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Lake Tyers  
re-dedicated



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2024



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Gahini  
Covenant of  
Companionship

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# The Gippsland Anglican

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## Promise and renewal as Archbishop Freier visits Gippsland

(L-R) Archbishop Philip Freier, Bishop Richard, Rev'd Canon Aunty Phyllis Andy, Archdeacon Emeritus Edie Ashley and Rev'd Kathy Dalton at the newly re-dedicated St John's Lake Tyers

■ Sally Woollett

The long-anticipated visit of Archbishop Philip Freier and his wife, Joy, came to fruition in May amidst some significant events for the Anglican Diocese of Gippsland.

After a Welcome to Country by Brandon Hood,

Interim CEO of the Lake Tyers Aboriginal Trust, and smoking ceremony by Tai Andy, the Archbishop re-dedicated the recently refurbished St John's on a glorious afternoon on the shores of Lake Tyers.

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# Mothers' Union unites for hope



It was a privilege to attend the 'June Join-in' of Gippsland Mothers' Union at St Aidan's Newborough on 12 June. The theme for the day was 'Unite Together' – and women, and men, from across the diocese gathered to take a stand against family violence. Members and guests were welcomed by incoming diocesan President, Lindy Driver, who introduced herself and shared something of her professional background as well as her long experience in the Anglican Church, not least through being married to the 10th Bishop of Gippsland, Jeffrey Driver.

Lindy then introduced the keynote speaker, Marizel Gatica-Charles. A family violence counsellor with Anglicare's TRAK Forward program, Marizel spoke to this challenging subject with great insight and pastoral sensitivity, dispelling a number of myths about family violence in the process. She addressed, for example, the myth that family violence happens because men get angry and lose control. The fact is that family violence is about gaining control, not losing control, and the use of violence is a choice.

Marizel reminded us that family violence takes many forms, and she used a 'first-person' voice to powerfully illustrate its impact on affected individuals:

I have the right to safety, to express my opinion, to say no, to change my mind, to have access to finances, to have a say over my body, to be treated with respect, to pursue my dreams, to see my family and friends, to talk to other men, to work or study, and I have a right to choose and practise my own religious or spiritual beliefs.

Questions and comments flowed freely, including around how we can best support those who are – or who one has reason to think may be – victims of family violence. Wisdom and experience were generously and safely shared.

Mindful that men need to listen deeply in this space, and be slower to speak, I had not intended to say anything during the plenary discussion, though opportunity arose to talk a little about plans for 'bystander training' for clergy as part of the diocesan Ministry Wellbeing and Development program (MWD), which is now part of the way we care for, equip and support clergy in increasingly complex and demanding working environments.

After Marizel's address we moved into some activities, including writing messages on speech bubbles which were then attached to a large backing cloth, capturing the thoughts and feelings of those present as we processed what we had heard. There are plans to bring this nascent applique to parishes and ministry centres around the diocese in the months ahead, leading up to the 16 Days of Activism Against Gender-based Violence (25 November – 10 December).

The day ended with a short service of reflection led by The Rev'd Judith Lake, which brought comfort and sent participants out with a sense of promise in the midst of the challenges we face in relation to this issue. We each took away a callistemon seed pod as a symbol of our part in spreading seeds of hope that change and new life are possible if we 'unite together'. The candlelight vigil at Yarram (see p. 7) is another example of communities coming together to call out gender-based violence and bring a sense of shared purpose to tackling the problem.

Lindy Driver made clear her commitment to making the voice of Mothers' Union heard across Gippsland in support of and in solidarity with victim-survivors of family violence, and in addressing the deep-seated cultural forces that give rise to it – ways of thinking and acting no less prevalent among Christians and in church communities than in the wider community, according to recent research conducted by the Anglican Church

of Australia (<https://bit.ly/3xim1Uo>).

Our new Mothers' Union President will be seeking opportunities to come and speak to Gippsland Anglicans in coming weeks, and I encourage parishes to be proactive in inviting her to do so.

In 2022, our diocesan Synod adopted the General Synod's Ten Commitments to Preventing and Responding to Domestic and Family Violence in the Anglican Church of Australia (<https://bit.ly/4bXyz2A>).

The first of these relates to acknowledging the problem. As in any circumstance of addressing structural injustice and the systemic abuse of power, truth-telling is the first step to healing.

In 2023, of 79 Local Government Areas in Victoria, East Gippsland ranked highest for Victoria Police call-outs for assistance in relation to family violence: 1783 in all, a staggering increase of more than 15% on the previous 12 months. Latrobe ranked third in the state, with an increased incidence of 5%. Wellington ranked eighth. All six Gippsland LGAs featured in the top 25, with increases of up to 21% on 2022 data, and only one modest decrease in the number of call-outs. Three quarters of all callers in 2023 identified as women (see June TGA, p. 21).

The Gippsland Family Violence Alliance estimates that responding to family violence costs the region \$300 million per year. Children are present at almost half of all family violence incidents in Gippsland, compared with a state average of around 30%. Across Victoria an average of 9120 women become homeless each year, with 7690 of those returning to violent or controlling relationships due to the inability to find alternative housing.

This is not somebody else's issue. Let us not be afraid to name it, looking first to our own house. And let us model a vision of community – a household – in which all are honoured as Christ's equal friends.

+RLH



**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.**



#### ■ Rev'd Kate Campbell

Annette Hollonds joined the Registry Team in September 2003 and, following leave that concludes at the end of August this year, she will have given service to the Gippsland Diocese as Finance Officer just a couple of weeks short of 21 years.

Annette has always seen her 'work' in the registry as ministry, and I have no doubt that all those who have worked with her and been on the receiving end of her communication and pastoral care, whether in person, by telephone or by email, will agree. It has certainly been my experience in observation as a colleague and friend.

I left the Registry Team in late 2004 to pursue other opportunities, returning at the beginning of 2020. It was a privilege to be Annette's colleague for five years,

always sharing an office. As Annette said, in her responsory thanks at Synod in May, I was present on both her first day in September 2003 and on her last day in March 2024. The first day was one of great joy and anticipation as a new colleague was welcomed and the last day a blend of emotions: sadness of losing Annette as a colleague from our team, and excitement for her as she moves out to transition into a different way of living.

Bishop Richard affirmed Annette's ministry in May, in his Presidential Address to Synod:

We are blessed to have in the Registry a small and dedicated team – all but the Registrar employed part-time – who do a lot with a little in an ever more complex operating environment. None more so, until

recently, than Annette Hollonds, who I've invited here this morning so that we can show our appreciation for her 20-plus years of unstinting service as Finance Officer and all round trouble-shooter. Annette has, in many ways, been the face and the voice of the Registry for as long as most of us can remember. She always gave above and beyond, seeing her work first and foremost as a ministry. Annette, we are deeply grateful for your professionalism and skill set, and even more so for your pastoral heart and grace under pressure. Every blessing on your retirement, and please accept this gift with our heartfelt gratitude and affection.

When meeting with Bishop-in-Council earlier this year, Registrar Richard Connelly wrote, "It is with great sadness that we mark the extended period of long service leave before retirement of Mrs Annette Hollonds from the Registry team. Her service over many years has been valued as reliable, committed and a vocational blessing for all she assisted and served throughout not only her job, but her ministry in financial administration."

Annette frequently said over past months, and reiterated it in her response at Synod, that she didn't ever not want to go to work. She simply loved her ministry. Annette worked with four bishops and at least three administrators, always adjusting to personalities and needs with grace and commitment for the best outcomes, and was not reluctant to go beyond the call of duty.

During Bishop John's time, one incident, related by former registrar Brian Norris, shows that that certainly was the case. Bishop John had purchased a diocesan vehicle for his wife Jan but forgot to renew the registration. Jan was on her way back from Sydney when the police pulled her over in Bairnsdale and wouldn't allow her to drive any further in an unregistered vehicle. It was Annette who drove to Bairnsdale on that cold night, to ensure Jan was brought safely home to Sale.

Thank you, Annette, for your commitment in all ways and for the grace you have offered to our diocese. Well done, good and faithful servant!

## Promise and renewal as Archbishop Freier visits Gippsland

*Continued from page 1*

Accompanying Archbishop Freier in the service were Bishop Richard, and Aboriginal priests The Rev'd Canon Aunty Phyllis Andy and The Rev'd Kathy Dalton. The Lake Tyers community, with members of the wider community and diocese, joined the service and celebrations.

A theme of renewal had been set earlier in the day, when Archbishop Freier endorsed

an appeal to refresh The Abbey's beloved A-Frame on Raymond Island.

Delivering the guest sermon at the Eucharist for the third session of the diocese's 40th Synod, Archbishop Freier thanked Bishop Richard for the "warm collegiality and the leadership he brings amongst the College of Bishops in the Province of Victoria." Through the readings of the evening – from the Book of Isaiah,

St Paul's letter to the Romans and the Gospel of Matthew – he drew out the theme of promise: the promise given, the promise received and the promise proclaimed.

The Archbishop also visited Gippsland Grammar and St Paul's Anglican Grammar School during his time in Gippsland.

**See pages 4 and 12 for more about Archbishop Freier's visit to Gippsland.**





## Light on the hill

### St John's Lake Tyers re-dedicated

Geoff Ashley

It was all about the light that day, 28 May – three kinds of light, reports Jan Down.

#### The light of late afternoon

On the hilltop above the lake, the glowing light of late afternoon on an unusually warm day for late May bathed the crowd and the newly restored church of St John's Lake Tyers.

Outside the church door, Wayne Hood, Chair of the Lake Tyers Aboriginal Trust, welcomed everyone and Brandon Hood, Interim CEO, gave the Welcome to Country, inviting people to join in the smoking ceremony conducted by Tai Andy, by cleansing themselves in the smoke on their way into the church.

The Rev'd Canon Aunty Phyllis Andy cut the ribbon at the door and the people poured in, filling the church to capacity.

In his introductory remarks, Bishop Richard paid tribute to Aunty Phyllis, who first called for the renovations; Archdeacon Emeritus Edie Ashley, in initiating the grant application process; Geoff Ashley, the consulting architect; Archbishop Philip Freier and the Anglican Diocese of Melbourne in the provision of seed funding; and The Rev'd Kathy Dalton for her support.

The \$200,000 grant for the restoration was provided by Heritage Victoria for urgent repairs to the "architecturally, historically and socially significant" building. Geoff Ashley (cousin of Edie), who is a built heritage specialist in Sydney, organised for a local architect to undertake

an inspection funded by the Melbourne Anglican Diocese. As a result of the report Geoff Ashley, on behalf of the Lake Tyers Aboriginal Trust which owns the church, prepared a successful application to the Victorian Government's Living Heritage annual grants awards.

The Lake Tyers Aboriginal Trust implemented the project with the assistance of a local project manager and in consultation with Heritage Victoria. The works were undertaken by an experienced local builder.

#### The light of Truth-Telling

The light of Truth-Telling was next in

the service, as Bishop Richard spoke briefly of the work of the Yoorrook Justice Commission and the Anglican Church's part in Victoria's colonial history.

While noting the goodness of The Rev'd John Bulmer, first manager of the Lake Tyers Mission, Bishop Richard also acknowledged that many assumptions on which missions were founded were wrong. To the Lake Tyers Aboriginal community he said, "Thank you for your generosity, grace and resilience."

Pastor John Murray, from the Australian Christian Churches Indigenous Initiative gave the call to worship, and 1 Peter 2: 4-6 was read by Robyn Murray.



Libby Willems

(L-R) Archbishop Philip Freier takes in the view beside Bishop Richard, Rev'd Canon Aunty Phyllis Andy, Archdeacon Emeritus Edie Ashley and Rev'd Kathy Dalton

## The light of Christ

The Archbishop, in his reflection, said that while he had heard much about the Lake Tyers church, this was his first time in this house of prayer, built for “the gathering of the people in the presence of God.”

He remembered hearing about the ministry at Lake Tyers of Captain Arthur Malcolm (who later became the first Aboriginal bishop) in the 1960s. When Archbishop Freier and his wife, Joy, moved to Yarrabah (Queensland) in 1979, Arthur Malcolm was there and said to them, “We’ve been praying for Christian teachers to come and now you’ve come.”

The Archbishop reflected on the many others who had prayed in the Lake Tyers church since 1878 and said it was “a great privilege to be part of this” day, noting the vision of many people behind the restoration. He ended with a prayer that we might all be “living stones”, alluding to the Bible reading from 1 Peter.

Kathy led a litany of thanksgiving, which was followed by the prayer of re-dedication of St John’s by the Archbishop, accompanied by Bishop Richard, Kathy and Auntie Phyllis.

After the blessing, the four clergy



Richard Treloar

Madge Hood and Libby Willems entertaining listeners with guitar playing and singing

processed down the aisle and out into the sunlight, where all enjoyed a barbecue. The children were delighted with the face-painting and a basketball goal-shooting net, and marshmallows toasted in the fire.

Madge Hood led a singalong of

favourite worship songs such as *Bind Us Together Lord*, supported by The Rev’d David Perryman and Libby Willems, around a drum fire, while small children joined in with percussion instruments.

The light of Christ shines on at St John’s Lake Tyers.

## Abbey A-Frame appeal underway



Richard Connelly

Archbishop Freier (pictured with his wife, Joy, and The Abbey Chapter) endorsed the launch of the A-Frame Abbey appeal

### ■ Sue Fordham

Archbishop Philip Freier, Bishop Richard and Abbey Director Dr Cath Connelly gathered in the forecourt of The Abbey in late May for the launch of The Abbey A-Frame Appeal.

The ‘A-Frame’, dedicated in November 1965 by Bishop Garnsey, has served the site well but is now desperately in need of refurbishment. The floors need renewing, the window trims are in

decay – and the ceiling best not looked at. It is no longer fit for purpose, physically or technologically.

But the A-Frame has been the focus of a facility that began as a children’s camp and has now evolved into a place catering more broadly for church and community; a centre for hospitality, spirituality and the environment.

Bishop Richard described the A-Frame

as the much-loved hub of a facility that so many people have associated with pivotal times in their childhood, adolescence, their faith journeys, their sense of a spiritual ‘centre’.

“It was dedicated two weeks before I was born and now it needs a lot of tender, loving care,” Bishop Richard noted.

In endorsing the appeal, Archbishop Freier said that this was one of his return visits to the site and acknowledged The Abbey as an important place of discernment and spiritual nourishment for many people. He noted many of the changes over that time: the new accommodation units and administration block, and the groundworks that incorporate new plantings. He urged all people to come, experience and support the appeal.

In presenting her vision for the future, Cath spoke of a site refurbished, reset with a modernised A-Frame with pods to accommodate eight people, some larger meeting spaces, a refurbished commercial kitchen, toilet facilities, and picnic and barbecue areas with spaces and paths connecting to and leading from the A-Frame.

Cath urged people to visit, and to come on board with raising funds to make the vision a reality.

The Abbey Chapter lunched with Archbishop and Mrs Joy Freier, who then moved on for the Archbishop’s re-dedication of St John’s Lake Tyers (see p. 4).





## Recognising volunteers at the Drouin drop-in centre

■ Pauline Davies

National Volunteer Week is a time in May each year when we formally recognise how much we depend on volunteers. Volunteers play a vital role in our society, and their generosity enriches the lives of others.

The Crossing Drop In Centre, located near Drouin's library, RSL, primary school and Christ Church Drouin,

relies heavily on volunteers, prayers, donations and constant fundraising/social events to survive and flourish. It receives financial support from the Uniting Church and Drouin Anglican Church Opportunity Shop, as well as from leadership groups such as Drouin Rotary and Drouin Lions Club.

The centre, which is celebrating

32 years of service, aims to provide friendship, support, comfort, hope and direction to people in need. It is open on Wednesdays, Thursdays and Fridays from 10 am to 3pm, and its food bank provides additional groceries for those who need them. The cafe serves light meals daily and provides emergency food for those facing hardship. Prepared frozen meals are available to take away for a nominal charge. The Crossing has provided around 240 meals to families during the past 12 months, and 20 emergency food parcels per month. They also distributed 25 Christmas hampers last year.

The Crossing carries a wide range of books, gifts, cards, videos and CDs, or you can select from the latest Koorong catalogues and they will order in for you (postage free). There is a large selection of second-hand books at reasonable prices, and gift vouchers are available. Small Bible group studies are also hosted at The Crossing during each term at minimal cost.

Crossing coordinator Pauline Ward has volunteered at the centre for 18 years and says the success of The Crossing is largely due to the dedication of time and effort by their volunteers. We thank them for their time and expertise, and encourage more volunteers to maintain growth in the outreach.

We hope the work of The Crossing continues on well into the future.

To find out more, visit [www.thecrossing.org.au](http://www.thecrossing.org.au) or contact the coordinator: (03) 5625 2655.

## Celebrating Volunteer Week in Traralgon

■ Rae Riley

The Anglican Parish of Traralgon celebrated Volunteers Week by hosting an afternoon tea for Seek and You Will Find op shop volunteers.

The event, held at the St James' Traralgon hall, brought together its volunteers to recognise and appreciate their dedication and hard work. These individuals selflessly give their time and energy to support the parish and its ministries.

The afternoon tea began with a warm welcome from The Rev'd Gradwell Fredericks, who highlighted the essential role of the volunteers in running the successful op shop. He emphasised how their efforts provide a valuable service to the community as well as to the various ministries of the parish.

"Today's gathering is a small token of our immense gratitude for all that you do," said Gradwell. "Your dedication and hard work are the backbone of our op shop and our parish. We couldn't achieve what we do without you."

Special mention was made of the shed team, who dedicate their Tuesdays, Thursdays and Fridays to sorting and preparing goods for the op shop. Their behind-the-scenes efforts are crucial in ensuring the shop is well-stocked and organised.

The volunteers enjoyed a delightful afternoon tea and shared stories of their time at the op shop as well as the other community groups many are involved in.



Volunteer Jayda Edebohls with her certificate of appreciation

# Sharing good news at Festival of Soups in Poowong



Diners enjoying the first of the soup fellowship Sundays in Poowong in June

## ■ Ann Brown

Winter is the perfect time for a nourishing bowl of soup. Often made with love for someone who is unwell or in need, soups are the epitome of care and comfort.

In today's troubled world it is comforting to share good-news stories. This was the theme for All Saints' Poowong and the Poowong Community Garden's Festival

of Soups on every Sunday in June – the sharing of inspirational or positive stories over a cup of soup. People could also pick up a recipe book of the soups made with produce from the Poowong Community Garden, such as pumpkin soup and a native Australian broth made using warrigal greens.

This was also an opportunity to have a wander through the garden and the church, to admire a display of artwork by local artists Kathleen Quinert and Doron Banks and photographer Paul Robinson. There was also a digital display of the church and church events throughout the history of the township, which recently celebrated its 150th anniversary with hymns through the ages.

"Oh that all would praise the Lord for his goodness, and for his wonderful works to his people! For he satisfies the longing soul and fills the hungry soul with goodness" (Psalms 107:8-9).

We look forward to more sharing of God's love with a welcoming bowl of soup.

# Yarram candlelight vigil against gender-based violence

## ■ Rev'd Jenny Wicking

Amidst calls to address increasing gender-based violence and the deaths of many women, communities across Australia

have been holding candlelight vigils to take a stand.

In late May a local committee that was

formed to support the 16 Days of Activism Against Gender-Based Violence invited the Yarram community to join with them at a candlelight vigil. The committee comprises people from the Anglican and Uniting churches, Yarram Neighbourhood House and Yarram District Health Services.

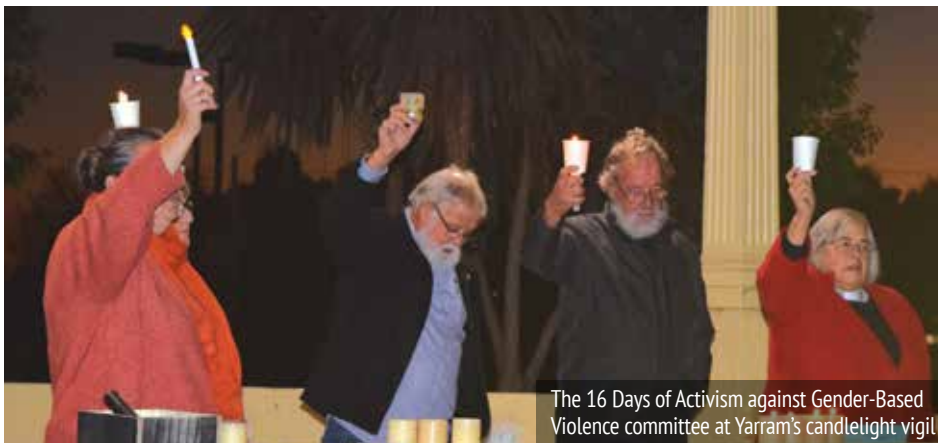
We were very encouraged that over 100 people attended and many lit candles in their homes. Standing together, we heard statistics on gender-based violence around Australia and in the Wellington Shire. We stood in silence remembering those who have lost their lives and been affected by violence. We stood together and read the following statement:

We commit to ending gender-based violence in Gippsland. Our goal is for all women in Gippsland to enjoy good health and wellbeing. We will achieve this through fostering an environment that rejects and combats violence against women.

*Together, we can make a difference.*

Join us in our commitment to create a safer and more inclusive community for all women. Let's work together to end violence and promote a future where every woman can thrive.

The committee continues to meet and plan further activities leading up to the 16 Days of Activism Against Gender-Based Violence commencing on 25 November.



The 16 Days of Activism against Gender-Based Violence committee at Yarram's candlelight vigil



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# Hush – hark the grasslands

*Go outside, often, sometimes in wild places. Bring friends or not. Breathe.*

Florence Williams, *The Nature Fix*

## ■ Dr Cath Connelly

Have you ever noticed that life seems to be pretty hectic? I would love to know how each one of you attends to self-care, what practices you do to ensure that your battery gets re-charged, what you do to renew your enthusiasm for life. For me, I need space and silence. I need to remove myself from all that happens around me and sink deeply into my own being.

Each month at The Abbey we host *Hush* Quiet Days. We have chosen the name intentionally to emphasise that the invitation is to come away and renew your spirit though guided silence. Our August *Hush* Quiet Day will have the theme of Spirituality from the Grasslands.

When we stand on grasslands, we stand on a landscape of vastness. Expansiveness, far horizons, openness – these are just some of the images that this Quiet Day will encounter. Our grasslands hold the food source for most of humanity. Healthy grasslands maintain biodiversity. When we are at home in the grasslands, we are at peace with who we are and what we might offer to life.

Come and explore the metaphor of the grasslands and how it resonates for you. The metaphor of grasslands has much to teach us; join us for this special day.



## Winter Feast 2024



It's fast coming up to that special time of the year again! The annual Abbey Winter Feast will be held on Saturday 31 August, with the fun and feasting beginning at 12 noon.

This year, members of the Paynesville Parish will be performing their culinary magic to delight the palate, and to add to the occasion the Abbey Director, Dr Cath Connelly, will entertain those present by playing her harp during a break in proceedings. A further special feature this year will be the blessing of The Abbey Prayer Tree by Bishop Richard as a preamble to the launching of the Season of Creation in the Church's Calendar.

The Winter Feast is the major annual fundraiser in support of the ongoing ministry of The Abbey in its outreach to the wider community. The charge for this sumptuous three-course meal with matching wines has been contained at \$60 pp so please get in early and book a table with Anna at The Abbey on (03) 5156 6580 or [info@theabbey.org.au](mailto:info@theabbey.org.au)

### Save the date



For further information, please contact Anna at the Abbey: (03) 5156 6580, [info@theabbey.org.au](mailto:info@theabbey.org.au)

### JULY

11 *Hush* Quiet Day: Healing.  
Facilitator: Rev'd Heather Cahill.

26–28 Weekend Retreat: Singing the Blues:  
Psalms as Life Pilgrimage. Facilitator:  
Dr Merry Blair.

### AUGUST

8 *Hush* Quiet Day: Spirituality from the  
Grasslands. Facilitator: Dr Cath Connelly.

16–18 Weekend Retreat: Sacred Circle Dance.  
Facilitator: Robyn Sussems.

24 Spiritual Direction Taster Day.  
Facilitators: Rev'd John Stewart  
and Dr Cath Connelly.

31 Annual Abbey Feast. Hosted by  
The Abbey in conjunction with  
St Peter's Paynesville.

### SEPTEMBER

12 *Hush* Quiet Day: Shout Out for  
the Psalms. Facilitator: Michael Fox.

17–19 Retreat: The Spiritual Practice  
of Justice in Contemporary Times.  
Facilitator: Rev'd Ray Cleary.

28 Learn-a-Craft Day





## 100 years of education impacts generations

Gippsland Grammar ELC student Oscar Morrison with his mum Leigh, 'Granny Lisa' and 'Ma' (Margaret) at the St Anne's campus

### ■ Lisa Baker

It's impressive to think about the impact Gippsland Grammar has had on generations of Gippsland families in the past 100 years.

In its centenary year, Gippsland's oldest independent school is celebrating the hundreds of local families that have

a multi-generational connection to the school, from its youngest three-year-old Early Learning Centre students to those completing VCE.

As part of this year's celebrations, the Old Scholars Association launched its Generations Badge, which acknowledges

all current students who have a parent or grandparent who also attended the school.

"We were blown away to see so many families with so many intergenerational connections to our school, but it was particularly special to celebrate one current ELC student who is the fourth generation of his family to attend Gippsland Grammar," Principal Michele Wakeham said.

Oscar Morrison is a student in the St Anne's four-year-old Early Learning Centre kindergarten program. His mum Leigh Morrison (nee Ting) and his dad Tom were part of the Class of 2005. Oscar's grandmother Lisa Morrison (nee Blandford) was in the Class of 1978, his grandfather Tim was in the Class of 1981 and his great-grandmother Margaret Blandford (nee Stothers) was in the Class of 1952.

"Just imagine the schoolyard stories and memories they are able to share with Oscar," Mrs Wakeham commented.

One such memory was shared at the recent Grandparents and Special Friends Day event when Oscar was giving his mum, grandmother and great-grandmother a tour of "his school." Oscar's 'Ma' (Margaret) pointed to a window and said that was her room when she boarded. When she asked Oscar what that room is used for now, he said "I do Japanese in there." How times change!

Grandparents and Special Friends Day events were held at each Gippsland Grammar campus.



Xanthi-Rose Donker

## Celebrating 130 years of St John's Nar Nar Goon

### ■ Rev'd Cathy Turnbull

The community of St John's Nar Nar Goon gathered together in May to celebrate more than 130 years of faithful worship, fellowship and community engagement. It was

supposed to be our 130th but newly accessible records reveal that St John's dates back to February 1893. We weren't going to let a year or two get in the way of a celebration!

We welcomed Bishop Richard, who presided at the morning service, blessed our new aumbry and our new heritage-style front fence and gate. The Rev'd Dr Jim Connelly, our preacher for the day, spoke about the faithfulness and dedication of those early clergy who travelled long distances on horseback to provide pastoral care and worship to Anglicans across the Gippsland region.

Almost 50 people attended the service, which included some who had returned to reminisce about the 'good old days'. Others came from the community to reconnect with us, which was fantastic!

Following the service and official opening of the fence by the Mayor of Cardinia, introduced by Warden David Young, we all gathered in the church's community room for a light lunch provided by a number of the women of the parish. They did the memory of the Ladies' Guild proud.

It was a lovely day of celebration, enjoyed by all. May St John's continue well into the future, strengthened by the witness and faith of those who have gone before.



# How NAIDOC Week posters helped me grow

## ■ Libby Willems

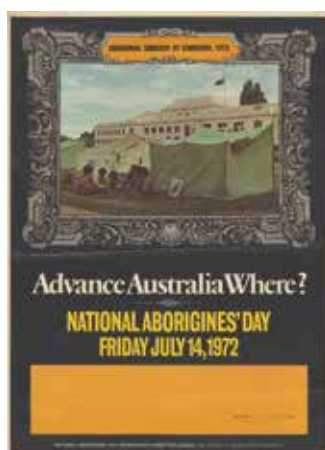
Sometimes I am a slow learner. Each year, for years and years, I'd be annoyed at the ever-changing themes for Reconciliation Week and NAIDOC Week. "Why can't they just stick with the same logo?" I'd wonder selfishly. "How do they expect more Australians to catch on when the graphics keep changing? Can't they just tell me what I need to know?"

Thankfully, I was left to sit with my ignorance and questions long enough for me to start exploring for an answer, mostly motivated by the presence of Aboriginal colleagues in workplaces that encouraged staff to deepen their understanding of these significant times in our nation. What I eventually discovered was a trove of visual art that journals the path of social change in Australia over the last 52 years.

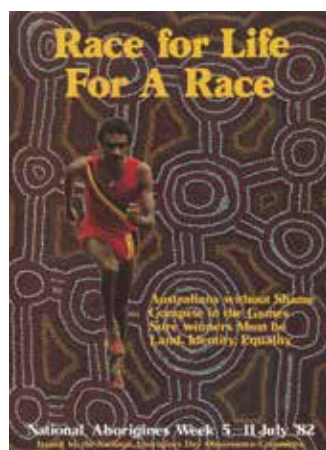
What I realised is that I was a reluctant and lazy learner. I wanted a list, something that I could memorise, master and figuratively 'pass the test' of facts about Aboriginal culture and colonial history. I did not expect to find myself looking through the layers of symbolism and meaning that is contained in every single poster. I did not expect to find myself caring more deeply about justice for Aboriginal people and becoming increasingly uncomfortable with the status quo of Australia in 2024.

Each year, the National NAIDOC Committee chooses a theme and then conducts a poster competition inviting First Nations artists to visually represent it. The full gallery of posters ([www.naidoc.org.au/posters/poster-gallery](http://www.naidoc.org.au/posters/poster-gallery)) is well worth your time.

So rather than 'talk at you' for the next couple of hundred words, I invite you to take some minutes to step through the social changes that are represented in this selection of NAIDOC Week posters and wonder; wonder about the artist who created it, each



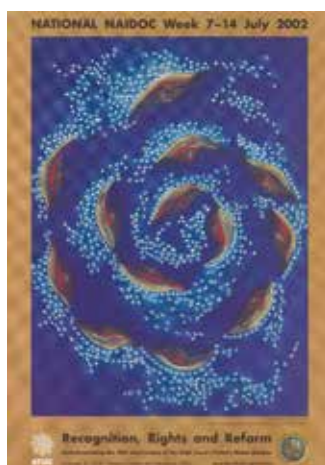
1972 – 'Advance Australia Where?' (artist name not supplied)



1982 – 'Race For Life For a Race' (artist name not supplied)



1992 – 'Maintain the Dreaming - Our Culture is Our Heritage' (Heather Kemarre Shearer)



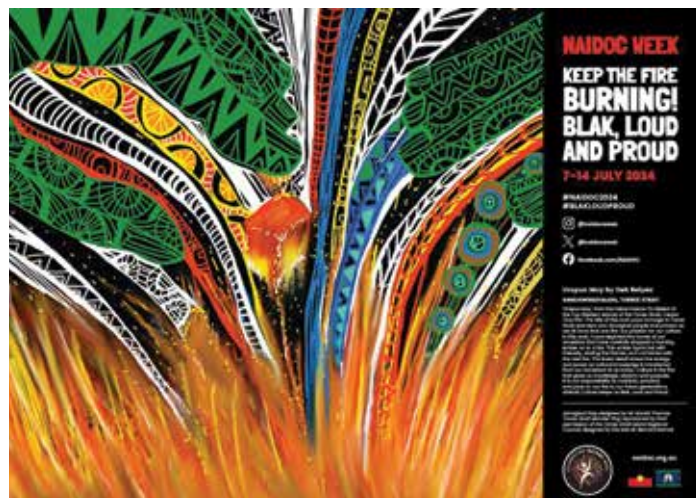
2002 – 'In going home we are connected, even in a Whirly Wind' (Juundaal Strang-Yettica)



2012 – 'Look At Us Now' (Amanda Joy Tronc)



2022 – 'Get Up, Stand Up, Show Up' (Ryha Dank)



2024 – 'Keep The Fire Burning! Blak, Loud and Proud' (Deb Belyea)

theme in the context of its year (and what was happening in your life during that time), and what is still being asked of all Australians to build a more just society for all.

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Bishop Richard and Auntie Phyllis Andy after the Reconciliation service at St John's Lake Tyers

## Reconciliation Week service at St John's Lake Tyers

■ Rev'd Dr Sallyanne Hart

The Reconciliation Week service at St John's Lake Tyers, on the Sunday following the church's re-dedication by Archbishop Freier on 28 May, was led by Bishop Richard and The Rev'd Canon Auntie Phyllis Andy, and their joint leadership in itself was witness

to the possibility of a lasting reconciliation in Christ.

Auntie Phyllis shared a moving account of her life – of the joys and hardships she experienced as an Indigenous woman growing up and living in the Gippsland

area. She spoke with honesty, but without bitterness, and, as she spoke, we heard echoes of her commitment to a God of love and forgiveness.

Bishop Richard spoke too, about the role of the Church in living out authentic reconciliation. He reminded us of the story of Jacob and Esau in the book of Genesis – of how Jacob, the younger brother, stole his brother's birthright, and how afraid he was when, after many years of estrangement, he learned that Esau was on his way to meet him at the head of a force of 400 men. But Esau met his brother lovingly, and the two were reconciled. Bishop Richard used this well-known story to draw an analogy with the graciousness with which our acknowledgement of historic abuse and current systemic failures has been met by so many Indigenous people.

As we went up to the altar to receive the sacrament, we were once again struck by a demonstration of how reconciliation can be lived out among us, as we stretched out to receive the bread from non-Indigenous hands and the cup from Indigenous ones – a sacramental moment in more ways than one.

At the conclusion of the service, we gathered together in warmth and fellowship to enjoy supper, before heading off into the chilly evening.

We thank Bishop Richard and Auntie Phyllis for a service that not only spoke of reconciliation but enacted it as well.

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# Synod 2024: a walk with Gippsland Anglicans



Archbishop and Joy Freier with Annetieme Mein's *Splash*, a gift from the diocese

## ■ Les and Sandy Ridge

The evening of 24 May marked the opening of the third session of the 40th Synod, held at St Paul's Cathedral in Sale. As the commencement of the Synod Eucharist approached, and banner bearers, Lay Readers and clergy gathered in the narthex before processing into the Cathedral, Bishop Richard, in a loud voice, declared, "The Lord be with you!" The resounding response in unison, "And also with you!" filled the room and Bishop Richard observed, "That worked well!" And so, the nature and tone of this Synod was set. It was to be a time of responding to the call of God's kingdom in and through God's grace and presence, along with a good measure of agape and humour.

Those gathered were welcomed to Gunaikurnai Country by proud Taungurong and Gunaikurnai woman The Rev'd Kathy Dalton. The rhythmic sound of Kathy's clapsticks – fast at first, then slow and steady, then faster again – focused everyone's attention to her verbal welcome that opened with "Wunman njinde" ("How are you?" in Gunaikurnai language). Kathy acknowledged her Elders past and present, and acknowledged and paid respect to everyone gathered.

Proud Minang and Wotjobaluk woman The Rev'd Canon Aunty Phyllis Andy

was next to speak. Aunty Phyllis acknowledged Gunaikurnai Country and People, and gave respect to their Elders past and present and those emerging. Aunty Phyllis invited all people to walk beside First Nations Peoples on this land.

As a gesture of respect and welcome, Aunty Phyllis and Kathy presented guest preacher The Most Rev'd Dr Philip Freier and his wife Joy with gifts created by Gunaikurnai artist Alice Ann Pepper – two paintings and an earrings and necklace set. These were received with obvious delight and genuine gratitude by the two respected guests.

Reminding us that our word *Synod* originally referred to a 'walk' with someone, Archbishop Freier provided insights into three aspects of God's promised salvation (<https://youtu.be/oGtgqz8dXz8>), as found in the readings set for the service: the promise given in the book of Isaiah, the promise embraced according to St Paul's letter to the Romans and the promise proclaimed as found at the conclusion of Matthew's gospel.

Synod business commenced on Saturday morning in the Garnsey Hall on the Gippsland Grammar campus. Those formal yet essential procedures were followed by Bishop Richard's insightful and somewhat challenging Presidential Address

(see [www.gippslandanglicans.org.au](http://www.gippslandanglicans.org.au) and TGA June issue, p. 2).

For the past 21 years, Annette Hollonds has served as Finance Officer in the Registry Office, and Bishop Richard marked her retirement with the presentation of a tree and other gifts from the Diocese. This was an enjoyable segue into the opening item of Synod business: finance. In the past, matters financial have generally been cause for probing questions and considerable robust debate. This year, Registrar Richard Connelly presented a range of reports that, in the main, contained a clear message of positivity and hope for the future. Pie-charts and histograms aplenty illustrated gradual yet sustained growth in various sectors, and of equal encouragement was news of diocesan investment in various church projects to provide new income streams and much-needed local social services.

The wellbeing and personal development of clergy and some licensed lay ministry workers has been a growing topic of discussion for some time and The Rev'd Dr Tim Gaden has been working in the role of coordinator of Ministry Wellbeing and Development. The working group has been developing the diocesan response to the 2022 Synod motion calling for the adoption and implementation of the General Synod protocols in this area. The initial phase of implementation will include mandatory (and subsidised) professional supervision, with the aim to have all participants engaged with a supervisor from October 2024.

As safe ministry practices (or the lack thereof) can seriously impact on parish finances, mention of clearance processing now being undertaken by the Kooyoora organisation was of considerable interest. This was especially apposite for the incumbents of parishes lacking a safe ministry officer.

In these days of heightened and justified concern for gender equity, the statistics for various diocesan boards and committees provided both good and not-so-good news. On the plus side, women constitute 86% of the membership of all committees. Outliers include the Trusts Corporation (scoring 25%), and the Finance Committee (with a 0% score). Such information assists the work of recruiting and succession planning.

The iconic Abbey on Raymond Island has enjoyed a significant increase in support and income over the past year.





Christine Morris

Aunty Phyllis Andy and Kathy Dalton with Archbishop and Joy Freier and Alice Ann Pepper's paintings

This has been due in large part to increased promotions and improved booking practices. A revitalised Abbey program has led to an increase in the number of attendees and this encouraging result has prompted an investigation into the viability of the current A-Frame building (see p. 5). Out of this has come a site development proposal that would significantly increase the accommodation facilities and refurbish the A-Frame.

*The Gippsland Anglican* has served as the official communications platform of the diocese for the past 120 years. However, in spite of its impressive credentials and seeming indispensability, rising production and distribution costs are impacting the Bishop-in-Council budget. Many readers in the parishes may be unaware of the significant subsidy borne by the diocese. These escalating expenses would be defrayed if supporters took up an annual subscription.

The recognition of and support for the work of Chaplains was featured in a Mission and Ministry session chaired by Archdeacon Graham Knott. Any misapprehension of this ministry as a cleric without a parish was fully dispelled by a panel of Chaplains who shared unique aspects of their particular chaplaincies, and some common ground. It became clear that faith-based chaplaincy was in no way a form of counselling but involved far more in-depth sensitivity to the particular needs of each client. That expression of empathy included such details as client expectations, permissions and boundaries. Highlighting the contextual nature of chaplaincy was the need to avoid the 'Church speak' that Christians often use when discussing their faith. Many who are ministered to by Chaplains either do not have the common referents or find such words offensive or divisive.

The Locum ministry review working group, chaired by The Very Rev'd Keren

Terpstra, shared their findings in response to a motion from the 2023 Synod. Having perhaps reached the age of retirement from stipended ministry, a Locum lays aside the responsibilities of Incumbency and, instead, takes up the challenges of interregnums. While the unofficial job description seems to be bereft of challenges – acting as caretaker, ensuring that normal parish life continues and not making any changes – the reality can be so different. Locums can be faced with grief and anger over the previous incumbent, calling for a great deal of diplomacy. The expectation of the number of services covered in multi-centre parishes can also be problematic. However, the results of an online survey by the working group revealed an overwhelming gratitude for what locums bring to ministry: different perspectives, the sacrifice of time involved, what locums give, the affirmation of "good fit" between locum and parish, and some practical recommendations.

Neil Bull, CEO of Anglican Insurance and Risk Services, took the often-dry topic of insurance and turned it into a challenge of good stewardship. As the church at large can be seen as risk-averse, Neil's challenge that "risk is good" got everyone's attention. Just as crossing a busy road involves taking calculated risks, in church matters we should take risks with our eyes open. Such an approach to insurance raises the questions about our objectives as a diocese and a parish, our uncertainties and how we manage these.

Guests of honour at the Saturday night dinner were Archbishop and Mrs Joy Freier, and a highlight of the evening was the presentation of a signed, limited-edition print of *Splash!* by celebrated Sale textile artist Annemieke Mein. The gift was thanks for and recognition of their contributions to the Anglican Diocese of Gippsland over the years of their term in

Victoria. In their responses to Bishop Richard it was evident that they have been very much a team in their ministry, and particularly passionate in making Jesus known and embracing sensitive Indigenous matters. The Archbishop reflected on his recent trip to Rome for ecumenical discussions and on the many years taken to reach the current understanding, and his desire that we reflect on this in light of current events in the Anglican Communion.

Synod dinners have always featured excellent food, liquid refreshment and entertainment, and this year was no exception. The combination of complimentary wine from The Abbey fundraising initiative and music by Phil Beggs from Korumburra ensured a rollicking good singalong between delicious courses.

Synod members warmly affirmed the presentation by The Rev'd Susan Liersch and Jack Beamish (youth ministry Waragul) about Hope 25, an opportunity for us to share the hope we have in Jesus (see June TGA, p. 14). This National Evangelism Project initiative is supported unanimously by the meeting of Australian bishops. Each parish is being asked to commit to doing (at least) one thing to help share the hope that we have in Jesus during the season of Easter Day 2025 (20 April) to Pentecost Sunday (8 June).

The Anglican Board of Mission (ABM) will turn 175 next year, and in recognition of that stirring achievement The Very Rev'd Keren Terpstra moved a motion of recognition and gratitude. The motion also encouraged members of this diocese to become involved in ABM events and to consider running their own celebratory activities. A most generous sum of almost \$18,000 has been donated by parishes to the work of ABM and Anglicans in Development, and also the Good Friday gift. Appreciation was expressed for this gift and the on-the-ground local mission partner's vital work. A call for prayer support was made in relation to the urgent need for peace in Jerusalem, Israel, Gaza and the Middle East (see p. 24). ABM's ongoing work of reconciliation with First Nations Peoples is seen as something individual and collective that parishes can play a part in, and this motion encourages them to do so.

It was a bitterly cold wind that greeted Synod reps attending the communion service on the Sunday morning of Synod. But such discomforts were soon forgotten as they entered the warm and impressive Chapel of St Anne at Gippsland Grammar School. Music was wonderfully led by several students from the school and The Rev'd Gradwell Fredericks preached a stirring sermon.

The authors thank Ann Prideaux and Libby Willems for providing some material for this article.



■ Sarah Gover

In 2003, the bishops of the Diocese of Gippsland and Gahini signed a Companion Diocese Relationship Document. This expressed their desire to form a relationship built on common faith that would provide opportunities for the development of understanding, mutual encouragement and support. Together, the bishops agreed to share concerns, hopes, experiences and resources so that each diocese may be enriched and strengthened for a shared mission to extend Christ's kingdom in our world.

For the next 16 years, numerous exchanges and projects took place in both dioceses. During this time, Bishop Alexis Bilindabagabo led the Diocese of Gahini. In May 2019, he retired and was succeeded by the Rt Rev'd Dr Manasseh Gahima.

One of Bishop Manasseh's tasks was to launch a five-year diocesan plan with four priorities.

#### • Evangelism

The diocese has grown from 56,000 to 80,000, and every parish has a focused month of evangelism.

#### • Developing a culture of excellence

By focusing on reducing the inherited diocesan debt and encouraging transparency and accountability in all diocesan and parish programs and staff, the diocese is set to improve local, domestic and international relationships.

#### • Education of pastors

In 2019, the government declared that by 2023, all church ministers in Rwanda would require a tertiary theology degree. At that time, Bishop Manasseh was the only person in the diocese with a degree in theology. A few pastors have completed their undergraduate or postgraduate degrees in the past five years, but this continues to be a big issue for the diocese.

#### • Community transformation

The strategic plan encourages parishes to partner with other denominations and agencies to address whole-community education, tackle issues of drug use and teen pregnancies, and improve agricultural practices.

May 2024 marked the end of the five-year plan, so Bishop Manasseh and his team spent the month visiting the 64 parishes of the diocese, launching the new eight-year strategic plan that prioritises youth and families across six key areas.

#### 1. Evangelism

With a goal of 250,000 Christians in the diocese by 2032, each congregation member in every parish is encouraged to disciple one person yearly. The diocese will support this with training and resources, new buildings and new staff as the need grows.

#### 2. Education

The goal is for every parish to have enough land to build a primary school, provide good private education for children, and provide the pastor with part-time income.



Bishop Manasseh Gahima



### 3. Revival Heritage Project

Gahini cannot be separated from the Revival Story (see box). The Revival that started in Gahini nearly 100 years ago spread out in Rwanda over the next few decades and became known as the East African Revival. Many came to know Jesus through the thousands of fervent evangelists who were sent out from Gahini during the peak of the East African Revival movement. An example of just how much has changed in 100 years is reflected in Justin Welby's statement at last year's Lambeth conference: "The average Anglican is a woman in her 30s living in sub-Saharan Africa on less than four dollars per day." The Archbishop of Canterbury visited Gahini and declared it a site of significance for the Anglican Church. The diocese seeks to keep records of the history and to make it accessible to people who come to hear it through several projects and partnerships, including the development of an eco-hotel with a revival forest, an outdoor amphitheatre, a library and a museum.

Gahini Diocese intends to mark the Revival's centenary with a large convention on 21–24 August 2025, with an expected 20,000 participants.

Bishops Manasseh and Richard have been discussing the idea of an annual day that we can add to our calendar to remember the impact of the Revival. The date that is emerging is 26 June. This was the date in 1936 that is seen as the climax of the Revival. There will be resources at [www.gahinidiocese1936.org](http://www.gahinidiocese1936.org) for parishes to acknowledge the Revival.

### 4. Agriculture

Churches, parishes and the diocesan staff are challenged to ensure they are using their land productively. The diocese has partnered with a program called Sowers of Hope, where best-practice agricultural skills are taught, and the resulting produce is sold in local and city markets.

### 5. Estate management

Over the next eight years, the diocese aims to ensure that all land it owns is registered and being used intentionally. This will be done through an annual audit combined with recommendations for productive and sustainable land management.

### 6. Information and media

The diocese has a desire to use technology to spread the messages of the gospel, revival story and diocesan story. They have been developing short documentaries, which are available on YouTube.



Gippsland House, Gahini

### Seeds of Peace, Gippsland House

One of the areas in which Gippsland has had a long involvement is in the establishment of Seeds of Peace, the accommodation block at the diocesan hospitality centre in Gahini known as Gippsland House. As well as accommodation, the centre has a kitchen, bungalows, administration space, a cafe and conference facilities. COVID was not kind to Seeds of Peace. All the staff were let go, and most are now working other jobs in the bigger towns. Bishop Manasseh asked the Gippsland Synod to consider supporting the reroofing of the Gippsland House project. This is a central part of their plan to redevelop Seeds of Peace as a place of hospitality and welcome, ready for the Centenary year of the East African Revival.

### Gahini, Gippsland and GAFCON

Given the current global Anglican political climate, a discussion on Gahini cannot occur without mentioning GAFCON. When asked

about the companion relationship, Bishop Manasseh said the friendship between Gippsland and Gahini goes back a long way. He said Gahini has several relationships with dioceses and non-government agencies – but in his words, "Gippsland is our friend, and we really value our friendship." In a world of politics and division, this companion relationship between two dioceses that have different views but journey together as companions, sharing the ups and downs of everyday life, praying for each other, and caring for each other, speaks very loudly.

Sarah Gover is Gahini's Australian Commissary for the Gippsland Diocese. This article is adapted from her presentation at the third session of the 40th Synod in May 2024.

Further information on the Revival and the Centenary conference is available at <https://gahinidiocese1936.org> in the resources section.

## The East African Revival

British missionary Dr John Edward ('Joe') Church arrived at the Gahini mission station hospital in the mid-1920s, establishing regular prayer meetings and Bible studies for hospital staff. He grew spiritually tired and attended a weekend personal prayer retreat in Kampala, Uganda. While there, he met a fellow health-care worker, Simeoni Nsibambi. They prayed while studying the Bible and felt the Holy Spirit calling them both to return to their places of

work and to use every opportunity to preach the gospel.

Dr Church returned to Gahini. He preached a message of repentance to his workmates, patients, school-teachers and students – to anyone and everyone. Over the next 10 years, the Holy Spirit moved powerfully through Dr Church and other Revival leaders, transforming thousands of lives through Bible studies, prayer meetings, one-to-one conversations and the annual Revival conference.





Melissa Thomson

## Looking out the church window

■ Jan Down

Church buildings in Gippsland are consecrated, but the land is not. Does this mean we don't value the land; that maybe we don't even see it as we walk over it to get inside the doors?

Or perhaps it is because we know that the land already belongs to God? "The earth is the Lord's, and everything in it," says the psalmist (Ps 24:1). And we are tenants, not owners: "The land shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants" (Leviticus 25:23).

It is interesting that the TGA archives contain countless drawings and photos of church buildings, with stories about how they came to be – the planning, fund-raising, designing, building and finally the dedication and celebration, which are all good and important.

Yet the buildings don't float in the air. They rest on the earth, but its story is not often told.

How did the churches acquire the land originally? The answer to that question is complex, as our archivist Tim Gibson explained, showing me a beautiful old leather-bound register with its handwritten records of the transfer of land from as early as 1856.

In the early days, the Crown sometimes granted land to the Church of England for churches. However, the *State Aid to Religion Abolition Act* (1871) meant that in Victoria all state aid to churches ceased by 1875. The Gippsland Diocese did not come into existence until 1902, which is why Gippsland was not a direct recipient of Crown grants.

But whether the land was acquired via

Crown grants, through gifts or purchases, all mechanisms veil the true history of land in this country, originally stolen from the First Nations Peoples, on the erroneous basis of *terra nullius*.

Bishop Richard and Bishop Genieve Blackwell recently represented the Anglican Province of Victoria at a hearing of the Yoorrook Justice Commission to give an account of the Anglican Church's historical relations with First Nations Peoples (see p. 18). These hearings are part of the Victorian Government's commitment to truth-telling about Victoria's colonial history (see Bishop Richard's articles in TGA May and June, p. 2).

The Lake Tyers Mission was a significant part of this history for the Gippsland Diocese. But the Lake Tyers land was never owned by the Church, and the government returned it to the Aboriginal people in 1971.

Even the church at Lake Tyers is owned by the Lake Tyers Aboriginal Trust, which grants permission to the Anglican Church to hold services there.

But Lake Tyers is the exception. The history of Church land in the Gippsland Diocese raises all sorts of questions, not least about appropriate reparation. The current practice is that 1.5% from the sale of properties in the diocese is given to Aboriginal ministry, as Bishop Richard explained at the hearing, also expressing the hope that this percentage would be increased.

### Church gardens

Given that the Church has acquired such parcels of land, it is good to know that it has been used in so many positive ways since the beginning. First, of course, in providing somewhere to build a church and hold Christian worship. But also for a great diversity of other uses, such as quiet gardens for meditation and prayer, tennis courts, croquet lawns, op shops, community gardens, memorial gardens, labyrinths, children's playgrounds and spaces for outdoor meals, not to mention simply creating, to the glory of God, a beautiful setting for the church building.

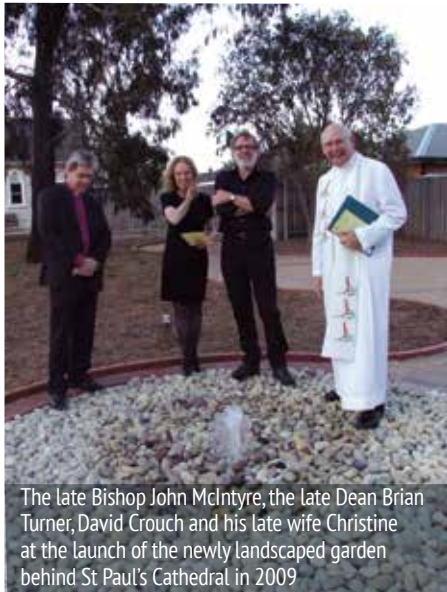
The land around the current St Paul's Cathedral in Sale has been through many changes since the first part of it was purchased in 1882. There were once three tennis courts and a croquet lawn on the property, both dating from the 1930s. As times and needs changed, the croquet lawn was replaced by the new Delbridge Hall as part of a major redevelopment of the property in the early 2000s under the direction of Dean Brian Turner, an experienced builder.



TGA October 1982: "Mrs Kath Schultz (left) and Mrs Audrey Matthews (right) plant shrubs as part of the landscaping project for the Cathedral



Included in that redevelopment was the landscaping plan for the whole property, created by David Crouch, an environmental horticulturalist who was Manager of Parks and Gardens for the City of Sale for many years.



The late Bishop John McIntyre, the late Dean Brian Turner, David Crouch and his late wife Christine at the launch of the newly landscaped garden behind St Paul's Cathedral in 2009

David still volunteers his time in the Cathedral gardens, including maintaining the garden of 70 red roses he planned and planted at the front of the new Delbridge Hall about 15 years ago. He is assisted by Tony Newell, while a small team of others do regular lawn mowing and other maintenance tasks. Julie Mielke and Lyn Ruff tend the back garden behind Delbridge Hall, tidying, weeding, and growing flowers for the church vases.

Despite the challenges of weeds and weather, David mostly enjoys the work. Asked what he would love to see in the gardens, he said "I stand by my original design." If the funds were available, he would



TGA October 1982: The 'Big Tree' at Christ Church



TGA August 1967: St George's Koo Wee Rup tree-planting by Bishop David Garnsey, after the Jubilee Thanksgiving Service

just like to see it brought back quickly to what it was meant to be, by employing a few workers.

One church garden story that appears every so often in TGA is the planting of a tree by the bishop of the time. The tree at St George's Koo Wee Rup was planted by Bishop David Garnsey in 1967 after the Jubilee Thanksgiving Service.

The 'Big Tree' at Christ Church Boolarra was pictured in TGA in October 1982. It was the (former) Morwell Shire's contribution to the International Year of the Tree registration book. At the time it was 70 feet (21.3 metres) high and believed to be over 76 years old. It is a *Sequoia gigantea*, a sister tree to the Californian redwood and one of the largest species of trees in the world. Now about 118 years old, it could live on for hundreds, even thousands, of years.

Opinions vary as to the reason this tree was originally planted; one reasonable possibility is that it was planted by a woman in memory of her son who was killed either in the Boer War (1899–1902) or the Great War (1914–18).

It has been suggested that the diocese keep a list of significant church trees such as this one.



Melissa Thomson

The Boolarra Big Tree today

### Prayer Trees and the Communion Forest

A new venture for Gippsland is the planting or selecting of existing trees to be Prayer Trees, where people can write and peg up a prayer, rather like lighting a candle in church. Starting with 'the grandmother tree' at The Abbey on Raymond Island, the seeds of this idea are sprouting around the churches. A how-to booklet was given to each parish at Synod.

As more trees are added, they will become part of the Communion Forest in Gippsland. Trees can be registered with The Abbey, either via [www.theabbey.org.au](http://www.theabbey.org.au) or in person on Raymond Island.

The Abbey, a site of extensive revegetation, has joined the Anglican Communion Forest, a global initiative of local activities of forest protection, tree-growing and ecosystem restoration. The Communion Forest booklet says this work matters because "The integrity of creation is under threat and at risk of collapse. The life systems of the earth are under severe strain from the triple environmental crises of climate change, biodiversity loss and pollution."

Korumuburra/Poowong, Yarram and Nar Nar Goon parishes have all joined in the Communion Forest by planting olive trees. The Rev'd Cathy Turnbull at Nar Nar Goon said "Our two olive trees were planted to commemorate the confirmation of two girls in our parish," but also as part of the Communion Forest. "Trees and forests do such important work for the health of the planet." She hopes when they have grown a bit more "they can also become prayer trees and the area around them developed into an outdoor prayer space for all to use."

The Prayer Tree project will be officially launched at a service at 3 pm on 1 September, at St Paul's Cathedral in Sale (and online). The speaker will be Tony Rinaudo, author of Christian Book of the Year 2022, *The Forest Underground – hope for a planet in crisis*. The hope is that Prayer Trees will be set up or planted in many church gardens directly after the service.

# Weighty work at Yoorrook as Anglican bishops testify

■ Penny Mulvey

Walking into the room which has hosted hearings of the Yoorrook Justice Commission for the past two-and-a-half years, the weightiness of its purpose was palpable.

Constituted by the Governor of Victoria, the Honourable Linda Dessau AC, in 2021, the Yoorrook Royal Commission has been making enquiries into “historical systemic injustice perpetrated by State and Non-State entities against First Peoples since the start of colonisation.”

This is heavy work. The five commissioners carry an enormous load as they read submissions, both personal and corporate, hear stories, question witnesses and model Truth Telling.

Wednesday 1 May was the last day of the Land, Sky and Waters hearings. Representatives of the Anglican Province of Victoria, the Uniting Church Synod of Victoria and Tasmania and the Catholic Archdiocese of Melbourne appeared as witnesses.

The Anglican Church was represented by Bishop of Marningatha Genieve Blackwell and Bishop of Gippsland Richard Treloar.

Those participating in the Truth Telling hearing were seated at tables in the round. The tables were decorated with Australian natives, including eucalyptus leaves and banksias, and different chairs had possum skins laid over their backs.

Counsel assisting Tim Goodwin stood at a lectern asking questions of the churches panel, who were sitting together facing the screen, with the five Commissioners to their left.

Each church was invited to make an opening statement with Bishop Treloar speaking first on behalf of the dioceses of Melbourne, Bendigo, Wangaratta and Gippsland. His first words were of repentance for the terrible legacy that the Anglican Church has wrought on First Nations people.

Bishop Richard described the Commission as a further step towards a hopeful future, as we address the unhealed wound in our church and in our nation.

Very quickly, the discussion turned to a key issue that has led to the disempowerment of native peoples across the globe through colonisation: the Doctrine of Discovery.

This was a set of international legal principles, originally enacted by the 15th century Catholic Church which proclaimed the right of Christian nations to take possession of the lands of non-Christians to save their souls. Ultimately it was about acquisition of new territory and sovereignty over it.

The Doctrine of Discovery was only officially repudiated by the Pope on

March 30 last year. It was a doctrine that significantly influenced Australia's colonial past: *Terra Nullius* (empty land). The Church representatives acknowledged that churches were complicit in what was illegitimate colonisation and that this is part of our collective history.

In response to this conversation, Commissioner Anthony North KC sought to foreshadow a question, as he addressed witnesses.

“We are charged with working out what to do about the history of injustices to Aboriginal people. We have a difficult job to untangle the colonial mess,” Mr North said.

It is not just about acknowledging past injustices, but doing something. What ideas do you have of what could be done? You are large institutions which could contribute to addressing the injustices.

The question was left hanging.

Each church was then invited to speak about its own history in how colonisation unfolded in the state of Victoria.

Bishop Treloar spoke of the rise of mission societies and their influence in the colonies in eastern Australia.

He described the paradox of the Church of England Mission to Aborigines providing protection while co-operating with government policies that were causing cultural genocide. He acknowledged that deep seated racism had a devastating impact on the Aboriginal population both physically and spiritually.

The system itself was irredeemably broken, the Bishop of Gippsland said.

It was a fundamentally flawed premise, built on the original sin of Australia's colonisation: acting without consent.

It is hard to preach the gospel on stolen land.

Bishop Treloar acknowledged the paternal environment, the ignorance of any pre-existing spirituality, and the assumptions of cultural superiority behind the “protectionist desire to Christianise” reflected in Select Committee Reports from both Britain and the new colony in Victoria.

“The missions and reserves system marked the beginning of Aboriginal deaths in custody,” he said.

“They were places of confinement. These are very, very hard truths.”

Commissioner Travis Lovett was direct, asking Bishop Treloar, “In the context of racism, does your church say your beliefs are superior to ours?” “Absolutely not,” was the quick response.

Bishop Treloar said the Anglican Church was repenting of the past, seeking to move forward in a respectful partnership. He admitted that moving Aboriginal peoples onto reserves and missions

was an act of dispossession, resulting in intergenerational trauma.

Counsel assisting turned the panel discussion more directly to the issue of land, of stolen land and of reparation.

Each Church had been directly asked about the present total size and financial value of their individual land holdings. The Anglican submission was the only one that openly disclosed its figures. In its response to “Request No 5” about current holdings, the Anglican Province of Victoria responded with the following detail:

- Diocese of Melbourne: 160 hectares, valued approx. at \$1.38 billion.
- Diocese of Bendigo: 30 hectares, valued approx. \$35.6 million.
- Diocese of Wangaratta: 30.65 hectares, approx. \$30 million.
- Diocese of Gippsland: 39.4 hectares, approx. \$45 million.

(The Diocese of Ballarat provided a separate submission.)

The commissioners acknowledged the transparency of the Anglican delegation. All three churches accepted the disparity of land ownership between churches and First Nations people. None of the churches had current policies regarding land repatriation. What monies were put aside for Aboriginal groups related to ministry work.

The Anglican representatives agreed that the Church had knowingly taken away land from Aboriginal people.

Again, Commissioner Lovett challenged the Church witnesses asking them how the admission of stolen lands sat with their Christian beliefs. There was no easy answer to that question, although speaking on behalf of the Diocese of Gippsland, Bishop Treloar reiterated his opening apologies to First Nations peoples who were traumatised and dispossessed, offering the Church's commitment to reparation.

Bishop Blackwell also acknowledged the continuing willingness of First Nations people to engage with the Church, what she described as “an incredible sign of grace”.

Both bishops made clear that the Anglican Church in Victoria wanted to be part of a society-wide solution; that the Church looked forward to the outcomes of this Commission process.

“I feel privileged to be part of truth-telling,” Bishop Blackwell told the Commissioners. “It is painful but important to sit with and moving forward is costly.”

“As Christian Churches, we have been complicit in injustice, but we want to be part of the solution.”

Courtesy tma.melbourneanglican.org.au





## River Meditation at Yarram's Labyrinth

■ Christine Timmerman

The labyrinth at the Yarram Anglican Church is bits of rope tied together and pinned down with wire. Sometimes the grass defines the edges better than the rope, but the intention is there.

When there is no one at the church I like to spend time doing a special walking meditation at the Labyrinth. A visual and walking meditation that reminds me of my connection to God.

### The River Meditation

Visualise an image of yourself walking beside a river (you can do this walking a labyrinth, walking in a park or just sitting quietly).

Take in the surroundings, the time of day, the weather, the season and especially the river that flows beside you. What are you wearing? Are you rugged up for wintry weather or in cotton clothes for a summer's walk?

Are you walking beside a stream, easy to jump over, with rolling green banks? Or is the river flowing fast, and unable to be crossed?

The river is an indication of your current emotional state, and it is important to take the time to just look (without action) at the vision. The flow of the water reflects how you are feeling about life's events and the image is there to help and support your current journey.

Stand on the bank of the river and feel the flow of life from the images

created in your vision. You are in communication with your inner self, the spark of life that brings communication and prayer closer to God.

A path forms on the side of the river, and you follow it for a distance. As you walk, your body feels lighter, and you can feel the warmth of the sun on your back.

Looking at the river, imagine the flow slows and becomes smoother; reflections may appear as the river becomes quiet and the landscape softens. And eventually you stop walking and stand to look

across the river. The sky reflects in the still waters.

On the other side of the river a person appears. There is something familiar about this person and you smile and wave at them. They may even look like your younger self.

You recognise them as a happy, unencumbered version of yourself. They are beaming with wisdom and inner knowing and can support you in finding the direction for the current circumstances. You ask them to cross the river and sit beside you.

I call this person My Faith. A visual manifestation of my communication with God. And together we pray, cry, struggle and feel the presence of one who in the beginning was The Word.

Connecting with your inner self and then to God can be as simple as stilling the mind and asking for support. The outcome often depends on your perception and intent. All you need to do is ask and be open to all possibilities.

The creation of a meditation image, such as a river with a meeting point, is a good example of how manifesting a communication platform can direct and support encounters with the presence of God. It provides an anchor to direct the thoughts and a visual stage to begin exploring our connection to God.

The person you are encountering on the other side of the river may just want to sit

with you and share a quite space. Often you may feel a grateful warmth and kindness envelop you. I often feel as if I am sitting in the warm spring sun, radiant heat warming my bones. It often makes me stop, no thoughts emerge, just a feeling of love, not for the self but for the gift of life that surrounds me. The earth stills for a moment, and I can just be.

At other times I have questions, need answers, feel lost and want so desperately to sort my direction. These are the times when I am quite a distance from the reflecting pools of my river. I find myself beside a torrent of glacier water, unable to cross, and cannot hear the voice of God over the roar of the torrent. Sometimes I walk a long way beside the river until I encounter still waters and can see reflections in the rock pools. The important thing is I just give myself time to take that journey. As I walk along the path beside the river I can sing, pray, say affirmations or simply be in silence. Whatever I choose, I know I am taking a healing journey. And I know I am not alone because my faith will cross the river and sit beside me anytime I need it.

It is amazing, a miracle, to be able to change your outlook with the simplest visualisation. But that is the key to this process. It is not a simple visualisation; it is a personal connection to God. Like building a path through the wilderness, and then walking that path until you know it off by heart or until your heart just shows you the way and you can return to God each day.



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NASA/Joshua Stevens

## Ecological overreach – where to from here?

*The Earth from space in 2017, with several hurricanes brewing*

### ■ Richard Connelly

At Synod this year, I was struck by two seemingly opposing views and statements made about climate change, which I took away to reconcile within myself.

The first statement came from the Presidential Address in which Bishop Richard spoke of the hope that comes from the advances in technologies that will assist in our transition away from fossil fuel emissions, to avoid the catastrophe that looms upon humanity. The other statement, made from the floor during debate, was that Australian society consumes resources four times faster than the rate at which natural ecosystems can replenish those resources and process waste from human endeavours (compared with a global ecological overshoot of two times annually).

It struck me that if we do hold to such hope, we are holding out so that technology can continue to provide the means by which we can live our lives without impact, continuing to consume resources and pollute the world. We are not being asked to reconcile our consumerist lifestyles with its impact on God's creation. This is all very well until we run out of resources – and then what?

In his recent book *Life after Doom*, writer, activist and public theologian Brian McLaren suggests that humanity is on a course towards collapse, when

humans exhaust the available resources to fuel and feed the world's exponentially increasing population. He draws on the collapse of previous empires (Solomon's, the Roman, Egyptian and Babylonian empires) to analyse how humanity adapts to a world after a collapse of empires. He posits that, currently, the human empire (or civilisation as characterised by the Western, capitalist, post-colonial and globalised economy) is so dependent on resource consumption that it will not or cannot adapt to prevent global societal collapse – the end of humanity as we know it.

McLaren explores four scenarios on a spectrum of possible human existence after such collapse:

- avoidance – through technological adaptation enabling our civilisation to continue, albeit on a much smaller scale
- rebirth – a rebuilding of a remnant humanity into a 'better world' learning from our mistakes
- survival – a regression into a dystopian *Mad Max*-like feudal existence, fighting for survival over available resources
- extinction – the end of the time of *Homo sapiens*, with potential opportunity for another species of hominoid beings.

McLaren suggests that the first scenario is becoming less likely as humanity fails to respond to the challenges of climate change. He looks at the current global state of political polarisation, ecological destruction, retreat into ethnonationalist states and the power and control wielded by the "mega-rich oligarchs" that exert their control of media powers to maintain unimaginable wealth and global inequality. All of these factors obstruct our willingness to address climate change effectively. McLaren suggests that, as a species on earth, "we're stuffed" (although he uses a more colourful descriptor).

However, McLaren also explores a pathway of hope, joy, faith, beauty and love in the midst of these unsettling realities. In many ways, he offers a radical understanding of hope being the first step toward a meaningful life in this destabilising time.

In *Humanity's Moment – A Climate Scientist's Case for Hope*, Joelle Gergis unpacks the current knowledge of human-induced climate change with brutal clarity and succinctness. She describes how the scientific understanding of climate change reveals that the lack of action to reduce exponentially increasing fossil fuel carbon emissions is having an ever-increasing impact on global sustainability. She describes how the globe is currently approaching ecological 'tipping points' after which there is no chance to avoid widespread displacement, starvation and an existential threat to humanity. Gergis also explains that the global climate is experiencing an ever-increasing rate of change, which makes it increasingly difficult to make strong predictions of the impact of climate change; any prediction now indicates an unstable and unreliable climatic response. All the models suggest that significant climate disruption is getting closer in time, rather than being a problem for future generations.

Gergis draws on a hope for society resting on a public response to the threat of climate change also reaching a tipping point that overwhelms the entrenched political and industrial resistance to implement effective change.

*Humanity's Moment* was written as the world emerged from the COVID pandemic and at a time when we saw nations unite to defeat the threat by collaborating, with the development and distribution of effective vaccines and human movement controls. Gergis sees this as an example of how a global response is possible if there is the will to achieve this. My sense is that the world's governments have not heeded nor made effective climate emissions reduction, there is a retreat into ethnonationalist



enclaves as conflict spreads across the globe, and a continued influence of the powerful fossil fuel industry. Two telling points for me in the book were the observations that the fossil fuel industry in Australia receives more government subsidies than the national defence budget, and at the United Climate Change Conference (COP26) in 2021 there were 14 fossil fuel industry lobbyists for every Ocean Pacific national delegate. These powerful industrial interests have incredible influence perpetuating our government's climate change policies – policies that both Gergis and McLaren suggest are woefully inadequate to address the threat of climate change.

What struck me as I read Gergis' book was that if climate change is but a symptom of ecological overreach, any attempt to combat climate change will only have a temporary reprieve for humanity if the underlying 'disease' is not addressed.

In the 2023 paper "World scientists' warning: the behavioural crisis driving ecological overshoot" (*Science Progress – Ecology and Environmental Sciences Journal*, (<https://bit.ly/3Xfjoxf>), the writers describe how human-caused ecological overshoot stems from human behaviours that extend and distort the ability of the planet to cope, and now threaten the planet's ecosystem, and will likely lead to the end of humanity.

The writers argue that our responses to ecological overshoot are resource-intensive and directed to addressing the single symptom of climate change, which will do little to resolve the underlying root cause and even lead us, by being distracted from the core issue of ecological overshoot, to make matters worse.

The article describes the systems of global control of industry, commerce, media influence and political lack of will all working against a global response to mitigate against impending collapse. Looking at current issues impacting on global society currently we see increasing trends of housing shortages, the cost-of-living crisis and natural catastrophes. Are these 'crises', as described by our media and governments, seeking to distract us from a reality that may be a trend of increasing unsustainability in our use of the planet? Maybe, to use McLaren's description, the notion that "we're stuffed" is becoming realised.

So what should our response be, as individuals, as people of faith and as a diocese?

McLaren suggests that, as individuals, we should each try to do what we can to provide for diversity. He uses the image of a million people each trying a million different responses, which may create the diversity

needed for survival of the planet after the impending collapse, whether that includes humans or not. Living more sustainably and creating greater biodiversity in our environments and communities may provide a hope for existence in one of the scenarios that is to come after collapse.

Gergis suggests that as individuals we should respond to a call to raise public awareness of these issues, with the aim to create change through building a critical tipping point of activism that the powerful and governments can't ignore, to bring about effective change.

McLaren, writing from a Christian perspective, suggests that as a Church our response may be to free up our resources for the common good. He calls us to question the role of the Church in establishing systems of colonisation, capitalism and control of people, which has led to the accumulation of property and wealth. How can we be stewards with what resources we have in giving back to creation and making available to all citizens our land, which may play a role in supporting life post-collapse? Should we now be establishing community gardens, water storage and biodiversity on our existing footprints to benefit the common good?

Neither of these books suggest when the collapse is coming, be it in 10, 20 or 100 years. But both suggest that significant change and disruption are likely to be experienced within existing generations. And both suggest that, by doing nothing, we will all be stuffed!

So, how long do we have before it's too late?

In an address for World Environment Day in June (<https://bit.ly/3KBdcvV>), UN Secretary General Antonio Guterres emphasised that humanity, a mere blip in earth's vast history, now poses a significant threat to itself due to anthropogenic climate change. We are not only *in* danger, but we *are* the danger!

Since the Paris Agreement's adoption 10 years ago, the goal of limiting global warming to 1.5°C is precarious. Current carbon emissions rates suggest that, by 2030, temperatures will rise significantly. With a remaining carbon budget of approximately 200 billion tonnes, we emit around 40 billion tonnes of carbon dioxide

annually, which will deplete this budget before 2030. To avoid catastrophic tipping points, emissions need to decrease by nine per cent annually until 2030 but, instead, they rose by one per cent last year. Immediate and decisive action is critical.

The 1.5 degrees target is not just a goal but a vital threshold for sustaining earth's ecology. The outcome of the battle for this target depends on current leadership decisions, especially in the next 18 months.

The difference between 1.5 and 2 degrees is significant. Exceeding 1.5 degrees could result in the collapse of the Greenland and West Antarctic ice sheets, devastating sea level rise, the destruction of coral reefs and associated livelihoods, disruption of weather patterns in Europe due to the Labrador Sea Current collapse, and widespread permafrost melt releasing methane, a potent greenhouse gas.

This crisis disproportionately affects the least responsible, including the poorest people, vulnerable countries, Indigenous Peoples, and women and girls. Rising sea levels threaten Pacific Island nations, and we are already experiencing global disruptions, supply chain issues, rising prices, food insecurity and uninsurable properties.

Maybe, as a diocese, we need to look at the real impact climate change is likely to have on our existing properties and make changes now so that we can continue to make the gospel known in the Gippsland Diocese for the future. What assets do we have that will be junk once inundated by rising sea levels and flood events? What generational change of property ownership is needed to meet the call of God's kingdom for future generations?

Richard Connelly is Registrar of the Anglican Diocese of Gippsland. For an overview of Brian McLaren's *Life after Doom*, listen to the episode of the same name in the On the Way Podcast (<https://bit.ly/3Rgjzoc>). Joelle Gergis' *Fear and Wonder* podcast is available at [www.theconversation.com](http://www.theconversation.com)



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## Two books to celebrate Gippsland Grammar's centenary, 2024

**Memories: Stories from 100 years of Gippsland Grammar**

By Ann Andrew

**Wheelbarrow's Birthday**

By Ailsa Wild

## ■ Dean Keren Terpstra

If you're anything like me, you'll have vivid memories of your school days – some happy, some disturbing, but all of them memorable. These two books, *Memories: Stories from 100 years of Gippsland Grammar* by Ann Andrew and *Wheelbarrow's Birthday* by Ailsa Wild, both set out in the school's 100th anniversary year to capture and share the memories and experiences of a cluster of folk who were students at St Anne's Church of England Girls' Grammar School, which later became Gippsland Grammar.

With sympathetic hands as Old Scholars themselves, Wild and Andrew have gathered the stories of students and staff, interspersing them with wonderful historical photos, including one of a high climbing frame populated by St Anne's girls. Such a frame would never be allowed in today's risk-averse culture, although the girls seem to have been having a great deal of fun! The stories told by Green Grubs and Old Scholars of the school (alumni of St Anne's and Gippsland Grammar respectively) touch on many aspects of school life that reflect 'the way things were', for example young boarders sleeping on a veranda enclosed only in chain wire – in a Gippsland winter, no less!

The stories also tell with great fondness and warmth of school life: plays and musicals and pantomimes, sports and other events including the laying of foundation stones for new buildings and the installation of the windows in the St Anne's Chapel; headmistress Lorna 'Sproggs' Sparrow, and chaplain Caroline Nancarrow; founding headmaster of Gippsland Grammar, Bert Neil – and many others.

There is much to celebrate about what St Anne's and Gippsland Grammar School has achieved in the past century, not least of which is the impact education through the school has had on wider society. Storytellers' brief biographies reveal school-leavers going on to make a difference in the arts, sciences, business and finance, in agriculture, journalism, the defence forces, environmental care and more. This variety and spread indicate the quality of education received through the school, as well as bearing witness to the fruition of the original



*Memories* author Ann Andrew at the book launch in Lorna Sparrow Hall, St Anne's campus

vision of Bishop Cranswick and others who have carried the torch subsequently to educate the young people of Gippsland so that they may become adults who contribute to make the world a better place.

*Memories* declares itself to be a 'coffee-table' book, something one could browse at leisure, and it is the sort of book that can be dipped into. *Wheelbarrow's Birthday* is intended to be a companion book for primary-aged children. The stories in the latter duplicate in an easy-to-read, child-friendly way some of the significant stories captured in *Memories*. The eponymous title is derived from the first story in the volume, which tells of Marie Potter and her friends, who decided there weren't enough birthdays to celebrate in the boarding house, and so declared *Wheelbarrow's Birthday* as a feast worthy of celebration. It continued to be commemorated long past Potter's time at the school.

Little gems like this pepper both *Wheelbarrow's Birthday* and *Memories*, and to me it's this that lends a certain winsomeness to what could otherwise be somewhat dry. I had the privilege of attending the launch of both volumes in March in the Lorna Sparrow Hall at St Anne's Campus. The artwork featured in *Wheelbarrow's Birthday* was on display, and it was lovely to see the engagement between the current cohort of students at the school across all year levels with stories from the school's history.

It is significant and appropriate that

the bulk of the stories in *Memories* are from Green Grubs and Old Scholars who attended the school before it became Gippsland Grammar. It strikes me that this was an important editorial decision, to capture the reminiscences of those who now are in their nineties before those stories are lost to us. In some ways I found those stories more personally engaging because they are so far removed from my own school experience (albeit that that is also swiftly passing into ancient history!). A little disappointing, perhaps, is the thinning out of the stories of Old Scholars as *Memories* moves through the decades. I'm conscious that there have been some amazing achievements by former students of the school who are still striving for excellence in their respective paths. It's also understandable, as many of those memories are still within living memory so to speak and, to borrow the words of the writer of John's gospel, there are probably not enough books in the world to capture *all* of the stories that could be told by the school's alumni about life at the school.

Overall, these books are a lovely way to commemorate and celebrate the contribution Gippsland Grammar School has made over the years, gifting capable young people to the wider world. What a great idea to 'soften' a handful of the most memorable stories in *Memories* to create, in *Wheelbarrow's Birthday*, a book even the youngest members of the school can relate to!



# The Sound and the Fury

William Faulkner

Penguin/Chatto and Windus, 1982  
(first published 1929)

■ Richard Prideaux

This book is a traumatic account of the gradual falling apart of the American Compson family, including the seriously disabled Benjy, now 30 years old and still passionately devoted to his sister Caddy. The family survives in a poverty-stricken environment, with increasingly unwell adults, ineffectual and poorly treated African-American servants and a defiant niece.

The mother is devoted to and deeply influenced by their Pentecostal church; the father, who regularly cheats on his boss and anyone else he can, has amassed a fortune of \$3000, which he has kept from the family. The rebellious niece runs away from the family with her boyfriend, and perhaps with the \$3000, the

*I for one am glad to have read this story. Every family and every individual has challenges – hard times, anger, defeat, love, acceptance and happiness and everything in between.*

final answer not being clear.

Hughes' preliminary notes provide sufficient information to enable a determined reader to make their way through Faulkner's complex narrative and I for one am glad to have read this story. Every family and every individual has challenges – hard times, anger, defeat, love, acceptance and happiness and everything in between.

The book's title is from a soliloquy by Macbeth's titular character (Act V, Scene V):

Tomorrow and tomorrow and tomorrow,  
Creeps in this petty pace from day to day  
To the last syllable of recorded time,  
And all our yesterdays have lighted fools  
The way to dusty death. Out, out, brief candle!  
Life's but a walking shadow, a poor player  
That struts and frets his hour upon the stage  
And then is heard no more: it is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing.

Faulkner's whimsical narrative reminds us that sound and fury are a part of all of our lives, and we all have our emotions, our wins and losses, our loves and failures at various times.

First published in 1929, *The Sound and the Fury* has been noted as being an important development in the 'stream of consciousness' technique, and Faulkner received a Nobel Prize in Literature in 1949 "for his powerful and artistically unique contribution to the modern American novel."

## WORDSEARCH: Some parish out-centre towns

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\* Please include your name and suburb for publication.



Letters may be edited in the interests of clarity or space.



# Prayer for those affected by the conflict in Gaza and Israel

Almighty and Everlasting God:

Our days are in your hands;  
we lift up all those in the Holy Land  
who are victims of violence and injustice,  
that you might empower your Church  
to bring healing to the wounded,  
relief to the suffering,  
and comfort to those who mourn.

We pray also that you would soften the hearts  
of all those involved in the recent conflicts,  
that they would be led to work for justice  
and lasting peace in the land where your Son,  
our Lord Jesus Christ, first came to bring hope  
and abundant life to all people;

these things we ask in his Holy Name.

Amen.

---

Courtesy Anglican Board of Mission

**The** Gippsland **Anglican**

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Layout by Devine Design

Printed by Intellimail

ISSN: 2653-6102 (Print)

eISSN: 2653-6110 (Online)

*The Gippsland Anglican* is the official  
magazine of and is published by  
The Anglican Diocese of Gippsland,  
58 Marley St, Sale, Victoria, 3850.  
gippslandanglicans.org.au

Member of Australasian  
Religious Press Association



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