



The Gippsland Anglican

Published in Gippsland Diocese since 1904 November 2022



Women's priestly ministry

Marking 30 years in the
Anglican Church of Australia

MOW President Rev'd Dr Lesley McLean (left)
and Rev'd Dr Georgie Hawley in the procession to
the Unfinished Business conference

■ Elaine Lindsay

The Unfinished Business conference presented Sydney passers-by with an unfamiliar sight: a 'crocodile' of robed women processing into Christ Church St Laurence on Sunday 18 September to celebrate 30 years of women priests in the Anglican Church of Australia.

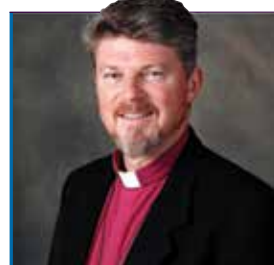
The conference, held on the land of the Gadigal people, was organised by the

Movement for the Ordination of Women (which celebrates its 40th birthday in 2023) and remembered pioneer activists (lay women and men), recognised the varied paths to ordination undertaken by serving women priests, celebrated the gifts women have brought to the Church and considered challenges facing future ministry.

Dr Julia Baird and The Hon Keith Mason

AC, KC reminded us how intense the opposition to women's ordination was in the 1980s and 1990s: women should be silent in church, women should not be ambitious, the priesting of women would lead to the ordination of gay men and impede unification with the Roman Catholic and Orthodox churches, it was a slap in the

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Faith: always 'personal', never 'private'

Much has been said and written about 'religious freedom' in the past month, and I do not seek to add here to the commentary on the specific events which triggered that particular news cycle.

Regular readers will be aware that I am not enamoured with what appears to be 'special pleading' on the part of Christian churches or other faith groups with respect to exemptions from equal opportunity legislation (see November 2021 issue, p. 2).

The latest furore over an apparent collision between the values of an organisation and the values of a faith community – with leadership in both to be exercised by one and the same person – has generated legitimate concern over the potential for discrimination on the basis of religious belief.

The right to freedom of thought, conscience and religion – including the right to adopt a belief of one's choice and to manifest that belief in worship, practice and teaching – is a fundamental human right set out (among other places) in article 18 of the International Covenant on Civil and Political Rights (ICCPR) to which Australia is a signatory. This right is subject to limitation by any laws required to protect the rights and freedoms of others.

And there's the rub. Our beliefs do not exist in a vacuum. They inform our worldview and, when held corporately, are reflected in the ethos of our faith communities. Our beliefs inevitably impinge on those around us. As Christians it would be hard to explain or express discipleship without some reference to witnessing to our faith in words, actions and attitudes.

Belief is something deeply personal, in that it goes to our self-understanding as human beings: who we really are in the sight of God; how we are called to live as

a consequence. Insofar as what we believe helps to shape our sense of personhood it is by definition 'personal'.

In western modernity we have tended to conflate what is personal with what is private. With the rise of science during the Enlightenment, and its capacity to interpret the world around us, religion was relegated to a more 'internal' sphere: a set of private convictions that need not – and perhaps ought not – intrude on public life.

And yet that kind of disconnect between the inner and outer, the private and the public, was precisely what Jesus challenged in disputes with the religious leaders of his day. To pray 'thy kingdom come' is to open up every aspect of one's life to God's just and merciful reign, and is to be in community in such a way as to model the distinctive values of that polity for others.

So while our Christian faith is properly personal, it can never be private.

This is especially so for those in positions of leadership, whose personal beliefs are quite rightly assumed by others to influence their values. Indeed, we might be disappointed were this not the case, for it could suggest a lack of integration, or integrity.

Religious belief expressed in ecclesial belonging cannot be reduced to a set of ideas, or a warm fuzzy feeling; it is a shared vision of reality that creates a corresponding culture which will be experienced differently by those who do not speak its language or know its lore.

It would be naive, at best, to imagine that we can believe what we like and it's no one else's business. Or that we might never be asked to choose between competing sets of values in a society that has – understandably – lost patience with and tolerance for 'religious cant'.

Church history is littered with examples of Christians inhabiting such contested spaces, making hard choices about how to relate to wider society, and sometimes suffering harsh consequences. Again, we would be surprised if faith in the Crucified One did not at times bring us into situations of conflict.

That is not to suggest, however, that people of faith should adopt a kind of 'siege' mentality, as though conflict with the world were a necessary condition for – or an index of – true belief.

As a 'church-in-society' tradition, needless tension with the state and defaulting to positions at odds with popular culture do not serve Anglicans well in terms of our capacity to have a credible or welcome voice in the public square.

I would hope that when it comes to the issues at stake in some recent debates, respect for the rights and the dignity of fellow citizens under the law of the land would temper the way we speak into these complex matters; after all, rights flow in both directions, as the ICCPR makes plain.

Ultimately, the kingdom that is our primary reality is not a rights based economy of exchange; it is a gift based economy of grace. And the truth that holds us – who holds us – is not of the 'zero-sum' kind; it is embodied in a life of such integrity as to be divinely human, sacrificially inclusive, and endlessly reconciling of difference and division.

May our faith be treasured personally and lived publicly: authentic and winsome, steadfast and evolving, integrated and as yet incomplete without the faith of others and the patient whispering of Holy Spirit.

Grace and peace,

Get Out for Good – challenges we can all be part of

■ Cathrine Muston

Positive male role models can make an enormous difference by being willing to do small things.

The drive to climb the highest peaks, explore frontiers and challenge yourself physically are the sorts of things that boys dream of, young men attempt and older men remember. Mature men will understand that it is not the glory of success in the challenge that is significant, but the small steps taken along the way to meet it.

For some men in our communities, leaving prison and learning to adjust to life on the 'outside' is as daunting as climbing Mount Everest. Anglicare Victoria's Get Out for Good program aims to provide volunteer mentors who are willing to encourage those leaving prison to take the steps they need to achieve the change they seek. When men leave prison, they may be full of hope for a different way of living, but also overwhelmed by the enormity of the challenge before them. Having someone to talk with who doesn't judge you for what you've done, and who is willing to listen and encourage, can have a huge impact.

Get Out for Good volunteers meet informally with people leaving prison and help them find their way back into the community. This can take the form of meeting for a coffee in a cafe or park, going with the former prisoner to appointments or catching up on the phone.

It is not uncommon for volunteer mentors to scratch their heads and say "I didn't do anything special" after spending time with someone and listening to their story. It is true that they have not conquered kingdoms or slain dragons, but they have sat with someone and listened to them so that they can find the strength to slay their own dragons.

Following Jesus to the edges of our communities is challenging, but it is a challenge that is open to all – men and women – and that can require the mental toughness and

careful preparation of mountain climbing to do well. If you would like to join Get Out for Good volunteers in ministering to those who have been in prison you will receive training and support and be a part of a team who also work alongside Anglican Prison Chaplains.

For more details, please contact Cathrine Muston (0458 450 370, cathrine.muston@anglicarevic.org.au). Upcoming online training dates are 23 and 30 November (2–4 pm).

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The *Gippsland* Anglican



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.



(L-R) Tony, Diana, Maria and Rev'd Tony with Bella at St Mary's Yarram

Bless our pets: the Feast Day of St Francis

Parishes around Gippsland held special Blessing of the Animals services in September and October to mark the Feast Day of St Francis (4 October).

BOISDALE



Sharing afternoon tea at St George's Boisdale

■ Helen Montague

A wonderful Blessing of the Animals service was held at St George's Boisdale on 25 September. We had an assortment of animals, including a guinea pig, a cat and numerous dogs. All received a blessing from The Rev'd Janet Wallis.

The service is held annually at St George's to mark the Feast Day of St Francis of Assisi. St Francis is the Patron Saint of Animals, the Environment and Merchants.

A wonderful afternoon tea was served on the lawns outside following the service.

YARRAM AND PORT ALBERT

■ Tony Wicking

Traditionally, during spring, the church has gathered and given thanks to God for our creation and all living creatures, recognising

the many pleasures and joys our pets and the whole of creation bring to our lives. In the Parish of Yarram, two Blessing of the Animals services were held over two Sundays. The first, organised by the combined churches of Yarram, was held at St Mary's Yarram. The second was held at St John's Anglican Church in Port Albert a week later.

Both services were attended by about 25 people with a variety of animals. There were dogs, a budgie, chooks, a goat, snails and mosquito larvae! This wonderful mixture showed us a variety of God's creation.

Each service included singing, readings and prayers recognising both the gift of our animals and creation and also the responsibility of caring for them. The animals were then blessed, along with their owners. The services were followed by refreshments.

All present agreed it was a great time of celebrating our wonderful pets and of being reminded of our responsibilities as pet owners.

STRATFORD

■ Gail Wager

On what was a perfect spring day on 2 October, the Parish of Avon hosted its annual Blessing of Pets service at Holy Trinity Stratford.

The Rev'd Dave Perryman, dressed in a dolphin costume, ably assisted by The Rev'd Anne Perryman, dressed as a bee, led a wonderful service.

The church was full of pet lovers plus many pets, including some stick insects and guinea pigs. All dogs behaved very well, despite being inside an unfamiliar space; only the odd bark during singing was heard. All pets were duly blessed by Dave after an inspiring address by guest speaker Dr Steve Postlethwaite. Dr Steve spoke of the different pet owners he has met during his work as a vet, and related this to our own faith journey.

The worship service commenced with a rousing rendition of *All Things Bright and Beautiful* and concluded with *You Shall Go Out With Joy*, which certainly happened.

All were invited to a sumptuous morning tea for the adults and with treats for pets in the parish hall.



Judy with her dog Chi at Holy Trinity Stratford



Pets and plants at Nar Nar Goon

The Fur Kids rescue team with their stall at St John's fair

■ Rev'd Cathy Turnbull

On 1 October a Pet and Plant Fair was held at St John's Nar Nar Goon to celebrate the end of the Season of Creation and the Feast of St Francis of Assisi. The weather was sunny, the stalls all had quality goods and a broad range of interest from mosaic plant pots to felt pet portraits, as well as a cat rescue organisation and everything in between. The local families came with their pooches and enjoyed the live music and a chat with the Nar Nar Goon CFA, bought a coffee from the coffee cart and a sausage or two from the BBQ.

At 12 noon the pet parade began, followed by a story for the kids and a prayer for all pets. Then owners and their dogs came forward for an individual prayer of blessing by Rev'd Cathy.

About 200 people came and went throughout the day and 20 plus dogs, plus one cat, were blessed.

All in all it was a great day of community connection and involvement, and a fantastic way for the church to connect with locals.

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Always consult a solicitor when preparing or amending your will.

■ Pauline Davies

John Griffiths, manager of the Drouin Anglican Church Opportunity Shop, is taking an important step – not only to help those in need overseas, but also to greatly reduce the amount of unwanted or unsaleable goods, particularly clothes that would otherwise go to landfill, in Australia.

Last year John met Nelson Porykali, originally from Papua New Guinea (PNG), who has lived and worked in Australia since 1991, when he moved here for education purposes and has travelled between Australia and PNG several times for both business and personal reasons.

On return visits to his home country, Nelson could see that the majority of people, including members of his own family, were struggling to get by in their everyday lives. His business, Mamone One, assists not only the people in PNG but gives others opportunities to work and assist. Secondhand items and clothing purchased in bulk from Australian suppliers are sent to PNG and resold at affordable prices to those in need. After the challenges of COVID, Nelson has begun to collect items again.

The Drouin Anglican Church Opportunity Shop is well supported by the community and in turn donates a percentage of shop income back to the community. Secondhand clothes that are not sold or passed on to other local charities often go to landfill, which poses many environmental problems.

Mamone One is now receiving these additional clothes, as well as bric-a-brac, toys and electrical goods. These goods are packaged and sold to Nelson, who arranges shipping to PNG.

In PNG, the clothes are packed into bales and sold in larger towns, with the excess delivered to markets in more remote settlements, for people who are less advantaged and in need of help. During its operation, Mamone One has assisted other charities based in PNG, who have also taken up the challenge to be charitable themselves. Through this initiative, Nelson has managed to purchase some land out of town from Port Moresby and donated money for a classroom to be built for the local children to attend school. In another outer village, where residents had to walk long distances to get fresh water, Nelson paid for a water pipe to be installed.

Nelson's objective is to help not only his family members but other underprivileged families with children, and so during the past 10 years he has been striving to do that. He says it has been an awesome sight to see siblings' children working in the

Drouin op shop supports PNG business



(L-R) Monai Porykali (Nelson's daughter), John Griffiths (Drouin op shop manager), Nelson Porykali, Mason Porykali (Nelson's son), Soraya Rahini (Drouin op shop coordinator) and Lyndal Parker (Georgie's op shop, Corinella)

shops after school and on the weekends, learning work ethics and enabling children to work toward a brighter future.

In Drouin, John has supported Mamone One by encouraging other local op shops to donate their excess goods to Nelson. Four other op shops in Gippsland are supporting this worthwhile cause. Nelson and his son (Mason) and daughter (Monai) attended a morning tea at Drouin Anglican Church to meet operators from other supporting op shops, at which they shared their story and offered their gratitude.

Opportunity shops in the Diocese interested in sending excess goods to Mamone One can contact John Griffiths (03 5625 4121).

Small acts make a big impact.

Checking what food you already have at home before heading to the shops helps reduce food going to waste. This saves natural resources and can save you money.

Find your small act today at sustainability.vic.gov.au/small-acts-big-impact



■ Sandra Leggat

Caring for Metung's memorial garden



St John's Memorial Garden in Metung

A recent spring clean in St John's Memorial Garden in Metung has revitalised the plants and improved the visibility of the beautiful Mother and Child statue by artist Ian Harris.

The garden, in the grounds of St John's Anglican Church, is a place for quiet reflection and for individuals and families looking for a private place to scatter the ashes of loved ones. It contains the ashes of John Sedgley (who donated the statue), and those of his wife Mary, as well as others from the community, recorded in the Book of Remembrance.

Planned and developed by members of the church and local residents, the garden was opened and dedicated in 2011 by Bishop John McIntyre.

With the advice of the local Landcare group, and blending with the plantings surrounding St John's Church, a mix of local Australian native plants have been planted and grown.

The memorial garden is enjoyed by residents and visitors to Metung as a quiet place for contemplation, as well as offering a habitat for wildlife.

Women's priestly ministry Marking 30 years in the Anglican Church of Australia

Continued from page 1

face to deaconesses – and so on. The argument against women being in charge of a parish (much less a Diocese) still holds sway in some quarters.

Included in the conference booklet was a list of the 90 women ordained in 1992 and the two whose overseas ordinations were recognised that year: 92 in '92. Few of those women are still active – in part because they waited so long for their calling to be honoured: "Dear friends and companions no longer with us," as Janet Nelson recalled in her Conference Prayer.

Representing the variety of ministries exercised by women priests, The Rev'd Sr Elisa Helen Waterhouse (Provincial for the Community of the Sisters of the Church, Australia and rector of St Paul's Ballarat) spoke of her unconventional path into religious life while The Rev'd Shannon Smith (St Mark's Golden Square and Bendigo Diocesan Aboriginal Communities Officer) moved many to tears as she recounted the interventions in her life that led her to ministry.

The significance of women's ministry was not overlooked. The Rev'd Canon Professor Dorothy Lee examined women's roles in the gospels and the early church and concluded

that, despite conservative qualms, there "is no obstacle to women's full participation in the leadership of the church."

Although pain was palpable in the voices of women from Sydney who have been denied ordination, there was also encouragement to look to the future, to actively wait and endure. This was most powerfully expressed by Dr Jacqueline Service, from St Mark's National Theological Centre, who challenged the Church to live into "the future certainty of the Divine purpose, plan and ... the very sure promise of the priesthood of all believers."

Even when they are ordained, women are not well represented in senior roles, as The Rev'd Dr Colleen O'Reilly AM observed, drawing on statistics from Colin Reilly: currently in Australia 32% of active deacons are women, 24% of active priests are women, and only 16% of bishops are women. What can be done, she asked, to increase gender diversity in the episcopate? While it took men in positions of power to make it possible for women to be ordained, women need to support each other to take up "the empowerment of commissioning," to carry their authority with humility and to bring change to all layers of leadership.

The Rev'd Canon Mara Di Francesco, Rector of St Martin's Campbelltown, Adelaide, was the preacher at Sunday's Solemn High Mass. Mara, the first woman of Italian background to be ordained in the Anglican Church in Australia, spoke on behalf of all 90 or so conference participants as she gave thanks to "all the courageous women who stepped out in faith and, in doing so, made history and enhanced our church and mission."

The conference was a joyful occasion where women and men remembered the commitment of those who prepared the way for ordination, rejoiced in women's priestly ministry, mourned with those who continue to be denied and prayed that God's plans for women will be recognised and brought to fulfilment.

Elaine Lindsay is Secretary of MOW. The Rev'd Canon Mara Di Francesco's sermon can be read at the national news section of adelaideguardian.com, where there is a link to the service. Recorded sermons from The Rev'd Julia Perry, The Rev'd Dr Colleen O'Reilly and The Rev'd Ruth Mathieson are at australianwomenpreach.com.au. For more about MOW, visit mowatch.com.au.



Climate action conversation continues

■ Sally Woollett

On 14 September the Diocese hosted a climate action webinar, following on from the climate action motion passed at the May Synod. In introducing the online event, Registrar Richard Connelly described the motion as a “fresh expression” of the momentum across the Diocese. The Synod motion called on individuals, families and communities to take the issue of climate change more seriously and to look at strategies to address its threat. It is hoped that “families and parishes can continue the climate action conversation as a response to carbon emissions and, in advocating for climate change action, giving honour to God’s creation.”

Invited speakers were The Rev’d Dr Ji Zhang, Sally Shaw and Ian Southall, who gave the audience various theological and practical perspectives on mitigating climate change and adapting to its effects.

Rev’d Ji was until recently the Uniting Church of Australia’s National Assemblies Theologian-in-Residence. As well as collaborative roles with national agencies UnitingCare Australia and the Assembly Resourcing Unit, he offers theological leadership to several national committees.

Sally Shaw is the National Director (SA) of A Roche Australia. This worldwide Christian conservation organisation is

community based and directed by science and research. Sally is currently completing a Masters degree focused on eco-theology.

Ian Southall is a member of the Baw Baw Sustainability Network and the Gippsland Climate Change Network. He visits schools and other groups with his renewable energy demonstration trailer.

Bishop Richard asked the panellists what practical actions parishes might take to reduce emissions and how they have seen that in other contexts.

Ji described many small practical things that can be done to reduce carbon emissions. His congregation are now carbon neutral following changes such as switching to renewable energy with solar panels. Climate change action, he said, requires a cultural change, starting with individuals who then become small groups, which link together as a network. He is producer of the *Towards Zero* online resources.

Sally commended A Roche Australia’s eco-church scheme to webinar participants. Including 5000 churches across countries and denominations, the scheme comprises an online survey in five key areas of church life: worship and teaching, management of church building, land management, community and global engagement, and lifestyles of families and individuals.

Climate stewards help with measuring and keeping track of emissions.

Ian Southall, having previously worked in Latrobe Valley’s power industry, described his grassroots experience of energy. He expressed his delight that the federal government has decided to make Gippsland the first renewable energy zone in Victoria. As part of the congregation at the Mirboo North Uniting Church, he helped secure funding for an embedded rooftop solar network including the church roof and the adjacent roofs of the shire hall, kindergarten and library. The money saved on energy is able to be used for philanthropic purposes. Ian is also passionate about educating school students on what is possible, using his renewable energy demonstration trailer. He said the ‘green teams’ at St Paul’s Anglican Grammar School and Gippsland Grammar understand the climate change challenges well.

Ji and Sally both draw on theological principles that might call us to address climate change, although this can be challenging.

Sally spoke of historical complexities and the idea of dualism – with spiritual considerations sometimes being preceded over earthly ones, or “leaving it to God because he is in charge.”



Seaweed supplement now available to beef producers

■ Meat & Livestock Australia

Lowering methane emissions using *Asparagopsis* seaweed as a feed supplement has become a reality, following its first commercial sale by CH4 Global in June.

This comes following the discovery that adding a small amount of *Asparagopsis* seaweed to a ruminant’s existing feed can reduce their methane emissions by over 80%.

FutureFeed was formed in August 2020 to commercialise the technology developed by CSIRO, together with Meat & Livestock Australia and James Cook University.

Cassandra Kelly, Senior Advisor to FutureFeed, said “... we are seeing a new industry with the capability to support local communities and the creation of jobs whilst working together to make a meaningful impact on methane emissions from livestock.”

Encouraging new ways of thinking requires sensitivity, Sally explained, because it can be confronting to people’s values and faith.

Sally runs workshops using arts to speak about creation care. She suggests reflections in a shopping mall and in a botanic garden, for example, to raise awareness of consumer culture. She lives happily in what she describes as an “intentional community”: Aldinga Arts Ecovillage in South Australia. The community focus is on sharing resources, producing what is needed and recycling waste, rather than on individualism and consumerism.

The Uniting Church in Australia (UCA) video series *Towards Zero*, produced by Ji, combines theology with practical actions to reduce emissions and ways to measure progress. The response, after a slow start, has been overwhelmingly good, he said – it has moved the hearts and minds of people beyond UCA. Through the UCA social services network Ji sees the changes as having a real impact in Australia. As has been Ian’s experience, the UCA’s coordinated efforts give them purchasing power.

Question time was a source of rich learning and discussion. “The future is circular,” said Ji, and as individuals we already have the ability to live in a carbon-neutral way if we choose to.

On a larger scale, many community energy projects in Gippsland have received state government funding in recent years. Energy storage technologies such as batteries have their own climate costs, so new recycling processes are in development. Producing food locally is a huge part of climate resilience, to reduce food miles, food wastage, and thus emissions. It’s now possible to buy feed supplements that lower the methane emissions of livestock (see box).

Diocesan Development Officer Libby Willems took participants on a virtual tour of the Acting on Climate tab at the Gippsland Anglicans website. It includes the climate action motion passed at Synod, information about the new diocesan group Acting on Climate Together in Gippsland (ACTinG) and Ji’s *Towards Zero* video series. Also available are summaries of Season of Creation activities and the Views on Climate Action survey, as well as links to resources on the impacts of climate change, theology of creation, practical actions, prayers and liturgical resources.

Bishop Richard concluded the session with ‘A Prayer for Our Earth’ from Pope Francis’ encyclical *Laudato Si’*, a call for greater care of the Earth and of each other.

A follow-up climate action webinar is planned for late November (see p. 24).

Letter to the editor

Wading deeper on climate action

I enjoyed the Anglican Diocese of Gippsland’s webinar on climate change on 14 September. Hearing from pioneers and researchers in the field is exciting.

However, I feel we are still only wading through the shallows on this. The changes required of our culture, theologies and ourselves have such a long way to go. After all, the forces we have unleashed are dragging us inexorably into the unknown.

I argue that, collectively, we need at least three strands in our response to this challenge: reduce the greenhouse gases we are emitting, extract these gases from the atmosphere and develop community resilience to cope with the consequences that are occurring (and will occur).

Relying on one part of one strand (e.g. renewables) is lopsided. Also, today’s responses may well prove to be counter-productive and must be provisional (think of increased mining activity required to supply renewable energy technologies). In short, we must go beyond what Christian climate scientist Mike Hulme calls “solutionism”, pretending/hoping/preaching that just one path is The Way.

In contrast, Pope Francis’ *Laudate Si* calls for a dynamic and active dialogue on what all this means. This is not a ‘no action’ strategy, but a call for us to take on the insights of others to produce more and far-reaching collective responses that include what is already being done.

This said, as a Christian I will place my trust ultimately in God, rather than in human endeavour alone. Given God’s love for creation and humanity, I have more confidence there than in my own understanding, and humanity’s technical and moral competence.

I am excited that we are taking the challenge seriously. But this must not close off options, narrow our focus or cause us to exclude those with whom we disagree. Trusting in God, we should engage widely to build a fuller and more effective response to what Kevin Rudd called the “great moral environmental and economic challenge of our age.”

Richard Gijbsers, Phillip Island.



Stephan Bradley

Centrepiece at the Service of Thanksgiving at St Paul's Cathedral, Sale

Queen's vocation shaped by her faith

■ Jan Down

The Very Rev'd Keren Terpstra, Dean of St Paul's Cathedral in Sale, described Queen Elizabeth II as "a person of wit, graciousness and compassion, respected by leaders the world over."

Speaking at the Choral Evensong, an ecumenical Service of Thanksgiving for Her Majesty, Queen Elizabeth II, on 15 September, Dean Keren said that the Queen "didn't see her job as just a title or a role, but as a vocation, a calling to which she chose actively to give her whole life ... And that framework of vocation was shaped by her Christian faith, which she relied on, and increasingly shared publicly in the last 20 years or so."

Dean Keren also noted that the Queen "was empathetically engaged with the pain of First Nations peoples and actively encouraged the decolonisation and process of independence for many nations. At this level there's also a sense in which the Queen belonged to the whole world; so great was her influence."

Leaders from the community and other Sale churches assisted in the service, which was attended by 125 people from across Gippsland. Bishop Richard led the sung responses, and a small combined choir comprising students from Gippsland Grammar School's Schoir, other members

of the Gippsland Grammar community and several from St Mary's Cathedral Choir added to the richness of the music. Directed by Acting Principal Michele Wakeham and Dr Kevin Cameron, and accompanied by Julie Peavey on the organ, the choir sang Purcell's *Thou Knowest Lord* and Rutter's *The Lord Bless You and Keep You*.

Annette Hollonds led the congregation in a responsive reading of Psalm 121, and Councillor Carmel Ripper read from Ecclesiastes 12: 1-7. The second reading, from Revelation 7: 9-17, was delivered by Father Francis Otober, Dean of St Mary's Roman Catholic Cathedral.

Prayers of thanksgiving were made by Jackie Postlethwaite, who is Associate Pastor at Sale Baptist Church, Samuel Lindsay from Flooding Creek Community Church, Neil Ross of St Columba's Uniting Church, and the Rev'd David Head, Honorary Canon at St Paul's Cathedral.

Bishop Richard read a letter written by the Queen, just a month before she died, to the Bishops of the Anglican Communion at the Lambeth Conference in August this year.

Queen Elizabeth expressed in the letter her interest that the environment was a focus of the conference. She noted that we "live in a time when the effects

of climate change are threatening the lives and livelihoods of many people and communities, not least the poorest and those less able to adapt and adjust."

The Queen encouraged the bishops in their faith and mission, speaking of her own trust in God: "Throughout my life, the message and teachings of Christ have been my guide and in them I find hope. It is my heartfelt prayer that you will continue to be sustained by your faith in times of trial and encouraged by hope at times of despair ... May God bless you in your ministry and service in his world."

After Bishop Richard commended and entrusted Queen Elizabeth to the mercy of God, the service ended with the singing of both the Australian National Anthem and the *Hymn to the King's Majesty*.

This reflective service gave people the opportunity to remember the Queen, give thanks for her life of service and pray for King Charles as he takes up his new role. May he, like his mother, rely on God's grace for this challenge.

Following the service, fellowship continued over refreshments in Delbridge Hall.

Jan Down is a Gippsland writer and former TGA editor.

Homily of Thanksgiving for Queen Elizabeth II*

■ Very Rev'd Keren Terpstra

When I turned on the news last Friday morning [8 September] it was to a sense of shock I'm sure many of us felt: the Queen had died. It came as a shock not because we weren't expecting it; she was 96 and increasingly frail, handing over tasks and sharing duties with other so-called "senior" royals. But it was a shock because this remarkable woman's reign has defined our lives. She's an institution, almost as if the Queen would always be "the Queen" – and after 70 years on the throne, it's understandable that the inevitability of her death has not been front and centre in our expectations. We commemorate her as Queen of Australia – phraseology that we don't often use, because while she has been our Head of State, we increasingly focus on the more local reality of our federal and state parliamentary governments. We're also acutely aware as we begin a process of truth-telling and listening with First Nations peoples of the impact and destruction colonisation has caused in this country, and questions around sovereignty – noting that the late Queen was empathetically engaged with the pain of First Nations peoples and actively encouraged the decolonisation and process of independence for many nations. At this level there's also a sense in which the Queen belonged to the whole world; so great was her influence. And

so great was her reputation, not just as a reigning monarch for a relatively small country and the Commonwealth, but as a person of wit, graciousness and compassion, respected by leaders the world over. Queen Elizabeth's life spanned a time of great change; the world today was something out of science fiction at the time she ascended to the throne – mobile phones and communications technology, landing on the moon and sending probes to outer space, and the many ways in which we have a global economy. In those 70 years, she also watched and reacted to a world which changed dramatically socially: the swinging sixties and seventies, the politics at home and abroad around denuclearisation and the Cold War, peace in Northern Ireland, 9/11 and the London bombings, the war on terror, the rise of right-wing nationalism; the decriminalisation of homosexuality, leading eventually to marriage for all people regardless of gender; the destigmatisation of divorce and remarriage and the liberation of women and feminist movement for which she was in some ways a symbol of what women could do; the ordination of women to the three orders of ministry in the Anglican Church; the increasingly multicultural make-up of British (and Australian) society; the ecological crisis and climate change; and the plight of

First Nations people and the effects of the colonialism the Queen's ancestors are responsible for having implemented, and moves towards decolonisation. Huge changes! And Her Majesty responded to and adapted to these changes – sometimes well, sometimes not so well – as we all must, one way or another. The difference for Her Majesty, of course, is that her life was lived in the public eye and for better or for worse the decisions she made in responding to change and times of crisis affected many lives. Today we are here to remember and give thanks for the late Queen. We remember and give thanks for a human being who was flawed and wonderful, who lived as far as was possible with grace. Especially we reflect on the way she didn't see her job as Queen as just a title or a role, but as a vocation, a calling to which she chose actively to give her whole life. This is why, in spite of getting older and frailer, she would never abdicate or resign – this was something that, from the time of her coronation, was core to her identity. And that framework of vocation was shaped by her Christian faith, which she relied on, and increasingly shared publicly in the last 20 years or so.

* This is an excerpt from the Very Rev'd Keren Terpstra's homily given at St Paul's Cathedral in Sale on 15 September.



St Paul's 2022 John Leaver Award recipient
Gopika Menon holding the perpetual trophy
with Principal Cameron Herbert

Remembering Rev'd John Leaver

■ Paula Walland

St Paul's Anglican Grammar School recognises students who pursue outstanding achievements and characteristics, with several prestigious awards honouring members who were or remain a strong presence within our school community. One such award is the John Leaver Award, and this year's recipient is Gopika Menon. The award is presented to a Year 11 student who embodies the characteristics that Rev'd John Leaver himself exhibited: a demonstrated spirit of compassion; resilience – a sturdy resolve in the face of obstacles; the ability to connect with others, including those of other generations; and broad-mindedness, bringing together people of different denominations and different faiths. Laura Butterworth, Head of Warragul Secondary School, said "Gopika was chosen

for the Reverend John Leaver Memorial Award because she is a resilient and humble person who bounces back from obstacles. She is inherently positive, looks for opportunities to help others and is compassionate toward others in her cohort and the broader school community. Gopika is comfortable conversing with people from all generations and is a wonderful student and ambassador of our school." Rev'd John Leaver was a key figure in the establishment of Ecumenical Schools Australia (ESA), which facilitates the award. Each year since 2019, ESA schools have chosen a student who exhibits similar characteristics. Previous John Leaver Award recipients at St Paul's are James Gourley (2019), Annabelle Rajasingham (2020) and Natasha Murcott (2021).



Rev'd Tracy Lauersen



Rev'd Marilyn Obersby



Ven Sue Jacka



Rev'd Janet Wallis



Very Rev'd Keren Terpstra



Rev'd Jude Benton



Rev'd Cathy Turnbull



Rev'd Canon Amy Turner

Celebrating the ministry of women

30 years since first women ordained in the Anglican Church of Australia

■ Very Rev'd Keren Terpstra

On 7 March 1992, Archbishop of Perth Dr Peter Carnley ordained 10 women as priests, among them the Most Rev'd Kay Goldsworthy, now Archbishop of Perth, who previously was here as our bishop in Gippsland.

It was a momentous occasion, heralding the ordination of a total of 92 women as priests by the end of 1992. These ordinations came about after 25 years of campaigning by the Movement for the Ordination of Women and others, a campaign that first succeeded in the General Synod vote in 1986 to admit women to the order of deacons, and then later in the decision to ordain women as priests.

The ministry of ordained women in Gippsland extends far further back than the 1980s. Gippsland was one of the first dioceses to welcome the ministry of women as deaconesses from 1917 – and in fact, they were ordained according to the Ordinal for Deacons from as early as 1919! (Did we, in fact, have the ordination of women deacons de facto for decades before it became a part of the national canons, this Dean wonders cheekily ...)

These deaconesses were tough and determined people, willing to go to the most remote hamlets and minister in the most deprived areas of Gippsland – often

where men were either unwilling to go, or were too expensive to place there, deaconesses being paid far less for what they did. For many years, the ministry of those deaconesses was remembered warmly and lingered in the hearts and imaginations of those tiny communities in far-flung places.

Currently, according to the Anglican Church Directory 2020/21, there are 3831 clergy, of whom 888 (23%) are women. Of this number there are 7 bishops, 397 active priests, 171 active deacons, 66 whose positions are not specified and 247 who are retired.

Here in Gippsland, thanks to the active recruitment of women and encouragement

by Bishops John, Kay and Richard, women currently make up 58.5% of the clergy of our Diocese. This is not counting the vast contributions made by women who are lay readers, and who serve in a wide variety of lay roles across the Diocese.

There will be an opportunity to celebrate the ministry of women in Gippsland Diocese (some of whom are pictured here), and 30 years of the ordination of women as priests in the Anglican Church of Australia, on Sunday 13 November at 3.30 pm at St Paul's Cathedral in Sale.

The Very Rev'd Keren Terpstra is Dean of Sale.



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Our female clergy in the Anglican Diocese of Gippsland

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Rev'd Christine Angus
Rev'd Edie Ashley
Rev'd Jude Benton
Rev'd Brenda Burney
Rev'd Heather Cahill
Rev'd Kate Campbell
Rev'd Kathy Dalton
Rev'd Canon Fran Grimes
Rev'd Sallyanne Hart
Rev'd Rebecca Hayman
Ven Sue Jacka
Rev'd Judith Lake
Rev'd Thelma Langshaw
Rev'd Tracy Lauersen
Rev'd Susan Liersch
Rev'd Canon Emeritus Barbara Logan
Rev'd Marilyn Obersby
Rev'd Anne Perryman
Rev'd Lyndon Phillips
Rev'd Belinda Seabrook
Rev'd Elwyn Sparks
Very Rev'd Keren Terpstra
Rev'd Heather Toms
Rev'd Cathy Turnbull
Rev'd Canon Emeritus Amy Turner
Rev'd Janet Wallis
Rev'd Jo White
Rev'd Jenny Wicking
Rev'd Lyn Williams



Rev'd Canon Emeritus Barbara Logan



Rev'd Rebecca Hayman



Rev'd Jo White



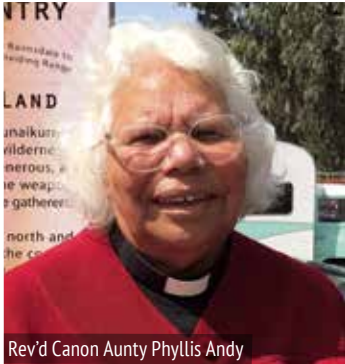
Rev'd Canon Fran Grimes



Rev'd Belinda Seabrook



Rev'd Judith Lake



Rev'd Canon Aunty Phyllis Andy



Rev'd Edie Ashley



(L-R) Rev'ds Heather Toms, Jenny Wicking and Kate Campbell



Rev'd Kathy Dalton



Rev'd Canon Brenda Burney

The Gippsland Anglican



Love thy neighbour, share thy magazine!



It's about the men,
not what they make

President of Korumburra Milpara Men's Shed
John Davies with some of the regulars

■ John Davies

The seed for the idea of a Korumburra Men's Shed was sown by an article on Men's Sheds in *The Weekend Age* newspaper back in 2007 or 2008. It seemed like a very good idea and from that a small group formed and started looking into the idea of establishing a Shed in Korumburra.

Even with the help of Milpara Community House, who auspice the Korumburra Men's Shed, it took a couple of years of looking for a building and gathering support until the Shire of South Gippsland offered us the use of an almost derelict building in the Coal Creek Community Park & Museum. The offer was gratefully accepted and with the help of a grant from the Department of Health and Human Services we set about renovating the building – and so the Korumburra Men's Shed was born.

Like most sheds, it was soon apparent that the building was not big enough but it took until 2015 to find a larger one – the goods shed on the Korumburra Railway Station. It was over double the size of the old Shed and we were operating in the goods shed in early 2016.

The goods shed has been our home since then. It comprises a 'tea room' with a small kitchenette, a workshop and a very small office, all of which were built by the members in the bare tin shed. The workshop is set up with a wide range of woodworking equipment and tools, as well as a small metalworking and welding section.

Our philosophy is that the Shed is about the men in the Shed, not what they produce. We see success measured by men coming back and enjoying the camaraderie that is an integral part of combating social isolation and the effect it has on mental health. The Shed has a very relaxed atmosphere and the members are able to work or socialise as they wish. There is always a small band of workers in the workshop working on their own projects or working together on community projects, but mostly you will find the tea room full and a lot of tea/coffee being drunk, and a lot of talking and laughter.

We believe that this approach has very positive impacts on the health of individuals but also a positive impact on the community.

Of course, after nearly seven years in the goods shed, we are out of space again and we have been negotiating with VicTrack for the lease of a larger shed on the Railway Station Precinct. We signed the lease recently. We also applied for a grant from the Department of Families, Fairness and Housing and have received a grant that will

allow us to develop the new shed into our new home. It is six times larger than the existing shed but needs a lot of work – it was a locomotive storage and maintenance shed so currently has bare tin walls and gravel floor. We have our work cut out in developing the site.

Our plans include a larger tea room, with kitchenette, toilet facilities, an office and a much larger workshop. The extra space means we will be able to widen the range of activities we offer and possibly share space with other community groups.

Korumburra Men's Shed is currently open on Tuesday and Wednesday mornings each week. Hours are 9.00 am to 1.00 pm on Tuesday and 9.00 am to 2.00 pm on Wednesday. For more information, call John on 0411 485 113 or just turn up at the Shed on the Korumburra Station Goods Shed on a Tuesday or Wednesday morning.

Have your say in *TGA*!

Send your letters* of up to 350 words to
editor@gippslandanglicans.org.au.



* Please include your name and suburb for publication. Letters may be edited in the interests of clarity or space.

Peace Prize laureates revitalise Nobel's vision

■ Nobel Prize Outreach

The Norwegian Nobel Committee has decided to award the Nobel Peace Prize for 2022 to one individual and two organisations.

The Peace Prize laureates represent civil society in their home countries. They have for many years promoted the right to criticise power and protect the fundamental rights of citizens. They have made an outstanding effort to document war crimes, human right abuses and the abuse of power. Together they demonstrate the significance of civil society for peace and democracy.

This year's Peace Prize is awarded to human rights advocate Ales Bialiatski from Belarus, the Russian human rights organisation Memorial and the Ukrainian human rights organisation Center for Civil Liberties.

Ales Bialiatski was one of the initiators of the democracy movement that emerged in Belarus in the mid-1980s. He has devoted his life to promoting democracy and peaceful development in his home country. Among other things, he founded the organisation Viasna (Spring) in 1996 in response to the controversial constitutional amendments that gave the president dictatorial powers and that triggered widespread demonstrations. Viasna provided support for the jailed demonstrators and their families. In the years that followed, Viasna evolved into a broad-based human rights organisation that documented and protested against the authorities' use of torture against political prisoners.

Government authorities have repeatedly sought to silence Ales Bialiatski. He was imprisoned from 2011 to 2014. Following large-scale demonstrations against the regime in 2020, he was again arrested. He is still detained without trial. Despite tremendous personal hardship, Mr Bialiatski has not yielded an inch in his fight for human rights and democracy in Belarus.

The human rights organisation Memorial was established in 1987 by human rights activists in the former Soviet Union who wanted to ensure that the victims of the communist regime's oppression would never be forgotten. Nobel Peace Prize laureate

Andrei Sakharov and human rights advocate Svetlana Gannushkina were among the founders. Memorial is based on the notion that confronting past crimes is essential in preventing new ones.

After the collapse of the Soviet Union, Memorial grew to become the largest human rights organisation in Russia. In addition to establishing a centre of documentation on victims of the Stalinist era, Memorial compiled and systematised information on political oppression and human rights violations in Russia. Memorial became the most authoritative source of information on political prisoners in Russian detention facilities. The organisation has also been standing at the forefront of efforts to combat militarism and promote human rights and government based on rule of law.

When civil society must give way to autocracy and dictatorship, peace is often the next victim. During the Chechen wars, Memorial gathered and verified information on abuses and war crimes perpetrated on the civilian population by Russian and pro-Russian forces. In 2009, the head of Memorial's branch in Chechnya, Natalia Estemirova, was killed because of this work.

Civil society actors in Russia have been subjected to threats, imprisonment, disappearance and murder for many years. As part of the government's harassment of Memorial, the organisation was stamped early on as a "foreign agent." In December 2021, the authorities decided that Memorial was to be forcibly liquidated and the documentation centre was to be closed permanently. The closures became effective in the following months, but the people behind Memorial refuse to be shut down. In a comment on the forced dissolution, chairman Yan Rachinsky stated,



Bladyniec

Ales Bialiatski (pictured), and human rights organisations Memorial and the Ukrainian Center for Civil Liberties, are the 2022 Nobel Peace Prize laureates

"Nobody plans to give up."

The Center for Civil Liberties was founded in Kyiv in 2007 for the purpose of advancing human rights and democracy in Ukraine. It has taken a stand to strengthen Ukrainian civil society and pressure the authorities to make Ukraine a full-fledged democracy. To develop Ukraine into a state governed by rule of law, the Center for Civil Liberties has actively advocated that Ukraine become affiliated with the International Criminal Court.

After Russia's invasion of Ukraine in February 2022, the Center for Civil Liberties has engaged in efforts to identify and document Russian war crimes against the Ukrainian civilian population. In collaboration with international partners, the centre is playing a pioneering role with a view to holding the guilty parties accountable for their crimes.

By awarding the Nobel Peace Prize for 2022 to Ales Bialiatski, Memorial and the Center for Civil Liberties, the Norwegian Nobel Committee wishes to honour three outstanding champions of human rights, democracy and peaceful co-existence in the neighbouring countries Belarus, Russia and Ukraine. Through their consistent efforts in favour of humanist values, anti-militarism and principles of law, this year's laureates have revitalised and honoured Alfred Nobel's vision of peace and fraternity between nations – a vision most needed in the world today.

Interfaith festival to celebrate diversity

■ Faith Communities Council of Victoria

On 13 November, cultural and faith communities of Victoria will come together at the Hawthorn Arts Hall to celebrate diversity.

“The Interfaith Festival is a celebration of multiculturalism and multifait, and a celebration of the diversity that exists in our community,” says Sandy Kouroupidis, Multifait Officer of the Faith Communities Council of Victoria.

This year’s theme will focus on issues affecting young people.

Keynote speaker Lunorphare (Luna) Folly, Youth Commissioner of the Victorian Multicultural Commission, will speak about what creates a sense of belonging for young people in a multifait and multicultural society.

Born in Benin in Africa during a time of civil war, Luna and his family fled to neighbouring Togo, which was his mother’s home town. His family stayed in a refugee camp there for seven years before being selected to move to Ballarat in 2008 when Luna was just eight years old.

Associate Professor in Sociology at Deakin University, Dr Anna Halafof, will discuss how young people are negotiating religion, sexuality and diversity. Twelve young presenters will speak on the community projects in which they are involved.

Wurundjeri Woi-wurrung Elder Uncle Colin Hunter will give the Welcome to Country.

This free festival will include multicultural food, music, dance, stands and workshops. There will also be musical

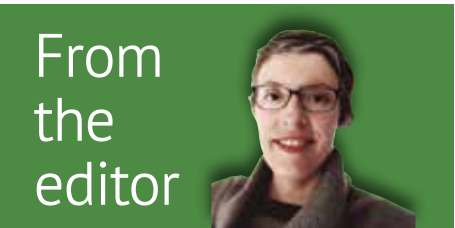


Victorian Interfaith Festival speaker Luna Folly

and dance performances, including from Kundalila. The name, meaning ‘cooing dove’ and one of Zambia’s most beautiful waterfalls, represents the group’s sound and purpose. Kundalila brings together unique a-cappella and acoustic sounds drawn from the group’s many cultural backgrounds – Zimbabwean, Greek and Australian.

The festival, co-partnered by the City of Boroondara, the Boroondara Interfaith Network and the Faith Communities Council of Victoria, runs from 11.30 am to 4.30 pm.

To register, visit vinf.eventbrite.com.au.



From the editor

The number of the month for our November issue is 30 for three different and notable reasons.

A little over 30 years ago, the Center for Women’s Global Leadership began the 16 Days of Activism Against Gender Based Violence (see p. 24). Now under the Mothers’ Union umbrella, it is a “call for an end to gender-based violence in all forms and in all societies,” running from the International Day for the Elimination of Violence Against Women (25 November) to International Human Rights Day on 10 December.

The year after this movement began, the first women were ordained as priests in the Anglican Church of Australia. In the

Gippsland Diocese, women make up almost 60% of the clergy, says the Very Rev’d Keren Terpstra, “not counting the vast contributions made by women who are lay readers, and who serve in a wide variety of lay roles across the Diocese” (p. 12). The Diocese acknowledges these 30 ordained women on pages 12 and 13.

“Following Jesus to the edges of our communities is challenging, but it is a challenge that is open to all – men and women,” says Cathrine Muston ahead of International Men’s Day on 19 November. She explains the importance of volunteers to men’s mental health in Anglicare Victoria’s post-prison program Get Out for Good (p. 5). For some men, leaving prison can be “as daunting as climbing Mount Everest,” and while informal chatting might seem inconsequential, listening to someone can be enough to give them much-needed strength.

“Our fathers, partners, brothers and friends are facing a health crisis, yet it’s rarely talked about. Men are dying too

young. We can’t afford to stay silent,” says men’s health charity Movember.

From convincing 30 mates to grow moustaches, Movember has grown from a casual conversation in Melbourne to an annual campaign in more than 20 countries.

Movember works to fund research projects in men’s health, including in the areas of mental health, prostate cancer and testicular cancer, as well as in education and advocacy.

Prostate Cancer Foundation CEO Anne Savage says, “In the Gippsland region alone, around 2,680 men are living after a diagnosis of prostate cancer, with an additional 250 men newly diagnosed each year”.

In a good news story (p. 14) Korumburra Milpara Men’s Shed is flourishing. President John Davies says success in their venture is about “men coming back and enjoying the camaraderie that is an integral part of combating social isolation and the effect it has on mental health.”

■ Maryann Ashton

It was in heavy rain that Jan Misiurka and I began our drive to Raymond Island to visit the Mothers’ Union Family Camp at The Abbey in September. We enjoyed our conversation in the car and when we reached Rosedale the rain had stopped. The rest of our journey was easy and we reached the Raymond Island ferry about 4.00 pm.

It was quiet at The Abbey when we arrived. The Rev’d Thelma Langshaw took us to our room, where we relaxed over a cup of tea.

We didn’t see anyone else until it was time for the evening meal. Two families were gathering in the A-frame building. There were tales of fishing, walks and a general feeling of relaxation. A couple were playing table tennis. The meal was delicious, hot and tasty.

The Rev’d Edie Ashley asked me for my impressions – was it what I had expected? That made me think – what had I expected? This wasn’t my first visit to Raymond Island; I had come to stay on a family camp with St Hilary’s Kew the summer after we emigrated to Australia in 1990. I had an introduction to koalas one night as they had an argument in nearby gum trees. I’ve been back for the odd day visit over the years.

I discovered as I answered Edie that I was actually quite envious of the families who were here. A holiday in a beautiful place, freedom to come and go, safety for the children, food provided (not having to think about where the food was coming



St Barnabas’ Chapel on Raymond Island

A reflection on respite

from or what the food was). There was no program – I didn’t have to be anywhere to see anybody at a certain time. Wonderful! Perhaps what we all need ...

Mothers’ Union is privileged to facilitate this holiday. I would suggest that there is nothing like it anywhere else. Other organisations insist on sessions, planned activities, programs. Respite means none of those things; these are the very things we want to escape from. The Lord has put together a wonderful group of people with just the right skills that give the required framework for blessing.

Within the next 12 months, please think about ways that you can raise money to enable the holiday to continue. Pray for Thelma, Edie and others who help to facilitate this time. Pray that the Lord’s choice of family is welcomed. Pray for this ministry to continue. My visit was over far too soon. I had only 24 hours of respite but a new sense of purpose to continue this vital ministry.

Maryann Ashton is the Diocesan President of Mothers’ Union.

INVITATION TO AN ADVENT CONVERSATION



Bishop Gregory Bennet, Catholic Diocese of Sale



Bishop Richard Treloar, Anglican Diocese of Gippsland

The Anglican and Roman Catholic Bishops in Gippsland will again co-host an ecumenical conversation in November in preparation for the season of Advent.

The two bishops are inviting clergy and lay people from each Diocese to join with them in an Advent Conversation based on a study of passages from Matthew’s Gospel featured in next year’s common lectionary, alongside wider seasonal themes.

The Conversation will be led by eminent biblical scholars from both traditions – Professor Mary Coloe, PBVM, from Yarra Theological Union and The Rev’d Dr Fergus King, from Trinity College Theological School – in conjunction with the Bishops.

See page 24 for further details.



Stenar Engeland

■ Valerie Jones

In 2021, the eSafety Commissioner conducted research with 3500 young people (aged 8–17) and their parents to explore the opportunities and risks of the internet.

Among the findings of the resulting *Mind the Gap* report were:

- Young people engage in a wide range of online activities.
- Children have a positive view of the internet, but this is tempered by the potential for negative experience.
- Significant numbers of children have participated in risky online behaviours or had negative experiences.
- Exposure to negative online content and sexual content is prevalent among young people aged 14–17.
- Most children respond to negative online behavior by taking action of some kind (such as telling parents, blocking sites).
- Many parents underestimate the prevalence of children’s negative online experiences.

The *Online Safety Act 2021*, which came into effect in January this year, has changed Australia’s online safety laws in some important ways. The eSafety Commissioner can now act more quickly to compel online services to remove harmful content. Also, the Act explains what online companies must do in relation to illegal and restricted online content.

Two important initiatives brought about by the Act are:

- a broader Cyber-bullying Scheme for children to capture harms that occur on services other than social media
- a world-first Adult Cyber Abuse Scheme that can be used by Australians 18 years and older to report abuse.

What is cyberbullying?

The eSafety Commissioner describes cyberbullying as “when someone uses the internet to be mean to a child or young person so they feel bad or upset.”

What is adult cyber abuse?

Adult cyber abuse happens when someone uses an online or digital service or platform to send seriously harmful content (such as threats or hate speech) to an



Our commitment to a
Safe Church

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

We are committed to ensuring all people in contact with the Church can participate in a safe and responsible environment.

If you have been harmed by a church worker, or you know someone who has, please contact Angela Cannon, Director of Professional Standards, for a confidential discussion.

Contact: 0457 813 500, ps.office.gippsland@gmail.com

To find out more about Safe Church, and about Safe Ministry resources, visit gippslandanglicans.org.au/safe-church.

adult, or posts or shares harmful content about them. This can happen through posts, comments, emails, messages, chats, livestreams, memes, images and videos.

What can we do about e-safety?

The *Mind the Gap* report suggests that many children have developed good strategies for responding to online bullying. Adults can change the settings on their devices or online accounts, and those of their children, to limit contact with people who are sending harmful content. More advice about specific apps is available on the eSafety Guide at esafety.gov.au.

The *Mind the Gap* report highlights the importance of parents talking with children about internet risks. Grandparents and friends can also talk with children about potential risks – and advocate for children wherever we can. All adults have a part to play in reducing the risks of cyberbullying.

Taking action against cyberbullying and adult cyber abuse empowers you and helps others. Harmful content should be reported to the relevant service provider or platform. This allows them to be aware of the abuse and possible patterns emerging. eSafety can intervene with service providers on your behalf. Information about reporting is at esafety.gov.au/key-issues/adult-cyber-abuse/how-to-report.

Standard 9 of the Victorian Child Safe Standards, a group of 11 standards that came into force in July, prescribes what staff and organisations, including church communities, must do to ensure that “physical and online environments promote safety and wellbeing while minimising the opportunity for children and young people to be harmed.” Many resources are available, for example through the Commission for Children & Young People.

All Safe Church workshops in the Gippsland Diocese highlight the risks of internet use and have guidelines for internet usage with children in our parishes. Diocesan resources are available at gippslandanglicans.org.au/resources/safe-ministry.

Work continues within our Diocese to ensure the safety and wellbeing of our children and vulnerable people. As awareness grows, we are seeing a change in understanding and culture and, more importantly, empowerment of members of our churches – enabling them to speak up.

It is critical that we keep ourselves informed and keep talking with friends, colleagues and family about these matters and what we can do to promote e-safety.

Val Jones is Chair of the Gippsland Safe Ministry Authority.

Teens connect with seniors across digital divide

■ Office of the eSafety Commissioner

The eSafety Commissioner has launched an innovative program that aims to improve older Australians’ digital skills by connecting them with student mentors. The intergenerational Young Mentors program brings teenagers together with older Australians to share digital skills and knowledge and help them gain the confidence they need to navigate the online world.

“Technology has a wonderful ability to connect, enable and empower individuals, and the importance of this connection was made even more evident during the COVID-19 pandemic,” eSafety Commissioner Julie Inman Grant said.

“For those of us who use digital technology as an essential part of our daily lives, we may not realise how novel it can be to older people who have lived much of their lives without it.

“It’s difficult for anyone to stay on top of the continually evolving digital landscape as new technologies emerge. Ensuring we don’t leave older Australians behind as society continues to move online is essential.”

Young people also benefit from taking part in the program by developing teaching and leadership skills. And people of all ages taking part in the pilot reported increased social connection and understanding across generations.

Young Mentors is a free program that helps community organisations and groups partner with secondary schools to coordinate one-on-one digital mentoring sessions. The weekly one-hour sessions focus specifically on the needs of the older learners and are delivered over a period of six weeks.

eSafety research shows younger Australians are keen to help older relatives get online, with young people more likely to show an older family member how to use technology (59%) rather than doing the task for them when asked (40%).

The report also shows:

- younger generations believe it is important for people over 70 to have better digital skills
- young people from culturally and linguistically diverse backgrounds are even more likely to show an older family member how to use technology
- only 4% of young people felt frustrated or annoyed when helping an older family member use technology.

For older Australians, the program is intended to build confidence in using digital technology, which can create a greater sense of independence, provide greater access to services and reduce feelings of loneliness and isolation.

“Young Mentors provides an opportunity for genuine connection between generations as we work together to improve digital literacy in Australia, ensuring older Australians can stay connected with family, friends and their communities and empowering younger Australians through a leadership role as digital mentors,” Ms Inman Grant said.

“The Be Connected program continues to play an important part in helping eSafety improve the digital literacy of all Australians and make the online world a safer, more positive place for us all to enjoy.”

Young Mentors is the latest offering in the Be Connected program, an Australian Government initiative that empowers older Australians to access digital technology and online services.

To register or for more information visit esafety.gov.au/beconnectedyoungmentors.

For those of us who use digital technology as an essential part of our daily lives, we may not realise how novel it can be to older people who have lived much of their lives without it.

eSafety Commissioner
Julie Inman Grant

Bishop Arthur Malcolm – my friend, role model and mentor

■ Rev'd Canon Graeme MacRobb

On the day after Bishop Arthur Malcolm died, I received a call from Yarrabah* Aboriginal Community Elder and Church Army evangelist Aunty Elverina Johnson to request a tribute to Bishop Arthur relating to his ministry as an evangelist in the years before his consecration as the first Aboriginal bishop, as well as his ministry in the Gippsland Diocese.

Aunty Elverina wanted something that would give the young parishioners at Yarrabah an insight into his passion to bring others into a relationship with Christ and to shape their parish as a mission base that changed their community in so many ways.

This is my tribute to Arthur (1934 – 29 July 2022).

Arthur Malcolm was the first Church Army lay evangelist that I ever met. When I was about 17 and he was about 20, Arthur came to visit our youth group at Holy Trinity Surrey Hills in Melbourne. He was testing his vocation for full-time ministry by working with Captain Colin Steep on the Church Army's Gippsland Mission Caravan, taking evangelistic missions in each of the isolated parishes in Far East Gippsland.

Arthur told me that he once had doubts about evangelism but that he had seen the difference that Christ was making in the lives of so many people. Even at that age he had so ordered his life to make bringing as many of his people as possible to a new life in Christ.

Not long before I met Arthur, I had been to the Billy Graham crusade in Melbourne (1959) and had been very slowly moving towards committing my life to Christ. Arthur looked me in the eye and, in a way typical of him, told me straight that I had better "get off my backside and put my skates on" because I was missing out on so many wonderful things that God had planned for me.

Not long after that, Arthur visited our youth group again. This time he was a Church Army student evangelist working with Captain Boyd Trott on the mobile cinema unit. Arthur sought me out and

asked bluntly, "Are you still mucking about instead of making a real commitment to Christ?"

I was pleased to tell him that I had taken up his challenge and that I had gone forward, at long last, to surrender my life to Christ more fully at the Belgrave Heights Easter Convention and was presently enquiring about entering the ministry myself.

Arthur organised for our youth group to see a film with him called *Life on Wheels*, the story of Captain Bill Paddock, an American Church Army Captain and 'caravan' (itinerant) evangelist who lived in turn at each of the building sites for the nuclear power generators being constructed across the US at that time. He befriended and built healthy relationships with the labourers and, only then, evangelised them as a welcome guest in their caravan homes and tents.

Afterwards, Arthur asked me what five things Bill Paddock achieved in his evangelistic and pastoral ministry. I answered that, first, he cared about their personal problems and gave them practical help. Second, he listened to them. Third, he demonstrated, by his lifestyle, that Christ keeps his promises. Fourth, he made sure that their response to Christ was anchored firmly in Christ and not their own efforts. Finally, he found other mature Christians who would care for them and help each of them find their own special role that God had planned for their ongoing life; then, he moved on to the next site and did it all again.

"Good!" said Arthur. "That's what you should give your life to. You will find out that that job will sure beat being a butcher."

So I quit my job, and I also became a Church Army caravan evangelist.

Many years later, when



Bishop Malcolm baptising Michael Freier, son of Archbishop Philip and Mrs Joy Freier, at Yarrabah, 1979

Arthur was a bishop, and I was the Dean of St Paul's Cathedral Sale, he again looked me in the eye and said, "Don't you wish that you were still a caravan evangelist in the missions and riverbank camps and shanty towns where my people live? I wish I was still a caravan evangelist in Gippsland where your people live. But God has placed us in these roles so that we can have opportunities to motivate and disciple others – clergy and laity – to have a greater love for those who are lost, and to train them to do the same for others wherever they have their daily life and local mission."

Arthur had a great love for the Gippsland Diocese. It was there that God shaped him the most for his mission as a bishop. At the time I was the new vicar of Cann River and Mallacoota, Arthur was the new parish evangelist at Nowa Nowa and Lake Tyers. Both were jobs that no one else wanted, but both were exactly what both Arthur and I were looking for. Both places, at the time, contained the largest number of Aboriginal people in Gippsland.

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There is a lesson for most of us in what Bishop Arthur taught me at that time.

Initially, Arthur was not making much progress at Lake Tyers Aboriginal Mission, so he stepped out of his role as a parish boss and took a job on the mission as a labourer on the road building gang and as the rubbish 'picker-upper'. That was his job in Yarrabah before he joined the Church Army.

Did it make a difference? Just ask The Rev'd Canon Aunty Phyllis Andy, who came to Christ at that time and was the first Aboriginal Priest (and Canon) in Gippsland Diocese and Victoria.

While I was ministering at the Church Army College of Evangelism in Sydney I travelled to Yarrabah for two reasons: to see for myself the literally miraculous renewal that was taking place at Yarrabah, and to interview a very young woman (Elverina Johnson) who felt called to be an evangelist. While there I discussed with Arthur and his wife, Colleen, the secret of their amazing success in a place where so many had gotten nowhere. Arthur said, "You know Brother, it is just like when I go fishing (ay), I catch them and Colleen cleans and cooks them. I bring them to Christ and Colleen helps them to clean up their lives and we both send them out to be evangelists."

When he said that, all three of us, Arthur and Colleen and I, remembered afresh the thing that Captain Gwilt, our Church Army Staff Officer, said when we were commissioned as evangelists: "Your commissioning text is from Matthew 4:19 'Come follow me and I will make you fishers of men.'"

Reflections on Captain Malcolm

■ Rev'd Canon Aunty Phyllis Andy

I must have 10 or 12 years old when Captain Malcolm would come to our place. He was about 19 years old. He'd take us down to the Lake Tyers beach and we were learning but not in a church environment. We'd get some teaching of the Bible, sing songs and there would be some praying. I think he'd go to the beach to look for the good fishing, but now I think he was fishing for two types of things – fish, and people to love the Lord.

People would pack into the church at Lake Tyers for his services. Seats that were made for six people had twelve in them, shoulder to shoulder. They all had affection and the utmost respect for him. He was a jokeable fella and we all adored him.



Rev'd Canon Aunty Phyllis Andy

He placed a special emphasis on the words of Jesus "I will make you fishers of men."

Friends, it will take dozens of new evangelists to take the place of Arthur and Colleen. My prayer is that dozens will come from Yarrabah and Palm Island as have Sister Muriel Stanley, Captains Allan and Norman Polgen, Arthur Malcolm and Sister Elverina Johnson. If this is your calling from God, I pray that you too will let the Lord "do the making" because none of us has "a do it yourself kit" for such a high office.

The Rev'd Canon Graeme MacRobb is the Founder of the Australasian Leadership Development and Discippling Network, former Principal of the Church Army College of Evangelism in Sydney and the former Dean of Sale. He is still an itinerant Church Army evangelist.

* Yarrabah is an Aboriginal community about 50 kilometres east of Cairns. The Gunggandji people are the Traditional Owners.

Please donate to support Aboriginal Ministry in Gippsland



Your donation to Aboriginal ministry is vital.

Gippsland Anglicans is raising funds to continue its support of Aboriginal Ministry. The Rev'd Canon Aunty Phyllis Andy (L) and The Rev'd Kathy Dalton (R), pictured here with The Rt Rev'd Dr Richard Treloar, Bishop of Gippsland, work together to support the spiritual needs of Aboriginal people across the vast area of Gippsland. They are regularly called to other places and interstate to provide culturally appropriate support and care.

Please scan the QR code or visit www.gippslandanglicans.org.au for options.



Jesus and the Eye Witnesses: The Gospels as Eyewitness Testimony

Richard Bauckham

2nd edn, WB Eerdmans, 2017

Folio Society, 2013

■ Richard Prideaux

Richard Bauckham is a British theologian and New Testament scholar, a member of both the British Academy and the Royal Society of Scotland, working from the University of St Andrews in Scotland. He is the author of more than 30 books as well as an extraordinary array of articles and book chapters.

This highly regarded book is definitely

not for beginners in reading theology.

Bauckham's research is meticulously documented and no issue is left to chance.

In a work of 615 pages plus indexes and bibliography, the reader needs a fair degree of grit as well as some background in theological vocabulary and early church history. It is fair to say this is a book for scholars, clergy committed to the preaching and teaching of the historicity of the New Testament, and, dare I say it, deep-thinking sceptics who consider the whole Christian story to be a fairytale.

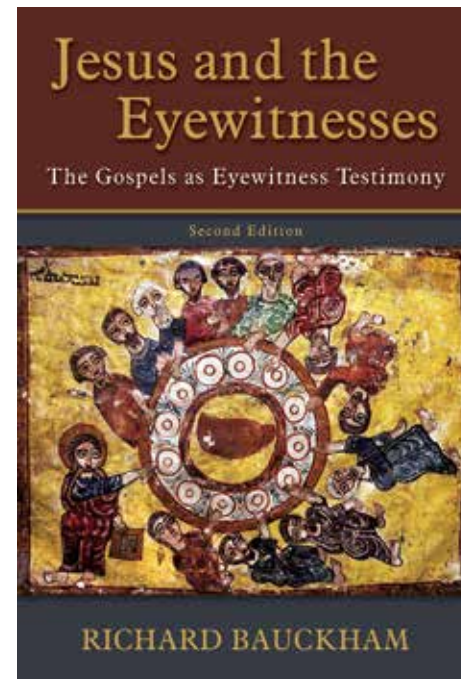
In essence, Bauckham challenges the standard form-criticism approach of much 20th-century theology. This movement was led by German theologians K.L. Schmidt, Rudolf Bultmann and Martin Dibelius. The movement held and defended the view that the New Testament Gospel accounts are late and based on individual units of transmission passed on anonymously in the communities of Roman-occupied Judea and Asia Minor, which treated them more or less creatively. This German-dominated theology was followed by English-speaking theologians and led to a sceptical account of many of the miracle stories, healing narratives and resurrection events of the four gospels in many Western countries. It is fair to say that the conservative

response to this powerful movement was a long time in the making but began making inroads in the second half of the 20th century, including leadership from Australia's own Dr Leon Morris.

Bauckham's argument, in a nutshell, is that the gospel stories can be verified by reliable eye-witness accounts collected and distributed by trusted Christian leaders,

Bauckham's argument, in a nutshell, is that the gospel stories can be verified by reliable eye-witness accounts collected and distributed by trusted Christian leaders, including the 12 chosen disciples of Jesus and a wide range of other followers of Jesus.

time when oral teaching was more highly regarded than written testimony. Only when the witnesses began to die in the last years of the first Christian century was the Church galvanised into the writing of coordinated accounts of Jesus life and ministry. The Gospel of Mark, thought by most scholars to be the memories of Peter, was followed by Luke's carefully researched account and the originally Hebrew version of the Gospel of Matthew. They based their outline on Mark and added additional teaching



material of Jesus. Finally the Gospel of the Beloved Disciple John was written – quite different in content and approach from the first three gospels. Bauckham argues that the Beloved disciple was not to be confused with the disciple John the son of Zebedee.

I believe this book will enliven and encourage preachers, Bible teachers and thoughtful lay people. It is a work of deep scholarship and it cannot be ignored in any study of the four canonical gospels. Five stars.

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Thor: Love and Thunder

Marvel Studios, 2022

■ Rev'd Daniel Lowe

I thought I might try something different and venture into the world of movie reviews. I'll start with a spoiler alert for those who haven't yet seen Marvel Studios' recent production *Thor: Love and Thunder*.

My proposition is that the movie is a snapshot of Western society's struggle with religion and faith, packaged in all the fun, humour and silliness of a Marvel movie. With the much-publicised census results showing a continuing shift away from organised religion, I'm sure plenty of people resonated with the way the gods are portrayed in the movie. When Thor (Chris Hemsworth) decides to get help from Zeus (Russell Crowe) to defeat Gorr the God Butcher (Christian Bale), he travels to a large meeting of the gods of the universe in Omnipotence City. Along with the Greek gods, there are gods from throughout the cosmos in attendance – some from Earth, and some from far-off planets. This gathering of gods turns out to be a big disappointment and I suspect Omnipotence City is representative of the way organised/institutional religion is viewed by a growing portion of Western society. Sadly, much of the critique is fair and accurate – the 'church' has too often become self-serving, power-hungry, protectionist and corrupt. Often driven more by fear than love. I believe Jesus delivered a similar critique of the established church of his time! Hopefully the modern Christian church's response to its failings is different from that of Zeus as seen in the first of the movie's post-credit scenes.

Throughout the movie, gods are reduced to nothing more than flawed humans with superpowers. Some are good (Thor) while others not so much (Zeus). Faith in the gods is portrayed as largely futile and even harmful. The villain of the movie is forged by the failure of his own god. Even the children who hold onto their faith in Thor are not so much rescued by their god as they are elevated with godlike powers themselves.

I couldn't help but be reminded of the way many of the local gods are portrayed in the Old Testament:

At noon, Elijah began making fun of them. "Pray louder!" he said. "Baal must be a god. Maybe he's daydreaming or using the toilet or traveling somewhere. Or maybe he's asleep, and you have to wake him up."
(1 Kings 18:27 CEV)

The yearnings of all characters (mortal and immortal) in the movie are much the same as our own: for purpose, meaning, connection/relationship and belonging. While the gods portrayed in the movie may have been taken down a peg or four in the eyes of humanity, there is at least an acknowledgement that some things remain a mystery and beyond our power to control. Death is still inevitable. There is still something greater that lies behind the creation of the universe: 'The Eternal' – a mysterious and enigmatic presence. Disappointingly, this presence is reduced in the movie to a simple 'wish-granter' in a predictable and unoriginal piece of storytelling. In a similar way, the answers offered by the movie rely heavily on core themes of Christian faith, namely love and sacrifice, but they are presented in a somewhat shallow form that relies on trite phrases ("All you need is love") and familiar tropes.

At the risk of upsetting some people, I would suggest that we often see a similar pattern in real life when a secular worldview attempts to grapple with some of the mystery and complexity of our world. Not that there isn't an acknowledgment of



the depth of these ideas within the movie. Jane Foster, AKA Lady Thor, ultimately sacrifices herself to save the universe, in a pattern that pervades so many Marvel movies. Thor finds love of a different kind as he takes on the role of parent. Even the villain is ultimately turned by love, choosing to restore his daughter to life rather than destroy all gods. And the final post-credit scene, which shows a dead Jane Foster arriving in Valhalla, illustrates the desperate need we have for some concept of life after death – a concept that secular humanism fails to offer.

Thor: Love and Thunder offers plenty of entertainment and some good laughs. It probably isn't meant to be taken too seriously – but for those who like to dig a little deeper, I hope I've given you something to ponder.

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



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Amen

Courtesy Mothers' Union.

For more information and resources go to

www.mothersunion.org/global-day-2022.



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2nd Saturday each month

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30 years of the ordination of women as
priests in the Anglican Church of Australia.

Advent Conversation at The Abbey

18 November,

10 am – 3.30 pm

Further details p. 16

Contact Anna: (03) 5156 6580

info@theabbey.org.au

Climate action webinar

24 November, 7–8 pm

Visit the ACTinG page at
gippslandanglicans.org.au

Christmas Fair

St John's Bairnsdale

10 December, 8 am – 1 pm

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Service of Nine Lessons and Carols

Sunday 18 December, 5 pm

St Thomas' Bunyip

A reflective liturgy with traditional
carols and refreshments to follow.

Service of Nine Lessons and Carols

18 December, 7 pm

St Paul's Cathedral, Sale

A reflective service with readings and
prayers with a contemporary edge.

The Gippsland Anglican

Editor: Sally Woollett

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editor@gippslandanglicans.org.au

Layout by Devine Design

Printed by Intellimail

ISSN: 2653-6102 (Print)

eISSN: 2653-6110 (Online)

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

Member of Australasian
Religious Press Association



The editor reserves the right of final choice and format of
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