

The Gippsland Anglican

Volume 119, Number 4, May 2022

Published in Gippsland Diocese since 1904

www.gippsanglican.org.au

Volunteers critical during Northern Rivers flood crisis

Sally Woollett

When Lismore was inundated by water in February and March, people from in and around Lismore stepped forward to help. The Lismore offices of the *Koori Mail* newspaper were destroyed by the deluge, but despite this the staff established their site as a support hub for supplies and services.

These images by photographer Jessie Prince of The Quarter Acre studio in Byron Bay pay tribute to

some of the many volunteers who helped the *Koori Mail* continue their crucial work.

Koori Mail is a national Indigenous newspaper, established in 1991 and owned by five Bundjalung Aboriginal community organisations. Speaking to ABC news, general manager Naomi Moran said, "Thirty years of the *Koori Mail*, the legacy of the *Koori Mail*, washed away but the spirit of the *Koori Mail* is still here, and I think that has allowed us to do what we're doing now to support our community."

EASTERN AUSTRALIA FLOOD APPEAL

Two years after a summer of destructive bushfires in Australia, we faced another extreme weather event – flooding across a wide and densely-populated part of eastern Australia.

Boat moorings, cars and household appliances drifting down the Brisbane River. Whole towns submerged by the Mary River. These were the scenes from South East Queensland at the end of February 2022, following a week of unrelenting torrential rain.

Then the 'rain bomb' crept across the border into northern New South Wales. As rivers rose, parts of Lismore, Ballina and Grafton were submerged, along with many smaller towns.

Waters rose around the Hawkesbury, Nepean and Georges rivers around Sydney, where many people had to be rescued, and thousands were forced to flee their homes.

Down our eastern coast, lives have been lost, countless homes and businesses have been damaged and evacuations continue. In many areas, roads have been closed and power has been cut.

Anglican Board of Mission's Anglicans in Development (AID) acknowledges the many other appeals seeking to provide practical assistance to people made homeless, or whose livelihoods have been destroyed.

AID will partner with affected Anglican dioceses for the longer term recovery and rebuilding in flood-affected areas, supporting the Church to fill some of the gaps that inevitably arise following such natural disasters.

*Eternal God,
let the waters recede
and spare your people.*

*We ask for your mercy
on those affected by the
floods in Australia.*

*We pray for those
who have died,
and ask that you send
your Spirit to console
their loved ones.*

*Pierce our hearts with
compassion for those
who have lost their homes,
businesses or animals.*

*May they have the
courage and energy
to face the long road ahead:
the clean-up, the rebuilding
and the difficult decisions.*

*Keep our hearts and
minds on the needs of
those impacted,
both now and in the
months ahead.*

*We make this prayer
through Jesus Christ.*

Amen.

*Prayer and box text
courtesy ABM.*

*To donate to ABM's Eastern
Australia Flood Appeal, visit
www.abmission.org/appeals.*



Seven things my mother taught me



Bishop Richard Treloar

In a month that sees Mother's Day observed by many in our communities, and having recently marked Mothering Sunday (see pages 6 and 7) just two days after she died, I find myself reflecting with profound gratitude on the life and legacy of my mother, Marjorie (14 August 1928 – 25 March 2022). Here are some of the things she taught me.

Take a handkerchief

"Have you got a clean hankie Richard?", I can hear her calling after me as I'm about to leave the house. Apart from never needing to find a tissue, this practice has proven handy on countless occasions – not least when our own children have had a little spill in the car, or out and about. To this day I feel under-dressed if I leave home without one.

At the end of the day, tend one's own garden

Herself an avid gardener, Mum was not much given

to philosophy, but would have resonated with the advice of Voltaire in his eighteenth-century novel *Candide*. Through the voice of a wise and contented old man, Voltaire tempers the ambitions of *Candide* and his companions to understand all mysteries and solve all the world's problems. Whilst Mum didn't shrink from wider challenges such as the Ukraine crisis or climate change, she would also know when to rein in the focus of her energies and attend to the wellbeing and betterment of those in the immediate orbit of her care and influence.

Laugh often, mostly at oneself

Humour was a 'defusing' technique in our family of origin, and my siblings all have a gift for it. Mum loved a laugh, and was always ready to poke fun at herself. By this, and by the occasional direct counsel, she reminded me not to take myself too seriously.

Look up

The older she got, the more Mum prayed. Her own faith-journey was not straightforward, but at some point well into adulthood she appropriated for herself the formidable spiritual heritage of her mother and grandfather (J. T. Mawson, evangelist and

founding editor of *Scripture Truth*). When she saw me struggling with weighty matters in ministry, she would gently remind me to "look up".

Love unconditionally

Mum could be very hard on herself at times. When it came to others, including her own children and grandchildren, she was forbearance personified: non-judgemental, accepting, forgiving and compassionate; a good and active listener. I learned more about grace from her than from anyone.

The importance of language ... and spelling

Scrabble was Mum's favourite board game, and it was a serious business! When Nicholas and I paid a brief and overdue visit to her in Sydney last February we played Scrabble, and her competitive spirit was undiminished. Mum taught me about words, and their power not only to reflect but also to shape the world.

Resurrection faith

My own spirituality gravitates towards Christmas and Good Friday: God's solidarity from cradle to grave is so comforting. Calling Mum on Easter afternoons, slightly depleted after the rigors and rewards of Holy Week, was

always a salutary reminder of the sheer joy and centrality to our faith of those three words, "He is risen!" And she would never fail to ask if we sang *Thine Be the Glory*. Yes, Mum, we sang *Thine Be the Glory* on the beach and in church at Mallacoota this Easter.

Mum was born on the eve of one great Marian feast (15 August) and died on another (25 March). Between these two bookends of Mary's mothering of our Lord, and – some of us would suggest – therefore of us all, Mum's own vocation to maternity was lived out, imperfectly, courageously, tenderly, and faithfully to the last.

In the third century of our Common Era, Cyprian of Carthage wrote "One cannot have God for Father who does not have Church for mother." Despite having a somewhat low doctrine of the Church (notwithstanding having two clerics among her four children), Mum came to find her spiritual home in Canterbury, via the Dean's daily online reflections and in correspondence with "my friend Justin", as she would refer to the Archbishop thereof.

Mother's Day can be a difficult time for those who are grieving, those who struggle with the responsibility of parenthood, those separated from biological mothers and kindred, those whose childhoods were problematic or abusive on account of dysfunctional households.

As Christians, diverse though our personal experience of such things will be, we have in common the nurture of "mother Church" – not a perfect relationship for most of us by any means, yet a hearth where we can know ourselves loved, and fed, and stretched, and restored.

This Mother's Day, let us give thanks not only for those who have been maternal towards us on our earthly pilgrimage, but also for "mother Church", who births us in baptism, bears with us in discipleship, and – as his body in the world – guides us home to that roomy house of the one whom Jesus called Father.

+RM



Reconciliation

Lord God, bring us together as one, reconciled with you and reconciled with each other.

You made us in your likeness, you gave us your Son, Jesus Christ.

He has given us forgiveness from sin.

Lord God, bring us together as one, different in culture, but given new life in Jesus Christ,

together as your body, your Church, your people.

Lord God, bring us together as one, reconciled, healed, forgiven, sharing you with others as you have called us to do.

In Jesus Christ, let us be together as one.

Amen.

*Bishop Arthur Malcolm,
A Prayer Book
for Australia,
p. 203*



World Agroforestry

Alnus trees in agroforestry systems in Rwanda

A study published recently in the journal *Agroforestry Systems* has found that Alnus trees in agroforestry systems significantly contribute to capturing and storing carbon dioxide from the atmosphere.

Researchers discovered that the fast-growing Alnus tree, common in most Rwandan households, captures substantial amounts of carbon in aboveground biomass – live or dead matter from trees – with amounts varying depending on the age and elevation of the tree.

The study, supported through a project funded by the Australian Centre for International Agricultural Research (ACIAR), was conducted in the highlands of Rwanda and measured 1767 Alnus trees from a land area of 13 ha covering 84 farms. Most of the trees sampled were planted between 2009 and 2018, with a large portion planted through the Trees for Food Security project.

Alnus is widely used in agroforestry systems across the globe and is believed to provide multiple benefits to ecosystems. However, there's little evidence in existing agroforestry literature to support the benefits, particularly in Rwanda. The latest research assessed the potential of Alnus-based agroforestry for carbon sequestration and other ecosystem services in the country.

Researchers hope that the newfound knowledge will lead to better guidance for farmers on tree management practices that maximise carbon capture.

"Our findings show that carbon stocks in Alnus trees are higher at intermediate elevations and lower at higher elevations, while older trees store more carbon compared to younger trees," says Athanase Cyamweshi, the lead author and researcher from Rwanda Agriculture and Animal Resources Development Board and PhD student at Jomo Kenyatta University of Agriculture and Technology.

The dominant Alnus trees are mostly planted along contour hedges or scattered within the farms to provide stakes for climbing beans, timber and firewood, soil erosion control and improving soil fertility.

However, the younger trees face challenges in continued carbon storage as the farmers' pressure on planted trees to satisfy their needs in tree products intensifies.

"In the study area, our observations in the field show that farmers pruned trees leaving only 30% of the crown. As such, when trees grow larger, the contribution of wood biomass to the aboveground biomass increases at the expense of leaf biomass. We found that much of the biomass of Alnus was held in the stem and lower

biomass in branches and leaves," says Athanase.

This can be attributed to farmer management practices such as pruning, coppicing and pollarding. Farmers remove branches to reduce light competition between trees and understorey crops and as part of harvesting wood for firewood and stakes for climbing beans. Such tree management practices adversely affect the Alnus tree potential to capture and store atmospheric carbon, notwithstanding the other benefits of tree products.

"We need to focus more on improving farmers' knowledge of agroforestry tree management practices to enhance tree growth

and biomass productivity," says Professor Catherine Muthuri, Regional Convener East Africa and Country Coordinator Kenya at the Center for International Forestry Research–World Agroforestry.

"With Alnus being the most abundant tree in the region, there is a need to diversify tree species for provision of stakes, timber and firewood to reduce farmers' pressure on Alnus trees and maintain them for long durations on farmlands," says Professor Muthuri.

Agroforestry features prominently in Rwanda's national policies on land use, climate change, agriculture, and forestry.

It has been identified as one of the key approaches for increasing agricultural productivity while harnessing tree ecosystem services.

Planting Alnus trees on farms can meet local needs for climbing-bean stakes, improving wood and soil, and the global need for climate change regulation.

Courtesy Australian Centre for International Agricultural Research, which this year marks 40 years of supporting and managing agricultural research in eastern and southern Africa, East Asia, South and West Asia and the Pacific, including Rwanda (and the Gippsland Diocese's sister Diocese of Gahini).

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Paul Woodcock inducted as Rector at Bairnsdale

Alison Goetz

It was a delight to welcome Bishop Richard to St John the Baptist church in Bairnsdale on 29 March to induct and install The Rev'd Paul Woodcock as Rector of our parish.

To recap on his introduction in February *TGA*, Paul comes to Bairnsdale from the incumbency at St Mark's Dromana in the Melbourne Diocese and prior to that was in holy orders for 11 years in England. However, he is no stranger to East Gippsland. Emma, Paul's wife, has several family members in Paynesville, so the region has been a home away from home. Paul, Emma and their two sons, Micah and Tobias, have been living in Bairnsdale since late January so that the boys could be settled into their new schools at the start of the school year. It was an opportunity for many parishioners to become acquainted with Paul and his family before he formally took up his ministry here.

Immediately before the service, Paul seemed a little taken aback by the hustle and bustle surrounding him as

the numerous local and visiting clergy prepared for the service, saying that he didn't recall seeing so many clergy gathered in a parish church since he had left England. I was privileged to be part of the formal procession as a Lay Reader and I recall at least 16 people, as well as Bishop Richard. It was wonderful to see so many from around the Diocese, and even further afield. The body of the church was filled with St John's parishioners, family and friends, local officials, clergy and members of other local churches and representatives of St Mark's Dromana.

With Bishop Richard presiding, the service was led by Regional Dean, Rev'd Lyndon Phillips. Rev'd Aunty Phyllis Andy offered an acknowledgement of Traditional Custodians and then presented Paul with a sprig of local gum leaves.

For us, this joyful and much sooner than expected event in the life of our church was perhaps a little bittersweet. As Bishop Richard said in his sermon, the parish has known its share of grief and loss in recent years, including the tragedy that brought the

incumbency of our previous Rector, Brenda, to a premature close. With the strong support of locum ministry over the past 10 or more months, Bishop Richard is confident that this household of faith is in a very good place to respond to new leadership, and we know we are blessed to have our prayer for a new leader answered so swiftly.

Special thanks were given to the Rev'ds Jenny and Tony Wicking, so generously released by the people of Yarram to take up locum ministry at St John's. Gratitude was also expressed for the regular ministry of Rev'd David Valentin and Lay Readers, both from within and outside the parish.

On the memorial day of John Keble, poet, academic, eminent clergyman and member of the Oxford Movement, we sang one of Keble's better known and very traditional hymns *Blessed are the Pure in Heart* (accompanied by Paul on trumpet). Bishop Richard suggested that, were Keble versifying in the 21st century, he could well have written the more contemporary song also included in the service, *Build Your Kingdom Here*,



Photo: Judi Hogan

The Rev'd Paul Woodcock was presented to Bishop Richard by church wardens June Holloway, Peggie Arthur (behind June) and Peter White

which – like his famous sermon 'National Apostasy' – is a call both to the renewal of the church and the conversion of the nation. Linking in to this, Bishop Richard laid out the tasks ahead of Paul to which

he will bring his gifts and talents in leading the parish forward, with us and for us. And so with every blessing, God's good providence and the guidance of the Holy Spirit, a new chapter begins.

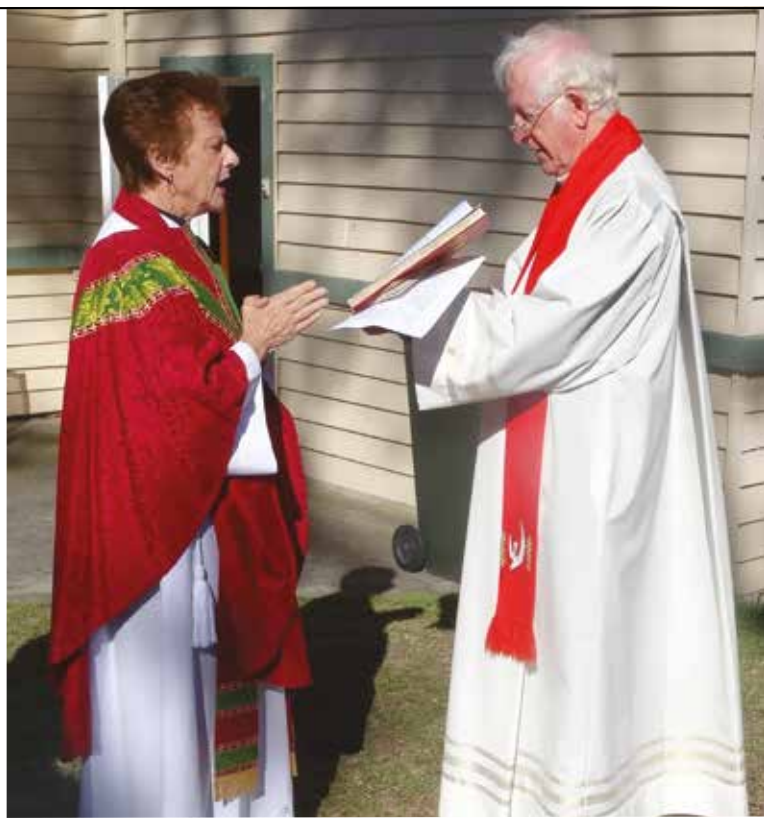
Palm Sunday at Bunyip

Tim Green

Palm Sunday service at Bunyip this year was a significant occasion for two reasons.

First, we began our service in the open air with readings from Zechariah, and a reading from the New Testament of Luke. We then processed to the church porch, where we paused to witness the blessing of palm branches held aloft by those present.

During the sermon, The Rev'd Ken Parker demonstrated the delicate task of creating a palm cross as the focus of his sermon, and explained why palm crosses are important in the Easter story. They signify the beginning



The Rev'ds Christine Angus and Ken Parker reading from the New Testament of Luke

of Holy Week and recall the description of Christ riding on a donkey over palm branches laid on the streets as He entered Jerusalem. Palm crosses are symbols of victory, triumph, peace and eternal life. At the end of his sermon, Ken blessed a bowl of newly made crosses, and distributed them to the

members of the congregation.

Second, it was the first time our newly appointed associate priest, The Rev'd Christine Angus, has celebrated the Eucharist in St Thomas' Bunyip. Dressed in a crimson vestment, she offered the bread and wine to the congregation, which was a joy to watch. Thank you for being with us, Christine.



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

MU AND ME

Memories of support and encouragement

As Mothers' Union groups across the Diocese begin to meet again, some MU members are offering encouraging stories about why and how they joined.

Here, Rev'd Judith Lake shares her story.

During a recent conversation with Maryann Ashton, I shared with her some thoughts about my time as a member of Mother's Union. She asked me if I would write about it.

More recently, at our Lady Day Service at the Cathedral on 25 March, The Rev'd Liam Matthews shared with us some of his memories of MU members who had made an impact on his life, then related this back to the gospel reading of the day. Thank you, Liam – listening to you opened the door to memories of the women of MU who had been significant in my

life over my 30 years of MU membership.

Following separation and divorce, and with two primary-aged children, I moved into our new home. Close to my parents, the children and I attended our local Anglican Church, which happened to be the church where I had been confirmed and married. This was a time when I was struggling with my own faith, let alone trying to encourage two young children in theirs.

One Sunday, the priest at the church asked, "Judith, would you like to join the MU group? We have two groups – a morning group

and an evening one." I joined the morning group, which was a group of older women. This small group of eight women loved me and my two children back into the life of the church, and into what was to be and continues to be an amazing journey of faith in our Anglican tradition.

MU has a long history, with aims and objects that are as important in life today as they were when Mary Sumner spoke to the first group of women in 1876. Families and how we view them have changed over time. However, support, encouragement and love are still needed



Rev'd Judith Lake with Bishop Richard at her induction in 2019

me to embrace positions within MU I never thought I could do.

Here in 2022, does MU have a future? Yes! Definitely! What does it look like? That I am not sure about. However, as long as we have parents, children and families who need care, support and encouragement in the Christian faith there will

be a need for MU. There will be a need for MU members united and living out the aims and objects in MU. I hope to continue to work with others within MU and the wider community. Thank you to all MU members along the way who have shared their stories, and supported and encouraged me.

in our communities today, especially with families. MU is also concerned with promoting conditions in our communities that support stable family life.

Within my time as an MU member, I have had the opportunity to be involved in MU in a variety of ways. MU members supported and encouraged



Extension for St Peter's Paynesville

Sue Fordham

Plans are underway at St Peter's by the Lake Paynesville for a two-stage extension to the building.

To make the building more user friendly, an accessible toilet will be installed upstairs. At present, the only toilets are located at the bottom of a steep

flight of steps. The robing room will be relocated sideways and extended meeting space will become available for after-church tea and coffee use during inclement weather.

The second stage, with a similar cost, will both provide a more useable kitchenette and expand the gathering space for social and meeting purposes.

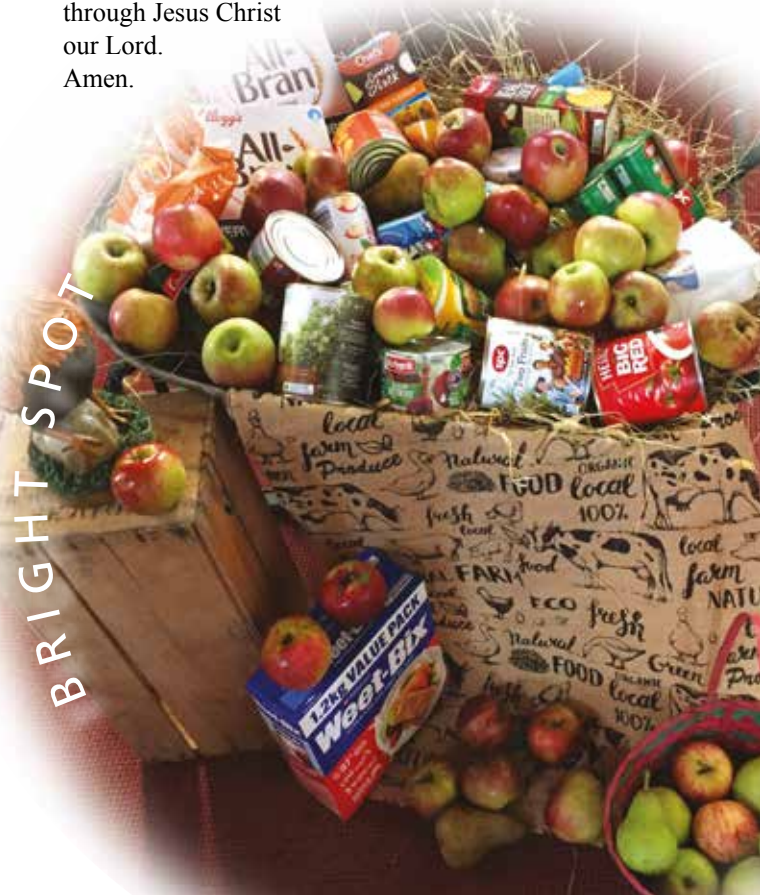
Each stage of the

project is expected to cost about \$50,000.

The parish has established a building fund, which has already raised \$20,000 through individual donation and parish bric-a-brac sales. An application to the Bushfire Recovery Fund or a grant towards the building is planned, and other trusts are being looked to for support.

The Parish of Tambo celebrated harvest festival on 20 March, with parishioners contributing food and produce at the 9.30 am service at St Matthew's Bruthen. This annual event is celebrated with appropriate prayers and hymns. The food was donated to a local charity after the service. The prayer used for the day was:

God our Father,
you have created all things,
and we praise you for the harvest.
We thank you for your love for us,
for these gifts
which the sun and rain have nurtured,
for the care and skill of our farmers,
and for the food and drink we enjoy.
Make us always thankful,
and give us generous hearts to share
what we have with those
who have little;
through Jesus Christ
our Lord.
Amen.





Rev'd Jo White with Amanda Llewellyn and Shane Wilkinson, married during Lent

Lenten moments

Rev'd Jo White

Lent can be a rewarding time in our lives as Christians. It's a time to give up some of our busyness and take up activities that help us reflect on our relationship with God and those with whom we share our lives.

Lenten reflection

Lent is a time for reflection; a time to fast from the things that keep us from being with God. I share with you a simple reflection that I appreciated recently. It comes from a little flip-over book for Lent by Marianne Musgrove. Marianne says fasting can be interpreted more broadly as refraining from something that may be distracting us from our relationship with God and to that end she offers a daily thought-provoking question, a prayer, and a verse of scripture. So, here's the one that resonated so powerfully with me:

Fast from excluding – Have you ever become so absorbed in your own friendship circle,

you neglected to welcome a stranger?

Dear God, I know you want us to welcome the stranger, but I feel more comfortable with my own friends and family. Help me to remember that when I welcome the stranger, I welcome you. Please grant me the courage to approach someone I don't know, and help me to find words of welcome. Amen.

Therefore welcome one another as Christ has welcomed you.
(Romans 15:7)

Stand firm

In the midst of Lent we are praying for Ukraine; we are praying for peace. It was only the second week in Lent when Philippians 4:1 jumped out at me as the most important statement we can make in solidarity with the people of Ukraine. so, I organised a banner for the parish hall with the verse "Stand firm in the Lord – Philippians 4:1" boldly displayed on

a background of yellow and blue, the colours of the Ukrainian flag.

This banner has been proclaiming our prayer for peace for a number of weeks, ahead of our Easter banner: Jesus Is Alive – Happy Easter.

Sadness in the midst of joy

In the third week of Lent I had the joy of conducting the wedding of Amanda Llewellyn and Shane

Wilkinson. Shane and Amanda are from Cape Woolami.

Weddings are always full of love and happiness, but this one was special. The week of the rehearsal, Amanda told me she had breast cancer. This was a very recent diagnosis and not something the couple were expecting.

Equally, they didn't want this to overshadow the happiness of their wedding day. They had planned a simple ceremony. The flowers in the church were donated, and we prepared some decorations for the pews to fit in with the theme colour, pink.

As the couple emerged from the vestry as Mr and Mrs Wilkinson, they were greeted with applause and a burst of party poppers to celebrate their marriage.

Colours and traditions

The fourth Sunday in Lent, 27 March, marks the middle of Lent; it's often described as Refreshment Sunday, where in some churches our Lenten purple gives way to a softened pink. If we were in the UK this would be Mothering Sunday with flowers for the mothers in our lives and a simnel cake to feast upon.

Honour your mother and return to your baptism

Mothering Sunday was originally a time when people returned to the mother church, where they had been baptised or perhaps where they attended services as children. Mothering Sunday was an occasion for families to be reunited. As adults, they returned to the towns and villages where they grew up. In time, it became customary for young people who were working as servants in large houses to be given a holiday on Mothering Sunday. They would use this day to visit their mother and often took a gift of food or hand-me-down clothing from the Lady of the Manor.

A slice of faith and symbols

Traditionally, the Lenten fast is lifted slightly on Mothering Sunday to include a simnel cake, a light fruit cake decorated with 11 or perhaps 12 balls of marzipan representing the 11 disciples and the twelfth representing Jesus. Eleven disciples, not twelve to indicate that Judas will betray Jesus. These things serve to point us toward the events of Holy Week and Easter.

Harvest festival and Mothering Sunday at Bunyip

Tim Green

On 27 March, Mothering Sunday, the community of St Thomas at Bunyip welcomed nearly 50 friends to a celebration of the harvest in the gardens at the church. We sat in the shade provided by the big Liquidambar tree to sing and enjoy the Eucharist.

We were honoured to have John Thorn, singer and composer, with us for the day. During the service he sang some of John Shaw Neilson poems including *Surely God Was a Lover*, *The Orange Tree* and *He Sold Himself to the Daisies*. During Ken Parker's sermon, Pamela Longmuir read Neilson's poems *The Gentle Water Bird* and *The Poor Can Feed the Birds*.

Towards the end of the service, a simnel cake, made by Lucy Chapman, was blessed, later cut and distributed along with a delicious boxed lunch and a glass of wine. Following lunch, we were further entertained by John Thorn with more of Neilson's poems set to music. Thanks to Louise Hunter and her team for preparing such a tasty and fulfilling lunch.

People donated a large quantity of fresh produce that was displayed in front of the altar, some of which was then purchased by attendees, and the balance donated to the Longwarry food bank for distribution to locals who are finding life difficult at present. Profits from the lunch will go to support the people of Ukraine.



Rev'd Ken Parker ministering the Eucharist in the gardens at St Thomas' Bunyip

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Grief and Mother’s Day

Jo Baker

Grief is our response to loss; it is normal, natural and inevitable, and it can affect every part of our life, including the way we think, feel, behave, our relationships with others and our beliefs. Everyone grieves in their own way; your grief is unique to you, and as long as you are not causing any harm to yourself or anyone else, there is no right or wrong way to grieve. There are some common reactions that people feel when a parent dies, and the death of a mother can be one of the hardest things a person can go through. People may say things like, “No one loved me like she did”,

“She always had my back” or “Now I won’t get an opportunity to talk through our differences.” Some people may not be mothers because their dream to have a child was not fulfilled, or their important person is not physically present due to pregnancy loss or the death of a child or adult. Others may be estranged from their children or biological family. Mother’s Day is a time when the joy of being a mother and of having a mother is celebrated. For some, however, it can mean sadness and can be a time of reflection and remembrance. Mother’s Day has many meanings, and it can feel bittersweet when joy and sorrow come hand in hand.

Mother’s Day can be challenging or distressing for motherless children as they watch friends buy gifts and celebrate at school. Children and adolescents may experience a wide range of fluctuating emotions, worry about their future and who will take care of them, or question their faith or understanding about the world. What can help make the day a little easier? Grief often needs witnessing, so perhaps talking to someone will help. Many people understand and/or have been through similar experiences. Engaging with others who are empathetic or have had lived experiences can be helpful because grief can be a lonely journey. Listening to podcasts or attending a

bereavement support group provides some people with a sense of belonging and social connection. Remembering and honouring a person who has died is a big part of adapting to loss over time. As a bereavement counsellor, I talk a lot about making sense and finding meaning out of loss. Spirituality is a way that some people make meaning as they adapt to a different life and world without their important person in it. The concept of ‘continuing bonds’ can also provide people with a sense of comfort. This term means that a person is no longer physically present, but you can still have a meaningful relationship with them. Some examples of a continuing bond are feeling the person around you, talking to them or praying with them. Some people talk about cooking the person’s favourite meal, listening to music they enjoyed or looking at photos and keepsakes. Sometimes, we have to move through our grief and sit with our sadness. Although it can be hard, people say that their grief is their connection to the person who has died. If you find Mother’s Day difficult, do what feels right for you; that may be visiting the cemetery, spending time in nature or being with others. Make sure you take care of yourself as you navigate a potentially difficult time. Try to maintain your routine and to remember your important person in a way that feels right for you. Read

or get some grief education, which can help normalise what you are experiencing. When it feels like everyone else is celebrating, holding space for your grief and being kind to yourself may help you get through the day. Remember to practise self-compassion and go at your own pace. *There are no goodbyes for us. Wherever you are, you will always be in my heart.* (Mahatma Gandhi) If you think that bereavement support may be beneficial for you, please contact The Australian Centre for Grief and Bereavement (ACGB) on 03 9265 2100 or at www.grief.org.au to talk to our friendly staff about telehealth counselling or online support groups. ACGB also has grief and loss factsheets and information to read on our website. Other supports and organisations:

- Motherless Daughters Australia: www.motherlessdaughters.com.au
- Red Nose Australia: <https://rednose.org.au>
- Beyond Blue: www.beyondblue.org.au
- What’s Your Grief?: <https://whatsyourgrief.com>

Jo Baker is a Specialist Bereavement Counsellor, Clinical Supervisor and Support Group Coordinator at the Australian Centre for Grief and Bereavement.

Mothering Sunday and Mother’s Day

Maryann Ashton

The fourth Sunday in Lent is celebrated in the United Kingdom as Mothering Sunday. Here in Australia, some churches still recognise the day but many instead celebrate Mother’s Day on the second Sunday in May. In its origins, Mothering Sunday had nothing to do with mothers in the human sense. The day was simply a Sunday in the church year when everyone returned to their ‘mother’ church. This was usually the church

where you were baptised, or the parish church or nearest cathedral that was the ‘mother’ church of the Diocese. Anyone who did this was known as to have gone ‘a-mothering’. Reference to this is recorded by 1644. In later times, domestic servants were given the day off to visit their mother church, usually with their own mothers and other family members. Over time, as families gathered, the occasion took on a further meaning. Wildflowers picked along the way as servants

returned home were taken to the church or given to mothers. Eventually, the religious tradition became Mothering Sunday, when flowers and gifts were given. In the 1920s, the custom lapsed a little. However, in the USA during the early 20th century a young woman, Anna Jarvis, held a memorial to honour her own mother and the occasion sparked the first official Mother’s Day. Inspired by Anna’s effort, Constance Penswick-Smith in the UK created the Mothering Sunday Movement; in 1921, she wrote a book asking for the revival of the festival. By the 1950s, it was supported commercially and celebrated across the UK. Another tradition linked to Mothering Sunday is the

making of a simnel cake. This fruit cake is distinguished by a layer of marzipan or almond paste through the centre and another layer on top, complete with 11 balls to represent the 11 Apostles. Now, this is more often seen at Easter. Maryann Ashton is Mother’s Union Diocesan President.



A simnel cake prepared by Maryann’s prayer partner Carole in Norfolk, UK

Stories of multicultural volunteering



Heba Al Adawy

Volunteering is an important means through which a sense of community is constituted in Australia and beyond. As an act that involves time given freely for the common good of the community, it can have multiple conceptualisations and motivations that may be faith-based and culturally nuanced. Whereas dominant understandings of ‘volunteering’ include formal, role-based positions within non-profit organisations, registered charities, or corporations, other forms of community activities may be more fluid, unbounded and value driven. They may even be invisibilised as ‘volunteering’ per se because their terms of reference are different for their participants – for instance, in being understood as an act of faith, or cultural obligation, or an extension of personal and familial friendships.

The Story Project at Volunteering Australia aims to profile the breadth of activities and practices that may be unrecognised or unacknowledged for

falling outside our dominant conceptions of volunteering. Our broader aim is to promote an understanding of Australia as a quintessentially multicultural society and to showcase this diversity through the multiple case studies of voluntarism undertaken for the common good of the community.

We are calling out for you to share your experiences of volunteering and community participation. Do you identify as an Australian with a multicultural upbringing? If so, what does volunteering mean to you, personally? What value has it added to your life? It may be your participation at a church garden, or a parenting circle or a playgroup, a charity drive, or a soup kitchen. We are keen to hear your stories and to learn how we may better support the ecosystem of informal, faith-based and culturally specific activities of volunteering.

To learn more about the Story Project or to receive a copy of the survey, contact Heba Al-Adawy (heba@volunteeringaustralia.org).

*Heba Al Adawy is
Policy Officer at
Volunteering Australia.*

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EDITORIAL

The Anglican, the stitch and the wardrobe

Chief Curator at Historic Royal Palaces UK, Lucy Worsley, recently hosted a crowdfund about Henry VIII's wives and their wardrobes. Among other things, she and the panel members discussed Tudor textiles and the use of fabrics during this period to project status, wealth and power. The Royal Wardrobe accounts contain solid evidence of this – for example, Tudor royal spending on fine fabrics surged in the lead-up to military combat, and Catherine of Aragon's clothing bill soared after her rejection by Henry and during his courting of Anne Boleyn.

Last year's Gold and Glory exhibition at Hampton Court Palace in London featured the Stonhurst Cope, a velvet garment with cloth-of-gold and red silk damask. It was used by Henry VIII for the Field of the Cloth of Gold – a royal summit between him and Francis I in 1520 named for the extravagant demonstration of wealth, in the form of costumes and tents of gold cloth. Five hundred years later, it is remarkable that the cope is still in existence.

The Stonhurst Cope was part of a set of impressive vestments originally commissioned by Henry VII for the Lady Chapel at Westminster Abbey. From 1534, when Henry VIII severed ties with the Catholic Church, the Catholic style of vestments waned, until its revival by Elizabeth I.

This revival was not entirely consensual – Protestant clergy in particular did not wish to return to the more formal attire of the Roman Catholic mass. After the queen's insistence on uniformity, the Archbishop of Canterbury issued "Advertisements, partly for due order in the publick administration of common prayers and using the Holy Sacraments, and partly for the apparel of all persons ecclesiastical." Those who resisted were mocked as Puritans.

During the latter part of Elizabeth I's reign, the taste for garment and household decoration increased. Religious themes were popular in needleworks and tapestries, and they often depicted

women. Melinda Watt, during her time as Curator at the Department of European Sculpture and Decorative Arts, The Metropolitan Museum of Art, said "The most popular narrative found in the surviving embroideries [of the late Tudor and Stuart eras] is that of Esther, a Jewish orphan who became a queen of ancient Persia. Esther was regarded as an ideal woman and wife – beautiful and obedient to her husband – but nonetheless brave and faithful in her service to God and her people" (www.metmuseum.org).

Lucy's panel event was one of a series that raised funds for Historic Royal Palaces UK. This organisation has a thriving volunteer community, including one of the panel members, who volunteers at the Royal Ceremonial Dress Collection at Hampton Court Palace.

If you have a keen interest in British history, don't let distance dampen your volunteering spirit. FreeUKGenealogy (www.freeukgenealogy.org.uk) offers free online access to UK family history records, and it is supported by volunteers who transcribe UK government and parish public records.

Closer to home, Volunteering Australia's Heba Al Adawy is conducting a research project to find out more about volunteering experiences of people with multicultural upbringings (see story this page), which might be relevant to you or someone you know. The site www.dosomethingnearyou.com.au allows you to search for volunteering opportunities by location and personal interests. National Volunteer Week happens this month, so it's a great time to get involved.

Many of you will have noted my nod in this editorial's heading to C.S. Lewis' much-loved book *The Lion, the Witch and the Wardrobe*. Head to page 12 for The Rev'd Dr Dean Spalding's review of a new movie about the author's life.

Sally Woollett

ABC Radio National's Religion Programs

Frequencies: Bairnsdale – 106.3 FM (3ABC RN) Melbourne – 621 AM (3RN)

Religion and Ethics Report

Andrew West

Wednesday 5:30 pm – repeated: Thursday 5:30 am and Friday 11:00 am

Soul Search

Dr Meredith Lake

Sunday 6:00 pm – repeated: Wednesday 11:00 pm and Thursday 12 noon

God Forbid

James Carleton

Sunday 6:00 am – repeated Sunday 10:00 pm and Monday 9:00 pm

For more details: www.abc.net.au



The blue and the blonde

Christa Bedwin

I am Ukrainian.

In Canada, I am part of Ukraine's largest diaspora after the 11 million Ukrainians in Russia. My father's parents were both born here, as their parents had bravely emigrated to the unbroken prairies around the turn of the century. They farmed, made medicines, forged a new life.

I never wanted to go to Ukraine, before. I viewed it as a difficult place – the place my family left. Of course, it would be interesting to see the birthplace of the foods and colours and sounds I grew up with – the perogies, the cabbage rolls, the Ukrainian Easter eggs, the embroidery that my Baba, with her hip-length, still-dark hair at 90, produced incessantly.

That view changed, dramatically, deep in my body and soul, when Putin's forces invaded Ukraine on 24 February. I have been stunned at how fiercely, how deeply, my

whole body feels the need to Go There and Do Something. Throw my body in front of a tank with my kin (likely senseless, I decided). Help feed people in a communal kitchen in Poland (it's pretty crowded already). Maybe it's most sensible if I just stay here and make money to help rebuild, and convince my government we have room for refugees? After all, immigrants are good for the economy – it's proven. And having grown up in a place that identifies as largely Ukrainian, I feel like we could use more of us here.

So far, all I have actually done is send money to an Airbnb owner in Kyiv. The apartment may be obliterated by now, for all I know, but when I wrote to send love from a Ukrainian Canadian with the little money I sent, I had the most beautiful message back from the owner, thanking me "for prayers, for support, for help ... We are not alone, we are feeling support from all over the world."

The world is offering us a lot



The tryzub (trident), ancestral sign of the Rurik Dynasty and used as the coat of arms of Ukraine since 1992.

of emotional energy to process right now. The news makes it seem like it's all very terrible, and ... I know this sounds strange, but I am discovering a lot of joyful light and power in the dark. I'm prouder than ever to be Ukrainian. My dad and I don't talk much about such things, but when I mentioned it to him he said yes, he felt that way too these days. The Ukrainians are making us prouder to be ourselves.

Ukrainian President Volodymyr Zelensky's messages

have been about togetherness, about love, about hope, about strength and courage, and so many nations and so many people are responding to that, finally. I feel that the darkness of the wrong and lying actions of war is revealing shining, bright, powerful light to the world.

The hyper-awareness and outpouring of love for Ukrainianness and the strength of character of Ukrainians are connecting me more strongly with other Canadians. Before, my Ukrainianness was mainly rooted in my family's traditions and people; now, I am seeing Ukrainian colours and support everywhere around me.

Today, I went out to run an errand and I noticed the blue and yellow everywhere. If you have ever been in the outback and felt the wild way your heart sings surrounded by the hot red earth and the bright blue sky and the scent of the gum trees at sunset, you'll understand what the blue and yellow does to me. Until this war, I always thought it was a love for blue, blue sky and the blonde grass or wheat fields of Alberta, where I grew up. Now, I think it was always

my soul singing back to the Ukraine. Before 24 February, I could not have told you the colours of the Ukrainian flag. Today, my heart is throbbing with them.

Our local garden centre was displaying the Ukrainian tryzub (trident). This made me go home and look up the symbol, and learn that its proud history and meaning go back 1000 years (www.ukraine.ua/stories/trident-tryzub).

I saw that a woman in a nearby town was putting on a perogy fundraiser, something that I had been contemplating doing myself, and I sent her compliments and an offer to help next time – now I have a new friend.

I've learned and felt so much more about being Ukrainian in this past month than I have in the past 20 years. Yes, this war is horrible, but like other wars it is giving us a chance to fiercely show our love and make a difference; to be the change we want to see in the world.

Christa Bedwin is an editor and writer in Canada. She wrote this article one month after the invasion of Ukraine.

HOW WOULD YOU LIKE TO BE REMEMBERED?

Very few of us have the time to think about how we wish to be remembered, how we choose to have our lives celebrated, or the legacy we will leave for future generations.

Planning to leave a Gift in our Will to a worthy organisation like Anglicare Victoria is easier than you think.

Ensuring Peace of Mind: My Personal Wishes for Remembrance is a practical 40-page booklet, provided with the compliments of Anglicare Victoria. It can be used to help plan a funeral or memorial service, record personal wishes and key information and importantly, minimise the distress of our loved ones at a time when they really need support - giving us real peace of mind today.



Leonie, mother of four adult children and blessed with nine wonderful grandchildren.

"My Anglican faith is important to me and reminds me of how I want to live my life mindful of those for whom we should care. The mission of Anglicare Victoria is to care for children, and families who are at risk. Children who are traumatised by domestic violence and the families who live at the margins are in need of support. That mission resonates very strongly with me.

"My way of ensuring Anglicare Victoria's work is assured into the future is to leave a bequest to Anglicare Victoria in my will. The Anglicare Victoria booklet Ensuring Peace of Mind: My Personal Wishes for Remembrance allows me to reflect upon and clearly express my personal wishes and let my family know of those wishes. A bequest to Anglicare Victoria in my will, ensures that my faith journey continues as a legacy into the future."

☐ YES, please send me my FREE copy of Anglicare Victoria's Ensuring Peace of Mind: My Personal Wishes for Remembrance today.

☐ Please also send me further information about leaving a Gift in my Will to Anglicare Victoria.

Full Name..... Address..... Postcode.....

Daytime Phone..... Email.....

Ten walks to do in Mallacoota



Photo: Caroline Jones/Flickr

Nestled on the far east Victorian coastline, Mallacoota is a fabulous place to visit, particularly if you like walking. Its beautiful inlets and bush trails make it a walker's paradise, with options for different abilities and interests.

At a little over 500 km from Melbourne Mallacoota is the last real town before New South Wales. Unlike some of the bustling seaside towns to the north and south, Mallacoota has about 1000 residents so it feels intimate and friendly (and unspoilt by its natural glamour!)

It's a great place to base yourself for a walking holiday, with a range of shops and services to cover daily needs including two independent supermarkets, a butcher, baker, service station, pub, bank, golf course plus some cafe options (and op shops, plural!)

There's more to Mallacoota than great walks. It's a

popular spot for birdwatching, fishing, surfing, swimming and boating too. Renting a boat or canoe and gently navigating around the Bottom or Top lakes is a popular choice.

We've mapped some of our favourite walks in and close to the township. Many of these walks are interconnected, giving options of short strolls, loop walks or longer day walks that can take in several sections at a time.

The Mallacoota walks

The Lakeside walk is a fabulous 5 km one-way walk that reveals the beauty of Mallacoota's Bottom Lake and includes boardwalks and viewing platforms to watch the abundant birdlife.

The Narrows is one of the must-do walks of Mallacoota that showcases the waterway connecting the Bottom and Top Lakes of the Mallacoota Inlet in Croajingolong National Park.

Buckland's Jetty to Captain Creek is a beautiful

and longer version of the Narrows Walk that meanders along the picturesque shoreline of the Mallacoota Inlet and through some sections of predominantly eucalypt bush.

The Mallacoota Coastal Walk is a 9.5 km, one-way walk that takes you through some amazing bush and heathlands, and past many beaches with some really stunning ocean views. Better still, it's a series of shorter walks so you can choose how far you want to wander each time (see below).

Casuarina Walk is a beautiful short walk that starts in the Mallacoota township and goes through some amazing bushland on a well-formed path.

The Heathland Walk is a nice, short 800 m walk highlighting the changes in vegetation from forest to coastal heathland.

Davis Beach to Bastion Point walk: if you like the sounds and smells of walking along a beach, then this

might be one for you.

Davis Beach to Betka River loop is a lovely short loop walk passing through stunning coastal bush, dunes and back along a beach (or continue on the Coastal Walk).

Betka Beach loop track is a fabulous short loop walk that includes river views, heathlands and impressive views along the coastline and out to sea.

Betka River to Pebbly Beach is a very enjoyable walk that features absolutely stunning ocean views, coastal woodlands, heathlands and secluded beaches. It is a favourite of many and is the final stage of the Coastal Walk.

Mix and match

The 9.5 km Mallacoota Coastal Walk is a series of shorter walks, so you can choose when or how far you want to wander each time.

We recommend starting the Coastal Walk with the 1.8 km (one way) 'Casuarina

Walk', which then connects to the short 800 m 'Heathland Walk' to Davis Beach.

From there you can choose to head back to town via the 'Davis Beach to Bastion Point' walk or continue on the Coastal Walk via the 'Davis Beach to Betka River loop walk'.

When you reach Betka River you can return back to Davis Beach via the loop, but before you do, consider the stunning 2 km 'Betka Beach loop track'. The other option is to complete the final stage of the Coastal Walk via 'Betka River to Pebbly Beach'.

For walks a little further afield, including longer overnight hikes, the nearby Croajingolong National Park provides some of the best walks Victoria has to offer.

The Mallacoota community was hit very hard by the devastating 2019-20 Eastern Victorian bushfires resulting in mass evacuations of residents and visitors. Over 130 homes were lost as well as many businesses. Our thoughts are with community members still recovering and rebuilding their lives (and homes). But you can assist by visiting and enjoying Mallacoota's wonderful walks (which were largely unaffected) and contributing to the town's economic recovery.

Find more information on walks in and around Mallacoota, including a preview, photos of the route and a digital Walking Map, at www.victoriawalks.org.au/mallacoota-walks.

See walks we have mapped in other parts of East Gippsland at www.victoriawalks.org.au/East-Gippsland-walks.

Courtesy Victoria Walks

Mallacoota features on ABC TV

Directed by Tony Jackson (also director of *Aftermath: Beyond Black Saturday*) *People's Republic of Mallacoota* documents the efforts and struggles of Mallacoota residents and the Mallacoota and District Recovery Association in the aftermath of the Black Summer bushfires.

Speaking to the ABC, the Rev'd Jude Benton, Priest-in-Charge of the parish of Croajingolong, said, "I think they've done a fantastic job of weaving 18 months worth of filming – a lot of filming, a lot of hours, a lot of footage – into six half hour episodes that are quite watchable."

She and local artist and community activist Don Ashby collaborated with the broadcaster for 18 months, and both feature in the series.

People's Republic of Mallacoota began airing on ABC TV in April and is available on ABC iView.



Photo: Rachel Mounsey

Jude Benton (left) conducts a house funeral in Mallacoota alongside home owner and St Peter's congregation member Maz Bruce after the Black Saturday fires

Melbourne Churches In Action walk Way of the Cross

Stefanie C. Pearce

There were few trams and very few people at 8 am on Good Friday morning as I made my way into Melbourne's city centre. The quiet, empty streets reminded me eerily of the lockdown months when Melbourne was a deserted ghost town.

However, a group was gathering at St Francis' Catholic Church in Lonsdale Street preparing for Melbourne's annual Good Friday Way of the Cross walk through the city streets.

Gradually the crowd swelled, eventually reaching a thousand according to Victoria Police. Old friends greeted each other with a sense of pleasurable expectation. After two years of hiatus due to covid restrictions, this annual pilgrimage of exquisitely poetic reflection was resuming.



Photo: Kitty Vivekananda

Choir and clergy members at St Peter's Eastern Hill

The association of Melbourne's inner city churches, known as the Melbourne City Churches In Action (MCCIA), developed this large-scale Stations of the Cross back in 1998. Uniting together, the churches seek to engage with the city, by bringing the story of Jesus' final day in Jerusalem to our own time and place. The walk encompasses 11 churches, and takes about two hours.

At 10 am, the MCCIA Convenor The Rev'd Alistair Macrae announced "We gather today, in the spirit of Jesus", to retrace Jesus' last hours and "to pray for our city, ourselves and the world."

In St Francis' courtyard we began with the Last Supper and prayed for the hungry in our city. At the next station, the story of the Garden of Gethsemane was read in Welsh by members of the

Melbourne Welsh Church. We prayed "for those who know the agony of betrayal", and "those deserted by friends". At CrossCulture Church the story of Peter's betrayal of Jesus was read with passion in Chinese. We prayed for justice in the law courts and integrity in policing our streets, while Victoria Police officers held the traffic at bay.

The choir at St Peter's Eastern Hill met weary walkers after the climb up Lonsdale Street from Wesley Church, with sublime singing of the chant "Stay with me, remain here with me, watch and pray."

"Behold the heights and depths of human possibility, the best and worst of what we do to one another." So we prayed for those "who are crowned with success but not with happiness ... that we might always recognise the human dignity of despised

and outcast people." The elderly lady beside me, leaning on her cane, sighed "Oh, what beautiful words."

After stops at St Patrick's Cathedral, the German-speaking Trinity Church, and the three churches in Collins St, we emerged in Swanston St at St Paul's towering Anglican Cathedral, walking silently to a single drumbeat. There, amidst clanging of trams and the gaze of curious pedestrians, we heard of Jesus' death and burial.

We had come full circle: the empty streets of early morning were now vibrant and busy, yet our hearts felt quiet with the solemnity of the experience. Together, different denominations linked by our common faith, we dispersed into the life of the city, in unity as followers of Jesus.

Stefanie C. Pearce is Secretary of MCCIA.

Across the ages

Young Anglicans launch the pioneering vision, heart and journey

Alisha Moyle

What began as a young adults' gathering weekend at The Abbey, Raymond Island, over a campfire, evolved as God's calling to pioneer and establish this calling out, gathering in local parishes (parish hubs) from its foundations, amidst divine presence and creation. The Gippsland Anglican Young Adults, Younger Anglicans and Families (Generations) Movement had started.

We have been called to establish God's church as his witnesses for this pioneering work out in his field to the Diocese of Gippsland or wherever we are called to go, in which he has committed and trusted to us for his holy work – in such a time as this. This commissioning is to pioneer the foundations of his church in the hearts of young men and women, youth, families and generations from Anglican grassroots.

This season we aspire to rise up through Jesus' death and resurrection, through prayer, to plan, re-build, pray, prosper, soar in the love of God and provide. Transformed

from glory to glory, in unity, by the power and grace of the Holy Spirit, and restored to his bride, the Church. Nothing shall be hidden; faith, hope and love remain.

As God calls us to go deeper and deeper still in the power of the life, death and resurrection, power of the Holy Spirit, we are transformed in the waiting and the 'yes'.

Now we are working at the foundations to prayer as a strategy and work, as we have been faithfully called to do. As we wait on God, we are deeply empowered by the Holy Spirit to be rooted, prepared, refined, transformed and renewed. We listen to the Holy Spirit in discernment, assignment and strategy on the journey as Jesus orders our footsteps.

We are humbly supported by Bishop Richard Treloar, Bishop of Gippsland, newly established in partnership with the Anglican Renewal Network of Australia (ARNA) and prayer/support network within our Diocese.

This is your invitation to partner with us in prayer and support for this awe-inspiring vision and mission from the

heart of God. By meeting together, we are committing the pioneering works and mission of God in fasting and in prayer as the Spirit directs us to do.

We have been gathering at Drouin Anglican this Lenten/Holy week season to collectively be inspired by such a calling to walk through the wilderness, death and resurrection, through baptismal waters of Pentecost. We wholeheartedly connect hearts in complete surrender in the love of God – according to his will, plans and purposes to the fullness of his glory.

In this journey now, we hold the heart of Christ, in his house – the Church – as we consecrate our hearts to his apostolic mission as his vessels and witnesses.

Future editions will feature our renewed vision and updates, with our stories and testimonies from the heart.

We have been praying for you and we invite you to come along on this journey.

To find out more, contact Alisha Moyle: 04874 24480 alishaj8@outlook.com.

New playgroup in Leongatha

Cathrine Muston

COVID lockdowns have been hard on everyone, but perhaps on parents of pre-schoolers more than most. Children born in the past few years are likely to have had less social interaction with other children. So it is terrific to know that the parish of Leongatha, under the energetic leadership of Stacey Williamson, have started a playgroup for parents of toddlers and pre-schoolers.

Playgroup meets every Monday at 10 am – 12 midday, and the church hall is well equipped with colourful toys, climbing structures and craft. What is particularly noteworthy of this playgroup is the way in which both adults and children mix together easily. One mother told me

she chose this group for her toddler because it did not have any "cliques". The proximity of the church building to the local shopping area makes it easy for families passing by to pop in to see what playgroup is all about, and many are doing just that.

Playgroup is a great way for us to support young families and build community connections.





The Most Reluctant Convert

The Untold Story of C.S. Lewis

Directed by Norman Stone
cslewismovie.com

Rev'd Dr Dean Spalding

The Most Reluctant Convert: The Untold Story of C.S. Lewis recounts previously little-known aspects of prolific writer C.S. Lewis' life story and his own 'Damascus road' experience. Tracing key events in his childhood, the film then follows his conversion from avowed atheist to deeply committed Christian while he was a lecturer at Oxford University. The screenplay was written by Max McLean, who also plays the older Lewis. McClean's performance is polished, understandably, as the film has its origins in a stage-play that he has performed to audiences hundreds of times. As narrator, the older Lewis guides us through an account of his childhood, which includes the death of his mother to cancer when he and his brother Warren were eight and twelve, respectively. The account presents Lewis' father as stern and remote. (Lewis as a child is played by Eddie Ray Martin in his screen debut.)

The story moves to Lewis as a young man (Nicholas Ralph) being sent to board with a private tutor, William T. Kirkpatrick (David Gant)

who develops in Lewis a love and discipline for learning. Shortly after matriculating and going up to Oxford, Lewis is shipped to the Western Front at the end of 1917, where he endures four-and-a-half months of the horror of trench warfare, enduring multiple shrapnel wounds that brought about his eventual discharge.

All Lewis's biographers emphasise the fact that while Lewis was on the field of battle, he made a mutual pact with a friend, Paddy Moore, that if either should perish and the other survive, then the survivor would care for the family of the other. Perplexingly, this film chooses to omit this crucial story of the pact and its life-changing consequences for Lewis as a man and as a writer. Paddy was killed and Lewis survived. Lewis was true to his oath and, without the knowledge of his father (who paid his allowance while Lewis was a student at Oxford), Lewis used that money to provide housing that could accommodate himself, Paddy's divorced mother, Janie Moore, and Paddy's sister, Maureen. Lewis went on to care for Janie Moore for 30 years. According to his brother Warren, the relationship with Janie

Moore weighed increasingly on Lewis over that time.

This experience of supporting a family in a not-so-salubrious setting shaped Lewis as a Christian thinker and writer. And this was not the only choice Lewis made to care for others in a sacrificial and costly manner. During the Second World War, Lewis hosted child evacuees from London in a house called 'The Kilns' on the outskirts of Oxford, which Lewis had by then purchased with his brother Warren and the Moore family and a decade later he helped an American, Joy Gresham, and her two sons to migrate

permanently to England. These experiences grounded Lewis and helped him become an authentic and engaging writer who today has book sales approaching quarter of a billion in many languages.

Readers of Lewis are usually far better acquainted with the way that his relationship with Joy Gresham in his fifties had a transformative effect on his immediacy as a writer. Marriage to Joy Gresham and becoming stepfather to her two young boys, only to lose Joy four years later to cancer, gave a widely acknowledged profundity to Lewis' faith and writing. This later chapter of C.S. Lewis's life is perhaps more widely known because of his touching writing in *A Grief Observed* (1961), and the Richard Attenborough film *Shadowlands* (1993, starring Anthony Hopkins and Deborah Winger). The experience of marrying Joy and becoming a stepfather saw Lewis move "further up, and further in" as a writer.

The choice of the screenwriter to cut out the story of Paddy and Janie Moore impoverishes the portrayal of Lewis in *The Most Reluctant Convert*. Instead of a film of the calibre of *Shadowlands*, we are left with a dry and cerebral account of Lewis' life from a 19-year-old in World War I to his Christian conversion

in his early thirties. Nevertheless, the film does a faithful job revealing Lewis as he presented himself in the earlier chapters of *Surprised by Joy* (1955). The movie makes available to a wide audience the formative steps by which God in collaboration with compassionate friends like J.R.R. Tolkien (Tom Glenister) brought Lewis to a powerful, albeit initially 'reluctant', conversion. This is what gives the movie its clear apologetic and intellectual tone. But there remains room for another biographical film to examine how it was Lewis' acceptance of sacrificial caring roles – first towards Paddy Moore's family, then to child evacuees, and then to Joy Gresham and her family – that transformed his writing in a way which meant it would be read well beyond the halls of academia.

The Most Reluctant Convert had limited cinema release in the UK, Canada and the USA and went quickly to streaming. It is currently available for home or church group viewing under several arrangements by the Fellowship for Performing Arts.

The Rev'd Dr Dean Spalding is a Teacher of Mathematics and Christian Studies at St Paul's Anglican Grammar School, Warragul.

Events

The Australian Wood Design Exhibition Orbost 2022

26 March – 19 June 2022
 Open Thursday – Saturday
 11 am – 3 pm.

The Orbost Exhibition Centre, 8 Clarke St, Orbost.

Drouin Anglican Church social group dinners

For a lovely meal out and fellowship with others. First Saturday each month.

Next event: 6 pm on 7 May at Drouin Family Hotel.

Bookings: Peter, 0438 380 126.

Drouin Mother's Day Classic

The Drouin event offers participants a charity walk/run as part of the national Mother's Day Classic, which raises funds for breast cancer research.

8 May, 7 am – 12 pm

Contact: Kevin Thorpe, 5625 1002, kevin.thorpe@education.vic.gov.au

The Alf Stanway Lecture in Missions: Influence of Australian Women Missionaries in Shaping Modern China

A window into the personal lives and lasting legacy of several

prominent CMS missionaries, especially from Victoria, during half a century of outstanding service.

16 May 2022, 5 – 6 pm, livestream only.

Register at www.ridley.edu.au/public-lectures.

Ascension Day at Bunyip

6 pm, Thursday 26 May St Thomas' Bunyip

A joyous Eucharist celebrating hearts in heaven and feet on earth. Afterwards, a delicious Bunyip dinner.

Bookings: Raelene, 9793 2215.