

The Gippsland Anglican

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Jan Down

Over 200 people gathered for a climate action rally at Metung, on Sunday 21st September.

The event, called "Making Waves in Metung", was part of the global People's Climate Mobilisation, planned to coincide with the United Nations' Climate Summit 2014 in New York on Tuesday 23rd September.

Organiser of the Metung event, Jenny Herbert, said the local turnout was exceptional, representing nearly 12 per cent of the Metung/Nungurner population. "Although there were rallies around the world...few places would have come close to such substantial representation of the local population. The numbers reinforce how widespread local support is for stronger action on climate, renewables and a clean and prosperous future for Australia and the world."

Ian Southall, a member of the Mirboo North Uniting



Making waves on climate change

Church, said "I think anybody that has a strong Christian faith should believe the science on climate change, and a first world country like Australia should lead the world". Ian attended the Sustainability Festival at Raymond Island with the renewable energy demonstration trailer from

Federation Training – see the photo of trailer below. He is also a member of the Gippsland Climate Change network.

Other People's Climate events in Gippsland included a Climate Action Picnic at Rainbow Park, Inverloch, the same day, and a Pizza Evening the night before at

Yarragon. The organisers of the pizza night planned it for the Saturday night so that people would be free to join the Melbourne rally the next day. The pizzas were made in a hand-made, wood-fired mudbrick oven.

Around the world, there were at least 2700 events

in 161 countries, making it "the largest mobilisation on climate change in history", according to Avaaz, a global web movement for positive change. The crowd at the Melbourne rally was estimated at 30,000, while New York had over 300,000, taking up 80 city blocks.

The Abbey Sustainability Festival 2014

Edie Ashley

On Saturday morning, 20th September, The Abbey came alive with people, stalls

demonstrations and information all contributing to the celebration of a sustainable lifestyle.

The East Gippsland Water Mobile Drinking Trailer had been

delivered on Friday, and later on the Friday night Ian Southall arrived with the Renewable Energy Demonstration Trailer, an initiative of GippsTAFE and

the Gippsland Climate Change Network. The CFA added to the interest on the oval with fire trucks, demonstrations and information about preparing houses for the fire season.

Early in the morning the A Frame became a hive of activity as local groups such as the Lapidary Club, the Organic Agriculture Organisation, The Spinners and Weavers from the East Gippsland Craft Group, Raymond Island Land Care, Raymond Island Koala Rescue team and the Gippsland Conservation Management Network set up their stalls.

Enjo sustainable-leaning products had a stall as did Ann and Iain Miller who brought spices, preserves and home grown vegetables to sell. There was a team of volunteers on the BBQ, and another in the kitchen serving tea/coffee and cake as well as jacket potatoes with great toppings. Last, but

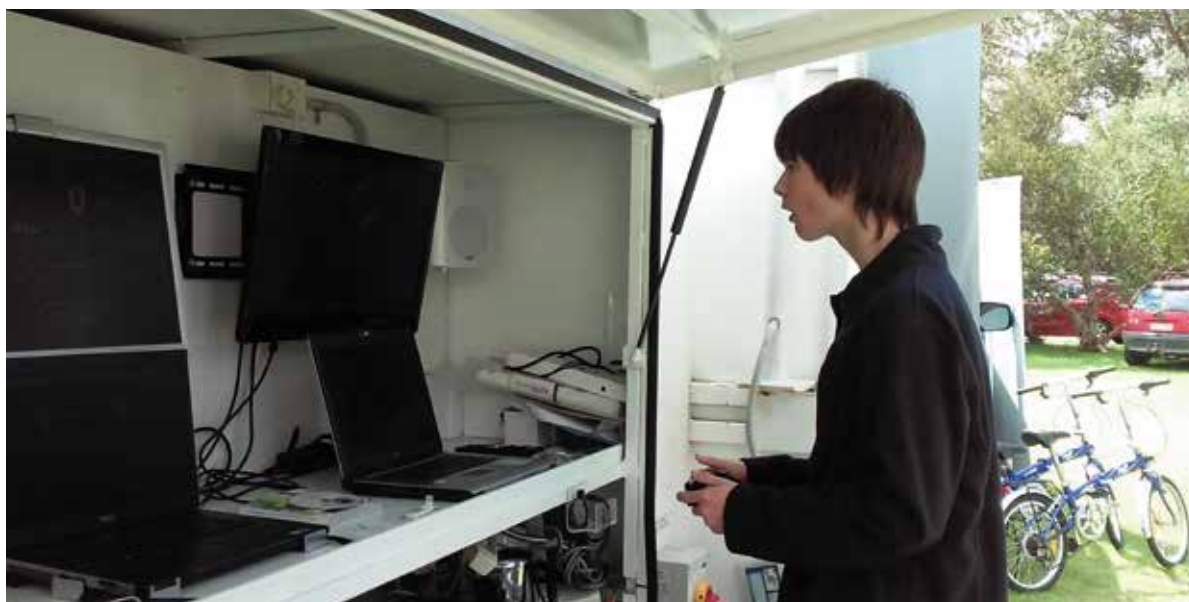


Archdeacon Ted Gibson opens the Sustainability Festival

not least, The W Tree nursery came on over with their plants after the Farmer's Market in Paynesville.

As the morning moved towards 10 am people started to arrive. Archdeacon Ted Gibson declared the Sustainability Festival Open at 10.30 am and June Treadwell put on her hat and became MS INFORMATION for the day.

Continued on page 6



The Renewable Energy Demonstration Trailer has an Xbox for games and an integrated Davis weather monitoring station to provide the latest weather readings.

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We live in fearful and difficult times. The rise of the Islamic State in Iraq and Syria – not to be confused with mainstream Islam – is a bloodcurdling prospect for many of us.

What to do about it? We don't want to appease a major threat, but nor do we want to be naively goaded into another war.

We don't want to offend or alienate the hundreds of thousands of peaceful Muslims who are now our fellow-nationals, but nor do we want to feel vulnerable to the small number of extremists whom our Government is warning pose a real and present danger here in Australia.

Our Government is walking a moral and strategic tightrope in dealing with this issue, and we need to pray assiduously for all who serve in Government. We too walk a tightrope as we think, pray, discuss and eventually make our minds up about it all.

Let's stay calm and not let fear or panic drive us into making bad judgements. But let's also not just run away and pretend that if we ignore the situation, it will go away. There are people in the world who apparently want to see the whole globe united under a *caliphate* of *sharia* law. They are prepared to give their lives for this cause, partly because they believe that martyrdom in *jihad* ensures salvation.

Muslims are entitled to their hopes of an eventual *caliphate*, as we Christians are to ours



Walking a tightrope

Archdeacon Philip Muston

of God's Kingdom being established 'on earth as it is in heaven'. We, however, and the great majority of Muslims, have no intention of taking up arms or trying to bring about our hope through violence.

The reality is that there have long been Muslims in Australia, going back to the Afghans who brought our first camels to central Australia more than 100 years ago. They have always lived here peacefully as good citizens. In recent decades of course the number has increased with changes in our immigration policy. What is God's purpose in bringing this about?

Some consider Islam is coming as a judgement upon a slack and self-indulgent nation: the 'lucky country'. I dare to hope that God is bringing

Muslims to Australia not just to share in our 'luck', but so that some might come to faith in the Christian gospel through the Christian people they meet here. But people will only change their minds and faith by being listened to and loved in a radical way, not by being hated or alienated.

"Do to others as you would have them do to you." We wouldn't want to be persecuted for our faith, so let's be careful not to persecute Muslims for theirs.

Regional Consultations

It was great to see enthusiastic participation in each of the three Regional Consultations on the subject of our diocesan progress, and what kind of bishop we are seeking to lead us on the next stage of our journey.

Certain themes emerged during the process – see report below. Thanks to all those who took time and trouble to contribute their thoughts. I know the Bishop's Appointment Board have found the feedback helpful and encouraging.

Feedback on regional consultations

Feedback from Gippsland Anglicans has helped the Bishop's Appointment Board in developing criteria by which to assess candidates in the election for the next Bishop of Gippsland.

The feedback came from three Regional Consultations held in August, as well as via an on-line survey that church members were invited to take part in.

Feedback showed that as well as the general requirements of a Bishop outlined in the Anglican ordinal* (and reflected in the Collect that parishes are using weekly), there were various other qualities that came through repeatedly in the consultations as being important in this particular election.

These included having a vision for leading the Diocese into mission in the changed circumstances of the 21st century; a person who can effectively communicate both within the diocesan community and with the world outside the church.

People often said that they wanted a 'people person': one who was approachable and a good listener as well as speaker; and a discerning person who can recruit and build a team of people with complementary skills to lead the Diocese.

Experience – and especially that in rural ministry – was a qualification high on many people's list. People seek a demonstrated ability to function across a wide range of traditions that make up the 'broad church' of our mixed Diocese. They want a person who will continue Bishop John McIntyre's care for social justice as well as his commitment to Indigenous Ministry. People are again keen on their Bishop having personal qualities of being humble, gracious and courageous, along with integrity and prayerfulness.

Many said they wanted a Biblical emphasis in their bishop's teaching and leadership, along with a heart for taking the Gospel to those outside the church. The majority felt that the new bishop should be able to be a man or a woman, and adept at self-care in the difficult and demanding role of Bishop.

Many are keen that the McIntyre-instituted 'The Abbey' on Raymond Island be continued and supported.

* *A Prayer Book for Australia* (page 798)

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Putting Biblical equality into practice:

a common endeavour to prevent violence against women

Dr Ree Boddé is Program Director for the Prevention of Violence against Women – an initiative of the Anglican Diocese of Melbourne. She is a Senior Partner and Researcher at Kempster Consultants, and MCD Research Associate, University of Divinity.

Over the past three decades violence against women has been recognised as a global issue. It is on the agenda of local and international organisations, faith institutions, donors and governments in a way that is unprecedented. Violence takes many forms: physical, sexual, emotional, verbal, psychological, financial, spiritual and more.

The impact of violence on the lives of Australian women and their children is far-reaching and cuts across lines of age, ethnicity, ability and class. For some women that impact is lethal. Intimate partner homicides account for 20 per cent of all homicides, and four out of five of these involve a man killing his female partner.

Historical conceptualisations of violence toward women have focused primarily on physical and sexual violence; however, recent decades have seen an increased emphasis on the psychological, emotional, and spiritual aspects of violence toward women.

A recognition that gender violence is not only an attack on a woman's physical body, but also her mind and spirit, is central to a holistic understanding of violence against women and importantly, how to prevent it from occurring in the first place. At its core, violence against women, and the threat of it, is most often used to exert power and control over others. It is one of the many visible and experienced realities of gender inequality.

Tensions in the biblical texts

Understanding the way in which Christian teaching and practice may impact women's experiences of violence is crucial for preventing violence from happening in the first place. For some people, the affirmation of women's inherent inferiority is so integral to the dominant teachings of Christianity, that it appears irreconcilable with all attempts to reach gender equality in the Church.

This assertion is, on one level, entirely true. The Bible is inflected with social norms and behaviour related to male authority and female submission. For example, St. Paul writes: "As in all churches of the saints, women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says..." (1 Cor 14: 34-35, *NRSV*).

On the other hand, St. Paul departs from an ontological inequality (ie inequity of being). In Galatians he says: "for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourself with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus..." (Galatians 3:26-29, *NRSV*).

This tension between these two passages raises concerns about

how to read the Bible; do we forget about patriarchal understandings of relationships and fall into the assumption that Biblical authors speaking against oppression had in mind women as well as other oppressed groups? Or do we accept the values of patriarchy which tell us that women aren't meant to be equal to men and that we will be much happier if we accept our lot in life?

Any understanding of Christianity's role in the lives of women is incomplete if our sacred texts are understood only as oppressive. Working

"Any understanding of Christianity's role in the lives of women is incomplete if our sacred texts are understood only as oppressive."

alongside women of faith, who have survived domestic violence and now actively work to prevent violence from occurring in the first place, it is important to note that they are not passive victims. On the contrary, they have discovered for themselves, liberative Biblical texts and spiritual practices that affirm their equal worth before God and that is why they continue to be active members of their local parish.

Their personal response to stopping violence is supported by an ever expanding range of violence prevention strategies used by faith communities to respond to, and prevent violence against women. Such



You are invited to hear Dr Ree Boddé at an interactive forum Preventing Violence Against Women (see page 6 for details)

strategies include, for example, taking a meta-interpretation of Scripture to combat a narrow, more legalistic theological position regarding divorce; reinterpreting religious teaching about relationships; the support that women of faith offer to one another such as using their voices in affecting cultural and belief-focused change; seeking partners who have similar religious and spiritual values; religious leaders using the language of their faith to condemn violence against women; and challenging religious belief that justifies violence against women.

A task for Anglican leaders

Violence in our homes and work places is virulent. It can reach even into vicarages and rectories, and is exercised in some quarters as part of a daily Christian ethic. The Bible is however, one of the best sources for drawing forth living water for a world free of violence. The key task for Anglican leaders is to raise the consciousness of their congregations by showing how religious beliefs, texts, and teachings can serve both as roadblocks and as resources for victims, perpetrators and practitioners working to prevent violence.

Alongside this violence prevention activity, it is important to build anew the relationship between the sexes. This involves examining the way we structure male and female relationships, such as encouraging men to reflect deeply on what it means to be men and, where necessary, to make significant changes to long held attitudes and patterns of behaviour. As well, we need to identify promising ways to build a just society where gender difference doesn't allow any fundamental discrimination.

These actions have the potential to transform the face of the Church so that respect and gender equality become intrinsic and visible in all aspects of Church life, doctrine, practice and leadership.

Finally, violence prevention work is not women's work alone. It is a common endeavour of men and women. It is men's wives, mothers, sisters, daughters, and friends whose lives are limited by violence and abuse. It's a men's issue because, as community leaders and decision-makers, men can play a key role in helping stop violence against women. And it's a men's issue because a minority of men treat women and girls with contempt and violence, and it is up to the majority of men to help create a culture in which this is unacceptable.

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Diocesan Retreat at Raymond Island

Deirdre Crawley

On Friday 11th September, I joined a number of other parishioners from across Gippsland, at our Diocesan Retreat on Raymond Island.

After being involved in retreats with Cursillo and at Palotti College for a number of years, this was my first retreat at the Abbey of St Barnabas at A'Beckett Park. It was led by Father David Head from Heyfield.

We were very comfortable in the renovated accommodation and pampered by our attentive chef, and his young assistants.

Our theme was "Prayer and Forgiveness" which connected to our Sunday readings that weekend, and the day of celebration for St Cyprian of Carthage.

There were three talks presented over this time, followed by a period of silence. At mealtimes, we came together in community.

Our first talk, "Prayer", followed the service of "Compline" and was based on Romans: 8:24-27. We were challenged to remember prayers answered, perhaps in ways we hadn't considered. And to acknowledge the times of pain, when our sighs were too deep for words, and we sought rest through God's grace. In the depths of this experience we opened ourselves to the will of God.

The following morning we met together for Morning Prayer, and then considered the human condition through a research paper on water droplets. Just as droplets of water travelling from the peaks and catchment area down to the sea are influenced by the environment and conditions it meets, so are we.

Whether we are nurtured with love and care, or we experience vicious insults and trauma of war, the outcome may be seen in the resilience of a person, or the shape and arrangement of the water droplet. So too, prayer can be positive or negative. It is said that the power of prayer can be

greater than the power of hatred from a terrorist.

Our third talk, given within our afternoon Eucharist, considered justice, and how we might translate our prayer into action. Through grace God gives us life and love. We are to expect love and compassion from God, and pass that on to others.

In amongst "the suffering sighs, too deep for words", we are able by prayer to turn turbulence and tragedy into order, beauty, and cohesion, by allowing the Holy Spirit to intercede for us. With the power of forgiveness, God may achieve more than justice; perhaps LOVE, care and compassion.

We considered the parable of the farmer employing labourers throughout the day; and Jesus, in the agony of his slow death on the cross, when he prayed: "Father, forgive them, for they know not what they do", and "Today, you will be with me in paradise".

While we considered these talks in silence, we were blessed with a beautiful day

and a clear vivid blue sky, so we could immerse ourselves in the beauty of God's creation there – the still waters of the lake, the feeding birds, and their

play, as they darted amongst the branches. Also a koala, sitting high in the trees, waking to the warmth of the midday sun, with a stretch and a grunt before returning to his slumber.

Thank you to all those involved in the planning of this 'time apart'.



Deirdre Crawley –Trafalgar and May Kyne – Avon



David Head and Robert Fordham



Heather is presented with her gift from the Sudanese community

Morwell farewells Heather Marten

Carolyn Raymond

Archdeacon Heather Marten left St Mary's Morwell for Bendigo in the middle of September, and all the parish are very sad to see her go. Her ministry has been inspiring, encouraging and always creative and challenging. We will all miss her ministry among us. 115 people came to St. Mary's for Heather's farewell service on Sunday 14th September,

including people from the Koori community; Sudanese community; past parishioners; clergy from around the diocese; volunteers from the op shop, Fossick and Find; and many from the wider Morwell township.

At the service, Heather baptised several people from the Sudanese and from the Koori communities. After the service, there was a lavish spit roast lunch. The parish presented Heather with an outdoor setting, barbecue and recliner chair.

The Sudanese community have been a significant part of our parish now for many years and Archdeacon Heather has been a great encouragement to them. With the leadership of Pastor Stephen Riek, the community has held a service at St Mary's every week. They wanted to show their gratitude to Archdeacon Heather before she left the parish, so they held a special service and invited the other members of the parish to join them in thanking

Archdeacon Heather and wishing her well.

Several of the morning congregation went to participate in the service held on Sunday afternoon. It was conducted in both Nuer and English so everyone could understand. A group of women played the drums, and a wonderful choir of young people led the singing, which raised the roof. During the service Martha Riek presented a gift of thanks to Archdeacon Heather. Pastor

Stephen formally thanked Heather for all she had done for the community and wished her well.

After the service there was a delicious meal of traditional Sudanese food. Here Archdeacon Heather opened her present. It was a gift made by the Sudanese community: a bedspread covered with beautiful, traditional embroidery. I am sure she will treasure this gift always.



The bedspread with traditional embroidery



Julie Lanham and Ann Miller

The Abbey Winter Feast

Edie Ashley

Organised as the inaugural fund raising event for the redevelopment of the John McIntyre Conference Centre, the Winter Feast was held at the Abbey on Saturday August 30. By any measure, the Abbey winter feast was a resounding success.

After the Dean, Steve Clarke, the advertised 'chef extraordinaire', became ill and was unable to work his magic with the food, and the entertainment, for the same reason, was no longer available, it looked as if the feast was in danger of turning into a non-event.

With no fanfare, the wonderful Julie Lanham and

her husband Rich, youth minister and assistant to the Dean at the Cathedral, stepped into the void and offered to deliver the five course Middle Eastern feast. They were ably supported by members of Rich's youth team and Yuko, partner of Paul McIntyre, the late Bishop's son.

Behind the scenes, that is to say at stove and sink,

Drs Ann and Iain Miller worked tirelessly for hours to make sure that the messy end of the banquet was dealt with.

The entertainment hole was filled by locals Kay Moore and Don McColl, who entertained the 60+ diners with their beautiful eclectic music. This generous gift was organised at the last moment and offered with efficiency and grace. Their contribution really topped off what was a wonderful dining experience.

To say that the food was wonderful would be to undersell it.

We began with a shared mezze plate of dips: hommus, beetroot, tatziki and carrot with dukka, oil and breads. These, while familiar, were nothing like the store-bought varieties, and titillated the taste buds in a way that set the diners up for the gourmet experience to come; though, in honesty, the volume of the mezze plate was probably sufficient food on its own.

The soup that followed was listed as 'burnt eggplant and mograbieh'. Lovers of eggplant were in heaven and the cognoscenti drew attention to what they claimed were pearls of couscous. Those with lesser palates just loved it in a less discriminating fashion. Yum!

The main course consisted of turkey and zucchini cakes

with spinach salad, dates and almonds and a Moroccan rice salad. The visual appeal of the plate, the aromas and the taste combinations sent this reviewer into seventh heaven, as befits an Anglican occasion.

A pineapple and lime sorbet followed as a palate cleanser and then, as if things gastronomic couldn't possibly be excelled, out came Julie's famous orange syrup cake with orange blossom and Persian cotton candy. It was sennnsaaaational!!! How do Middle Easterners stay so slender?

Speeches of welcome, reminders of why we were gathered, and grace delivered by Abbey Friends patron, Ted Gibson, were the only formalities. Bishop John's widow, Jan; her mother, Mrs Marion Jones; and Paul McIntyre were on hand to encourage the continued development of the Abbey.

The sun shone, the Abbey grounds were in top condition and I took newcomers on a tour of facilities.

It is hoped that, after expenses, the funds for the John McIntyre Conference Centre Redevelopment may be boosted by about \$2,000.

Archdeacon Edie Ashley is Abbey Priest and Archdeacon of the Eastern Region.

Kidsplus+ Camp 2015

Applications for the 2015 Kidsplus+ Camp, February 27th to 1st March, will be available in October by emailing: gippskidsplus@people.net.au. Cost is \$100.00. The camp is for all aged 6 to 18 years. Venue: Catherine Creek Camp, Allambee (south of Yarragon).



Be a part of supporting the Aboriginal Ministry Fund

The AMF exists to resource employment of Aboriginal people in ministry; training of Aboriginal people for ministry; development of Aboriginal ministry in the community; the planting of Aboriginal churches; education of the Diocese about Aboriginal issues.

Be a part of achieving these aims.

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Winter Workshops at the Abbey

August – normally a slow, cold, indoors-by-the-fire kind of month – saw a flurry of activity at the Abbey at A'Beckett Park.

A writers' workshop on the first Saturday of August was followed by a photography workshop on the second Saturday and finally an all day seminar on the Gothic cathedral.

The writers' workshop had nine participants and Sue Fordham as presenter. Strategies were explored to make story telling intriguing rather than predictable. Participants were asked to bring a photo or object

that had a story attached to it and using a formula involving coming at the story obliquely, then drip feeding information, all wrote stories that by any reckoning were suspenseful.

The photography workshop was a hands-on learning experience led by Robert McKay. Participants were guided in learning to use all functions of their cameras, then they explored the Abbey environs for appropriate subjects to practise their skills. Fortunately, the day was sunny and mild, conducive to the

outdoors aspect of the work.

The Cathedral seminar, led by June Treadwell, explored the architecture, construction, stained glass and music of the gothic cathedral set within the historical context of the time. June, a historian with a wide following at the Bairnsdale U3A, presented a lively and engrossing session to a very satisfied group of participants.

Costs to participants were kept to a minimum and morning tea, lunch and afternoon tea were provided.



Writing workshop



Photo by Karena King photographic workshop participant

The Abbey Sustainability Festival 2014

Continued from page 1

The "Meet the Locals" program operated from the Conference Room. Colin Siacci from Raymond Island Honey spoke first on "Where does honey come from?". He was followed by Andrew Bould at 12 noon who spoke on "Fungi, moss and orchids of Raymond Island". At 1:00 pm Andy Booth led a 'Kids' environmental adventure" and at 2:00 pm there was an environmental tour of The Abbey grounds and the surrounding lake shore. When reflecting on the talk about Raymond Island Honey, local Raymond Islander Jim Rennick said "I thought I knew a lot about bee keeping, but after Colin's talk I realised I didn't! Colin was very interesting".



Photo by Sue Jacka

Colin Siacci (the bee keeper) talks with Brian Teese after the Raymond Island Honey presentation

Throughout the day – at 11:30; 12:30; 1:30 and 2:30 – the Anam Cara community said prayers for sustainability. This regular praying presence in the Chapel was open to all who attended the Festival and made a significant contribution to The Abbey Sustainability Festival.

It was a great day. Many people came to look and participate, to ask questions or to find solutions – or just to enjoy The Abbey and those who shared their interests on a beautiful sunny day in a magnificent location.



Barbara Pedlow, Robert Atkin, Eileen Harrison and Coral Johnston



Daffodil Festival at Leongatha

Marion Dewar

St Peter's Anglican Church Leongatha joined the community in celebrating the daffodil during the Leongatha Daffodil Festival organised by the Leongatha Horticultural Society. The parish has been involved with the festival since it began in the 1970s. St Peter's Ladies' Guild coordinates the event. Two displays were prepared – 'Flowers in Praise' flora arrangements presented by the Christian Churches of Leongatha and surrounds, and another display which alters each year – this year was the 'Tea Party'. Presented by church and community members; it was a display of teapots, tea services, tea cosies and books about tea parties.

The displays were open from 10:00 to 4:00 for the three days of the Festival (Thursday 23 – Saturday 25 August). Homemade light refreshments were served. Displays and refreshments were both arranged in the church and suitable music was piped through the speaker system. There was a donation jar – this year for Chinakidz (helping children with life threatening illness or life limiting conditions in China).

PREVENTING VIOLENCE AGAINST WOMEN

How does the Bible move us toward gender equality and respectful relationships?

You are invited to hear Dr Ree Bodde at an interactive forum

Friday 21st November 11:00 am – 1:00 pm

Trafalgar Anglican Community Complex

40 Contingent Street, Trafalgar

RSVP 14th November phone:5633 1021

trafalgaranglican1@gmail.com

This seminar is provided free of charge by the Anglican Diocese of Gippsland.

Newhaven College Supports Community Meal

**Jane Peters
Wonthaggi**

Each year the Year 12 Student Cabinet members of Newhaven College choose a charity to support with their fundraising efforts. This year they decided to select two projects that would help local families. One of these projects was the Community Meal that the Parish of Wonthaggi-Inverloch runs each Monday night during the school term.

The Rector, Graeme Peters, was asked to speak at the school and explain what is involved with the program, where each week around 100 people turn up to the church for a free, cooked, two course meal.

Graeme highlighted the wonderful teams of cooks and volunteers that come to help and accompany people as they enjoy the meal and friendly

atmosphere. These teams consist of church members as well as volunteers from the community. "Anyone is welcome at our Community Meal" he said. "We don't ask people why they come. We know that it helps some families make ends meet. Others have expressed that they are just grateful to eat one meal of the week with some company."

Graeme expressed to the whole school assembly his delight at the Community Meal being chosen, and in support and gratitude, a delegation of church members attended the Trivia Night which was one of the main fundraising events. It has been a great opportunity for the church to be present and to work together with the school community for the good of the broader community and in benefit of the most needy.

Photos courtesy of Kelly Fuery, Newhaven College



Newhaven student cabinet



Parishoners supporting the trivia night



Whisky connoisseur, Julian White and chef, Vito Sechi

Whisky Degustation at Port Albert

**Glenda Amos
Yarram**

The Parish of Yarram is connecting with their community through the establishment of a friends group for their branch church at Port Albert. The Friends of St John's Inc. has been formed to restore St John's, the only church still conducting services in Port Albert.

In June this year the St John's congregation agreed to increase their services to twice a month, on the first and third Sundays at 10.30am. There is a real sense of revival in the town and a strong connection between the church and the community.

The newly formed Friends of St John's hosted their first fundraiser on Saturday 6th September at the Port Albert Community Hall. Forty guests enjoyed an exciting four course menu prepared by

Wildfish chef Vito Sechi, matched to single malt whiskies presented by Julian White, owner of Whisky & Alement Melbourne. Julian, a Melbourne whisky expert, introduced each course, sharing his extensive knowledge of food and whisky.

Everyone thoroughly enjoyed the event and learnt a great deal about how whisky is brewed, how to appreciate whisky, even how that smoky flavour gets into some whiskies. If you had ever wondered about any aspect of whisky, your wonderings were answered by Julian during the evening in a professional and lively manner.

Vito's special menu was surprising, delicious and perfectly matched to the whiskies. Julian and Vito donated their skills and time for the benefit of the Port Albert community and specifically to raise much needed

funds for the restoration of St John's Port Albert.

Local resident and artist, Warren Curry, donated a hand coloured print of Wharf St Port Albert as first prize in a raffle drawn on the night. Other prizes were donated by local businesses: Rodondo; Port Albert Wine Bar and Café; and Radiant Health Massage.

The event not only raised money to restore the church building, but was a great opportunity to connect with the people of Port Albert. Of the forty guests, the majority were not churchgoers. The event and raffle were supported by many of the local traders. As volunteers sat in the Yarram Plaza each week, they had lots of opportunities to talk about how much they loved church. Getting out and about in this way raised awareness and interest in St John's.



Professor Freda Briggs to speak at Traralgon:

'What young children need to know to stay safe'

Jan Misiurka

MU Gippsland, along with St Paul's Grammar, are proud to present an evening with Professor Freda Briggs on Thursday 30th October, 7:00 pm at St Paul's Traralgon Campus Gymnasium. The topic will be 'What young children need to know to stay safe'.

Author Emeritus, Professor Freda Briggs AO, humanitarian and child protection expert, is a researcher and lecturer in Sociology, Child Protection and Family Studies for the University of South Australia.

In 2000, Freda was a recipient of the Senior Australian of the Year award. Her expertise has seen her consulted by the World Health Organisation on programs to protect children from violence. She has also consulted to the New Zealand Police, Department of Education in Australia, Anglicare and UNICEF.

Freda has published 19 books on child abuse and child protection issues and has written countless journals.

Parents and Professionals within the local community are encouraged to attend this informative session. To reserve your seat (\$10 per ticket) please contact Bev Foster 5622 1949, Jan Misiurka 5126 1767 or email: muauscpd@iprimus.com.au/.

Lighting the way towards Christmas

Anglican Overseas Aid has announced a range of free Advent Bible studies and prayers to accompany its Gifts of Light Christmas gift catalogue this year.

Chief executive of AOA, the Rev Bob Mitchell, has announced that the AOA gift catalogue has been remodelled around the traditional four weeks of Advent, and includes free Bible studies and prayers available on the agency's website.

He said that Anglican Overseas Aid wanted to contribute to people's journey of faith, regardless of whether they can support the agency's work financially.

"For many years charity gift catalogues have been providing an important gift-giving alternative that helps to make a difference while educating family and friends about work to alleviate poverty", the Reverend Mitchell said.

"These are fantastic goals. But we've realised that what you often don't see is an emphasis on the central story of the Christmas season. So this year we've

decided to base our gift catalogue on the Christ story, inviting people to walk the Advent journey and discover anew the birth of the Saviour of the World.

"But we realise that a gift catalogue can't do the whole job, so we have prepared a range of Advent devotional resources, including Bible studies and prayers, that will be available free on our website.

"The work of Anglican Overseas Aid is just one element of the in-breaking of the Kingdom of God heralded by the birth of the Saviour. We want to emphasise this story and the richness of the season of Advent as a time of preparation for the birth of Christ."

The catalogue and additional resources are based on the themes of Advent – Hope, Love, Joy and

Peace – and feature illustrations of traditional Advent candles. They will be available from late October.

"We hope and pray that this new approach to Gifts of Light will contribute to a rich experience of God during the coming season of Advent", said the Reverend Mitchell.

The Gifts of Light catalogue will be in the next edition of TGA. Free Bible Studies and prayers will be found from late October at: www.anglicanoverseasaid.org.au





Brendan Vollemaere on behalf of Griffin's Monkey Business Foundation receives a donation from Gippsland Grammar students, Abby Thomas, Filly Lang and Chloe Mumford

Griffin's Forest making a difference

Sometimes good things come from bad

On the second of April 12-year-old Gippsland Grammar student Griffin Vollemaere died in a tragic bus accident in East Gippsland.

Griffin was passionate about orangutans and earlier in the year he and his family had decided to adopt an orphan Sumatran orangutan in the hope of making a difference to the critically endangered species in Indonesia.

Now Griffin's Monkey Business Foundation has been established to honour his memory.

Griffin's family, friends and school community have been empowered by his dream and through generous donations, a forest in the Sumatran rainforest is being created to save the habitat for the Sumatran Orangutan.

It only costs \$2 to establish one tree in Griffin's Forest. The project aims to plant 3,000 trees in 2014 and 30,000 over the next few years to cover 10 hectares.

As the trees grow they will create habitat for many species of

endangered animals and plants which have been threatened by deforestation driven by the global demand for palm oil.

Griffin's father, Brendan Vollemaere, visited Gippsland Grammar to update Griffin's class mates on the Foundation's efforts. At the same time students contributed a further \$1,220.60 to the cause, money which had been raised through sausage sizzles and cake stalls at the school.

Mr Vollemaere explained that the Orangutan Information Centre would manage the project on the ground in Sumatra to ensure Griffin's Forest in Gunung Leuser National Park was well cared for.

The OIC is based in Medan, North Sumatra, and is actively restoring plantations and vegetation following illegal encroachment of the national park boundaries which resulted in deforestation.

Existing projects have planted more than one million trees.

Donations to Griffin's Monkey Business Foundation can be made at any Commonwealth Bank of Australia and locals can keep up to date with progress via Griffin's Forest facebook page.

Arts week ends in style

St Paul's Anglican Grammar School recently celebrated Arts Week in style with a runway fashion parade.

The theme for the fashion show was 'fantasy' and students showcased their fabulous fashion creations, crafted with style and flair.

The artistic backdrop for the event was an interpretation of the garden of Alice in Wonderland when Alice was small. It was created by Year 12

Visual Art captains, Ashlee Warren and Emma Cornwall, and Head of Visual Arts, Mr Dane Morley, using acrylic paint and ink.

As well as displaying their innovative textile designs and projection drawings, other activities throughout the week included a pinhole camera room, glow room, graffiti wall, leaf blower photobooth, chalk mural and a 'St Paul's Got Talent' quest.



Year 8 St Paul's students Charlotte Ochsenbein and Jemma Douglas parade their amazing fashion pieces



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Champions of Chess



Winners of the Senior Division of the ICCES Chess Competition are Year 11 St Paul's students (l-r) Tyler Proud, Michael Rehfisch, Ashley Barnes (Chess Captain) and Jack Callaway.

Year 11 students from St Paul's Anglican Grammar School recently won the Senior Division of the ICCES Chess Competition held at La Trobe University, Bundoora.

Chess is a game of strategy and all games are timed, which means competitors need to be able to perform under pressure. Ashley Barnes (Chess Captain), Jack Callaway,

Tyler Proud and Michael Rehfisch very proudly took the Championship out by winning every single game.

The students enjoyed playing against different opponents within a competitive field and were advised by ICCES (Independent Country Co-Educational Schools Association) organisers that winning every single game is quite rare.

Collective shout, holy silence, joyful noise

ARPA CONFERENCE 2014



Paul Osborne, senior political writer with AAP, gave conference delegates an insiders' tour of Parliament House.

Above: Detail of a huge tapestry at Parliament house created by the Victorian Tapestry Workshop, from a painting by Arthur Boyd of a eucalyptus forest in the Shoalhaven area of New South Wales

EARTH CARE CARD

- Tips for churches and households -



#3 Recycle plastic wrapping & cling film

Did you know you can recycle plastic film and flexible plastic wrappings - e.g. from a packet of rice - as well as plastic bags? You can't put them in the council recycling bin, but take them to the special bin at Coles and they will be turned into outdoor furniture and many other useful products.

Australians dump 7,150 recyclable plastic bags into landfill every minute, according to Red Group (redgroup.net.au). Recycle all your soft plastic wrappings and notice just how little landfill rubbish you take out next week.

At Red Church in Melbourne, where Mark Sayers is senior leader, there is a detox program for young people where they switch off all their electronic devices for 24 hours. According to Mark, this can be difficult and confronting. But it gives them an opportunity to meet themselves and God in the holy silence that ensues.

Melinda Tankard-Reist's campaign against the objectification of women and the sexualisation of girls is called "Collective Shout". This highly successful protest movement uses social media effectively, as well as conventional print, to call businesses, advertisers and media to account. For example, after receiving many messages from Collective Shout people, Kmart withdrew a range of underwear for little girls, which had sexual messages printed on them.

Mark Sayers, and Melinda Tankard-Reist were the two keynote speakers at this year's conference of the Australasian Religious Press Association (ARPA) in Canberra, 5th-7th September. I felt very privileged to be there and meet the people who form this ecumenical organisation, and to see the extensive range of religious publications being produced.

About 60 delegates from every state in Australia, and several from New Zealand, represented religious publications from multiple Christian denominations, including Anglican, Roman Catholic, Lutheran, Uniting Church, Baptist and Salvation Army.

The guest speaker at the Awards Dinner on Saturday night was Mark Scott AO, the Managing Director of the ABC. At the Sunday lunch, we also heard from Jane Jeffes, the executive producer of the ABC Radio National network's Religion Unit. Both speakers stressed the need to maintain a national, independent broadcaster, and asked us, as editors of religious

publications, to speak up for the ABC.

The prestigious Gutenberg Award this year was won by *Aurora*, the magazine of the Roman Catholic Diocese of Maitland-Newcastle. Publication of the Year was awarded to *TuiMotu InterIslands*, the website of Independent Catholic Magazine Ltd, New Zealand (www.tuimotu.org).

The awards in 2014 relate to publications produced in 2013. TGA did not win any awards this time, as this new editor did not manage to submit any entries. Next year will be different!

Putting together some of the ideas presented by the speakers, I sensed there was a call for us to speak out loudly on many issues in society, and to use social media and the latest technology in service of this task; but also, paradoxically, a call to switch off, to be quiet, to dare to look inside, because it is only then that we will have something worthwhile to say.

This is a double call, I think, to all Christians, not just to those who work in communication. It is not new - it is biblical. The prophets made a great shout about injustice and the need for repentance. God spoke to Elijah in the silence, with a "still, small voice". In Revelation, "there was silence in heaven for about half an hour" - the silence of awe and worship.

And there is a third biblical call. The psalmists and the writers of the New Testament epistles tell us to "make a joyful noise to the Lord" and to "sing psalms and hymns and spiritual songs with thankfulness". While the church needs to make a "collective shout" of protest, we must also make a "joyful noise" of praise, because the victory against evil has already been won by our Lord Jesus Christ.

Jan Down

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The Church, over the years, has been blessed with the generosity of Anglicans and others in support of its mission. One way you can support this ideal in a relatively easy way, is to make a gift through your will. In the first instance, of course, you will consider carefully the needs of your immediate family and friends before proceeding with a bequest to the church.

We offer a way of helping you to carry out your wishes. Your gift, through your bequest, will be very much appreciated. You may wish to support the Diocese of Gippsland as a whole, or your own parish, or for a particular purpose.

Making your bequest in your Will is a simple procedure, although in preparing or amending your Will you should always consult a solicitor. The Registrar of the Diocese of Gippsland has information to assist you in making a bequest, including the form of words you and your solicitor might want to use.

Telephone Brian Norris on 03 5144 2044, or go to www.gippsanglican.org.au and search 'bequests'.

ABC Radio National's Religion Programs

Frequencies: Bairnsdale - 106.3 FM (3ABC RN)
Melbourne - 621 AM (3RN)

Religion and Ethics Report

Wednesday 5:30 pm - repeated: Thursday 5:30 am
www.abc.net.au/radionational/programs/religionandethicsreport

Encounter

Saturday 5:00 pm - repeated: Wednesday 1:00 pm
www.abc.net.au/radionational/programs/encounter

The Spirit of Things

Sunday 6:00 pm - repeated Tuesday 1:00 pm
www.abc.net.au/radionational/programs/spiritofthings

Rhythm Divine (music program)

Sunday 6:00 am - repeated: Monday 1:00 am
www.abc.net.au/radionational/programs/rhythmdivine

Moving from maintenance mode

Tom Killingbeck

Question: *How many Anglicans does it take to change a light bulb?*

Answer: *Change? Change?! My grandmother donated that light bulb!*

We Anglicans really do like the same thing week in, week out, don't we? The comfortable rhythms of the church year, the same words spoken every Sunday (or for some, more often). The power of that regularity is consoling, reminding us of God's faithfulness. It's safe, sure, especially in a world that seems to be changing faster than it knows what to do with.

But safe, in the sense of "regular to the point of boring," isn't supposed to be a hallmark of Christian community. It certainly wasn't in the early church. It certainly wasn't with Jesus. Every week we read in the Gospels of something that Jesus was doing that seemed risky, worrying. The religious leaders were put out by his counter-cultural style. His family got wind of what he was doing and wanted to shut him up. Heck, even the disciples got uncomfortable – at one point so concerned that Peter rebukes him!

CS Lewis, in *The Lion, the Witch and the Wardrobe*, uses the character of Mr Beaver to reveal to us something of God's character (in Aslan, the lion). When Lucy asks if Aslan is safe, Mr Beaver replies clearly and emphatically: "Safe? Who said anything about safe? Of course he's not safe. But he's good."

Sadly we've lost that understanding of God, or the role of the church. We're mistakenly struggling to reclaim the ideas of Christendom, where the church was the centre of attention, where people "knew where we were if they needed us" as someone recently put it, and where the church could expect new people to come along as a matter of course.

The church is at a critical point in its life, because Christendom is dead (and has been for some time, praise God). Whilst it had its benefits, it also left a lot to be desired. It put the church right in the marketplace (often literally in the European sense), but meant the fringes missed out. It gave the church a voice in the halls of power, but that meant that those in power got a voice in church, often for their own ends.

Now, though, the church isn't the centre of attention, unless it's for the wrong reasons; people don't know where to look if they need spiritual advice; and people won't come along as a matter of course, and won't stay if there isn't something engaging them at the other end.

It's not to say that the traditional ways of worship can't be engaging or fulfilling for people; just that we can't use that as an excuse not to try other things, to engage or help fulfil those for whom it's not engaging. Paul writes in 1 Corinthians 9:



"I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings." (NIV)

For the gospel's sake. For the Kingdom's sake. Not merely to keep the church open, not merely to satisfy our own desires.

Interestingly, this is the self-same challenge that Bishop John was placing before the church during his time as Bishop of Gippsland. It's the same challenge that the Abbey on Raymond Island seeks to address, that the initiatives of *mainly music* or Messy Church across the diocese hope to address. There are a number of other groups, programs and initiatives, some large and wide-ranging, others local, small and specialised, that are aiming to meet that challenge head-on.

We have an option now, a fork in the road, to go forward to something new, challenging and alive, or to keep digging

away at the old rut, in the hope that something will change and that people will come flocking back.

This will not occur without bravery, experimentation and an eye to the world around us. The church cannot stay the same and expect the world to do the same. We must change. We must adapt. Let's be freed to experiment with ideas that sit outside the box, things that are new and different and risky!

If we do, the results will be spectacular.

That was at the heart of Bishop John's presidential address to Synod, his final one. Let's heed those words and work towards finding where God is moving, and join him in it. "From little things, big things grow."

The Rev Tom Killingbeck is the rector of Tambo parish.

Letter to the editor

I think that the September issue of TGA is one of the best that I have read since I arrived in the diocese 3½ years ago. It had a good mix of articles that were all interesting; newsy as well as engaging us to think across a number of different issues. I think that it showed the diversity of what is happening across the diocese and made for easy reading. I would confidently give it to any enquirers or newcomers who might come to church.

John Batt
Neerim South

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Alan Price, Chairman of the Regional Committee of Kairos

“I was in prison, and you visited me”



Prison ministry – part 2
Jan Down



Kairos Prison Ministry works in over 400 prisons around the world, including 20 in Australia. The only Kairos ministry in Victoria is at Fulham Prison, just outside Sale. Team members come from all over Gippsland, and from as far away as Werribee, Dandenong, and the eastern suburbs of Melbourne.

Based on Cursillo, the first Kairos course was introduced in 1976 to a maximum-security prison at Raiford, Florida, in the USA. The name comes from one of two Greek words for time. While *chronos* means linear time, *kairos* refers to a special time for an event.

“*Kairos* was found to be a word of very special significance in the environment of the correctional institution, where the word *time* carries so many connotations” (kairos.org.au).

Once a year, for three and a half very full days, the Kairos ministry team goes into Fulham Prison and runs the Short Course on basic Christianity. The team consists of four clergy and about 18 lay people, and the course is usually attended by about 24 men.

The Kairos team then provide follow-up through the fortnightly one and a half hour Journey Program, which includes

singing, a talk, question time, small group discussions and then coming back together for a time of prayer.

Arthur McPherson, a lay canon at St Paul’s Cathedral in Sale, and Secretary to the Fulham Regional Committee for Kairos, has been on the team since 2002. He had been involved in Cursillo and Cowwarr, and was asked by the Ven Percy Moore if he would be interested in this new ministry. Arthur then went to Sydney for training, and on returning, gathered a team which has been running ever since.

As Secretary, Arthur’s role is busy and varied. Living in Sale, he is able to stay in close contact with the prison and keep people in touch. He is especially pleased that Kairos is a non-denominational ministry, as it means that the men in Fulham are able to see Christians from different denominations

all working together. Team members sign an agreement not to “push a particular brand”, as Arthur puts it.

What keeps Arthur committed is “the opportunity to show Christianity to these guys, and the spirit that builds up within that community”, as they continue to meet each fortnight.

One less satisfactory aspect of the ministry for Arthur is that the average stay for prisoners at Fulham is about eight weeks, after which they are often shifted to a different prison, so unfortunately, they do not have as long in the Journey Program as they would in some prisons.

Alan Price, Chairman of the Regional Committee of Kairos, says that many of the men in Fulham don’t get visited by anyone other than the Kairos team, so he sees visiting as “a really worthwhile thing to do”.

Alan, aged in his 60s, looks at the men and thinks any of them could be one of his children. “They’re all just you and me really”, he says. He adds that “Christ did say, ‘When I was in prison, you visited me’”. He also notes that Matthew 25:36 – where Jesus talks about this – doesn’t say anything about people *changing* as a result of being visited. “He doesn’t lay that on us”, Alan says, “he just asks us to do it”. Matthew 25:36 is printed on the name tags the team members wear.

The Kairos team offers the men in prison a different perspective on life to the kind many of them are familiar with. “We come without judgement”, says Alan, and “they are impressed that we are all friends”. Like Arthur, Alan particularly appreciates the fact that Kairos operates as a non-denominational ministry; the team come in as Christians, rather than as people of particular churches. “The diversity of the team is what Christ said the church should be like”, he explains.

“The diversity of the team is what Christ said the church should be like.”

Another strength of Kairos, for Alan, is that it is led by lay people, with a rotating leadership, with spiritual advisors. And he adds, “It’s inspiring, because you are with people who’ve had a long-term commitment and still feel fresh about it”. Some people have been on the team, like Arthur, since it began in 2002. Several others have been part of it for 7, 8 or 9 years.

Some of the men at Fulham say that when the team comes in to visit each fortnight, it is the only time when they feel like they are not in prison.

Alan tells the story of one man who came to faith in Christ through Kairos, and then went on to become an evangelist himself within the prison, influencing many others to go to the next Kairos course. When he was transferred to another prison, attendance at the prison church services grew from 5 to 50.

But the team do not often know so much about the effect they are having. Kairos does not do follow-up for the men when they are released. Alan says their purpose is “to bring Christ into the prison”. At the end of their time together, they encourage the men to find a church that suits them. Alan tells them that “it’s like take-aways: some people like Chinese, others like fish and chips, or pizza”, so different denominations suit different people.

At the end of the Short Course there is a closing ceremony. The prisoners are asked three questions: “What did you bring to Kairos? What did you find there? What are you taking away?”

Some will answer that they found a cup of coffee and a biscuit; others that they found a friend. Some will say they found Christ.



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One man band of Gippsland

A conversation with guitarist and singer, Doug van Hoorn

Jan Down

It was through the Yorta Yorta people at Cummeragunja that Doug van Hoorn learned to love the guitar.

When Doug was twelve years old, he went on a school camp to Cummeragunja, up on the NSW side of the Murray River. These annual camps were the inspiration of a French teacher, Dorothy Davidson, at Highett High School. Doug says she was “a forward-thinking teacher who decided we should get to know our Aboriginal brothers and sisters”.

They met the Aboriginal people there through Bruce McGuinness, Merv Williams, and Bill Onus, who was a Melbourne Aboriginal Elder. His son was the well-known Aboriginal artist, Lyn Onus.

The school group stayed in tents, and around the camp fire each night, there were Aboriginal people singing and playing their guitars, which made an impression on Doug. He says “I actually learnt some Aboriginal songs, like ‘Jacka Jacka’, which I have never forgotten”.

When he arrived home, Doug told his mother he’d like to try the guitar, and she bought him his first instrument. He has been playing and singing ever since – apart from a few years which he spent milking cows. He plays acoustic-electric guitar, and has about half a dozen different instruments.

When he was about 15, Doug was in a jazz band called Beale Street, playing guitar and banjo. Then from about 1963 to 1967, he played in a rock band in Melbourne called The Castaways, which was the house band for Penthouse and for Tenth Avenue in the city.

He was also a one-man band all around Gippsland for about 20 years. This was back when bush dancing was popular, so over the years, Doug has played some different styles of music. He enjoys them all, but pushed for a preference, says “I guess I am still a ‘rocker’ at heart”.

Once a fortnight, Doug now plays modern and traditional hymns at his home church of St. Mary’s, Mirboo North, and has been playing there for about 30 years. He also goes into a nursing home once a month, and he finds that music is something the residents can enter into, especially when



he plays the really old songs from when the residents were young. “Music jogs their memories. They can sing songs even when they can’t talk to you”.

Doug was brought up in a church-going home, but stopped attending church in his teens. It was through meeting a Christian woman, Gwyn, his wife-to-be, that he came back to God. He has had a significant ministry through his music, first playing on the Cursillo music team, and then Arthur McPherson asked him to join the first Kairos program at Fulham Prison. Doug served on the Kairos

prison music team about eight times, and his wife Gwyn also served with Kairos.

Playing the guitar and singing is something Doug simply enjoys doing, and he finds that he can worship God through his music. He says, “It’s like it’s not you doing it. You’ve got someone backing you. If God’s with you, and you’re doing it for God, it reaches people in a way that other things don’t”.

For some interesting history of the Cummeragunja Reserve: http://en.wikipedia.org/wiki/Cummeragunja_Reserve



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Diocesan calendar

October


- 5 10:00 am Pet Blessings at St. John’s Metung
- 12 10:00 am Pet Blessings at St. Nicholas’, Lakes Entrance
- 13 – 16 Clergy Retreat, Pallotti College Retreat Centre
- 18 9.00 am Korumburra Parish Fete: many stalls at St. Paul’s church hall, Bridge Street; also a Quilt Display in the church
- 25 9:30 am – 3:30 pm Anam Cara Quiet Day, Christ Church, Drouin
- 26 1:30 pm Annual General GFS Kidsplus+ Network meeting, 4 Daniel Court, Traralgon
- 30 7:00 pm MU Gippsland/St Paul’s evening, with Professor Freda Briggs, expert on child protection, at St Paul’s Traralgon Campus; supper provided. Cost \$10, pay on the night. For registration of interest, phone 5126 2767.

November

- 8 11:00 am Ordination, St Paul’s Cathedral, Sale, with Archbishop Philip Freier, Primate of the Anglican Church of Australia
- 9 10:00 am Remembrance Service at St. John’s, Metung, for the 50 men on Metung’s Roll of Honour for the Great War. (Visit www.metungrollofhonour.com.au to view their WWI service records.)
- 15 9:30 am – 3:30 pm Anam Cara Quiet Day, St Mark’s, Rosedale
- 15 11:00 am Kids+ Network Diocesan Thanksgiving Service and Lunch at Sale (to be confirmed)
- 21 11:00 am – 1:00 pm Preventing Violence Against Women Dr Ree Boddé at an interactive forum, Trafalgar (see page 6 for details)
- 23 3:00 pm – 5:00 pm Kidsplus+ Diocesan Family Traffic School Afternoon, Morwell
- 29 9:00 am Wonthaggi Inverloch church fete, St George’s, corner McBride Ave and Hagelthorn Street, Wonthaggi

December

- 6 9:30 am – 3:30 pm Anam Cara Community Quiet Day – St Nicholas’, Lakes Entrance



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The Anglican Diocese of Gippsland does not tolerate abuse, misconduct and harm in its Christian community.

The Diocese is committed to ensuring all people in contact with the Church can participate in a safe and responsible environment. If you may have been harmed by a church worker, or know someone who has, please come forward.

The Director of Professional Standards, Cheryl Russell, is available, and will maintain confidentiality, on telephone 03 5633 1573, on mobile 0407 563313, or email cherylrussell1@bigpond.com