



From Bishop Jeff

exhilarated by their thoroughness, they began killing anyone they felt like killing...

"...Rob Watson, a British doctor, was performing surgery in the OR of the one-story stucco hospital in Gahini on the evening the mob came up the road with its machetes. His Rwandan staff of nurses stood bravely at the door and tried to face down the wild-eyed assailants with words of reason. They were pushed aside.

"The young killers went from bed to bed, looking for anyone with Tutsi features. "In the name of God..." a nurse said. One of the youths ignored her and plunged his machete into the stomach of a female patient. One group tried to barge into the operating room, but Watson put his shoulder against the door and managed to lock it.

"Later, the surgery successfully completed, he entered the courtyard, where the killers were still milling about, and had a chilling realization: He knew these men. They were the jobless youths he passed almost every day, the idle ones in Gahini who always looked so bored and so in need of something to do..."

My wife, Lindy, and I visited that hospital last year. A couple from our diocese, Lyn and Neville Beaty, have been living just a brief walk away from it. It is a beautiful, peaceful setting, although the hospital is still showing the effects of the looting and damage that accompanied the genocide, as well as the poverty and lack of resources of the last ten years.

Rwanda is still a country filled with tragedy and pathos. But from the darkness and violence

there is something emerging that is good and strong. From the instilled hatred there is a determination to build a nation on different values. From the violence and killing there has emerged a movement towards reconciliation and healing from which many nations might learn.

Here in Gippsland we saw the faces of the new Rwanda, when the "Rays of Hope" cultural troupe visited us with singing and dance and youthful joy. They were Hutu and Tutsi. Some of them were genocide orphans. Some of their parents may have fought. They had not forgotten the past. On the contrary, because they cannot forget, there is the potential that things in Rwanda can be different, stronger, truer, even more hopeful and lovely. Rwanda's future will be poorer if the 1994 story is not truly remembered.

To remember truly is to live differently.

Though less immediate, the Anzac story has a similar place in Australian society. Gallipoli was no well-conceived, noble campaign. From a military standpoint it was a costly, black, grubby defeat. For the troops thrown against those well-defended slopes, it was inexplicable, inexplicable violence.

What gave nobility to Gallipoli was not the cause or campaign, but the sacrifice. Australians chose to remember Gallipoli because, in a particular way, it symbolised the tragedy and futility of war. Australians chose to remember Gallipoli because it reminded them of the strength and nobility of the human spirit in the face of overwhelming suffering. It has become one of the defining sto-

ries of Australian identity and our future will be poorer if the Gallipoli and Anzac are not truly remembered.

To remember truly is to live differently.

The Christian faith is built on the ultimate story of strength out of sacrifice, meaning out of futility, healing out of suffering, hope out of death. The story of the Cross and resurrection tells us that life is only fully lived when it is lavishly given, that we only possess when we let go, that we only live when we are prepared to die.

Of course we proclaim this story Sunday by Sunday. We articulate the theology every time we say the Creed. But even as we utter the words, there can be a less than true remembering.

As Church in these times of change and challenge, we are forgetting the Cross and resurrection story every time we hold on to safety when we could be taking the opportunity of risk.

As Church we are forgetting the Cross and resurrection story whenever we pull back from costly service in favour of safety and comfort.

As Church we are forgetting the Cross and resurrection whenever we regard assets as something to possess rather than gifts to use.

As Church in these times of stress and transition, we are forgetting the Cross and resurrection story whenever we cling to institutional survival rather than spending ourselves freely.

To remember truly is to live differently.

SYNOD 2004

The first session of a new Synod will be held in Sale on May 21-23. The original sense

of the word "synod" was "to journey together" and this year we will seek to do this as we consider issues such as the ordination of women to the episcopate and new protocols for child protection and responding to allegations of sexual abuse by church workers. We will continue to look at the future of A'Beckett Park and we will consider a range of legislation and resolutions.

Our guest preacher at Synod this year will be Bishop Philip Huggins, Assistant Bishop in Melbourne's Northern Region and previously Bishop of Grafton. Bishop Phillip is Chair of Anglicare Australia.

Synod commences this year with an "At Home" at Bishops court, celebrating the centenary of a stately home, which has been a focus of diocesan life and scene of many gatherings over its long history.

The residence was opened in May 1903, when the Bishop and Mrs Pain held an "at home" for about 500 people. The afternoon tea on May 21 at 4.00pm will recall that occasion, as synod members and others gather in the grounds to celebrate and remember.

In many ways Bishops court, alongside our Cathedral, represents the history of our diocese. Its history and architectural interest has made it a landmark in Sale. However, in celebrating the centenary of Bishops court we celebrate not just the events of the past 100 years, but a journey of faith. In it we remember the pioneers, so that we may share their pioneering spirit.

And to remember truly is to live differently.

+ Jeffrey Gippalonda

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A tool of the missioning church?

By the Rev. Sally Boothey

ACROSS the Diocese of Gippsland (and, of course, across Australia and across the world!) people have participated in Cursillo.

For many people, it has been a real and rare opportunity for them to 'take stock' of their own lives as Christians in the light of both the teaching and the experience of their time away.

For many, it is the first experience of a Christ-centred community - and it is the laughter, love and sharing which are the strongest memories.

For others, the experience is a challenge to their understanding of being a Christian, or even being a churchgoer!

The worship style is new, or the discussions raise questions, or the stories confront them with issues or inspire them.

For some, perhaps for many,

Cursillo is a life-changing event, particularly if you then also experience it from the perspective of a team member.

Within the parishes, very often, those who have experienced the 'short course' of Cursillo are re-energised in their faith and in their desire to participate more fully in the life of the congregation, for they have caught the 'vision' of the loving Christian community and would wish it to be the reality in all churches.

Although Cursillo was intended in its original form to encourage leaders in the church, (and it has certainly produced a few!), perhaps it could be a tool of the missioning church.

Would those with little knowledge or experience of Christianity learn about Christ and Christ's Church from experiencing Cursillo?

Would they be encouraged by the regular post-Cursillo gather-

ings? Would the 'format' of the weekend nurture and encourage and teach enquirers?

In one sense, Cursillo formats have already been utilized in the development of the 'Cowwarr' weekends for young people.

These, certainly, are open to both established and enquiring Christian young people, and are seen as appropriate confirmation preparation.

As we come to our time of inviting people to the 2004 Cursillos, we are faced with the reality of fewer applicants and cancelled courses.

Is this the natural 'end' of something that is no longer relevant? Is this a sign that the Cursillo 'tool' is not being used properly?

Is the diminishing of Cursillo's

importance in Gippsland simply a reflection of diminishing numbers of worshippers in parishes and those who are interested have been? Time will tell.

But, we are called to be a missioning Church.

Cursillistas throughout the diocese could prayerfully confront and engage with this question of the role of Cursillo in a missioning Church.

Both for individuals and as part of the larger Body, this is a question better asked and answered by pro-active prayer and engagement.

Whether the final wisdom on Cursillo in Gippsland is 'yay' or 'nay', let us at least know where and in what directions we, as Christians in Gippsland, are going.

CEBS leadership courses at Woorabinda in June

CEBS and GFS in the Diocese of Gippsland holds an annual leadership development course where leaders are able to share and learn from each other about new developments in programming and of how to support the young people that come into our care.

CEBS and GFS conduct these courses because they understand the need for leaders to be trained.

Courses are for anyone who is involved in ministry among young people.

Parishes are encouraged to inform those who are or who might be involved in any way with children's/youth ministry to promote this year's course which will be held at the Woorabinda Campsite, Yallourn North over the weekend of June 25 - 28.

The program offers a weekend residential course or opportunity for day involvement.

For further information contact Graeme or Mary Nicholls on 5127 2929.

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