



P6

New beginnings
in the Parish
of Yarram



P11

A team, a bag
of Skittles
and five years
of ministry



P14

Prayer
fuel for
outreach

RRP \$7.95

The Gippsland Anglican

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Successive Archbishops of Canterbury honour sacred stories of Australia's First Nations Peoples

with 'visible, wearable sign' of Church's commitment to
reconciliation, truth-telling, and justice (See page 2 and back cover)



Reconciliation–Justice–Truth

a gift and commitment from the Church of England



It was a moving experience to represent the Diocese at St Peter's Cathedral in Adelaide on 5 September for a very special service in which the Church of England – through Archbishop of Melbourne, Ric Thorpe – presented a cope to our First Nations Peoples, represented by members of NATSIAC (including Gippsland priest The Rev'd Kathy Dalton) and National Aboriginal Bishop, Chris McLeod, who retired from that role at the end of the service.

We were welcomed to Country by Kaurna man John Lochowiak, and the Primate reflected on the significance of +Chris's ministry as National Aboriginal Bishop since 2015. Bishop Chris will continue to serve as Dean of Adelaide.

In presenting the Stolen Generation Cope to +Chris, our Metropolitan and former Bishop of Islington read a message from Her Grace the Archbishop of Canterbury, with whom he had worked closely in the Diocese of London. The Rt Rev'd and Rt Hon Dame Sarah Mullally, DBE, addressed us thus:

Brothers and sisters,

I would like to begin my message to you by acknowledging the Traditional Owners of the land on which this momentous gathering is happening today. I would also like to pay my respects to Elders past, present and emerging.

I thank each of you for your presence today, and I am grateful to Archbishop Ric Thorpe for sharing these words, and presenting this cope on my behalf.

I wish that I could be with you, standing with you on your land. I pray that I will one day have the opportunity to be with you, and to listen and learn from you.

This gift was commissioned by my predecessor, Justin Welby, on his visit to Australia in 2022. The hope was to create a liturgical garment that honours the testimony of the First Peoples of Australia: a visible, wearable sign – bearing the stories, symbols, and the faith of your peoples, affirming that

truth and justice must have their rightful place at the very centre of our faith, and our Church.

In the intervening years, this cope has been carefully formed through the wisdom and witness of Bishop Chris McLeod, Pastor Ray Minniecon, Canon Glenn Loughrey, Aunty Dianne Langham, Aunty Rose Elu and all the members of NATSIAC.

I want to honour what has been shared in order to create this cope – the sacredness of your stories, and the bravery and strength it takes to share them. They are stories of violence, dispossession, the removal of children, forced assimilation and the destruction of your culture. To our shame, the Church was implicated in parts of this terrible history.

I recognise that these stories and experiences are not simply past. Their consequences continue to be felt across generations, in families and communities, and in enduring experiences of inequality, intergenerational trauma and injustice.

As is written on the cope, we are commanded by our Lord to love one another. This commandment is at the heart of our faith, but it was violated in the treatment of the First Peoples of Australia. As we remember them, the cope invites us to affirm the God-given dignity of those whose voices have too often been silenced.

Three other words are inscribed on this cope – Reconciliation, Justice, Truth. These Gospel concepts cannot be separated from one another. I pray that this cope will be a visible, sacred act of truth-telling, and that from this true justice, and true acts of reconciliation may flow.

This gift, this gesture, will, of course, only be meaningful if it is matched by action. Please receive this gift as our commitment to walk with you, and to play our part in this ongoing journey of truth-telling, justice and reconciliation.

The cope was designed by Terry Duffy, who has crafted a series of vestments to be worn on commemorative occasions focussed on the ministry of reconciliation.

These include the Coventry-Dresden Cope, the WWI Remembrance Cope, and the Desmond Tutu Cope.

Here in Gippsland, we are formalising our commitment to truth-telling, justice, and reconciliation in several ways.

Following on from our preparation for, testimony at, and the recommendations of the Yoorrook Justice Commission, Bishop-in-Council has for the first time disbursed proceeds from recent land sales to two local Aboriginal Community-Controlled Organisations (ACCOs). Whilst the quantum of these initial offerings is modest, the principle of returning funds from the sale of land that was never ceded to Traditional Owners is an important expression of our commitment to land justice arising from our engagement with the Commission.

In September, a diocesan Reconciliation Action Plan (RAP) Working Group was convened. This group, comprising clergy and laity from around the Diocese, will be guided by The Rev'd Kathy Dalton and The Rev'd Canon Aunty Phyllis Andy and expects to report on progress at next year's Synod in our 125th anniversary year.

Please pray for Bishop-in-Council and for the RAP Working Group as these bodies help us respond to the call ... to truth-telling with restorative justice and active reconciliation which are at the heart of the gospel we proclaim.

+RM



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

Creative in spirit, working smarter

The Registry Office is reviewing our meeting structures to make sure every meeting is still earning its place. We're considering:

- Frequency – is it a mandatory requirement, or simply tradition?
- Clear expectations and resolutions
- Whether the right people are in the room
- Re-introducing BoardCloud, so agenda items and circular motions can move quickly outside regular meetings

From the Finance Team

Joseph Gormally and Wendy Eastgate

As we approach the end of the Diocesan financial year, it's been a busy time for the Finance Team.

Since our Strategic Planning workshop, we've prioritised a weekly Registry meeting, improving communication and already leading to some great ideas and outcomes. One was sharing the ADF/Trust interest rate review from the Budget Committee, which was brought to Bishop in Council and approved in principle. More information will follow in the new financial year about increased interest rates for ADF savings and investment accounts – good news for the parishes who trust us with these funds.

From the Bishop's Chaplain Dave Perryman

With a little more desk time recently, I've been working on projects to support our parishes. The first enables each parish to nominate one person for free access to Canva Pro, an online graphic design tool with great possibilities for ministry. I've also been comparing different Church Management Systems to explore which options might best suit our parishes. Stay tuned!

As a reminder, please send through Yearbook updates as they arise, including changes to office bearers, contact details or other parish information. This helps keep our records and distribution lists current.

From the Development Officer Krista Mountford

I've recently begun working with The Rev'd Sarah Gover, Anglicare Parish Partnerships Coordinator, on ways to better support parishes to find and apply for grants. We're developing a new grants section for the Diocesan website with useful resources, practical tips, a calendar of upcoming opportunities and information to make the application process easier.

We're also planning an online grants workshop for parishes on Wednesday 18 November, offering practical advice on many areas of grant writing. Check out the flyer on page 23 for more information.

We invite you to pray for and with our Registry staff members

A prayer for the Gippsland Registry team

Holy Spirit, come and help the Registry team to support the mission of our Diocese. In person, on paper, and online, make our communication clear and kind.

As we manage policies, property, bills and budgets, provide everything we need for fruitful ministry.

Connect us deeply with the parishes, chaplaincies, agencies and volunteers where the love of Christ urges Anglicans on, making new friends for Jesus, and serving our neighbours with generosity and care.

In quiet moments and at crunch times, use each conversation and every decision to do your work of transforming lives and communities, through Jesus Christ our Lord. Amen.

Faces of the Registry



Rae Riley – Diocesan Registrar

What is your role at the Registry Office, and what does a typical day look like for you?

I'm the Diocesan Registrar, so I'm responsible for much of the administration and governance of the Diocese, and I work closely with the Bishop and Bishop-in-Council. The role covers everything from finance,

property and HR through to governance, compliance, Safe Ministry and supporting parishes.

There really isn't a typical day, which is probably why I like it! One minute I'm dealing with a property issue, the next it's a policy, parish question, insurance, finance or something unexpected. A big part of the role is helping people navigate systems, processes and decisions that can sometimes feel complicated.

What do you enjoy most about working for the Registry Office?

Definitely the people. I love helping people work through things that might otherwise feel complicated or overwhelming, and I really enjoy working with our Registry team. We're a small team and everyone genuinely cares about what they're doing.

I also value the relationships we have with parishes and people right across the Diocese. Even when we're buried in policies, spreadsheets, compliance or paperwork, there's a bigger reason behind it all.

Our work supports parishes, clergy and ministry across Gippsland, which gives even the less exciting tasks a sense of purpose.

Tell us a little about yourself outside of work.

Outside work, I love spending time with my son Liam (pictured left), doing projects around the house, reading, taking my little dog Timmy for walks, and volunteering when I have time. I always have at least five projects on the go, usually involving the house, furniture, decorating or something I've convinced myself I can do rather than paying someone else! I also enjoy going on drives, spending time with family and friends, and a bit of quiet time at home.

A fun question: What is one thing people might be surprised to learn about you?

People might be surprised to learn that I have a lot of tattoos. I've actually lost count. I think people are also sometimes surprised that I'm quite introverted. I enjoy people and love good conversations, but I'm equally happy with my own company and a quiet house.

Building safe communities together

A Clearance Office update

■ Jules Lanham

Every check completed and every conversation had this past month is part of the Diocese's promise to the children, young people and vulnerable adults in our care – that our parishes are places of safety, love, and trust.

What was accomplished in August

- Nearly 20 Safe Ministry Checks approved through OSCA – our online screening system with Kooyoora – across clergy, employees, and volunteers.
- WWCCs and National Police Checks (CrimCheck) entered, verified, and uploaded parish by parish, with several Safe Ministry Officers clearing full batches of outstanding checks.
- The Diocese's first structured online SMO Meet and Greet, held via Teams on 20 August – a milestone in connecting our Safe Ministry Officer network.
- Parishes that have taken advantage of the clearance officer and team coming to visit and help support the Parish in their clearance responsibilities:

Morwell, Trafalgar, Yarram, Leongatha, Churchill/Boolarra/Yinnar, Omeo, Neerim South, Rosedale, Paynesville, Sale Cathedral and Bass/Phillip Island.

This progress happened because Safe Ministry Officers, clergy, and volunteers gave up already-stretched time to fill in a form, chase a referee, or help a volunteer through the process. That effort deserves to be seen and appreciated.

Why this work matters

Clearance can feel like an administrative hurdle. But at its heart, it's one of the most practical ways we live out the love of Christ. Creating a safe space for a child in Sunday School, a vulnerable adult at a community meal, or someone receiving a pastoral visit is an act of care as real as the visit itself.

Encouraging one another toward clearance isn't about suspicion or box-ticking – it's caring for the whole community: for the volunteer who deserves support and recognition, and for the person they serve, who deserves to know they're protected. Everyone sharing that responsibility is what makes a community genuinely safe.

Why the process has felt confusing

It's fair to say clearance has felt confusing for some, and there are real reasons why. The Diocese is mid-transition from a paper-based system to a fully online one, which takes adjustment for people used to the old way. Many Safe Ministry Officers also stepped into their role without a formal handover, leading to understandable uncertainty. This isn't a lack of care at the parish level – it reflects a diocese-wide process still being built and strengthened, month by month.

Moving from paper to OSCA

The Diocese is moving from paper clearance forms to an online portal called 'OSCA' – the 'Online Screening Application' – hosted by Kooyoora Ltd, our independent Professional Standards organisation. OSCA is a secure platform, protecting the sensitive personal information involved in clearance and giving every parish confidence that records are held safely.

Looking ahead

August showed what's possible when Safe Ministry Officers, clergy, and volunteers work together with patience and goodwill. There's more to do, but every step this month made our Diocese a little safer and more connected.

Thank you to everyone who gave their time to this quiet, faithful work. It may not always feel like ministry – but it is.

I'd like to thank my highly talented assistants who have come with me on Parish visits: The Rev'd Brenda Burney, The Rev'd Jenny Wicking and Alice Weatherall.

So, any questions about clearance, WWCC, CrimCheck, or OSCA? Please reach out to me: JulesL@gippslandanglicans.org.au or your parish Safe Ministry Officer

Towards a Reconciliation Action Plan

■ Libby Willems

Gippsland Anglicans are taking a step further towards reconciliation with First Nations Peoples in the decision to draft a Reconciliation Action Plan (RAP). In September, Bishop Richard convened a working group of people from across Gippsland Parishes to begin a process that will develop an interim report that is expected to be presented to Synod in 2027, our 125th year as a Diocese.

Gathered together with our Bishop were Aboriginal Priest The Rev'd Kathy

Dalton, Archdeacon Emeritus Sue Jacka, Hendre Roelink, Rich Lanham, Rosaline La Vie and Libby Willems. The Rev'd Canon Auntie Phyllis Andy was unable to attend this meeting but is part of the starting team along with Uncle Raymon Naidu, and Katilin Peachey.

The commitment to reconciliation under Bishop Richard was made crystal clear when he said, "Reconciliation is core business as I see it. If you had to sum up the Gospel in one word, it could

be 'reconciliation'". Bishop Richard then added that through Jesus' life, death and resurrection God reconciles the world to himself and that as Christians we have a duty to reconcile with others (2 Cor 5:19).

Building skills to reconcile with others is perhaps not comfortable work, but we should want to build these skills, remembering how good a reconciled relationship feels and being brave to seek it. A relevant example might be the respect that was found between Yoorrook Justice Commissioner, Travis Lovett, and Bishop Richard through the truth-telling process of Yoorrook.



Choral Evensong with our Anglican Schools to launch the Season of Creation

ACTinG Chair Jan Down with Bishop Richard and Jo Knight, CEO of Anglican Overseas Aid and author of *Called to Care*

■ David Perryman

Students from Gippsland Grammar and St Paul's Anglican Grammar School joined Bishop Richard and Dean Keren for a special Choral Evensong marking the launch of this year's Season of Creation.

Both schools, together with their staff, are to be congratulated on the excellent contribution of their students to the service. The students beautifully led the responses, Psalm and Anthem, a wonderful tribute to their hard work and preparation.

The service also marked the launch of the Season of Creation, with this year's theme centred on 'Living Water'.

A particular highlight was the challenging and inspiring sermon given by Jo Knight, CEO of Anglican Overseas Aid and author of *Called to Care*.

At the heart of Jo's sermon was a deceptively simple question: 'What if we took God's call to care seriously?'

It was a significant challenge for a church filled with parents, clergy and members of the Diocese, but especially for the many students present from both schools. The future belongs to them, a future that will include the continuing challenge of climate change and the question of how communities around the world, including our own churches, will respond.

Yet amid those challenges, Jo shared inspiring stories of communities already responding with courage and resilience to circumstances they did not create. We heard of Felista in Kenya, embracing climate-resistant farming

and mobilising her community, and The Rev'd James in the Pacific, speaking prophetically, caring pastorally for his community, and holding leaders to account.

Our sisters and brothers around the world are already taking up God's call to care, in both word and action.

As significant movements throughout history remind us, the Church can be a powerful voice in advocating for justice. As Jo reminded us, 'change is not only possible, but also God's desire for us to participate in seeing his kingdom come on earth.'

Returning to her opening challenge, Jo concluded with a simple benediction: 'You are called to care.'

May that calling shape your prayers, your choices, and your love for the world God has made.'

So, what might this mean for Gippsland Anglicans?

Across our different parishes, schools and ministry contexts, how might we take our place in this same calling and work? As our sisters and brothers in Kenya and the Pacific play their part, how might we use our own spheres of influence, through prayer, advocacy and purposeful living, to care for God's creation and the communities within it?

Our sincere thanks go to the Cathedral team led by Dean Keren, including the catering team for their wonderful hospitality; Bishop Richard; our guest preacher, Jo Knight; and especially the students of Gippsland Grammar and St Paul's Anglican Grammar School, together with their teachers, for a memorable and inspiring evening.

The Rev'd David Perryman is Priest-in-Charge of Avon and Bishop's Chaplain.

Many Anglican dioceses and other denominations have a Reconciliation Action Plan. This work in Gippsland will help us tell our reconciliation story so far, and plan for what steps we take next.

If you would like to connect with the Reconciliation Action Plan project, contact the Registry Office at: registryoffice@gippsanglican.org.au

You can read a summary of the Province of Victoria's evidence to the Yoorrook Justice Commission on pages 314–319 of the Official Public Record of its hearings, 'Truth Be Told': <https://bit.ly/4rgpOt7>

Libby Willems is the TGA representative at Drouin.



Bishop Genieve Blackwell and Bishop Richard testifying at the Yoorrook Justice Commission.



Commissioner Lovett and Bishop Richard side by side after the final stage of the Walk for Truth.

■ Bishop Richard

The Diocese of Gippsland mourns the passing of The Rev'd Tom Binks, who died on 4 September at Alchera House, aged 96.

Thomas Arthur Binks was a distinguished educator who served as Principal of St Anne's Campus of Gippsland Grammar (1967–1979), when St Anne's (girls) and Gippsland Grammar (boys) were amalgamating to become what was affectionately known as StAGGS.

He is warmly remembered at today's Gippsland Grammar, and is honoured by the school house that bears his name, Wellington-Binks.

Tom was ordained Deacon and Priest in 1979 at St Paul's Cathedral Sale, where he served as an Honorary Associate and Diocesan Education Officer until 1983, when he was appointed Rector of Wonthaggi.

In 1985 Tom moved to the Diocese of Melbourne where he served for some twenty years in parish ministry, school chaplaincy and diocesan education.

He was the Area Dean of Moorabbin for a season, and in 'retirement' had a significant role as a police chaplain from 1996 to 2009. Tom held a PTO

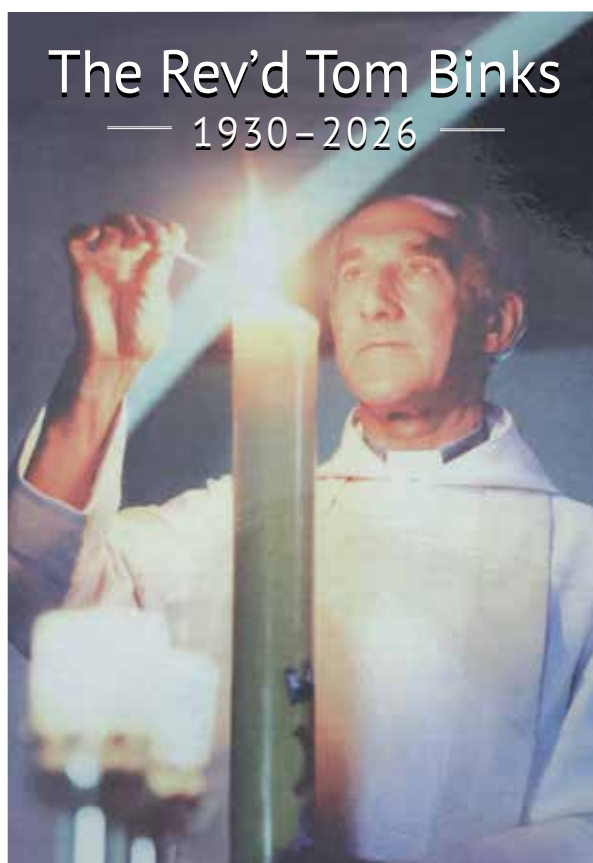
(Permission to Officiate) in Gippsland from 1995, and he and Pam retired in Korumburra.

Long-time friend and colleague Allan Huggins described Tom as cheerful and engaging and exercised a tender ministry to Tom at the last. We're grateful also to locum priest at Korumburra David Atkinson, and previous Incumbent Fran Grimes, for their care of Tom and Pam.

Tom was a person of deep and thoughtful faith, and it was a privilege to share the Sacrament with him at Alchera House.

We entrust him in that same faith and hope to the loving and eternal care of his Lord, holding Pam and their family before the throne of grace in their grief and loss.

There is much for Gippsland Anglicans to be thankful for as we reflect on the life and legacy of this beloved priest



and teacher, whose wisdom and kindness has touched the lives of so many for good. May he rest in peace and rise in glory.

New beginnings in the Parish of Yarram

■ Glenda Amos and Elaine Wright

The Parish of Yarram was thrilled to welcome The Rev'd Damien King and his family at an Induction service at Holy Trinity Church on Tuesday 8 September, the Feast of the Birth of Mary, Mother of the Lord. Over 70 people were present to celebrate this new beginning for Damien and the Parish.

Bishop Richard spoke about the new beginnings for Hannah (mother of Samuel), Anne (mother of Mary) and Mary (mother of Jesus) at the birth of their children. He likened this to the new beginning of Damien's ministry in the Yarram Parish.

Holy Trinity and St John's parishioners were involved in the Presentation of Symbols during the service. Members of Damien's and Rebecca's previous parishes – Leongatha and Mirboo North – were also present to celebrate with them.



L-R: The Rev'd Damien King, Bishop Richard and The Rev'd David Perryman

Damien was welcomed by the Rural Dean, The Rev'd Canon Dr Fran Grimes, on behalf of the Southern Deanery; The Rev'd Ian Smith, on behalf of the Yarram Ministers Group; and David Miller, on behalf of the Combined Churches Committee and the Parish. Tara Andrews presented welcome gifts to Damien and Rebecca on behalf of the Parish. Music was supplied by Dean Spalding, and supper was served in the Hall after the service.

Damien's arrival is warmly welcomed by both the Yarram and Port Albert congregations. Members have been 'holding the fort' with the assistance of locum priests Brenda Burney, Phil Muston and David Head, as well as Yarram Parish Lay Readers Elaine Wright and David Miller.

During 2026, the bell at St John's, Port Albert, has been refurbished and alterations to the interior of Holy Trinity Church have opened up the Chancel/Sanctuary area, making

it accessible to all. Christ Church Tarraville is still undergoing much-needed restoration.

We look forward to working with Damien to share the Good News with, and serve our community and to bring honour to God.

Glenda Amos and Elaine Wright are parishioners at Yarram.

Renewing ministry, revitalising parishes

■ **Graham Knott**

If you were asked to describe the ministry of the Lay Readers in your parish, I wonder what you would say?

Until recently I think most of us would say that a Lay Reader's ministry was generally liturgical, preaching and with some pastoral work when necessary. However, it is evident around Gippsland that Lay Readers are an increasingly energetic group and to be found, often at the centre or beginning of mission and ministry in the parish.

For some years, the Diocese has offered a training day for all Lay Readers as a compulsory part of their ministerial development. This year, rather than having two similar events on different days, it seemed like a good idea to gather everyone together on one day to enhance fellowship and encouragement across the Diocese. We also invited clergy and lay leaders in parishes who were interested in parish revitalisation.

Well over sixty of us gathered in St James, Traralgon, on Saturday 5 September to learn from The Rev'd Rod Morris and one another – identifying challenges and opportunities for fresh life and vigour.

Rod brings significant experience in church revitalisation, leadership and supporting churches to develop healthy and sustainable ministry. Until taking the position of Minister at St Jude's Anglican Church, Carlton, on the day after coming to us, he worked with City to City Australia. His work there involved helping churches and ministry leaders explore opportunities for renewal, growth and mission.

We began by identifying the strengths and weaknesses that we can see in our parishes. We also pondered whether God could work with those strengths and whether the weaknesses were insurmountable. This led almost seamlessly into thinking about the challenges of church revitalisation and sixteen models from which we could choose as a healthy prototype for the future. Having thought about diagnostic models, we approached lunch thinking about the crucial importance of having a shared vision in our parishes.

The afternoon had Rod focusing on ministry systems – outreach, integration and spiritual growth. Among the most valuable parts of his presentation

was setting before us a number of concrete parish examples of National Church Life Survey (NCLS) past reports. It was fascinating to see how the NCLS had revealed different strengths and weaknesses and the way it can be used to develop mission and strategy in the future. I think all who were there will be encouraging everyone to complete the NCLS forms when they become available and eagerly wait for their parish report!

Bringing together people from different parishes also gave us an opportunity to look beyond our own local context. While every parish faces its own particular circumstances, many of the questions around growth, changing communities, leadership and mission are shared. Hearing the experiences of others and having time to discuss what is working – and what is proving more difficult – was an important part of the day.

Importantly, the day was not about finding a single solution that could simply be applied to every parish. Rather, it encouraged us to think carefully about our own contexts, recognise the gifts and opportunities already present in our communities, and consider where God might be calling us to something new.

Lunch and all the refreshments were provided by the great team at St James to whom we are very grateful. The



The Rev'd Rod Morris, Parkville Campus Minister at St Jude's Anglican Church, Carlton

conversation during refreshments and lunch was a real feature of the day. There was something very special about a large group of Gippsland Anglicans coming together for a day of worship, learning and fellowship. The learning from the day will take some time to assimilate – the encouragement and memory will stay with us all.

The Ven Graham Knott is Vicar General, Ministry Development Officer, and Rector of Leongatha.

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Blessed is She

Australian Anglican Clergy Women Conference

'Blessed is She' attendees at the inaugural Australian Anglican Clergy Women Leaders Conference

■ Ruth Hanlon

Blessed is she who has believed that what the Lord has said to her, will be accomplished. Luke 1:45

So said Elizabeth as she blessed her young cousin Mary, prophetically greeting her as Mary arrives following the visit of the Angel Gabriel. Gabriel had told her that she had been chosen by God to bear his Son, that she would conceive by the Holy Spirit, as nothing is impossible with God.

Blessed is she who believed that one day women would be ordained as Priests and even Bishops in the Anglican Church of Australia. This December we will celebrate 30 years since the ordination of women priests in the Gippsland Diocese. Nothing is impossible for God.

'Blessed is She' was the title for the inaugural Australian Anglican Clergy Women Leaders Conference, organised and hosted by the Anglican Diocese of Adelaide. Over three days, from 27–29 August, 87 delegates (including 10 women Bishops) from 18 dioceses gathered to hear from 13 speakers and enjoy fellowship with one another. Keren Terpstra (Dean of Sale) and myself were blessed to attend this conference. It was wonderful to catch up with The Rev'd Jude Benton, recently from Mallacoota, now working for the Adelaide Diocese.

After morning prayer and a welcome from Archbishop Brad Billings, the conference was opened with an inspiring keynote address from the South Australian Governor Francis Adamson AC. She shared her insights and observations of women in leadership. She is a woman of faith and a trailblazer for women, working in International Affairs for the Australian Government and at one time was Australia's Ambassador in China.

There were stories of struggles and challenges, but she spoke of women with courage, resilience, integrity, the need to nourish and mentor others, building networks and not being afraid to challenge traditions and structures.

These themes were followed by various speakers. Psychologist Rosslyn Cox encouraged us to lead with courage, clarity and grace, aiming to be the best version of ourselves. To lean into our calling, our values and our strengths and not to listen to negative stories that we may tell ourselves or hear from others about women in leadership. To believe in one's worth and not succumb to feelings of 'imposter syndrome'. I know I doubted myself and gifts when I was asked to be an Archdeacon in Tasmania ... *I'm not good enough to do this role.* God is the one who calls and equips and after prayer and discernment we are

to say like Mary; *here I am Lord, your servant, use me.*

We heard from others about gender and institutional violence. The danger of the theology of male headship and female submission. Others spoke on the history of women in leadership and the painful struggle for women's ordination as Priests in the Anglican Church in Australia.

A highlight of the conference for me were the Bible studies and session on the theology of women's ministry by The Rev'd Professor Emerita Dorothy Lee. Her first study looked at Luke Chapter 1 and the annunciation to Mary by the angel Gabriel, and Mary's visit with Elizabeth. Her second study explored John 20, the appearance of Jesus and his message to Mary Magdalene after his resurrection. Both passages clearly support the leadership of women in the church. God didn't have to choose a woman to bear his Son – but he did. He chose Mary as a willing servant who after Elizabeth's blessing, prophesies in song of the Messiah, she is to bear him who will do great things, bringing down the mighty and lifting up the humble.

It was when Jesus first appeared to after his resurrection, they were his first witnesses, and he told them to go and tell the male disciples.

Mary Magdalene is often referred to as the Apostle to the Apostles. During his time on earth Jesus constantly challenged and turned the social norms upside down. He came to break the power of sin, to reconcile us to God, to restore his Kingdom. Before the fall in Genesis 3, we read in Genesis 1 that God created male and female in His image, both to equally care, have authority over and steward the earth.

Sadly, rather than seeing the overarching message of the gospel, some continue to restrict women in leadership, reading texts out of context, especially in some of Paul's letters, to keep women silent and in submission. Paul is very clear that we are equal members of the body of Christ in Jesus, no longer slave or free, Jew or Gentile, male or female (Galatians 3:28). You just have to read his final chapter of Romans 16 to see the list of women he commends as disciples, apostles and those working hard for the Lord.

We can give thanks for the respect, support, encouragement and witness of women in leadership in this Diocese of Gippsland. As I reflect over my own journey, I recall feeling called to ministry at the age of seven, but at that time women were only ordained as Deaconesses. I presumed I would be a missionary. I am grateful to those who were instrumental

in bringing about change, believing that in God all things are indeed possible. For I do feel blessed to serve as Priest in ordained ministry, to follow the calling of God, with his grace and purpose.

We pray for the women who are still struggling to fulfil their calling due to the situation or Diocese they are in; that they may hold on to the promises of God and know their worth and value as they serve in Christ. May they shine his grace brightly.

The final speaker at the 'Blessed is She' conference was none other than journalist, author, and strong supporter of the Movement for the Ordination of Women, Julia Baird. She has received much vitriol for her support of women and concern about conservative theology of male headship around family violence. She spurred us on to continue with courage, to shine, to have hope, to yearn for the transcendence – the importance of awe, wonder and grace as we journey with struggles. To find joy in beauty, to trust in God and see and acknowledge signs of hope everywhere.



Dolly Parton, a wonderful, colourful, joyful woman of faith, had died the week of the conference and we toasted to her. Julia went one step further and for our final moments together had us on our feet, singing and dancing to Dolly's song 9-5! What a joyous way to end our three-day conference. We were blessed.

If you or someone you know struggles with issues around women in church leadership, I commend to you a recently published Australian book, *God's Yes to Women. Why the Bible's Vision of Partnership is Good News for Us All*. Editors Amy Boxwell, Amy J Erickson and Laura Rademaker. See a review of this book on page 22.

The Rev'd Ruth Hanlon is Rector of Bass/Phillip Island.

Service, connection and discovery in Timor-Leste

From the mountains of Ermera to the streets of Dili, St Paul's Anglican Grammar School students experienced the warmth, resilience and rich culture of Timor-Leste, while seeing first-hand the difference that service and community partnerships can make.

The Timor-Leste Service Tour gave students the opportunity to step beyond the classroom and develop a deeper understanding of another culture and community, while witnessing the impact of St Paul's 'Team Timor' initiatives across the Ermera district.

A key part of the journey was visiting the Ponilala Pre-Secondary School and the Malimea English Language Study Centre, where students met members of the local community and saw how ongoing support from St Paul's is helping create educational opportunities for young people.

Travelling through Dili, Gleno, Letefoho, Malabe, Malimea and Balibo, students experienced both the beauty

of Timor-Leste's landscape and the everyday lives of the communities they visited. Along the way, they developed a greater appreciation for the opportunities and challenges experienced by the people in the region.

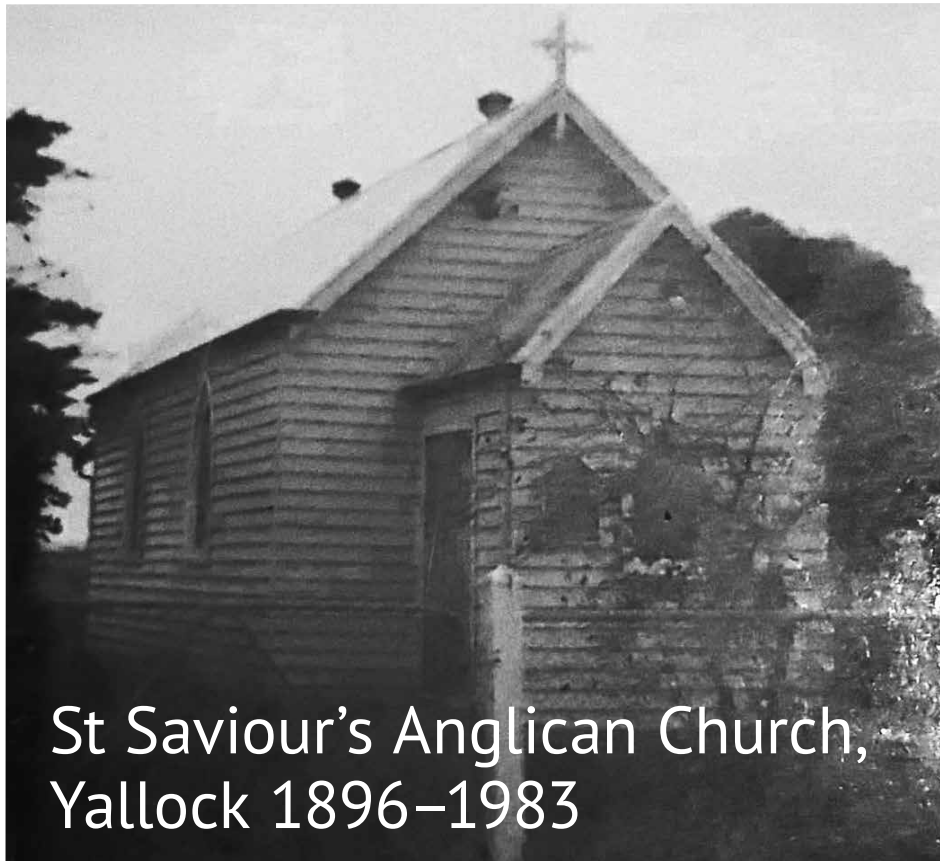
The eight-day journey also encouraged students to look beyond simply being visitors.

Through conversations, shared experiences and connections with local communities, they gained a deeper understanding of the importance of relationships, respect and sustainable service.

As a co-curricular service-learning experience, the tour encouraged students to put St Paul's values of compassion and respect into action. It was an opportunity to learn from others, broaden their perspectives, and return home with a greater understanding of how even small acts of service can contribute to meaningful change.



The group of students from St Paul's Traralgon and Warragul campuses who travelled together pictured at Balibo



■ Tim Gibson

From the Archives...

A small timber church was built in 1906, with services having been held in private homes for some years prior.

In the late 1930s, Lucy Marquand of 'Avalon', Leslie Grove in Brighton and her nephew, Llewellyn Gillam Hunt, an Inspector with the SEC, living also in Brighton, carved and gave several pieces of church furniture for the Yallock church.

A pulpit was made by Lucy Marquand and Edith Keys (who later gave the Diocese a sizable portion of land in central Traralgon known for decades as 'Keys land'). A parishioner from Dandenong also provided £50 towards the cost.

A lectern was made by Llewellyn Gillam Hunt 'to commemorate the 150th anniversary of the foundation of the church in Australia' (the first church being one built at Port Jackson, Sydney, after the arrival of the First Fleet in 1788).

The carved furniture

This furniture was made from Manchurian oak and included the altar, reredos, pulpit, lectern and font. They featured carved Australian gum leaves and gum nuts. The pulpit and lectern were dedicated on 7 March 1938, and the font, altar and reredos had been dedicated the previous year, on 13 June 1937.

These beautiful carved pieces were featured in the Saturday, 17 June 1944 edition of *The Australasian*, p23, and the writer described them in glowing terms.

In 1947, The Rev'd A E Clark wrote the Diocesan history 'Church of our Fathers' and, in it, comments about a visit to the church the year before:

'I was rather interested when the good folk told me all the furniture had been made by an amateur. Well, when I examined it (NB. Clark had been a carpenter and builder at Maffra before ordination) I thought that many a cabinet maker would be glad to be able to say they had made it. Most of it had been designed by a Miss Marquand and made by Mr Hunt. The whole of it was a credit to both designer and maker'.

The closure of St Saviour's

With the closure of St Saviour's in 1983, the altar, reredos and lectern were donated to the proposed Westernport Hospital Chapel in Koo Wee Rup, later known as 'Killara', along with a War memorial stained-glass window installed in the church in 1947. A brass cross and vases for the altar, the gift of Francis Pye Stephens in 1932, and a pair of brass candlesticks given in 1946 went to the Hospital Chapel, along with four memorial wooden pews.

The pulpit went with the church when St Saviour's was shifted to Shiloh Campsite, Almurta Road, Grantville (now owned by the Uniting Church). The destination of the font is unknown but could possibly be in storage at Lang Lang, as some of the memorial pews and Honour Roll from St Saviour's, Yallock, are now at St John's, Lang Lang.

The prayer desk was given to Yannathan Union Church and the Bishop's chair, a memorial to Dick Poole, went to St George's Koo Wee Rup and remained in the church when it was sold to a Protestant church about ten years ago.

A plaque was installed to mark the church site of St Saviour's on a rock beside the road at Yallock. The church site was sold.

An archivist's mystery

Despite the faculty documentation sent to the Diocese by the Parish of Westernport to get approval for these placings, 40 years later, no one around Koo Wee Rup has any knowledge that the furniture ever went to the intended destinations.

One of the Archivist's many mysteries...

Does anyone have any knowledge of the location of this highly praised carved church furniture or the window? If you have any information, please contact me: trgibson.1963@gmail.com

Tim Gibson is the Diocesan Archivist.

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A team, a bag of Skittles and five years of ministry



Jack with gifts of thanks from the Warragul congregation

■ Carol Monson

A recent morning service at Warragul was packed with an all-ages congregation to thank Youth Minister Jack Beamish. The service recognised his wonderful commitment to the young people of the church over the past five years. For the time being Jack is leaving his youth ministry work to concentrate on further study and his classroom teaching. Children's Ministry leader Stacey Kearney was earlier farewelled as she takes up a position of leading emerging leaders in the church.

Jack's message to the church was based strongly on the belief that no ministry is built on one person, but on a whole team. Together, with Stacey and a team of volunteers committed to serving Jesus and loving others, the offerings to young people have expanded. All activities have provided opportunities for young people to have serious questions discussed, because Jack believes faith is about continuing to ask questions.

Jack's own comments on his time:

I started as youth minister at Warragul Anglican in October 2021, two days a week, with the youth group running in a shed that had no heating and a planning meeting around a kitchen table. Five years later I am finishing up, and I've been trying to work out what I learned.

Most of it probably comes back to teams. Youth ministry doesn't happen because of the youth minister. For much of the five years the core leadership team was three people, including me, and the other two weren't paid. Three people ran Friday nights, a Sunday afternoon group, and helped by pitching in to a joint State Youth Games weekend with eighty teenagers. Every one of those leaders gave up a lot of Friday nights and a good deal of sleep at various points, so that the young people of this church could have what they had. The team is bigger now than it has ever been, which is the thing I'm most pleased about.

I tried to teach the youth that lesson once with a bag of Skittles. The rule was that everyone had to agree to share the Skittles evenly by all indicating 'share' and no single person indicating 'steal'. They could not do it, of course, and instead the lesson was demonstrated by throwing out the whole bag! The point was that generosity means someone goes without so the rest can have. They got it eventually but still talk about the injustice of throwing out a bag of good Skittles to demonstrate a point.

Some other memories – watching *The Princess Bride* at a youth retreat in my first year and finding out the film is still funny to fourteen-year-olds. A few pots of Milo handed out on a freezing night in Warragul to anyone who would take one. Standing at the top of Mt Cannibal in the dark with a group of teenagers who had gone quiet, which doesn't happen often. And the thing I am most thankful for is watching young people I first met as kids in Year 7 decide somewhere along the way that this faith was going to be their own.

Thank you to Warragul for five years of trusting me with your young people, and for praying. The group is in good hands.

Carol Monson is the TGA representative at Warragul.



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Teachers learning from teachers at inaugural *TeachMeet Gippsland*

At the inaugural *TeachMeet Gippsland* hosted by Gippsland Grammar in Sale. L-R: St Paul's Anglican Grammar School Principal Cameron Herbert, Gippsland Grammar Principal Dr Paul Walton and St Paul's Gordon Oldham

Teachers and school leaders from across Gippsland came together across traditional education sector boundaries on the night of Wednesday 18 August, sharing ideas, expertise and practical teaching strategies at the inaugural *TeachMeet Gippsland*.

The free professional learning event brought more than 100 educators from 14 schools and universities to Gippsland Grammar's Garnsey Campus, spanning government, Catholic and independent education and Early Learning, primary, secondary and tertiary settings.

Among those attending were school leaders from across the region, including Sale College Principal Andrew Stock, St Paul's Anglican Grammar School Principal Cameron Herbert and Gippsland Grammar Principal and *TeachMeet Gippsland* founder Dr Paul Walton.

But the evening was deliberately not about individual schools or sectors. Instead, it was built around a simple premise: every educator has expertise worth sharing, and teachers are better when they learn from each other.

Following an opportunity to network and make new professional connections, participants chose two workshops from 12 sessions presented by 15 educators.

The program reflected the breadth of contemporary education, ranging from generative artificial intelligence, behaviour management and metacognition in spelling, student transition, early learning, inclusive practice and effective lesson introductions. Other sessions explored growth mindset, English practice exams, daily review and the practicalities of staging a successful school musical.

Reflecting the cross-sector spirit of *TeachMeet Gippsland*, a most popular

session was led by Sale College Principal Andrew Stock, who shared evidence-based behaviour management strategies with educators from across the region.

TeachMeet Gippsland founder Dr Walton said the response to the inaugural event showed there was a real appetite for educators across the region to learn from one another.

To see more than 100 educators from across Gippsland choosing to spend their evening learning together was fantastic.

The vision for *TeachMeet* was always to create a space where educators could come together, share ideas and make professional connections, regardless of which school or sector they come from. Tonight we saw that happen.

There is expertise in every school and across every education sector. The important thing is that we create opportunities to share that expertise because ultimately, we are all working towards the same thing – providing the best possible learning experiences for our students.

The evening's presenters came from Gippsland Grammar, Sale College and Catholic College Sale, with practising educators sharing strategies and experiences from their own areas of expertise.

For participants, the format provided an opportunity not only to explore new approaches to teaching and learning, but also to make professional connections with educators they may not ordinarily encounter through their own school-based professional learning.

Sale College Guthridge Campus Assistant Principal Jordan Stubbe said:

The event was a fantastic opportunity

to learn something new and network with fellow teachers. Both sessions I attended were practical and gave you little things you could take straight back into the classroom.

TeachMeet Gippsland was attended by not just teachers, but education support staff, school leaders, school board members and teaching students.

Nagle Catholic College Registrar Jodie Trewin said the opportunity to collaborate with educators from across the region had exceeded her expectations.

I came along with colleagues who work in different areas of our school, not just teachers, and being able to collaborate with people and hear what others are doing gives you an insight into what you could do better, what you're already doing well and where we're all on the same page.

Dr Walton established *TeachMeet Gippsland* after experiencing similar events throughout his career and seeing first-hand the value of creating informal spaces where educators can share ideas, research and practical teaching strategies. He established *TeachMeet Gippsland* not as a Gippsland Grammar professional learning event, but as a platform for the wider Gippsland education community.

Guided by the principles of Connect. Share. Grow. The longer-term vision is to create an ongoing professional network where educators can continue sharing knowledge and building relationships across schools and sectors.

The second *TeachMeet Gippsland* will be held on Wednesday 25 November at Gippsland Grammar.

Faith in an age of science and AI

■ John Waterhouse

On Sunday 6 September, more than 30 people gathered at Christ Church Foster to hear The Rev'd Canon Daniel Lowe (Associate Director, ISCAST) speak on 'Science and Religion – are they in conflict?', followed by questions and discussion. Encouragingly, more than half of those attending were not regular members of the Christ Church congregation.

The Rev'd Lowe works at ISCAST (Institute for the Study of Christianity in the Age of Science & Technology), an organisation that encourages the community to explore what science and religion have in common and how they can, in fact, enrich each other. He went so far as to suggest that 'Science can fuel worship' through increasing our awe and wonder at the physical world around us, and that 'Science can BE worship!'

He initially spent time with the attendees exploring where this idea of Science and Religion being in conflict came from, when it occurred and who encouraged it, as for centuries this had not been the case – in fact, most scientists through history were faith-affirming Christians, including Isaac Newton and Gregor Mendel, the father of genetics. It was this faith in a God of order and not chaos that led them to explore how and why the physical world and the cosmos worked as it did!

In addition, he explained the difference between 'Science' and 'Scientism' – Science being one of many sources of knowledge, including Morals & Ethics, Philosophy, Experiential, Religious and Historical approaches, versus Scientism, where Science is seen as the only valid way of knowing the world.

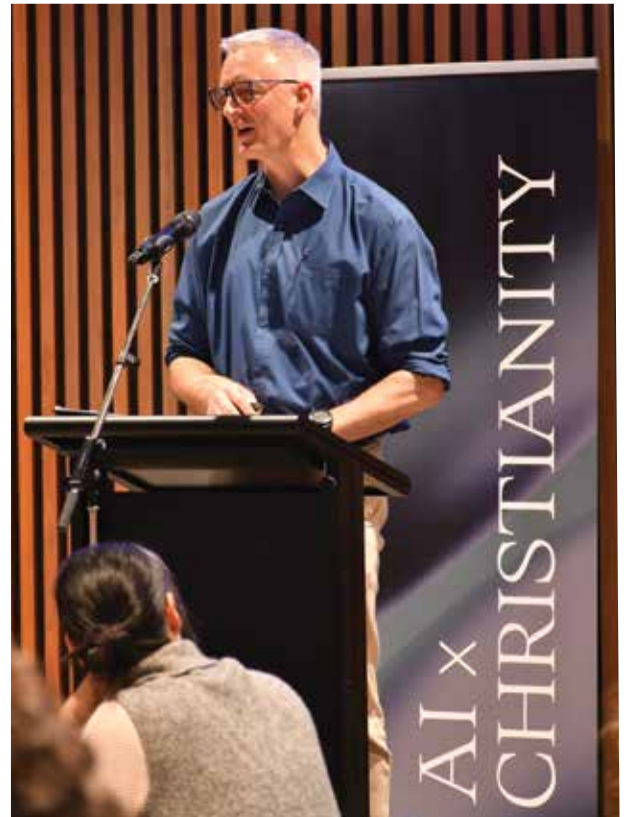
In exploring AI and its growing impact on our lives, The Rev'd Lowe focused on how we can learn to assess and judge if it is being used wisely, morally and beneficially – in fact, is it being used to 'love our neighbour'? At the heart of the issue, are we gaining greater knowledge without wisdom?

In a sense, this is a long-running issue coming with every scientific breakthrough, of which AI is a new strand – how do we use this knowledge to 'benefit humankind'? From a Christian perspective, what would God judge as being a wise use of this new scientific tool?

He reminded us that, unlike humanists and atheists, we have many God-given advantages in assessing AI and in not becoming overly anxious – after all, it is still only a tool, however new and powerful, and God continues to be in charge! Our Christian faith continues to be good news for us and the world, and this protects us from any sense of 'existential threat' that AI may seem to pose to others. AI is still a human creation and can imitate us remarkably at times, and part of that imitation embraces our fallenness and our frailty. So, we are unlikely to give it 'authority' that isn't warranted, and it, of course, ranks poorly in contrast to the character of God!

The Rev'd Lowe provided many questions we as Christians can bring to bear to assess any application of AI in our lives or in any area where we may work and judge its impact for good or bad. How do we avoid being dependent upon it? How do we assess when the use of AI needs to be controlled or restricted? How do we ensure the AI tool is not shaping us negatively? What is the role of the Holy Spirit in assessing AI wisely? How do we continually check on AI's impact on mental health and relationships?

In summary, The Rev'd Lowe reminded us that AI is a human project inevitably tainted by our flaws and weaknesses. It can, with God's guidance and the guiding hand of the Holy Spirit, be used well and wisely in many areas of human endeavour, but it can never replace



The Rev'd Canon Daniel Lowe (Associate Director, ISCAST)

God for wisdom and ultimate truth – God will continue to be the source of all that is good and just and loving, not AI or any other human creation.

Not surprisingly, his session led to a great deal of discussion after his presentation! Many thanks to The Rev'd Lowe for visiting us and sharing his work, experiences and godly wisdom with us.

John Waterhouse is the Communications Officer for the parish of Corner Inlet.

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Prayer fuel for outreach

The Moravian Church in Herrnhut, Germany

■ Susan Liersch

On a recent trip overseas, Graeme and I visited a small German village called Herrnhut, the home of the Moravian church. When a group of refugee Moravians settled there in 1722, due to the generosity of Count Zinzendorf, their community grew. But by 1727 their dissension and infighting had become more well known than their religious zeal.

Through Count Zinzendorf's efforts to restore peace, they laid down their hostilities and adopted the Brotherly Agreement on 12 May 1727. By August, a group of young men and women had committed to round-the-clock prayer. Within six months, twenty-five people had committed to leave their homes and travel to the New World – the first missionaries of the modern age. John Wesley and his brother Charles would be converts through those sent out on mission. Such is the power of prayer!

As Christians, prayer is central to our daily walk with God, but let us reflect on the way we pray. Are our prayers mostly private, or are we like the Moravians, praying corporately for revival and the spread of the Gospel throughout our communities?

Let's look to Jesus' disciples for a model of prayer. After Jesus ascended, they gathered in the upper room and constantly devoted themselves to prayer



in the same way the early believers and Moravian believers did? Are we too caught up in dissension and infighting rather than fervour for the advancement of the Kingdom? Or have we become so enculturated by the secular world that we accept the state of the world and our own sin, content with lifeless religion, while millions are dying without Jesus?

In their book *The Battle Plan for Prayer*, Stephen and Alex Kendrick state,

There is no reason why we can't see God's Spirit poured out in abundance on us, like He's done in days past – reviving families and restoring broken lives.

(Acts 1:13–14). The result was a revival of mammoth proportions, driven by the infilling of the Holy Spirit, with three thousand souls saved in one day (Acts 2).

Throughout Acts, we read that the followers of Jesus devoted themselves to prayer and fasting, as they progressed the mission of being witnesses to the good news of Jesus Christ – from Jerusalem to all Judea, Samaria and the ends of the earth. The mission progressed exponentially, with believers rising up across the world.

Do you wonder, like I do, why we are not seeing revival here in Gippsland, and across Australia,

They remind us that God promises His people that when they turn to Him in prayer with repentant hearts, He will heal their land (2 Chronicles 7:14). Australia badly needs healing and we long to see our churches full to overflowing!

One focus area of the Diocesan Outreach Strategic Plan is prayer, and the GO & DO team have been working on how we might empower you in praying for outreach with an expectation of revival. We have a new logo, and on the new Diocesan website, a GO & DO page will provide resources to assist you in praying for outreach. These include resources from Lectio 365 such as 'how to run a non-boring prayer meeting', 'how to run a 24/7 prayer room' and 'how to prayer walk'.

Let me leave you with Paul's exhortation in Colossians 4:2–6:

- 2 Devote yourselves to prayer, keeping alert in it with thanksgiving.
- 3 At the same time pray for us, as well, that God will open to us a door for the word, that we may declare the mystery of Christ, for which I am in prison,
- 4 so that I may reveal it clearly, as I should.
- 5 Conduct yourselves wisely towards outsiders, making the most of the time.
- 6 Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer everyone.

The Rev'd Susan Liersch is Chair of GO & DO (Gippsland Outreach & Diocesan Outreach).

A Prayer for Revival

Taken from: *The Battle Plan for Prayer*
by Stephen and Alex Kendrick

Lord God our Father in heaven, we need You. We're desperate for You. We pray now in the name and through the blood of Jesus that You would stir up faith and repentance among us like never before. I ask that You would soften our hearts toward You and break our hearts toward sin. Unite Your church in fervency, fasting and devotion to prayer, desiring nothing more eagerly than we desire You and Your glory to be poured out upon us,

May we humble ourselves, and pray and turn from our wicked ways, seek Your face until You heal our land. Have mercy on us, O Lord. Forgive us. Cleanse us. Heal us.

Send revival, O Lord. Bring millions to saving faith in Your Son Jesus. And cause us as Your children to be solely devoted to serving You. Loving You and extending love to others.

May the world see Your glory, and may Your name be honored and adored among the nations in our generation. In Jesus name we pray in faith, amen.

God responds to Prayer Walk in Northern Ireland

■ Graeme and Susan Liersch

Positivity fence at 'Westwinds' estate, Newtownards, Northern Ireland

Three years ago, on a SOMA mission in Northern Ireland, we visited a church plant in an estate called 'Westwinds' in the town of Newtownards. We were shocked to see murals of mask-clad men bearing machine guns, an imposing security fence around the school, a three-storey-high bonfire on the football oval for the Orange Day Parade and to find ourselves in the middle of Ulster regiment feuds.

The tension and potential danger were tangible. We walked through the estate, stopping at pivotal places to pray and invite the Holy Spirit to do His work. One immediate outcome was God averting a planned Ulster feud revenge attack.

Returning to Northern Ireland for SOMA international meetings in May this year, we caught up with Stephen, the Priest-in-charge of 'Westwinds' three years ago. Stephen told us that our mission to the 'Westwinds' and the prayer he experienced there had changed his life.

From that time on, he felt empowered by the Holy Spirit. The 'Westwinds' church had grown considerably, and one of the

new converts is now a church leader. The 'positivity' fence near the shops had been finished, replete with flower-filled gumboots and Scripture verses.

One of the Ulster groups' plans was to paint over the military-style murals and replace them with paintings of airplanes. They have also installed three crosses in their paramilitary, loyalist UVF memorial garden. The change in atmosphere was evident, from an air of threat to one of safety and peace.

Not long after we left Northern Ireland three years ago, Stephen was diagnosed with a brain tumour. Our prayer chain here in Wonthaggi committed to praying for him as he underwent surgery. Afterwards, he contracted meningitis and was in a coma for a week, not expected to live.

Not only did he live, but he is now back in full-time ministry in a new parish which has grown by 50 people since he started. Wow, all of this because we called on God in prayer on behalf of this vital ministry in Northern Ireland.

In the Middle Ages, parishes engaged in the tradition of Beating the Bounds. Every year, a few days before the feast of

the Ascension, members of each parish would walk the edge of their common lands. They carried flags, sang songs, read homilies and used slender willow branches to swat the landmarks that separated one parish from another.

In our day, parish boundaries are more fluid, but there is something we can take away from this practice: becoming familiar with what lies within our parish community. Praising God for where the community is flourishing, interceding for needs identified and seeking the Holy Spirit's guidance on how to bring the gospel effectively into community spaces.

Here in Wonthaggi, we have created a map of where we all live within our parish boundaries. It revealed towns where no parishioners live, raising the question: 'How will we reach the people who live there?' Prayer walking our parish will be a good place to start. Is that something you could do in your parish?

The Rev'd Graeme Liersch is the Rector at Wonthaggi/Inverloch and The Rev'd Susan Liersch is Chair of GO & DO.

Here is a simple way to pray evangelistically using the anacronym **GOD'S HEART**

Taken from: How to Pray Evangelistically by Chuck Lawless (August 12, 2019)

- | | | |
|---|---|---|
| <p>G Pray believers, beginning with yourself, will appreciate God's grace. When we really appreciate what God has done for us, we naturally want to tell others about Him.</p> | <p>... an action ... a decision. Too many Christians know they should do evangelism, but decide not to do it. Pray that won't happen.</p> | <p>and the "god of this age" does all he can to keep them in darkness. Nothing we do apart from the power of God can open their blinded minds.</p> |
| <p>O Pray for believers to live in obedience to God. We can't change another person's heart. Only God can do that.</p> | <p>S Pray that believers will speak the gospel fearlessly and clearly.</p> | <p>A Pray they will have God's attitude toward sin.</p> |
| <p>D Pray believers will decide to tell others. Evangelism doesn't just happen. Telling the story of Jesus is a choice</p> | <p>H Pray for nonbelievers to have a receptive heart to the gospel.</p> | <p>R Pray non-believers will repent and believe. The message of Christ is clear: we must turn from our sin and trust Christ for salvation (Mark 1:15).</p> |
| | <p>E Pray their spiritual eyes will be opened. Non-believers are blinded to the truth of the gospel (2 Cor. 4:3-4),</p> | <p>T Pray their lives will be transformed.</p> |



The possums out the back

■ Jack Beamish

For a while now we have had possums coming through the back garden. Our family room has a series of big windows that look out right at the trees along the rear of our property, and every so often as the light went, one of us would notice a shape moving along a branch and say 'possum spotted'. We assumed they were passing through. That's what possums tend to do in town, or so I thought. They come along the fence line at night, eat what they can find, and move on to somebody else's yard.

Then a few months ago we spotted something in one of the trees. It was a rough bundle of twigs and leaves, about the size of a ball, wedged into a fork in the branches a few metres up. We thought it might be an old bird's nest that had come apart in the wind. It was not. It was a drey, which is the word for the nest a ringtail possum builds, and once we knew what we were looking at, it became obvious. The possums were not visiting us every night. The possums lived here.

There were three of them, and they had been coming out of that ball of twigs, only a few metres from where we eat dinner, for who knows how long before we noticed. Certainly, far longer than the year that we've been at this property.

Since then, we have been watching them most nights. They come out at dusk, with exceptional timing, and one after another they walk out along a branch with their curly tails following them for balance. The larger two first and then a smaller one, although sometimes only one or two come out. They spend the evening hopping between the trees along our house, eating leaves and occasionally tumbling onto the pergola roof with a bang. We've watched the little one get bigger and eventually get the confidence to start running around and leaping by itself.

I could not have told you what the word 'drey' meant before this year. But something changed when the possums stopped being visitors and became

residents. The lights go off a bit earlier so we can see out. One of us will say 'possums are here' and we both drift over to the window to watch them. It's become a ritual of ours most nights.

What has surprised me most, though, is what it has done to how we treat the garden.

Before noticing the drey, the trees at the back were just trees. I trimmed them when they got in the way of things and otherwise did not think about them. Now, looking at the branches near the drey a few weeks ago, I found myself wondering whether that limb was healthy enough to hold them through winter, and whether the other tree next to it had enough new growth for them to eat. We have started weeding the back garden properly to help keep competition away from the trees. We have stopped using anything on the garden that might hurt them (ringtails, I have learned, very much like lemon peel!). We are thinking about what else to plant so that there is more for them to eat next year and more cover for them to move through. None of this was on our list six months ago, and the funny thing is that the possums were already here then. Nothing about them changed. What changed was that we found out they were neighbours, and that we could see their home from our rear window.

I think this tends to be true of how compassion works in us, and about how God made us.

Most of us find it hard to care about things in a general sense. I can read about the state of the world's forests and feel a sort of concern that lasts until I close the article, but I might not think about it a great deal later on. I can pray for creation in a general way on a Sunday and really mean it, but then I drive home and don't think about a single living thing. General concern is good to have, but it's not always weighty. It struggles to change what I do on a Thursday evening.

Having a particular concern feels different. Three possums in one tree have done more for my sense of responsibility for the natural world than years of knowing, in the abstract, that I ought to have concern. I think that is because compassion often is a response to something in front of you. It helps to have a face, or at least a cute curly tail.

This shouldn't surprise anyone who reads the Bible. When Jesus was teaching about loving your neighbour, he didn't give a definition of the word neighbour and leave it at that. He told a story about a man left lying in a ditch, and about someone who walked over and looked at him. The Good Samaritan's compassion started, according to Luke, 'when he saw him'. The priest and the Levite saw him too, but they arranged things, so they didn't have to keep looking. The difference between them was whether they let the man in the ditch become particular to them.

And when Jesus wanted to teach about trusting God, he did not hand out a principle either. He said, look at the birds. Consider the lilies. Go and stand in front of the actual thing and pay attention to it and let it teach you.

I think this is also why God put the first people in a garden rather than giving them a policy to work through. Genesis says the Lord God took the man and put him in the Garden of Eden 'to work it and take care of it'. The instruction is not to care about the earth in general. It is to look after this ground and these trees, the things that

are in front of you and within reach of your hands. The care God asks of us has always been local; it has always had a particular address to point at.

I find that relieving in many ways. The size of the world's problems can make any response feel pointless. What difference does it make to anything if one household in Gippsland waters its back garden, plants a few more natives and leaves a few more branches on a tree? Probably not much, on the scale of the planet. But that's not always the scale I find it easy to work on. I was given a back fence and three possums, and a window to see them through. I was given the decisions I can make in my own life.

God doesn't seem to be overly interested in whether I can hold the whole world in my head, although perhaps for some this is the call. He seems interested in whether I will look after the bit of it that has been placed in front of me, and whether I will let it change me.

The possums did not earn our attention. They're really not very useful to us. If anything, they are rather inconvenient at times; they've demolished the lemons

from our tree and have munched many of our roses. A sensible person might want them to be gone. And yet the more we

watch them, the more we can't help but feel like we want them to be all right.

God did not love the world from a distance with a general compassion. He came and lived in it, in a particular place, among particular people, and looked at them. In many ways the whole of our Christian faith rests on the idea that love comes close and pays attention to what is actually there.

This is one way we might think about the call to creation care. It can be awfully difficult to consider the enormity of the world's problems every day. For us the call instead might be to find our possums. To find our corner, our niche that we possess some influence over, and to cultivate it. It might not be possums! It might be the magpies that come to visit, or the old tree on your property that has been there far longer than you've been there. Our parishes around Gippsland have countless examples of these, just waiting for us to cultivate them; it's one of the many blessings we have in Gippsland.

For us, our possum neighbours will probably be out again tonight, just after the sun goes down. This spring we're looking forward to planting more natives around the garden. Next year we might put a nesting box or two up in the trees, and see what else moves in.

I wonder what your possums are?

Jack Beamish is a member of ACTinG.

'The leaves of the tree are for the healing of the nations.' (Rev. 22:2)

Branching out...

Now that you have a Prayer Tree – or even if you don't – are you interested in branching out?
What do you dream of for your church garden, to support biodiversity, nurture faith and care for creation?

 Contact ACTinG if you'd like help to explore your ideas / implementation / funding:
acting@gippslandanglicans.org.au
We have limited expertise, but boundless enthusiasm.

.....

Meanwhile, here are some links to get ideas flowing...



Plant a micro forest
<https://tinyurl.com/3uvfnsww>



Install a nesting box
<https://tinyurl.com/eck73uy9>



Create a bee habitat
<https://tinyurl.com/3hjdjn9a>



Start a share-garden scheme e.g.
www.lendandlend.com



What is regenerative gardening?
<https://tinyurl.com/4uhy8sw2>





Supporting the Aboriginal Ministry Fund

- employment of Aboriginal people in ministry
- training of Aboriginal people for ministry
- cultural education within Gippsland Diocese
- development of Aboriginal ministry

Would you like to be part of supporting these aims?
To find out more, contact the Registrar: (03) 5144 2044
registrar@gippslandanglicans.org.au



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THE ABBEY 2027 EVENTS

It's all happening at The Abbey on Raymond Island in 2027. We invite you to join us for our varied program of retreats, quiet days and events in the coming year. With just a few events still to be finalised, it is time to get out your 2027 diary and lock in these dates.

Women's Storytelling Retreat

February 5–7

Facilitator: Lee Palumbo

Storytelling is part of our ancient traditions and our everyday. Stories help us to understand ourselves, each other and the human experience, and can bring healing and transformation when aired in a safe and supportive environment. Join us for a weekend of connection, storytelling and reflection in the beautiful natural environment at The Abbey.

The Art of Growing Older

March 19–21

Facilitator: Dr Jenni Harris

Growing older is one of life's profound transitions, inviting us to pause, take stock and consider how we want to live the next chapter. Alongside loss, change and limitation can come a deepening of perspective, greater self-knowledge, creativity, meaning and a new sense of what truly matters.

Sit, Sew & Be Inspired

April 3

Following our successful 'Stitch 'n Sew' event last year, bring along your friends and unfinished craft projects for our 2027 Sit, Sew, and Be Inspired day. Enjoy food, fun, displays of fabric artwork and demonstrations by various artists. Morning tea and lunch provided.

Lessons From Our Grandmothers

April 5–8

Facilitator: The Rev'd Dr Merryl Blair OAM

Matthew 1, the genealogy of Jesus, gives us five women who are 'outsiders' in the main story of Israel. What do their stories teach us about Jesus and who we might become? We will consider lessons learned from those before us and from 'outsiders', and the lessons we may leave for those who follow.

Restoration of Relationships

June 4–6

Facilitator: Julia Fullarton

Throughout this weekend, we will look at three often misunderstood components of maintaining healthy relationships: apology, forgiveness and restoration (or reconciliation). We will explore where they can go wrong and where they can go well, and how to look after ourselves while restoring a broken or damaged relationship.

Listening to the Heartbeat of God

June 25–27

Facilitator: Dr Cath Connelly

One of the core metaphors of Celtic spirituality is the beloved disciple John leaning his head onto Jesus' breast at the Last Supper, 'listening to the heartbeat of God'. What do we hear when we truly listen to our own heart? Cath Connelly will explore these topics as we discover the heartbeat of God resonating through each of us.

Moss!

July 30–August 1

Facilitator: Kelly Woods

Reconnect with the present moment through mindfulness practices and guided creative exercises designed to ground you and bring wandering thoughts back to the here and now.

Through gentle practices, reflective creativity and meaningful conversations, uncover the wisdom within your own being.

Circle Dancing

August 13–15

Facilitator: Robyn Sussems

Dancing in a circle is an ancient tradition common to many cultures, strengthening community and encouraging togetherness. Experience the joy of dance, physically and spiritually, with opportunities for reflection, meditation and time in nature. No previous dance experience is necessary.

Abbey Feast

September 11

Allowing Nature to be a Window into our Soul

Facilitator: Linda Young

September 17–19

Begin with curiosity – creating space to notice what is present, explore what may be emerging and listen more deeply to our own experiences. Through mindful walks, meditation, journaling and quiet reflection, discover a greater sense of peace and self-awareness.

Blessing of the Animals

October 2

St Francis, lover of animals, would be thrilled that we are hosting an afternoon to honour our animal companions. Bring your pets for animal fun, culminating in a pet blessing by the Abbey Chaplain. There will be competitions for the fluffiest, cutest, oldest, wisest and most unusual pet.

Wendell Berry: Sitting at the Feet of Wisdom

October 4–7

Facilitator: Christine Gilbert

Inspired by Wendell Berry, this retreat offers an opportunity to slow down, reconnect with nature and reflect on community and simple living. Berry's writings encourage us to step away from the hurried pace of modern life and appreciate the land, relationships and everyday work that give life meaning.

Meditation & Mindfulness – Coming Home to God

Facilitator: Roland Ashby

October 24–29

Tap into a deep spring of love, joy, peace and compassion at the centre of our being. Cultivate a transforming awareness of the Divine presence and learn how to meditate. This experiential retreat draws on contemplative prayer traditions including Lectio Divina, Visio Divina, imaginative contemplation, mantra meditation and Centering Prayer. No previous experience is necessary.

Clothes Swap Morning

October 30

Bring at least five items of clothing to donate, then take home anything you like from the clothes donated by others. A great way to recycle those gorgeous items you haven't worn for years.

Ecumenical Advent Conversation

November 19

Coming of Age: Women Stepping into Elderhood

Facilitator: Janet Munro

December 3–5

Our world needs wise counsel. Elderhood is not the inevitable consequence of ageing; it is a communal function for which we must plan and prepare. This retreat offers time for individual and collective reflection, story and ritual, developing a renewed vision and purpose for your life and communities.

Retreat with Bishop Clarence Bester

Facilitator: Bishop Clarence Bester

Date to be confirmed

We are honoured that Bishop Clarence Bester, Bishop of the

Anglican Diocese of Wangaratta, is coming to The Abbey to lead a weekend retreat. This is a special opportunity to sit with one of our Anglican wisdom figures.

Hush Quiet Days

February 11 | March 11 | April 8 | May 13 | June 10 | July 8 | August 12 | September 9 | October 14 | November 11 | December 9

These days offer spacious, reflective experiences, exploring a different topic each month. The 2027 topics are yet to be confirmed. Days run from 10.00am–3.00pm, with participants bringing their own lunch.

Save the date

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

OCTOBER

- 3 2–4pm Blessing of the Pets
- 8 *Hush Day:*
Being Present in the In Between
Facilitator: The Rev'd Gradwell Fredericks
- 9–11 Weekend Retreat:
Restoration of Relationships
Facilitator: Julia Fullarton
- 16–18 Weekend Retreat:
Zen and the Art of Lego
Facilitator: Grant Palmer
- 31 Clothes Swap day

NOVEMBER

- 4–8 Mid-week retreat: Embodied Listening:
Awakening to the Spirit of Place
with earth, wind, fire & water
Facilitator: Susanna Pain
- 12 *Hush Day:*
My Heart in Hiding Stirred for a Bird
Facilitators: Grania Sheehan
and Cate North
- 16–19 Mid-week retreat:
'From here to eternity' – exploring
the practice of sacred image making
Facilitator: The Rev'd Moira Evers
- 20 Ecumenical Conversation
Hosts: Bishop Richard Treloar
and Bishop Greg Bennet

DECEMBER

- 10 *Hush Quiet Day:*
Australian Religious Poetry
Facilitator: Michael Fox

Details of all these events can be found on our website www.theabbey.org.au

The Abbey October 2026**■ Cath Connelly**

I am writing this to you on the eve of our Abbey Feast. The tables are set, the cutlery and crockery washed. The room looks gorgeous, with this A-Frame building lending herself to the best she can be in her tired state. Many hands have been busy cutting vegetables and whipping cream; wine and soft drinks have been purchased, and the urns are full. Jackie O'Connor, our most precious and skilled chef, has outdone herself in preparation for the big day. Now we wait for the ferry to bring you across the water.

By the time you read this, the Feast will be over, the dishes done, and the tables put away for another year. People will have gathered from across our vast and special diocese to both celebrate together and to show your commitment to The Abbey. On behalf of all those who know how important it is to have this Centre of Spirituality and the Environment, thank you. Thank you for your ongoing support for The Abbey. Thank you for your prayers and financial support. Thank you to those who volunteer here. Thank you for coming to our program of events. Thank you for visiting and being part of our Abbey community. Thank you.

This is indeed your place; come find a home here.



Planting the seed for foster care

■ Sarah Gover

Traditionally, Social Justice Sunday is held in September, and one of my highlights back in August was speaking at the Community Ecumenical Social Justice service in Stratford. It was a privilege to share my passion for social justice and to tell a few stories about some of the friends I've met along the way over the last few years.

I love this verse from Isaiah 1:17:

Learn to do good; seek justice; rescue the oppressed.

It's a call to stand up for the homeless, and it goes on to encourage the reader to go into bat for the defenceless – for those who have no one else standing with them.

That call was on my mind again recently in a conversation with an Anglicare staff member. One of the highlights on the Anglicare calendar in August is the AV Chairperson's Awards, and this year one of the teams nominated was Out of Home Care Recruitment and Support. They didn't win on the day, but the day after the awards I got the chance to catch up with the team leader, Surinder Demetrios.



I used to work alongside Surinder during an earlier stint with Anglicare, and it's a real privilege to work with her again. She has such a passion for her job – supporting her team to find wonderful foster carers, matching them with kids who need families, and then walking alongside those families with support and encouragement through their foster care journey.

We all know that every child deserves a happy, healthy home. Surinder and her team work every day to make that a reality for children across Gippsland while their own families heal.

As we talked, Surinder shared that they're always looking for new foster carer families. It doesn't matter if you're single or partnered, if you own your home or rent, or if you work or stay at home – everyone is welcome to become a foster carer with Anglicare Victoria. The team needs foster carers of all ages and genders, from all backgrounds and cultures, and with a wide range of life experience, to support children and young people in out-of-home care.

Surinder and her team work closely with anyone who might be interested, offering expert training and ongoing support and guidance to make sure both you and the children in your care are thriving.

I wondered aloud to Surinder whether raising awareness of the need for foster carers across our parishes would really make much difference. She had a lovely answer: even a grandparent in church mentioning it to their kids, or to a neighbour, might plant a seed – and that seed could grow into a life-changing decision for a child.

If you know of anyone who might be interested in foster care, if you'd like more information, or if you have an opportunity where you'd like Surinder and her wonderful team to come and tell you more about foster care – perhaps at a playgroup or a community lunch – just get in touch with me: sarah.gover@anglicarevic.org.au

The Rt Rev'd Sarah Gover is the Parish Partnerships Coordinator for Gippsland.

New Archbishop for Rwanda

■ Sarah Gover

The Anglican Church of Rwanda has elected The Right Rev'd Dr Manasseh Gahima, Bishop of Gahini, as its next Archbishop and Primate.

On 11 September 2026, Bishop Manasseh was elected by the House of Bishops to serve as the fifth Archbishop and Primate of the province and its 13 dioceses. His installation is planned for 25 October 2026, when he will succeed The Most Rev'd Dr Laurent Mbanda, who has led the Anglican Church of Rwanda since 2018.

Following the announcement, Archbishop Laurent Mbanda offered his congratulations and called for prayers for the Archbishop-elect and the Anglican Church of Rwanda:

'Please join me and the members of the Global Anglican Council in congratulating Manasseh and in praying for him, for Rose and their family, and for the Anglican Church of Rwanda

as we prepare for his installation as Archbishop and Primate on 25 October 2026.

'When I enthroned Manasseh as Bishop of Gahini in 2019, I encouraged him with the Lord's words to Joshua: 'Be strong and courageous.' (Joshua 1:9). Today, I gladly say those words to my dear brother again.'



The Rev'd Sarah Gover is the Australian Commissary for Archbishop Elect of Rwanda, The Rev'd Dr Manasseh Gahima.

The Integrity Fix

The simple yet surprising path to spiritual and societal renewal

Jago Wynne

IVP, Inter-Varsity Press, 2026

■ Andrew Wood

This year marks the 250th anniversary of the opening of a church in South London which was to become a powerhouse for religious and social reform, a legacy which persists today.

That church is Holy Trinity Clapham (HTC), and it was the centre for worship of what has come to be known as the Clapham Sect or the Clapham Circle. The most famous member was William Wilberforce, who, as an MP, was largely responsible for bringing slavery to an end in the British Colonies, also founding the Royal Society for the Prevention of Cruelty to Animals (RSPCA) and, with fellow Clapham Sect members, the Church Missionary Society (CMS).

It is perhaps fitting that the current Rector of HTC, Jago Wynne, should write a study book to mark this occasion. The title *The Integrity Fix* is inspired by Wilberforce's life, in which he showed togetherness in every part of his life, public and private. He helped fix the character of his time, but the centre of his life was his service of his risen Lord. A prayer of his runs:

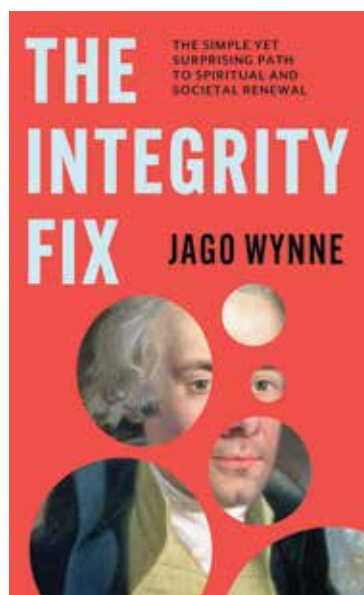
O Lord – set my affections on things above and fill me with your grace, that I may adorn the doctrine of God my Saviour in all things.

Another quote of his:

God Almighty has set before me two great objects: the suppression of the slave trade and the reformation of manners.

Jago Wynne's book applies the idea of a circle in several settings: life; discipleship; mission; vision. His extensive use of diagrams helps cement ideas into practical outcomes. Each chapter includes a break-out box with a summary and a few questions for self-reflection (or group discussion), and then a model prayer.

The book obviously goes beyond merely recounting the events of Wilberforce's life and struggles (although this is adequately covered), and goes on to present a serious challenge for all of us to emulate



his character and courage in today's fractured world.

Wynne's book starts off by harking back to the 2021 attacks on the US Capitol building: 'it's a broken time here' is what a personal friend, a US campaign director, emailed Jago to say. Wynne goes on to write:

it's not just the leaders "out there" who are the problem ... We suffer from similar failings in not measuring up to the values we aspire to. This book aims to provide something of an answer to our cluelessness.

Does it succeed? The style is very readable, but there's lots of food for thought in both personal anecdotes and snatches of the spiritual climate in Clapham around 1800.

The liberal use of diagrams may not be to everyone's taste, but they certainly help to link the various ideas together.

Although mainly concerned with the influence of William Wilberforce, the achievements of other members of the 'Clapham Circle' are also considered. These include 10 within the parish and eight who were outside of Clapham but contributed to the work. The circle included two influential women and a former slave who became a campaigner and writer. Familiar names such as Josiah Wedgewood, John Newton, Hannah More and Charles Simeon were members.

Wynne concludes that 'we can all be Claphamites' by taking the principles and priorities of Wilberforce and his Circle to our particular circumstances. He reminds us of part of the inscription on Wilberforce's memorial in Westminster Abbey: 'He was among the foremost of those who fixed the character of their times...'

A great read. All proceeds of sales are being donated to the HTC Revitalisation Fund. I should just reveal that my son-in-law is Jago Wynne!

Andrew Wood is a Lay Reader at Warragul.

From the Editor



How is it possible that we are already heading into the final quarter of the year?

This time of year always seems to speed up too. Spring brings plenty of events and activity, and before long our attention will turn to Advent, Christmas and everything that comes with the end of another year.

Slowing down for spring

It has made me think about how easy it is to spend so much time looking ahead that we forget to enjoy where we actually are, right now.

There is still a quarter of the year left. Spring is here, the days are getting longer and there is plenty happening across our Diocese and our communities. Rather than already counting down to Christmas or thinking about what needs to be finished before the end of the

year, I'm going to try to enjoy these next few months for what they are.

Perhaps you're feeling the same way. What are you looking forward to in these final few months of the year, and what might be worth slowing down for?

Before we find ourselves wondering how Christmas arrived so quickly, I hope we can all make a little more time to enjoy what is happening around us right now.

Krista Mountford

REVIEW

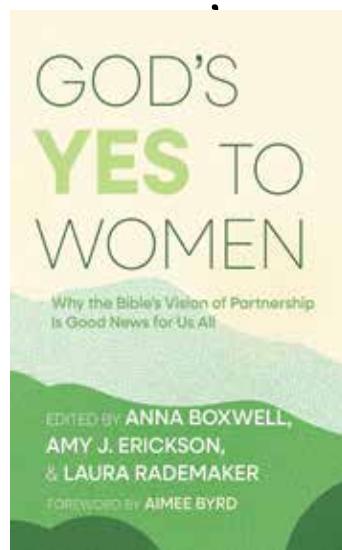
God's Yes to Women: Why the Bible's Vision of Partnership is Good News for Us All

Edited by Anna Boxwell, Amy J. Erickson
and Laura Rademaker
p/b, Wipf & Stock, Eugene, Oregon

■ Richard Prideaux

This book is a major contribution to the encouragement of women to be fully involved in serving, leading the church and working hand in hand with male church leaders. Amy Erickson's opening statement, titled *Reading the Bible as God's Over-Arching Story*, places women right in the middle of the Biblical story. Beginning with the birth of Jesus of a virgin with no earthly father, Amy Erickson demonstrates right from the start that women are front and centre in the story of Jesus, with Mary literally bearing the Word incarnate, God himself in the flesh.

Erickson goes on to show the vigorous involvement of women in Luke 8:1–3, Jesus' interaction with Martha, the involvement of women at the death of Christ, and a woman being the first to meet and talk with the risen Jesus and earning the title *Apostle to the Apostles*. The New Testament includes cumulative evidence of women in key active roles, including Phoebe, a deacon tasked with delivering the Book of Romans (Romans 6:11), Nympha, Priscilla and a great many others. Put simply, Erickson shows clearly that the Bible does not lead to



the assumption that ministries of leading and teaching are only for men.

In addition, Erickson demonstrates that disqualifying half the church from roles and actions of mutual service in ministry comes at the cost of disabling the body of Christ, devoting wasted energy to endless debates about women's ministry.

Paul Barker's treatment of Genesis 1:26–28, titled *Partnership from Page 1*, shows clearly that both men and women are made equally in the image of God. There is clearly no distinction in role or authority between male and female. Jill Firth's *Princesses, Superheroes and*

Influencers of the Old Testament are certainly not all good, but so many women were key players in God's story, including Miriam, Sarah, Rebecca, Tamar, Esther, Rahab, Michal, Abigail, Deborah, Hulda and Miriam. These stories show clearly that in no sense can the Biblical story be one for men only.

These are just three chapters in this excellent study. Elsewhere, Michael Gladden deals with the Gospel and the Greco-Roman world; Hannah Craven writes an excellent study of women's discipleship in the Gospels; and Erickson and Rademaker present an excellent study of 1 Corinthians and Paul's involvement in women speaking publicly in church. Scott Goode deals effectively with reciprocal authority and mutual responsibility in marriage; Michael Bird writes effectively on leadership, women and teaching in 1 and 2 Timothy and Titus; and Jacqueline Service deals with the *Trinity, Authority and Gender Relations in Church*.

The second half of this excellent book deals with *Stories from on the Ground*. There is no doubt that women in Australia, at least, have had to work very hard to make their way into leadership in Anglican parishes. Nevertheless, many have succeeded and more are coming.

This is an important book in so many ways and will be of significant benefit to Christians across Australia. I warmly encourage wide leadership on these essential and important issues.

Richard Prideaux is a Diocesan Lay Reader in the Parish of Bass/Phillip Island.

Join Us for a Family Worship
You Don't Go Alone
Luke 10:1-9



St Mary's Anglican Church
6-8 Latrobe St Morwell
October 18th 4:30pm

Casual, fun, and family-friendly. You are invited to bring some food for a shared meal afterwards.

For more info call Sarah on 0430082865

These Regional Family Services will be monthly, on the 3rd Sunday. November's service will be at the Cooperating Church in Churchill, November 15th at 4:30 pm



GIPPSLAND ANGLICANS

Youth Ministry Catchup

A regular time to pray and share youth ministry hopes, plans, ideas and resources. All welcome.

First Tuesday each month, 7:30pm at: tinyurl.com/GIPPSYOUTH

For more info contact daniel@warragulanglican.org.au



ECUMENICAL ADVENT CONVERSATION



Friday 20 November
9.30am for a 10.00am start - 3.30pm
The Abbey, Raymond Island

The Anglican and Roman Catholic Bishops of Gippsland warmly invite you to join the ninth annual Advent Conversation - an ecumenical gathering of clergy and laity from both traditions.

More information to come...



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GRANT WRITING WORKSHOPS

Practical support for parishes seeking grant funding

Join us for a practical and interactive workshop designed to help parishes explore funding opportunities and build confidence in writing strong grant applications.



Wednesday
18 November



3:00 - 4:30 pm
OR
7:00 - 8:30 pm



Online
(via Zoom)

Topics include:



Finding grants



Getting grant-ready



Writing strong applications



Using AI appropriately



Building connections



PRESENTERS:

Sarah Gover Anglicare Community Development and Support Coordinator
Krista Mountford Communications and Diocesan Development Officer



FOR MORE INFORMATION AND TO REGISTER:
Krista Mountford
KristaM@gippslandanglicans.org.au

All welcome!



MOVEMENT FOR THE ORDINATION OF WOMEN

bringing change and understanding

Make No Mistake... God Calls Women!

12 to 14 November 2026

Australian Centre for Christianity and Culture, Canberra

Movement for the Ordination of Women 2026 Conference

An ecumenical conference affirming the equality and calling of all women, lay and ordained



The Gippsland Anglican

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