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The Gippsland Anglican

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Gippsland's Deacon 'household' welcomes Sue Newcombe

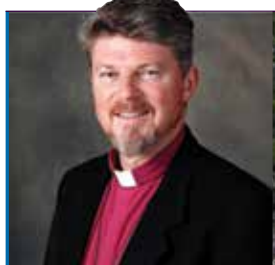
■ Eleanor Harrington and
Rev'd Dr Dean Spalding

A strong contingent of friends, family and parishioners travelled to St Paul's Cathedral in Sale to witness and celebrate the ordination of Sue Newcombe as a deacon in the Church of God on Saturday 11 February.

On what was a beautiful day in Sale, the service began at 11 am with a procession that included many clergy who had been significant in Sue's journey toward the diaconate. Strongly represented were the growing 'household'

of deacons from the Anglican Diocese of Gippsland including The Rev'd Bec Hayman, who was the Liturgical Deacon of the Eucharist, and preacher The Rev'd Kate Campbell, who joined Bec and Sue in distributing Communion.

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Love's endeavour, love's expense

Almost 50 years ago William Vanstone, a priest in the Church of England, wrote a book of the same title, which won the Collins Religious Book Award and remains, to my mind, one of the best pastoral and theological responses to the 'problem' and experience of suffering.

In short, the 'problem', theologically speaking, is this: how can a loving and 'all-powerful' God allow suffering? I have used quotation marks around 'all-powerful' here as Vanstone's response involves rethinking the nature of divine power in relation to God's essential being as Love.

This problem arises for us – theologically and pastorally – when confronted with news and images of earthquake victims in Türkiye and Syria; or the anniversary of the invasion of Ukraine; or the trail of destruction from Cyclone Gabriel in Aotearoa/New Zealand; or a series of senseless and seemingly random mass shootings in the USA – not to mention the personal tragedies that may affect us or those near and dear to us more directly.

Vanstone refers at one point to the mining disaster in the Welsh town of Aberfan, where on 21 October 1966 a colliery slag-heap became so waterlogged it created an avalanche, speeding down the hill above the town before slamming into a primary school and a row of houses, killing 28 adults and 116 children. The incident was the focus of an episode of *The Crown* – one well worth watching whether or not a devotee of the Netflix series.

"Our preaching on the Sunday after the tragedy," Vanstone reflects some years later,

was not of a God Who, from the top of the mountain, caused or permitted, for His own inscrutable reasons, its disruption and descent; but of One

Who received, at the foot of the mountain, its appalling impact, and Who, in the extremity of [love's] endeavour, will find yet new resource to restore and to redeem (p. 65).

In this season of Lent, and especially as we move towards Passiontide and Holy Week, Christians are drawn ever more deeply into the mystery of the risk and the cost of the divine work of creation and redemption. In the cross we see writ large both love's endeavour and love's expense. And in the empty tomb we are re-awakened to the stubborn presence of this God who "leaves no problem abandoned and no evil unredeemed" (Vanstone, p. 64).

The Paschal journey from Maundy Thursday through to Easter morning is a liturgical experience which reminds us that suffering is not a problem of logic to be resolved through philosophical proofs or arguments, but rather something that comes with the territory of a free and evolving creation, in which things can and will 'go wrong' as a function of that ceaseless becoming-in-freedom.

Moreover, that liturgical journey proclaims the good news (if not easy news) that God is with us in suffering, at the foot of the mountain as it were; giving again and again of God's own self to re-create and redeem.

The alternative, theologically speaking, is a kind of 'watch-maker' god – or perhaps these days we might say a computer programming god – who sits outside of the created system and observes it all unfold from a safe distance according to some pre-ordained plan, in which suffering can only be understood as an instrumental necessity.

Even if such a case can be – and indeed has been – made, pastorally speaking it is untenable, even abhorrent.

Try telling that to the mothers who have lost their children to war or accident or natural disaster or disease. With Ivan Karamazov in Dostoevsky's novel, we would surely 'hand in our ticket' rather than worship such a deity.

As Good Friday people, however, we know that God knows the unbearable grief of losing the Beloved. And, as Easter people, we know that God will not stop creating and redeeming in the face of such brokenness, until all things are made new. Such is the nature of God whom we worship and proclaim this Lent and Eastertide, whose being is Love and whose will is for the wholeness of all creatures.

Vanstone's book ends with a poem of his, which has been gently edited so as to be set as a hymn in *Together in Song* (174). The set tune (*Kenosis*, Greek for 'self-emptying', as in Christ's self-outpouring in Phil 2:7) is fitting and lovely, if a little tricky. It also goes rather well to *Heinlein*, with which we're more familiar as the tune for that Lenten classic *Forty Days and Forty Nights*.

You might consider using the Vanstone-inspired hymn in one of your services later in Lent, or as part of your personal devotions at home during this season. The last verse captures what the cross shows us about the relationship between divine power and divine love, and how that may speak into the experience of suffering.

*Here is God: no monarch see,
throned in easy state to reign;
here is God, whose arms of love
aching, spent, the world sustain.*

Grace and peace,

+RM



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.

New Ministry Placement in Korumburra

■ Sue Wilson

The congregation of St Paul's Korumburra has given a warm welcome to Joanne Stuchbery, who joined the parish as Ministry Placement on 12 February.

Joanne is a local, having grown up in Korumburra. She attained her Graduate Diploma of Theology and is studying online for a Masters Degree from Trinity College at Melbourne University. With both faith and excitement Joanne looks forward to where the Lord may lead her.

Joanne will be learning the practicalities of ministry working part time in the parish. Her time will be divided over various areas from aged care to *mainly music* for the pre-schoolers; from Sunday worship to outreach with pastoral care.

Joanne's busy life extends to family, with three adult children living in Melbourne, and one day a week nursing at Korumburra Hospital.

All in the congregation have enjoyed meeting with Joanne as she is very friendly and enthusiastic about her new venture.



Joanne Stuchbery (right) with The Rev'd Dr Fran Grimes

Gippsland's Deacon 'household' welcomes Sue Newcombe



Dean Spalding

Many folk travelled from Warragul and Trafalgar parishes to support Sue Newcombe at her ordination

Continued from page 1

Kate shared a rich and inspirational vision of the office of deacon in a sermon that commenced:

We gather in this prayer-filled cathedral to present Sue for Holy Orders as a permanent deacon, where she is to be the light of Christ for her faith community and wider community. She knows her heart, and is responding to God's call, about which she has said "A strong and

deepening call 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". And here she is!

In the sermon, Kate spoke of the retreat at The Abbey she had conducted with Susan in the days leading up to the ordination and of Sue's dedication to God's calling to be a deacon. Kate, who is an Honorary Deacon at St Paul's Cathedral and an Examining

Chaplain of the diocese, spoke of the rich diversity of the ways in which deacons express their calling in Gippsland, including chaplaincies (to schools, hospitals, police), pastoral administration, and deacon-in-charge of a parish. Kate identified common elements in all diaconal ministry – working beyond the walls of the church in the community, especially at the boundaries; a servanthood ministry modelled on Jesus' example and focused presence and a 'listening ear'; and a strong connection back to the faith community, especially through the liturgical life of the church.

Sue is appointed by Bishop Richard as the Honorary Deacon in the Parish of Trafalgar. And was acknowledged in 'Words of Affirmation' at the conclusion of the service, Saturday's ordination was very much an 'affirmation' of an authentic diaconal ministry that Sue has already developed in the Parish of Trafalgar, over these past few years as an Aspirant and more recently as an Ordination Candidate. Sue's ministries include an incarnational ministry beyond the walls of the church in the community of Yarragon (and utilising its wealth of cafe culture!) and a much-appreciated liturgical and pastoral ministry to the aged-care residents of Andrews House, Trafalgar.

The ordination service in its entirety is available at gippslandanglicans.org.au

East Gippsland Shire welcomes disaster funding review



The vast forests of East Gippsland are prone to bushfire

East Gippsland Shire Council will welcome the opportunity to provide input into an independent review into Australia's disaster funding arrangements announced by the Albanese government in February.

Andrew Colvin APM OAM, who led national recovery efforts after the 2019–20 Black Summer Bushfires, is heading up the review to ensure government investment in disaster funding is fit-for-purpose and effective in the face of increasingly frequent and more severe natural disasters.

East Gippsland Shire Mayor Cr Mark Reeves said the region has a long history with natural disasters.

"What we know is there is considerable lived experience that can contribute greatly to improvements in how disaster-prone areas of Australia, including East Gippsland, can be resilient in the face of natural disasters by being supported through preparation, response and recovery," Cr Reeves said.

Cr Reeves said Council and the broader East Gippsland community look forward to being actively involved in the review by sharing lived experiences, learnings, challenges and successes. "Mr Colvin will bring considerable East Gippsland context to the review given his previous involvement with the 2019–20 fires and multiple visits to our shire. We look forward to working with Mr Colvin and his team again," Cr Reeves said.

Cr Reeves said Council has several advocacy priorities that have a natural disaster preparedness, recovery and resilience focus, including:

- national disaster recovery funding reform
- strategic firebreaks and roadside vegetation management

- pest and weed management
- biodiversity strategies
- digital connectivity
- long-term bushfire recovery and community resilience
- shared approach to fire management
- bushfire rebuild support and preparedness.

"These are priorities that reflect East Gippsland's natural disaster challenges. Our advocacy is for investment and/or policy change in these areas to support our community," Cr Reeves said.

The review will take forward the work the government is already doing with states and territories to review the jointly funded Disaster Recovery Funding Arrangements (DRFA).

"DRFA is an obstacle to community disaster recovery due to its narrow focus and complexity. Our experience of the 2019–20 fires and other natural disasters identified the need for significant change in policy and practice," Cr Reeves said.

"What's needed is a more streamlined evidence and claims

process that better reflects the emergency context in which work is undertaken.

"Victoria's approach also needs change to enable the reconstruction of public assets to a higher disaster resilient standard and reduce expenditure on asset restoration. Also, DRFA arrangements can more effectively provide for the compounding impacts of multiple disaster events in quick succession. Reforms need to allow for critical safety measures, such as hazardous debris clean-up after natural disasters, to occur over time."

Courtesy East Gippsland Shire Council

Our commitment to a safe church

The Anglican Diocese of Gippsland is committed to ensuring our centres of worship and outreach are safe places for all, and it does not tolerate abuse or misconduct by church workers.

If you have any concerns, for yourself or someone you know, please contact our Professional Standards Office for a confidential discussion.

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Get Out for Good at St Mark's Fitzroy



Student placement Mo at the barbecue at St Mark's Fitzroy

■ Cathrine Muston

For more than 10 years the Anglican parish of St Mark's Fitzroy and Anglicare Victoria have partnered in a community drop-in centre and support for those experiencing homelessness.

The Get Out for Good program has recently re-engaged with St Mark's to base volunteer mentors at the centre on a Tuesday. This enables volunteer mentors to make connections with those who

attend who may also have spent time in prison.

Volunteer mentors spend time chatting with people over a barbecue sausage or cup of tea and provide conversation and connection. It's never hard to find things to talk about; people enjoy talking about what's in the news or sharing stories of their lives. There is always something interesting to discuss.

Former Prison Chaplain John Silversides has recently joined the Get Out for Good team as a volunteer and says there are many similarities between the roles. He enjoys being able to talk with the men about a wide range of topics, knowing that there may come a day when someone wants to share on a deeper level. Just being open and available is the key to building trust.

While volunteers chat with visitors to the centre, regular staff led by Team Leader Wayne Gleeson, are more able to provide support through emergency relief, advocacy and further referrals. Alongside meals, food parcels and a safe place to be for a few hours, the centre also provides showers, washing machines, clothing and bedding – and occasional visits from a hairdresser!

The Get Out for Good program continues to grow outside of Gippsland and Warrnambool. Alongside new participants in the Latrobe Valley and an established program in Warrnambool, St Mark's Fitzroy provides some excellent opportunities for volunteers to have regular interaction with participants and build skills.

There are more opportunities for volunteering with St Mark's so that the centre can open more regularly. If this is something that might interest you, contact Cathrine Muston: 0458 450 370, cathrine.muston@anglicarevic.org.au



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Did you want jam on that?



Sally's prizewinning strawberry jam
- perfect on pancakes

■ Sally Matthews

During Lent, we have some markers that bring back memories. Shrove Tuesday, the traditional feast day before the start of Lent on Ash Wednesday, always springs to mind. Why pancakes? Traditionally the ingredients used shouldn't be eaten during Lent, so it was an opportunity to use up eggs butter and milk.

My pancakes won first prize at the CWA Bass Group Show and my strawberry jam came second. I hope you have some fun making my recipe for strawberry jam.

Sally's strawberry jam

This is a soft-set jam and is delicious served with sponge cakes and ice-cream.

Ingredients:

1 kg (5 punnets) strawberries, hulled
750 g jam sugar
Juice of 1 lemon

Method:

1. Wipe the strawberries with damp paper towel. If you wash them it increases water in the jam and makes it difficult to set the jam. Cut large berries in half.
2. Put berries in a bowl with sugar. Leave at room temperature for 12 hours or overnight to macerate. This keeps the bright colour.
3. Place berry mixture in a preserving pan or heavy saucepan with lemon juice. Cook over a low heat until sugar has melted. Use a water-dipped brush to wash sides of pan.
4. Turn up the heat and let the jam bubble. Boil hard for 10 minutes until jam thermometer reaches 105°C. If you don't have a thermometer, you can check setting point by placing a teaspoon of jam on a cold saucer. You are looking for a wrinkle when you move it with your finger.
5. Let the jam settle for 5 minutes, then place in hot sterilised jars and top with cellophane preserving lids.
Tip: An easy sterilising method is washing the jars and lids in the dish washer and then placing in an oven set at 120°C for 10 minutes.

Courtesy Bass-Phillip Island Parish Paper

Powerful statement at St Paul's



■ Jan Down

They're up!

One day in the middle of January, customers at the Giant Book Fair at St Paul's Cathedral in Sale were looking up at the ceiling and wondering what all the noise was about.

It was workers on the roof of Delbridge Hall, installing 30 solar panels. Now those panels are working hard in the sun.

St Paul's looks forward to seeing both the power bills and the greenhouse gas emissions going down dramatically, as part of our commitment to action on climate change.

A dollar-for-dollar grant from Sustainability Victoria made this all possible. This project is supported by the Community Climate Change and Energy Action program, which is delivered by Sustainability Victoria on behalf of the Victorian Government.

■ Libby Willems

An exciting new project will kick off in March 2023 when the first episode of *Gippsland Anglicans on Air* is broadcast on 103.9 Life FM Gippsland radio.

Gippsland Anglicans on Air is a 30-minute weekly conversation program where Anglican clergy, laity and their guests will discuss topics relating to modern life and Christian faith as we know it in Gippsland.

Hosting radio station 103.9 Life FM Gippsland is a regional Christian radio channel that broadcasts fun, positive and inspiring radio across Gippsland. It has an excellent balance of Christian and popular music and a wide range of programs from its partnering churches.

The Anglican Diocese of Gippsland has proudly partnered with Life FM for many years. The launch of *Gippsland Anglicans on Air* is the next step in a partnership that continues to deliver mutual benefits.

"Radio is a great way for communities to connect with one another, and to communicate valuable and engaging information," says David Braithwaite, Production Manager, Life FM. "At Life FM Gippsland, we have a vision to deliver hope of a better life and future to every home in Gippsland, and Gippsland Anglicans on Air helps us fulfil that vision. This partnership with the diocese helps us spread the message of faith in Jesus Christ, strengthen community connection across Gippsland and promote a prosperous and positive future for Gippslanders."

Starting off, Bishop Richard and Dean Keren Terpstra launch the program with a relaxed chat about what it means to be Anglican. Who better than Gippsland's own bishop and the Dean of Sale Cathedral to help listeners understand the finer points of Anglicanism and how it might differ from other Christian faith traditions?

Alongside the news and stories published here in *TGA*, *Gippsland Anglicans on Air* will be a way to connect with people of the diocese. Sometimes the topic will connect with an article from *TGA*, and other times a standalone topic will be discussed. It is hoped that the topics discussed will illustrate the Diocesan Vision: Committed in Christ, Connecting in Service, Creative in Spirit.

The radio project itself is an action that supports the Diocesan Vision, which asks Gippsland Anglicans to engage with local communities, collaborate in small and large projects, and look outward in meeting needs. The radio program intends to be another way to provide insights into Anglicanism and help listeners connect with Anglican



communities and places, or deepen their connections.

It is hoped that, by partnering with Life FM, more people will connect more often with this station. Far from the noisy, attention-seeking presenters and programs of many commercial radio stations, 103.9 Life FM strikes the perfect balance of calmer and safe-for-families contemporary music and programs paired with Christian messaging.

In their research 'The role and impact of radio listening practices in older adults' everyday lives' (*Frontiers in Psychology*, 2020), Townsville-based psychology researcher Amanda Krause found that there were often wellbeing benefits for people who listened to the radio, particularly for those born before 1980, where radio was at "the forefront of family life" (p. 1). Digging deeper into what motivated people to listen to the radio, Krause identified a wide variety of benefits for listening to the radio, including enjoyment and information, company and comfort,

mood regulation and relaxation, creating an atmosphere, reminiscence and passing time.

The monthly schedule will be published on the Gippsland Anglicans website. Find out who the host and guests are, and what topic will be discussed.

For the full program, or to download a copy of the Diocesan Vision 2021–2024, visit the Resources page at gippslandanglicans.org.au.



Paul Robinson

Potential buyers survey the wares at the garage sale in Korumburra

Fresh eyes and a new appreciation

Garage sale in Parish of Korumburra-Poowong

■ Sue Wilson

It's perfect weather for a garage sale. My friends have directed me to a chair in a shady spot from where I can survey the variety of furniture and wares. Potential customers are ambling between the rows with the look of one hoping to discover a treasure, or an item that will meet their needs.

There is indeed a season when we need to gather our resources. To my left is the baby furniture corner, and there are toys and books as well. From my right I am overhearing an enthusiastic sales pitch for a bedroom suite to the young adult who is soon to move house. Bookcases will be needed and, what's more, we have the books to fill them! I have donated some from the overloaded shelves at home, including one presented to my late grandfather in 1909 for being a worthy student. There is some regret in letting it go.

An older gentleman is taken with a framed painting and offers a good price for it. For many years that painting of one of the old fashioned tea clippers under sail had pride of place in my late parents' home. I think it was probably Mum's favourite and, as such, I have kept it 20 years – not much

There is a time for everything, and a season for every activity under heaven.

Ecclesiastes 3:1

liking it, but nonetheless tied to it. Time to let it go; now is the season to pass things on to those with fresh eyes and a new appreciation.

On the nature strip is a three-wheeled

adult trike. Yes, it was mine also. What was I thinking? No regrets letting that one pedal away.

I have resisted any temptation to bring home replacements for my donations. For you see, at this certain age, this is my season for letting go. But there are many younger ones who are gathering and building and making their nests, which is just as it should be. Our successful day wouldn't have happened without them!



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Space of infinite thought: the Yarram labyrinth

■ Chris Timmerman

Holy Week 2023 will initiate the first outdoor labyrinth for the Anglican Parish of Yarram. Set on a grassy knoll beside the Holy Trinity Church, a simple labyrinth of ropes and pegs will be created. The ropes are a collection of bits and pieces from a family who recently moved to the area, to be joined with a blood knot.

The blood knot is an inherently strong knot, well known in the fishing world. Symbolically uniting the otherwise defunct rope into a procession of colours, and by consequence, can be a reflection of the Crucifixion event, when the blood of Christ was also connected with the Earth.

The rope will be held in situ by pegs, similar to tent pegs, a further point of reflection on how our faith can be anchored through the stories and events of the Church calendar.

In the middle of the labyrinth is an olive tree, planted by Bishop Richard as part of the wellspring from the Lambeth Conference. The focus is The Communion Forest, and this is linked to the small but growing Yarram Sharing Garden. Produce from the garden is distributed through the Twice Blessed Opportunity Shop in Yarram.

The purpose of this labyrinth is to open and share the church, Yarram Sharing Garden and The Communion Forest initiative with the wider community. Visitors and locals alike will be able to experience a meditative space, either alone or in groups.

The labyrinth is close to Crossley House nursing home, with some of the residents regular observers of the Yarram Share Garden. It is hoped that, by Easter, residents of the nursing home will also have access to the labyrinth.

The concept of a Labyrinth is not new; a quick Google leads to explanations of Labyrinthoses being an elaborate, confusing structure designed and built by artificer Daedalus for King Minos of Crete at Knossos, its purpose to entrap the Minotaur. Given that Minotaurs are a rare breed, other uses of a maze with no dead ends has become part of mystical and religious tradition.

The Yarram labyrinth is based on the seven-course classical or Cretan pattern found on Cretan coins between 400 and 200 BCE. However, the traditional Minotaur at the centre has been replaced by the olive tree. The intention of walking the labyrinth

towards the olive tree opens an opportunity to reflect or meditate on personal questions, or to simply give permission to the self for a time of quiet reflection.

There are no set rules on how to spend time in journey with the labyrinth, and the space at Yarram is open day and night. There will be a sign at the front of the church directing the public to the starting point.

A sign at the start of the path reads:

*Commence the Labyrinth here:
Follow the path to the Olive tree,
Take the journey at your own pace,
Slowly walking, in prayer or meditation.
Spend time at the heart of the Labyrinth,
A place of reflection.
Retrace your path on return,
Recording to memory the experience.*

The sign at the heart of the labyrinth reads:

*In this quiet space,
I give myself time.
Taking a deep breath,
Releasing all tension and worries.
I connect with my inner peace.
This is my journey today.*

Setting an intention is one way to enhance the experience. Giving time to quiet the mind can shift aside the chatter and distractions of everyday life. Often images and messages from deeper in the psyche can float up to the surface; a problem or issue can gain more clarity once a labyrinth journey is completed. The core of the labyrinth is the heart of the energy space. It is the completion of the inner journey and the commencement of the return journey. A space of infinite thought, or peace. I liken the experience to the turning of time at mid-winter. Although we continue to journey forward in time, the earth moves from one phase of the inward winter journey to the shifting anticipation of spring.

Meditation and prayer move us from the mundane to a soul or God experience. And in creating this public space, it is envisioned that the community can embrace a deeper connection to themselves and that which "moves in greater force outside of us".

Please take the time to visit the labyrinth at Yarram. The space will be open to the public from the last weekend in March until the end of the school holidays in April.



The classical or Cretan seven-course labyrinth design, well-known in antiquity

James Len



Bill Gunn and Esme Schembri with their new hats

First school day for St Paul's preps

■ Paula Walland

The littlest primary school students at St Paul's Anglican Grammar School's Warragul Campus had a fantastic first day of school.

Welcomed into the school community with the school's annual 'crossing of the hats' ceremony, the students had the word 'Almost' crossed off their 'Almost A St Paul's Preppie' gold hats that they received last year during orientation.

Although the first day of school can be an emotional time for parents, experienced

educators reassured them that the preps are in good hands and that as they grow with new routines, adjust to school life and prepare for their educational adventure ahead, their health and happiness are given high priority.

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From Nar Nar Goon to the border, *The Gippsland Anglican* is distributed to parishes across our region.

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The ^{Gippsland} Anglican

Implementing the Victorian Child Safety Standards

This year, TGA is highlighting the 11 Child Safe Standards to help us think, talk about and improve the way we do things in our ministries.

This month we take a look at Standard 1: *Organisations establish a culturally safe environment in which children from diverse and unique identities and experiences of Aboriginal children and young people are respected and valued.*

What is this standard about?

- New obligations to ensure the safety of Aboriginal people.
- Positive celebration of diverse cultures.
- What we tolerate.

Establishing a culturally safe environment takes time, dedication and meaningful engagement. Parishes will be starting at different stages in their implementation of this standard – most will be taking foundation steps. It is important that you begin this journey irrespective of whether Aboriginal children attend your church now. Our diocese does not yet have a Reconciliation Action Plan but the first stage of such a plan involves what CCYP are advising parishes to do now.

What to do now

- Begin parish activities with an acknowledgement of Country. For instance “We acknowledge the traditional custodians of this land on which we meet. We acknowledge and respect their continuing culture and the contribution they make to life in this region. We pay our respects to elders past, present and emerging.”
- Familiarise yourselves with the Aboriginal Ministry information on the diocesan website.
- Know the traditional name of your location – and which Aboriginal groups traditionally lived there.
- Know and connect with local Aboriginal elders.
- Discuss ‘cultural safety’, remembering that it means very different things to different people. Cultural safety is a positive celebration of cultures. It is more than the absences of racism/discrimination. It is awareness of and sensitivity to different cultures. It empowers people and enables them to contribute and feel safe themselves. Cultural rights are protected by law.
- Get involved in relevant activities, such as NAIDOC week and the International Day for Elimination of Racial Discrimination.

Consider:

- inviting The Rev’d Canon Aunty Phyllis Andy and/or The Rev’d Kathy Dalton to your parish
- inviting people from diverse cultures to discuss their needs
- connecting with parishes that already have children from diverse cultures attending
- racism and its impacts
- displaying positive Aboriginal posters or symbols
- displaying an Aboriginal flag
- displaying Aboriginal artwork
- visiting an Aboriginal cultural centre – for example Krowathunkooloong Keeping Place (Bairnsdale).

Your parish priest can use learning about Aboriginal culture and wellbeing as part of

her/his professional development requirements for the diocese.

It is important now that you begin a plan of action to implement this standard. It is a good idea to first do a ‘stocktake’ of where your parish currently is. Visit the National Voice for Aboriginal and Torres Strait Islander Children website. They have an online audit tool to help you assess your current status. They also have resources such as pictures and posters.

Consider:

- What are your barriers to establishing a culturally safe environment?
- How can you address racism – especially as it is often an unconscious bias?

Adapted from *A Parish Guide to Implementation of the Victorian 11 Child Safe Standards*, available on the Safe Ministry page at gippslandanglicans.org.au






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*Concession card holders who applied for the previous \$250 Power Saving Bonus can apply again for the program that launched on 1 July 2022

How to Claim

1. Check you are eligible for the \$250 Power Saving Bonus.
2. Get a copy of a recent electricity bill. You'll need to provide information from it to confirm your eligibility. Also have your bank details ready (BSB and Account number) so you can receive the \$250.
3. Contact Anglicare Victoria's Community Outreach Program on 1800 531 741 (between 8am and 7pm, Monday to Friday excluding public holidays) or email energy@anglicarevic.org.au.
4. If your application is approved, you'll receive \$250.



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 **BETTER TOMORROWS**



Hush Naidoo Jade Photography

Improving access to GPs

■ Jane Anderson

In my 2021–22 Statement of Intent, I reaffirmed my commitment to the Victorian Minister for Health and communities across Latrobe to continue to address the systemic underlying issues that impact how people in the region access GPs. This has been a priority for my office since 2019 in response to the voices of Latrobe communities, GPs and health services who have reached out to express their concerns and detail their challenges.

In September 2020 I released Improving Access to Services in Latrobe, a collaborative action plan that demonstrates a shared commitment to improving access to GPs. Actions within the plan were drafted and reviewed by a wide range of key stakeholders and coordinating agencies who remain committed to improving access to primary healthcare services in Latrobe.

I released a progress report in September 2021, which acknowledged the actions that had been taken to improve training pathways for doctors, build digital literacy, promote the liveability of Latrobe, and enable local system design and innovation to reduce the burden on the emergency department.

I identified at that time that there was scope for more organisations to join the conversation and an opportunity to harness the strength and capacity within the Latrobe Health Innovation Zone and of the Latrobe Health Assembly to influence a move towards a model of prevention rather than cure.

Action plan stakeholders have worked independently and together to raise awareness of community needs and deliver on their commitments, and the revised action plan has been created based on community views and partner agency feedback to ensure it remains relevant, accurate and future-focused.

A recent survey of Latrobe communities shows that making an appointment to see a GP remains difficult in the Latrobe Valley, with patients having to wait for up to four weeks. Community members have reported that when they are unable to access a doctor for themselves or someone they care for, they commonly try the emergency department, Nurse on Call or a local pharmacy.

When asked about ways to reduce the demand for local doctors, community members have suggested a reduction in smoking, healthy eating, exercise, improvements to local transport infrastructure, preventative health checks, increased use of nurse practitioners and telehealth, as well as attracting more medical practitioners to the region.

In the year ahead, my office will continue to seek opportunities to work with local Aboriginal organisations and communities to learn more about person-centred models of care. There is also a need to support the education and health sectors to promote the primary and secondary school offerings in Gippsland for GPs' children and families. I am particularly enthused by the opportunity

for local stakeholders to work together to implement the Priority Primary Care Centre and Urgent Care Clinics in Latrobe in a way that complements and integrates with existing services.

I am encouraged by the increased level of strategic alignment and cooperation that is occurring between state- and Commonwealth-funded initiatives. I understand that it will take some time for local communities to experience a notable change in the ways they access health care; however, I remain confident that the conditions exist to bring about sustained reform that will ultimately improve population health outcomes in the Latrobe Valley.

If you, or a group you belong to, would like to share your experiences with me please get in touch with my team on 1800 319 255 and they will organise a time for us to catch up.

The full reports can be found on our website at lhadvocate.vic.gov.au.

Printed copies are also available from the office or we can arrange for one to be posted to you.

If you have any questions about the reports or the information provided, please contact us.



The Archbishop of Canterbury's senior reconciliation manager, Martha Jarvis, is to switch to a new role as the Anglican Communion's Permanent Representative to the United Nations. In her new role, Martha Jarvis will be based at the Anglican Communion Office in London, and will lead a small staff team based in New York and Geneva. Together, the Anglican Communion's UN team creates a bridge between more than 85 million Anglicans around the world and UN institutions, including the Security Council, Environment Programme, Refugee Agency and Human Rights Council.

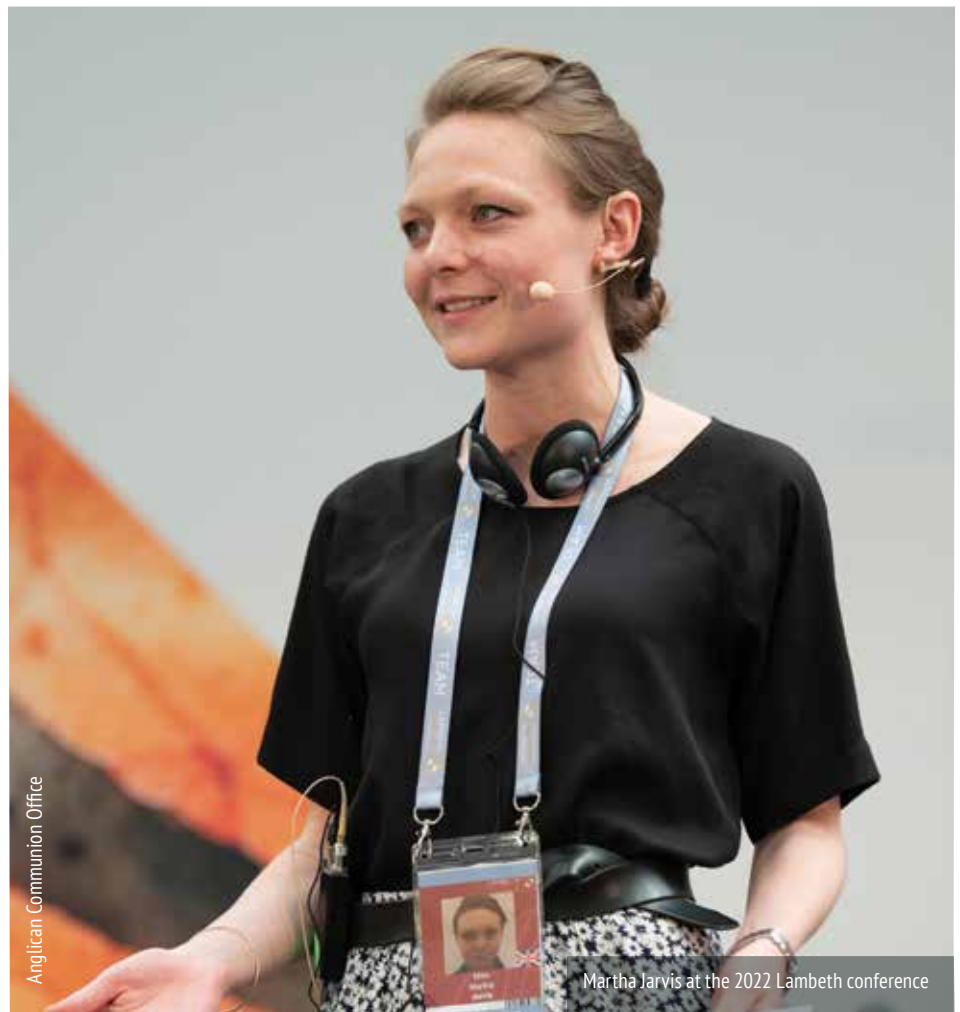
The Anglican Communion is a fellowship of 42 national, pan-national and regional independent-yet-interdependent churches, active in over 165 countries. The churches are engaged in peacebuilding and reconciliation, tackling climate change, improving health and education, fighting for gender justice, protecting the environment, and other issues of concern to the UN.

The Anglican Communion has been represented formally at the UN since 1985, when it first achieved Special Consultative Status with the Economic and Social Council of the UN. Since then, the Anglican Communion has been recognised by a growing number of UN bodies.

In her current role, Martha is responsible for the Archbishop of Canterbury's peacebuilding efforts in Mozambique and South Sudan and with First Nations communities around the world. She is coordinating the ecumenical pilgrimage of peace to South Sudan this month by the Archbishop of Canterbury Justin Welby, Pope Francis and Church of Scotland Moderator Iain Greenshields; and she was key to shaping the Archbishop of Canterbury's visit to Canada last year, where he apologised for the Church of England's role in abuses experienced by Indigenous, First Nation and Métis communities. She has developed new partnerships to support community dialogue and pioneered work with ethical investors in areas of conflict, building trusted relationships with senior ecumenical leaders, diplomats, private sector leaders, the UN and Heads of State.

She also manages the international growth of the Difference Course, an initiative of the Archbishop's Reconciliation ministry to mobilise a generation of peacemakers; and coordinated and presented reconciliation content at last year's Lambeth Conference of Anglican bishops, the decennial gathering that took place in Canterbury.

"At a time when many are wrestling with questions of division, injustice and the future of our planet, I have been privileged to see Anglicans across the world, inspired



Anglican Communion Office

Martha Jarvis at the 2022 Lambeth conference

International reconciliation and mediation practitioner to direct Anglican Communion's work at UN

by their faith in Jesus Christ, showing that new ways are possible amidst even the most challenging situations," Martha Jarvis said. "It will be an honour to represent them and the Archbishop of Canterbury at the United Nations, drawing on the UN's immense expertise and capacity, to strengthen how we address global issues together.

"The Church can create opportunities for dialogue and genuine encounter, through which hope can emerge."

Welcoming the appointment, the Archbishop of Canterbury, Justin Welby, said, "I am delighted in Martha's appointment, and especially as she has so much experience of working directly with the UN, where she has built considerable levels of trust and respect. This has been particularly evident in the partnership between the UN's Mediation Support Unit and the Anglican Churches in South Sudan and Mozambique, where Martha's convening and encouragement has established extraordinary new partnerships. I believe that this experience, combined with

her Godly calling to be a reconciler, could help shape the Anglican Communion's future engagements with the UN in new and vital ways."

The Secretary General of the Anglican Communion, Bishop Anthony Poggo, said, "I know Martha well through my previous role as Adviser on Anglican Communion Affairs at Lambeth Palace and I am delighted that she will be joining the staff team here at the Anglican Communion Office. She has a fantastic grasp of international affairs and the churches of the Anglican Communion through her current role, and she will quickly make a big impact in helping our churches have their voices heard in the United Nations' corridors of power."

Martha Jarvis will begin her new role in March, succeeding Jack Palmer-White, who stood down as the Anglican Communion's Permanent Representative to the United Nations last year.

Courtesy anglicancommunion.org

Through the 'imaginary doorway' to a refreshed way of reading the Bible



Rev'd Canon Stephen Daughtry and Vanessa Daughtry

■ Rev'd Canon Stephen Daughtry

Have you ever considered that when scripture is read in church, no two people hear the same story. Each of us imagines scripture to life, through our lived experiences, through the people that we know, through the images we have received (in illustration, painting, film), and through the creativity of our own minds. In addition to this, within each of us the Spirit is working differently. Each of us hears and sees – and remembers – a different story.

This truth is reflected in the existence of four Gospels. Despite the similarities between the Synoptic Gospels, there

remain four unique stories of the life of Jesus, each different, each from a distinct community. Each focussing particularly on things that a particular community of faith thought important to communicate to each other, and to future generations. So, when we talk about the 'Gospel' we are not simply talking about the written word. The 'Gospel' that lives within us – the Good News – is a living story, coalescing in our hearts and minds through the unique combination of our imaginative powers, the work of the Spirit – and drawing on the four Gospel stories contained in our Bibles.

The Gospels communicate to us the 'Gospel', the good news expressed by Jesus when he stood in the synagogue and read from the Prophet Isaiah (Luke 4.18-19) and expressed by Jesus in his life, death and resurrection, through which he redeemed the whole creation and invited us to fully participate in the love and family of God. Through which God included us.

So suggests the introduction to the Anglican Board of Mission – Australia's (ABM-A) new Lenten Bible study book, *The Imaginary Doorway*. This book contains seven moving stories of Jesus' encounters with those whose lives were changed by their meetings with the young Rabbi.

The stories are designed to help us see the people Jesus met as 'real', and not just props in tableaux designed to make Jesus look special. Each story invites the reader to walk through the 'imaginary doorway' and see the story from a fresh perspective.

Written by me and stunningly illustrated by my wife, Vanessa (with some examples shown here), this new book is a wholly Australian example of missional theology made accessible to those who love story.

Vanessa and I began life as professional artists. I was trained in theatre and went on to spend 25 years as an actor, writer and director. Vanessa was trained as a textile artist and moved into theatre design, painting and community art. We have spent most of our lives telling the Gospel story in schools, pubs, churches and theatres. It is in story that we believe people can be reached in the most profound ways.

Vanessa now works as a counsellor, helping people to re-story their own lives, often after experiencing trauma. Her work has helped shape a deep understanding of spiritual reality, growth and healing in her clients. My work often takes me into areas where words are not enough. Prayer itself is a creative process and many people can only begin to unwrap their history through therapies that involve artistic expression. This is true for me as well, and my images are an expression of my deep love for God, the land and the hope for reconciliation and renewal.

I have also been heavily influenced by my work with ABM-A, travelling to many countries and seeing the work of the church at a grassroots level.

I was very naive about what the church really was before I became involved in the work of ABM-A. Seeing struggling communities in the Philippines, in the Pacific, in Africa and PNG, worshipping God through some form of Anglican liturgy and within the structure of the Global Communion, I became



'Line in the Sand' represents Jesus writing in the dust and, as he writes, life emerging. It represents drawing a line through the prevalence of violence against women and reshaping our relationships within the church and the wider world



The 'Icon of the Presence' series attempts to paint a theophany of the presence of God as a face of light in our mind's eye as we live a difficult decision



The 'Land in my Blood' series draws on the theme of being changed by walking in nature and land holding a history of violence in Australia

deeply aware that God was at work in the lives of people vastly different to me. Every person I met was as completely loved by God as I was. They weren't 'them'; they are 'us' – brothers and sisters who matter and have just as many hopes and dreams as any of the people I know at home.

They are all fully included in God's church and God's love. In some ways that is what this book is trying to say. Let's not see those

who are different to us as the 'other'. Let's do our utmost to respond to every person as family, as someone we welcome and include. The church can be a very tribal place, where people find difference problematic. But, the Gospel paints a picture of a radically inclusive love that transcends our fears and builds communities of faith, hope and love.

"It's humbling to think that Anglicans all over Australia are reading our work this year",

says Vanessa. "We offer what we have to give in the same way the young boy offered his fish and bread (John 6.8-14) to Jesus hoping that it might, in some miraculous way, be part of God's work of generous, inclusive love."

Print copies of *The Imaginary Doorway* have sold out, but a downloadable PDF book (which can be colour photocopied to maintain the beauty of the images) can be purchased at intothedesert.org.

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Gifts of nature

Ten years of revegetation at The Abbey

The June 2014 revegetation gathering



GLaWAC and Landcare commencing planting of a bird corridor and garden in July 2021



The Abbey bird corridor and garden in 2023



The Treloar family in front of their now-established planting of 2018

■ Rev'd Edie Ashley

The Abbey lives on fragile land, on Raymond Island, on the shore of Lake Victoria.

Shoreline erosion is significant at various points around Raymond Island, and it is becoming more pronounced. While there have always been the 'normal' movements of wind and water depositing sand from one place to another around the lake, it seems that the balance and the more restrained movements of times past have been challenged in more recent years. Sometimes shoreline erosion is slow, other times not so slow, and in a matter of months – even weeks, on occasions – we have experienced the loss of metres of the sandy shoreline adjacent to The Abbey. In some places moorings have been stranded metres out from the remaining shoreline.

Times of flood followed by drought – the pattern since at least 2006 – has significantly impacted the indigenous vegetation of the island, which in earlier times provided a mantle of stability for the sandy, pebbly, soil of The Abbey. For instance, in recent years, *Melaleuca ericifolia*, or swamp paperbark as you

may know it, has found itself drowning in water one month and struggling with drought the next. At times survival has become too difficult for this beautiful (in past times hardy) long-term indigenous 'tree'. The pattern of wind, rain and temperature change (climate change) has had a considerable impact on the indigenous vegetation of the Raymond Island, and its shoreline most noticeably. Along with the rest of Raymond Island, The Abbey has shared the impact of these changes.

It was some 11 years back when we realised that we were able to see the glistening waters of the lake through the bushland that in previous years had surrounded the Abbey land adjacent to Lake Victoria, and had since become increasingly sparse. When I first visited Raymond Island in 2006, I was unaware that the lake was so near to the general area of The Abbey. We knew time was short and we needed to act.

With encouragement from my Landcare friends, and Emma Nichols, an Abbey volunteer staying with me at the time, I set about a significant revegetation project.

This was made possible not only by the generous support from our local Raymond Island Landcare members but also through the provision of the plants, trees and grasses through Landcare Victoria. In the years that followed we were fortunate to be able to access a variety of grants for environmental work – from East Gippsland Water and various government bodies.

Our first revegetation 'gathering' took place in June 2014. Since then, we must have planted at least 13,000 plants, trees, shrubs and grasses indigenous to this part of Raymond Island (Environmental Vegetation Class (EVC) 55: Redgum Grassy Woodlands).

There is a sense of urgency to seek the wellbeing of the land – the earth beneath us. There has been a strong, deep and heartfelt imperative to enjoy and treasure the trees, shrubs and grasses that give presence and distinction to Abbey land. These plants have breathed and cleared the air for us to breathe, offered stability and protection for the soil and in their own right have become guardians of the future: self-seeding, self-generating – ensuring the continuity of this environment for the next generation to enjoy.

The gift has been that nature, in all its wonder, embraced by 'God who is with us' has established residence at The Abbey.

Together they have become our companions on the journey; together with the birds, koalas, kangaroos and echidnas; together with the stately river red gums and the gentle bulbine lilies.

It's been a great journey to date, with Gippsland Grammar School students, Abbey Friends and Associates, Raymond Island Landcare members, rangers from the Gunaikurnai Land and Waters Aboriginal Corporation (GLaWAC) and many other volunteers offering advice, encouragement, expertise and hard work.

Here, we are gifted with grace and hope, forgiveness and love – God's generosity to the many who find themselves on Abbey Land.

Revegetation at the old high ropes

The old high ropes revegetation area at The Abbey has been and remains, to my mind, the most important piece of revegetation that we have undertaken at The Abbey. There have been a few trying times along the way, but I feel we are in the right direction now.

In 2018/19 we were in drought and the remnant natural vegetation along the shoreline was suffering from both the lack of fresh water and the overgrazing by hungry animals – koalas and kangaroos particularly. There was significant dieback and the remaining trees and shrubs were becoming weak and somewhat sparse. In some places there were open pathways from the oval on The Abbey side to the Lake, and these pathways were becoming wider.

Our strategy to save this strip of important shoreline remnant vegetation was to plant a wide supportive area of trees, grasses and shrubs (EVC 55) on The Abbey side adjacent to the soft boundary that has been established, in the hope that this would provide a shield and support to strengthen the existing struggling shoreline plants.

In September 2018 we commenced planting. In addition, small plants, trees and shrubs were placed along the edge of the existing bushland vegetation to strengthen, protect and encourage it along.

Landcare volunteers and members of St Peter's by the Lake worked together with other local volunteers to get the plants in the ground.

In January 2020 we were aware that the ground was still very dry, and food for the wildlife was becoming even more difficult to find. But I was not expecting to find that the kangaroos were eating the paper guards, leaving a mess behind!

During 2019 the high ropes course was removed and we continued planting.

The revegetation area is now self-generating and has become quite well established. Just at the moment we have a wonderful area of self-seeded river red gum trees, which we are protecting with blue guards. The stand of self-seeded wattle, *Implexa*, is remarkable. Last spring the garden was beautiful, with yellow bulbine lilies and a variety of native grasses, and an array of other plants within this vegetation class.

We have been blessed with a significant revegetation area, and the fragile 'strip' of remnant vegetation along the shoreline is also looking stronger and safer than in previous years. The birds love the new growth, the koalas are happy in the river red gums, the kangaroos play nearby in the morning and afternoon, and the echidnas amble through.



The old high ropes before the main replanting commenced in September 2018



Revegetation at the old high ropes

ARDFA response to earthquake in Türkiye and Syria

Tens of thousands have died and tens of thousands more have been injured across Turkey and Syria following devastating earthquakes and aftershocks in early February 2023. The World Health Organization estimates 23 million people had been affected at the time of writing.

Harsh winter conditions mean many do not have adequate shelter and are living outdoors as thousands of buildings have collapsed and there is no electricity or gas in many areas.

ARDFA's partner in Türkiye is providing aid in three cities. They have taken mobile kitchens and are providing soup and tea. They are organising more aid such as clothes, tents, heaters and medicines.

ARDFA's partner in Syria is sending a relief team to bring supplies and minister to those in Aleppo.

These partners already have the networks, the volunteers, the resources and the experience to deliver aid and relief in a timely and effective way. They are delivering aid and relief to all – generously, selflessly and without discrimination, because of their faith in Jesus.

To make a donation, visit ardfa.org.au



Distribution in Aleppo, Syria by ARDFA's partner on 12 February

From the editor



Reading Sally Matthew's description of her prizewinning jam and pancakes (p. 6) brought back happy memories of piping hot pikelets with lemon and sugar, whipped up at a moment's notice by my grandmother as an after-school treat. I don't think she was one for entering the local country show, but her glorious blood plum jam would've been a strong contender for sure.

"I love cooking at my home kitchen. Now I can bring that to everyone," said Syrian-born Elias Saliba, owner of Loch Sport Kebabs and a local service station since 2021. Speaking to *The Gippsland Times* last year, he said he is "proud of my community", and he hopes to further invest in the town in future.

Food, family and fellowship have diverse and enduring personal, cultural and religious meanings the world over. Elias wants to "bring my heritage" to the food he makes and sells. When food becomes an urgent need, such as in times of disaster and war, our offerings are particularly special acts of service and compassion.

Food, fellowship and acts of service

In a recent interview with The Middle East Council of Churches in Syria, His Eminence Ephraim Maalouli of the Greek Orthodox Metropolitan of Aleppo, Alexandretta and Dependencies spoke of church responses to Syria's humanitarian needs following February's devastating Kahramanmaras earthquake: "... assistance from the churches was immediate, offering shelter, necessities and receiving generous donations from many sources."

On this page, a report from the Anglican Relief and Development Fund Australia explains the urgent work being done in both Syria and Türkiye in the earthquake's aftermath. ARDFA's Turkish church partner is offering soup and tea from mobile kitchens, and a partner church in Syria is providing support and supplies too.

Syria has a long history of unrest and occupation, and the country continues to suffer in a protracted civil war, which takes a heavy toll on women and children. Russia's invasion of Ukraine is now jeopardising delivery of humanitarian aid and exacerbating Syria's food insecurity. Safely repatriating women and children from camps in Syria was high on the agenda at last October's UN General Assembly in New York, said Member for Gippsland Darren Chester in a media statement.

On 8 March this year, also International Women's Day, 60 years will have passed since the military coup in Syria by the Ba'ath Party. This International Women's Day – the day on which my own daughter turns 18 – I will reflect on the special qualities and achievements of women and girls, how far we have all come in the pursuit of gender equality, and how much more there is to do.

In his interview, H.E. Maalouli asked "God to grant us better days because people in [Syria] deserve to live peacefully." ARDFA's bidding to prayer for the people of Türkiye and Syria is on page 24.

Much food and fellowship have been enjoyed at The Abbey on Raymond Island, and it's been a pleasure speaking with The Rev'd Edie Ashley about the incredible teamwork going on for a decade to replant in the face of dwindling remnant vegetation at The Abbey. Barbecues and pizza parties have been among the offerings to feed hard-working volunteers.

The images on pages 16 and 17 show how much progress has been made, and what a sustained group effort it has been. Edie, this is one of your many legacies at this special place and I wish you well on whatever path you choose next. I'm sure you'll tread it with vigour and wisdom.

Common Grace calls Christians to vote yes for Voice and First Nations Justice

Common Grace has launched the national Listen to the Heart campaign, calling Christians to vote yes in the referendum for a constitutionally enshrined Indigenous Voice to Parliament.

Led by Aboriginal and Torres Strait Islander Christian Leaders, Listen to the Heart invites Christians across Australia to deeply listen to the calls of Indigenous peoples for justice, through Voice, together with Treaty and Truth-Telling.

Common Grace National Director Gershon Nimbalker said the campaign will give Christians a chance to reflect on the significance of the Uluru Statement of the Heart and then act together for change.

"Common Grace believes that as followers of Christ, we are called to love and respect our neighbours, to seek justice and righteousness, to repent and make amends for wrongdoing, and to work towards reconciliation and healing.

"Constitutional change is hard in Australia – only 8 out of our 44 referendums have been successful. We know some parts of the Church are uncertain about this referendum, but we hear the voices of Aboriginal and



Torres Strait Islander Christian leaders calling us to act and a successful yes vote is what the overwhelming majority of Aboriginal and Torres Strait Islander peoples want."

Common Grace Relationships and Storytelling Coordinator, Safina Stewart, a proud Wuthithi and Mabuiag Island woman, said a yes vote would renew faith in ourselves as a nation and in the repairing process of reconciliation.

"We face much sorrow for our people, and much frustration at structures that inhibit the health, freedom and flourishing of our Aboriginal and Torres Strait Islander peoples and communities.

"Yet, I'm always astounded by the resilience and faith of our Aboriginal Christian Leaders. They remind me of the impossibility of justice or restoration

without relationship to Creator, the resurrecting power of Jesus, and guiding inspiration of the Holy Spirit. "I would like to ask churches to pay special attention to the voices of our Aboriginal and Torres Strait Islander Christian Leaders who burn brightly for hope, justice and gritty grace."

Common Grace Aboriginal and Torres Strait Islander Justice Coordinator, Gomeroi woman Bianca Manning, said, "Jesus has heard the cries of Aboriginal and Torres Strait Islander peoples, who have been raising their voices for self-determination and justice for over 200 years. An Indigenous Voice to parliament, alongside Truth-Telling and Treaties, is an important step on this healing journey."

The Listen to the Heart campaign (listentotheheart.org.au) will include wisdom from Aboriginal and Torres Strait Islander Christian Leaders, church resources, online training, helpful conversation tips, guidance for meeting with parliamentarians, and prayers.

Courtesy Common Grace

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.





New wine, new wineskins

A wave of Anglican (charismatic) renewal

Gary Ellis

■ Alisha Moyle

In the vision (or image) of Ezekiel 37, we are this season focusing on 'riding the renewal wave' in Anglican identity and everything God has for us in this time of restoration and renewal; also, what this might mean for us apostolically on the foundations of prayer.

What might this renewal look like for Anglicans?

The 2022 National Church Life Survey revealed almost 70% of those in our churches are aged 70 years and over. At the 2022 Gippsland Anglican Synod, and prior to our NCLS results being known, I raised awareness of the intergenerational crossroads we need to explore for the sake of Anglicanism growth and sustainability. From our work in the Gippsland Anglican Young Adults Movement in the Diocese, I firmly believe God reveals to us Psalm 145:4-5 for the task at hand: "One generation commends your works to another; they tell of your mighty acts. They speak of the glorious splendour of your majesty ...".

While the imagery in Ezekiel 37 may be true for the current overall growth, we can see God moving – is it possibly the Anglican renewal wave? Are we in tune with the Holy Spirit and how God is moving through our Anglican parishes? Our movement could well be evidence of renewal and a positive hope in faithfulness for God's mighty acts and works; a hope for the current and future direction.

Our partnership with the Anglican Renewal Network of Australia too could help us to ask if God is moving in the space of renewal broadly at this time. Our invitation is to explore this, to be in tune with the Spirit and catch the 'new thing' God is doing as the current generation; timing, alongside prayer and action, is important.

Research for my recent essay 'Charismatic renewal in the Anglican Church of Australia' revealed that, while the Charismatic movement didn't necessarily emerge out of the Anglican Church of Australia, it was impacted by 'waves' of the worldwide Charismatic movement during an era of social change and church attendance from the 1960s through to the 1980s, perhaps the early 1990s. Overall, the key characteristics historically of Charismatic renewal in the Anglican Church of Australia tended to emerge from our Anglican liturgy and an openness to the Spirit in the manifestation of the gifts of the Spirit from this space. This is a characteristic set apart from the pentecostal Charismatic waves, emphasising 'speaking in tongues' and 'Baptism in the Spirit' so strongly.

Together, The Rev'd Bruce Charles (Locum Priest, Drouin) and I have explored his experiences (during the Charismatic movement and social changes of this era) and now ministry, which has also contributed much to my essay. The 'overflow' of this ministry has contributed much to

Anglican renewal through the Gippsland Anglican Young Adults Movement – real, tangible experiences of the Holy Spirit (in openness to the Spirit). Also important are liturgical developments in the beginnings of planting this ministry, or movement, for the Diocese (as previously reported at Synod and in *TGA*).

We can be encouraged through Bishop Richard's Synod 2022 presidential address: "So too Christian tradition is not about simply putting on an old garment, no matter how comfortable it may be, or how sentimental our attachment to it. We all know what happens when we try and pour new wine into old wineskins" (*TGA*, July 2022).

Having mentioned the above unfolding and what we are truly experiencing and witnessing, is the history of the Charismatic movement in Anglican renewal – the wave of Anglican renewal in 2023 – ministering within the 'new wineskin' in the Diocese now, as one generation passes to the next?

As clergy in the Diocese have experienced the history of the Charismatic movement (the 'new wine' of the time!), we are interested in receiving similar experiences to help with research contributions and growth for our ministry today.

Alisha Moyle is a founding member of the Gippsland Anglican Young Adults Movement.

Muster dogs, teens and rebellious faith

■ Rev'd Daniel Lowe

As a dog lover, I was very pleased to discover the ABC TV show *Muster Dogs*. If you haven't encountered it, the premise is simple enough. "Spanning the red earth of the Top End to the green pastures of regional Victoria, this four-part documentary series follows five Kelpie puppies from the same litter on their journey to become muster dogs." Watching well-trained muster dogs at work is a delight in and of itself, but the real heart of the show is the developing relationships between each dog and its trainer. Watching the episodes, I was struck by the similarities between training a muster dog, raising a child and our relationship with God.



This is what I have learnt about muster dogs. As young puppies, muster dogs must learn two things: how to survive and how to work. Trainers are always on the lookout for potential hazards, whether that be flying hooves, farm machinery or marauding snakes. At the same time, puppies (even those from the best breeding stock) will continually push boundaries and test the patience of their long-suffering owners. The trainer must work very hard to find a balance between disciplining the dog while not being so overbearing as to squash the dog's personality. The most important thing in all this is the relationship and connection that develops between dog and trainer. The stronger that relationship, the better the outcome.

While humans are far more complex than dogs, it isn't hard to see the similarities in the roles of trainers, parents and teachers when it comes to raising young people. Just like a puppy, young children are vulnerable to many dangers in life and need to be protected until they are old enough to fend for themselves. This is a gradual process and even adolescents are still prone to making choices that could have serious consequences. Just like an unruly puppy, young people will push boundaries as they try to find their place in the world and assert their independence. As parents and educators, we find ourselves

constantly seeking to strike the right balance between allowing young people the freedom to be themselves while still drawing boundaries and exercising discipline when required. And the key to success is in the quality of the relationship that is forged between the young person and the parent or teacher. If there is no respect or trust in the relationship, trouble is bound to ensue.

So, what does this have to do with our relationship with God? Farming metaphors abound in the Bible and most of us would be familiar with the description of God as the good shepherd. My struggle with that image is that we always end up being compared to the sheep, which feels somewhat disappointing. I don't know if dogs were used to manage stock in quite the same way in the ancient far-east but if God is the good shepherd (or good stock handler), I'd like to think of myself as more of a muster dog than a sheep. And if I'm being honest, I am probably more like a muster dog pup than a fully trained working dog when it comes to my relationship with God. First, events like global pandemics remind me just how vulnerable and helpless I am in the face of much that the world throws at me. That is not to say that I am totally without agency, but it is a reminder of my need to rely on God's providence and grace. Second, I am not much different to an

adolescent pup when it comes to pushing boundaries with God. It is easy to shake my head in disbelief at the constant cycles of obedience and disobedience exhibited by the people of Israel throughout the Old Testament, but I suspect the pattern of my life probably looks rather similar.

The best dog trainers are calm, compassionate, firm and fair as they work with their pups. They work hard with them and expect obedience, but they also prioritise plenty of time to play or simply keep company with their dogs. The relationship is key, and the good trainer is always ready to invest in it. In the book of Exodus, we find this promise from God to Moses, "I am the Lord God. I am merciful and very patient with my people. I show great love, and I can be trusted." (Exodus 34:6). God is patient, compassionate and fair when dealing with our rebellious faith and His greatest desire is simply to be with us and for us to be with Him in every moment of our day.

God is a good shepherd, stock handler and dog trainer and this little pup for one is very thankful to be in such safe hands. May you know the reassurance that comes with a relationship with the good stock handler!

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

Books old and new on people and planet: a review essay

■ Jan Down

What the world needs now is ... imagination, according to the authors of two very different books. A third book provides a scientific description of how the world currently works in terms of energy, food, materials, globalisation, risk, the environment and the future.

Old Testament scholar Ellen Davis writes in *Scripture, Culture, and Agriculture: An agrarian reading of the Bible* (2009):

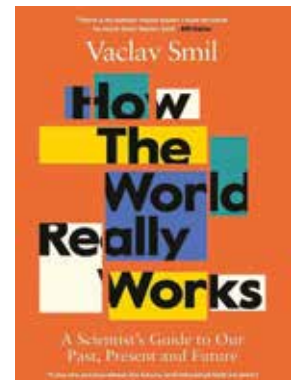
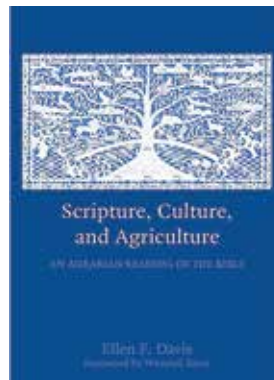
... I begin by considering how the Bible may open our eyes to recognize that land care is an area in which theologically informed moral discernment is needed. To anticipate my argument, I shall treat our lack of recognition as a failure of the religious imagination, an inability to imagine that this world could be significantly different, for better or for much worse than we and every human generation before us have experienced.

The UK-based author of the second book, Rob Hopkins, is the co-founder of the Transition Network and a leading social entrepreneur. His latest book, *From What Is to What If: Unleashing the power of imagination to create the future we want* (2019), argues that if we are to create a viable and desirable future in the face of climate change and other planetary threats, we need to be able to picture that future – we need imagination.

But Hopkins points out that, just when we most need it, imagination seems to be in decline – and this decline has actually been measured in at least one major study of 250,000 people, from the 1960s to the present. Fortunately, Hopkins shows, imagination can be revived, given the right opportunities, such as allowing children unstructured playtime and, for all ages, time spent in nature:

Being immersed in a diversity of living organisms – even if it's just digging your bare hands into the soil of a community garden bed – creates conditions in which the imagination can flicker back to life.

The book weaves together the findings of research projects with stories of communities around the world who are first imagining, then creating, new ways



forward, such as people in Hopkins' UK home town of Totnes crowdfunding to buy a mill to grind local grains and pulses for flours, or Urban Tilth, an organisation aiming to grow locally 5% of the food consumed in the struggling town of Richmond, California.

A contrasting but in some ways complementary (and in some ways misleading) book is US-based polymath Vaclav Smil's *How the World Really Works: A scientist's guide to our past, present and future* (2022).

Smil provides a well-written and fascinating explanation of how comprehensively dependent on fossil fuels is our civilisation – especially, but not exclusively, the richer nations. He explains some aspects of energy, relates the history of food production and how fossil fuels have made it possible to feed eight billion people, and identifies the “four pillars of modern civilisation”: ammonia (needed for synthetic fertiliser to grow food), plastic, steel and concrete.

This makes for eye-opening reading, especially in terms of scale. Smil argues that we are utterly dependent on all four materials, and all four are dependent on fossil fuels.

The overarching message of Smil's book is that we can't possibly phase out fossil fuels in just a few decades. The affluent world, he says:

... can take some impressive and relatively rapid decarbonisation steps ... But that is not the case with the more than 5 billion people whose energy consumption is a fraction of those affluent levels, who need much more ammonia to raise their crop yields ... and much more steel and cement and plastics to build their essential infrastructures.

He concludes that there will be a gradual rather than rapid decline in the use of fossil carbon.

But there are some significant things Smil leaves out, which distorts the picture. When it comes to climate change, he minimises the current, devastating impacts, and he neglects to outline the future consequences of *not* phasing out fossil fuels as quickly as the climate scientists say we need to. He does not address the needs (and integrity) of the whole web of life, and he fails to recognise the enormous body of work done over the past few decades by people who are aware of both our fossil fuel dependency and the urgent need to do things differently.

Much work has been done on new technologies that are now ready to be scaled up, but are waiting for the political will – the policy settings – to make them financially viable.

Others have been working on the social and economic transformation required, recognising that the way the world currently works *isn't* working. Overshoot.org estimates that 3.5 Earths would currently be needed for everyone to live like we do in Australia. This means we are stealing from poorer countries and future generations.

I found Smil's chapter 'Understanding the environment' quite bizarre in his choice of topics and narrow focus on human physical needs. He likes to pour scorn on those of us calling for fossil fuels to be phased out quickly, but it is grossly unfair to lump together people who think we can just move to another planet, with scientists, engineers, agricultural experts and so on who have been diligently working on solutions for years, with their eyes open.

Lucy by the Sea

By Elizabeth Strout

Penguin, Random House, 2022

■ Cathrine Muston

How did you fare during the COVID lockdowns?

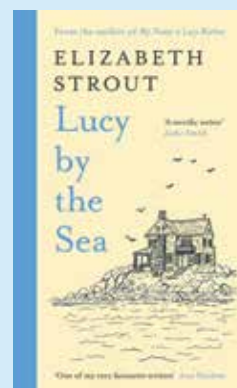
In many ways they seem like a lifetime ago, and we may have already absorbed some of the changes that came with the pandemic precautions. We may also have forgotten the fear that gripped the world in March 2020.

Using the voice of her narrator, Lucy Barton (who debuted in *My Name Is Lucy Barton*, 2016), Pulitzer prizewinner Elizabeth Strout paints a picture for us of differing reactions to the COVID pandemic as it gripped New York and the world. Lucy Barton was caught unawares – as so many were – until her ex-husband William (a scientist) insisted she leave New York and accompany him to a cottage in rural Maine where she spent her time reflecting on the unfolding events. Lucy records her reaction to the television footage of mass graves being dug in New York that spring, or the refrigerator trucks that waited outside apartment buildings for the dead

to be brought out, as well as her concerns for friends and family still locked in the city. In it all, she is at times overwhelmed, grateful, depressed and anxious, as many of us were.

As *Lucy by the Sea* opens, Lucy is struggling with her grief over the death of her second husband, David, one year earlier. She and William had been in contact more since his third wife left him, and when he could see the pandemic approaching he made it his mission to save Lucy from it.

Elizabeth Strout is known for weaving the same characters in and out of each of her books, and those who have read the earlier novels will know that Lucy grew up in severe poverty in rural Amgash in Illinois, and it was through the encouragement of a teacher that she found a way to college, gained a degree and then become a well-known writer. Lucy shares her thoughts and concerns for her brother and sister back in Illinois, her daughters as they deal with failed relationships and miscarriages, her first husband, William, his affairs and their subsequent divorce, and of David, who had adored her.



Elizabeth Strout creates plausible and interesting characters with the lightest touch. Her writing is spare and empathic, enabling us to feel as if we really know Lucy, William and the people they interact with. Lucy reflects on politics, family, science and the difficulty of processing so many

contradictory aspects of the global crisis in her everyday way. She experiences frustration with those not following the COVID-safe rules and her understanding of and sympathy for those for whom the rules meant loneliness and isolation.

Lucy by the Sea is for those who like to read and reflect on the everyday interactions of ordinary people and the choices we make and don't make. It is peopled with characters who are both flawed and admirable, finding themselves in situations that are both familiar and unusual. As Lucy concludes, "We are all in lockdown, all the time. We just don't know it, that's all. But we do the best we can. Most of us are just trying to get through."

Smil's book is a strange mixture of what I consider misleading information on climate change and important, interesting facts and figures on the material world. It was an uncomfortable read for me, not only because of Smil's ridicule, but because of the grief and concern that bubbles up over the Earth's losses, and the present and future suffering of creation. I am not qualified to judge whether Smil is right or wrong in his conclusions, such as whether enough food can be produced to feed eight billion people without artificial fertilisers. But I find hope for a different future in the imaginative moves toward relocalisation of some basic needs, in combination with the technological developments underway.

Some Australian resources I've found helpful include those of the Australian think-tank Beyond Zero Emissions (bze.org.au), Ross Garnaut's *The Superpower Transformation*, David Holmgren's *Retrosuburbia*, Saul Griffith's *The Big Switch* and The Climate Council (climatecouncil.org.au). Internationally, there's Drawdown (drawdown.org); Tom Heap's *39 Ways to Save the Planet, The Climate Book* (compiled by Greta Thunberg, with chapters by experts in many fields) and the Transition Network (transitionnetwork.org).

Next round of Parish Partnership grants now open

Does your parish have an idea for engaging the community, young people and families?

Contact Rich Lanham 0429 171 441

richard.lanham@anglicarevic.org.au

Applications close 3 April 2023.



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Pray for Türkiye and Syria

Pray for God's comfort and peace on all who are suffering, those who are injured, traumatised, grieving, and reeling from the devastation.

Pray for all emergency services, aid organisations, churches, and Christians, as they reach out in compassion to their communities.

Pray that God will sustain our partners and others, and give them wisdom to manage their response to the crisis.

Pray for God's mercy to prevent further devastation and death and for those involved in the rescue missions.

Pray that churches and Christians will provide a powerful witness to God's love to suffering communities, just like they did in the 1999 Türkiye earthquake.

Amen.

Courtesy Anglican Relief and Development Fund

Walking the land Listening to Spirit Reflecting together

Reflection, contemplation and moments of silence.

**Appreciating land, lake, sea and sky.
Being together, blessed by the God of all creation.**

Leave behind the everyday clutter and make your Lenten pilgrimage at The Abbey on Raymond Island. Along with guides Dr Cath Connelly and Russell Smith, take part in morning and evening gathering and prayer ritual, and a daily pilgrimage walking the tracks around the island. For bookings and further information, contact The Abbey.

Lenten pilgrimage

The Abbey Raymond Island
Monday 20 March 2023
– Friday 24 March 2023
0423 400 359, theabbey.org.au
facebook.com/TheAbbey Raymond Island

Coming up

'Faith and Potatoes'

12 March, 11 am, St Mark's Thorpdale.
Optional excursion to the Thorpdale Potato Festival at the Thorpdale Recreation Reserve before and afterwards.
Festival tickets can be purchased online.

Young Adults and Families Lenten gathering

18 March, Korumburra
For further details contact Alisha (0487 424 480).

Harvest Festival at Bunyip

Sunday 19 March, 11 am.
Garden at St Thomas' Bunyip, A'Beckett Rd.
A joyous eucharist with local producers telling about why they grow what they grow. Afterwards lunch and entertainment from Tim Thorn, composer and cabaret artist. Tim shares his love of great English pub songs. \$10 for lunch.

Allansfield Open Day

25 March, 10 am, Allansfield Healing and Retreat Centre, Rhyll, Phillip Island.
There will be time to visit the property, and for sharing and fellowship. There will also be a short presentation by the chaplain, Lloyd George, and the day will end with a healing service from 2 pm. Morning tea and a light lunch will be provided. RSVP to 5956 9333.

Dedication of Windows and celebration of Abbey Priest's ministry

26 March, 3 pm.
A celebration of The Rev'd Edie Ashley's ministry will be held in the lead-up to her retirement at Easter. This will follow a service of dedication of the stained glass windows in the Chapel of St Barnabas at The Abbey, Raymond Island.
RSVP Anna at The Abbey info@theabbey.org.au.

Taizé Tenebrae

6 April, 6.30 pm.
A service of Shadows at St Mary's Trafalgar, with singing of the music of the Taizé Community, then supper.

Pat Waters' Stations of the Cross

7 April, 11 am.
St Thomas' Bunyip, A'Beckett Rd.
Pat Waters was a remarkable and passionate Gippsland artist who sadly died in late 2022. We enter once more into the story of Jesus' Passion as we use Pat's startling images in the garden.

Jesus the Good Shepherd and Psalm 23

30 April, 11 am.
St Mark's Thorpdale, then lunch at the Traveller's Rest.
Lunch bookings: Dean, 0493 088 370.

The ^{Gippsland} Anglican

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