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"call to act
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Baw frog



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Vale
Queen
Elizabeth II

The Gippsland Anglican

Published in Gippsland Diocese since 1904 **October 2022**



Bishop Richard and Rev'd Tim Fletcher
with the congregation after the service

100 years for Corner Inlet church

■ **Carole Williams**

Hedley's 100-year-old Church of the Transfiguration, having well and truly stood the test of time, was gleaming with fresh paint outside and shining with polish inside for its centenary service on 21 August. Vases of beautiful flowers decorated the church and sanctuary. A new sign at the church gate and the well-kept surrounds signified that this is a church valued and cared for by past and present parishioners.

During his address, Bishop Richard Treloar spoke of the formation of the church in the difficult times leading up to its opening in 1922 by then Bishop of Gippsland Rev'd George Cranswick.

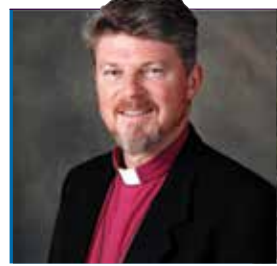
Drawing upon several historical sources, Bishop Richard said that one can only imagine the anticipation and excitement on the day the Hedley church was dedicated. "Times were tough," he explained. "And money was scarce. Farm holdings were still being developed from

forests and bushland, with most of the work being carried out by hand. A world war had been fought, with many young men from Hedley having served and suffered and some even having paid the ultimate sacrifice."

An honour roll displayed in the church memorialises those young men.

It had taken many years to build this little church, and what a wonderful effort that was from a community of only 200 or so people.

Continued on page 11



The facts are our friends

Welcome to a 'new look' TGA. After much deliberation, the Editorial Committee has taken the leap with our colleagues at *The Melbourne Anglican (TMA)* and moved to this magazine format. We hope you like it! The decision was informed by a number of considerations:

- retaining and deepening the partnership with TMA, which gives our readers a breadth of coverage of wider church news and issues than we could provide otherwise, and strengthens our sense of connection with the Province of Victoria
- the economies of scale that we gain in printing and distribution by following TMA to a new provider
- the opportunity to attract a greater breadth of advertising revenue in this format to help meet the production costs of TGA
- the attractions of a more reader-friendly, coffee-table style publication that can engage new readers without compromising the editorial quality our existing loyal readers enjoy, as revealed in the TGA survey conducted during our June Synod.

The facts we were faced with in this journey are our friends, and give us confidence to take this new direction.

Speaking of surveys, the five-yearly National Church Life Survey (NCLS), in which many Gippsland Anglicans kindly participated over recent months, was a focus at our 2022 Clergy Conference, as described by our most recently ordained participant The Rev'd Rebecca Hayman on page 18. As Bec reflects there, the facts that experienced NCLS researcher Sam Sterland presented to us were

both challenging and encouraging, and – in both respects – these facts are our friends.

The Diocesan Summary Profile can be viewed at 2021ncls.org.au (profile number WXE8K3), and I encourage you to take a few minutes to review its eight pages of helpful graphs and easy-to-follow statistics, some of which are also reproduced on page 3.

In the course of analysing with us the information gathered, Sam spoke to a number of strengths that Gippsland Anglicans can build on as we seek to improve the way we connect with and serve our communities in proclaiming the Gospel.

At 8% of attendees across the large sample size, the number of newcomers to our churches is high. Indeed around a quarter of attendees have begun worshipping where they are within the past five years.

Alongside this, the impact of COVID on attendance and activities has been relatively low, which is a sign of great resilience in our parishes and ministry centres; if anything, respondents' sense of involvement has slightly increased as a consequence of the pandemic.

Appreciation for the worship and musical offerings in our churches is a feature of the survey results, as is the level of participation in small groups or Bible studies, and higher than average rates of community service.

Lay leadership is especially strong among Gippsland Anglicans, with the encouragement of gifts and skills providing pathways for taking up some form of ministry. So too, clear and compelling vision at the local and wider church level is something many of our people identify with and feel they can support, responding to innovative leadership and being willing to try new things.

Pleasingly, Gippsland Anglicans demonstrate and appreciate an inclusive, welcoming culture, with indicators for positive experiences on these scores at or significantly above national averages.

These aspects of the 'mirror' which the NCLS results hold up to us are heartening, and we will do well to develop further the characteristics that serve to draw and hold people as they grow in discipleship.

Other reflections in the mirror are perhaps less flattering. The numbers of us actively sharing – or looking to share – our faith, for example, is somewhat lower than is typical.

And there are obvious challenges in terms of sustainability and diversity, with only one third of our respondents being under 70 years of age, and our level of satisfaction with how younger people's needs are being met scoring markedly below par.

More than simply a mirror, the facts – whether confronting or reassuring – can shine a lamp on our missional strategy, both at the local and diocesan levels. Indeed, it is their capacity to do this – especially with regard to our learning edges – that make them our friends, and a friend to the Gospel.

Our clergy went home from the conference with a number of tools by which the findings in your parish or ministry centre can be opened up and explored so as to build on our strengths and address our shortcomings.

I warmly encourage parish councils and congregations to work with your ordained leaders in seeking to deeply understand your NCLS survey results, and then reflect on them prayerfully, in a spirit of openness to how they may help us be better stewards of the mysteries entrusted to this and every generation.

+RHL

Australians return to worship

Some sectors of Australian society might have buckled under the pressure of COVID-19 but attendance at religious services has recovered to pre-pandemic levels, new research has shown.

The Australian Community Survey (ACS) conducted by NCLS Research recently showed that in 2021 the level of regular religious service attendance was 21%. "That is, one in five Australians attended religious services frequently, at least once a month, last year," NCLS Research's Director Dr Ruth Powell said. "This is similar to levels recorded before the emergence of the virus in 2019 (22%). "This suggests attendance at Christian churches, or other religious services, has not suffered any long-term impacts from the global pandemic."

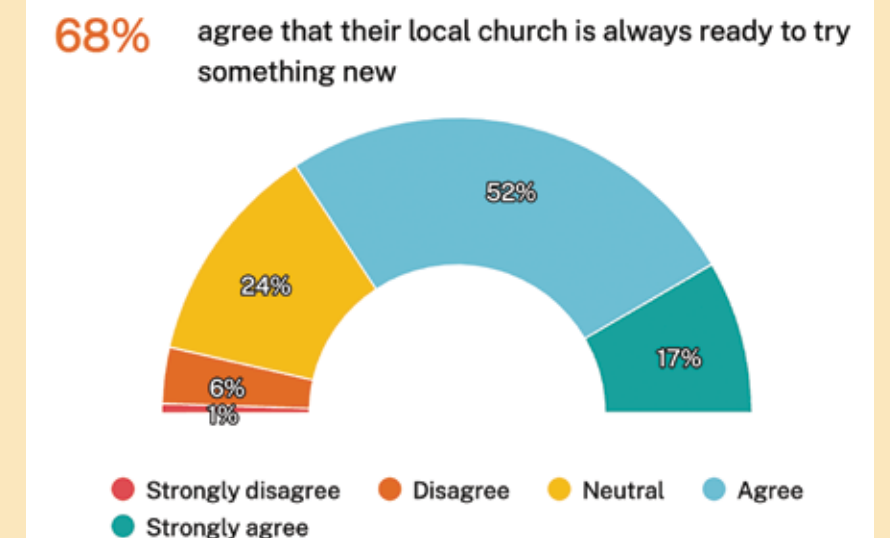
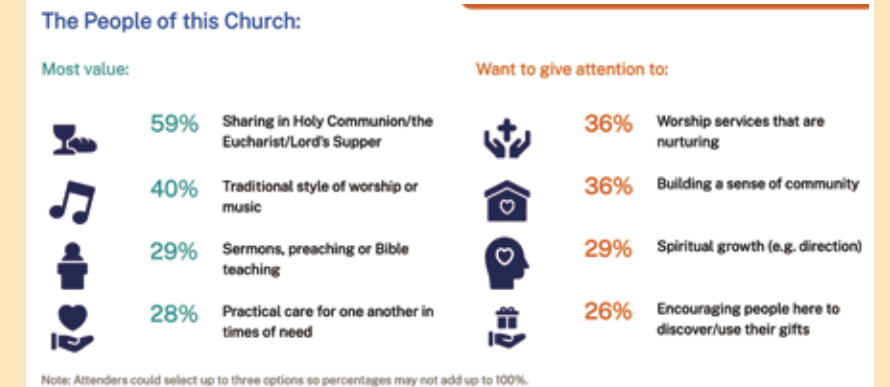
Among Australians who attended religious services in 2021, 13% went weekly or more often. The rise in attendance comes after a slump in 2020, arguably the most arduous year of the pandemic, when only 16% of Australians frequently attended a religious service. But many churches have adapted to the 'new normal'. During COVID-19, religious service attendance changed as people gathered in online forums. Around 18% of Australians attended online services in 2020 and 2021. A further 6–7% attended weddings, baptisms and funerals online.

"As churches look forward in light of COVID-19, many will be exploring new ways to connect," Dr Powell said. "At this stage, some 16% of Australians affirm their willingness to use a digital online platform, such as Zoom, to discuss questions of Christian faith."

NCLS Research is an authority in the reporting of Australian attitudes to spirituality, religion and church life, as part of its Australian Community Survey. It also operates the largest and longest running survey of local churches in the world.

Courtesy NCLS Research

NCLS survey results: Anglican Diocese of Gippsland



We are Gippsland Anglicans – Committed in Christ, Connecting in Service, Creative in Spirit. We are committed to providing a safe environment for all, especially children and vulnerable people. We acknowledge the First Nations people of this region as the traditional custodians of the land on which the Diocese of Gippsland serves, and pay our respects to past, present and emerging Elders of the GunaiKurnai, Boonwurrung, Bidawal and Ngarigo/Monero peoples.



Show of hands marks Worship Centre milestone

Uplifting messages and Bible passages written on paper hands at Christ Church Drouin

■ **Pauline Davies**

In August this year, the Drouin parish celebrated 15 years since the completion of its current Worship Centre. Every effort was made to make this a special occasion for the congregation to celebrate and mark this milestone in its history.

The first Anglican Church in Drouin was opened and dedicated for worship in January 1880. A much larger church was built in 1936 in Princes Way and the old church, now Maxfield Hall, sits beside it.

Current Locum Priest, The Rev'd Bruce Charles, designed a special order of service for the celebration, with pictures to mark this occasion. He conducted the service with The Rev'd Lloyd George and The Rev'd Canon Dr Jim Connelly, assisted by Lay Reader Lacy Biggs.

Invited speaker Geoff Willingham, Chairman of the original building committee, reflected on the history of the new building and just how much work was involved in its

construction. Andrea Tindle, who designed and made the two magnificent Sanctuary windows, described to the congregation the concept of her design and the colours added to windows. As Andrea explained her development of the main window, a brilliant sun shone through it, highlighting the superb colours.

As Andrea explained her development of the main window, a brilliant sun shone through it, highlighting the superb colours.

During the offertory procession, gifts and symbols were taken up to the Lord's Table by some members of the building committee and a representative from the parish. These included three individual pictures of the churches involved in Drouin's history.

Bruce recalled some remarks made

by the late Bishop John McIntyre during the original opening service and dedication in 2007. Bishop McIntyre had mentioned that the newly built church was in pristine condition, but he hoped that he would return to see finger marks on the walls – evidence that there were many people attending the Church – rather than see it with the church half empty. In the weeks leading up to this year's anniversary service, Parish Council asked members of the current congregation to write what their church meant to them on large coloured paper hands cut out for the event.

The service was well attended and all the well-chosen hymns were sung with gusto. A morning tea was enjoyed in the gathering area after the service, when everyone was able to discuss the progress of the church over time. Deeply grateful for Bruce's faithful ministry, the Parish of Drouin looks forward to the appointment of a permanent incumbent and the path we will take together.

Sharing stories on Father's Day

■ **Ven Sue Jacka**

St Mary's Morwell celebrated Father's Day this year with a lunch for those who were not celebrating with families. The lunch followed our worship service, in which we prayed for fathers.

In some families, fathers are wonderful role-models and enjoy close relationships with their children as they age. For others, a natural father or stepfather has been absent or perhaps a cause of abuse. Acknowledging these difficulties can offer a freedom to talk about an alcoholic father, an absent father or, as an adult, not getting around to contacting dad much. For people whose experience has been difficult, it can be helpful to recall other father figures who have been formative – positive and encouraging – and to celebrate those people.



Sharing food and company in Morwell on Father's Day

With the changing patterns of family life and people living far from home, our meal together provided many with a time to enjoy some company and fellowship as well as to reflect on what ongoing legacy their

father or father figure has given them. Some contributions were about physical features while others were about persistence, self-belief, love and faith. We shared a lot of laughs, as well as some enjoyable food.

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

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■ Lisa Baker

School reunions are usually about catching up with former schoolmates from your own year level. But Gippsland Grammar's recent Winter Reunion at South Melbourne's Bell's Hotel invited all former students from across every cohort at the Gippsland independent school and the result was a gathering of more than 100 Old Scholars who attended the School from the late 1960s to last year.

Many commented that while it was lovely to reconnect with familiar faces, some of the richest conversations were between fellow Old Scholars whose only common ground was that they had attended the same school – often decades apart.

When Old Scholars Dr Sue Block and Simon Tyler – who graduated 30 years apart – introduced themselves, they discovered a remarkable connection. Simon mentioned he stuttered while at school but overcame the speech impediment not long after leaving school when he read Nick Tunbridge's "life-changing" book *The Stutterer's Survival Guide*. Sue revealed she had contributed a chapter in the second edition of the same book.

"It was really heartening to get such amazing feedback from someone who has managed and grown out of his stuttering," Sue said when recalling the encounter in the weeks following the reunion. Like Simon, Sue – who is an Adjunct Associate Professor in speech pathology at Latrobe University – hails from Traralgon and was also a boarding student.

Simon agreed it was an amazing turn of events. "I was actually a bit starstruck when I met Sue," Simon said. "I mean, that book completely changed the way I spoke and actually changed the course of my whole life."

"I really struggled with stuttering all the way through school and I was always scared to do debating or read out in class. ... But my mum gave me a little square book called *The Stutterer's Survival Guide* when I was about 19 and in a very small amount of time my speech improved immensely."

Sue said it was the mingling between cohorts that was the most unexpected but also the most rewarding part of the event. "This reunion was such a nice, casual environment – it really felt like you could just go up to anyone and have a chat, which is exactly what Simon did with us oldies."

Gippsland Grammar's Development Co-ordinator and Reunion organiser Sarah



School reunion connects across decades

Gippsland Grammar Old Scholars Dr Sue Block (class of 1968) and Simon Tyler (class of 1998)

Guinness said "it was heart-warming to feel the joy and hear conversations between old classmates and the connections made and renewed between Old Scholars across the decades."

During the pandemic the reunions were held virtually but this year they will return to an in-person event on 8 October at the School's Garnsey Campus in Sale. This year the combined Decades reunion will celebrate the cohorts of 2012, 2002, 1992, 1982 and 1972.

Any Old Scholars wanting to ensure they receive information about the upcoming Decades reunion on 8 October can email sarah.guinness@gippslandgs.vic.edu.au.

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World Council of Churches creates "call to act together"

■ Sally Woollett

Delegates representing the National Council of Churches in Australia (NCAA) were part of a diverse group of 352 member churches and ecumenical partners of the World Council of Churches (WCC) in Karlsruhe, Germany in August and September for their 11th General Assembly under the theme 'Christ's Love Moves the World to Reconciliation and Unity'.

Every Assembly of the WCC has written an Assembly message, which was released to member churches and ecumenical friends to convey the experience of the Assembly and the transformational nature of its work.

The message, *A Call to Act Together* – "The Love of Christ urges us on",



Mike DuBose/WCC

Artist Wolf Nkole Helzle poses with the "Face(s) of the Assembly Participants" photo art project at the WCC Assembly

(2 Cor. 5:14) comprises 13 reflection points in three sections: Come, follow me!, 'Our journey together' and 'Go into the whole world'.

The WCC Message Committee would like to see the message "discussed and dissected, pondered over, and prayed over, because it represents the deliberations and prayers of over 4000 people who participated in the Assembly, as we seek the unity Christ offers."

In a recent newsletter reflection,

NCAA President Rev John Gilmore said "the Assembly served as a strong and graphic reminder that the Ecumenical movement has at its core the pattern, energy and dynamic of relationships – between people, and across cultures and church traditions. We are in Christ connected to each other; it is this that builds reconciliation and unity."

A Call to Act Together is available at the resources section of oikoumene.org.

Older men may face "silent challenge"

■ Lifeline Australia

A recent position piece in *The Conversation* reveals how men over 85 have the highest suicide rates of any other age group in Australia. The paper represents the culmination of a partnership between the Lifeline Research Foundation and UNSW Ageing Futures Institute.

The position piece reveals that in the latest national data from 2020, men over 85 had the highest age-specific suicide rate at 36.2 deaths per 100,000. This has increased from 32.3 deaths per 100,000 in 2019. For women in the same age bracket, this rate was much lower at 6.2 deaths per 100,000.

Lead author, Dr Adrienne Withall of the UNSW Ageing Futures Institute and School of Population Health, explained that these statistics have gone relatively unnoticed, either in public discourse or policy directives.

"While younger men have the highest suicide risk when looking at the total number of suicides, when we even the playing field and look at age-standardised rates, it shows that the suicide rate is highest in men aged 85 years and older,"

said Dr Adrienne Withall.

The position piece details how there are many factors which can contribute to suicide risk, including frailty, chronic pain, bereavement and financial troubles.

Dr Withall said that the silent challenge amongst men aged 85 and above is a combination of psychological and existential distress.

"Emerging research has shown that older men can feel they are 'no longer needed' and perceive themselves as 'burdensome' to family and community – these beliefs can often overlap with major life transitions, such as retirement, loss of independence or moving to residential care.

"It is important that we highlight the factors unique to older men and we must work together to design solutions that meet their needs."

Dr Anna Brooks, National Manager of the Lifeline Research Foundation, said that it was important to consider this cohort as a priority population for suicide prevention.

"The purpose of this position piece is to not only drive the development of more suitable suicide prevention programs and services for this group, but also to examine



Tim Doerflinger/Unsplash

broader interactions between ageing, isolation and loneliness," said Dr Brooks.

If someone you know is feeling overwhelmed, Lifeline encourages you to connect with them in the way you feel most comfortable.

You can phone Lifeline to speak to a Crisis Supporter on 13 11 14 (24 hours/7 days), text 0477 131 114 (24 hours a day, 7 days a week) or chat to Lifeline online at www.lifeline.org.au (24/7). October is National Mental Health Month.



Mike Makatron's street art of the Baw Baw frog, commissioned by Zoos Victoria

Voice of hope for silent Baw Baw frog

■ Megan Anderson

When I was eight, my mum took me hiking in the Alpine National Park. I wandered across the plains of heath, finding plenty of brooks for slipping in and getting wet feet (much to my mother's dismay). I was captivated by the birds, enthralled by the mosses and flowers, and repelled by the many leeches I found lurking under grasses. I was a curious child, and heard and saw it all. But I never knew that frogs were once a part of that very scene. The alpine plains with the mists, streams, grasses and leeches had been home to a speckled-brown, unremarkable-looking frog. I was eight in the early 2000s. I hardly knew that frogs all across Australia were falling silent. I was certainly too late to hear the Baw Baw frog.

In the early 1980s, hikers on Mt Baw Baw would have commonly heard the mating call of male frogs in the late spring and early autumn. That sound, like the species, was found nowhere else but on the plains and in the wet forests of Mt Baw Baw. Their habitat was part national park, part state park and part ski resort.

Not long after the mating calls, broods of eggs, laid in foam nests, would be hidden in puddles of water, under logs and rocks, tucked away among mosses and even underground. By January, five to eight weeks after spawning, the mating calls ceased, and the tadpoles took their first steps as frogs. These frogs, only about five centimetres long, were ready to hop about the plains, eating insects and worms like their predecessors.

Now, Victoria Zoo estimates that only 1000 frogs exist in the wild; since the late 1980s, their population has declined 98%. And if this trajectory continues, in five to ten years the Baw Baw frog may well be extinct. These once-common frogs are now listed as critically endangered. So, what happened?

Humans have a habit of altering the areas we use and live in. On Mt Baw Baw those alterations include forestry, construction of hiking trails and the ski resort. These activities have damaged and fragmented the Baw Baw frog's habitat, making it harder for the frogs to travel. Introduced deer and cattle have further

damaged vegetation and waterways, making it all the harder for the frogs to find protected places to nest.

Baw Baw frogs suffer the effects of climate change and a disease now affecting many amphibians: the chytrid fungus. The frogs know when to breed based on rainfall and a narrow range of temperatures. But as temperature becomes less predictable, breeding times have become more sporadic and less successful. Some research suggests that, if global temperatures rise by one to three degrees, mass amphibian mortality will result. Less predictable rainfall also means that access to cool, moist nests is more challenging.

The frogs that do reach adulthood are then susceptible to the chytrid fungus, a deadly skin condition that damages the nervous system and makes breathing difficult. The disease only appeared in Australia a few decades ago but it has caused amphibian mortality across the country. The fungus thrives in cold conditions and at high altitudes,

so the Baw Baw frog is especially vulnerable. It is thought that 40% of Baw Baw frogs have the disease. As there is no known practical cure, the spread of the fungus will need to be stemmed to protect the species. Protecting fungus-free areas is key for this, as is breeding frogs in captivity. But further research is needed for this global amphibian crisis.

One of the challenges is that the Baw Baw frogs are some of the slowest maturing frogs in the world – they can live to 15 years. While that sounds like a good thing, consider that a frog is not old enough to mate for three or four years, and many die long before that time.

One of the challenges in conserving the Baw Baw frog is that these frogs are hard to find. They are small, hidden away and living in freezing and often dangerous mountain conditions. Scientists rely on technology that detects the call of male frogs. But this

can mean fewer females and juveniles are found, making breeding in captivity even more difficult.

But there is hope. In 2010 Zoos Victoria captured wild eggs and adults and opened a captive breeding facility that emulated natural conditions. Since then, breeding techniques have been developed and research has been conducted to ensure the most efficient breeding regimes. A study of the issue surrounding late maturation of the frogs found that breeding frogs in warm conditions increases the speed of transition from tadpole to frog. Now, with thousands of successfully bred frogs, Zoos Victoria has begun experimentally reintroducing some of the frogs bred in captivity into the wild.

As positive as these outcomes are, the wild population is certainly not yet stable. Reintroductions are going to have to be maintained and the wild population will need to be supported, ensuring that

the causes of their initial decline are not allowed to impact the reintroduced frogs. This means that fungus-free safe havens will need to be identified and kept fungus-free. On top of that, these areas will need to be protected from habitat destruction by humans and introduced animals. In total the project will cost an estimated \$1.1 million over the next five years.

There are certainly challenges to bringing this species back from the brink but there is hope too. Perhaps one day, when I take my children for their very first hike at eight, the Baw Baw frog's call will greet us.

Megan Anderson is currently studying a double degree in literature and ecology at Monash University. With her passion for the environment, research and teaching she is hoping to enter postgraduate studies.



Zoos Victoria

The Baw Baw frog (*Philoria frosti*)

Spreading awareness, not chytrid

Helping out can be as simple as donating to Zoos Victoria. A fun way of raising awareness and supporting Zoos Victoria is by taking part in an activity on National Baw Baw Frog Day on 18 November. For hikers, skiers and visitors at Mt Baw Baw, make sure you follow guidelines and clean your boots and skis before and after entering the park, to slow the spread of the chytrid fungus.



In early August Queen Elizabeth wrote to the Bishops at this year's Lambeth Conference from Windsor Castle:

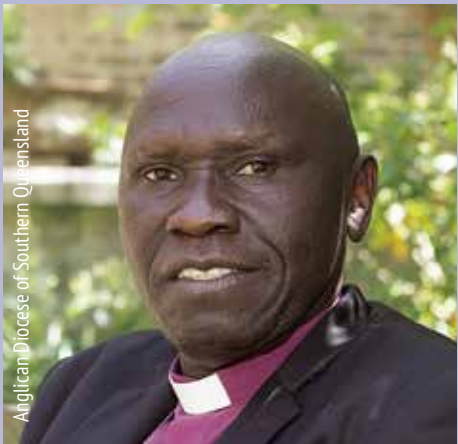
It is with great pleasure that I send my warm greetings ... I know that the Conference is taking place at a time of great need for the love of God – both in word and deed ... Throughout my life, the message and teachings of Christ have been my guide and in them I find hope. It is my heart-felt prayer that you will continue to be sustained by your faith in times of trial and encouraged by hope at times of despair.

The full text of Her Late Majesty's letter was read to those present by the Bishop of London.



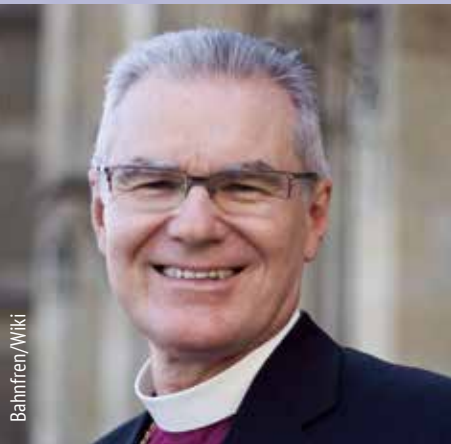
As Supreme Governor of the Church of England, and as a faithful Christian disciple, Her Late Majesty lived out her faith every day of her life. Her trust in God and profound love for him was foundational in how she led her life – hour by hour, day by day. In Her Late Majesty's life we saw what it means to receive the gift of life we have been given by God and – through patient, humble, selfless service – share it as a gift to others.

Most Rev'd Justin Welby, Archbishop of Canterbury



The late Queen Elizabeth II had a deep personal faith in Jesus Christ which she was never afraid to share and talk about. She used her annual Christmas messages, televised around the world, as an opportunity to talk about the hope, peace and joy of the Gospel – a hope, peace and joy grounded in the realities of whatever difficulties people were facing at that particular time.

Rt Rev'd Anthony Poggo, Secretary General of the Anglican Communion



We remember her too as a faithful Christian and leader of the Church of England, whose faith gave her the courage, resilience and her strong ethic of service to others. We remember with gratitude the grace with which she performed her duties, a steadfast and reassuring figure through decades of tremendous change and times of both hardship and joy.

Most Rev'd Dr Philip Freier, Archbishop of Melbourne

Honouring a life and loss

■ Rev'd Jo White

Funerals might be a rather dark subject, but let's keep an open mind. The purpose of a funeral is first to honour and give thanks for the life of a loved one and to lay to rest their mortal body. A funeral is also to help us enter into the grieving process with the support of the Lord Jesus, the fellowship of the church, and the love and compassion of our friends and family.

All in good time

One of the most important things to remember after a loved one has passed away is that we do not need to rush things. Those who tell us to move on or that we will get over it soon enough are probably trying to be helpful but really, they have got grieving and loss a bit wrong. It is true that when a loved one dies we can feel very unwell both physically and spiritually, but grieving is not like an illness that we can just get over with the right medication and a bit of bed rest.

Looking ahead

The first funeral I prepared after coming to Gippsland was very special, because the son of the deceased was an only child and very upset at his mother's passing. And yet

he was comforted by a tatty little exercise book, which she had prepared long ago in which were recorded her final words and wishes. She recorded what type of service she wanted; what flowers; what hymns; what readings of scripture; what type of casket; burial not cremation and who was to offer the eulogy. This was a loving and very practical act for her son but not one that we can all undertake.

Wisdom and experience for the asking

So, remembering that the funeral is as much for the departed as for those left behind, we can be comforted in the knowledge that people like the funeral director and the parish priest can offer guidance and support as we navigate these difficult decisions.

Pastoral practicality

Importantly, our service of farewell is always about offering comfort and support for those who are grieving the loss of their loved one. A funeral is a pastoral service and, as such, there are a great many options and choices, so that what is offered best suits the needs of the family and friends of the deceased.

Words of hope and comfort

One of the most popular readings chosen for a funeral is John 14:1-6, which includes the words of Jesus on the night before he is arrested and goes to the cross. Jesus speaks to the disciples, offering them a word of comfort:
Do not let your hearts be troubled ...
(John 14:1)

Music's balm

A funeral does not have to include hymns, nor is there any requirement for music of any sort. However, music often helps us in our grieving and it can help us express what we cannot speak in words. There are many wonderful hymns to be sure, but equally there is a place for popular music too. As parish priest it is always a special honour and privilege to conduct a funeral and to help people as they farewell their loved ones.

The Rev'd Jo White is Rector of the Parish of Bass-Phillip Island.

100 years for Corner Inlet church

Continued from page 1

Just as the opening of the church would have been a joyful occasion, so too was the centenary service. The Rev'd Tim Fletcher assisted Bishop Richard in leading the service of Holy at Communion. Hedley parishioner Lisa Vening read from the Scriptures. The voices of people from Hedley, Toora and Foster, along with many past residents of Hedley and surrounds, filled the church with celebratory hymns, accompanied by organist Elaine Smith. And, of course, *Happy Birthday* was sung, led by Bishop Richard.

Following the service, the church's ladies guild served a delicious lunch in the hall. Longest serving current parishioner at Hedley, Hazel Vening, was given the honour of cutting the centenary cake, which featured a picture of the Hedley church, embellished with exquisite decorations of flowers and doves, guarded by the eternal symbolic cross.



Behind the big picture at PNG's Newton College

■ Bishop Jeffrey Driver

This is a time of major change for PNG's Newton College. It has been prompted by PNG Government legislation specifying standards and requirements for the registration of all higher education providers.

Much of my time in Popondetta has been focused on registration and accreditation requirements, which are surprisingly stringent, with documentation having to be produced to persuade the national education authorities that the college is fully compliant, or taking measures to ensure it will be fully compliant in the near future.

What is involved is huge, including repair of buildings, security upgrades, septic system installation, IT accessibility and more. Also, we have had to adapt and review the curriculum, produce a five-year business plan and have our accounts externally audited (a first!). We have developed policies in a range of areas from student equity through to campus safety, and we must also navigate governance changes.

Staffing qualifications will need continuous upgrading. This year, Fr Luscomb Bera has been completing a Bachelor of Theology in Port Moresby with the Catholic Institute. Next year, I am hoping Fr Giles Motisi will begin a Masters degree in Australia.

In addition to these staff members, the college will need to draw on the best



Servicing the Newton community together: Bishop Jeffrey Driver (R) and Fr Giles

theological lecturers across the Anglican Church of Papua New Guinea to supplement teaching with single subjects and intensives.

The new registration requirements will always be difficult for small educational providers to meet; many countries and churches have already made this discovery. In July the PNG House of Bishops unanimously and enthusiastically supported a proposal to consolidate the disciplines of nursing and teaching onto the 269 acre site at Jonita. Such consolidation of provincial

education institutions will enable them all to be supported by a common backbone of physical and administrative facilities. The possibility of all these entities also sharing a link with one of PNG's universities is also being considered.

Big picture or small detail, it is difficult to see anything in the dark. One of the achievements of the past few months has been the switchover of

Newton College to PNG Power. We have provided most of the student houses with LED lighting, to reduce the significant costs.

There is now a newly built and bright medical clinic at the bottom of the block and we are in the final stages of refurbishing a house for the nurse. Theology in places like PNG must have this holistic edge, so the clinic is not just a peripheral venture. People start lining up about 7 am and sometimes the needs are confronting.

The bore that supplies the college is almost dry. Every tank on campus is empty except the tank attached to my house. The women are crossing the river and walking up to a kilometre to gather water.

We have added a dozen rainwater tanks to the site, but still our water supply is inadequate to provide the small amount for cooking and washing needed each day. There are no long showers at Newton College.

The needs are many and the 'to do' list is large, but the progress is encouraging! The importance of this college to the future of the Anglican Church of PNG cannot be overestimated.

Supporting Newton students and families

Please pray for our students and their families. They face challenges of health, finding enough food, clothing themselves and their families. Your support is deeply appreciated. Here's how you can help.

- Support the Anglican Board of Mission's ongoing operational grants to the college (abmission.org).
- Provide a student scholarship or part scholarship into 2022 (\$1000). This can be done through the Diocese of Gippsland. You can also contribute to the spouses program or buy a water tank. To make a donation please contact the Registry Office.

Bishop Jeffrey Driver is Acting Principal of Newton College, PNG.

Meet our new ordination candidates

Following recommendations from the diocesan Vocations Panel, and from the panel at their recent Provincial Selection Conference, Josh Hasan and Sue Newcombe have accepted Bishop Richard's invitation to become candidates for the diaconate. Josh and Sue each exercise lay ministry in the Parish of Trafalgar.

JOSH HASAN

I have been a youth worker for over 10 years now, and in various roles I have served our community in and out of churches. These include working for a para-church, Youth For Christ Australia, as an at-risk worker, and through this I discovered chaplaincy – a relational, caring, vibrant role that I have enjoyed. I also became a youth pastor for a couple of churches.

I came back to the Anglican Church as I felt a calling to go back to my roots. As I prayed and wrestled and spoke with the wise people in my life, things started to fall into place and make sense. I now more deeply appreciate the calling and role of a deacon.

I currently work as a school counsellor/pastoral worker at St Joseph's Catholic Primary School in Trafalgar. I love this role and I am learning so much about the needs of young people. I enjoy the school space, and feel I have gifts in this area. I'm also keen to support my local church, and when I get the opportunity to offer a message I love spreading the good news.

I have had many wonderful experiences in life, yet nothing compares with the privilege of talking to people about God, and helping them to be closer to Jesus.

SUE NEWCOMBE

A grandma with grey and purple hair, I am late starter to ordained ministry, but here I am by God's grace!

Palliative care nursing at Bethlehem Hospice with people at the end of their life journeys led me on a long and winding road of pastoral, theological and faith



Josh with his wife Jennifer and baby Jaime

studies. That same winding road has sent me over the years to a variety of churches, each with their own style of worship, but each leading me deeper into communion with God and various lay ministry roles.

Along the road I have been involved with the Walk to Emmaus and Kairos Prison Ministry programs. In 2016, well and truly back in the Anglican fold, I became a Lay Reader, where I have been

blessed to lead regular services in our three parish centres, and in a local aged care facility, a ministry also encompassing people in these local communities who may not have much or indeed any church connection.

A strong and deepening calling to ordained ministry was a long time coming, but when it did it was impossible to ignore, and I said "yes, here I am Lord."



Sue Newcombe



The newly built medical clinic serves the surrounding villages as well as the college

Forty years in healing ministry



The outdoor chapel at 'Allansfield'

As we approach St Luke's, Gippsland's Chaplain of the Order of St Luke reflects on his journey of more than 40 years in the ministry of healing.

■ Rev'd Lloyd George

Almighty God, who inspired your servant Luke to set forth ... the love and healing power of your Son, graciously continue in your church this love and power to heal, to the praise and glory of your name ...

From the Collect for St Luke's Day
(18 October)

meeting with him led a few years later to an involvement with the Sydney Healing Ministry as hosts at the Goldengrove Centre in Newtown. Jim Glennon was also a member of the Order of St Luke the Physician (OSL), which had begun in Australia in 1960, and our ministry has been within the fellowship of the OSL since 1986.

The OSL is one of several groups dedicated to encouraging and supporting healing ministry in churches. It began in Australia on the initiative of Father John Hope at Christ Church St Laurence, in Sydney. This church remains the Guild Church of the OSL, and a wall plaque there, with the emblem of the Order, commemorates his work and that of his successor, Austin Day. From the beginning it has been a truly ecumenical group with members from most mainline denominations.

The OSL has had a long history of involvement in Gippsland, with several clergy active as chaplains and two of our past bishops as members. In recent years, membership has declined and COVID has limited our activities, and we no longer have any active chapters. However, it is very present through the work of many lone members and through the healing retreat 'Allansfield' at Rhyll on Phillip Island (see TGA June 22 issue, p. 6). This healing house was established in the 1980s through the vision of a group of dedicated people, and has been under the auspice of the OSL since 1990. After recent closures, 'Allansfield' is again offering

support for individuals and small groups.

Our own journey into healing through the OSL has been part of a much larger and worldwide growth in the healing ministry during the 20th century. American author and priest Frances MacNutt is one of many people involved in the worldwide revival of healing. Another was the Anglican layman James Moore Hickson. MacNutt's main theme is that from the fourth century the church moved from a broad understanding of healing to an emphasis on preparation for death. This is reflected in the sacrament of anointing, which moved from being a ministry to the sick (see James 5:13-15) to a ministry to the dying (as 'extreme unction'). This is reflected in the Book of Common Prayer which, at the Reformation, removed the practice entirely. Our revised Anglican liturgies have, thankfully, restored this ministry. (The Catholic Church has also, I understand, revised its teaching and practice with respect to anointing.)

I would like to offer a few observations on two factors that I and others have found to be inhibiting, or even harmful, in the practice of healing ministry. First is the conviction that this ministry was limited to the apostolic era and ceased to be available once the church had been established. This is often described in theological terms as 'cessationism'. The reformer John Calvin, among others, espoused this view and it is still expounded as a doctrine in many places today. Jim Glennon, for example, has told of the opposition he originally experienced

in establishing the healing ministry in Sydney. It seems to me that this is not true to Scripture, nor to church history in general. Jesus commissioned his disciples to teach, to preach and to heal (see for example Matthew 10:5-8). This was given first to the twelve, then to the 'seventy' and surely it continued into and beyond the apostolic era.

My second concern is the existence of some bad practices that may not only be limiting but may also be destructive. Two, in particular, are of great concern.

One is the denial of medical practice and resources. We may have noted a recent case in Sydney in which a child died when her parents denied her medical treatment, because they believed that God would heal her only if they ceased such treatment. To have continued treatment was deemed to be a lack of faith. I personally once sought to counsel a woman who was seeking healing but had been told by another minister to immediately "throw away" all her medication. Surely divine healing and medical science are complementary and in no way in opposition. God may use many resources to heal. In the OSL we do and have had many medical professionals, and one of our former national chaplains is a practising GP.

Another great concern is the practice of 'demonisation', in which all illness and suffering are attributed directly to demons or satanic powers. I recall a visiting evangelist

from many years ago who conducted a series of 'deliverance meetings' throughout Australia. One person who had attended told me that, when he sought healing prayer for asthma, he was advised that he needed to be delivered from 'the demon of asthma' and the evangelist proceeded to command the asthma to 'come out' of him. It is notable that the gospel accounts of the healings of Jesus distinguish between the healing of diseases and the deliverance from evil spirits (see for example Mark 1:34). We need to exercise similar discernment and to seek the guidance of the Holy Spirit in all healing ministry. Deliverance ministry (or exorcism) should only be undertaken after a period of prayer to discern that such ministry is appropriate, and should be done by a designated group with the knowledge and support of the whole church. Such cases do occur, I believe, but are comparatively rare. C.S. Lewis wisely observed, in *The Screwtape Letters*, two errors with respect to devils. "One is to disbelieve in their existence, The other is to feel an excessive and unhealthy

interest in them."

At the conclusion of the Hickson healing mission in 1924, the Australian bishops sent out a remarkable pastoral letter commending the formation of healing prayer groups in all parish churches. This has been done to a great extent, but the need to constantly affirm and renew this ministry is always a challenge before us. It is encouraging that each year our Diocese affirms the importance of healing ministry at the Chrism Eucharist with the Blessing of Oils during Holy Week. The reflections I have offered here show that it is a ministry by the whole church (not only by clergy) and that it must be supported by sound teaching and practices. That is where groups such as the OSL still have a role to play.

I will finish with a few words from the late Bishop Morris Maddocks, a leader for many years in the healing ministry of the Church of England:

For just as the wholeness a Christian seeks is a healing of his inner being in Christ, so the health of a church will depend on the wholeness of its life in prayer. A church with a strong inner life, with a devoted purpose of being in Christ, will be a healing church.

Rev'd Lloyd George is the OSL Chaplain for Gippsland.



The grounds in the forecourt at 'Allansfield'

Fabulous feast raises funds for The Abbey

■ Sue Fordham

The annual feast held in The Abbey A-frame on Raymond Island on 10 September was again a resounding success. People from 10 parishes across the Diocese came together to enjoy good food and wonderful company.

The day was sunny. There were 90 people present, including those cooking from Tambo parish led by The Rev'd Brian Norris, and the dining room was elegantly prepared by June Treadwell.

Alan Broughton from the Bairnsdale Organic Agricultural Association was guest speaker. He talked about the relationship between organic agriculture, greenhouse gases and environmental sustainability to an appreciative audience.

Bishop Richard introduced proceedings by honouring the memory of the late Queen Elizabeth II, giving thanks for her lengthy and dutiful reign, and praying for her son and successor, King Charles III.

After luscious platters of pre-luncheon cheeses and accompaniments, diners had the choice of braised chicken breast with honey, fig and vinegar, lamb moussaka or traditional roast pork.

Desserts to finish included house-made tiramisu, classic apple crumble with ice cream, lumberjack cake with strawberries and cream, and fresh fruit salad and ice cream. A feast indeed, thanks to the skillful labours of the Tambo parishioners.

It was an enormously happy day and a major fundraiser for the Abbey. After expenses,



Bishop Richard with the delicious meal prepared by the talented catering team

around \$3500 was raised and the proceeds will be used to assist in making The Abbey available as a hub for spiritual, social and environmental activity.



In lament of headphones

■ Rev'd Daniel Lowe

It could be argued that headphones are a wonderful invention. They make family car trips more peaceful; they remove the tension of late-night television viewing that keeps others awake in the home; they have even given rise to silent discos.

Combine headphones with the plethora of entertainment platforms now available on various devices and you can escape just about anywhere. The beauty of headphones is that you can immerse yourself in your own private world of music, no matter what is going on around you. No one is disturbed by what you are listening to, and you aren't disturbed by them. What's not to like?

But what do we miss out on when we insulate ourselves from the world with our bass boost and noise cancellation? The complex politics of playlists for the long family car trip may have been difficult to navigate but it taught us valuable lessons. We learnt to compromise, to ensure that everyone's tastes were catered for. We learnt to endure and sometimes even appreciate the song choices of others. And every now and then we would find ourselves sharing a moment of musical joy, singing along to that one song that everyone likes. In short, we learnt to love our neighbour.

I recently stumbled across a short essay by G.K. Chesterton entitled 'Music, digestion, and modern philosophy' (published in *The Illustrated London News* on 29 September 1923). Chesterton had taken issue with responses to comments in an earlier essay

***In your strings is hid a music that no hand hath e'er let fall,
In your soul is sealed a pleasure that you have not known at all;
Pleasure subtle as your spirit, strange and slender as your frame,
Fiercer than the pain that folds you, softer than your sorrow's name.***

From G.K. Chesterton,
The Strange Music

regarding music at mealtimes and, in his reply, he laments the shallow nature of what he refers to as "modern philosophy" that holds the material world as preeminent. The focus of his ire is the elevated status of food consumption (digestion) as an end in itself rather than as a means to an end, which he describes as a "materialism or the very muddiest sort of atheism. It has the obscure assumption that everything begins with the digestion, and not with the divine reason."

I am going to appropriate Chesterton's turns of phrase for my own purposes, because in reading his century-old lament I heard an echo of my concern for the modern approach to headphones.

In (not quite) the words of Chesterton: in our attachment to our headphones there is morbidity and a monstrous solitude. Each individual is alone with their music as with a familiar demon. Diogenes retired into a tub and St Jerome into a cave; but this hermit uses their own earbuds as their cavern – every individual in their own curated cocoon of personal playlists.

Music is powerful. It fills the gaps in thought, feeling and emotion in a way that words do not. But when we use music as a defence against the realities of daily life – the mundane, the remarkable, the chaotic and the mysterious – we rob ourselves of the experience of life in its fullness. When we share in the joy of music together, we are drawn deeper into relationship with others; we find connection in our shared experience; we discover new and unexpected wonders and at times we get a glimpse of what Beethoven called an "incorporeal entrance into the higher world of knowledge which comprehends mankind but which mankind cannot comprehend."

A good playlist is not an end in itself. Rather, it is the means by which we might share with others a moment of connection to each other and to the creator. As Plato said,

*Music gives a soul to the universe,
wings to the mind, flight to the
imagination and life to everything.*

Rev'd Daniel Lowe is Senior Chaplain at St Paul's Anglican Grammar School.

From the editor



This month I'm delighted to welcome you to the inaugural issue of *The Gippsland Anglican* as a magazine. Following the lead of and with support from our sister publication, *The Melbourne Anglican*, we've moved to a more compact and contemporary way to share stories and images from parish communities and beyond.

"So many people have a deep affection for *The Melbourne Anglican*" says Elspeth Kernebone, editor of TMA. "Our journalists have worked hard to serve our community for decades, with news about the Anglican church, Christianity in Australia, and the worldwide church. What I hear from our community is that readers value our reporting of hard news stories, as well as those celebrating the work of churches and their members."

The new look and feel incorporates some themes from the renewed Diocesan Vision for this Diocese, embedding the call to be Committed in Christ, Connecting in Service and Creative in Spirit. More importantly, the

words and actions of Gippsland Anglicans to realise this vision can be recorded and celebrated in these pages.

At the launch of the Vision in 2021, Bishop Richard recounted the Synod activity where members discussed three questions to inform the Vision's development: what should we start doing, what should we stop doing and what should we keep doing? This has been a neat tool to guide editorial thinking in making the jump from newsprint.

Some readers have expressed an interest in accessing *The Gippsland Anglican* online. If you'd like to stay in touch through the digital edition, visit us at gippslandanglicans.org.au/news/newsletter.

The Anglican and Roman Catholic Bishops in Gippsland will again co-host an ecumenical conversation in November in preparation for the season of Advent.

The two bishops are inviting clergy and lay people from each Diocese to join with them in an Advent Conversation based on a study of passages from Matthew's Gospel featured in next year's common lectionary, alongside wider seasonal themes.

The Conversation will be led by eminent biblical scholars from both traditions – Professor Mary Coloe, PBVM, from Yarra Theological Union and The Rev'd Dr Fergus King, from Trinity College Theological School – in conjunction with the Bishops.

See page 24 for further details.

INVITATION TO AN ADVENT CONVERSATION

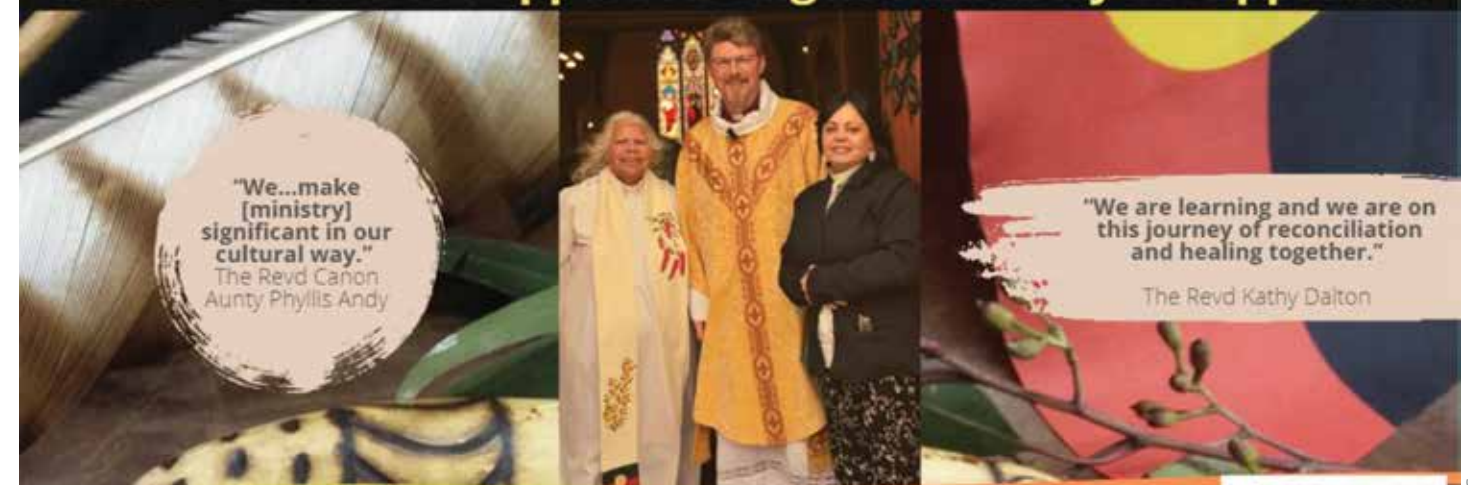


Fr Gregory Charles Bennet, Catholic Diocese of Sale



Rt Rev'd Dr Richard Treloar, Anglican Diocese of Gippsland

Please donate to support Aboriginal Ministry in Gippsland



Your donation to Aboriginal ministry is vital.

Gippsland Anglicans is raising funds to continue its support of Aboriginal Ministry. The Revd Canon Aunty Phyllis Andy (L) and The Revd Kathy Dalton (R), pictured here with The Rt Revd Dr Richard Treloar, Bishop of Gippsland, work together to support the spiritual needs of Aboriginal people across the vast area of Gippsland. They are regularly called to other places and interstate to provide culturally appropriate support and care.

Please scan the QR code or visit www.gippslandanglicans.org.au for options.



Solid fare for body, mind and spirit



■ Rev'd Rebecca Hayman

For the first time since 2019, after online formats in intervening years, Gippsland clergy were eager to meet in person for our annual Clergy Conference. Held at the Abbey on Raymond Island from 29 August to 1 September, the Conference began with a reflection from Bishop Richard on the recent Lambeth Conference of Anglican bishops from around the world. Bishop Richard remarked on the spirit of unity despite the widely diverse backgrounds and contexts of the bishops present.

Sam Sterland from the National Church Life Survey (NCLS) presented the findings from the recent survey completed by many parishioners across the Diocese. Maybe rather surprisingly this presentation had clergy on the edges of their seats with excitement. Sam described NCLS as a “disrupter” with a strong sense of call to “wake up the churches”. Starting with the 2016 census data, he pointed out the discrepancy between the one in seven people who ticked the ‘Anglican’ box and the one in twenty who actually turn up on a Sunday. That’s still many hundreds of Gippslanders who hold the church somewhere in their hearts. He pointed to other encouraging statistics: one in three people say they would come to church if invited; 30% pray or meditate at least once a week, and 50% say they believe in some sort of higher power. Australians, particularly younger ones, are looking for spirituality.

Sam noted the scenario faced by a number of denominations of ageing, shrink-

ing congregations, adding “some of these churches have less than one generation to change” if they are to be sustainable. He also pointed to the promising statistic that Gippsland churches have 8% “newcomers”. These are people who are new to church or who have returned to church after many years. Eight per cent is higher than the Australian average and something to celebrate. Sam encouraged us to be inviting people because there is a willingness to come, but he cautioned us: “You can’t be weird, when they come in.” If a worship service is weird, at the very least, we’ve got to explain it. Not everyone knows to turn to page 119. Given this willingness from the community, Sam posed this question: “If you were able to start again with today’s Australia, what would you do differently?”

Tim Dyer from John Mark Ministries presented on conflict resolution, beginning with the unspoken truth that conflict is very common in churches. His repeated point was that we need to normalise conflict. It’s not always bad nor is it always unhealthy. It’s how we deal with it that matters. Conflict is complicated and, in Tim’s words, “There is a simple solution and it’s always wrong.” Tim took us through the strengths and weaknesses of the different styles of dealing with conflict and when each is appropriate. If the stakes are high and the issue and the relationships involved are both of great importance, then time is needed to build trust, to find the common ground, to open up the

complexity of the issue and to gradually find a way forward. Tim emphasised good process. Even if people aren’t happy with the outcome, they are more likely to come on board if they can see that the process has been fair and reasonable. Conflict is normal and we should make the most of every niggles to practise our conflict resolution skills and to teach these skills to other church leaders so that we are ready for bigger issues.

Interspersed throughout the conference were teachings from Luke’s Gospel from Rev’d Canon Professor Dorothy Lee from the University of Divinity, via Zoom. Working through the lost and found parables (Luke 15), the parable of the rich man and Lazarus (Luke 16) and the story of the ten lepers (Luke 17), Dorothy homed in on the great reversal of the kingdom of God where the lost are found, the poor are honoured and the outsider is validated. Her challenge to us was to follow God’s gaze. Who does God see in our communities? And how are we responding to these people?

All who attended are grateful to Rev’d Edie Ashley and The Abbey team for hosting us, and to Dave and Deb Chambers and Rev’d Judith Lake for catering, along with all who helped prepare and lead worship and other opportunities for the warm fellowship we experienced.

Rev’d Rebecca Hayman is a Deacon in the Parish of Morwell.



Choral conversation with Stuart J. Connew

Stuart Connew is the Director of Music at St Silas and St Anslem Parish of the Parks, Melbourne, having been an organist and director of music at a range of rural and city parishes for many years. He will lead a choral workshop at St Paul’s Cathedral Sale on 5 November.

What was your first experience as a choral conductor?

I was still at high school (Hamilton Boys High School in Hamilton, North Island New Zealand) when I became Organist and Choirmaster at Holy Trinity Church, Forest Lake. This was a relatively new suburb of Hamilton with a modern church and a Hammond electric organ.

I directed a large children’s choir – supported by a wonderful group of parents and an adult choir who knew far more about Anglican chant than I (and who didn’t hold back in telling me so!).

Which choral work do you find most moving?

Bach’s Mass in B Minor. This monumental work has brilliant choral writing and stunning orchestral accompaniment. It’s not performed very often because it demands great stamina from the singers and brilliant technique for orchestral players (especially brass and woodwind).

In music, which language do you most like listening to?

The language and rhythm of the psalms, especially when they are set to Anglican chant.

What advice would you offer to someone thinking about joining a choral group?

You will meet some of the nicest people in the community. They will become lifelong friends. My experience in both rural and city choirs has been so rewarding. Yes, it’s challenging at times. I found some 20th-century church music particularly difficult. After a few rehearsals and hours of practice at home the end result was often very satisfying.

I first travelled overseas (to Sydney from Auckland) as a member of the Holy Trinity Cathedral Choir, Auckland. It was a wonderful experience.

What’s in store for the November workshop?

A sharing of resources gathered over many years that will be of use in local parish and school settings. It will be interspersed with some hilarious gems from old hymn books and other sources, which should put a smile on everyone’s faces.

As a patriotic Kiwi I will focus on some recent hymns written by world-renowned authors such as Shirley Murray and Colin Gibson.

‘Sing a New Song’

Stuart Connew was a recipient of a generous grant from the Vera Moore Foundation, which allowed him to attend the Sydney Inspires conference run by RSCM Australia in 2019. At his November workshop in Sale, ‘Sing a New Song’, Stuart will share his insights and resources from that event, which will cater to people responsible for selecting music appropriate for various styles of worship. Everyone will go home with an extensive package of resources to use in their local communities. See page 24 for details.

This workshop is one of what will hopefully be many events and concerts run under the auspice of the St Paul’s Cathedral Sale Music Foundation Trust, established in November 2021 to support music at the Cathedral as it serves the wider Diocese. Donations, which are tax-deductible, can be made to St Paul’s Cathedral Sale Music Foundation Trust (BSB 633 000, acct no. 188720296) with surname or phone number as reference.



St Paul’s Cathedral Sale Music Foundation Trust

Trinity College “a second home to me”

(L-R) Fellow Trinity students Louise and Kathryn with Cathy on graduation day

■ Rev'd Cathy Turnbull

A former undergraduate of Trinity College Theological School reflects on that time as she embarks on further studies there.

Following a conversation with my priest in 2015 about a pathway to ordination as a Deacon, it was recommended that I enrol in theological studies at Trinity College Theological School. I had heard about the high academic standard at Trinity and was daunted at the prospect of studying there. I was in my late 40s and had no prior tertiary education. I attended orientation day and was welcomed and assured I would be ok. I put my trust in that assurance and began initially a Diploma in Theological Studies. That trust was never betrayed. The wonderful care and nurture I received by the faculty, along with the academic assistance and patience shown to someone who lacked self-confidence in their abilities, was greatly appreciated.

Following one year of study and a discussion about ordination requirements for the Diocese of Melbourne, I transferred over to a degree course. I soon settled into the rhythm of learning and academic writing, and participated in the extensive formation program, which was in addition to formal studies and a requirement as a then candidate for ordination. My course was almost entirely done face to face, which enabled me to participate in the collegiality of the college and also attend many services at the Trinity College Chapel,

where my learning was further extended.

I attended for four years (2015–2018) to complete my degree, and Trinity became a second home to me. The memories and lifelong friendships that were formed were a bonus to the actual learning.

I soon came to love the silence of the retreats and found it an important time of rest in the presence of God and renewal.

Introductory units on liturgy, Anglicanism, Biblical New and Old Testament, Systematic Theology and Church History progressed to individual books of the Scriptures, the Reformation, Liturgy, Holy Trinity, Doctrine of God, Christ and Holy Spirit and Pastoral Care, among others. Formation included practical issues around church ministry and pastoral care, with many guest speakers coming to share their wisdom and experience with us. I particularly valued the time spent with Anglican Indigenous leaders who opened my eyes to experiences other than my own.

As part of the requirements for ordination we all participated in student placements. I found myself in a range of different church settings and experiences, which went a long way to helping me understand what it might be like out of the pews and in the sanctuary as well as pastoral care responsibilities. As part of

our student placements, the coordinator at Trinity would keep an eye on us and we were taught about self-care and the art of theological reflection. Theological reflection was a strong component when I began a double unit of clinical pastoral education. This unit, undertaken at the Heidelberg Repatriation and Austin Hospitals, was a challenging but important part of my course.

Part of our education in self-care was the participation in organised retreats each year. These retreats were silent – and the silence is a challenge in itself if you are new to it. I soon came to love the silence of the retreats and found it an important time of rest in the presence of God and renewal. The extra activities organised as part of our formation were important in providing a balanced educational experience, not relying solely upon the more formal academic learning.

I really appreciate all that I experienced and learnt at Trinity and have very warm memories of my time there. I recently re-enrolled at Trinity to complete my Master of Theological Studies. I have done this because my few years in ministry since my ordination in 2019 have opened up new questions that I wish to explore further through an academic environment. That is what study does to you – it invites you to keep asking questions and searching for understanding.

Rev'd Cathy Turnbull is Deacon-in-Charge of the Episcopal District of Nar Nar Goon.

Residential scholarship supports success

It's not always easy for students to work out what they want to study at university, and working out where to live can be even harder. But, as Wiradjuri man Will Smith discovered, living on campus at Trinity College, the University of Melbourne, was the perfect solution that led to time being saved and friends being made.

Will Smith wanted to study science at university. Well, at least he thought so.

In Year 12 at Kambrya College in Victoria, his English and maths teachers got him thinking about what he really wanted to do. “In my maths class, I was always talking about philosophy and asking random questions,” says Will, admitting that he didn't do much of his actual maths work. His teacher patiently answered all his questions, fuelling Will's love of philosophical musings.

In Year 12, he also had to read *I for Isobel* as part of his studies – a book that delves into childhood trauma and its lasting impacts. “I hated [the book] at the start and found it hard to understand,” says Will, but soon he became drawn into the text and found the sociological and psychological concepts intriguing.

When Will got his ATAR, he realised he could get into science or arts, so decided to combine his love of science with the humanities, and chose to apply for a psychology degree. “That's how I fell into psychology,” he explains. “I then realised that [psychology] is very philosophical in its nature as well, in terms of the mind and body, so I added philosophy to my studies. It just fits my personality.”

With his university studies sorted (Will successfully got into the University of Melbourne), next came the challenge of deciding where to live.

He began commuting from Berwick but found the travel tiring. Will – a Wiradjuri man – began to spend a lot of time at Murrup Barak, the Melbourne Institute for Indigenous Development on the university campus, and was often found snoozing on the couches between classes, exhausted from studying and football training.

Realising that travel was taking its toll, someone at Murrup Barak asked if Will knew anything about the on-campus colleges. He didn't, but was soon introduced to a representative from Trinity College who helped him secure a scholarship. Soon, instead of travelling 1.5 hours to get to university, all Will needed to do was walk next door and he was there.



Trinity College student Will Smith

It then didn't take long for Will to fill those hours that would have been spent commuting with other activities. He played football and joined Trinity College's First Nations committee, which offers a safe and supportive space for students who identify as Aboriginal or Torres Strait Islander and engages and educates the entire student body about First Nations cultures – including members of the committee themselves. “I'm not the most educated in Aboriginality in general,” says Will. “But I'm very passionate about it and passionate about self-identifying. We all have different knowledge and I have tonnes of stuff to learn.”

Will also notes that there are plenty of other committees, sports and activities on offer at Trinity, and that everyone is encouraged to have a go. “If I want to try out for the choir or try out for the rugby team, I can do that in the same day almost. And there's no stigma attached to it at all.”

Will also enjoys living in the big city. “[Berwick] is a good spot, but I did feel suffocated sometimes. It felt like a bit of a bubble,” he says. “Melbourne is so beautiful. The public transport is amazing. I love

the suburbs – I'm obsessed with North Melbourne and Brunswick. I love Yarraville and some of the suburbs out in the west, and Carlton is also really nice,” he says, rattling off a list of his favourite Melbourne suburbs.

Though he's happy to have moved, he credits his upbringing for setting him up for success in Melbourne. “Going to a public school meant I got to meet a multitude of people with different socioeconomic statuses, personalities and cultures. And now, living in Melbourne, which is a very culturally diverse place, it's really prepared me for that.”

Living at Trinity College was then the icing on the cake. “I feel so grateful to Trinity for giving me the opportunity to live on campus, which has been amazing. There's so much academic support, friends and sport, and it's in the heart of the city. University is a literal gate away and the facilities are fantastic.” One of the best parts? Friends. Just like the people he still stays in touch with from his school days, Will is sure that the friends he made at college will be with him for life.

Courtesy Trinity College

The Fall of Constantinople 1453

By Steven Runciman
Folio Society, 2013

■ Richard Prideaux

Steven Runciman was one of Britain's most outstanding 20th-century historians and certainly the leading historian of the Byzantine Empire and the history of the Crusades. Runciman inherited wealth from his grandfather and so was able to lead the life of a freelancing scholar after an outstanding career at Oxford where his strength in languages was extraordinary. He held several major roles both in the Second World War and in academia. He was an aesthete and a successful gambler with a strong interest in the occult. He died in 2003 aged 97, soon after a remarkable final journey to Mt Athos, flown in by helicopter!

Runciman's in-depth histories of the Crusades and the final fall of Constantinople

are marked by his more favourable understanding of both Islamic and Byzantine societies than previous scholars. They have had a significant impact on the way historians now understand Byzantine and Islamic history and the tensions between Western and Eastern European Christians.

The collapse of Constantinople really began in 1204 when the fourth European crusade against Islam was launched. Spurred on by the Venetians, the Crusaders entered Orthodox Christian Constantinople and sacked the city; most of its wealth and remarkable artwork found its way to Venice and elsewhere in Europe. This tragedy markedly weakened the Byzantine Empire, which gradually lost more and more ground to Islam including large parts of the Balkans, even laying siege to Vienna itself. By 1453, mighty Constantinople had been reduced to 4983 available Greeks and slightly under 2000 foreigners ready to face a Turkish army of 80,000 fighting men.

On the water, the Greeks were also hugely outnumbered. They had about 23 ships against 130 ships in Sultan Mehmet's fleet. The Hungarian engineer Orban created the largest cannon yet made for Sultan Mehmet. He had gone first to the Emperor Constantine XI but his purse was

empty and Orban found a better offer. Not one European power came to the Emperor's aid; only the famous Genoese soldier Giovanni Giustiniani, who brought with him 700 well-armed soldiers and fought bravely.

The Emperor's army fought for seven weeks against these huge odds. The Sultan's army battered the walls by day and the Greeks repaired them by night. The Greeks' more mobile tiny fleet had the better of the war on the water. In the end it was a near thing. Some on the Sultan's side thought that the city was impregnable and they should call off the siege, but the Sultan called for one last massive assault. It was unsuccessful and a retreat was being considered when a tiny unimportant side gate in the city wall was left open and the Sultan's army poured in, overwhelming and slaughtering the unprepared Greeks. The victory was complete and a horrific slaughter and rapine ensued.

Apart from a few far-flung outpost islands, the Byzantine Empire was no longer. The Sultan now controlled the whole of the Balkan Peninsula and the greatest prize of all, Constantinople. In a short time all but three of the Christian churches were converted to mosques and vast numbers of Orthodox Christians fled elsewhere, changed their faith or were enslaved or murdered. Trebizond soon followed, as well as other Orthodox strongholds. Russia stood alone for the Orthodox faith.

This is a gripping story told by Runciman without sentimentality or partisanship. Once this book gets hold of you it won't let you go. Orthodox Christianity is gaining ground in the West today; its quiet spirituality seems to refresh after the wearying disputes between disagreeing Christian followers. Who could tell where the next stage of this story goes in our own troubled 21st century.



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Love thy neighbour, share thy magazine!

Father Jeremy

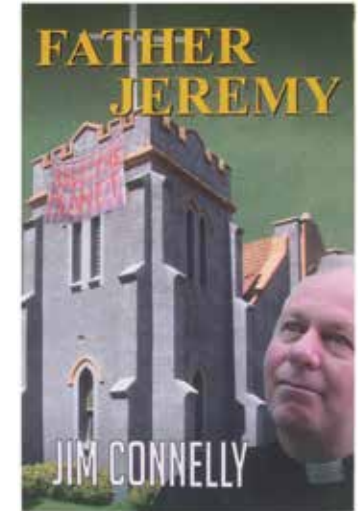
By Rev'd Canon Dr Jim Connelly
Self-published, 2020

■ Rev'd Canon David Head

Father Jeremy is a small book of 40 self-contained chapters about the life of an Anglican Priest in a small country town in Gippsland. It is written by Gippsland Diocese's own much-loved retired priest Jim Connelly, who is now the author of around 11 books, many written for young readers.

This little book is no doubt quite

semi-autobiographical and contains many little cameos of what it is often like for the daily work of a country town priest amongst parishioners and other townspeople. As a priest myself, I could identify in some way with nearly all of the stories. It is a book that many clergy and lay people would enjoy reading and smile in recognition with, and perhaps it may be



worth-while to discuss in a study group concerning aspects of parish life and how to respond to different situations as a church community.

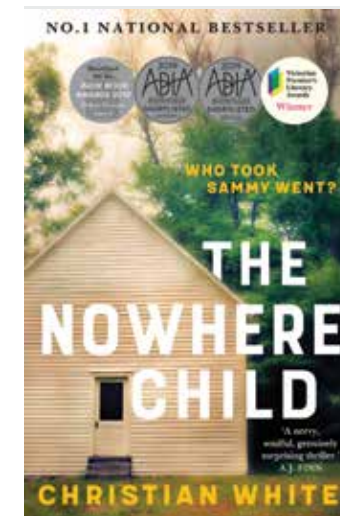
I would have liked to read more spiritual and theological reflection on the events Jim describes, exploring how they were handled and how they enabled the wisdom and growth of Father Jeremy as a priest and pastoral caregiver.

The Nowhere Child

By Christian White
Affirm Press, 2018

■ Rev'd Canon David Head

The Nowhere Child is the first novel by Australian author Christian White. It received the Victorian Premier's Literary Award Prize of 2017. This very powerful, disturbing and brilliantly written story centres on the sudden and inexplicable disappearance of a two-year-old girl in a small town in Kentucky. The town has a dark history of violence and bigotry and is disturbingly influenced by a fundamentalist and fanatical Pentecostal preacher who controls the lives of many of the townspeople. The child who disappears ends up in Australia, and the novel tells the compelling story of this now-grown woman, 30 years later, faced with the unexpected finding of her family and roots in this Kentucky town, where she uncovers many deeply held secrets which involve major dangers to her own safety. This cracking mystery crime thriller has a strong contemporary feel given



the troubling rise of Christian fundamentalism in America and the world. This novel uncovers this small town's Pentecostal takeover and the dangerous tentacles of mistruths and misuse of scripture to demonise those they see as under the control of the devil such as single mothers or those who disagree with their biblical viewpoints, or people who identify as gay or are different in any way.

I read *The Nowhere Child* shortly after finishing *Beyond Belief – How Pentecostal Christianity is taking over the World* (Hurst, 2021). This well documented and researched book by Australian journalist Elle Hardy is

most confronting, but worth reading for those interested in this very disturbing and I think dangerous Christian faith development.

I encourage you to read *The Nowhere Child* and be totally drawn into the writer's powerful use of story strands and the awful unfolding of the damage done by misused and abused faith in people's lives.



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An Australian prayer on the death of Queen Elizabeth the Second

*Almighty God, ruler of every nation,
we give you thanks for the life of your
servant, Queen Elizabeth the Second,
whose faithful obedience to her
calling and whose leadership
marked by sacrificial service have
inspired generations of her people.
May the heavenly grace which
sustained her comfort all who
mourn her death.*

*Inspire, we pray, by her example,
the leaders and people of the
United Kingdom, the Commonwealth
and this nation of Australia to work
together with renewed passion for
justice and peace.*

*As you have received her into her
eternal rest, renew our trust that
nothing can separate us from your
love through Jesus Christ our Lord.*

Amen.

Rev'd Dr Elizabeth Smith, Liturgy Commission
of the Anglican Church of Australia



Coming up

Cowes Market on Church

9.00 am–2.00 pm, 4th Saturday each month.
Grounds of St Philip's Anglican Parish Hall,
102 Thompson Ave, Cowes

The Abbey Diocesan Retreat

21–22 October, The Abbey,
1–25 First Parade, Raymond Island
The Retreat leader will be Dr Cath
Connelly, a highly regarded retreat leader,
pilgrimage facilitator and Celtic harpist
who is also Co-Director of the Living Well
Centre for Christian spirituality.
Bookings: (03) 5156 6580,
info@theabbey.org.au

Sing a New Song

5 November, 10.30 am–2.30 pm
St Paul's Cathedral, Sale

This workshop is for clergy, choir leaders,
choir members and anyone interested in
extending their knowledge of church
music in local parishes and communities.
Conducted by Stuart Connew
BYO lunch. Tea and coffee provided.
Cost: (cash only) \$25, \$15 concession
Bookings: 0438 220 878
kerent@gippslandanglicans.org.au

All Soul's Day, Flowers of Remembrance

6 November, St Thomas' Church,
A'Beckett Rd, Bunyip. Eucharist at 11 am.
Remembering the faithful departed.
Bring flowers to honour those who
have gone to glory.

Bunyip retreat

9–11 November
Skilled retreat leader Carol O'Connor
from St Peter's Eastern Hill will give

two talks. Also, local luminaries Lou
Hunter on Ed Ayers' recent book and
Hendre Roelink on Catholic author
James Carroll.
Good food at the Garfield pub and we'll
stay locally.
Contact Ken Parker, (03) 5976 1634
St Thomas' Church, A'Beckett Road, Bunyip

Advent Conversation

18 November, 10 am – 3.30 pm
Further details p. 17
Contact Anna: (03) 5156 6580,
info@theabbey.org.au

Yarram Parish Community Market

9.00 am–2.00 pm,
4th Saturday each month.
Grounds of Holy Trinity Church,
94 Commercial Rd, Yarram

The Gippsland Anglican

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