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‘mainly music’
outreach in
Warragul



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120 years
for
Bishopscourt



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Reconciliation
Week: an
invitation
to grow

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The Gippsland Anglican

CELEBRATING 120 YEARS



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Professional supervision panellists Rev'ds Jenny Wicking, Tony Wicking and Kate Campbell at lunch after the Chrism Eucharist in Holy Week

Ministry Wellbeing and Development Launch in Holy Week

■ Rev'd Dr Tim Gaden

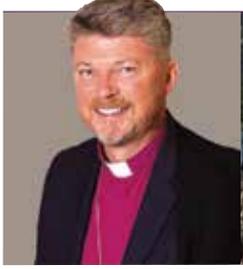
Both clergy and lay people gathered at the Cathedral for the launch of the diocese's new Ministry Wellbeing Development program.

“If only Jesus had insisted that the disciples undertake professional supervision!”, Bishop Richard remarked at the start of his Chrism Eucharist sermon on the

gospel of the day, the dispute that arose among Jesus' disciples as to which of them was to be considered the greatest (Luke 22:24-30). From the very beginning Christians in ministry have needed help and wise counsel to separate their personal agendas from the needs of those to whom they are offering pastoral care.

Continued on page 20

Tim Gaden



Re-dedicating St John's Lake Tyers, and ourselves

Reconciliation Week this year will be marked by a significant event at Lake Tyers Aboriginal Trust (LTAT) following the completion of restoration work at St John's Church there. *TGA* readers may recall our excitement at the news of the Trust being granted funds from Heritage Victoria to restore this beautiful building (see November 2021 cover story). The Dioceses of Gippsland and Melbourne were pleased to be able to support the grant application process, and our Archbishop will re-dedicate St John's on Tuesday 28 May.

St John's was first consecrated in 1870, within a decade of the Lake Tyers Mission (as it was then) being established by Church of England lay missionary John Bulmer. I took part in a recent visit to the LTAT with The Rev'd Canon Auntie Phyllis Andy, who reflects on the significance of the historic church for the Lake Tyers community, past and present, in this short video recorded on site: <https://youtu.be/azMmRHZ6wA8>.

In a poignant coincidence, the culmination of this restoration project overlaps with the Anglican Province of Victoria's engagement with the Yoorrook Justice Commission around truth-telling in relation to Victoria's colonial history. This includes ways in which our five Victorian dioceses have been complicit in the more problematic aspects of that history, benefiting from access to land of which First Nations people were dispossessed.

In the early years of the Colony, between 1851 and 1871, Crown grants were made reserving land for public purposes, including for schools and churches. *The State Aid to Religion Abolition Act 1871* saw those deeds converted to freehold, making it possible for churches built on Crown land to be disposed of by their trustees on a commercial basis.

Preparing to contribute to the Province's written submission to the Commission

just before Easter was a significant research project for Registry Staff team members, yielding some fascinating and sobering insights into the story of the Lake Tyers Mission in particular.

There's no doubt that John Bulmer was held in great affection by the community on the reserve he managed from its inception until he resigned in 1907. He was known as 'Dad' or 'Father' (the latter not in the sense of a clerical title as he wasn't ordained priest until 1904), and was referred to posthumously as 'God's good man'. When he died in 1913, residents twice petitioned the Aborigines Protection Board (unsuccessfully) to allow his widow Caroline and their daughter Ethel to remain in their home at the Mission.

The National Portrait Gallery in Canberra lends authority to this view of Bulmer, describing him as being "unusual among his contemporaries for recognizing the merits of Aboriginal customs and laws," and a "sympathetic and acute observer of Aboriginal life" – attributes echoed in other sources. Yet the assumptions upon which such enterprises were predicated are so fundamentally amiss as to make his legacy – which is, of course, also the Anglican Church's legacy – an alloyed one.

It's clear from both primary and secondary sources that Bulmer was driven in large part by his evangelical zeal. This quality was recognised by the Melbourne Church of England Mission to the Aborigines that sent him first to Yelta Station (near Swan Hill) in 1855, and then in 1861 to eastern Gippsland with Moravian missionary Frederick Hagenauer (who founded Ramahyuck on the Avon near Lake Wellington in 1862).

Dissatisfied with the outcomes at Yelta, Bulmer had a vision for Lake Tyers that was also partly about protecting surviving Aboriginal people from conflict

and disease arising from contact with pastoralists and gold miners. The 4000 acres he persuaded the Board to set aside for the Mission (land that was gazetted in 1863, even though he and Caroline had settled there since at least 1862) was chosen on account of its isolation from current and future mining sites and access to good fishing and hunting.

That such 'protection' was necessary is tragically evidenced in the 1857 census data, which shows that the Indigenous population in the entire Port Phillip district had decreased by 85 per cent in the 23 years from 1834 – a situation decried by the (Church of England) Editor of *The Argus*, Edward Wilson.

Mission societies of the day were heavily influenced by government policies of segregation and assimilation – each one a means of erasing difference.

These policies were spelled out in the 1886 amendment to the *Aborigines Protection Act 1869*, which provided for 'full-blooded' Aboriginal people (widely assumed to be 'dying out') to remain on reserves, and for 'half-castes' aged under 35 to be relocated from mission stations into the wider community, including by the forcible removal of children from their parents (a police power that still operated in Victoria under certain conditions until 1985).

In such an environment, the welfare afforded to Victoria's First Nations Peoples on Board-controlled mission stations inevitably involved geographical and temporal confinement, with both freedom of movement and liberty to practise traditional ways of life curtailed.

Ironically, as Jim Connelly alludes to (see page 12) those fond paternal forms of address used for Bulmer as one of the more liberal Mission managers can be seen to legitimise paternalistic and less relational aspects of what Professor



Jane Lydon (University of Western Australia) has called “a colonial project of social engineering,” with stations serving as places both “of refuge and of restraint ... where Aboriginality could be observed, documented and redefined” (here citing a review by Karen Donnelly of Lydon’s book *Eye Contact: Photographing Indigenous Australians*).

This assessment is borne out by the phenomenon of ‘mission tourism’, as reflected for example in the visitor books from Ramahyuck and Lake Tyers in the period 1878–1909.

Comments from excursionists reveal a paradox, in that the ‘exotic’ difference they came to gaze upon while enjoying the natural beauty of the region is precisely what the ‘civilising influence’ of British culture and agriculture (of which these visitors highly approved) was seeking to render invisible.

Bulmer turned this flawed premise of a ‘cultural deficit’ to the advantage of his community, with the sale of traditional artefacts to tourists providing a small measure of economic independence – a practice frowned upon by the Board, which preferred visitors to see Aboriginal people farming, sewing and doing housework. The preservation of Indigenous language and lore may thus have been an unforeseen consequence of Bulmer’s approach.

The premise itself, however, bespeaks a systemic racism that – for all of John and Caroline Bulmer’s obvious kindness – sits at odds with the proclamation of the gospel, then as now.

To say John Bulmer was a man of his times is a truism. Yet injustices arising from the untested good intentions of

organisations, and the actions of well-meaning individuals, are still injustices.

I find myself asking what I would have done. Would I have given over 50 years of my life to serve in a remote location, living on government rations, trying to show compassion and uphold human dignity in a structurally compromised situation?

How, in that context, does one weigh up the harm risked through what may prove to be an ill-conceived intervention against the harm risked by doing nothing in the face of the worst outworkings of a colonial worldview? And how do we act responsibly today, when the societal mechanisms of which we’re inescapably a part rub uncomfortably, and we feel the need to push back from within them?

It’s arguable that Bulmer represents the best of this expression of missional endeavour, and that the survival and ultimate flourishing of Lake Tyers through the difficult decades of the mid-20th century owes much to the spiritual and communal foundations he laid.

Indeed, in 1971 it was to become one of the first examples of Native Title under the *Aboriginal Lands Act 1970*, when it was returned as freehold to its 91 residents

as shareholders, something of which I’m sure Bulmer would have been immensely proud.

St John’s church has stood at Lake Tyers for over 150 years as a sign of the church’s ministry, for better and for worse, and of the presence of God, always for good.

When we come to re-dedicate it with Archbishop Philip Freier on 28 May, or to participate in a Reconciliation Week service there with Aunty Phyllis on 2 June (see below), may we not gloss over or reduce these complexities.

Rather, may we re-dedicate ourselves to the gospel ministry of reconciliation entrusted to us (2 Cor 5:17-19), for the tending of what Bishop John McIntyre referred to a decade ago as the “unhealed wound in the soul of our nation,” to the glory of God, and for the building up of all God’s people.

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Reconciliation Week Services

Sunday, 2nd June



The Rev'd Kathy Dalton

EAST GIPPSLAND
St John's Church, Lake Tyers Aboriginal Trust
1:00 PM

CENTRAL GIPPSLAND
St Mary's Church, Morwell
8:00 AM or 10:00 AM



The Rev'd Canon Aunty Phyllis Andy



PLEASE SHARE

Settling into ministry in Warragul



Daniel with his wife Rose, their children, and Daniel's grandmother

■ Rev'd Daniel Gebert

I am so thankful to God for calling me to serve in Warragul. My mum grew up in the area and my wife Rose and I both have a number of relatives nearby. This made us confident that we would settle in easily, which has been the case. Apart from the family connections, we have very much enjoyed the nature of being in a smaller community. Despite Warragul's growth (it was noted to me recently that Warragul/Drouin has been the fastest growing region in the country over the last 10 years, at a rate of 40 per cent) it remains small enough to bump into people we know in the street. I am getting to know staff in cafes I frequent and, because I have come from Melbourne, people are keen to point me to where they think the best coffee can be found. I enjoy coffee, but I have to say I have found the level of discernment of coffee-drinkers here to be higher than anywhere I've lived before!

Our three children are enjoying settling in and making friends at school and childcare. They also love being part of a cohort of kids on Sundays – something that was a hope and aspiration but not yet a reality in my last appointment as Vicar at Parkdale. Warragul Anglican has a great culture of inclusion of children in the service as well as a dedicated team of leaders in the kids' program. It is also busier,

with people constantly coming and going through the week. At Parkdale my role included getting a number of things started, such as homegroup ministry, a lunchtime music club in the local primary school and a youth group. It was very exciting to see these develop and flourish. At Warragul we have an established youth program led by our Youth Minister, Jack Beamish. My role includes supporting these existing ministries and strategically guiding them, God willing, to reach more people with the gospel.

Another aspect I am enjoying is having two distinct styles of service – a traditional 8 am and contemporary 9.45 am. I genuinely enjoy both, each in their own way, so it is a gift to be part of them. We will be building on this in the coming year with the introduction of a number of Evensong services, the first being on Pentecost Sunday. Our choir is formed from singers across the congregations as we are blessed with a strong pool of musical talent. I was heavily involved in music in my previous parishes and, while I miss that to some extent, less involvement makes it easier to manage my other Sunday duties.

We are thankful to have been able to recently appoint a Children's Outreach Coordinator, Stacey Kearney. Stacey's leadership will help us build on the Sunday

program and weekday 'mainly music' sessions (see p. 9) to reach more families. Longer term, the hope and aspiration under God is to build on the parish's vision. Our mission is: inspired by Jesus Christ, to be a church that lives by faith, voices our hope and is known by our love for others. Some specific goals in our vision include:

- expanding our small groups into community groups and see 60 per cent of the church participating
- train our people to be 'front yard missionaries' articulate in sharing their hope
- building a new social enterprise as a vehicle to be present in our community.

This vision was developed through hard work under my predecessor, The Rev'd Tracy Lauersen. COVID interrupted the progress of some of these plans, so my hope is to help the church recommit to them and continue working toward them.

Looking back to last year, something my family was looking forward to most was being settled and immersing ourselves in our community. We have found our new parish to be incredibly encouraging and welcoming. People here have lots of initiative and give their time to each other, to ministry and to us. We praise God for his goodness.

■ Cathrine Muston

A drop-in space for people recently released from prison has expanded to Moe, helping ex-prisoners emotionally readjust to 'life on the outside'.

Anglicare Victoria's Get out for Good (G4G) coordinator Cathrine Muston said the program was much needed in the region to address a gap for those leaving prison.

"Agencies and services schedule appointments to provide support with things like housing or employment, but there's a real gap in social and emotional support. That's where we come in," she said.

"When you're inside, people are often disconnected from family, friends, and those wider social support networks we take for granted. Get out for Good is an attempt to help people feel like there is a place for them in our community. Because there is."

G4G has operated elsewhere across the state for a decade, with the Anzac St location in Moe its newest addition.

Ms Muston said the informal structure of the program, open Tuesdays from 10 am to 2 pm, was one of its greatest strengths.

"Getting out of prison can be really overwhelming and confusing. The support services these people come into contact with are often required to take notes on what they say and report it to someone higher up. People sometimes struggle to make appointments because there's so many to keep up with. But here there's no appointment needed, no recording, and no judgement," she said.

Such social and emotional support, Ms Muston said, was critical to helping people transition out of prison – and stay out.

"We know that when people stop their offending the reason is often to do with relationships, so our volunteers sit and talk with people and give them support to understand their place in our community," she said.



Cathrine Muston at the new drop-in centre in Moe

"One man who's come to us hasn't seen his son in decades. Now he's out, he's preparing to meet him again. You can imagine the anxiety around that. So we've been able to offer a listening ear while he's working out what that relationship might look like."

"Sometimes what people need most is a good cuppa and a chat."

G4G operates from the Madge Vinnell Centre, behind the Anglican Op Shop, on Anzac St in Moe, Tuesdays 10 am to 2 pm.

Do you have a question, comment or concern?

Let us know!

The Gippsland Anglican

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A harvest community in Yarram

Apple trees, vegetable gardens and the labyrinth at Holy Trinity Yarram

■ Glenda Amos

Our traditional harvest festival was celebrated on 9 March this year. Holy Trinity Yarram was decorated with garden produce, equipment and a beautiful Indigenous display by community member Kristy. Some of the display items came from Sue O'Loughlin's garden at Langsborough. Seeds, vegetables, fruit, flowers, bread and grapes were laid on the display table in front of our new altar table.

Our share garden has been extended this year with new plots, and apple trees donated by community members as well as the congregations of Holy Trinity and St John's Port Albert. These new additions were blessed by The Rev'd Tony Wicking during the service. We now have our olive tree and labyrinth, vegetable gardens and apple trees stretching across the back of the church for all the local community to use. A blessing in so many ways!



Holy Week at St James' Traralgon: a time of reflection and renewal

Candles at the Tenebrae and Taizé service at St James' Traralgon

■ Emily Beaverstock

Holy Week was observed with great devotion at St James' Traralgon. The week was filled with a series of events that allowed the congregation to meditate on the passion, death and resurrection of Jesus Christ.

The journey began on Monday and Tuesday with the Stations of the Cross, where attendees walked through the final events of Jesus' life. It was a time for prayer, reading and reflection, providing a space for worshippers to connect with

their faith on a deeper level. On Wednesday, the church hosted the Tenebrae and Taizé service. The progressive extinguishing of candles brought a tangible sense of the approaching darkness of Good Friday, while the Taizé chants and silence service provided moments of meditative peace.

Maundy Thursday was marked by the washing of the feet, a poignant reminder of Jesus' act of servitude and love. The night concluded with the stripping of the altar, leaving the sacred space bare and sombre in anticipation of Good Friday. Good Friday's service was a powerful commemoration of Jesus' crucifixion, and a time to reflect on the sacrifice made at Calvary. The church was filled with a profound sense of loss, yet also with the undercurrent of hope for the resurrection.

Easter Sunday began with the Service of Light at dawn on Sunday, a beautiful and uplifting experience symbolising the resurrection and the promise of new life. The church was bathed in the warm glow of candles as the congregation welcomed Easter. Later that morning, the 10 am service was a joyful celebration, a stark contrast to the reflective mood earlier in the week, now filled with hymns of resurrection and hope.

The events of the week offered a powerful testament to the enduring story of Easter and its message of hope and renewal. Thanks to The Rev'd Gradwell Fredericks and all those who worked hard to make these events and services possible.

Easter morning in Poowong

■ Sue Wilson

Easter Day commences with a sunrise service at the Poowong Pioneer Chapel, the first public building to be erected in South Gippsland. It is always rewarding to enter once again this old timber church,

treading the worn carpet, on what is quite a steep aisle, down to the communion rail. Having arrived, The Rev'd Canon Dr Fran Grimes must then mount several steps to achieve the heights of the pulpit.

In some years, sunrise appears in glory over the hills to the east with bright colours in a pale sky. This year it was barely discernible behind the grey mist of morning. The dawn arrived with a gentle peace, bidding us to attend to the meaning of the day. Sunshine or shadow, this is the day the Lord has made – and we rejoiced in it.

Praying for a successful Synod

Have you heard or read about Anglicans attending Synod and wondered what it is? Synod is a decision-making meeting of elected church leaders that governs the diocese. Synod sessions are part of a three-year cycle. The Third Session of the Fortieth Synod of the Anglican Diocese of Gippsland will take place at the Cathedral and Gippsland Grammar in Sale between 24 May and 26 May.

Held annually, the Synod is a way to consider a range of issues from the perspective of our Christian faith and practice, and "to discern God's will for

the Christian community," as described by the Anglican Church of Australia.

Synod commences on the Friday evening with a Eucharist and this year the preacher will be the The Most Rev'd Dr Philip Freier, Archbishop of Melbourne.

On Saturday Bishop Richard will deliver the Presidential Address and then the Synod business commences, including consideration of financial and governance matters, motions from Synod members, and reports from diocesan organisations.

This year's Synod will include a focus on chaplaincy and General Synod's

'Hope25' national parish-based evangelism project, as well as a presentation on the Diocese of Gahini, Rwanda and reflections on the 'Covenant of Companionship' between our two dioceses, among other topics relating to the church's ministry and mission.

Please pray for your Synod representatives – lay and clerical – and for a time of mutual encouragement and wise discernment, that as Gippsland Anglicans we may indeed be Committed in Christ, Connecting in Service, and Creative in Spirit.





An East Gippsland Easter journey

Judi Hogan

■ Alison Goetz

Maunder Thursday

Maunder Thursday (from the Latin word *mandatum* meaning 'mandate') is the day that Jesus gave a mandate or a commandment to his disciples, saying "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another" (John 13:34).

On that day, Jesus celebrated Passover with his disciples after his triumphant entry to Jerusalem, in the house of a complete stranger. It was the day that he knelt before them and washed the dust of the journey from the feet of his disciples. The day that one of those disciples would betray him to those who wished him dead.

In the church hall at St John's Bairnsdale, round tables are laid with white linen. The formal setting – including wine, juice, a small bowl of salt water, an offering bowl, condiments, quartered oranges and candles – has many layers of symbolism.

Passover is an important day in the Jewish calendar, remembering the day that the Israelites, enslaved in Egypt for generations, were prepared by God to escape from their oppressors, led by Moses. They followed instructions given to them by God on what they were to eat, how they were to eat it, to be prepared to travel, and to protect themselves from judgement on the gods of Egypt, by sprinkling the blood of the lamb

they were to cook and share on their doorposts.

Our service begins with prayer, song, a blessing and Grace. Then the candles are lit, first on the Communion table and then, from those flames, the tea lights. Traditional questions are asked and answered. Explanations are offered for some of the symbolism, and scripture from both the Old and New Testaments is read aloud. Songs are sung appropriate to the season. The focus is then shifted to a modern version of the Passover of ancient times: lamb (barbecued on a spit and finely sliced), *matzah* (unleavened bread), bitter herbs in a green salad, and *haroseth* (a sweet mixture of fruit and nuts).

After we have eaten our fill, the Gospel of Mark 14:1-25 is read and then we celebrate the Lord's Supper, just as we do at every Communion service. We administer the sacraments to each other at our tables. After one last song, we stand, listening to the final gospel reading of this day, Mark 14: 26-72. In silence we stand waiting to be told to "go in the peace of Christ" and in silence we do so, to prepare for the next chapter in this holy story.

Good Friday

As we enter the church today, the conversations are muted and the atmosphere solemn. Today we remember how and why our Saviour died – crucified most cruelly on a cross. So why is it

'good'? It is generally assumed that 'good' in this case means a holy time or season.

The church is stripped bare of its usual decorations. No flowers. No candles, no altar cloths. No chalice or paten. Today is not about celebrating; it is about remembering. It is also about gratitude for the cost of our redemption on the cross.

The service flows seamlessly from prayer to song to scripture and back again. Confession and tears. Many of the congregation have parts to play with words or actions. In silence, Peter carries the heavy wooden cross down to the front of the church. He and Paul lift it into its metal stand and push it into place with a solid clang, which echoes ominously. In silence Les drapes a purple cloth on the horizontal of the cross, Richard places a crown of thorns above the horizontal and Judi puts a sign "King of the Jews" above and behind the crown.

We sit for a while with the Cross and leave in silence. This is not the end of our Easter journey; just another part of it. We'll be back on Sunday.

Easter Sunday

It is a glorious autumn morning. The sky is vivid blue and the sun gently warming. Inside the church, quite a crowd gathers and greetings are cheerful. There is an air of excitement.

The all-age Communion service is comfortably familiar but subtly different. The biggest difference is having the Gospel of John 20: 1-18 presented in a video. It is the story of Mary Magdalene finding the tomb empty and running back to Peter and another disciple to tell them. Then Peter and the other disciple, reaching the tomb, seeing the truth of Mary's words and wondering at its meaning, perhaps daring to believe that Jesus has risen from the dead. They leave Mary to return to the other disciples. Mary, weeping inconsolably, sees two angels in the tomb who ask her why she weeps. Then she turns to see a man who, through her tears, she thinks may be a gardener; someone who might know what has been done with the body. But the man, with the gentle acknowledgment of her name, clears her vision to see that he is Jesus, and that he is alive!

Somehow, seeing the gospel enacted rather than just hearing it makes it more real today. Paul's message is centred on Christ being *alive* but, perhaps as importantly, also on the action of Mary. After Mary recognised him, Jesus sent her to tell his brothers "that he was ascending to his Father and their Father, his God and their God." Mary Magdalene, the first apostle, did as she was commanded, sent by our risen Lord to share the Good News, just as we are sent to share it, on this and every day.

More than 60 people, including current and former board members, sponsors, staff and volunteers, attended Life FM Gippsland's 20th birthday celebration at the Traralgon Golf Club in March.

Plenty of memories were shared, fun was had, and food was enjoyed as the Christian community radio station celebrated two decades of broadcasting.

After president Yvonne Coffey welcomed guests, singer-songwriter David Eime began the night's entertainment with a beautiful acoustic sound. Guests then enjoyed a delicious dinner prepared by Lisha's Kitchen.

Station manager David Braithwaite interviewed founding CEO Deb Bye, who spoke about the vision to establish a Christian radio station in Gippsland and the challenges the team faced. Deb described the four years of hard work by volunteers, along with the support of churches from different denominations, which led to Life FM's first broadcast on 29 October 2003. The efforts of all who contributed to the station were recognised at the celebrations.

After hearing birthday messages from Christian radio identities from across Australia and New Zealand, David interviewed former production manager Randell Green.

Randell spoke about the many highlights of his time at Life FM, which was more than a decade, including interviews with international artists and the production of content that gained national recognition.

Life FM membership and production coordinator Emily Duncan presented the vision of Life FM to take the station into the future, which includes new programs, engaging a new generation of volunteers and reaching out to local churches and community groups. Life FM prides itself on being part of the Gippsland community, and wants to work alongside local organisations to fulfil its overall vision to "deliver hope of a better life and future to every home in Gippsland."

Producer and filmmaker Danielle McAlpine-Johnson then spoke about one of the exciting new programs Life FM has in production, "Youth On Beat", which is being produced "by youth, for youth." The program aims to amplify voices from youth of all backgrounds, tackling social,



Life FM president Yvonne Coffey and station manager David Braithwaite present founding CEO Deb Bye (centre) with flowers in recognition of her role in establishing the radio station

cultural and political issues relevant to the community.

Station manager David Braithwaite said the evening was a fitting way to celebrate 20 years of Life FM.

"It was encouraging to see so many people who have contributed to Life FM's success. We had a great number of former staff members, volunteers, listeners and sponsors attend," he said.

"It was wonderful to have Deb Bye attend. Without her vision and passion to see a Christian radio station in Gippsland, many people would have missed out on hearing positive music and powerful and encouraging messages.

"We wanted to honour those who came before us and did the hard work to get Life FM to air.

They helped make the station what is it today, and our aim is to ensure their work continues.

"Here's to another 20 years."



'mainly music' an exciting outreach in Warragul

Elizabeth Barber chatting to 'mm' participant Annette after morning tea

■ Carol Monson

One of the most exciting outreach programs at the Warragul Anglican Church is the twice-weekly 'mainly music', or 'mm', sessions, when the church is filled with music, laughter, colour and movement. Parents, grandparents and other carers of pre-schoolers gather to enjoy the weekly sessions of songs and rhymes and actions, designed to engage both adults and children.

Deepthy Blanchard leads a wonderful team of volunteers who run the sessions where children participate in the music, express their imagination, find enjoyment in educational moments, laugh at puppets, listen to stories and participate in group activities. The team depends on others in the church to supply morning tea and assist with setting up ready for the Monday and Tuesday morning sessions. For Deepthy, her motivation for participating is to help families be a part of a community, to have a connection to Christians and a connection to a church when they're ready.

The 'mainly music' head office has the motto 'Bless, belong, believe.'

Deepthy says:

I think we have tried to use this as a starting point for involvement. We want to share God's love by being generous with our time and gifts (with gifts for Easter, Mothers' Day, Fathers' Day and Christmas, but also cooking gifts when we provide morning tea for the children and adults). We want to create an

environment that is welcoming and safe for the families. Children are sometimes unpredictable and want to run around rather than sing or dance. We want the sessions to feel casual enough so parents feel comfortable but at the same time structured and engaging enough that there is quality in what children experience. It might be the only time they hear about God and His wonderful creation love.

One member of the team, Elizabeth Barber, refers to 'mainly music' as a "gentle ministry that sends a message to participants that God loves you." This is demonstrated in the all-important conversations between team members and participants over morning tea and the children's playtime outside.

Each 'mainly music' session includes a Think Spot. The team shares a Bible verse or theological concept, or something to prompt the parents and other carers to think beyond their current parenting or caring role. As the team leads up to Easter and Christmas, members focus on explaining these specific events, but other weeks they may talk about the peace on offer through Christ or the upside-down kingdom that Jesus describes in the sermon on the mount. The team tries to come up with ideas they want to share. Each member can try out their gifts or challenge themselves to do something different.

The songs focus on motor and

language skills. The setting also helps develop social skills. Team members want to show families how a simple song can help children learn such concepts as left from right, softly from loudly, slowly from quickly. Props are very simple and mostly home-made, to encourage parents to be creative and not feel they need to buy the latest gadget to stimulate their children's minds.

These foundational aspects of the session itself, which was formed by the 'mainly music' head office and cultivated by the many leaders at Warragul, mean that 'mainly music' is a wonderful program for early childhood development.

Deepthy says:

mm was invaluable for me when I was a first-time mum before I was part of the team. My child would often be asleep for the whole session, but it was an inexpensive and friendly place for me to have a cuppa and talk to another adult! I loved getting to know people of different generations in the team because there is so much wisdom in their lives and experiences. At the present there is one mum who is recently migrated from the Middle East and she enjoys mm for the extra benefit of practising her English.

When newborns arrive we give the family a meal and gift. When there is a passing in the family we have given meals. When one family went through a sudden separation we sent out a care package. We invite anyone to tell us how we can pray for them. We try and check on families who have missed a few weeks in a row to make sure we can help them in any way they need.

It is not only the families who attend 'mainly music' who benefit but also the team members who meet regularly to discuss the program, refresh their skills and share their faith with each other.

Elizabeth Barber believes that what is so important about the 'mainly music' ministry is that it makes church buildings familiar to people who do not usually attend church. Everyone comes knowing they are going to be singing two or three Christian songs and in the five-minute Think Spot for adults they will often hear a Bible verse to help in their daily lives.

'mainly music' is a highlight in the week for both participants and team members.

'mainly music' sessions are held at the Warragul Anglican Church (96-102 Victoria St) on Monday and Tuesday mornings, 9.30-11 am. For further information contact Deepthy Blanchard: 0423 057 725.

Autumn, a time of fallowness

■ Dr Cath Connelly

I love autumn. It is a time of celebrating and honouring the fruitfulness of the harvests. I'm not on a farm, but my backyard produces vegetables. I am grateful. Autumn is also the time to harvest all the goals and intentions that have been planted through the year. I love to spend autumn making a gratitude list that honours the abundance of all that I have been given, to reflect on the blessings of summer and to reflect on the gifts that I will take with me into winter.

Autumn also brings with it the wonderful invitation to lessen the busyness of the 'bright' seasons and begin the journey into a time of fallowness. To me the season of autumn represents going inward, slowing down, grounding and softening. Spending time in deep reflection is not wasted time; it is time spent renewing ourselves so as to be ready for the sap to rise in the spring. Autumn gives us the space to reflect on those things that have supported us in the past but may no longer be needed – to let go of baggage that may be weighing us down, to give over old beliefs that are too small.

Here at The Abbey we are offering several retreats over the autumn season with the specific intention of providing opportunities for you to say 'yes' to the yearning for space, for reflection, for remembering who you are.

'Qualities of a Spiritual Man' at The Abbey

The Rev'd Jeff Berger will be offering a men's spirituality mentoring course, focusing on the qualities of the Christian spiritual man, on 10 and 11 May at the Abbey, Raymond Island.

Jeff is an ordained Anglican priest and a retired consulting psychologist, with more than 45 years experience in ministry, counselling and psychological practice.

Jeff believes that, for us as Christians, there has never been a more critical time in human history for men to have spiritual role models. This brief course is designed to assist men to grow spiritually within themselves, and to equip them with skills to help others do the same.

Jeff says that Christian spirituality refers to a belief that life has a higher purpose beyond the daily struggles to survive in what is often a difficult and challenging world. Christian spiritual men, like the late CS Lewis, around whose life, prayer and work much of this course

revolves, believed in the existence of a higher being, God – Father, Son and Holy Spirit – and in the immortality of the soul. Christian spiritual men, who honour the numinous side of their nature, commit themselves to qualities embedded in spiritual belief.

Five spiritual qualities will be explored in this course: Receptivity, Action, Prayer, Faith, Repentance. Of course, says Jeff, this is just a beginning. There are many more.

This is not meant to be a once-only spirituality course. The structure of each section of the course means that it can be used again and again, for personal growth and study, for group work and

discussion; and for daily prayer, meditation and reflection. These qualities can certainly be used to start and continue conversations about the importance of male spirituality, with other men.

Save the date



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

MAY

- 8 The Creation Windows through Literature, Art, and Music. May focus: Humans. Facilitators: June Treadwell, Sue Fordham and Michael Fox.
- 9 *Hush* Quiet Day: Spirituality from the Rivers, Lakes and Oceans. Facilitator: Rev'd Canon David Head.
- 10–11 Retreat: Men's Spirituality Mentoring Course. Facilitator: Rev'd Jeff Berger.
- 16–19 Retreat: Love Is Letting Go of Fear. (Thursday – Sunday). Facilitator: Martin Hosking.
- 31 (to 2 June) Weekend Retreat: Meeting the Enneagram. Facilitator: Julia Fullarton.

JUNE

- 12 The Creation Windows through Literature, Art, and Music. June focus: Sabbath. Facilitators: June Treadwell, Sue Fordham and Michael Fox.
- 13 *Hush* Quiet Day: Spirituality from the Mountains. Facilitator: Dr Cath Connelly.
- 15 Open Day for Islanders. Come and explore The Abbey.
- 24–28 Retreat: In the Footsteps of Meister Eckhart (Monday – Friday). Facilitator: Rev'd John Stewart.

JULY

- 11 *Hush* Quiet Day: Healing. Facilitator: Rev'd Heather Cahill.
- 26–28 Weekend Retreat: Singing the Blues: Psalms as Life Pilgrimage. Facilitator: Dr Merryl Blair.

To enrol, or for further information, see the Abbey details on this page or in the calendar at gippstandanglicans.org.au

Australian 'first' at Inverloch and Wonthaggi

Centenary Mission and Renewal Conference

To enliven the Inverloch Centenary Celebration, the Anglican Parish of Inverloch and Wonthaggi is teaming up with two longstanding spiritual renewal ministries to create a powerful week-long mission in early May, which will culminate in a three-day mini-conference bringing refreshment and revitalisation to all participants.

On 5–12 May, teams from both the Anglican Renewal Network Australia (ARNA) and Sharing of Ministries Abroad (SOMA) will minister alongside each other, weaving together a program designed to refresh, equip and invigorate all ages in the work and ministry of the Holy Spirit.

In conjunction with missional activities offered by SOMA team members, this centenary celebration culminates in the Australia's first Anglicans Ablaze mini-conference.

The centenary mission starts at Inverloch on 5 May with a combined service at 10 am. Bishop Richard will lead the celebrations. During the week the SOMA team assisting Bishop Ian Lambert and Jill Lambert, Chair of SOMA Australia, will minister throughout the parish with numerous teaching and ministry events.

For the first portion of the week, participants can join SOMA team members on a journey of self-discovery in God, with several activities on offer.

On Wednesday evening, a host of ministers from various dioceses, led by Rev'd Melinda McMahon (National Director of SOMA) will gather for a healing service, where the gifts of the Spirit will be used to encourage, equip and build up those who attend – and personal healing prayer will be available.

On Ascension Thursday, the SOMA Team will continue ministering with lay and clergy leaders, with more Bible studies

in the afternoon.

In the evening, Canon Gill Varcoe will shine a spotlight on the ministry of The Holy Spirit – Past, Present and Future during an evening Ascension Day Celebration Service.

With heightened spiritual momentum we move from Inverloch to Wonthaggi, kicking off the first Anglicans Ablaze mini-conference for 2024.

The first Victorian Anglicans Ablaze mini-conference begins on 10 May at St George's Wonthaggi's evening service, specifically designed to equip spiritual leaders for service in their local parish.

On Saturday, a number of workshops will include topics such as the person and work of the Holy Spirit, and the healing ministry in the local church.

After lunch, participants may choose from a number of small group electives delving further into topics such as moving in the prophetic, unpacking the fruit of the Spirit, women's small group ministry and how to respond when healing doesn't come.

The conference climaxes with The Rev'd Dr Teresa Parish speaking on how every believer can be filled with the Holy Spirit. Of course, being filled with the Spirit is never a once-only event, so why not come along and be immersed again!

To keep the fire of spiritual renewal burning around Australia, SOMA and ARNA are organising three Anglicans Ablaze conferences throughout this year. Inverloch and Wonthaggi's centenary celebrations represent the first Anglicans Ablaze conference, with subsequent conferences being held in Queensland, on 19–21 July at Bardon Anglican Church. In New South Wales, on 11–13 October, Southlakes Anglican Church in Morisset, Lake Macquarie will be set ablaze. Registrations for all three conferences are open at the

Anglicans Ablaze Conference website (anglicansablaze.org.au).

We are inviting Anglicans from every corner of Australia to join us at one of the three Anglicans Ablaze mini-conferences, each designed to provide a sanctuary in which to refresh, empower and equip believers to walk out their spiritual journey in the power of the Spirit.

In a world that often leaves Christians feeling spiritually depleted, the Anglicans Ablaze mini-conferences and SOMA mission stand as an oasis of spiritual refreshment. They serve as a reminder that, even in our busiest moments, when we set aside time for rest, renewal and empowerment, we may continue our journey with a revitalised spirit, and a renewed sense of purpose in fulfilling God's mission.

For further details, please contact Rev'd Graeme Liersch: 0417 513 390, graemel@basscoastanglican.org.au

Vale Sue O'Loughlin

■ Glenda Amos

Sue O'Loughlin, a stalwart of the Yarram parish, was laid to rest on 22 February. Sue always prepared St John's Yarram for services as well as preparing and supporting the community events such as Blessing of the Fleet and Blessing of the Animals.

Sue was instrumental in ensuring the church had a presence at all community events. She was a member of Parish Council for many years.

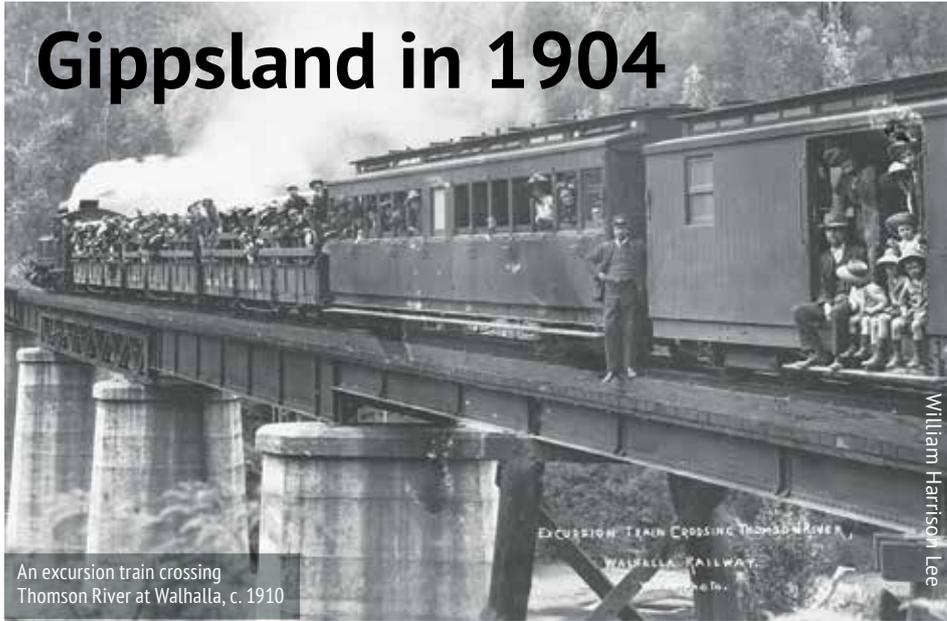
Sue was also passionate about Christ Church Tarraville. She spent many hours preparing the little church or services and opening the church for visitors.

Sue helped out at Twice Blessed op shop, at markets in Yarram and Port Albert and at the community dinners each month until failing health curbed her involvement at the end of 2023.

Sue's presence as a quiet achiever will be sadly missed.



Gippsland in 1904



An excursion train crossing Thomson River at Walhalla, c. 1910

■ Rev'd Canon Jim Connelly takes us on a whirlwind tour of Gippsland in the year that TGA began.

Gippsland in 1904! A new century, a new king, a new nation, and, for Gippslanders, a new diocese. It was a time of coming to terms with a new order.

The 64-year reign of Queen Victoria ended in 1901. The settlers of Gippsland had known no other head of state. Three years on, they were still adjusting their loyalties to their new monarch, Edward VII.

In this, the third year of Federation, there was a wariness, a suspicion, abroad. How would this new nation work out? A Labor government – the first anywhere in the world – was elected in 1904. What did this portend?

The old certainties were further disturbed in 1904 when the new upstart nation of Japan went to war with the vast Russian Empire and humiliated it in a few short months.

It was another war, however, that cast a greater shadow over the people of Gippsland. Many had rushed to the aid of the Old Country when the Boer War erupted in South Africa. A peace treaty was signed, but much blood had been spilled. Nineteen Gippslanders died in that war. A memorial to them was unveiled in the main street of Bairnsdale in June 1903.

Most Gippslanders were outraged that one of their own, Lieutenant George Witton of Drouin, had been sentenced to death, alongside Breaker Morant and two others, for the shooting of unarmed Boer prisoners-of-war. Witton's death sentence was subsequently revoked. He served three years in a British prison before being released.

It is not easy to understand the primitive conditions in which the people of Gippsland lived at that time. There were no telephones, no motor transport, no domestic electric lighting. There were no milking machines, no chainsaws.

The horse was king. The railway was a godsend. But the roads! In 1904, Archdeacon Hancock, Rector of Bairnsdale and our first Archdeacon, roved the length and breadth of Gippsland raising money for an Establishment Endowment for the diocese. At the end of his journeying, he made some interesting (and amusing) comments on early Gippsland and the state of the roads. In December, *The West Gippsland Gazette* reported:

Archdeacon Hancock, who travelled all over Gippsland recently in connection with the raising of the fund of 10,000 pounds for the endowment of Bishops court, Sale, had exceptional opportunities of comparing the advantages and disadvantages of the various towns. In the course of an address on the subject which he gave recently, Archdeacon Hancock said he had been asked many questions about Gippsland ... and the answers were as follows:- What is the most beautiful town in Gippsland? Bairnsdale. Which is the richest? Sale, with Maffra pressing it closely. Which is the most rising town? Honours between Traralgon and Leongatha, with Trafalgar close up. Which is the most public spirited? Warragul. The most sociable? Drouin. Which is the muddiest town? This was hard to decide. He had heard the Reverend WD Reed urging the claims of Korumburra, while he had also heard the Reverend F Lynch dilate for half an hour in favour of Warragul. He could only decide the matter by an illustration. Walking along the Saint Kilda Esplanade one would see Kenny's Baths on which is the inscription, "The deepest and best baths in Victoria". About a quarter of a mile further on are Hegarty's Baths, the notice on which reads, "The deepest and best baths in the world". The question resembled these baths, for if Warragul and Korumburra are the muddiest places in Gippsland, then Mirboo and Neerim South are the muddiest places in the world.

Perhaps the most talked-about town in Gippsland at this time was Walhalla. The Long Tunnel mine, in 1904, was the second-richest in the state. About 3000 people lived in the town, and many more in the gold settlements further out. The locals demanded a railway, and Tommy Bent, the premier, promised one. By 1904, the 2'6" gauge from Moe had snaked its way as far as Moondarra, eight miles short, and there it stopped, in the middle of a paddock, until eventually, the work was taken up again in 1910, and Walhalla at last had its railway. The Long Tunnel mine closed the next year!

Around Gippsland in 1904, men and women were hard at work. In the west and south-west of Gippsland, settlement was held back by the dense forest and impassible swamps. However, selectors were clearing their blocks in the forests of the eastern Strzeleckis. A start had been made on the draining of the Koo Wee Rup Swamp, but that now hugely productive land was still largely under water. The little railway towns in the west – Longwarry, Bunyip, Garfield, Tynong and Nar Nar Goon – were sending huge quantities of timber to the growing metropolis by rail. Korumburra was a thriving town. "Coal is found everywhere in the locality. The prospects of the coal-mining industry are most brilliant," reported the *Australian Handbook* in 1903. The biggest mine was at Coal Creek. At nearby Outtrim, 650 men worked in the black coal mine.

A news flash from Lakes Entrance (then called Cunningham) was that for the first time a steamer had delivered coal from Newcastle direct to the Sale gasworks, through the Entrance, across the lakes system, and finally by canal to Sale. Meanwhile the paddlesteamer *Curlip* regularly plied its trade between Orbost and Marlo. The people of Bruthen could get to Melbourne by means of the coach, 15 miles to Bairnsdale, and thence by train. Bairnsdale had 3500 residents and vied with Sale and Walhalla for the title of Gippsland's largest town. From Bairnsdale travellers could go by train to Melbourne or by daily steamer to Paynesville, Metung and Lakes Entrance. Yarram, population 400, had replaced Tarraville, Port Albert and Alberton as the commercial centre of that part of Gippsland.

Australian society in 1904 was very different from what we know now. The population was fundamentally British and primarily agricultural. About 4 per cent of the population was aged 65 or more; 35 per cent were under 15. Around 46 per cent of people were married and 0.1 per cent were divorced. One in five were incapable of both reading and writing. People died from tuberculosis, meningitis, pneumonia, 'senile debility' and violence. These were the five most common causes of death.

One in ten babies died in infancy. Christians made up 96 per cent of Australians. The four largest denominations were Church of England (40 per cent), Roman Catholic (23 per cent), Methodist (13 per cent) and Presbyterian 11 per cent).

By 1904, the Aboriginal communities of Gippsland had been subjugated and suppressed. Government policy was to segregate 'full-blood' Aboriginal people on mission stations. Two of these stations – Ramahyuck (a Moravian Mission) and Lake Tyers (under the auspices of the Anglican Church) – were in Gippsland. The manager of the Lake Tyers Station was the godly John Bulmer, who had been there in that role from the beginning of the mission in 1863. He was ordained Deacon by Bishop Pain in 1903 and priested in 1904.

During 1904 the number of Aboriginal people at Lake Tyers varied between 37 and 51. The regime was paternalistic but benign. Religious services were held daily, morning and evening. Mrs Bulmer was a gracious 'mother' to the Aboriginal people, while Miss Bulmer taught the children in school. The adults worked on the mission farm and in the garden. In return they received clothing, provisions and lodging. Some continued to hunt native animals, though in 1904 the game consisted chiefly of rabbits, which were overrunning the place!

In 1904 there were 21 parishes in the Diocese of Gippsland: Bairnsdale, Bruthen, Coongulmerang, Drouin, Foster,



Friends of Curlip

The original PS *Curlip* towing barges, c. 1897

Korumburra, Leongatha, Loch, Maffra, Mirboo North, Morwell, Orbost, Rosedale, Sale, Stratford, Toongabbie, Trafalgar, Traralgon, Walhalla, Warragul and Yarram.

The largest coming-together in the short history of the diocese took place on 5 May 1904. An open invitation had been sent to every parish – indeed, to the whole community of Gippsland – to attend an 'At-Home' at Bishopscourt, the new home of the Bishop, in Sale (see p. 14). Some 700 attended, seated in the open at the front of the new building. Refreshments were served, and at 2.30 pm Bishop Pain dedicated the new building. *The Age* reported:

The new building was greatly admired, and the Bishop remarked that there were

probably not more than two or three better ones of the kind in Australia. The structure, which commands an excellent view of the town and the adjoining country, cost £3,500 ... It was announced, amidst applause, that the bishop would enter Bishopscourt without there being one penny of debt upon it. It was stated that of the diocesan fund of £10,000, as much as £8000 had been raised, thanks to the efforts of Archdeacon Hancock. Another £1000 had been promised and assurances already given that the remainder would be provided.

There was another notable first for Gippsland Diocese in 1904: the first issue of a diocesan monthly paper, *Church News*, appeared. Now *The Gippsland Anglican*, it continues to be one of the principal unifying forces in the diocese.

A special outpost church in Gippsland

■ Julie Bruce

One of our very special outpost churches is perched on the side of a hill overlooking the town of Walhalla, a former historic goldfields settlement. The beautiful little church of St John is currently attached to the Moe-Newborough Anglican Parish, some 45 minutes scenic drive from the Latrobe Valley up through the foothills of the Great Dividing Range. Along the 12-kilometre roadway into the township, lyrebirds are known to arc across the road into the safety of the mountain bush. The approach to the town crosses over a railway bridge looking down onto the track used by the tourist train, and Stringers Creek bubbles along happily beside the road as you approach the piece of Gippsland paradise that is Walhalla.

The church is located just above the main section of the town and has several points of access depending on one's

fitness. It has only been in recent years that Walhalla has had a power supply and its relatively remote location along a narrow windy road would have made the construction and relocation of the church a monumental undertaking.

Many tourists climb the staircase to admire this historic structure and wish that the walls could speak of the people who once lived, worked and worshipped in this beautiful and peaceful space. The signage outside the church reads:

The Rev. WH Cooper conducted Church of England services on the Stringers Creek Goldfields as early as 1866.

In 1872 land was acquired for a permanent place of worship. Considerable fundraising then followed to finance the construction of a building. In 1873 Peter Tainsh completed the church which was opened on April 6th of the same year



by Bishop Perry. The Rev A. Brown was appointed its first resident minister.

Due to the decline of the town's population, the original church was relocated to Wonthaggi in 1918. The current smaller church was built from materials from the dismantled vicarage soon after, and was opened in 1919.



120 years for Bishopscourt

An early function (possibly a Synod garden party) at Bishopscourt, c. 1910

■ Tim Gibson

With the establishment of the Diocese of Gippsland in 1902, the first Bishop, Arthur Wellesley Pain, came from Sydney to live in Sale. The residence provided for him and his wife Annie was rented premises in Cunninghame St known as Bishopscote. Archdeacon William Hancock of St John's Bairnsdale was appointed Canvasser to tour the diocese collecting contributions for a Bishopric Endowment and to provide a fitting residence for the new bishop. Hancock excelled at this responsibility and soon there were enough contributions from communities across the fledgling diocese to select a site of five acres in Raglan St, purchased from a Mrs Gallagher, and to call for tenders for the erection of the building we know today as Bishopscourt.

The building was designed with the four corners of the building facing the four cardinal points of the compass, ensuring that each wall of the home would receive the sun's rays at some time during the day, throughout the year.

The foundation stone was laid by Mrs Pearson, wife of the Hon. William Pearson of Kilmory Park, in October 1903 and the building was finished by May 1904, when over 500 guests from across the Diocese were invited to an 'at home.'

By 1923 – and lived in by Bishop Cran-
swick, Mrs Cran-
swick and their six young
children – Bishopscourt was seen by the

bishop as too grand so he convinced his Bishop-in-Council to purchase a smaller dwelling in Barkly Street up the rise from Lake Guthridge, and to sell Bishopscourt. He hadn't factored in the passion and connection that Anglican Gippslanders had for "their Bishopscourt"! When this was announced at Synod that year there was uproar and so the plan was scuttled; the Barkly Street alternative was retained by the diocese and used by the newly established St Anne's Girls School as boarding facilities.

Time marched on and the original outdoor dairy (yes, bishops had a house cow to milk!) and laundry facilities were converted to house the modern motor vehicle. The laundry and requisite copper were moved indoors, with the tiled floor laundry becoming the needed storage shed – a use remaining today. In the late 1950s a home for the Diocesan Registrar was built adjoining Bishopscourt, fronting Raglan St. It was later used by The Rev'd Allan Huggins and family when Allan was Diocesan Education Officer, and a newer home for the Registrar was built alongside to the right of the driveway leading into Bishopscourt. This house was later sold and survives today at the start of the Bishopsgate subdivision, with a pathway behind it giving pedestrian access around Bishopscourt garden boundaries.

By the late 1950s, and with the arrival of Bishop Garnsey, the northern end of the home was modernised, creating a usable modern kitchen/sunroom. The front entrance was modified with a wide carport entry and cloakrooms in the entry porch. In the early 1970s there was again Bishop-in-Council debate about selling Bishopscourt, after some interest from a furniture retailer in purchasing it for his warehouse! The proposal was put to Synod 1973 but again the idea was firmly squashed.

In the 1940s Bishop Blackwood had convinced the diocese to purchase vacant land around Bishopscourt with the view to a need for a boys' school in the future. This dream became reality in the 1960s and land was eventually transferred legally to Gippsland Grammar. Other parcels became the Bishopsgate subdivision of the mid-1990s, with courts named after former bishops Davidson, Sheumack and Cran-
swick. The Bishopscourt tennis court and horse paddock became part of the subdivision, with a slightly smaller garden maintained. The grounds are still about 1.5 acres, allowing for many large diocesan functions to be held at this gracious home that has served the Diocese well for 120 years.

Tim Gibson is the Gippsland Anglicans archivist.

Joy and sadness at PNG's Modawa Institute

■ Bishop Jeffrey Driver

I always come away from PNG with a sense that there were things I wanted to achieve but that defied my efforts. Then there are wonderful things that happened that I did not expect.

Much of my time this last trip has been involved with consolidating the Modawa Institute of Higher Education and planning for future programs in teaching and nursing. This has involved at least weekly meetings with a provincial government working group on higher education. This has had the inevitable frustrations that usually emerge when dealing with governments in PNG; progress can be torturously slow, with the road ahead riddled with the potholes of bureaucratic dithering, passivity and buck-passing. Provincial representatives and officials seem to spend an inordinate amount of their time in Port Moresby, instead of their own provinces. But we have an enthusiastic working group and at one key meeting we were reassured of the support to make it possible to have a "soft" start to a program in the school of teaching next year.

The other thing that has taken much of my time has been the recruitment of staff. In line with government requirements,

we advertised widely for a head of the school of teaching and a head of nursing. We are on the verge of making those appointments. Funding them is another challenge, as the Department of Higher Education is encouraging us to start our programs before the registration process is complete, but at the same time will not fund positions until after that process of registration is complete!

One of the joys of these weeks has been teaching an advanced diploma (Year 4) class in Luke-Acts. This small class of six brings together the students with the best academic minds from recent years. I have got to know them well and see in them leaders for our church in PNG's future. I absolutely enjoy teaching them!

From enjoyment to sadness. One of those students is Martin. It is always a joy to see students with their families in chapel and, when I returned earlier this year, it was lovely to see Martin and his wife and children with a new baby, Bevan. But there has been a respiratory disease going around and particularly affecting children – including Bevan. We took Bevan to the Popondetta hospital, but he died. Almost certainly, in a better health system,

little Bevan would have grown up to bring pride to his mum and dad. But in a country that is routinely plagued with a shortage of basic drugs and equipment, what we in Australia might regard as routine treatment is often beyond reach. I wept some angry tears when Bevan died.

Then in the same week, our nurse, Kerene, came rushing up asking me to take another baby to hospital. This little child had a mother with a disability and was suffering from malnourishment and infection, with upper arms not much thicker than my thumbs.

This is why, at an age when I should be spending more time with my family, my fishing rod and my garden, I continue to work towards establishing a full nurse training program for this Province – the only program, by the way. I do it for little Bevan and the many other pikininis of PNG who, with our help, might live and thrive.

Perhaps, one day, a nurse trained through the Modawa Institute of Higher Education might be there for another little baby like Bevan.

Bishop Jeffrey Driver is diocesan missionary to the Modawa Institute (formerly Newton College) in PNG.



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Reconciliation Week invites us to grow

■ Libby Willems

I love Reconciliation Week. It is my annual reminder to learn a bit more about inequalities in our modern Australian society and recommit to supporting Aboriginal Ministry in the Anglican Diocese. It's a reminder for me to grow.

Lately, I have been reading and learning about colonisation in Victoria – stimulated largely by the work of the Yoorrook Justice Commission, the first formal truth-telling process into injustices experienced by First People in Victoria, established in May 2021 and due to conclude in June 2025. If this is new to you, do take time to find out more; it is history in the making (yoorrookjusticecommission.org.au).

I'll come back to what I have learned about colonial days a little later. But first, let me go back seven months.

On 14 October 2023, it took only a few hours to determine that the referendum on the question of establishing an Aboriginal Voice to Parliament had failed. The confirmed results were that 60.1 per cent of voting Australians had said 'No'.

In the following days, during the self-nominated week of silence by many Aboriginal organisations, the grief and sense of loss were palpable. A statement issued by NSW Aboriginal Land Council that called for the week of silence includes these words:

To our people we say: do not shed tears. This rejection was never for others to issue. The truth is that rejection was always ours to determine. The truth is that we offered this recognition and it has been refused. We now know where we stand in this our own country. Always was. Always will be.

Through the vote, truth had been spoken and a message delivered.

So, was it all a waste of time and money? Perhaps the gift of the Referendum is still being revealed? Maybe there is an opportunity to see more clearly – more truthfully – who we are as a society and ponder how we became so.

One way to consider who we are is to compare numerical data. Keeping with the Referendum, the proportion of Yes/No votes in the three electorates that span our diocese – La Trobe, Monash and Gippsland – show some differences from the Victorian and Australian results. The numbers in the table show that, in all three electorates, the proportion of

people who voted 'Yes' was lower than the national result (Australia 39.9%; La Trobe 38.5%; Monash 34.3%; Gippsland 27.9%). Interestingly, the Victorian 'Yes' vote was six percentage points higher than the national result, meaning that the profile of 'Yes' voters in our diocese is not only lower than in the national profile, but substantially lower than in the Victorian profile.

It is not for me to say what this means. It is merely a set of data that opens a conversation.

Reconciliation Australia reminds us that 6.2 million Australians voted 'Yes' and interpret that as commitment to better outcomes for First Nations people. That is not to say that people who voted 'No' are opposed to better outcomes, but we can be sure that they did not see the Voice To Parliament as a way to achieve them.

We can look (if we wish to) at another set of numbers, and I now return to my recent readings on Colonial Victoria sparked by Yoorrook's work. These numbers (see box below) caused me to cry as I sat with the terrible reality of them.

You might ask why I am delving so far into history. I have found that sitting with the difficult truth of our Victorian colonial history has helped me better understand the depth of injury and injustice experienced by First Peoples. These facts are a compelling motivator to understand the need for reconciliation work.

So, what can I do with this new knowledge, this new energy? Who can help me put that to good use? Peak bodies like Reconciliation

Electoral division (loose boundaries)	Yes (%)	No (%)
La Trobe (Berwick, Bunyip, Cockatoo, Lang Lang)	38.5	61.5
Monash (Longwarry, Moe, Rawson, Wilsons Promontory)	34.3	65.7
Gippsland (Yallourn, Mallacoota, Omeo, Yarram)	27.9	72.1
<i>Victoria</i>	45.9	54.1
<i>Australia</i>	39.9	60.1

Data source: abc.net.au/news/elections/referendum/2023/results?filter=all&sort=az&state=all&party=all

A terrible truth

Warning: The following text refers to past violent events towards Aboriginal and Torres Strait Islander Peoples and may be distressing.

The truth of settlement and colonisation in the Gippsland region is not peaceful, and the losses are skewed so heavily towards First Peoples.

In the 46 years between first European contact in 1788 and the beginning of white settlement in Victoria in 1834, an estimated 80 per cent of Aboriginal people in Victoria (48,500 people) died from infectious diseases that arrived with Europeans. It took just another 23 years (1834–1857) for the number of remaining Aboriginal people to be reduced by a further 85 per cent to 1786 people in Victoria.

Massacres and murder account for an unnaturally large proportion of these deaths.

According to The University of Newcastle's research into massacres

of Aboriginal people, there is reliable evidence of 12 massacres between 1840 and 1884 in Gippsland where at least 336 Aboriginal lives were lost. The research criteria are strict and defined as "the deliberate and unlawful killing of six or more undefended people in one operation." Logically, there would be countless other violent incidences where fewer than six people were killed, and it is possible that there were other events that would qualify as a massacre, but there is simply no written record. Indeed, the Bataluk Cultural Trail website names several more violent events, including poisoning, that bring the number of known massacres to 20 across Gippsland.

First Peoples have experienced unimaginable loss, and the harms of colonisation continue to the present day.

Australia turn on the runway lights to help us land in meaningful territory. The path to reconciliation, they say, involves five pillars of change as quoted here:

- **Race relations**

All Australians understand and value Aboriginal and Torres Strait Islander and non-Indigenous cultures, rights and experiences, which results in stronger relationships based on trust and respect and that are free of racism.

- **Equality and equity**

Aboriginal and Torres Strait Islander peoples participate equally in a range of life opportunities and the unique

rights of Aboriginal and Torres Strait Islander peoples are recognised and upheld.

- **Institutional integrity**

The active support of reconciliation by the nation's political, business and community structures.

- **Unity**

An Australian society that values and recognises Aboriginal and Torres Strait Islander cultures and heritage as a proud part of a shared national identity.

- **Historical acceptance**

All Australians understand and accept

the wrongs of the past and their impact on Aboriginal and Torres Strait Islander peoples. Australia makes amends for past policies and practices and ensures these wrongs are never repeated.

This article probably sits within this last pillar – historical acceptance. That we seek to truthfully understand our society as it is now, and what our society has been in Gippsland and Victoria, and right across the nation. John 8:32 puts it succinctly: “The truth will set you free.” Reconciliation Week asks us to act, Now More Than Ever.

Libby Willems is the Gippsland Anglicans Diocesan Development Officer.

Migrant communities vital for reconciliation

As part of a concerted effort to lift engagement with culturally and linguistically diverse communities, Reconciliation Australia promoted reconciliation, truth-telling and justice for First Nations peoples at the National Multicultural Festival in February.

The reconciliation stall, jointly hosted by the ACT Reconciliation Council and Reconciliation Australia featured posters and other resources in 10 major Australian languages other than English.

Arabic, Greek, Italian, simplified and traditional Chinese, Korean, Punjabi, Spanish, Thai and Vietnamese are all featured in the translated resources for National Reconciliation Week (NRW) 2024 and background information on reconciliation and NRW.

The National Reconciliation Week theme for 2024, Now More Than Ever, is a reminder to all of us that no matter what, the fight for justice and the rights of Aboriginal and Torres Strait Islander people will – and must – continue.

Reconciliation Australia CEO, Karen Mundine, said that polling in the lead-up to last year's Voice referendum indicated higher levels of support for the Voice in migrant communities but also a higher level of undecided voters and people unsure of the issues.

“It is clear that while migrant communities have a high empathy and nascent support for reconciliation and justice for Aboriginal and Torres Strait Islander peoples, there is also less information available in the languages spoken by these communities,” she said.

“The support for the Voice from 120 peak ethnic groups and the Federation of



The National Reconciliation Week 2024 artwork and design represent the momentum of the theme Now More Than Ever. The chevron, a universal symbol for pointing the way, signifies advancing as one as we look towards a reconciled future; and the vibrant artwork of Gubbi Gubbi artist Maggie Douglas encourages connecting with one another, understanding and continuing to move forward (Courtesy Reconciliation Australia)

Ethnic Communities' Councils of Australia was an indication of the views of many non-Anglo Australians but we need to build deeper relationships with all communities to improve understanding of Australia's history and the need for First Nations' cultures and rights to be respected.”

Ms Mundine thanked the leaders of Australia's migrant communities for their ongoing support and pledged that Reconciliation Australia would continue to focus on working with Australia's diverse migrant communities.

“Now more than ever, the work continues. In treaty making, in truth-

telling, in understanding our history, in education, and in tackling racism. We need connection. We need respect. We need action. And we need change,” said Ms Mundine. “Now more than ever, we need reconciliation.”

Just over half of Australians were either born overseas or have at least one migrant parent. Nearly a quarter of Australians speak a language other than English at home.

Reconciliation Australia. For translated resources, visit reconciliation.org.au/our-work/national-reconciliation-week/translated-resources.

■ Rev'd Daniel Lowe

In 1839, novelist and playwright Edward Bulwer-Lytton declared, "The pen is mightier than the sword." While this is, no doubt, a profound truth, it seems the first response my Year 7 students would give is, "Yes, but you can pull a pen apart."

I have observed a strange predilection among my Year 7 students for dismantling their pens. Their fumbling efforts early in the year resulted in a spate of requests for bathroom breaks to clean up ink spills on hands and shirts. As they have become more proficient, the result now is a constant detritus of pen casings and springs strewn across the classroom floor, waiting to be cleaned up at the end of the lesson. I discovered just how proficient some of them are at this biro breakdown process when I lent a student my favourite pen for two minutes. In this short space of time, said student managed to write down the requisite answers *and* discreetly remove the spring from my pen before returning it to me. I have chosen to believe that this was an unconscious act and not a deliberate one.

So, what is it that drives this ballpoint busting urge? Is it simply a need to fidget and move? Or is it a fascination with how things work? Is it a misguided strategy for work avoidance? Whatever the motivation, the students' approach to their pens is not dissimilar to the way young people approach life.

As parents and teachers, it would be much easier for us if kids would simply listen to our accumulated wisdom on how life works, adopt our entrenched beliefs about the world and get on with being mini versions of us. But that is not how adolescence works. They are busy discovering their own identity and forming their own beliefs. But it is not always a smooth process. The teenage brain is still under construction, and this makes teenagers more prone to risk and peer pressure, and makes them more emotional. One minute they are decrying the injustices of the world with all the passion of an '80s power ballad; the next minute they are storming out of the room because you asked them if they have emptied the dishwasher yet! And when it comes to the foundational institutions, structures, beliefs and societal norms that many of us grew up with, adolescents approach them with little sense of reverence and awe, or even respect.

The term 'deconstruction' has moved from the philosophical world into common parlance as we 'deconstruct' faith, gender, politics and social institutions. Driven in part by a loss of trust in many of these institutions, young people are growing up



Dan Cristian-Padure unsplash

Broken pens and deconstruction

in a world that seems bent on dismantling many of the things that have anchored or at least mediated the identity formation of older generations. Not that this lack of trust in institutions is unique to a particular age group. Australians as a whole have lost trust in many things. According to research done by global communications firm Edelman, only 52 per cent of Australians say they trust government to do the right thing, 58 per cent trusting business and NGOs. Media fell by eight points to 43 per cent, making it the only institution in Australia distrusted by a majority of the population. Sixty-one per cent of Australians say it has gotten to a point where Australians are incapable of having constructive and civil debates about issues they disagree on.

This may be an overly pessimistic assessment, but it highlights the importance of teaching our young people to think critically, to cultivate empathy towards others who hold differing beliefs and assumptions about the world. And Christianity offers a helpful model for this. Jesus was not afraid to question social norms and challenge institutions – including the religious institutions of the time. In just one chapter of Matthew's gospel, Jesus says six times, "You have heard it said ... but I say to you ..." The writer of Proverbs says, "Fools believe every word they hear, but wise people think carefully about everything" (Proverbs 14:15). The Apostle Paul writes, "Do not be conformed to this world, but be transformed by the renewing of your minds" (Romans 12:2). I would prefer it if my students did not dismantle their pens on a regular basis, but I love it when they

engage critically with ideas and listen respectfully to the opinions of others. Perhaps this will equip the next generation to reshape our institutions and rebuild our trust in each other as a society.

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



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A life's work in textiles



Sherise Fleming, Soda Creatives

■ Rev'd Kate Campbell

In recent weeks I have had the pure delight of spending time at the Gippsland Art Gallery, inspired by the Annemieke Mein retrospective: *A Life's Work*. Mein was the first textile artist to be made a member of the Wildlife Art Society of Australasia and the Australian Guild of Realist Artists, and in 1988 she received the Order of Australia for services to the arts. The exhibition displays creations from the 1960s right through to this year. Apparently it is the largest exhibition of the Gippsland Art Gallery.

While Mein's work is predominantly textiles, it is not exclusively so. There are many pencil sketches and drawings worthy of any artist, created by Mein as she patiently observed and paid attention to minute details. There are awe-inspiring three-dimensional depictions of native Australian fauna and flora, including sea life. There are dragonflies, frogs, grasshoppers, blowflies, owls, moths, eucalypts, banksias, wattle seed pods, barnacles, fish, ducks, seals, egrets and more. She nurtured sawflies over a couple of years to observe their life cycle in full.

Mein uses varied types of textiles and stitching: machine and hand embroidery, applique techniques, fabrics such as organza, cotton canvas, dacron, silk, suede, wool, raw silk, millinery wire, hessian, lace and more. She includes recycled laces and threads too.

Mein's attention to detail is extraordinary and is captured profoundly in her very first commission from 1978. Titled *The Morass - Sale*, it has travelled many

kilometres in its 40-plus years. There are four panels, which measure some four metres wide when hung together. It was designed for a local person and includes some special fabrics belonging to the commissioner. Originally designed for a lounge room, it has changed hands several times over the years, even to the point of being in storage for some time and hence not being exhibited. It has now found its way home to the Gippsland Art Gallery.

There are over 200 original works to see, including practical things such as tea cosies and garments. Mein's wedding dress and headpiece are displayed, as well as a maternity dress, a bush jacket, an amazing 'dragonfly' cape, a dragonfly vest and a moth skirt, to name just some.

Mein was born in Holland and migrated to Melbourne aged seven, with her family. She remained there until

1971, when she moved to Sale with her husband, Phillip Mein, a GP. Annemieke was a theatre nurse, although because she was the wife of visiting medical staff she was unable to return to her profession. She embraced her diverse interest in art, and the exhibition demonstrates what a gift that is to Sale, the wider community, and the world.

Included in the exhibition is a reproduction of Mein's studio – a wonderful space full of treasures! A microscope testifies to the importance of detail to her. Her sewing machine is a standard sewing machine, much bigger than the original machines Mein was gifted as a young six-year-old in Holland (and left behind when she migrated with her parents), and later in Australia. Her maternal grandparents and aunt were strong early creative influences in her life.

Mein and Phillip have produced recordings of the full processes involved in some artworks. These have been digitised and are available to watch. They are offering the opportunity to appreciate Mein's contribution to her textile art and visual conservation of the beautiful creation we have been gifted in Australia.

A wonderful book has been created for this extraordinary exhibition – something that would grace any coffee table. I will appreciate the early history of Mein's life, which she has generously shared, and will certainly enjoy and treasure my copy in the years to come.

There have been many exhibitions of Mein's work in the Gippsland Gallery and other galleries, and I believe this one is nothing short of a masterpiece. I have been to the exhibition twice and intend to go again. You don't need to have a particular interest in textiles, as I have, to appreciate Mein's generous offering.

The exhibition continues until Sunday 26 May (entry times and fees are at gippslandartgallery.com) and I encourage a visit – you won't be disappointed!

Rev'd Kate Campbell is part of the Gippsland Diocese Registry team, and Honorary Deacon at the Cathedral.



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From the editor



I can scarcely believe that four years have passed since the brief pause in print issues of *TGA*, as Australia grappled with its first wave of COVID.

During that time, some compassionate (and COVID-safe) Gippsland Anglicans printed and hand-delivered *TGA* as part of a care package for people who were particularly vulnerable.

Since then, I think we have all developed a fresh appreciation of the special value of touch.

Traditional printed books and magazines engage our senses in myriad ways, including touch – the sight of a shiny new novel on a shelf; the rich texture of an embossed hardback; the pleasant weight of drooping pages turned time and time again; the

Keeping in touch

yesteryear smell in a secondhand bookshop, and the mystery of a dedication written in a treasure you discover there. We tend to read more deeply and comprehend better when we settle in with a printed book.

Since that first wave of COVID, *TGA* has moved from a larger format newspaper to a more compact magazine. It is one of few Anglican periodicals in Victoria still in print.

Both in print and online, *TGA* is part of diocesan ministry. It's a tangible expression of diocesan life for Gippsland Anglicans, who are diverse and geographically disparate. *TGA* invites and enables readers to connect within and beyond Gippsland, whether or not they are tech-savvy or can access the internet.

There's no denying that books come with an environmental footprint. In a neat lifecycle assessment for the *New York Times* of the 'greenest' way to read

(<https://bit.ly/3vqVwvi>), Daniel Goleman and Gregory Norris compared books and e-readers for factors including materials (paper for books and minerals for e-readers), manufacture, transportation (do you drive to buy your books?), reading (how much and when) and disposal. This is not the most recent assessment, but a good overview of the principles, which are still relevant today.

It's hard to pin down the number of print books you need to read before an e-reader becomes an eco-choice. For frequent readers who buy new books, the current lifecycle maths tips in favour of e-readers (<https://bit.ly/49jn9UJ>).

In a final pearl of wisdom, Goleman and Norris suggest, "All in all, the most ecologically virtuous way to read a book starts by walking to your local library." Or perhaps follow that yesteryear aroma to a secondhand bookshop.

How could your print copy of *TGA* go the extra mile?

Ministry Wellbeing and Development Launch in Holy Week

[Continued from page 1](#)

This is the motivation behind the Diocese's Ministry Wellbeing and Development program launched at that service in Holy Week. Looking to help lay and ordained stipendiary ministers continually improve their pastoral care and professional practice, the national church's Safe Ministry Commission has developed a threefold policy of requirements for professional development, professional supervision and ministry reviews that were adopted by our Synod a few years ago and that every diocese in the Anglican Church of Australia is now implementing.

In Gippsland we are beginning with one of the three strands: professional supervision. Every stipendiary religious worker in the diocese (i.e. everyone who holds a licence to minister from the bishop and receives a regular stipend or payment for their ministry) will need to undertake at least six hours of professional supervision a year if full-time, or three hours a year if half-time or less, with a qualified and accredited supervisor. The cost of this will be split equally between the minister themselves, the parish or organisation of which they are a part and the diocese.

Bishop Richard shared his own experience of supervision, commenting that "my long suffering professional supervisor, a wise lay person and former Jesuit, wrestles with me: patiently, caringly, and honestly – holding up to me a mirror which is not always flattering, and shining a lamp on aspects of my ministry practice that have been hidden to me, 'veiled', St Paul might say in Second Corinthians." He continued that, as a result of this supervision, "his own personal stuff is less likely to get in the way," to his own benefit and to the benefit of those to whom he ministers.

The Bishop will stay at arm's length from the details of all three strands of the Ministry Wellbeing and Development policy, which will be managed by me as the newly appointed coordinator of the program. I offered a short presentation over lunch afterwards on how the professional supervision requirements will work.

The Rev'ds Jenny Wicking, Tony Wicking and Kate Campbell then shared their experiences of professional supervision, how it has differed for them from spiritual direction and has challenged them to grow in awareness

of their own practice as ministers. Kate spoke about the benefit of having someone who is independent and outside the normal sphere of her ministry, and about how supervision helps her to navigate the various hats she wears in ministry in the Registry, the Cathedral and further afield. Jenny and Tony spoke about their experience of shared supervision. Jenny likened it to taking the various rides at Luna Park: exhilarating, different each time, sometimes scary, sometimes better than she thought it would be, but ultimately life-giving and affirming in her process of reflecting on her ministry.

In the question-and-answer session afterwards, attention was drawn to the importance of finding a supervisor who is a good fit, who may not always be the first one you approach.

Clergy and others in ministry in the diocese who meet the current requirements will receive a mailout about professional supervision and how it will work in the next few weeks, followed by a phone call to field any queries they might have on the way to engaging an appropriate professional supervisor by the end of the diocese's financial year in September.

The Golden Bowl

by Henry James

First published 1904, Scribner

■ Rev'd Canon David Head

The Golden Bowl is the final novel of Henry James, a great American writer who also spent a lot of time in London. He was nominated three times for the Nobel Prize in Literature.

Although his most famous novels were perhaps *Washington Square*, *The Wings of the Dove*, *The Bostonians* and *The Portrait of a Lady*, *The Golden Bowl* is considered by many as the summit of James' novelistic art. His novels mainly centre around somewhat fraught romances and love affairs between American women and their English beaux, and are full of the cultural and psychological dynamics of the inner workings of the men and women involved.

The Golden Bowl concerns the intimate emotional lives of four main characters: handsome but impecunious young Italian Prince Amerigo; young, pretty and innocent American heiress Maggie Verver; Maggie's widowed tycoon father and lover of antiquities, Adam Verver, who dotes on his daughter; and Maggie's old school friend, the very attractive but quite poor Charlotte Stant, who is in love with the Prince, and he with her, but they cannot marry as he needs funds to restore his name and decaying Italian estates. In order to be close to the Prince, Charlotte marries Adam Verver. He is now the Prince's father-in-law, and so a very tangled web unravels.

There are two other major characters in the novel: Fanny and her husband, Colonel Bob Assingham, who are continually used by the author to comment on the motives and actions of each of the other four characters. The novel spends a large amount of time exploring the inner motives, emotional needs and psyche of each character. It is beautifully written, but is really rather

verbose and analytical for readers with more modern tastes.

Henry James was a craftsman of beautiful language. Here is just one example of the style of language he uses. Mrs Fanny Assingham comments internally, in her mind, on Prince Amerigo as she chats to him:

She found his eloquence precious; there was not a drop of it she didn't, in a manner, catch, as it came, for immediate bottling for future preservation. The crystal flask of her innermost attention really received it on the spot in the snug laboratory of her afterthought so she should be able later to chemically analyse it.

The golden bowl of the title is a striking gold-covered crystal bowl, which each character considers buying from an antique dealer but that has a hidden crack in it. Leon Edel, probably the foremost biographer of Henry James, writes:

The 'Golden Bowl' of the title is more than an artifact. The novel deals not with the bowl, but with its flaw. The crack is the very subject of the novel; the flaws in human relations, the daughters who cling to their fathers, the fathers who cling to their daughters, the ordeal to which man is committed – of living both with mind and body. Were human relations ever more mixed than



Henry James (from *Short Story Classics* vol. 3, ed. W. Patten, 1905)

in 'The Golden Bowl'? The father's daughter marries a prince, the father consoles himself by marrying the Prince's mistress, a step-mother sleeps with the daughter's husband, and there is adultery with a step-mother-in-law! ... The violence resides in the things left unsaid, and in the ways in which the heroine (the daughter and Princess) faces her dilemma without tearing passion to shreds.

This is a good read if you like deep psychological and motivational thought.

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The Divine Comedy

By Dante Aligheri (trans. Clive James)

London, Picador, 2013

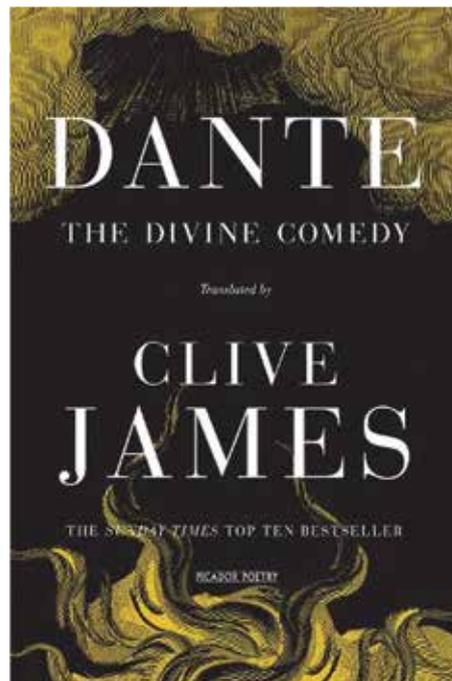
■ Richard Prideaux

Multi-talented Clive James (died 2019) was the master of many literary skills. He was a newspaper critic, essayist, poet, songwriter, memoirist, historian, travel writer and novelist, to name a few of his talents. James' translation of Dante's *Divine Comedy* in 2013 is surely his finest achievement.

The Divine Comedy, written by Dante Aligheri in 14th-century Italy, is a poetic panoply of the writer's 'history' of Hell, Purgatory and Heaven in three extensive chapters, and originally presented in Italian in *terza rima style* (aba bcb cdc). Attempting to re-create this rhyming style in English has proven very difficult for any poet, and James' version – written in quatrains (stanzas of four lines) – suits the English version far better than other English attempts; it has brought a whole new readership to this classic work.

When we read *The Divine Comedy*, with its remarkable collection of inhabitants in each of Hell, Purgatory and Heaven, we are only getting Dante's version of who should end up in each section of the future life. Dante's account finishes in the 14th century; I am sure we could all think of individuals from more recent times who might make appropriate residents.

Years ago, I read the entirety of Kenneth Mackenzie's very fine 1979 translation of *The Divine Comedy* (around 550 pages) on a flight from Melbourne to London. That was not a very good idea, as I am sure most readers would agree. I remember very little of that version! One thing I was surprised to see this time around was how small a distinction Dante made between historical figures and clearly non-historical figures. I was not expecting such a combination. In addition,



I realised how centred on Italy and Greece Dante's story is, in spite of his various attempts to refer to folk from the further reaches of Europe.

What do we get by reading *The Divine Comedy*, apart from feeling proud of ourselves? This time around I felt the genuine tension between good and evil; I felt far more deeply the intense love affair between Dante and Beatrice; the intricate friendship offered by the poet Virgil to Dante's journey surprised me; and the inevitably strong references to events in Florence should not have surprised me, but they did.

I recommend readers to *The Divine Comedy* in Clive James' exceptional version. It is very readable and I am sure I will dip into it again. This book will surprise and tantalise you, and perhaps make you think about what your own created version of Heaven (or otherwise) might be like!

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Letter to the editor

I had the great pleasure of being reacquainted with two members of the Garnsey family last month: Janet and Win. This happy experience reminded me of some of my memories of Bishop and Mrs Garnsey, and the Garnsey family.

These recollections had already been sparked by an article in *The Gippsland Anglican* (August 2022, pp. 8–9). The Rev'd Canon Jim Connelly wrote about the 120th anniversary of the Diocese of Gippsland, including details of the life, work and achievements of each of our bishops and the development of the diocese. His article drew on I.T. Maddern's *Light & Life: A History of the Anglican Church in Gippsland* (1977). In the chapter on Bishop David Garnsey (Bishop of Gippsland 1959–1974), Maddern mentioned each of the children: George, Peter, Janet and Win.

I was confirmed by Bishop Garnsey in 1963 at St Peter's Leongatha, and as preparation he requested an essay on John 16:13-20 to compensate for the fact that I did not attend Sunday School. However, we (my brother and two sisters) had, for years, completed the lessons of the Church Mailbag Sunday School under our mother's supervision.

The recent occasion was a musical event at St Oswald's Glen Iris where I found Janet in attendance and Win in the choir. This event was reviewed in this year's April edition of the newsletter of the Royal School of Church Music (Victoria). One article quoted Win's own words: "I started singing when I was about four, maybe even earlier! I am the youngest of four, a soprano, my two brothers a bass and a tenor, and my sister an alto. A perfect quartet! My oldest brother – the bass – has perfect pitch and is an excellent pianist. So we sang frequently at home, especially carols at Christmas time."

The Rev'd Dr George Garnsey (still ministering at St James' Morpeth) celebrated the 63rd anniversary of his priesthood in December 2023. Readers may be familiar with his hymn *In Jesus Christ God Makes Us New* (Songs of Grace #836).

My husband Ian and I met Professor Peter Garnsey at Jesus College (Cambridge) in 1990. (Peter, like his father in 1931, had been awarded a Rhodes Scholarship in 1961.) We had just seen his name plaque on a door and were wondering how to ascertain his whereabouts when a tall, thin man came striding across the Green. We asked the obvious question, "Do you know Dr Peter Garnsey?" The reply was, "I am he."

Another memory was from 1965, when my parents attended a London performance of Benjamin Britten's *War Requiem* at the invitation of Janet Garnsey, who was then a member of the London Philharmonic Choir. The work was originally composed for a performance at the consecration of the new Coventry Cathedral in 1962. This work of Britten, who was a pacifist, is a powerful statement about the pity of war and includes the Latin Mass words as well as Wilfred Owen's poetry.

It was such a pleasure to meet Win and Janet last month, to relive some lovely memories and to create new ones.

Marion Dewar

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The Victorian Aboriginal Remembrance Service

The time between ANZAC Day and Reconciliation Week holds an opportunity to think about Aboriginal and Torres Strait Islander service men and women who fought equally in war, but suffered injustices upon their return. This tribute helps us remember their sacrifices and pay respect to First Nations Peoples.

Aboriginal people have served in every conflict and peacekeeping mission involving Australia for more than a century. For many years the service and sacrifice of Aboriginal service men and women had not been adequately recognised and commemorated.

The Victorian Aboriginal Remembrance Service honours Aboriginal service men and women, past and present.

The Ode in Taungurung Language

Translated by Aunty Loraine Padgham

Nyudha-nhurr dardi-burpp
They shall grow not old,

dandawurring dardi-burpp-nganyin warringabuna
as we that are left grow old;

Nyudha wurrberrin-guna dardi-burpp
age shall not weary them,

nyudha-dhan derrembayn dardi-burpp
nor the years condemn.

Nerdudarra grunggondju ngamayi ba
At the going down of the sun

Yerram-buwi, nyudha-dhan dibaga.
and in the morning
we will remember them.

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This year's Victorian Aboriginal Remembrance Service will be held at the Shrine of Remembrance in Melbourne on Friday 31 May, 11.00 am to 12.00 pm.
For more information, visit shrine.org.au/victorian-aboriginal-remembrance-service.

The ^{Gippsland} Anglican

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