

Church of the Nazarene wedding celebrated at St Mary's Morwell

Jo Perry

St Mary's Morwell celebrated a happy event on 27 November 2021 with the marriage of Pastor Stephen Gatthep Riek and Nyabora Yuel.

Stephen has been holding worship in the Nuer language of South Sudan, through the Church of the Nazarene, for the past 14 years at St Mary's Morwell.

Nyabora has lived in Australia since 2010 and in Gippsland since 2013. She has always been a strong support within the Church of the Nazarene congregation and has known Stephen since they were both living in Sudan.

Officiating at the marriage was Bishop Satish of the Church of the Nazarene. Four delightful flower girls, four joyous bridesmaids and four very happy groomsmen attended the couple.

A Nuer Sunday School and a youth choir sang during the service.

Pastor Stephen and his family are

refugees from South Sudan, and Stephen was ordained in Kenya. On his arrival in Australia, he continued work in the multicultural sector. He now works in a disability support program in Morwell.

Stephen is extremely grateful for the support given to him by the Parish Council and congregation of St Mary's. This has helped him enormously to settle into life in Australia and to not only assist the Sudanese community, but also work alongside people living with a disability in Morwell. Part of St Mary's mission is to "welcome the Sudanese community among us."

The Gippsland Diocese wish Stephen and Nyabora every happiness and joy in their life together, and we celebrate our interdenominational and multicultural cooperation.



The happy couple with witnesses Jock K. Biliw and Stephen D. Thong

New Youth Minister for Warragul

Cathrine Muston

Warragul Anglican Church has recently employed Jack Beamish as Youth Minister to assist in supporting and nurturing the growing number of teenagers in the parish. With the assistance of a seeding grant from Parish Partnerships (see page 6), the congregation have undertaken to employ Jack in the role for 20 hours per week.

Jack is an excellent choice, having lived all his life in Warragul and attending Chairi Christian School in Drouin. After school, Jack went on to study a Bachelor of Education in Geography because he loved the idea

of teaching young people. Midway through his course he felt that the 'spark' had left and he wanted to explore where God may be leading, so he decided to "serve and see". This led him to an internship with Scripture Union, and involvement in children and families ministries with Warragul Church of Christ.

He is one of the leaders of the St Arnaud Scripture Union Family Mission and has organised interdenominational youth events across the Warragul community. Jack has since returned to tertiary studies and will complete his degree in the coming year, in combination with youth ministry.



Jack Beamish, New Youth Minister for Warragul

Jack has a sense of calling to young people and also a strong call to Christian service. He will spend time getting to know more of the young people in the area and reconnecting

after COVID lockdowns. He plans to organise regular meetings and events for young people and is open to what that might look like and where that may lead.

One thing is certain: in a post-lockdown world, connecting young people to one another and the community is an important role and will support the mental health and wellbeing of our young people.

If you have an idea for supporting the young people in your parish, a Parish Partnership grant may assist in getting this started. Contact Cathrine Muston, Community Development Officer, for information and assistance on 0458 450 370 or cathrine.muston@anglicarevic.org.au.

Advertising enquiries

Please contact the editor for all advertising submissions, costing and enquiries, including about inserts.

Subscription enquiries

03 5144 2044
registryoffice@gippsanglican.org.au

GIPPSLAND DIOCESE VACANCIES

Drouin
Nar Nar Goon
Sale
Trafalgar
Traralgon

The truth will set you free



Bishop Richard Treloar

Our children, Rachel and Nicholas, like many past and present students at Gippsland Grammar, have imbibed the school motto: *veritas liberabit vos* – the truth will set you free (see John 8:32). These words of Jesus in the fourth gospel are among my favourite in scripture. They bear out the experience that even – or perhaps especially – when the truth is not pretty, it is liberating and empowering.

I write this on 26 January – a significant and increasingly contested day in our national calendar. Amid widespread confusion around what the date actually commemorates, it continues to be a standard-bearer for the notion of a largely peaceful settlement – what Justice Lionel Murphy described in *Coe v Commonwealth* (1979) as a “convenient falsehood”.

Australian historian Henry Reynolds’ recently published work, *Truth-Telling*, makes a compelling claim for the unceded sovereignty of our First Nations under

contemporary international law. It is an assessment of the legal and moral bankruptcy of the doctrine of *terra nullius* (the suggestion that the land expropriated by the Crown was unoccupied in any meaningful sense), an assessment that gained a degree of support from both Governor of NSW George Gipps and the explorer Paul de Strzelecki, who named Gippsland in his honour.

In 1839, Gipps reaffirmed the edict of the Colonial Office that the Indigenous peoples were to be considered as being within the Crown’s allegiance, and not as those with whom a state of war might exist under the same assertion of British sovereignty. He insisted further that in cases of their death at the hands of settlers an inquest must follow, such as the rare trial and conviction he oversaw of stockmen involved in the killing of Wirrayaraay people at Myall Creek Station in 1838.

Alas, Gippsland’s history of conflict between First Nations and the pastoralists does not align with Gipps’ aspirations for the former’s “equal right with people of European origin to the protection and assistance of the law of England” (as cited in Reynolds, p. 73).

Strzelecki implicitly upheld the legitimacy of First Nations sovereignty. In 18th- and 19th-century jurisprudence, one

of the marks of a ‘political’ society that might claim sovereignty (as distinct from a ‘natural’ society which might not) was an established set of laws and customs. Strzelecki attested that the “traditional customs” of the Indigenous peoples he encountered were as “rigorously adhered to as amongst [other] nations” (as cited in Reynolds, p. 97).

Truth-telling has consequences, Reynolds reminds us. “Controversy is whipped up and the coals of dormant culture wars are fanned back into life. Reputations are called into question ... Old certainties are challenged.” (p. 209)

That sort of costly, painful, liberating truth-telling was the premise of the 1990s Truth and Reconciliation Commission in South Africa, chaired by the late Archbishop Desmond Tutu, which was instrumental in transforming South Africa into the robust, if still troubled, democracy it has become post-apartheid. No reconciliation without truth: the truthfulness, that is, of human stories, of lived human experience.

So too, over the four years of the Royal Commission into Institutional Child Sexual Abuse ending in 2017 – the testimony of survivors provided the searing light in which recommendations were shaped, legislation drafted and culture shifted. Thus on

Ash Wednesday 2019, in a public Service of Lament and Contrition at the Cathedral, I prefaced our diocesan apology to victims and survivors by reflecting on the nature of what we were doing in such an act of worship:

that it might be of a piece with the spiritual work, the practice of our faith, to which we seek to bring ever greater integrity: integrity that is a function of a collective, soul-searching honesty; for the truth, and only the truth, will set us and others free.

To acknowledge the complexity of our national history does not consign it to being either a ‘black armband’ or a ‘white blindfold’ narrative. Indeed, a commitment to truth-telling with respect to the good, the bad and the ugly avoids precisely those sorts of binary reductions and positional mantras that have for too long characterised political and public debate.

The same applies to our own stories, and those of our organisations – including our churches, schools and other faith-based communities. Accepting our structural complicity in the tragedies and brokenness of the legacies in which we stand does not mean we cannot also celebrate and rejoice in the blessings they have enabled. As the ultimate gesture of respect, truth-telling, says Reynolds, “allows us to weave new stories and to make old ones richer ... more complex.” (p. 199, and see p. 239)

John’s gospel invites us into the mystery – a deeply counter-cultural one – that truth is not so much propositional as relational; embodied for Christians in the one who is the way, the truth and the life.

We cannot engage in truth-telling – whether as speakers or hearers – if we are not willing to engage with the visceral reality of each other, to have our certainties challenged, and to tolerate the resultant ambiguities.

Of all people we ought not fear these things, for the truth – however problematic – will set us free to recognise and embrace God’s future as that which can transform our present.

+R

Prayer for South West Pacific

(adapted from a prayer by James Martin, SJ)

God of the Universe,

At the dawn of creation your Spirit breathed on the waters, making them the wellspring of all holiness.

You created the oceans and rivers, and all that dwell within them, and at your word the wind and the waves were born.

The seasons follow your plan, and the tides rise and fall on your command.

In both calm and storm, you are with us.

On the Sea of Galilee, even when the disciples began to fear,

Jesus showed that he was Lord by rebuking the storms, so that all would know that even the wind and the waves obey him.

Creator God, we ask you to calm the waters of this tsunami, and spare those in its path from harm.

Open our hearts in generosity to all who need help in the coming days.

In all things and in all times, help us to remember that even when life seems dark and stormy, you are in the boat with us, guiding us to safety.

Amen.

Vale Archbishop Desmond Tutu

Archbishop Emeritus Desmond Tutu, a towering figure who helped bring an end to apartheid in South Africa, passed away in Cape Town in December. He was 90.

“The passing of Archbishop Emeritus Desmond Tutu is another chapter of bereavement in our nation’s farewell to a generation of outstanding South Africans who have bequeathed us a liberated South Africa,” said President Cyril Ramaphosa.

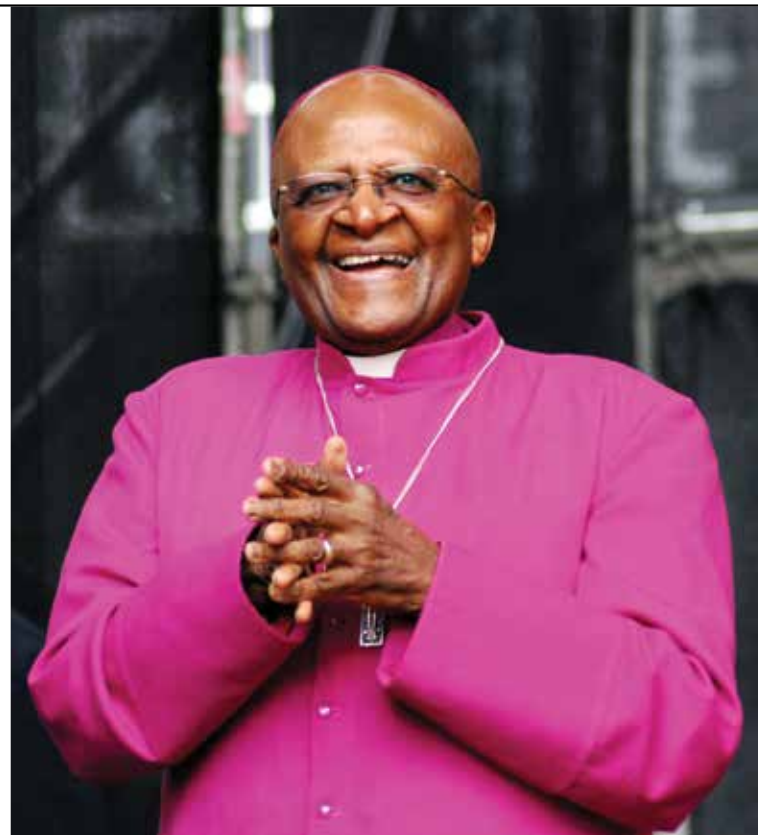
“Desmond Tutu was a patriot without equal; a leader of principle and pragmatism who gave meaning to the biblical insight that faith without works is dead.”

The first black bishop of Johannesburg and later the Anglican Archbishop of Cape Town, Tutu was known for working tirelessly for racial justice and LGBTQ rights. The passionate advocate for freedom headed the country’s Truth and Reconciliation

Commission in the 1990s, investigating crimes during the apartheid era. It was widely seen as a crucial healing step during South Africa’s transition from apartheid to democracy. The TRC became a model for similar commissions in other parts of the continent. UN Secretary-General António Guterres said that, in this role, Tutu “made an immeasurable contribution to ensuring a peaceful, yet just, transition to a democratic South Africa. His great wisdom and experience were always communicated with humanity, humour and heart.”

As part of an expression of thanks by St Paul’s Cathedral Melbourne for the life of Archbishop Desmond Tutu, ahead of a future service of thanks-giving, Dean of Melbourne, Dr Andreas Loewe, said:

Archbishop Tutu’s uncompromising stance that truth telling needs



Archbishop Desmond Tutu at a climate justice rally in Durban, 2011

to take place before any meaningful reconciliation can take place is an important reminder for the work of truth telling in our own nation ... I am grateful that

in our state the Truth Telling Commission has commenced its work this year; and I hope that a federal Truth Telling Commission will follow suit.

Tutu was one of the most prominent religious leaders to advocate LGBTQ rights – a stance that put him at odds with many in South Africa and across the continent as well as within the Anglican church. He said he was “as passionate about this campaign as I ever was about apartheid. For me, it is at the same level.”

“His contributions to struggles against injustice, locally and globally, are matched only by the depth of his thinking about the making of liberatory futures for human societies,” the Nelson Mandela Foundation said in a statement.

A seven-day mourning period was held in Cape Town, including a two-day lying in state, an ecumenical service and an Anglican requiem mass at St George’s Cathedral on 1 January, before interment of his ashes there. The southern city’s landmark Table Mountain was lit up in purple, the colour of the robes Tutu wore as archbishop.

With blackdoctor.org

NO ONE’S UNSINKABLE

To all those Unsinkable Guys out there –

You might think it’s safe to have a few drinks around water, skip the lifejacket when you’re out on the boat or go for a swim without checking the conditions.

But statistics prove that 4 out of 5 drownings are men.

Just remember that no one’s unsinkable.

Q UNSINKABLE GUY

RETHINK
TAKING RISKS
AROUND
WATER



VICTORIA
State
Government

Spoonville Christmas at St Philips'

Glenys Gijbers

In mid-September last year, a group of interested parishioners met to look at options to form part of the Christmas celebrations at Bass-Phillip Island. At that time, we had no idea what COVID rules would be in place and what programs and services would be possible. The idea emerged to have a Bethlehem Spoonville in the grounds of St Philip's in Cowes. The aim was to have a point of community connection and a topical activity. During COVID, Spoonvilles have cropped up in many locations around Australia and overseas, including a couple on Phillip Island.

Following the meeting, the local Men's Shed agreed



A child's eye view of Spoonville at St Philip's

to make four larger spoons and one smaller spoon for the key figures (Mary, Joseph, an angel and baby Jesus). Paul Woodford, a well-known local artist, agreed to paint the faces of these figures, and did so with great skill. Jacki Macfarlane, a skilled seamstress, made the costumes and David Gladman

was ingenious making the framework to stand the figures up. It was amazing to see the figures come together, and the skill and enthusiasm of these folk was a delight.

All the other churches on the island, as well as the schools and one of the aged care facilities, were approached and invited to be involved and to

decorate spoons as characters in the Bethlehem story. At the last count we had 99 decorated spoons, including a donkey!

As we watched the Spoonville grow, people visited daily and were captivated by the creations. On one occasion, children were asking their mother

who the characters were and what this was all about. It was then that we knew our project was a success. Many other interactions were had as people admired the simple creativity of the children – an angel with an O for a mouth was clearly singing with joy and a fluffy animal with a Y for a mouth was clearly a sheep!

The spoon theme was then carried into our Christmas Eve family service, with people being the mouthpieces for the spoons, a different way of presenting the story from the character's point of view – and it was wonderful to have unlimited numbers taking part with a full hall.

Another outcome of this project was that it made people, young and old, smile, which was so needed at the end of such a difficult year. Thank you to those involved for your time and creativity; you brought joy and blessings to many.

Baptisms at Drouin for first Sunday in Advent

Pauline Davies

Parishioners arrived at Drouin Anglican Church on 28 November, the first Sunday in Advent, marking the beginning of the new church year. Locum minister The Rev'd Bruce Charles had previously prepared a leaflet entitled "Advent: The Coming of Christ", which had been emailed and made available to

all parishioners prior to the commencement of the season.

What made this Sunday service particularly special was the baptism of three new members to the congregation. Three local children – Logan, Brianna and Summer Dixon – were baptised in the presence of their immediate family and godparents.

Bruce was the minister for the main service, and local Rev'd Lloyd George officiated

at the baptismal service. The three children were baptised and anointed with the sign of the cross individually by Lloyd, who afterwards presented each of the girls with a lit baptismal candle – God had brought them into his marvellous light. At the end of the service, the congregation welcomed the children into the body of Christ.

This beautiful ceremony was very appropriate for the first Sunday of Advent, with three children of the parish turning to Christ and knowing that he would be alongside them as they journey through their lives.



Brianna, Summer and Logan with grandmother Sue

This service affirmed that everyone is called to live faithful lives, seeking

to be loving and prayerful and walking in the way of holiness.

Zoom start for Gospel Ralte at Neerim South



Gospel Ralte with Grace, Gloria and Ebenezer

Ven Sue Jacka

Anyone who is part of a cooperating parish will attest that being flexible on a range of issues is a prerequisite for success. On Saturday 15 January, The Rev'd Gospel Hrilvelthanga Ralte was inducted as the Uniting Church minister for the Neerim South UCA–Anglican Cooperating Parish and the Bunyip District Uniting Church congregation. Due to the spike in the pandemic, the service was held entirely online via Zoom on quite short notice, but this didn't dampen

the joy of the occasion. It was lovely to have Gospel's former parishioners from Melbourne, Ulverstone (in Tasmania) and even Malaysia present on screen.

Various people from the different congregations and across the diocese and Presbytery contributed greetings, Bible readings, prayers and a reflection, as well as the formal induction questions and responses. Gospel's two young adult children, Gloria and Ebenezer, sang a beautiful song, *For The One*, by Brian and Jenn Johnson. The chorus includes the pertinent lines, "Help me to love with

open arms like You do/A love that erases all the lines and sees the truth..."

Gospel is originally from Myanmar and has worked as a minister, evangelist, missionary and teacher in a variety of places including Malaysia. He loves to sing and play guitar, write poetry and has three published books. He and his wife, Grace, will live in the Neerim South manse and he will work three-quarters of his time in Neerim South and the remaining time in Bunyip Uniting Church as part of their Wattlebird ministry team. We welcome Gospel and family into the diocese!

Deconsecration at Carrajung

Lyndon Phillips

On the first day of December, a gentle service was held to deconsecrate and secularise Christ Our Saviour Carrajung.

The building, also known as Christ Church, was consecrated in 1954. For 67 years, the church hosted worship and all manner of life celebrations. Alan Dunkley recalls the community gathering together in a public hall for worship prior to the construction of Christ Church. Alan's father, Victor, was one of the local farmers who assisted in building of the church; Alan remembers travelling with his father to a local sawmill as the weatherboard planks were being milled.

We are grateful to Ruth Missen, who had gathered together some personal local history:

Local trees were cut down and sawn at cost, at Jack

O'Connor's Sawmill. Some timber was also cut at a spot mill owned by Peter Missen and Jack Chester. Herman and Tom Price, local carriers at the time, carted the lining and other materials from Traralgon. Some of those involved with the erection of the building were Jack Chester, Bill Henwood (a retired carpenter), Arnold Bittner, Edwin Lay, Owen Reid, Vic Dunkley and his son Alan, The Rev'd Will Lethbridge, Peter Missen and Stuart Jeffs. Spouting and other plumbing was done by Geoff Luscombe.

During the Rev'd Philip Taylor's time a Sunday School Hall was obtained from the RAAF and relocated at Carrajung.

The Christ Church pews came from both the Newry and Flynn Creek churches; Peter and Keith Missen assisted Philip in relocating the pews. Jim

Missen crafted the font while at Yarram High School and the hymn board was crafted by Colin Ford also during woodwork classes at Yarram High School.

The floor of Christ Church was secretly stained by the Peacock family as a farewell gesture when they left the district.

The decades have taken their toll on the pleasing wooden structure and, with the centre of Gormandale nearby, maintaining the two churches is not sustainable.

The last marriage at Christ Church was a wonderful celebration in 2008 when Margaret Dunkley and Bill Morrow exchanged their vows. Christ Church has hosted six baptisms over recent years. Following the retirement of organist Nancy Brown, Sandra Dunkley received keyboard tuition. Sandra became the organist



Sandra and Alan Dunkley at Christ Our Saviour Carrajung

at both Christ Church and St Paul's Gormandale, playing at all the worship services and celebrations.

COVID restrictions have restricted our ability to gather in person, and Zoom has entered our lives. Being able to gather and share as a faithful community, although small in number, remains important.

Following our service on 1 December we gathered

for lunch and fellowship. We were able to share not only old memories but also some most recent recollections that have shaped our lives and given each of us purpose. Many wonderful relationships and memories have been formed and retained through this faithful community. We are grateful to Bishop Richard for his gentleness and care during this time.

now Priest-in-Charge of Paynesville, thinks of him as a builder. "He loved fixing and building things. He built the church by building things and engaging people in that work," Bishop Driver recalled.

The Rev'd Jim Reeves came to Australia in 1949 as a child migrant. He was "deported," along with his two younger brothers (John, seven and

Geoffrey, five), as he tells it, by the British government.

They spent six years in the Lady Northcote Farm at Bacchus Marsh. At 18 years of age he worked as a pest control operator in Ringwood before undertaking theological study. "You could say that I went from 'Let us spray' to 'Let us pray'," Jim observed with characteristic wit.

Celebrating 122 years of ministry at Paynesville

Susan Fordham

On the Feast of St Thomas, 21 December, priests Ted Gibson and Jim Reeves celebrated a combined 122 years of ministry at a concelebrated Eucharist at the church of St Peter by the Lake Paynesville.

It was a happy event, with people from many stages of their ministry attending. Both priests had vocations spanning several states and an astonishing number of parishes.

The Rev'd Ted Gibson was deaconed in Bunbury, Western Australia in 1956, priested in 1958, serving in that diocese until 1965. He came to the Diocese of Gippsland to serve initially in the parish of Moe, beginning a commitment that included Dean of the Cathedral and culminated in the rectorship of Bairnsdale. Ted was made Archdeacon in 1979. Towards the end of his full-time ministry, Ted returned to Western Australia to take up the parish of Albany. He is now productively "retired" and



The Rev'd Jim Reeves (left) and The Ven Ted Gibson at St Peter's Paynesville

attends the parish of St Peter's Paynesville. Ted also wrote the centenary history of the diocese, *Great Faithfulness*.

The Rev'd Jim Reeves was ordained Deacon in 1964 and priested in 1965 in the Diocese of Wangaratta and came to the Diocese of Gippsland in 1985 where he served until 1997. After a brief period at Nagambie in the Diocese of Wangaratta he retired due to ill health. He subsequently retired to Orbost, then came to settle in Paynesville, at Maher Cottage.

Friends of the two tell stories

that are worth recording.

Ted, made OAM for his work in Albany for The Mission to Seafarers, sports a number plate on his car EGG OAM (Edward George Gibson, Order of Australia Medal). In 2002 at the Diocesan Centenary Celebration, Ted was resplendent in leggings, spats and gaiters, items purchased from the Bishop of Bunbury, Bishop Ralph Hawkins and since donated to a local theatre company.

Ted was a demon on a motorbike in his earlier years, but Bishop Jeffrey Driver,

Australia Day honours for Gippsland Anglicans

Two Gippsland Anglicans have received a Medal of the Order of Australia (OAM) in this year's Australia Day Awards.

Christine Morris, Lay Canon at St Paul's Cathedral Sale, was honoured "for service to the community, particularly through the church."

Lorraine Kinrade, church warden at Drouin Anglican Church, received her award "for service to the community of Drouin."

An article about Christine, Lorraine and their awards will be published in the March issue of TGA.



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

Changes to improve health and wellbeing

Jane Anderson

Thank you to the Gippsland Anglican community for inviting me to contribute to this issue. My team and I would like to wish you all a very happy new year and hope that you are looking forward to 2022.

As we move into a new year it seems there is much that is familiar. We are still responding to the impacts of COVID-19 and doing what we can by getting vaccinated, wearing masks indoors, keeping our distance in public settings and caring for each other.

Throughout the pandemic I have heard from communities and businesses about issues including digital connectivity, access to services, mental health and wellbeing, food insecurity, financial stress and social connections. These concerns remain in the current environment and as well as reporting them to government, I am working with those in the service system to address the issues.

Last year I was reappointed to the role of Latrobe Health Advocate for a further three years. I am proud to be recognised as a trusted, independent voice for people

across Latrobe to share their health and wellbeing goals and concerns. I continue to engage with under-represented communities, elevate community voices and encourage people to participate more fully in driving system changes to improve their health and wellbeing.

Despite the challenges posed by COVID, communities are getting on with their lives in the best way they can. Our work continues and my office has moved to a hybrid model of engagement, working remotely and in-person when restrictions allow. My office at 2 Tarwin Street

in Morwell is currently open on Tuesdays and Thursdays from 9 am to 5 pm and I can be contacted Monday to Friday on 1800 319 255.

In 2022 I will continue to listen to Latrobe communities and respond to their health and wellbeing aspirations. I will use these voices to identify advocacy opportunities to influence systems change and I am committed to working with the Victorian Government and services within the Latrobe Health Innovation Zone to address community concerns and aspirations.

If you are interested in meeting to share your perspective, please contact Kylie on 1800 319 255 or email info@lhadvocate.vic.gov.au.

Jane Anderson's role as Latrobe Health Advocate is to provide independent advice to the Victorian Minister for Health on behalf of Latrobe Valley communities on system and policy issues affecting their health and wellbeing.



Music Foundation Trust launched at St Paul's Cathedral



St Paul's Cathedral Sale Music Foundation Trust
ABN 41 695 239 960

On 21 November, then Dean of St Paul's Cathedral Susanna Pain launched the St Paul's Cathedral Sale Music Foundation Trust.

As founder of the Trust, Susanna invited people to consider an interest in the Trust in the form of prayer, an offer of a musical or financial gift, or as practical fundraising assistance for events.

The Trust aims to "provide financial assistance to such persons from time to time to enable the performance of sacred and secular music at or in association with St Paul's Cathedral, Sale, by musicians with a particular focus on choral music and the organ."

Five members of the Diocese who hold the Cathedral and its music close to their hearts accepted Dean Susanna's invitation to act as Trustees: Lay Canon Marion Dewar (Chair; Leongatha), The

Rev'd Brian Norris (Locum, Parish of Tambo), the Hon Robert Fordham AM (Paynesville), Megan Knight (Corner Inlet) and Lay Canon Ian Maxfield (Drouin).

As noted by Susanna, all are "very enthusiastic about music at St Paul's and wanting to support this ministry."

Tax-deductible donations can be made to St Paul's Cathedral Sale Music Foundation Trust (BSB 633 000, account no. 188 720 296, with surname or phone number as reference). Please email or message the Chairperson with information about your donation (date, amount, name, contact details) so that a receipt can be forwarded to you.

For further information, or to request the occasional e-newsletter from the Trust, contact Marion Dewar: 0427 519 534, imdewar@dcsl.net.au.

Parish Partnerships – here to assist parishes

Cathrine Muston

Post-lockdown is a good time to remind all parishes in the Anglican Diocese of Gippsland that the role of the Anglicare Victoria Community Development Officer is to assist parishes in connecting with the community and in developing community engagement projects.

The impacts of bushfires and COVID lockdowns, not to mention the ongoing prevalence of family violence, are being experienced in our communities. While agencies like Anglicare Victoria have been able to provide initial support and, in some cases, ongoing therapies for people in these situations, local parish communities are well placed to provide the social and emotional support that agencies can't always provide.

Parish Partnership grants are available to support local parishes to address the needs of their communities with seed funding. Playgroups, community gardens and community meals are some of the ways in which parishes already strengthen relationships and support one another. Some new ideas might

involve music and the creative arts, after-school clubs based on Lego building, homework clubs for kids who have struggled with remote schooling, and groups to support men to be more confident dads. Maybe a project to support mental health by playing card games, or 'open mic' nights!

Resources are available to assist in the set-up of these projects, and in training and support for volunteers.

For more information, or for assistance in applying for funds, contact Cathrine Muston, Community

Development Officer for Parish Partnerships: 0458 450 370, cathrine.muston@anglicarevic.org.au.

Latrobe Valley Funeral Services

- ☑ 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

MOE 5126 1111
MORWELL 5134 4937
TRARALGON 5174 2258

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

DAVID HASTIE
General Manager

JOHN GALBRAITH
Consultant

MARK RIDDLE
Consultant

ALLAN WORTHY
Consultant

SEMMENS FUNERALS

SERVICING GIPPSLAND
Col. Pat & Brigid 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

Rev'd Paul Woodcock to be Rector of Bairnsdale



The Rev'd Paul Woodcock, Emma, Micah and Tobias

The Rev'd Paul Woodcock has been appointed Rector of Bairnsdale on the unanimous recommendation of the Clergy Appointments Advisory Board.

Paul comes from the UK originally and the Diocese of Melbourne more recently, where he has been the incumbent of St Mark's Dromana since 2014, having served there as Priest-in-Charge since 2010.

With over 20 years of experience in holy orders, prior to moving to Australia Paul was a university chaplain in the Diocese of Carlisle and Curate-in-Charge at a centre within the Parish of New Malden in the Diocese of Southwark.

Paul describes himself as Christ-centred and servant-hearted. He is drawn to the opportunities at St John's to build on the emerging tradition of all-ages worship there

and to expand and deepen existing connections into the wider community.

Married to Emma, whose parents live in Paynesville, Paul considers that Gippsland has for some time been a 'home away from home' for the family. Emma and Paul's two young sons, Micah and Tobias, enjoy 4x4 off-road adventures with their parents exploring nature, and so the wider horizons and topographical beauty of East Gippsland hold many attractions for them.

Paul has a musical bent and plays both trumpet and guitar (although not at the same time, he points out!). He likes to draw out the hidden talents and passions of others for live music as an enrichment to worship and fellowship – an enabling instinct that characterises his ministry more generally.

After taking some long service leave over Christmas and into the new year, Paul, Emma and the boys will move to Bairnsdale in time for Tobias and Micah to settle into their new schools, before Paul takes up the role of Rector of the parish sometime before Easter.

Bishop Richard said, "Please join me in welcoming the Woodcock family to our diocesan family and in praying for them and for the people of Bairnsdale as preparations for this exciting new chapter are made."

The parish and the Eastern Region are grateful to the Rev'ds Tony and Jenny Wicking for their generous locum ministry, along with Fr David Valentin, Lay Reader Alison Goetz, and other clergy and lay leaders who have served at Bairnsdale so willingly and fruitfully in recent months.

Across the ages

New Head for St Paul's Traralgon

As the new school year starts, St Paul's Anglican Grammar School's secondary students and staff will be welcoming the new Head of Traralgon Secondary School, Leonie Clark.

Leonie first worked at the St Paul's Warragul Campus in 2006 and 2007 before moving to Queensland, where she taught at St Augustine's College in the Brisbane/Ipswich region.

She returned to St Paul's in 2016, and in 2017 was appointed as the Head of Year 9 at the former Miller's Factory Year 9 Centre in Warragul.

After two years as Head of Year 9, Leonie was appointed as Deputy Head of Warragul Secondary School and the Head of Year 7 in 2019. In 2021 she took on a parental-leave position as Head of St Paul's Warragul Secondary School.

Leonie has a wealth of experience as a teacher and educational leader. Graduating from the University of Melbourne with a Bachelor of Secondary Education (Visual Arts), Leonie



Leonie Clark, delighted to be leading the St Paul's Traralgon Secondary School

embarked on a career that has seen her teach at some of Australia's best known schools including Geelong Grammar School, Methodist Ladies' College, Canberra Girls Grammar School and Caulfield Grammar School. As

well as teaching a range of subjects and year levels, she has held various leadership positions prior to her roles at St Paul's. These have included Senior Years Pastoral Leader at St Augustine's College and Deputy Director

of MLC's Marshmead Residential Campus.

St Paul's Principal, Cameron Herbert, commented that Leonie is "An out-standing communicator who is extremely well-organised and efficient. Leonie is a highly motivated, creative and passionate professional."

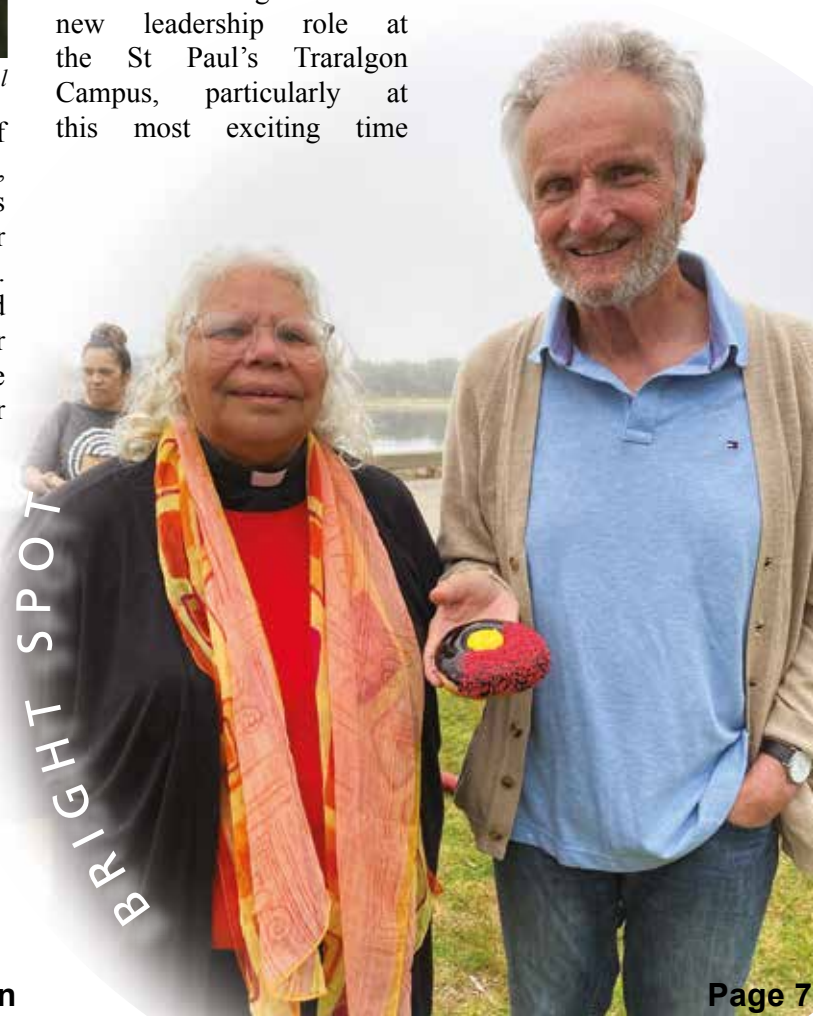
Leonie is delighted to be starting in her new leadership role at the St Paul's Traralgon Campus, particularly at this most exciting time

as the school expands its offering to include Years 11 and 12. She describes herself as "a warm, compassionate teacher/leader who aims to encourage and assist my students, my families, and my staff to achieve an outcome that is one of excellence that promotes a positive sense of self, a love of learning, as well as a sense of belonging and pride in their school community."

About 100 people, half Indigenous and half non-Indigenous, took part in an Australia Day/Invasion Day service of commemoration, thanksgiving and reconciliation on the foreshore at Lakes Entrance at dawn on 26 January. The Rev'd Canon Aunty Phyllis Andy, pictured here with Lakes Entrance Rector Philip Muston, gave the blessing at the service and read a prayer by The Rev'd Aunty Lenore Parker.

Free donuts, decorated with icing in the colours of the Aboriginal flag, were supplied by Big Bear Donuts for breakfast after the service. A theme of the morning was celebration of the 'freeing' of the flag from copyright for public use.

The service was led by local Indigenous community engagement worker Alice Pepper. Other speakers included Gunai Kurnai elders, Uncles Lenny Hayes and Alan Coe, with a recorded message from Uncle Wayne Thorpe. Aunty Sandra Paton gave the Welcome to Country.



BRIGHT SPOT

Serving church and CWA in Gippsland

Marion Dewar

Women involved in church activities are often also engaged in other community organisations. Here in the Anglican Diocese of Gippsland are many well-known women who are also prominent in The Country Women's Association of Victoria Inc. (CWA).

CWA beginnings in Victoria

The idea for CWA in Victoria began when a number of distinguished women and men met at the Royal Melbourne Showgrounds in 1927 to discuss matters of rural welfare, especially the drought in the Mallee. An advisory committee was formed with Lady Eliza Mitchell (who was also prominent in the Red Cross) as convenor.

This led, on 12 March 1928, to the formation of the Country Women's Association of Victoria, with Lady Mitchell as state president and Lady Finola Somers (the Governor's wife) as patron.

Yarra Branch, in Toorak, was the first branch formed, followed by a handful of branches, previously of the Women's Institute, and then senior members travelled the country forming branches wherever they went. Twenty branches were formed in the first year, with a membership of 1700. In CWA of Victoria's heyday during the 1950s, membership rose to more than 30,000. Currently there are 290 branches in Victoria, with a membership of 4300.

Promoting the welfare of women and children

Then, as now, CWA's primary aim was to promote the welfare of women and children. The word 'country' in the 'CWA' refers to all of the land, regardless of where people live. Friendship and skill development began within the branch, and moved outwards to work within the community providing services, offering classes in craft and cookery, teaching knitting in schools, assisting with school breakfast clubs,



Meeniyen members Faye Bland, Marilyn Mackie and Vanessa Fisher prepare scones and sponges for sale at the CWA branch pop-up shop

and supporting newly arrived immigrants, to name but a few.

The work of CWA of Victoria members included building restrooms (toilets and rooms where women could feed their babies and look after small children), bush nursing hospitals, setting up home help schemes and library schemes, visiting prisons and hospitals, running a catering outlet at the Royal Melbourne Show (beginning in 1936), hosting affordable seaside and city accommodation, facilitating a travelling home sciences van, and teaching craft and cookery. The first State Handicrafts and Home Industries Exhibition was in 1929, and a monthly magazine began in 1930. Secondary and tertiary scholarships and education grants for members and non-members continue to be awarded annually at a state level. Many branches also offer awards for primary and secondary students.

At state level, the CWA has agriculture, environment and social issues committees. Members have the opportunity to join government and non-government committees to continue the work of social and other reforms. Reforms (with subsequent legislation) include alcohol warning labels (especially relating to pregnancy), gambling, domestic violence, roadway marking, freight train wagon lighting and farm safety (for example quad bikes). Resolutions are prepared annually as particular topics attract the interest of

members. The most common are in the areas of health, education, transport, housing and safety. Sometimes a new member joins because of a passion for a particular issue, knowing that there is an avenue for advocacy through the CWA. Social housing and housing availability for single women with children and for single older women will again be prominent in 2022.

Over recent years, the CWA has supported those affected by drought, flood and bushfire. Members host day, live-in and online craft and cooking classes; and make, donate and sell COVID masks. The Association continues to raise funds through sausage sizzles, cake and produce stalls; hold social events for members and non-members; and assist with community recognition of such days as Australia Day and Anzac Day.

CWA in Gippsland

In South Gippsland, during 1931, Mrs Murray Black of Tarwin Meadows formed branches at Korumburra, Leongatha, Meeniyen, Tarwin Lower, Mirboo North, Foster, Yarram and also Yallourn and Boolarra. Later, Fish Creek, Toora and were formed. She was the first Group President of the South Gippsland area. Group Presidents, of whom there are 39 across the state, are members of State Council, and some progress to other offices.

Over time, small towns, churches and CWA branches

in many areas have ceased to exist. However, there still 41 towns in Gippsland with one or more branches. In Bass Valley: Cowes, Glen Alvie, Grantville, Loch, Woodleigh Vale and Wonthaggi. In South Gippsland: Bena, Fish Creek, Inverloch, Kardella, Korumburra, Leongatha, Meeniyen, Mirboo, Mirboo North, Poowong and Yarram. In West Gippsland: Bunyip, Drouin, Koo Wee Rup, Neerim South and Warragul. In Central Gippsland: Flynn, Gormandale, Moe, Morwell, Newborough, and Traralgon. In East Gippsland: Bairnsdale, Benambra, Bengworden, Bundalaguah, Cobains, Denison, Giffard, Lakes Entrance, Maffra, Omeo, Orbost, Sale and Stratford.

Many women who are active in the Gippsland Diocese have held or do hold CWA roles.

Dorothy Goldsmith of Drouin parish was a State President in the late 1970s. Also in Drouin, **Lorraine Kinrade** is a CWA Life Member, an honour conferred for her service at branch and group levels.

In Leongatha parish, **Elvie Olden** and **Marion Dewar** have held the position of State President, and **Heather Scott** is currently State Treasurer.

Miriam Stackhouse (Yarram parish) was International and Community Support Chairperson at her local branch.

Beverley Littlejohn (Mirboo Churchill/Boolarra/Yinnar parish) is a past CWA State Catering Committee Chairperson.

Wendy McBurnie

(Wonthaggi/Inverloch parish), usually a branch office bearer, is the catering contact for her local branch.

Beryl Brien (Moe/Newborough parish) is a member of the Lowanna Hills/Newborough Branch.

Kate Commins (Omeo parish) has been Omeo/Tambo Valley Group President and is a member of the High Country Branch.

Many members maintain that the reason for continuing their membership is the friendship of the other members; friendships that develop through a shared interest and shared time together, often between women who would not normally meet each other in their usual social settings. As members meet across branch boundaries, particularly when in positions on State Council, further friendships develop that are also longlasting. Surveys are a good way of finding out about members' views. There are always a number of comments about how a member was supported through a personal or family tragedy, illness or misfortune through the friendship and practical care of her fellow members.

Just as the church has its prayers and creeds, the CWA has statements that express its aspirations. The CWA of Victoria Collect is used at all formal occasions, and many branches repeat it at each monthly meeting. The CWA motto is used by all Australian state and territory associations. Often, the collect is repeated at the beginning of each meeting and the motto at the end of each meeting.



Viv Speight and Dianne Honey preparing for bushfire recovery in Sale

CWA Collect

In her late 20s, as a new teaching graduate from the University of Colorado, Marie Stuart/Mary Stewart wrote a personal daily prayer, later published as a Collect for Club Women. She felt that women working together for the common good "needed a special petition and meditation of their own." To this day, her collect is used by women's organisations around the world. She received an honorary degree from her alma mater in recognition of her distinguished work in education, social and civic service.

*Keep us, O Lord, from pettiness,
Let us be large in thought, in word and deed.
Let us be done with fault-finding
and leave off self-seeking.
May we put away all pretence
and meet each other face to face,
without self-pity and without prejudice.
May we never be hasty in judgement
and always generous.
Teach us to put into action our better impulses,
straight-forward and unafraid.
Let us take time for all things;
Make us grow calm, serene, gentle.
Grant that we may realise
that it is the little things that create differences;
that in the big things of life we are one.
And may we strive to touch and know
the great woman's heart common to us all;
And O Lord God, let us not forget to be kind.*

Marie Stuart

CWA Motto

*Honour to God,
Loyalty to the throne,
Service to the country,
Through country women,
For country women,
By country women.*

A wide and welcoming membership

The CWA of Victoria is one of seven autonomous state/territory associations in Australia. Queensland and NSW (including ACT) were formed in 1922, Western Australia in 1927, Victoria in 1928, South Australia in 1929, the Northern Territory in 1933 and Tasmania in 1936. Most had Women's Institute branches before the association was formed. All are affiliated with the world body, the Associated Country Women of the World (ACWW). New South Wales' centenary celebrations will be focused around the annual State Conference at the beginning



State President Marion Dewar (front left) of Meeniyian and Deputy State President Pam Mawson (front right) of Warragul pose with group presidents from across the state at a training day at CWA Head Office in Toorak

of May 2022 while Queensland will have celebrations throughout the year, including at their state conference in August 2022.

New members are always welcome. Membership is open to women and girls of all ages. Join for fun, friendship and skill sharing. Branches meet at a time convenient to members – morning, afternoon or evening.

Pre-school children are also welcome at meetings.

To join a branch near you, visit www.cwaofvic.org.au. Alternatively, contact Marion Dewar: 0427 519 534, imdewar@dcsi.net.au.

Marion Dewar is a member of the CWA Meeniyian branch and was CWA State President, 2019–2021. She is an active member of the Parish of Leongatha.

Reflection

True love sent to me

Rev'd Ken Parker

As soon as we came out of lockdown in November, the traffic was pounding down the road and the world was rushing to spend. The song of the season was "Spend, spend, spend." Christmas still arrived in its stillness and it seemed a pity to pack it away immediately. I invited folk to rediscover the old tradition of keeping Christmas across 12 days – until Epiphany.

Midnight Mass marked the eve and, on the day, the Eucharist extended into a good glass of sparkling wine afterwards. Next day was Sunday and also the Feast of Stephen, that first Christian martyr. We sang Baring-Gould's strange carol and reflected on the costliness of trying to live the love that comes down at Christmas.

On the Monday, a little company gave thanks for that one whom Jesus loved – St John the Beloved.

We were fed by his gospel of light and life and love. We did not forget the poignant commemoration of the Holy Innocents on Tuesday, though we had no liturgy that day.

On Wednesday 29th we immersed ourselves in the story of Thomas Becket, martyr Archbishop of Canterbury. T.S. Eliot's poetry helped us. We honoured those A'Becketts who gave the land for our church, for they claimed kinship with the martyr. Afterwards we sat to a splendid roast lunch, prepared by Raelene and her friend Isabella.

We rested awhile then, before coasting into the new year. On Sunday 2nd we explored the mystery of the naming and circumcision of Jesus, and the mystery of our own naming and our own bodies.

Wednesday 5th was Twelfth Night, eve of the Great Epiphany. We processed from hall to church

with the Magi and their gifts. Placing them in the manger, we honoured the Christ again and then moved on to baptise one of our number, Jase Crawford. Some of our elders offered Jase their own gifts of wisdom. We made joyful Eucharist and it flowed into a beautiful meal in the hall. Lily, who comes from the East, had prepared delicious Chinese food. Twenty-seven of us sat at table and it felt like Christmas!

Like the Magus in T.S. Eliot's poem, we found this to be a long journey, where there was both birth and death. With that wise one I'd say, "I would do it again." For our little company at Bunyip, the keeping of the Twelve Days provided an antidote to the pre-Christmas clamour and we found new depth in our central story.

Rev'd Ken Parker is Priest-in-Charge at St Thomas' Bunyip.



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.

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



(L-R) Bishop Richard Treloar, Bishop Greg Bennet, the Ven Sue Jacka, the Rev'd Canon Bob Derrenbacher and Fr Francis Obo

Luke's gospel the focus of Abbey Ecumenical Advent Conversation

Jo Perry

An overcast and wet November morning did not dampen the spirits but raised aromatic eucalyptus perfumes for our arrival at Raymond Island for the 2021 Ecumenical Advent Conversation at The Abbey.

The Ven Sue Jacka was moderator for the day, and The Rev'd Edie Ashley acknowledged the traditional custodians. After a short opening prayer service, the day's conversations were underway. The Rev'd Canon Dr Bob Derrenbacher, Dean of Trinity College Theological School, Melbourne, gave an extremely knowledgeable comparison of Luke 21:25-36 with the corresponding accounts from the gospels of Matthew and Mark. The response was delivered by Bishop Greg Bennet, Catholic Bishop of Sale.

The second session was opened by Fr Francis Obo, newly appointed Dean of the Catholic Cathedral of Sale, whose session "Voice Crying in the Wilderness" gave us great insight into the passage from Luke 3:5-6. The response was given by Bishop Richard.

A very hearty and delicious lunch was part of the peerless hospitality, and participants explored the surroundings or reflected on some of the questions arising from the presentations.

After lunch, Bob compared Luke 3:7-18 with the gospels of Matthew and Mark. His focus in both sessions was upon events that occur only in the Gospel of Luke and possible reasons for this, such as authorship, time of writing and potential audience. Bishop Richard gave the response.

Fr Francis delivered the last session – "A Simple Visit, a Glorious Outcome" – discussing Luke 1:39-45. This detailed Mary's visit to Elizabeth and all the blessed events of that day and those to come. The response was

delivered by Bishop Greg.

Advent candles were lit by both bishops, and Sue conducted a final service of prayer and blessing.

The richness offered on this uplifting day was a combination of academic insight and pursuit with interpretation of Luke's gospel for our enlightenment and deliberation. The ecumenical nature of the day highlighted the truth of a willing community of spirit.

Recordings of the Advent Conversation are at www.gippsanglican.org.au/news.

EDITORIAL

Navigating a series of unfortunate events

I first came across the proverb "Use a compass, not a map" as a much younger woman, and it has lived with me ever since. It has seen me through business challenges, birth plans, serious family illness – and it's been a rock during COVID. As psychologist and organisational theorist Karl Weick explained, "Maps, by definition, could only help in known worlds – worlds that have been charted before." For me, the saying has embedded over time. After disappointment and frustration when plans go awry, it surfaces and then settles deeper.

Last year, I created a vision board. I started it for practical reasons, as a form of repository for health-related reminders and routines – but it became so much more.

Most vision boards have goals, but I am more comfortable with intentions than with goals and resolutions. As I worked on my board, I felt even more strongly that including goals wasn't appropriate for me. My board does not embody a vision; it has turned out to be the base camp of family, friends, support and resources from which I can face what comes next. It is from there that I consult my trusted compass; saying "yes" to giving something a go, but being prepared to change course.

From January, a time of new year's resolutions, we have already moved to the month where many enter Feb Fast. In last year's March issue, Bishop Richard noted the possibility of saying an inner "yes" during Feb Fast to better health and wellbeing while declining that glass of wine. Looking to Lent, he wondered "if our tendency to think in terms of deprivation does justice to the more positive dimensions ...?" Have the mercurial 'moods' of COVID taught us to build in the affirmative as a way to offset the many times we must say "no"?

I feel deeply for young people navigating COVID, with their shiny, new compasses and their maps, traversed largely in their imaginations. How wonderful to see some of their plans come to fruition and, in time, to witness their getting of wisdom about the power of adapting to change.

Sally Woollett

LETTER TO THE EDITOR

The article about Mothers' Union in the December issue (p. 3) mentions the encounter in 1895 of the Bishop of Newcastle and Mary Sumner. The Bishop of Newcastle was Ernest Roland Wilberforce, from a well-known family of abolitionists. He became the first Bishop of Newcastle, England in 1882, and by that time there had been a Bishop of Newcastle, NSW for 35 years. In NSW, the first Bishop of Newcastle was William Tyrrell, who took up the post in 1847. It is interesting that the title existed in Australia before it did in England.

I am aware of one other example of that in the Anglican Communion. Edmonton is the name both of a city in Canada and a region of London. There has been a Bishop of Edmonton, Canada, since 1914 and a Bishop Suffragan of Edmonton in the Diocese of London only since 1970.

The Diocese of Rochester, England is very ancient and goes well back into the first millennium AD. The Episcopal (Anglican) Diocese of Rochester in New York State is a decade shy of its centenary. Each is the seat of a Bishop of Rochester.

Clifford Jones, Chester

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

3085 Loch-Wonthaggi Road, Wonthaggi, Vic 3995

Fax: (03) 5672 1747

Email: info@handafunerals.com.au

PHILLIP ISLAND

(03) 5952 5171

15 Warley Avenue, Cowes, Vic 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

Fully Human

A New Way of Using Your Mind

by Steve Biddulph

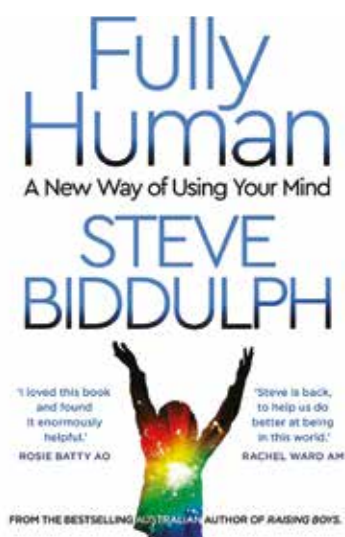
Macmillan Australia, 2021

Rev'd Ken Parker

Fresh from celebrating the Feast of the Incarnation of Jesus, I found that this book took me deep into that mystery of Christ's enfleshing and my own. It seems the author senses his role, for he writes:

This book is my attempt to throw a lifeline to the human community that I love so much ... It is my personal attempt really to save the world.

Yorkshire-born Steve Biddulph has lived most of his life in Tasmania. A psychologist for 40 years, he has published six earlier books. This one crowns his work: the fruit of a thoughtful and prayerful life, helping people into the fullness of their humanity.



Bringing together his understanding of neuroscience and his lifelong practice of psychotherapy, with a personable style and an unaffected spirituality, Biddulph offers a manual for the fully human life. Such a life is to live in a four-storey mansion where the first floor is that of the body, the second of the emotions, the third of

the mind and the top floor is that of the spirit – a floor that opens to the universe where we learn that life is a dance and a party waiting. It is also a project needing our contribution.

Christians do well to take notice of the first floor – the body. We fail to honour the body and we struggle with sexuality. Look at our worship – too often it denies the physical and the sensual.

Biddulph's exploration of the second storey is fascinating. He tells us that the emotions are the source of our vitality and the driver of meaning. He says to give attention to joy, listen to anger, minister to sorrow and tend fear. The exercises in this section are very, very useful.

The third floor is “where words live.” He explores the joy of language and the challenge to think, saying, “Many people barely think at all.” The great challenge of the book is here – the challenge to grow up. Biddulph uses Franciscan theologian Richard Rohr's five marks that differentiate the adult from the child:

1. You are going to die.
2. Life is hard.
3. You are not that important.
4. Your life is not about you.

5. You can never control the outcomes.

Biddulph says, “Adulthood is a community of those who have realized that life is about living for each other. Anything else is a sad travesty, and no real fun at all.”

Up on the top floor of the mansion, Biddulph celebrates the work of spirit. For him, spirituality is about bushwalking as well as Buddhism, about play as well as prayer. He honours his own Methodist formation but warns of the perils of organised religion: “it has been hijacked and exploited and used as a cover for con artists as long as it existed.” Citing the great spiritual exemplars, he encourages people to get to the heart of spirituality – the direct mystical experience. “Any of us can do spiritual practices, remembering that even a walk on the beach is as profound as any, if we understand its real purpose.”

He runs counter to the current enthusiasm for personal happiness and bliss:

Personal bliss is a by-product but it is not the goal of spirituality ... You put your roots deep in the ground for only one reason – so that you can reach your branches up high and stand against

storms. And thus you shelter the life around you, alongside you.

A brave book, this – written for a secular audience, not for the pious in the pew. It gives me heart and hope. I compare it to another brave book, *Living on the Borders of the Holy*, written by American priest Bill Countryman – he wrote on the need for all humans to grow into their priestly ministry. Countryman addressed the church, encouraging laity and clergy to be sharp and clear in their living of priestly lives. Biddulph speaks the same truth to a secular world.

For both writers, there is an urgency. Thus Biddulph writes:

We have to shepherd our way out of the tangled wreckage of civilization with enormous care. But at least we can ease back on the headlong rush, the illusion that money will make us happier and safer. We can walk away from the excesses of our culture, and start to live on its margins, while we explore better ways. And while we do it, laugh in the sun, and love and cherish what is around us.

Read it, I suggest, and let the words live.

Anam Cara

SPIRITUAL WISDOM FROM THE CELTIC WORLD

by John O'Donohue

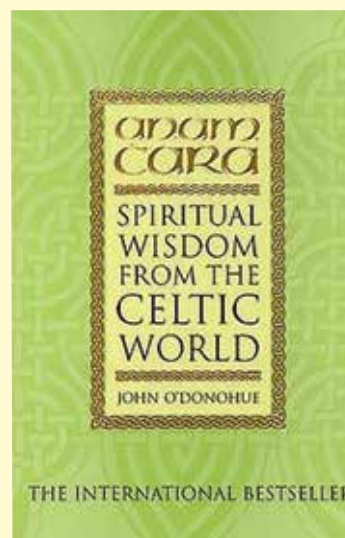
Bantam, 1998

Richard Prideaux

John O'Donohue was an Irish Catholic priest who renounced his priesthood just two days prior to his unexpected death in January 2008. He was a multilingual writer who could speak and write in Celtic, English and German languages, and no doubt make himself understood in several others. His doctoral thesis, written in German, was based on the philosophy of Hegel.

Anam Cara is the Celtic

term for “soul friend”, and O'Donohue's book of the same name has become a popular spiritual text for many people around the world. For several years the Gippsland Diocese ran an Anam Cara retreat reflecting on the ideas surrounding the term “soul friend” and investigating Celtic spirituality. This ministry finished in 2021 and was recognised at Synod last year. O'Donohue's book consists of reflections by the author on various significant Celtic themes including the mystery of friendship, a



spirituality of the senses, the luminous nature of solitude, the value of work as a “poetics of growth”, the spirituality of ageing, and reflections on death as well as life after death.

O'Donohue includes a number of blessings in this text, including some ancient Celtic blessings as well as a number of blessings of a Celtic character but written by him. In addition to insights from

Celtic spirituality, O'Donohue references quotations from a vast number of ancient and recent philosophers, musicians, poets, artists and writers too numerous to mention them all. They vary from Heidegger and James Joyce to Pablo Neruda, Kathleen Raine, Rodin, RS Thomas, Haydn, Nietzsche, Yeats, Paul Murray and many others.

There is much that is thought-provoking in this work. It is not a book to be read in a day or two but rather a set of thoughts to be contemplated, thought through, discussed with others, and then read again. Worldwide, a number of discussion and spiritual growth groups have been created with Anam Cara as the basic starting point. O'Donohue's reflections on what happens after we die are very forthright and quite precise, and leave the reader

wondering “how does John O'Donohue know this?”

I had a mixed reaction to this book. I have read a several reflections on Celtic spirituality including Esther de Waal's *Selections from the Carmina Gadelica* and Ray Simpson's *Celtic Daily Light: A Spiritual Journey through the Year*, which was a compilation of Celtic reflections on Scripture. I suppose I came to O'Donohue's book thinking it would be a similar experience. John O'Donohue's writing is quite different. Although he references many Gaelic ideas and traditions, his reach is far wider and as already noted he references a very broad range of theological, philosophical and spiritual ideas. Many of these are helpful, some are provocative and others are an excellent basis for meditation. This is a book to inspire but also to challenge and, I suspect in some places, to disagree with. Four stars.



Two scouts from Gippsland units enjoying their time at VicJam

Gippsland Scouts part of skill-building at VicJam

Scouts from all over Victoria descended on the central Victorian town of Elmore for VicJam – The Victorian Jamboree. Scouts from almost every local government area were at the Jamboree building their resilience, leadership and communication skills.

One of the biggest youth events in the Southern Hemisphere in nearly two years, the Victorian Jamboree saw more than 4500 Scouts and Leaders enjoy 11 days of non-stop action and nightly entertainment at Elmore, and 16 off-site bases around Victoria.

VicJam – an event for Scouts (aged 11–14) and Venturers (aged 15–18) – opened on 29 December and ran until 8 January.

Deputy Chief Commissioner – Youth, Matt Ellis, said “VicJam is a fantastic opportunity for Scouts to build resilience and to grow as some of Victoria’s best future leaders.”

“This was evident ... when a 45 km/h windstorm hit the Jamboree, flattening tents. Our Scouts faced a challenge with marquees and tents collapsing and flying away. They worked together and rebuilt their campsites as well as assisting other Scout Groups.”

VicJam had a wide range of onsite action ranging from Vertical World (where

Scouts are harnessed as they move through abseiling, rock climbing, caving, zip lines, bouldering, low ropes, ladders, clip and climb, horizontal bungee and knot skills) to Tech World (drones, robotics, and 3D printing, to amateur radio, microscope exploration and virtual reality experiences, plus the Radio Active wide-game using smartphones, radios and GPS).

At night the Scouts enjoyed bands, stunt shows, comedy night, a cook-off, Esports and much more.

Offsite activities ranged from water skiing and caving to mountain biking and scuba activities.

Child safety is paramount during the event. VicJam’s team included five doctors,

13 nurses, a full-time dentist, five trainee paramedics, current and former police, 10 firefighters and a 24-hour fire station. Almost all were volunteers.

VicJam was a logistical challenge to organise, through two years of virtual meetings. For example, feeding 4500 people means a \$1.25 million food bill (including 1165 kg of lettuce, 1.015 km of sausages, 2627 dozen eggs, 6442 loaves of bread and 23 different fruits and vegetables).

Victorian Scouts have spent too many months meeting online. Despite that, Scout numbers have grown during COVID – Scouts Victoria last year enjoyed its 15th consecutive year of growth.

Courtesy Scouts Victoria

Robert Baden-Powell, first Chief Scout

British Army officer Lieutenant General Robert Stephenson Smyth Baden-Powell was first Chief Scout of the worldwide Scout Movement. A camp he held in 1907 in southern England is recognised as its beginning. He and his sister Agnes founded the worldwide Girl Guide/Girl Scout Movement.

One hundred years ago, there were more than a million Scouts in 32 countries. Today, the Global Scouting Movement comprises about 54 million Scouts.

As part of a final letter to the Scouts, Baden-Powell wrote:

Nature study will show you how full of beautiful and wonderful things God has made the world for you to enjoy.

Be contented with what you have got, and make the best of it, look on the bright side of things.

Relaunch: Gippsland Anglicans Young Adults’ Movement

Alisha Moyle is looking forward to an easier year in terms of gatherings and activities for younger Gippsland Anglicans. Please support Alisha, with The Rev’d David Perryman and others, in this ministry initiative in 2022. For further information, contact Alisha (0487 424 480) or registryoffice@gippsanglican.org.au.

Discussion: Steve Biddulph’s *Fully Human*

Sunday 13 February
9.30 am Eucharist, followed by discussion and lunch.
Bookings: Ken Parker (5976 1634)
St Thomas’ Church, A’Beckett Rd, Bunyip

Story Sunday

Sunday 27 February
A new venture celebrating the joy and learning in story-telling.
9.30 am Eucharist
St Thomas’ Church, A’Beckett Rd, Bunyip



**GET UP!
STAND UP!
SHOW UP!**

3-10 JULY 2022

2022 NAIDOC Grants and Awards

NAIDOC Local Grants support Aboriginal and Torres Strait Islander and non-Indigenous communities and organisations to deliver local NAIDOC Week activities in communities and regions around Australia.

NAIDOC Awards are for people or organisations who have empowered Aboriginal and Torres Strait Islander people in their communities and beyond.

**Grant applications close
22 February at 9 pm (AEDT).
Award nominations close
11 April at 11.59 pm (AEDT).**

www.naidoc.org.au



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