in life satisfaction for those who did not stop

volunteering compared to those who stopped or never volunteered in the first place. Levels of psychological distress were also significantly and substantially lower. The individual benefits of volunteering are clear.

So, the call for volunteers goes out.

Please, we ask you to consider whether you're able to re-engage with your volunteering roles in the many mission activities of the parishes across the Diocese – be they with op shops, children's programs or social clubs and activities.

The Registry is also actively looking for volunteers for its Finance Committee and for a person with specific interests in collating its archival records, especially for The Abbey on Raymond Island.

Join the Finance Committee if you ...

- enjoy being creative and brainstorming with others, as we look

to expand our strategic financial plan

- often think, "they should've said or done *this*", when it comes to the operations of the Diocese
- get a thrill out of seeing your work in action and getting to actually measure the results
- have a skill set in financial matters
- want to have a genuine impact on the Diocese.

You should help with the Archives project if ...

- you'd like to tell the story of the Abbey for future generations
- you'd like to see your memories of times spent at The Abbey come to life for others
- you see the potential for making records available on-line through digitisation.

For more information on these specific volunteering roles please contact the Registrar, Richard Connelly at richardc@gippsanglican.org.au

Asking for funds

Campbell Bairstow

Last month (page 9), I encouraged not-for-profit organisations seeking to raise funds or improve their fundraising programs to be clear about who they are, why their work matters to others, what they do that is either unique or compellingly successful, and how they make a difference. With this confidence and clarity in place, it's time to choose the most important or timely projects and programs, and ask for money. Be bold in asking for what is needed to succeed; don't try to guess what you might receive or how possible benefactors may respond to your requests. People admire and support organisations that are purposeful, intentional and ambitious.

Annual appeal: This can be a particularly effective approach for organisations that have Deductible Gift Recipient (DGR) status, which means donations over \$2 are tax-deductible for the donor. Even

without DGR status, May/June each year is a good time to make requests for support as at that point many folk decide on their charitable priorities for the year. The weeks before Christmas are also significant to many benefactors who want to mark the season with grace and generosity to those engaged in helping others.

An annual appeal is about asking many people for often modest gifts. It is usually driven through a public promotion, brochures (in parishes for example), an old-fashioned mail campaign and of course use of social media. Elements could include human interest stories in local papers, advertisements in the papers, 'promotion from the pulpit' in parishes, and some direct approaches to established benefactors.

Major gifts appeal: If an organisation has a big idea, for example a new building project or building restoration, it needs to think big and ask for major gifts. This initiative needs to be led by the governing body, often supported by a small, short-term appeal committee that

includes some lead donors. The appeal should be built upon a strong story and ambition, a high-level budget that shows the investment required over the assets and gifts already in place, and a table of possible gifts. The organisation identifies possible donors and makes direct approaches, ideally by the person to whom the prospective benefactor will most likely say yes!

Applications to trusts and foundations: There is a remarkable and well-resourced labyrinth of trusts and foundations in Australia, and particularly in Victoria. The organisation would first prepare its narrative (for example how a new program was imagined, how it works, what it achieves, what it costs, what it saves the state and other agencies, what the financial need is to achieve sustainability and timely growth) and then submit applications. A number of foundations do not accept unsolicited applications, and in those cases time needs to be invested to unearth any possible links and then secure introductions.

Major capital appeal for endowment: A further model is to establish an endowment

through seeking gifts of all shapes, but particularly major gifts or bequests. In this example, to secure an annual income of \$100,000 an organisation would ideally have a corpus of \$2 million. This is a big idea, but there may well be supporters who are passionate about this cause and prepared to leave part of their estate for the purpose. The goal would become part of the continuing narrative and work of the organisation. It may be wise to commission an independent feasibility study before beginning such a public and relatively expensive (in initial investment) campaign.

Sponsorship: It is increasingly common for larger businesses to include contributions to local causes in their business charters and performance metrics. If these

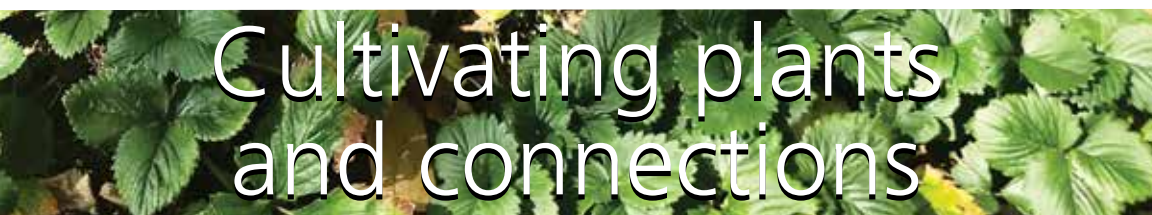
businesses can be identified, an approach similar to that made to the foundations could be made, but with the addition of the organisation offering to promote the relationship publicly. Businesses, though they may have a good heart and compassionate leaders, will usually want to know and measure 'what's in it for us'?

The absence of DGR status is a challenge to success in fundraising. Organisations without DGR status should consider whether there are possible partners who have DGR, and investigate the possibility of attaining DGR status in their own right.

Campbell Bairstow is Dean of Queen's College at the University of Melbourne.

Fundraising resources

- Philanthropy Australia, including a Blueprint to Grow Structured Giving: www.philanthropy.org.au
- Our Community – The Funding Centre, including the Monthly Easy Grants Newsletter, with details of funds open for applications: www.ourcommunity.com.au
- Moceanic Fundraising – free and includes some great short reads: www.moceanic.com
- Australian Charities and Not-for-Profit Commission – a great place to search in detail for possible funders: www.acnc.gov.au



Cultivating plants and connections

Fairlie Kermode

The planter box project had a simple beginning: a group of seniors who joined the Drouin Anglican Church in 2016 saw that planter boxes being built by the Drouin Men's Shed could assist people if the boxes were situated outside their kitchen doors and were planted with herbs. Further discussion led to a project aiming to support improved nutrition and the cooking of fresh food to help seniors seeking to live independent and healthy lives.

Discussions with landscape designer Prue Metcalfe resulted in a plan to apply for funding from the Baw Baw Shire for some funding for the purchase of some planter boxes, together with soil and herbs. Funding was approved in 2018 when the Warragul Community

House auspiced funding for the group and their friends.

People selected for the pilot program were instructed how to establish and maintain their herb garden and enjoy the benefit of improved nutrition and fresh food. Brochures explaining the uses of various herbs and with links to online recipes were also given to participants.

The cooperation and social interaction within the pilot group from working with their planter boxes during the workshops enabled members of the group to feel comfortable in learning added skills and enjoying conversations. Conversations were about not only the use of herbs in cooking (along with the exchange of recipes) but also health issues and the ability to live independently. This led to two talks by health professionals on physical and mental health.

Another benefit of this project was increased skill in the use of online technology and communication by all people involved in the project. The project received support from a number of community organisations, several of which worked together to assist in project development.

After a presentation by Prue, who coordinated the workshops for the program, at Drouin Anglican Church, suggestions were made about replicating the planter box project.

The arrival of COVID and subsequent lockdowns caused a temporary halt to ongoing work. But several people who lived alone and who had participated in the program started looking for solutions to their isolation and lack of companionship.

Online technologies offered ways for conversations to continue, with people

learning new things and finding new friends – no matter where people lived. The planter boxes remain topics for conversations online, and by telephone and email, as people using herbs for their cooking try simple and nutritious recipes, and share them with others.

The importance of healthy food and nutrition for seniors has seen the planter box program included in the 2021–2022 plan for the Baw Baw Food Movement.

There has been community-based support for a pilot

project for another planter box project to support seniors, particularly people living alone in Drouin or surrounding isolated areas. The original planter box team recently received funding from the Drouin Bendigo Community Bank for the purchase of some planter boxes, with additional support from the Drouin Rotary Club and Warragul & District Garden Club. The Drouin Anglican Church is supporting the new project by making its facilities available for functions related to the pilot project.



Fairlie Kermode, Drouin Men's Shed member Stuart Campbell and landscape designer Prue Metcalfe after presentation of the Baw Baw Shire Community Development Grant

Ted Lasso — man for our time?

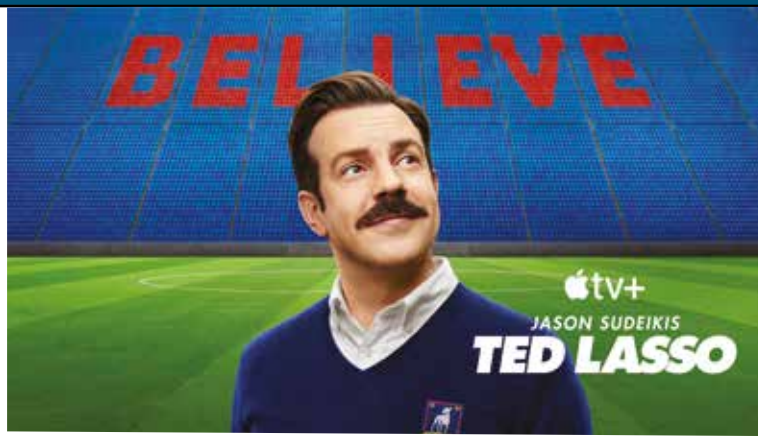
Apple TV+, 2020

Cathrine Muston

By happy coincidence, I was given a year's free subscription to Apple TV+ just as lockdown 4 began. The standout success of this streaming service is the comedy *Ted Lasso* and, having heard good things about it, I was keen to meet Ted. I'm glad I did.

In this story, Rebecca Welton (Hannah Waddingham) is the owner of an English football club, AFC Richmond, which is in danger of relegation to a lower division. Bec has just emerged from a humiliating divorce where she received custody of the club. Because it was the one thing her ex-husband truly loved, she wants to destroy it. Enter Ted Lasso (Jason Sudeikis).

Ted is from Kansas, where he has had success coaching college football and is widely known for his unorthodox coaching practices. He arrives in England with taciturn assistant Coach Beard, knowing nothing of 'the beautiful game'. He finds a disgruntled and divided team, sceptical supporters and a



general sense of hopelessness. So far, so predictable, right? Wrong.

Ted is himself going through a crisis – his wife is finding his constant optimism 'too much' and is seeking a divorce. So, although Ted maintains a positive and upbeat attitude to all around him, he is struggling with deep hurt and disappointment of his own, which ironically makes his constant optimism laudable rather than grating.

This comedy has laugh-out-loud moments (even on the second and subsequent viewings) but it explores in serious terms what it is to be an adult male who is accountable and mature. This is what sets Ted apart. He is non-judgemental, willing to admit when he is wrong, and willing to change his mind when he realises a change is needed. Ted appears on the surface to be folksy and naive, but he is no Forrest Gump. He is empathic and whip smart, reading people in such a way that he is able to bring out the

best in them. His love of people and belief that they are worthy of his time and attention are what make him truly the best role model for young men (and anyone, really) on our screens.

The rest of the cast are excellent in their various roles, and all have their own complications and foibles. From the club's kit boy 'Nate the Great' (Nick Mohammed) to Keely Jones (Juno Temple), who is girlfriend to star forward Jamie Tartt (Phil Dunster), and Roy Kent (Brett Goldstein), an ageing player and captain of the team, the characters are people we come to love and understand as Ted manages to draw out their best selves.

Season 1 is available to watch now on Apple TV+, and episodes from season 2 are released every Friday. A warning: some may find certain language and sexual references offensive.

Does AFC Richmond get relegated? That depends on what you mean by 'relegation'.

THE CROSS OF CHRIST, WITH STUDY GUIDE

by John Stott

Intervarsity Press, 2021 (centenary edition)
and 2011 (20th anniversary edition)

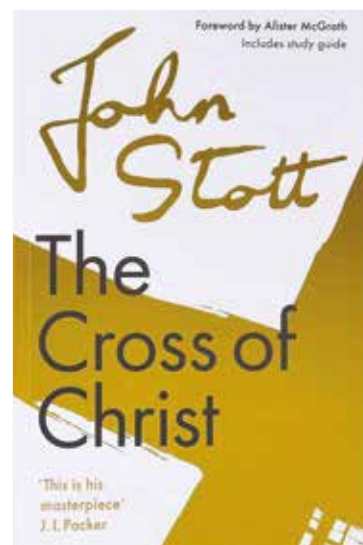
Richard Prideaux

John Stott was, for much of his ministry, Assistant Priest, then Rector and Rector Emeritus of All Souls Langham Place in London from 1945 to 1974. His international reputation developed from his founding of the London Institute for Contemporary Christianity and his Chairmanship of the National Evangelical Anglican Congress. He was a principal author of the 1974 Lausanne Covenant. Stott's little paperback *Basic Christianity* is still widely read and has had significant influence.

John Stott was a unifying force for evangelicalism and Christianity around the world through his own ministry of

evangelism, public speaking and strategic planning for Gospel-based ministry. In the Western world perhaps no Christian leader other than Billy Graham and Pope John Paul II has made a greater impact on the Christian lives of individuals than John Stott.

The Cross of Christ was Stott's major contribution to Christian theology, written at the peak of his career. The book is not an easy read in spite of its conversational style. Although most Christians could write a short sentence on the meaning of Christ's crucifixion, any further and deeper explanation of the Christ's deliberate intention to go to Jerusalem and die, and what that means for Christians living today, would have few enthusiastic takers.



Stott leaves no stone unturned as he works steadily, clearly and thoughtfully through the centrality of the Cross for Christian faith, the reason for Christ's death at a young age, the gravity of Christian sin and the problem of forgiveness, the notion of satisfaction for sin, the self-substitution of God, the meaning of salvation, Christ's role in the revelation of God, the question of evil and its conquest and the importance of the Cross in living as a Christian in the 21st century.

Island Pilgrimage

13 September (evening) – 17 September
The Abbey, 1–25 First Parade, Raymond Island
With Russell Smith, Cath Connelly
and the Rev'd Edie Ashley

All bookings and queries to Anna,
(03) 5156 6580, info@theabbey.org.au

Pat Waters' Stations of the Cross

11 am, 19 September
St Thomas' Bunyip

On Holy Cross Day, this Gippsland artist will
bring a new understanding to the story.

Eucharist and stations outside
Book with Raelene for lunch: (03) 9793 2215

Retreat at Bunyip

21–24 September
St Thomas' Bunyip

Study Steve Biddulph's *Fully Human* and reflect
on Clive Sansom's remarkable verse-play *The Witnesses*.
At the midday Eucharist, a local will share their testimony.
Contact Ken Parker, (03) 5976 1634

Reframing climate and creation care communications for Christians

29 September, online

The Brisbane and Grafton Cathedrals are running
an online workshop designed for clergy,
communications professionals and advocates to
help sharpen their advocacy messaging skills.

Register online by 27 September:
www.trybooking.com/events/landing/793939
For information, contact Peter Branjerdporn:
contact@doingjustice.org.au, 0431 606 432

Bruthen Bouncebackability Spring Fair and Community Market

9 am – 1 pm, 20 November
Bruthen Mechanics Hall

Heyfield church service centenary

20–21 November
St James' Heyfield

Marking the 100th anniversary of church services in the
current St James' church building in Heyfield.

Saturday: Musical afternoon followed by afternoon tea.

Sunday morning: a Choral Eucharist with
Gippsland Grammar School Choir. Address by
Bishop Richard, followed by a spit roast lunch.
Queries to Heather Cahill, 0487 759 335

Stott gives no quarter to those who would seek a comfortable and self-satisfied Christian life. He writes: "There can be no Christianity without the Cross," and, strikingly, "Jesus could not save himself AND Christians!" On another page, he writes directly against "comfortable Christians."

Stott prefers "creative suffering" to "redemptive suffering" on the grounds that there can only be one Redeemer. He writes, channelling Paul Tournier: "Suffering is not the cause of growth but it is its occasion ... while suffering

may not be creative in itself, we are scarcely ever creative without suffering."

Stott has read widely in the Church Fathers and in modern theology, both liberal and evangelical. He is not afraid of controversy, and he deals fairly and in detail with those who disagree with him. The book comes with a detailed bibliography, a very helpful study guide for small groups, and a useful biblical reference list. This is a book that answers the call 'know what you believe!' I warmly recommend it.