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Season of
Reconciliation



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Growing
churches
young

The Gippsland Anglican

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An era ends at the Abbey

■ Sue Fordham

On the afternoon of 26 March, an overflow crowd of Abbey supporters gathered at the Chapel of St Barnabas on Raymond Island. Bishop Richard led a service of dedication of the newly installed stained glass windows as well as offering thanksgiving for the ministry of Archdeacon Emeritus Edie Ashley.

The Rev'd Edie, inaugural Abbey Priest and retiring after eleven and a half years of service, joined the bishop in a moving service of dedication of the creation-themed windows, designed and made by glass artist Bruce Hutton.

Following the Welcome to Country by The Rev'd Canon Aunty Phyllis Andy, the dedication began at the first window, which represents light out of darkness. As if stage-managed, the late afternoon sun poured through the window, making the reds and blues of the created light sparkle and dance.

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Edie at The Abbey 50-year celebration in 2015, next to plans for further development of The Abbey

Detail of part of one of Bruce Hutton's stained glass windows at St Barnabas' Chapel



Unfinished business

My heading here references a chapter title by Trawlolway man, Anglican priest and theologian, Garry Worete Deverell, 'The Unfinished Business of Reconciliation', in his book *Gondwana Theology*. It was first published almost 10 years ago (in 2014) under a different title. Preaching at St Paul's Cathedral, Sale, during Reconciliation Week fully a decade ago in 2013, Bishop John McIntyre said:

There is an unhealed wound in the soul of this nation ... Australian history is replete with examples of horrific injustice and even attempted genocide of our Indigenous peoples ... In Gippsland massacres like that at Warrigal Creek were amongst the worst on the Australian mainland ... For there to be reconciliation there must be repentance. Repentance is far more than saying sorry, and it took us until 2008 before we even [did that] ... It is about living in a whole new way with each other ... walking forward on a whole new path.

How far down that path have we come in the intervening 10 years? The word 'reconciliation' itself remains a contested one. Some would argue that it brings a Judeo-Christian context to the work of "living in a whole new way" that keeps things squarely on colonial terms, and has more to do with absolving guilt than the genuine repentance and reparation Bishop McIntyre had in view.

Others – including Dr Deverell – have reconstructed the language of reconciliation in the course of an ongoing 'traditioning' in which the 'ability to adapt and respond to colonial perspectives, to absorb them creatively ... has made the difference between ... surviving and not surviving' for First Nations peoples (p. 41).

The key for him in that process – as for all of us to whom this gospel ministry is

What would it mean for the languages, the voices, of Aboriginal and Torres Strait Islander Christians to be heard in our councils and synods, such that the language of our worship can thus communicate the Christ mystery, which is always embodied, incarnate and culturally performed in the liturgy?

entrusted (2 Cor 5:18) – is the relationship between reconciliation, truth-telling and justice. Deverell reminds us that in reconciling the world to himself through Christ, who takes the form of a slave (Phil 2:6-7), God draws near to those in captivity with the gift and promise of liberation as children of God (Rom 8:15-17).

Importantly, this baptismal movement from slavery to freedom, prefigured in the Exodus, includes freedom from falsehood (John 8:32-38). Indeed, in the Johannine witness, reconciliation begins with a confession – a shared understanding and ownership – of the truth (1 John 1:8); truth that carries a responsibility to make things right. Deverell cites the rapprochement between Jacob and Esau in Genesis 32 as an example of truth-telling with justice leading to genuine reconciliation.

Federation University, with a campus in Churchill, has just launched a Centre for Reconciliation, Truth and Justice, which aims to lead national and regional trans-

formation in these areas across industry, academic and community settings.

In a demonstration of the university's commitment to this work the Director of the centre, Professor Andrew Gunstone (based at the Berwick campus), holds the Reconciliation portfolio as an Associate Deputy Vice-Chancellor. Its advisory board, including a number of First Nations leaders, offers advice, expertise and first-hand experience to the centre.

What is the Church of God if not a centre – a universal network of centres – for reconciliation, truth and justice?

This year, National Reconciliation Week and the corresponding Week of Prayer for Reconciliation in our church calendar include the great feast of Pentecost – that movement of the Spirit in which the crowd who gathered around the apostles could hear the good news of God in Christ "each in their own native language."

What would it mean for the languages, the voices, of Aboriginal and Torres Strait Islander Christians to be heard in our councils and synods, such that the language of our worship can thus communicate the Christ mystery, which is always embodied, incarnate and culturally performed in the liturgy?

And how, asks Deverell, do we do that in a way that is "sensitive to the landscape, seasons, and natural life of this continent in much the same way as the Psalmist of the author of the Song of Songs is sensitive to theirs," for "the gospel speaks and cries aloud concerning death and life, cross and resurrection, baptism and eucharist in all things: every bush, every body, every face, ... every disaster, every hope" (p. 31).

This Pentecost, what might the Spirit be saying to the churches with respect to the unfinished business of reconciliation in this country?

+RLL

An era ends at the Abbey

Continued from page 1

The windows were designed with local themes to illustrate the timeless creation story: the robust and enduring river red gums, rosellas, echidnas and black swans, culminating in the seventh and final window of clear glass opening onto the ever-changing panorama of Lake Victoria, God's ongoing creation in the present.

At the celebration afterwards, speeches of appreciation were given by Bishop Richard and June Treadwell on behalf of the Abbey Chapter and supporters present.

Edie's time was remembered as one

of great changes: new and refurbished buildings, an environment mapped, removal of introduced weeds and then revegetation, an old chapel reimagined, revolutionised information systems, retreats, the establishment of a dispersed community, fundraising feasts and the celebrated annual ecumenical gatherings led by both Anglican and Catholic bishops and eminent theologians.

Edie thanked the local and extended Abbey supporters for their faithfulness to what she described as "a clear leading of God, a call of the Spirit."

Cath Connelly appointed Abbey Director

The Abbey Chapter has appointed Dr Cath Connelly to succeed Archdeacon Emeritus Edie Ashley as leader of this diocesan mission initiative under the new title of Abbey Director, commencing 17 April.

Cath is well known to many Gippsland Anglicans as a retreat and pilgrimage conductor, musician and member of Anglican Earthcare Gippsland. Speaking about her appointment, Cath said:

I am excited to be in a position that honours [the Abbey's] history, whilst renewing the vision of how we can unite its three-fold ministry of spirituality, hospitality and the environment. There is a sense that all the rich areas of life I have so far been involved with have brought me to this place of saying 'yes' to shaping The Abbey through these coming years. I have had the privilege of offering several retreats at The Abbey and know already the beauty of the place and the spirit of welcoming that resides there.

Cath is an Authorised Lay Minister in the Diocese of Melbourne, and is seeking to be licensed as a Lay Reader in Gippsland. She is a member of both the Australian Association of Supervisors and the Australian Network for Spiritual Direction. Her academic qualifications include a Graduate Diploma of Theology, a Bachelor of Social Science (Pastoral Counselling), a Master of



Cath Connelly

Arts (Spirituality), and a Doctorate of Ministry. A former small business owner, she also has a Certificate IV in Small Business Management.

Edie is delighted at the appointment: "Cath brings understanding of the big picture ... She is gentle and focused, welcoming, determined, and clear thinking. Go well Cath – my thanks and prayers are with you."

We are fortunate indeed to have such a well-equipped and committed leader to build on Edie's legacy and to open up new ways for The Abbey to serve the diocesan and wider communities.

Courtesy Bishop Richard's *Ad Clerum*



Bruce Hutton's windows illustrate the timeless creation story



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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.





Morwell's Season of Reconciliation

Making connections: Jarrah (left) with parishioner Jan Dalgliesh at a Morwell parish school holiday activity

■ Ven Sue Jacka

Week by week we acknowledge the Gunaikurnai peoples as the traditional custodians of the land on which we gather for worship. In Morwell there is a substantial Aboriginal community, as there is in many of our towns. At St Mary's we want to make our church services and the church community a safe place of welcome for our First Nations brothers and sisters. We want to grow our relationships with our Gunaikurnai neighbours so that we become friends who learn more about each other's lives and can support each other. Rev'd Kathy Dalton, one of Gippsland's two diocesan Aboriginal clergy, is part of our ministry team and helps us connect. She is happy to visit other parishes.

Reconciliation Week (27 May – 3 June) and NAIDOC Week (2–9 July) are two significant events in the Australian cultural

**Lead us on Great Spirit,
as we gather from the four
corners of the earth;
enable us to walk together
in trust
from the hurt and shame
of the past
into the full day which had
dawned in Jesus Christ.
Amen.**

**From Aboriginal Thanksgiving Prayer
by Rev'd Aunty Lenore Parker
– APBA, p. 218**

calendar. At St Mary's we have decided to celebrate a Season of Reconciliation to help

us all grow our awareness of the issues facing our Gunaikurnai brothers and sisters and to help us make connections. We shape our services to include the prayer for reconciliation (APBA, p. 209), the Aboriginal Lord's Prayer (from Wontulp-Bi-Buya Ecumenical College in Cairns) and the wonderful 'God of Holy Dreaming' thanksgiving (APBA, p. 218). We read the set lections through the lens of reconciliation and ask ourselves how God calls us into this ministry with our local Gunaikurnai people.

There are many other worship resources available. Common Grace and Tearfund are both ecumenical organisations with many suitable prayers, video clips and sermon suggestions. Anglican Board of Mission also has some helpful prayers. I encourage you to set aside some time to really acknowledge our First Nations people during this season.

Anglicare Parish Partnerships grants

■ Ven Sue Jacka

Each year there are two grant rounds in which parishes may apply for funding for outreach activities or programs.

Successful applications for the latest round of grants are:

- Avon: \$900 for movie nights (parish contribution \$7015)
- Heyfield: \$2887 for a family camp at The Abbey (parish contribution \$7327)
- Korumburra: \$2000 for continuation of a weekly community meal (parish contribution \$5000).

When preparing a grant application, there needs to be clear information about how the wider community will benefit. Anecdotes about those who have been impacted by work already being undertaken in this type of outreach in the parish is helpful if the current idea is a variation of something conducted previously.

Personal stories to illustrate what the activity or program will look like are very helpful for the committee that decides how funding is allocated. If the request is for an asset for the church, it's necessary to point out who will benefit and how

the asset supports a more equitable community.

Requests with clear budgets and significant local contribution – either cash or 'in kind', such as voluntary hours given – are more likely to be viewed favourably. With some grants, there needs to be clear information about where quotes are from, and partnerships with other churches or community groups are viewed favourably. Ways of promoting the work of Anglicare should be incorporated in the application.

It is exciting to see what develops from these local efforts to reach out to others.



Robyn Mauger (left) and Melissa Thomson with Sit

■ Melissa Thomson

Local woodwork artists Garry and Robyn Mauger have four pieces on display in the Gippsland Sculpture Exhibition, currently on show in Yinnar.

Garry and Robyn, who attend the Co-operating Church of Churchill/Boolarra/Yinnar, have a lifelong love of working with timber. All through their marriage they have set aside money from their wages to save up for tools. "It was in the days when you got real money in your pay," says Robyn.

Their massive workshop, which Garry calls their "retirement playroom," is the culmination of a lifelong passion. Their tool collection includes equipment they have modified, like their bandsaw, which came with a basic circle cutter. After their modification, it is able to cut circles as small as 38 millimetres and as large as three metres in diameter. "It's nice pottering around. It keeps the brain active," says Garry. Robyn agrees. "Building something that's challenging, it's very good for you," she says. "You are learning all the time and that's part of why we keep doing this, and one of the reasons we enjoy it. It keeps the brain going as you get older, and physically you're working. It is quite hard at times."

This is reflected in Robyn's piece *Sit*, two huge red gum thrones. Robyn says, "It came to me one night ... I'm going to make two thrones. A king throne and a queen throne. And I want them large, and I want people to be able to sit on them because often you go to an exhibition and you can't touch anything and you can't interact with things. The idea of having something that people can interact with, can touch, can enjoy, was part of the scope for making it." She was very glad of Garry's mathematical knowledge as there were a lot of compound curves in the construction. "It was a massive job making them," says Robyn, "Halfway through I thought, 'Why am I even doing this? This is too big!' The thrones took five months to complete and required a small crane and hydraulic lift to get them into place. They are now situated outside the Yinnar Post Office. Visitors are invited

to sit on them, and Robyn says they even had a lady in period costume come and have her picture taken on them.

Robyn's second piece is *Psychedelic Dawn Cascade*. It is made up of many different timbers, cut into circles and mounted on a black board. The idea came to her after a failed attempt to make a platter. The platter split down the centre, so Robyn turned it into a cheeseboard instead, with scalloped edges made of timber circles. Then she decided to make more of those circles. "They take a long, long time. Each time you put a circle within a circle, you have to wait for the glue to dry, which is 24 hours." She made them in between making the thrones. The timbers are unstained. This fascinates many who view it, as the colours are so varied. Included are hoop pine, purple heart, padauk (a burnt orange coloured South African timber), osage orange (a yellow American timber) and a small amount of Queens ebony, an exotic wood from the Solomon Islands.

Garry has two pieces in the exhibition: *Ames Window* and *Pacman Pyramid Illusion*. Both are illusionist. *Ames Window*, a revolving window, keeps the mind guessing as to whether it is really rotating, or just wagging back and forth. "It's just a very simple little trick of the trapezoidal shape," says Garry, "The eye sees the small thing and says 'Oh, that's further away than the big bit' – but it isn't!" *Pacman Pyramid Illusion* involves the viewer standing in a particular spot so that, when looking at the piece, a 3D pyramid appears to form. Blink, and it's gone. Of his pieces Garry comments, "Things do appear in different ways to different people."

Robyn says their challenge now is to think up something for two years time. "Please, no heavy stuff," says Garry. "No," says Robyn, "Our next ones had better be a bit smaller."

The Gippsland Sculpture Exhibition runs at arc (arcyinnar.org.au) and in the main street of Yinnar until 7 May.



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Music creates community in Mallacoota

Jude Benton and the Nivan men, in traditional costume for the concert

■ **Rev'd Jude Benton**

As most readers know, the Cooperating Parish of Croajingolong was devastated by the Black Summer Bushfires in 2019–20. Over the past few years, we have been recipients of huge amounts of prayer, support, fundraising and financial assistance.

Currently there are 15 men from Vanuatu in Mallacoota, working for nine months at the abalone co-op. Far from home, and with limited communications, these men recently faced the trauma of their homeland being hit by cyclones Judy and Kevin, two days apart, in early March. As news began to filter through from their families it was clear that many had faced significant devastation, with houses, crops, livestock, water tanks and gardens being destroyed.

As a community we are aware of how blessed we have been, and so I thought as a community we should respond to the plight of the Nivan men and their families, and support them in prayer and finance at this time.

The Cooperating Parish of Croajingolong was right behind the idea to fundraise for the men's families. We had a special Sunday offering, and agreed to donate a full weeks' worth of income made at the St Peter's Opshop – but we also wanted this to be an event that the community could participate in.

So, the idea of a fundraising concert was

born. In 10 days it went from a conversation to a packed church that overflowed with joy, music, laughter, tears and donations.

St Peter's comfortably seats 100 people, but best estimates have the attendance of the concert on 18 March at closer to 200. There were people everywhere, peering around doors and through windows, and sitting outside in the shade enjoying the singing. The music, song and colour helped set the scene, but having such a hot and humid day certainly gave a full-immersion experience, as though we really were in Vanuatu.

A few days later I had the privilege of gathering the Nivan men again and telling them that this community, in slightly over a week, had raised over \$17,000, more than \$1130 for each man! This money was distributed into their bank accounts, for them to transfer to their families in Vanuatu.

The next week the Nivan men came to me: "Rev'd Jude, we'd like to help you and the church to say thank you. What can we do?"

God's timing is perfect. Over the last 18 months we've been developing a native reflective garden at St John's Cann River. Senior students from the local P-12 college made some beautiful seats from timber milled on site, but we desperately needed help to create concrete pads for the seats to sit on.

A community working bee occurred, with locals and the Nivans working side-by-side to mix and pour concrete, clean up the gardens and give our historic St John's an Easter spring-clean.

The whole experience has been one of such great joy and benefit to the community, as well as to the Nivan men and their families.

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Warrigunya – a truly local project

Provide a culturally safe, welcoming and nurturing place to live.	Recognise, respect and build on individual strengths.	Strengthen pride in identity, respect and cultural connection.	Build networks and relationships important for the men to achieve their aspirations.	Support skills development, leadership, mentorship and community participation	Facilitate & coordinate access to wrap around support services.

■ **Cathrine Muston**

Former Chief Magistrate of Victoria Ian Gray recently called for a change to the revolving door of imprisonment, release and reoffending. He called for prison alternatives and a change in the way in which the most disadvantaged in our community are treated. He would do well to come to Gippsland to see what is happening in Darriman, just south of Sale.

About five years ago, Gippslander and Wiradjuri, Eora and Yorta Yorta man Uncle Alan Coe, along with local Anglican Merryn Stevenson, started the process for a transitional accommodation

facility for Aboriginal men leaving Fulham Correctional Centre. Along the way they have been joined by many others, including the Australian Community Support Organisation.

Warrigunya ('warrior's home') is an Aboriginal-led, not-for-profit organisation in Gippsland with a commitment to reducing the incarceration and recidivism rates of Aboriginal men in Victoria, helping them turn their lives around and to reconnect to family, community and culture. When complete, the centre will provide secure accommodation, skills training and cultural

connection. It's been a labour of love for those who see the impact of incarceration on individuals and families.

Warrigunya has the potential to provide a model of excellence in rehabilitation and reducing recidivism, which is so desperately needed for those who interact with the justice system. Diverting Department of Justice funds to such projects on a larger scale would be a more effective use of taxpayer dollars as well as a more effective way to bring healing and wholeness to many.

While some funding and support from state government has been welcomed, increasing costs have made it necessary to fill the gap with raffles and fundraising in order to complete the building, which was imagined by Aboriginal men in Fulham CC and drawn by Slap Architects. It is anticipated that building will be completed later this year, with Warrigunya operational early in 2024.

Right now, Warrigunya is calling for more support in raising awareness of the need for the facility and the significance of providing secure accommodation that also has a connection to culture and Country for Aboriginal men. More funding is also needed to complete the building and to get operational.

For further information about Warrigunya and how you can get involved, contact either Cathrine Muston (0458 450 370) or Merryn Stevenson (0492 984 212).

Please donate to support Aboriginal Ministry in Gippsland



"We...make [ministry] significant in our cultural way."
The Rev'd Canon Aunty Phyllis Andy



"We are learning and we are on this journey of reconciliation and healing together."
The Rev'd Kathy Dalton



Your donation to Aboriginal ministry is vital.

Gippsland Anglicans is raising funds to continue its support of Aboriginal Ministry. The Rev'd Canon Aunty Phyllis Andy (L) and The Rev'd Kathy Dalton (R), pictured here with The Rt Rev'd 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.



Reflecting on Passover's eternal message in Bairnsdale

■ Alison Goetz

I am used to a solemn service on the evening of Maundy Thursday, one dominated by the washing of feet, Psalm 22 and the stripping of ornaments from the church. But, just after a year since he took up ministry in the parish of Bairnsdale, The Rev'd Paul Woodcock had other ideas for this Maundy Thursday. Drawing inspiration from a service he attended many years ago, he took us through the origin of Passover and its eternal message, and led us to the meal that Jesus shared with his disciples on the night he was betrayed.

Around 60 of us gathered in our hall, sitting at round tables set for a meal. We were to celebrate the Passover as Jesus did. It was a cultural lesson, a history lesson, woven through with songs and prayer. We heard questions and answers about how Passover came about in Egypt, and the meaning of the main ingredients of the Passover meal: the lamb, the unleavened bread, the wine and the bitter herbs.

We shared our own Passover meal: the lamb (rolled shoulder, cooked on a spit), the unleavened bread, the bitter herbs (a simple green salad), the wine and haroseth (a condiment made with fruits and nuts). We relaxed over the delicious meal, sharing interesting conversations and occasional hilarity with friends old and new.

At the end of the meal the Gospel according to Mark (14:1-25) was read, followed by the traditional offering and a beautiful and moving Passover-focused

Thanksgiving. Communion was administered at each meal table where we passed around the bread, and the wine (or grape juice) was added to our glasses.

After supper, we stood to sing *In Christ Alone* and remained standing as Paul read Mark 14:26-72. Then, we kept silence, contemplating the stories we had heard, the meal we had shared and remembering with fierce gladness and great sadness the events that came to pass following that first Holy Communion.

Tenebrae – service of shadows in Trafalgar



Candles at the Tenebrae service in Trafalgar

■ Rev'd Dr Dean Spalding

On the evening of Maundy Thursday, 36 souls gathered in the softly lit St Mary's Trafalgar to seek solace in a service of Tenebrae ('shadows') based on the Gospel according to Saint Matthew and with the singing of short 'chants' – prayerful songs – originating from the monastic community in Taizé, France.

Tenebrae is traditionally used on Maundy Thursday or Good Friday as a way of commemorating the darker events of the last days leading up to Jesus' crucifixion. In what might seem counter-intuitive this more sombre service is definitely pastoral in nature – as we remember Jesus' experience of the shadows, we are reminded of God's capacity to reach and meet us in our own shadows and to lighten our darkness with Christ's love and light.

The service had the same rhythmic and easily anticipated structure as a Nine Lessons and Carols, except that the readings were far more sombre, and candles were extinguished rather than lit. Silence followed the *kyrie's* and then the congregation sang a Taizé chant – sometimes two or three together – as a counterpoint to the sombre readings.

The chants were simply accompanied by piano and the more sombre tones of the viola, played by Luke van der Tang.

The 'shadows' of the readings included betrayal, pursuit of prestige, denial, inhospitality, abandonment, detention, disloyalty and abuse. The counterpoint provided by the prayerful chants included the self-giving of Christ who loves us, and who sustains us in the eucharistic meal; the Kingdom's model of servant leadership; God's turning of our thoughts away from ourselves, and toward God and our neighbour; God's enduring hospitality; God's enduring patience and grace; God's kindling of a 'fire' that is warm and sustaining, and that lightens our darkness; God's companionship and forgiveness; and God's replacement of our fears with love and blessing.

The Tenebrae service ended with just the old Paschal candle burning, alone. There was no saying of a blessing nor a dismissal, as the narrative of the liturgy would continue on Good Friday and into the celebration of Jesus' Resurrection on Easter Day.



Cathy Turnbull

St John's Good Friday cross

■ Rev'd Cathy Turnbull

This is the cross at St John's Nar Nar Goon for this year's Good Friday service. The autumn leaves were sprinkled by three women and one man to represent the three Marys and the Beloved Disciple who stayed at the foot of the cross.

After being read out, our intercessions were also placed at the foot of the cross. The white shroud represented the shroud that was wrapped around Jesus in the tomb.



Easter on the Bass Coast

The indoor reminder of the Garden of Gethsemane, inviting reflection

■ Geoff Boer

A Seder meal, also known as Passover, was prepared by our worship committee and celebrated by Wonthaggi/Inverloch parishioners at the Inverloch Church of The Ascension on Maundy Thursday, 6 April.

The word *Maundy* comes from the Old French *mande*, in turn from the Latin *mandatum* ('mandate or command'), referring to Jesus' instruction at the last supper: "A new command I give you:

Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another" (John 13:34-35).

A Seder meal celebrated by Christians draws on the old traditions of the Jewish Passover and shows how many of these have their culmination, similarity and fulfilment in Jesus taking our punishment in death and later resurrection.

After our meal, The Rev'd Graeme Liersch washed feet of some of those present, as Jesus washed his disciples' feet on Maundy Thursday. A new expression this time was an indoor garden that invited us to reflect on and consider the Garden of Gethsemane and our response to Jesus.

A longstanding tradition at Wonthaggi and Inverloch has been the Inter Church Council Easter Sunday dawn resurrection celebration, and this year Graeme reminded us of the four great Christian memorial events: Christmas, with the birth of Jesus; Good Friday, the day of the seemingly tragic execution; the joy of the risen Christ on Easter Sunday; and Pentecost Sunday. Each event is special and vital; we need all four to make our faith complete.

Praise and thanksgiving in Poowong



Rev'd Dr Fran Grimes conducting the Easter service at Pioneer Chapel Poowong

■ Sue Wilson

People from both the Anglican and Uniting churches joined in worship for a sunrise service on Easter morning at the Pioneer Chapel in Poowong.

Was the morning unexpectedly mild and dry? No – it was typically South Gippsland. But there was a beauty in the damp mist on the hillsides and later a watery sunshine to light our way. Was the old wooden chapel, built in 1878, now warm and comfortable? No – our forebears were made of sterner stuff and would expect no less from us.

The service, the music and the

congregation produced an atmosphere in which praise and thanksgiving came easily. And joy easily followed. I looked around at my fellow worshippers and was delighted to see several younger people – much younger. And that was a little unexpected.

As I sat on my hard wooden pew and hugged my coat to myself I thought of those long-ago congregations and if they too might have looked around seeking young faces and, like me, felt much consoled that yes, the next generation is here. The life of the Church continues.



Rev'd Marilyn Obersby (in red) with the St James' Traralgon congregation

Holy Week in Traralgon

■ Rev'd Marilyn Obersby

Holy Week at the Traralgon parish began in the narthex, as we read the Palm Gospel together, followed by a palm procession around St James. The line was so long we kept crossing over one another, and the children darted in and out of the procession with great glee.

Throughout Holy Week we observed each day, enfolded a Eucharist in a Tenebrae service on Maundy Thursday evening, and participating in a moving liturgy on Good Friday. Even though the weather was atrocious, we joyfully celebrated the Service of Light on Easter Eve and welcomed everyone to a wonderful celebration on Easter Day. Alleluia, Christ is risen!

70 years of the 'village on the hill'

Clifton Waters Village resident Linda Davies reflects on changes in the Village and the wider community as she prepares a book to mark the 70th anniversary.

Beginnings of a village

In 1893, Rev'd Robert Martin purchased a 21-acre property with homestead on a pleasant rise in Wy Yung. He named the property *Mizpah* – 'watchtower' in Hebrew.

Sixty years later, the idea for Clifton Waters Village came about. Concerned for local people who struggled to be able to buy their own homes, in 1953 the minister of St John the Baptist Church in Bairnsdale, Canon G.F.D. Smith, invited Rev'd Gerard Kennedy Tucker, of the Brotherhood of St Laurence, to speak at a Communion breakfast organised by the Bairnsdale Church of England Men's Society. Rev'd Tucker spoke on the needs of elderly people based on his experience in the Carrum Downs settlement, a property obtained for the purpose of creating self-sufficiency for those who were disadvantaged, unemployed, poor and elderly.

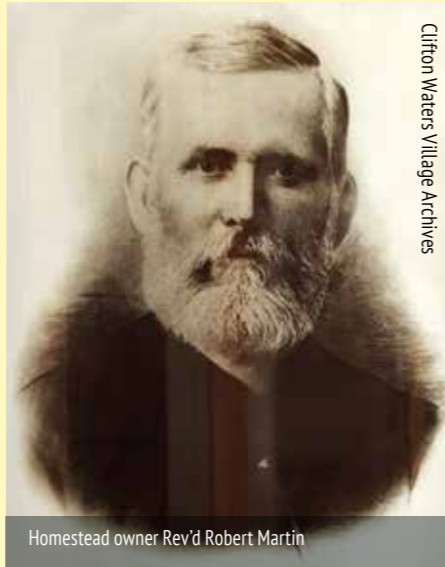
Canon Smith knew of a local property that might serve his community in a similar way. The property owner, an elderly woman of the parish, said to Canon Smith, "I would like to leave this property in some way to help the aged in the community." Canon Smith replied, "Why wait till you die!" The parishioner was Antoinette Augusta (Annie) Martin, daughter of Rev'd Martin of *Mizpah* – and so began the commencement of Clifton Waters Village, where Annie continued to live until her death in 1959.

A meeting in June 1953 saw a governing body of parishioners appointed as the Clifton Waters Village Council, with Canon Smith as chair. An appeal was launched in July 1953 to raise funds to assist with the cost of building cottages, and local people rallied behind the project as well as several businesses, local clubs and organisations, in the way of either reduced prices, donation of goods, or time and labour.

In the early years of development, contracted builders built the cottages, and this was supported by voluntary help from family members of those involved, who did painting and other cosmetic work.

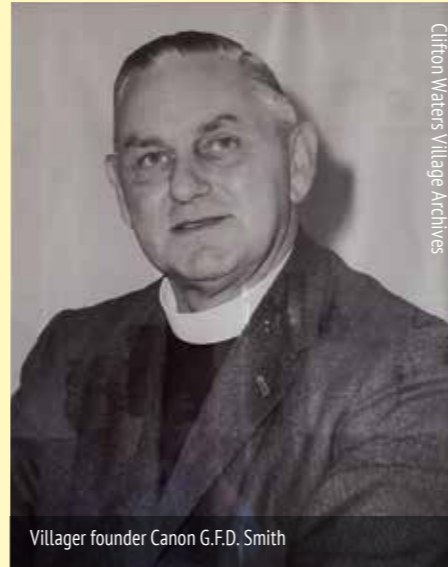
A few years later, Church of England Men's Society member J. Howard Davies wrote:

The history of this Village shows the Church in action. It is neither possible or desirable to separate them.



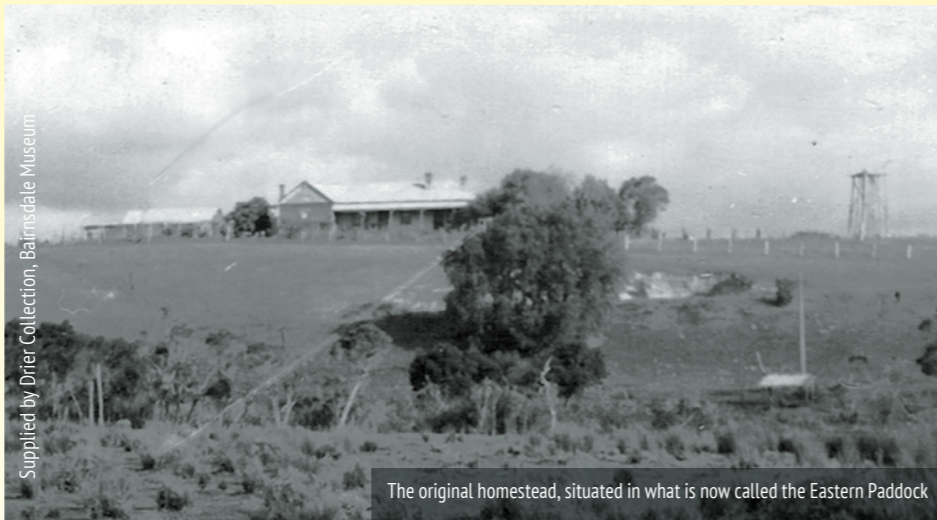
Homestead owner Rev'd Robert Martin

Clifton Waters Village Archives



Villager founder Canon G.F.D. Smith

Clifton Waters Village Archives



Supplied by Drier Collection, Bairnsdale Museum

The original homestead, situated in what is now called the Eastern Paddock

The first two cottages were built in 1954, at 1 and 2 Martins Parade. In that year, several wives of Village Council members realised that funds were needed to assist with the building. With like-minded friends, they proposed a Women's Auxiliary, and the first meeting was held in June. Fundraising activities by the women were many and varied. By the end of the Village's first decade, 54 cottages had been built.

By 1972, 80 cottages had been built and six units in 1988, as well as a sick bay, craft room and the hall. In 2022, a new cottage was built and sited at 4 Martins Parade.

When the Auxiliary disbanded in 1992, after 38 years of dedicated work, the total raised was reputedly £100,000. As such, the Village is as much a testament to the Auxiliary women as to the Village Council and its founder, Canon Smith.

Village management

In 1968 a supervisor was appointed to oversee the upkeep of the Village. A supervisor's cottage was built and J. Howard Davies was appointed, serving until his untimely death in 1974. Those who followed were Jock McCoy (1975–86), Will Redenbach (1988–89), Don Hannington (1989–2000), Geoff and Sue Cuckson (2000–13), Lee Jameson (2013–15), Kevin Broughton (2015–20) and Sue Paterson (2021–22). A new appointment is to come. The Village continues to be governed by the diocese, with management services currently outsourced to Ashleigh House. During the supervisors' times in office, many changes were implemented, improvements made, as well as the incoming and outgoing of residents.



Linda Davies

The cottage built in 2022 at 4 Martins Parade

A major change came about in 1996, when the sick bay was remodelled to become an administration block, incorporating motel rooms for residents' visitors.

A poem for the Village

Mr J.F. McMahon, a resident during 1969–76, wrote poetry, and he penned a poem about the Village (see box), which epitomises its nature and that of people in general.

Serving clergy

Part of the ministry of clergy at St John's Bairnsdale was their membership of the Village Council. After Canon G.F.D. Smith were the Rev'ds Keith McConchi, Norman McDonald, Arnold Weston, Robert McDonald, E.G. (Ted) Gibson, G.J. (Graeme) Winterton, John White, Mark Boughey, Tony Wicking and Brenda Burney. As part of their ministry to the Village, a monthly church service has been held since 1986.

Today, tomorrow and onwards

Currently the village has 99 residents. There are a number of activities to take part in, as things recommence after the COVID lockdowns. Some of the newer residents have been stepping up to help organise new activities, such as a walking group. Being part of a diverse and independent living community, the Village residents can choose whether or not to take part.

This year marks the Village's 70th anniversary, and celebrations will take place in June to mark the occasion. Later in the year, a book on the history of the Village will be released.

In compiling the book, I have noted the many changes over the past 70 years, and not just in the Village. I have noted the growth and developments in Bairnsdale and throughout society in general, changes in the way we address and refer to people, the changing role and recognition of women in society and the types of activities we engage in as a society. I see changes in the Church

that nurtured and developed the Village. Together, they tell a story of continual rebirth and growth with society's changing requirements and values.

The Village has demonstrated time and time again its ability to innovate, engage in trial and, it must be acknowledged, the odd error. Overall, what began as a benevolent idea has continued on to meet and exceed its purpose of helping the elderly in the Bairnsdale community and beyond.

To God be the glory for giving us this space to live in.

The Village on the Hill

By J.F. McMahon

*On a hill just out of Bairnsdale,
Where the Gippsland rivers flow,
Stands a tidy little village,
Where many old folks go.*

*Oh yes, some start to grizzle
About the things "They" didn't do,
And the "Shoodas" and the "Shoodantas"
Of course we have a few.*

*We have ladies of society,
And some sturdy pioneers
Who are really entertaining,
When they talk of bygone years.*

*Some have wandered round the world,
If all their tales are true,
And there's plenty of entertainment,
To keep us from feeling blue.*

*There are no trams or buses,
With fumes and noise that kill,
We should humbly thank our Maker
For "The Village on the Hill".*



Linda Davies

New Year's Day celebrations held this year at the craft room and deck

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St Paul's Drouin campus set to open in 2025



Bishop Richard Treloar blessing the site of St Paul's new primary school in Drouin

■ Paula Walland

St Paul's Anglican Grammar School celebrated new beginnings with an official sod-turning event at the site of the school's new early learning centre and primary school in Drouin on 10 March. The ceremony was led by the Principal of St Paul's, Cameron Herbert, and Bishop Richard blessed the site in front of guests including the Chair of the Board, foundation families, alumni, staff and students, and relevant local dignitaries.

St Paul's Academy of Music students entertained attendees as they admired the breathtaking views of the Bunyip State Park from the elevated 36-acre site adjacent to the freeway on the Melbourne side of Drouin.

The decision to develop a new campus in

Drouin was in response to increased demand for student numbers across the region. Detailed plans for the first two buildings of the campus, the early learning and Prep-Year 2 facilities, are now being finalised. Earthworks will commence later this year, before building throughout 2024, ready to welcome students for the first day of school in 2025. The school has also appointed foundation staff including a Head of School, Rowan van Raay; an ELC Director, Richelle Harris; and an Enrolments Officer, Bonnie Lai. As the school develops, it will grow annually to reach Year 6. Students can then look forward to a guaranteed place at the secondary school in Warragul.

The first stage of the St Paul's Drouin campus will comprise a four-classroom early learning centre, a six-classroom primary school, and associated sporting facilities and playgrounds. Future stages will be constructed to cater for the growth of the school and to provide specialist facilities.

Mr Herbert said "The establishment of our Drouin campus continues our significant growth plans which will see major and ongoing investment in Baw Baw and Latrobe over the next decade."

For more information, visit stpaulsags.vic.edu.au/discover/drouin.



Gippisland Grammar Principal receives bishop's blessing

Bishop Richard blesses Gippisland Grammar's eighth principal, Michele Wakeham

■ Lisa Baker

It was a significant day in Gippisland Grammar's history in late March as the eighth principal in the school's 99-year history was formally welcomed.

Michele Wakeham was officially commissioned by Bishop Richard.

"Will you be faithful and diligent in the performance of your role, upholding all things that are true, honourable, just, pure and worthwhile and are ready to serve the School to the best of your ability?" Bishop Richard asked Mrs Wakeham during the service.

"I am ready to serve the School to the best of my ability with God's help," she replied.

Mrs Wakeham was appointed Gippisland Grammar Principal in November 2022 after acting in the role since June. Prior to that Mrs Wakeham was the school's Deputy Principal.

Mrs Wakeham has a passion for innovative teaching and learning as well as an inspiring enthusiasm for cultivating a strong community across the school's three campuses.

As Principal, Mrs Wakeham oversees Gippisland Grammar's two Early Learning Centres and two junior campuses in

Sale and Bairnsdale, and its senior campus and Boarding House in Sale.

"Gippisland families are so lucky to have access to this level of educational excellence while enjoying the numerous benefits of living in regional Victoria," Mrs Wakeham said. "I am completely dedicated to be leading the school as Principal and my family is equally thrilled to further anchor ourselves in this brilliant region."

Garnsey's new Art & Design Centre

Federal Senator Raff Ciccone joined Bishop Richard and more than 50 VIPs for the official opening of the new Art & Design Centre at Gippisland Grammar's Garnsey campus in March.

Senator Ciccone said he was sure the centre would provide a rich learning experience for students. "Facilities like this are so important so that teachers have all the tools they need to give students the best education possible," he said.

The centre features seven purpose-built classrooms to accommodate Visual Arts and Design subjects including Art, Design, Media, Applied Computing, Wood Technology and Materials Technology.

Principal Michele Wakeham said both teachers and students were overwhelmed by the space when it was able to open for lessons. "It's been amazing to see the teaching and learning that has flourished in the Centre," Mrs Wakeham said. "Particularly the realworld skills we see in the work that the students are producing."

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.

Telephone: (03) 9416 1008 or 1800 135 246

Email: contact@kooyoora.org.au

julie@kooyoora.org.au

PO Box 329, Canterbury, Vic 3126



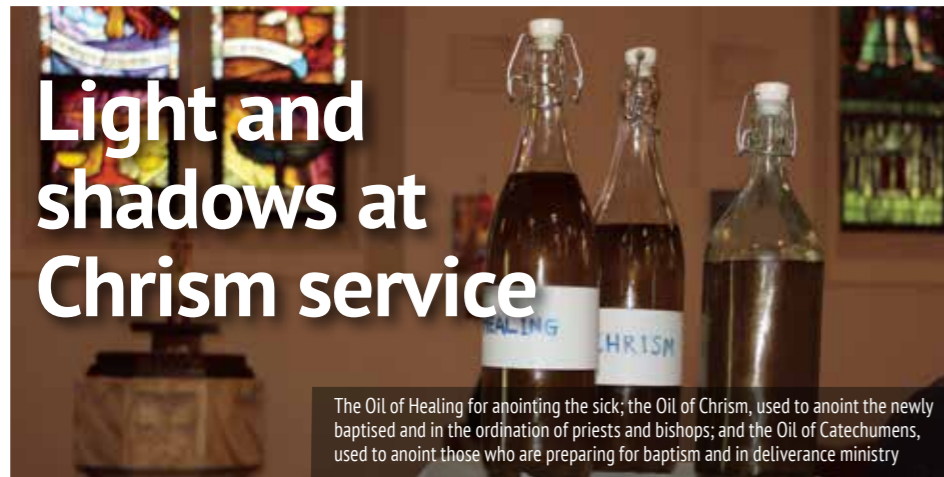
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The Gippsland Anglican



The Oil of Healing for anointing the sick; the Oil of Chrism, used to anoint the newly baptised and in the ordination of priests and bishops; and the Oil of Catechumens, used to anoint those who are preparing for baptism and in deliverance ministry

■ Jan Down

There was light in the eyes of those arriving early for the Chrism Eucharist, as they spotted friends not seen for months, and were soon deep in conversation.

The service, held on the Tuesday of Holy Week each year, is one of the few and much-appreciated opportunities clergy (in particular) have for fellowship together. It is also a time for clergy to be on the receiving end for once – as one noted thankfully, to be nourished and renewed.

The service included the Renewal of Vows and the Blessing of Oils. The Renewal of Vocational Commitments included all present, not just clergy. The first renewal invited everyone to commit themselves again, since 'By gifts of the Holy Spirit in baptism, the crucified and raised Lord showers us all with grace and anoints us all

for lives of service,' as the service booklet explained.

Bishop Richard then asked lay readers and clergy in turn to renew their vows. Finally, there was a moving moment when the Deacon of the Eucharist, the recently ordained Sue Newcombe, asked the two bishops present, Bishop Richard Treloar and Bishop Jeffrey Driver, to reaffirm their own promises.

The launch of Bishop Jeffrey Driver's book, *Grey Spaces: Searching out the Church in the Shadows of Abuse*, was included in the service, with Bishop Richard's sermon focusing on the topic. He saw this as a good way to launch into Holy Week, noting a general unwillingness in the Church to look into the shadow side of the institution.

In light of our country's history and

contemporary culture, Bishop Richard queried what the symbol of the cross might signify to First Nations people, to victims of abuse or to women who have suffered in situations of domestic violence.

As the service moved on toward the Great Thanksgiving, an altar cloth made by the Rev'd Kate Campbell was blessed by Bishop Richard. After communion, the three oils were brought forward one at a time for blessing, ready to be distributed among clergy after the service, for use in their parishes.

The lighter side of formalities at the hearty lunch afterwards was the presentation of awards for the previous day's ecumenical game of golf.

Bishop Jeffrey, who was Archbishop of Adelaide from 2005 to 2016, then spoke about his book and the questions it was written to answer: why was the church able to turn a blind eye to the abuse of children? And how could church leaders have been guilty of complicity and denial? The book explores the nature of the Church as an institution, from the perspectives of sociology and anthropology. Observing that culture is deeply coercive, he suggested that culture change happens not through top-down measures, but much more organically, such as via conversations around the water cooler. Bishop Jeffrey said the book was ultimately hopeful.

There was a sense of that hope, as people lingered to continue talking over lunch, on the way to the light of Easter.

Sport, health innovation and cultural connection

■ Jane Anderson

The first quarter of 2023 has been full of excitement and a lot of successful events.

I was privileged to present at the Rural Workforce Agency Victoria conference and promote the Latrobe Health Innovation Zone and the work happening here in Latrobe. The conference was a very good opportunity to learn from different regions of Australia about retaining healthcare workers in regional settings. There was the consideration of GP training pathways, attraction and retention of GPs, and – at its core – the contemporary approach to providing health care that responds to local needs.

In March, I presented to the Centre for Public Impact in North America, as a subject matter expert for the Earning Trust to Build Equitable and Healthy Societies program. The program brings innovative health solutions from around the world to create an international community of practice to help

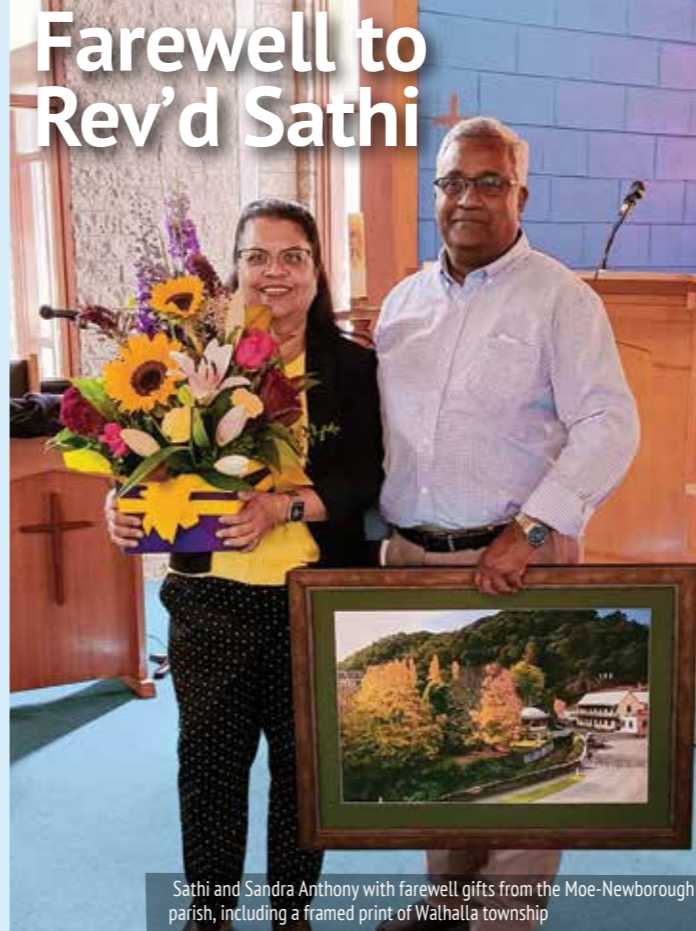
local governments address health disparities globally. I presented on system mapping and talked about how we engage with the Latrobe community to influence and prompt system change to improve health and wellbeing.

The Gippsland Rugby Festival at the Gippsland Regional Indoor Sports Stadium in April was a great event, well organised by the Regional Development Victoria Gippsland team. This event created conversations by providing a common ground and a unified sense of purpose. Latrobe Valley is getting set to host the Commonwealth Games 2026. The main purpose of the event was to determine the interest for a rugby competition, raise awareness and excitement for the Commonwealth Games Rugby 7s, and promote the social, emotional and health benefits of sports participation.

United Muslim Sisters of Latrobe Valley (UMSLV) invited my team to their Iftar

dinner on the occasion of their 10th birthday celebration. This incredible experience brought together the whole community, educated us about Muslim culture and the importance of fasting and cooperation, and it fostered better understanding and goodwill among Muslims and non-Muslims. For the last 10 years, UMSLV has worked to connect and empower the Muslim women of Gippsland.

The aim of my attendance at events is always to promote social connection, and community development, enabling the unheard voice, advocating for our community and how we can promote liveability in the Latrobe. 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.



Sathi and Sandra Anthony with farewell gifts from the Moe-Newborough parish, including a framed print of Walhalla township

■ Kerri Brown

A farewell service and luncheon were held at St Aidan's Newborough on 16 March, not only to farewell The Rev'd Samuel (Sathi) Anthony from Moe-Newborough parish but also to mark his retirement from parish ministry.

Sathi commenced his ministry in Sri Lanka some 46 years ago and continued in Australia after migrating in 1986. He has served in both country and city parishes including Katherine in the Northern Territory, Morley and Fremantle in Western Australia and also in Victoria, the last being Moe-Newborough.

Some highlights of his varied career are travelling over 350 kilometres from Katherine to offer monthly communion services to Christian communities, and on other occasions to connect with the First Nations people. In Western Australia he served as a Reserve Chaplain in the

RAAF, and was invited to be an Area Dean. In Melbourne he was invited to be the chair of the Multicultural Ministry Committee. At Moe-Newborough he administered the amalgamation of Moe and Newborough-Yallourn North parishes, which was completed in 2017. He very ably negotiated all the triumphs and trials that the blending of parishes entails, and tended to his parishioners with grace and humour.

Sathi has always been immensely impressed by the enthusiastic commitment to Anglicanism that emerged from the pews in all the parishes he served. Gippsland has been a refreshing and enjoyable final chapter to conclude a very rewarding journey as an Anglican priest.

Sathi's retirement commenced on 21 April, and we wish him and Sandra all the very best in this next phase of their lives.

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 3: *Children and young people are empowered about their rights, participation in decisions affecting them and taken seriously.*

What is this standard about?

Standard 3 is about:

- demonstrating your parish's commitment to the ongoing importance of child safety
- training, including sexual abuse prevention education (Note that the Diocesan Safe Ministry training materials have been updated to include CCYP requirements.)
- enabling children's voices in decision-making.

What to do now

Make an assessment of how your parish gets feedback from children and young people.

- How do you know if children are safe in your parish activities?

- How do you know if children *feel* safe in your parish activities?
- How are children made aware of your policies and procedures?
- How do you appoint leaders to young people's ministries?
- Is written material age-appropriate?
- What opportunities do children have to express their views?

Download and read the document 'Empowerment and participation: a guide for organisations working with children and young people' from ccyp.vic.gov.au.

Tools and tips: Examples of participation activities

Discussing personal safety with children – and how they can raise concerns.	Conducting workshops with children to hear about what makes them feel safe.
Encouraging feedback after activities in relation to feeling safe.	Giving children authority in tasks and activities.
Checking in regularly with children about their experiences in the parish.	Including children in leadership meetings.
Having a suggestion box.	Conducting periodic surveys and discussions.

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

Memories, farewells and new beginnings

■ Rev'd Jo White

Five years have passed since my induction to Bass-Phillip Island, and a great deal has happened. The passing of good friends and of respected members of our parish, and two years under the restrictions of COVID requirements that never crushed us. I remember saying that not even hell or high water would prevent us from worshipping God. Small services of no more than 15 people were held, services were conducted outdoors and even the AGM was held outside.

In spite of it all, we kept going. We learned how to prepare online services. We established care groups to help keep us all connected.

When the going gets tough, the tough get going – or so Billy Ocean's 1985 song goes.

We have done so many good things together and often in tough times. Our National Church Life Survey results showed we have bucked the trend with a significant increase in new members and a willingness to embrace change. The parish is well placed for success. Not the worldly kind that is measured by the bottom line or the number of customers or even by the annual turnover. We judge not by worldly standards but by God's standards. God sees the heart and we are in good heart.

If there have been divisions, our parish council is now working together under a common mission statement and with a common vision. The establishment of the Parish Building and Projects Fund is an example. All wardens now bring the needs of a congregation to the gaze of the council as a whole, and with loving deliberation priorities are agreed to and lovingly acted upon. As in a family, so too in a parish, sometimes the youngest gets new shoes, even though it means the eldest has to wait a bit longer. We might want the best for our congregation but, in the end, we want what's best for us all. When the roof falls in then sometimes the new bathroom might have to wait.

Thank you for caring for me and Ken when difficult personal matters have occurred. When Ken had surgery, you were there to help and support us as he recovered. When we had COVID you were there with loving concern, care packages and understanding. When my mother died you showed a depth of empathy that helped me deal with the grief and family tensions that inevitably arise at such times.

You were there to share the joy at the birth of our grandson. Thank you for looking at all those proud grandma photos and videos.

There have been so many wonderful celebrations of Christmas, Easter, Harvest Festival, Mothering Sunday, Blessing of the Fleet, patronal festivals and more. We have done great things together.

We have tried different things and established new ministries. We have laughed together and sometimes we have cried together. I have learned a great deal from my time here. I take with me many wonderful memories and a wealth of experience.

My final Sunday in the parish will be the Feast of Pentecost, Sunday 28 May. The Parish Council are planning a combined service followed by lunch in the parish hall.

I will be inducted into the Parish of St George the Martyr Queenscliff and St James' Point Lonsdale on Friday 16 June at 7 pm by Bishop Bradley Billings.

From the Bass-Phillip Island parish news



A priest, a piper, prayer and pilgrims at God's pace

Bishop John Roundhill enjoying Morning Prayer with parishioners at St Barnabas' Sunnybank on Holy Saturday

■ Michelle McDonald

Anglican Church Southern Queensland's Bishop John Roundhill covered over 120 kilometres across three cities during his third Holy Week pilgrimage, with a fitting shepherd's crook in hand – and he invited the community to join him.

Bishop Roundhill said that the highlight of his seven-day church-to-church pilgrimage across the Gold Coast, Logan City and Brisbane's south was the time spent praying and in fellowship with parishioners.

"Each stage of the pilgrimage was about 20 kilometres, and it was a privilege to be prayed for by each parish as we set off and it was a delight to be welcomed as we arrived at the next church," Bishop Roundhill said.

This year Bishop Roundhill acknowledged the Traditional Custodians at each of the 20 churches where he stopped. Bishop Roundhill said it was powerful acknowledging the Traditional Custodians in each place.

"Whether I was walking on beachside footpaths, busy arterial roads or beautiful mountain paths, I thought about what pilgrimage on this land means because this land has had humans

walking on it for 60,000 years continuously," he said.

Dozens of fellow Anglicans and wider community members, between the ages of 4 and 84, joined him at different stages of the walk.

The bishop said that he and his fellow pilgrims walked at an average speed of three miles (4.8 kilometres) an hour in the spirit of Japanese Christian theologian Kosuke Koyama's book *Three Mile an Hour God*.

"Jesus of Nazareth, who is God, walked at three miles per hour. God, who is love, walks at three miles per hour. Love has a speed, Koyama says, and that speed is slow," he said.

Bishop Roundhill said that he enjoys walking with people on pilgrimage because it helps build community.

"We are living in an increasingly fractured society and walking together allows for differences to be aired in a less confrontational way," he said.

"I believe that great conversations come from a shared activity, and who knows what

solutions or ideas we might come up with when we're on the road together?"

Bishop Roundhill said he is grateful to those who accompanied or supported him during his pilgrimage.

"My thanks to all the church communities who welcomed, fed and watered us, and to the generous folk who provided a bed for me each night," he said.

Pilgrimage is an ancient Christian tradition, with early church theologian and ascetic Origen of Alexandria one of the first to comprehend and communicate the concept of the Church as a "pilgrim people."

The first Christian pilgrimages were walked in early times to sites connected with Jesus' life, especially to the sites of his crucifixion and resurrection. So Christians consider Holy Week an especially fitting period to take time out for this ancient spiritual practice.

The recent pilgrimage was Bishop Roundhill's third "Walking the Walk" Holy Week walk, following his 2019 and 2021 journeys, and after his 2020 and 2022 plans were abandoned because of COVID or injury.

While encouraging community members to join him on the walk, Bishop Roundhill said that he invited people to reflect on Jesus' walking journeys.

"The annual week in the lead up to Easter Day commemorates events from Jesus' life 2000 years ago, and there is much walking in those stories," he said.

"Some of life's biggest themes – love, betrayal, death – were in front of us in the Holy Week Bible readings.

"I encounter God in a different way when I am truly engaged in a simple physical activity, and always I find that the walking is transformative for me and all those who join me."

See Bishop Roundhill's complete route at walkingthewalk2023.blogspot.com.

June join-in: Ballarat's Bible reading challenge

■ Rev'd Robyn Shackell

Towards the end of 2017, Bishop of Ballarat Garry Weatherill commented, during a meeting of our Ministry Development Committee, that he had been disappointed during recent trips around the diocese to discover that quite a few parishioners seemed to only read their Bibles during church on a Sunday.

After some discussion about ways to improve this situation, the committee decided to hold a Bible reading challenge during the month of June. We would provide short, daily study notes, and challenge everyone across the diocese to read their Bibles every day for the whole month. We invited people, both lay and clerics, to write notes based on the gospel

of the day, and offered a small prize (a pen with the diocesan logo) to all who completed the challenge. The response was very positive, with people from every parish taking up the challenge. While the notes were primarily for individual use, we also included the option of a weekly group discussion. This discussion often took place after church on Sunday.

For the first few years, the readings used the gospel of the day, but we have also used the psalm for the day, and last year we read the whole of the Book of Acts. This year we have decided to read the whole of 2 Corinthians, as sections of this book are set in the lectionary for June. We have invited five

people to be involved in writing the notes: one person who will write an introduction, and four people who will write one week each. The format includes some comments about the passage of scripture, some questions and a short prayer.

The material will be available as a resource at ballaratanglican.org.au and in printed booklet form. Over the years, people from other dioceses have also taken up the challenge, and maybe the people of Gippsland will join us this year.

Rev'd Robyn Shackell is Chair, Ministry Development Committee, Diocese of Ballarat.

News from Popondetta

■ Bishop Jeffrey Driver

Students have repeatedly expressed their appreciation for the financial support that they have received from parishes and individuals within Australia. The \$1000 pledged has paid half of their student fees and provided a small monthly allowance of 150 kina to families (\$65) and 100 kina (\$43) to single students. This amount might seem small, but it is often all they receive. Here is what Martin, one of our third-year students, says as he expresses his thanks for the support:

Hi! I'm Martin, third-year student, married with three children. I'm from the coastal part of the local diocese of Popondetta.

I first of all very much appreciate and thank our friends in Aussie in their love and care in supporting the students here in Newton College. Your support has helped much in our college life and we feel that we have a wider family in Christ.

With that, I am more than happy to tell you, how my little family has been spending the money that you have been supporting us with. We are given K150 monthly; therefore, we have been very consistent with the money.

The most important thing in our budget is the laundry detergents; we make sure it is enough for the month. Food has not been necessary in the budget, as we depend mostly on home grown vegetables, but just a little on rice and proteins for the family. School uniforms and shoes for my two little girls at the beginning of the academic year and clothings are also budgeted. We also save K20 every month for emergency purposes.

This is how your contribution has been meaningful supporting my family in our college life and we hope that it satisfies you.

May God's abundant blessings be with you all and may every dollar be multiplied as you continue to support.

Note that 150 kina is for a family of four for a month!

I add my thanks to everyone for the support and encouragement we have received over the past years.

During this last trip I contracted malaria. This is despite being careful to take anti-malarials. I was quite sick for a bit over a week and very appreciative of the sense of care and prayer support that undergirds our



Martin Ogoba

work in what is a tough context. I will be back in Popondetta from late May through to the end of July.

What can I do?

Pray for our students and their families. They face, on a weekly basis challenges of health, finding enough food, clothing themselves and their families.

Financial support can be given through the Anglican Deposit Fund, Diocese of Gippsland: gippslandanglicans.org.au/donate.

Anglican bishops urge “serious engagement” with referendum question

At the National Bishops of the Anglican Church Conference held in Hobart in March, several speakers shared both research findings and lived experience of cultural conflict, and spoke about recognition, reconciliation and the forthcoming referendum on the Voice to Parliament.

NATSIAC Chair and Wiradjuri man, the Rev'd Canon Honorary Associate Professor Uncle Glenn Loughrey, spoke about the referendum, and the transformational process of recognition, conciliation and reconciliation that flows from it. Wiradjuri woman the Rev'd Shannon Smith shared her generational story of cultural conflict and faith. Professor Tim McCormack spoke about Tasmania's colonial past and its shocking legacy for Tasmanian Aboriginal people.

“These three presentations had a profound impact on us,” said Archbishop of

Adelaide and Primate of the Anglican Church of Australia, The Most Reverend Geoffrey Smith. In a communique on behalf of the meeting, he said:

The Bishops of the Anglican Church of Australia welcome the invitation from the Aboriginal and Torres Strait Islander peoples of Australia in the Statement from the Heart to continue the journey of reconciliation. We have also heard the call of Torres Strait Islander Anglicans to support the Masig Statement.

In 2017 the General Synod expressed its support for a “constitutionally-entrenched First Nations' Voice to the Commonwealth Parliament”. We are thankful that Bishop Chris McLeod, the National Aboriginal Bishop, has signed an endorsement of the Statement from

the Heart with other faith leaders in 2023. We are prayerfully committed to reconciliation and to Aboriginal and Torres Strait Islander voices being heard in the life of our nation.

We urge all Australians to engage seriously with the referendum question about constitutional recognition. We especially encourage Anglicans to prayerfully consider this matter, and use resources, such as those prepared by the Anglican Board of Mission, as they determine their response. We are grateful for the work of the National Aboriginal and Torres Strait Islander Anglican Council in the life of our church.

We encourage parish ministers and leaders of agencies to facilitate conversation and education about the referendum question and process.

From the editor



The Anglican Diocese of Gippsland is busy performing acts of service, according to its 2021 National Church Life Survey (NCLS) profile. This will be no surprise to the many Gippsland Anglicans involved in organised community service, helping others in informal ways, or giving time to care for the environment. Neither would it be news to anyone who has received support from these generous people.

Of those Gippsland Anglicans who participated in the NCLS survey, 96% said they had informally helped others in at least one of the ways listed (such as giving possessions to a person in need) in the past year.

The NCLS survey showed that community service by Gippsland Anglicans has remained relatively stable across the four surveys conducted since 2001. Community service, social justice or welfare activities based in their local church are regular activities for 40% of those surveyed, and 66% are regularly involved in community groups not connected to their local church.

The ABS 2021 Census findings indicate a 19% decrease in volunteering since 2016. Some of the many impacts of COVID are reflected here, but the decrease does sit within a longer decline. Volunteering Australia thinks that the ways in which people volunteer are changing, so the figures aren't giving the full picture.

To find out more, Volunteering Australia led the development of a National Strategy for Volunteering, which was launched in February (volunteeringstrategy.org.au/the-strategy). The strategy is designed to be used by those in the volunteering sector to develop new initiatives, make the case for investment and resourcing, collaborate with others in the sector, conduct internal reviews to understand the efficacy of one's own operations and identify areas for improvement.

Volunteering Australia endeavours to encourage volunteering, and to promote and support the important work of volunteers. The theme for this year's National Volunteers Week (15–21 May) is The Change Makers – using a phrase that is gaining popularity as a way to describe innovators, activists, advocates and others trying to make an impact.

Interestingly, the word 'volunteering' is not used in the NCLS profile at all. The growing popularity of 'change making' over 'volunteering' is evident in the number of volunteer organisations adopting this wording to attract young people. In her article in this issue of TGA – 'From builders to Gen Z: growing churches young' (p. 20) – Rev'd Susan Liersch cites David Kinnaman (author of *You Lost Me: Why Young*

Christians Are Leaving the Church, 2011), who notes that Millennials “are a generation prepared to be not only hearers of doctrine but doers of faith; they want to put their faith into action not just talk.” It makes sense more generally than that young people wanting to be 'doers' would prefer to be known as makers of change.

Volunteering Australia has plenty of resources for this year's National Volunteers Week, including e-cards, certificates of appreciation, invitations and posters. Some of these are free to download and send to people who offer their time and ideas to others.

TGA wouldn't exist without the efforts of many contributors, such as parish representatives. Your news, images, ideas and opinions bring the publication to life each month. Thank you!



We are recruiting for our Volunteer Mentoring Program to support our residents nearing the end of their program, on their transition back into the community.

Odyssey House Victoria's adult residential rehabilitation program in Melbourne and Bairnsdale provides live-in treatment for those with alcohol and other drug problems.

Who we are looking for

We are seeking empathetic and committed role models, 25 – 65 years of age, who have skills, knowledge and a positive attitude towards supporting people during this transitional phase. We encourage Aboriginal and Torres Strait Islander peoples, people from culturally and linguistically diverse communities and the LGBTIQ+ community to apply.

Mentors will provide guidance, assistance and education to an individual with whom they have been matched. Expectations and responsibilities of the Mentor include:

- Participation in comprehensive training
- Participation in monthly catch ups with Mentee (2-4 hours)
- Fortnightly phone check ins with Mentee (2 hours)
- Minimum one year commitment

Ongoing support will be provided from the Mentor Coordinator through individual check ins and Group Meetings. You do not need to have worked or volunteered in the Alcohol and Other Drugs sector.

More information

If you are interested in becoming a Mentor, or want to find out more information, please contact the Mentoring Program Coordinator at mentoring@odyssey.org.au or 0422 383 030. Alternatively, you can visit our website for more information and access to the application form.



From Builders to Gen Z: growing churches young



Piscilia Du Preez

■ Rev'd Susan Liersch

Thank you to The Rev'd Dr Graham Stanton for your article 'Know any young people you could listen to?' (TGA February 2023, p. 18). Here are some insights from my own research and the recent Ridley College training day to add to the conversation.

A helpful starting point in listening to youth is to consider each generation in the context in which they have experienced life. Claire Madden, in her book *Hello Gen Z: Engaging the Generation of Post-Millennials*, gives a nice overview of each generation.

Builders (born before 1945) were part of building and establishing much of the infrastructure and core institutions we know today. This generation has lived through a time of extraordinary change.

Baby Boomers (born 1946–1964) grew up “navigating the twin realities of security and opportunity,” which gave rise to a new level of consumerism.

Generation X (born 1965–1979) are considered the ‘middle child’ between the two larger and highly distinctive generations that experienced dramatic social and cultural change in their formative years, with Generation Y after them and the Boomers before them.

Generation Y or the Millennials (born 1980–1994) are our first bone fide ‘digital natives’. During their youth they were introduced to and became immersed in

an “unprecedented and exciting world of connectivity.”

It is interesting that most of the literature offering solutions to the problem of youth disengagement from church points to utilising Millennials.

Madden says, “Gen Ys bridge the digital divide as their early years were marked by the use of traditional paper based and offline sources, along with the rise of digital platforms.” They understand both worlds, so to speak, thus assisting older, technologically challenged generations to engage with technologically savvy youth. Sadly, according to the Pew Research Centre, it is the Millennials, especially those born in the 1990s, that are driving the growth of those claiming to have no religion (‘Millennials increasingly are driving growth of nones’, 2015).

Gen Z (born 1995–2009) are the youth and young adults of today, who are fully integrated into the digital world, having grown up knowing only the world of wi-fi and social media.

Gen Z, who make up a quarter of the world’s population, are, according to Madden, “creating the most global youth culture we have ever known, connected over social media platforms.” With increased speed of access to updates and information “there has been a shift from being knowers of content to being brokers of content”. This has led to more importance placed on brokering specific content rather than understanding

information at a deeper level. This lack of understanding has impacted biblical literacy. Philip Hughes notes in *The Bible According to Gen Z* (biblesociety.org.au), “More than at any other time in history, Australian young people are exposed to the Bible. Close to 40 per cent of all students undertake some of their schooling in a church-run school with religious education classes. Yet, one gets the impression from talking to many young people that the level of Biblical literacy is very poor. They know little of what is in the Bible and have little understanding of it.”

Considering the substantial differences in the way the different generations view life, how can our predominantly elderly congregations gain traction with younger generations?

To answer this question, we turn to Powell, Mulder and Griffin’s 2016 book *Growing Young: 6 Essential Strategies to Help Young People Discover and Love Your Church*, which reports on their research of churches that are connecting well with youth. They identified the following six core commitments these congregations embraced.

1. Unlock keychain leadership

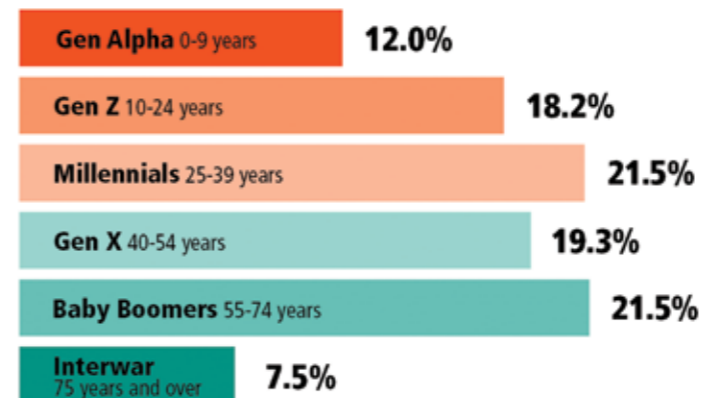
Keychain leaders know how to elicit young people’s capacities, equipping them to take on leadership roles and providing wise counsel as they do so.

According to seasoned youth workers Dean and Foster, the place to start in establishing this approach is a shift in focus from ‘take charge’ programming to being



Census

Australia’s population by generational group



Note: Excludes overseas visitors.

Source: ABS, Census of Population and Housing, 2021

In terms of population, the Millennials are set to overtake the Boomers

God-bearers who reimagine youth through the biblical lens. They point out that Paul, interested in Timothy’s own transformation and his potential for leadership, viewed Timothy as a potential missionary “in his own right” rather than an object of the mission (*The Godbearing Life: the Art of Soul Tending for Youth Ministry*, 2004).

David Kinnaman, in his book *You Lost Me: Why Young Christians Are Leaving the Church* (2011), notes that Millennials “are a generation prepared to be not only hearers of doctrine but doers of faith; they want to put their faith into action not just talk.” From them, he believes, the church can learn new patterns of faithfulness.

Sadly, the 2016 National Church Life Survey found, in surveying generations X, Y and Z, that less than half of young people felt their gifts were being well used at church. Therefore we need to ask ourselves, are we enabling these generational groups in our congregations to take on leadership roles? If so, are we supporting them well to enable growth and maturity?

2. Empathise with today’s young people

It is easy to criticise what we don’t understand, but if we are serious about listening to young people we must learn not to judge, and instead step into their shoes.

Jesus modelled this incarnational approach by stepping into the shoes of humankind. It is our calling to be like Him.

3. Take Jesus’ message seriously

Churches that are Jesus-centred, enacting His redemptive authority, instead of simply “asserting formulaic gospel claims” (Powell et al.), are touching young people’s lives. We need to take discipling seriously – not just of young people but of the whole congregation. Hughes notes in his study of Gen Z and the Bible that young people can engage with the Bible and discover its relevance when time is taken to orient them to it, then guide them and equip them with tools to effectively study and interpret it.

4. Fuel a warm community

Instead of focusing on cool worship or programs, concentrate on developing warm peer and intergenerational relationships. Research has shown that one reason young people decide to continue attending church into their young adult years is because someone at church knew their name. It can be as simple as that!

At the recent Ridley youth training day, I learnt that some churches in Tasmania are connecting their older folk with a young person so that after worship they can chat

and share their wisdom over morning tea. At another church a parishioner told the minister his grandchild would come to church if he could play a particular board game. The minister took on the challenge and created a grandparent–child board-game group. All churches need to do is make a list of their resources, pray, brainstorm ideas and act.

5. Prioritise young people and families everywhere

Are you getting the picture? If we are doing these things, we will be going beyond just ‘talking about’ this cohort. We will be looking for creative and tangible ways to support, resource and involve them in all facets of congregational life. Young people’s ministry is not done well by relying on one specialised person, aka ‘the youth worker’, to do all the work.

Congregations working together constitute a Christian village and, as the saying goes, it takes a village to raise a child. Many young people need to experience a healthy family system, and churches that are living as the body of Christ will be able to offer them that. One church in Tasmania started a ‘family together’ night run similarly to the traditional youth group, but inclusive of all family members. This kind of night requires fewer leaders and potentially addresses the dilemma of young people dropping out of church after primary school.

6. Be the best neighbours

Instead of falling into the trap of condemning the world outside the church walls, take an outward approach and teach young people to neighbour well, locally and globally. Being a neighbour also means going out to where youth are. It may be that you need to look for ways to engage with youth in your community. I have become involved in the local, community-run Yes Youth Hub. I am not only living Christ’s command to ‘love your neighbour’ but also learning more about the young people living in my town.

In a nutshell, these core commitments are essentially God’s people seeking first His Kingdom, living the good news, and not just talking about it. This is the way forward if we are to see our congregations growing young. I pray that these insights have given you food for thought, will lead to fruitful discussion and a commitment to act.

The Rev'd Susan Liersch is Youth and Young Families Minister at the Parish of Wonthaggi-Inverloch.

Truth-telling through the generations

■ Libby Willems

Throughout diocesan gatherings and in our documents, we regularly hear a sincere and true acknowledgement of the Country and the people who have always been here on lands that we also know as Gippsland:

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.

Always was, always will be.

As we approach National Sorry Day (26 May) and National Reconciliation Week (27 May to 3 June), we are each invited to pause and check in on our personal, community and workplace efforts to right wrongs of the past and take action towards reconciliation. The National Reconciliation Week website tells us, "[This] is a time for all Australians to learn about our shared histories, cultures, and achievements, and to explore how each of us can contribute to achieving reconciliation in Australia."

Truth-telling is one of the five pillars of the work toward Reconciliation – certainly not a comfortable or easy journey for either the truth-teller or the listener, but we know that speaking truth and being heard is a road to healing. It is for this reason that the University of Newcastle Australia (UNA) led research to honour the oral history of First Nations people who have told stories of countless slaughters after colonisation, and scour historical records for evidence of massacres between 1788 to 1930.

It's a hard truth to accept – that an unnamed and informal war smouldered for over 140 years and resulted in an untold number of deaths of First Nations people and a small number of colonists. The period

1788–1930 has come to be known as the Frontier Wars.

The findings of the UNA research are publicly available on the website *Colonial Frontier Massacres in Australia, 1788–1930*. There you will find an interactive map that marks places and provides a summary of what can be verified by historical records about atrocities that occurred. The criteria for marking a site are strict and any visitor to the website is encouraged to read the introduction page to understand the terms and methodology of the research. When the researchers say, "In this project, a colonial frontier massacre is defined as the deliberate and unlawful killing of six or more undefended people in one operation", it seems an obvious extension that the actual number of lives taken between 1788 and 1930 was substantially more if we were to count lives lost when fewer than six people died or there is simply no record.

In Gippsland, looking at the map on the website, 12 sites are marked. This fact chills me. I grapple to think that such terrible events happened in places of great beauty; places in which we live or holiday. For me, acknowledging and mourning this local history is part of my personal journey of reconciliation.

Perhaps, for perspective, we could remember the terrible day in 1996 (about one generation ago) at Port Arthur in Tasmania when 35 people lost their lives and 23 more were wounded. About seven generations ago (1843) in Gippsland, an estimated 150 First Nations people were

killed. It seems proper to pause and mourn what happened.

This year's Reconciliation Week theme is Be a Voice for Generations. Can we be a voice of truth for those who were killed unjustly? Can we empathise with the deep suffering and losses of First Nations people post-colonisation? Can we sense those experiences of the past reverberating through the generations?

In First Nations people I see incredible resilience and strength. Every day, I admire continuity of culture, when so much was done to try and eliminate it. I listen to Elders and leaders of First Nations people who are welded to a vision of fairness, justice and respect – not just for First Nations peoples, but for all people who live in Australia.

We have choices and we make decisions. What do we want the truth of this generation – of 2023 – to be? What story will be told one – or even seven – generations from now?

Libby Willems is the Diocesan Development Officer for Gippsland Anglicans.

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Seven baptisms on Easter Day in Drouin

■ Pauline Davies

For the Parish of Drouin, which includes Christ Church Drouin and St James Jindivick, Easter Day this year was a very special day, with seven baptisms during the morning service. The church, beautifully decorated with fresh flowers, was full with parishioners, as well as family members and godparents of those being baptised. Locum Priest The Rev'd Bruce Charles conducted the service, assisted by Lay Reader Alisha Moyle.

Bruce reflected on the surprise of the disciples at the power of God to bring new life, even in death, including all who had died before Christ. He spoke of how we too can be surprised by God in many different ways in our lives and in the brokenness of the world, and how God can surprise others through us as we live this new life. He illustrated the call to work for justice in the world being central to our resurrection life with a brief reference to the parable of the rich man and Lazarus, and seeing this parable in the light of resurrection.

The seven baptism candidates, all from the local community, were Siahn and her three children, Jacob, William and Tess; Shaun with his son Alecander; and Leon.

After their anointing, they were each given a baptism candle to represent the light of Christ and their new life in Christ lived out in the Body of Christ, the Church. The four children also received the gift of a religious book from the Drouin Anglican Mothers' Union.

Siahn, Shaun and Leon, in reflecting on their experience of baptism, said they experienced a deep peace that seemed to flow from their new life in Christ and being freed from the 'old Adam'. The newly baptised members were welcomed into the Church, joining in morning tea after the service.



Children William, Tess and Jacob with (L-R) Rev'd Bruce Charles, parents Kevin and Siahn, and sponsor and godparent Alisha Moyle



Rev'd Bruce Charles with baby Alecander and parents Shaun and Kate



(L-R) Rev'd Bruce Charles with Leon and partner Sam, and sponsors Mary and John

BE A VOICE FOR GENERATIONS
NATIONAL RECONCILIATION WEEK 2023
27 MAY — 3 JUNE
ACT TODAY FOR A RECONCILED TOMORROW

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WWW.RECONCILIATION.ORG.AU





Holy baptism

(In some church traditions, Easter is a traditional time for baptisms, this year including the cathedral parish of Sale.)

Baptism with water signifies the cleansing from sin that Jesus' death makes possible, and the new life that God gives us through the Holy Spirit.

In baptism, the promises of God are visibly signed and sealed for us. We are joined to Christ, and made members of his body, the Church universal.

Source: APBA

Highlight of a joyful Easter at St Paul's Cathedral Sale: the baptisms of Lorraine (centre) and Audrey (pictured with mum Penelope) by Dean Keren Terpstra

Coming up

Wonthaggi ArtSpace exhibition

Until 28 May, 11 am – 3 pm daily.
artspacewonthaggi.com.au

Julian of Norwich anniversary

21 May, 12.30 pm, St Thomas' Bunyip.
It is 650 years since Julian received her

revelations, and all sorts of celebrations in Norwich mark the visions of this remarkable woman. Join us at Bunyip for a commemoration of Julian and her 'showings'. Prayer service followed by lunch with a speaker.
Bookings: Ken Parker (5976 1634).

In the Bleak MidWinter

25 June, 5 pm, St Mary's Trafalgar.
A solstice celebration of darkness and stillness, winter hospitality, the feast day of Peter and Paul, and the anticipation of longer days. With contributions by local poets and songwriters, mulled wine and freshly baked bread, and a winter appeal toward Baw Baw Food Relief.
Contact: Dean (0493 088 370).

Calling all past clergy, locums, parishioners & regular holiday makers.
50th anniversary of St Peter's Mallacoota.

7-8th October.

To register email revjudebenton@outlook.com

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