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The ^{Gippsland} Anglican

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Les Ridge

Murray Hannah



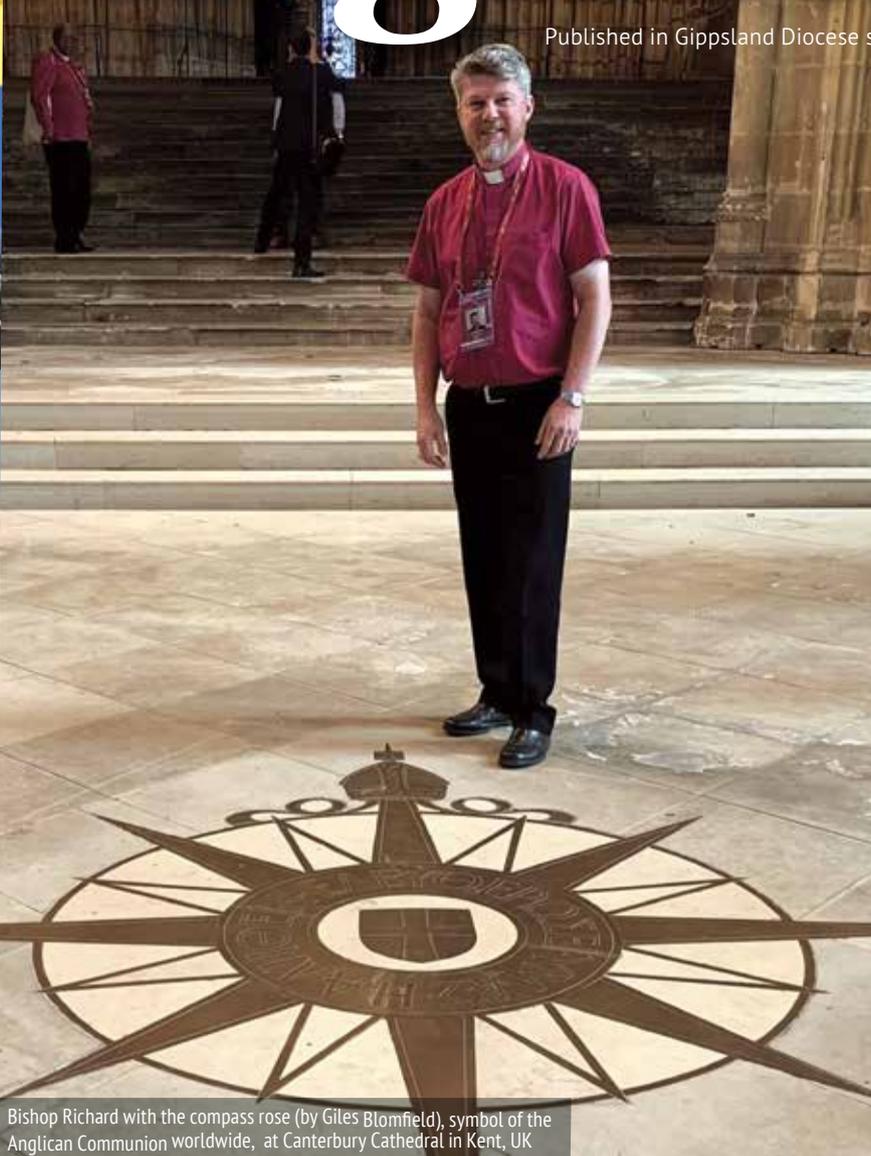
Les Ridge

Genevieve Shallard



Jan Down

Dean Keren Terpstra



Bishop Richard with the compass rose (by Giles Blomfield), symbol of the Anglican Communion worldwide, at Canterbury Cathedral in Kent, UK



Les Ridge

Zoe Hopwood



Les Ridge

Jack Beamish

Synod 2023: Holding the centre

■ Sally Woollett

St Paul's Anglican Grammar School in Warragul was the venue for the second session of the 40th Synod of the Anglican Diocese of Gippsland, held on 19–21 May. True to the parish profiles out of the National Church Life Survey (NCLS), community and connection were strong, and remained so in the face of challenges to self-understanding and mission priorities.

NCLS results for Gippsland Anglican parishes show that many respondents have a strong sense of belonging and highly value the importance of worship related to community building, said Bishop Richard in his Presidential Address. Reports and presentations throughout Synod were rich with examples. Robert Fordham's report on The Abbey described ongoing

connections with ACTinG, Mothers' Union, schools and Anglicare. Gippsland Grammar School Chaplain Tim Gaden expressed his joy in being able to preach to a community of 600 students weekly. Among the many activities at St Paul's Anglican Grammar School, said Senior School Chaplain Daniel Lowe, is their relationship with and support of East Timor communities.

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Excerpts of the Presidential Address to the Second Session of the 40th Synod of the Diocese of Gippsland, Saturday 20 May 2023 (Unless otherwise attributed, text in italics comes directly from the Diocesan Vision 2021–2024)

The Greek word 'sunodia', from which we get our word 'synod' (meaning 'together on the way') occurs just once in the New Testament, in Luke's story of Jesus going missing in Jerusalem as a twelve year old: '[they] supposed him to be in the caravan ['sunodia'] and went a day's journey; and they began looking for him among their relatives.' (2:44, NASB)

This year our caravan of pilgrims, our 'sunodia', moves to Warragul and Drouin. Hopefully we won't lose anyone along the way, especially Jesus!

One of my first theology teachers, John Honner, in a recent *Eureka Street* article, describes the church as 'a caravan of solidarity, guided by Christ.' A synodical church he writes, echoing Pope Francis, is a:

listening [church] in which everyone has something to learn ... Synodality is not ... the same as democracy, because the minority voice might be the voice of the Holy Spirit. Nor does synodality mean making compromises ... Rather, it may mean embracing several views, within agreed boundaries. It may require everyone to leave their boats behind, striving to come to a new place together.

Gippsland Anglicans are *Committed in Christ, Connecting in Service, Creative in Spirit.*

At this Second Session of our 40th Synod we will reflect on how we are expressing that Vision, including work undertaken on the Synod motions adopted when we last met 11 months ago.

Several of these come together under the theme of ministry – *ministry exercised by all the baptised* – as our Vision puts it.

I'm constantly inspired by the many and varied examples of baptismal ministry in our parishes, schools, and ministry centres, and by the children and adults

who present for baptism and confirmation, which continues to be one of my chief joys.

Another is seeing people explore and test a vocation to ordained ministry. Since June, our Vocations Panel (now strengthened by four Examining Chaplains) has invited five people to attend a Provincial Selection Conference. Several of these have been participants in the Ministry Development Program, to be launched at this Session of Synod.

Such pathways for new candidates are hugely important given that, in the past year alone, five of our incumbents have retired. God bless our generous Locums and Lay Readers!

Alongside raising up ministry locally, and calling clergy from elsewhere, it is imperative that we care for and resource the clergy and other licensed persons already in ministry here.

Last year, Synod adopted the General Synod protocols around Ministry Wellbeing and Development, which opened up a five-year window for us to implement a framework for Professional Supervision, Professional Development, and regular Ministry Appraisal for our wonderful Gippsland clergy.

Good progress has been made on this front. Like anything worth doing – mandated or otherwise – we will need to invest time and money into rolling out these wellbeing supports in the months ahead, starting with Professional Supervision, which already has widespread uptake in the Diocese.

Ministry is a tough gig, and clergy need safe spaces to work with skilled practitioners. We see the impacts of burnout on the health of individuals and communities, and we have a responsibility to mitigate those, and to promote the flourishing of our people.

At our First Session, The Rev'd Tracy Lauersen led us through some resolutions

from last year's General Synod, including the Ten Commitments for Prevention and Response to Family Violence in our Church, and the establishment of a new General Synod Families and Culture Commission.

It was announced in April that Tracy has been appointed as National Program Manager for that Commission – a role for which she is uniquely prepared and equipped. As sad as we are to lose her as Rector of Warragul, we are pleased that Tracy will continue to be licensed here in Gippsland, thus keeping us connected with her and with the vital work of this Commission.

The inaugural report of ACTinG (Acting on Climate Together in Gippsland) highlights some of the ways in which last year's Synod motion prioritising action on climate change has been furthered.

As a Centre for Spirituality, Hospitality, and the Environment, The Abbey also drives our Vision commitment to *act for the good of earth and all creatures*, and we are in the process of making it easier for parishes to access a tax-deductible facility for donations to sustainability projects through Anglican Earthcare Gippsland (AEG).

Our National Church Life Survey (NCLS) results from last year show that 93% of respondents agree that Christians have a responsibility to actively care for the environment, and it is pleasing to see real engagement with the ideas and activities being offered by ACTinG and The Abbey.

Data from that survey continues to be analysed at the local level and by our friends at NCLS, thanks to some 700 participants across the Diocese from 50 individual churches in almost every parish – a great team effort.

Let me share a few key findings under the three headings of our Vision.

Committed in Christ

Gippsland Anglicans are grounded in Christ. We engage with the Church's living traditions as intentional inclusive communities where all are welcome, respected, safe, and valued.

The data on what our people value in their church life reflects this aspiration:

- Sharing in Holy Communion was the highest at 60%, with worship overall featuring prominently, alongside building community. Of course, the two are closely related, as captured in our Vision language: *worship that unites and inspires.*
- 68% of respondents either always or usually experience inspiration during worship, a big jump from 15 years ago.
- Our Vision aspires to growth in believing and belonging, and over 80% experienced some growth in faith over the previous year, one-third reporting significant growth.
- 93% have a strong sense of belonging, with more than half involved in small groups.
- 72% feel comfortable talking about their faith, and 75% of people either did, or would be willing to, invite friends or relatives to a church service, which suggests great confidence in what they will encounter.
- Reassuringly, around 90% reported having well-developed policies in the areas of child safety and safety more generally.

Connecting in Service

Gippsland Anglicans share in Christ's mission. We hold fast to the vision of human flourishing Jesus called 'the Kingdom of God' and we reach out in partnership with good news for all.

Again, a number of findings align with our Vision:

- Two-thirds of respondents are involved in community groups outside church, and almost half take part in church activities that have an outreach component.
- 13% of people would like to be more involved, with a further 6% unsure and only 2% looking to do less, which runs counter to the narrative of declining volunteerism.

- About half of respondents felt that worship challenged them to take action, though that figure increased when the question was applied directly to their church leaders.

- Over half of our respondents had participated in some form of advocacy for justice.

- 75% of our churches had a commitment to mission in developing countries.

- Not surprisingly, almost 100% of respondents had engaged in informal acts of service for others.

Creative in Spirit

Gippsland Anglicans are open to Christ's leading. We seek to respond to changing needs and new understandings, to be faithful and imaginative in bearing stories of hope for our time and place.

Some of the data that relates to this piece of the Vision also resonates:

- 68% of respondents agreed that their church was ready to try something new. Here I wondered whether our forms had been mixed up with some other denomination! But it's exactly what you called for in the Vision renewal process.
- Almost 60% were aware of and committed to their local church's vision, which is a good number, significantly higher than a decade ago. With confidence that the vision can be achieved also on the rise, this is something local leaders can really work with.
- About 60% agree that our leaders encourage the use of our people's gifts and skills to some extent, so perhaps there's more scope for that as we try these new things.
- While almost 80% agreed that those of all ages are encouraged to be involved at church, fewer than half are satisfied with the offerings for those under 18, so there's still plenty to do in that space.
- The use of technology for hosting a range of activities, having spiked with COVID, has settled at a much higher level – up to one-third of study groups are now hybrid or online.
- And 20% of respondents report being more involved since the pandemic, which says a lot about the creative things you all did during lockdowns.

This very brief snapshot from the host of figures collated in our diocesan profile offers plenty of encouragement. It also sets out some obvious challenges. I hope you will take heart from this, and I know that many parishes are using their local data to inform missional thinking and planning, which is the purpose of the whole exercise.

If there is some cause for optimism locally, there are some grave concerns globally.

In April the Global Anglican Future Conference – Gafcon – met in Kigali, Rwanda, next door to our sister Diocese of Gahini. Members of Gafcon were joined by leaders of the Global South Fellowship of Anglican Churches (GSFA).

The Kigali Commitment, published on 21 April, states that because of the Church of England's General Synod resolution enabling the blessing of same-sex couples, the Primates affiliated with Gafcon and GSFA "can no longer recognise the Archbishop of Canterbury as an instrument of Communion." Nor is there "confidence that the other instruments of Communion ... (the Lambeth Conference, the Anglican Consultative Council, and the Primates' Meetings) are able to provide a godly way forward." (gafcon.org)

The statement calls for repentance, and an urgent "resetting and reordering of the Communion." This is strong language, and the implications are unsettling.

In his response the Archbishop of Canterbury, while acknowledging the provisional nature of our church structures, stressed that "Continuing to walk together ... is not just the best way to share Christ's love with a world in need: it is also how the world will know that Jesus Christ is sent by the Father who calls us to love one another, even as we disagree." (archbishopofcanterbury.org/news)

Quite aside from the presenting issue, we're clearly at a crossroad here in terms of how we understand ourselves as a Church.

The Kigali Commitment claims "that 'communion' between churches and Christians must be based on doctrine (Jerusalem Declaration #13; GSFA Covenant 2.1.6). Anglican identity is defined by this and not by recognition from the See of Canterbury."

That runs counter to the definition of the Anglican Communion at the Lambeth Conference of 1930 (Resolution 49) as "a fellowship, within the one Holy Catholic and Apostolic Church, of those duly constituted dioceses [and] provinces ... in communion with the See of Canterbury."



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.

We are bound in fellowship, in communion with the See of Canterbury; not in communion with Justin Welby, who happens to be the 105th Archbishop thereof, but with his office, and with the historic and symbolic heart of Anglicanism. This is a relational understanding of our communion, as distinct from a doctrinal or confessional one.

The Constitution of the Anglican Church of Australia echoes this definition in its Ruling Principles at section 6: "This Church will remain and be in communion with the Church of England in England and with churches in communion therewith so long as communion is consistent with the Fundamental Declarations contained in this Constitution."

Being an Anglican has little to do with liking or approving of the current Archbishop of Canterbury, or of the way he leads his General Synod, or of the resolutions made by that autonomous Province, any more than being a Gippsland Anglican has to do with agreeing with me, or with what this Synod resolves. Being an Anglican is about being in a long-term relationship – a web of long-term relationships – "even as we disagree."

So we have a choice. We can act out an ecclesial version of 'cancel culture', and walk away from each other. Or we can keep trying to answer our Lord's prayer for unity; keep celebrating the diversity by which we serve the world God loves in 42 interdependent Provinces across 165 countries, through many cultures and languages, in vastly differing contexts – *diversity received as a gift of creation*, in the words of our Vision.

Where the impetus to pull towards the edges is strong, let us hold the centre: that open, broad, inclusive space, which the 1968 Lambeth Conference called "Anglican comprehensiveness", and described as:

an attitude of mind which Anglicans have learned from the ... controversies of their history ... Comprehensiveness demands agreement on fundamentals, while tolerating disagreement on matters in which Christians may differ ... [C]omprehensiveness is not compromise. Nor is it to bargain one truth for another ... Rather it implies that the apprehension of truth is a growing thing: we only gradually succeed in "knowing the truth" ... [W]e believe that in leading us into the truth the Holy Spirit may have some surprises in store for us.

If ever a people had cause to call others to repent, it is the First Peoples of this land. Instead, the 2017 Uluru Statement from the Heart reaches out with grace, as expressed in the opening lines of this prayer from the National Aboriginal and Torres Strait Islander Anglican Council (NATSIAIC):

God who listens, open our hearts to hear the gentle invitation of those without

a voice; placeless and dispossessed of all that was theirs, instead of anger, revenge or blame, they offer in their open hand absurd generosity, an act of transformational forgiveness from the centre of their being to ours ...

Redemption is an act of absurd generosity: the Creator of all being bound in time and place by human flesh to absorb the anger, revenge, and blame of humankind – an act of transformational forgiveness from the centre of God's being to ours.

In the forthcoming referendum, we are being invited to participate in the redemption of this nation's original sin, and the creation of a new chapter in our history in keeping with the ministry of reconciliation entrusted to us (2 Cor 5:18-19).

The Statement from Heart concludes: "In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future."

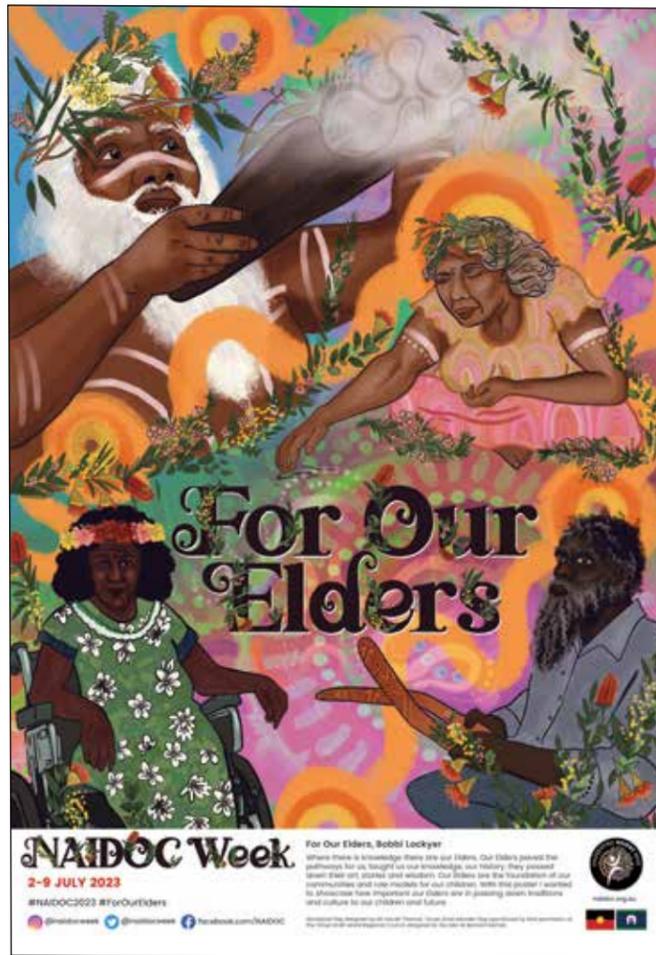
Is saying 'yes' to that invitation risky? Some would have us believe so. Yet creation and redemption are risky enterprises.

In 2016, our Synod adopted a motion on Constitutional Recognition put by The Rev'd Sathi Anthony, seconded by Archdeacon Emeritus Philip Muston, which read:

That this Synod urges the Federal Government to work with Aboriginal communities to ensure the recognition, without delay, in the Australian Constitution of Aboriginal and Torres Strait Islanders as Australia's First Peoples to be presented to and agreed by the Australian people at referendum.

As per the related motion before this Synod, Canon Aunty Phyllis Andy and The Rev'd Kathy Dalton will join me in co-hosting a webinar featuring Wiradjuri man Canon Associate Professor Glenn Loughrey, during NAIDOC Week in July. Details are on the website, and I urge Gippsland Anglicans to attend.

Readers of *The Gippsland Anglican* will be



in no doubt about my own views. I hope you will read many views, hear many voices on this topic, including each other's here. Read what Indigenous leaders have to say – opinions that differ, as we should expect.

It is not my place – nor anyone's – to tell you how to vote. Suffice to say that as Christians, let it not be fear that drives us. Rather, let it be our openness to absurd generosity, to transformational forgiveness from the heart of God, and the heart of this land.

We're enriched by the presence of some Younger Anglicans at Synod. They will lead our evening worship and are invited to reflect back to us something of what they have observed in our proceedings.

I wonder whether, to return to some words of John Honner, they will see that our being a synodical Church is "an attitude, a readiness to listen ... [and] that how we inhabit an organizational structure is more important than the structure itself."

Thank you, each and every one, for all you bring to this company – this 'synodia' – of pilgrims, this caravan of solidarity guided by Christ.

May our journeying together honour him, and serve the good of his people, as we wait again and still on Holy Spirit's animating and guiding breath.

Visit the News tab of gippslandanglicans.org.au for the full text of the Presidential Address.

Continued from page 1

Throughout Synod, the Diocesan Vision 2021–2024 was firmly in view. *Being Committed in Christ* was reflected in joyful worship, warm fellowship, generous hospitality and ecumenical input (the preacher at the Synod Eucharist was Br Tony Clarke, Facilitator for Synodality and Mission, Catholic Diocese of Sale).

The intention of *Connecting in Service* was clear in reports from diocesan organisations, in NCLS data, philanthropic support, advocacy on justice issues, action on climate change, and parish partnerships.

The aspiration to be *Creative in Spirit* came through in presentations from the Ministry Development Program and Younger Anglicans movement, and in the openness to refreshing governance models and financial strategies.

From the dedication of volunteers, to the collegiality of clergy and lay ministers, to risk management (including getting the gutters vacuumed!) to a shared sense of responsibility for the safety of children and vulnerable people, the Vision appears to be thriving.

In a global sense, "... we're clearly at a crossroad here in terms of how we understand ourselves as a Church," said Bishop Richard in reference to the Kigali Commitment at April's Global Anglican Futures conference, which expressed a loss of confidence that the Instruments of Communion "can provide a godly way forward." (gafcon.org)

In responding to the Presidential Address, Richard Prideaux described the "break" of Gafcon from the Instruments of Communion as an "issue for deep prayer and soul searching."

Despite these unsettling developments, the parish groups sitting in familiar circles, the easy intermingling among people at lunch and the warm fellowship at dinner after discussion and debate on the important issues of the day – amply demonstrated that, as Bishop Richard put it in his address:

Being an Anglican is about being in a long term relationship – a web of long terms relationships – 'even as we disagree.'

The Anglican Parish of Mirboo North was like family to Jimmy and Annie Atkins, said Rev'd Belinda Seabrook in introducing the Ministry Development Program (MDP) to Synod. This was the first of three motions submitted by Synod members, and was put by the Ven Graham Knott, with whom Belinda leads the MDP program. The Atkins siblings had a longtime connection with their parish, which encouraged and supported them through their struggles in life. They bequeathed a generous sum to the parish, which has made the program possible.

Current MDP participants described their journeys along this emerging ministry formation pathway with warmth and humour,

and there was a strong sense of the value of the learning they do as a group and of the wonderful rapport that Graham and Belinda have with participants. Bishop-in-Council will prepare a model for the governance of the program to be brought before the next session of Synod.

The Gippsland Anglican spirit of community and connection reaches as far as financial matters. Commenting on the diocesan Budget, Ven Graeme Knott suggested that financial documents can sometimes foreshadow a parish's financial or spiritual struggles, or loss of vision, and that this can be an important prompt for the diocesan family to offer support.

"Issues like this can point us to the simple importance of preaching the gospel and growing our parishes", said Jack Beamish, youth ministry leader at Warragul Anglican Church, picking up Graham's comment. Jack's presentation on the final day of Synod drew a standing ovation. "[F]ocusing on justice, climate action, family violence, Indigenous reconciliation, and addressing inequalities in our society are all immense goods that this Synod should be proud to have a role in. I personally am proud to be involved in a Diocese that has an eye for these issues. However, focusing on these will not alone make young people interested in church again, although it will help," he said.

Despite the "social climate change" – Jack's description of the changing demographics in parish life – he says there is "cause for optimism", with 'Generation Z' being more open to learning about Jesus and his ministry. The Younger Anglicans movement appreciated the opportunity to participate in and reflect back to Synod,

and their voices are being heard and welcomed by their elders.

In the second of the motions submitted by a member of Synod, Archdeacon Sue Jacka moved "that this Synod urges our congregations and all Australians to engage seriously with the referendum question about constitutional recognition of our First Nations peoples." The motion expressed gratitude for the ministry of the two Gippsland Aboriginal clergy in the diocese, Rev'd Canon Aunty Phyllis Andy and Rev'd Kathy Dalton, and for the work of NATSIAIC (the National Aboriginal and Torres Strait Islander Anglican Council).

After a slight amendment to refer to a broader range of recommended resources, the motion was accepted unanimously.

Encouraging understanding and informed choice, in his Presidential Address Bishop Richard asked those at Synod to read widely, to attend the diocesan webinar during NAIDOC Week (see p. 12) and to encourage others to do the same, ahead of this year's referendum.

Should the Australian people vote in favour of it, the Indigenous Voice to Parliament will, of course, comprise many voices. These voices will bring the benefits of diversity, and barriers too. The challenge, "where the impetus to pull to the edges is strong", said Bishop Richard, is to "hold the centre: that open, broad, inclusive space, which the 1968 Lambeth Conference called 'Anglican comprehensiveness' ..."

National NAIDOC Week happens on 2–9 July. For information about the Voice Principles and the referendum process, visit voice.gov.au.

Acknowledging exemplary leadership



In his acknowledgements, Bishop Richard congratulated two Synod members "who have been exemplars of the servant leadership in governance that releases others of us to get on with ministry." Beth Delzoppo, OAM recently stepped back from Bishop-in-Council after serving for some

30 years. The Hon Robert Fordham, AM continues serving on Bishop-in-Council, and steps down as founding Director of the Diocesan Corporation, a founding member of the Executive Committee of Bishop-in-Council, and a founding Trustee of the Cathedral Music Foundation.



St George's Boisdale celebrates 70 years

Cast of actors: Maidens Ruby and Scarlett Carr, with Brian Teese as St George, and Bishop Richard managing the dragon

■ **Lynette Teese**

St George's Boisdale celebrated its 70th anniversary on 23 April with a full church, including Bishop Richard, former ministers and parishioners returning for the informal afternoon service.

St George's, previously St Patrick's, was built in 1924 for the Llowalong community following a generous donation from the mother of 2nd Lieutenant Claude Mackay, a British soldier killed in World War 1. The bequest was made to Bishop Cranswick when he attended the Lambeth Conference in England in 1920.

Following the decline of families on the Llowalong Soldier Settlement Estate, and with the blessing of the Llowalong community, the church was relocated to Boisdale in 1953 on land donated by the Harvey family and renamed St George's Anglican Church.

As the 70th anniversary fell on St George's Day, an informal service was also held. Former minister at Boisdale Jim Connelly recited a poem he had written back in the 1990s for our family services recounting the story of St George slaying the dragon and rescuing the maiden.

Bishop Richard enacted the role of dragon master and dutifully rolled around the floor when slayed by St George, while the congregation threw their hats in the air to mark the end of the dragon's reign.

The event was also the farewell service for Rev'd Janet Wallis, who is retiring as Priest-in-Charge of the Anglican Parish of Maffra, a position she has held for the past seven years (see p. 14).

Janet has been an inspiring leader and supporter for our communities and we wish her and Peter all the best for their retirement. A blessing was performed by Bishop Richard, followed by a presentation to them from the

wardens of St George's.

The St John's church community in Maffra had farewelled both Janet and Peter at their 9 am service, followed by a bring-and-share luncheon.

A wonderful afternoon tea was served at the historic Boisdale stables following the service.

Services continue at St George's at 2 pm on the second and fourth Sundays of each month.



Bishop Richard with (L-R) former ministers Ven Graham Knott, Rev'ds Laurie Baker, Janet Wallis and Jim Connelly cutting the cake. Former minister Rev'd Russell MacQueen also attended the service



Traralgon Parish Op Shop celebrates 10th birthday

(L-R) Di Feenstra, Glenda Edebohls, Kevin Morgan, Rev'd Marilyn, Richard Connelly, Kay Hendriks and Linda Longmore with the anniversary cake

■ **Glenda Edebohls**

The Traralgon Parish Op Shop, Seek and You Will Find, celebrated its 10th birthday in April. On 17 April, customers were treated to a cuppa and cake, and a great time was had by everyone. Rev'd Marilyn Obersby represented the parish and Richard Connelly spoke on

behalf of the diocese. Op shop chairman, Kevin Morgan, cut the cake with shop coordinator Kay Hendriks.

The op shop was brought into being by former Rector Canon Jeff Richardson and dedicated by Bishop John McIntyre in April 2013. It has been a huge success

in the parish, with a very happy team of willing volunteers.

We look forward to the next 10 years of supporting the parish and the community, and thank everyone who has helped make the shop the happy place it is.

NEW! **Gippsland Anglicans On Air**

GIPPSLAND ANGLICANS ON AIR

1039 LIFE FM GIPPSLAND

The Anglican Diocese of Gippsland is delighted to partner with Life FM in a brand-new program featuring local Anglicans in conversation on matters of modern life. Join us on the airwaves of 103.9 Life FM. Search 'Gippsland Anglicans On Air' for program details.

Photo by Anmol Arora on Unsplash

Tales of maritime adventures at St Nicholas' Lakes Entrance



■ **Ken Grandy**

Over breakfast on 1 April at St Nicholas' Lakes Entrance, 23 men enjoyed a hot breakfast and the maritime stories of guest speaker Rodger Grayson, avid boat owner and operator.

Rodger spends the northern hemisphere summers sailing the waters off Alaska, Canada and Greenland.

He recounted his adventures and spoke on the history, inhabitants, fauna and flora of these areas, accompanied by an excellent slide presentation.

We intend to hold men's breakfasts every couple of months and are always on the lookout for guest speakers.

In the Bleak MidWinter service: “And the word became flesh”

Matt Seymour

■ Rev'd Dr Dean Spalding

The idea of a MidWinter service has come about because, in the Parish of Trafalgar, one of our Informal Fourth Sundays (25 June) will happen to be just a few days after the Winter Solstice (21 June). It will also be just a few days before the Feast Day of Saints Peter and Paul (29 June). How will we draw this eventful week into one gathering?

The Solstice offers those with a sense of incarnate (embodied) spirituality much to celebrate: the celebration of darkness and stillness, of hibernation and retreat, and the ancient celebration – that although these are the shortest days and we have swung to our furthest distance from the Sun, now the days will lengthen! The Winter Solstice in the Northern Hemisphere (21 December) is just a few days before Christmas Day – and the celebration of another incarnation: the knowledge that God has come to dwell (“pitch a tent”) with us (John 1:14), as a fragile baby born “in the bleak MidWinter”.

Saint Peter and Saint Paul may at first seem odd companions to share a feast day

(Galatians 2:11-14), but they both felt a call to take the news of Christ's incarnation (birth, life, death and resurrection) far beyond the reaches of their native Judaism (Acts 15:7; 26:17-19). Tradition has it that they both journeyed with their good news as far as Rome, where they both perished at the hands of the Emperor Nero. They were also two pilgrims who had experienced cold in their journeying (Acts 28:2-3; 2 Timothy 4:13; John 18:18) – this experience was often bitter but also offered the opportunity for the reception of expressions of love and hospitality.

In preparation for this service, this idea of incarnation – of the Holy Spirit coming to dwell with us after Pentecost – has also inspired the commissioning of various members of our community to incarnate their creativity, and so much of the photography, poetry and music in the service will be home-grown. Other elements will be borrowed from those inspired by MidWinter: Rossetti's beautiful poem-turned-hymn, and Vivaldi's 'Winter' Largo from *The Four Seasons*,

played by our own string players.

Winter can be a time of great trial and hardship in the hills of the Baw Baw and Strzelecki Ranges and the Latrobe Valley. In the hills there is often an increase in house fires and car accidents. For the homeless it can be a particularly bitter time.

Right in the midst of the darkness (John 13:30), Jesus meets us with his holy meal. Our MidWinter eucharist will be celebrated with warm spiced wine and hot bread. And so we will come to celebrate winter hospitality, not only as an antidote to our own winter challenges but also to celebrate the hospitality that would reach beyond our own community and thus our support for the Baw Baw Food Relief. Our prayer is that folk who come to the service (St Mary's Trafalgar, 5 pm, Sunday 25 June) might hear the words of missal with a vision of how the hospitality of God can teach us to dwell in the darkness and how that same God can transform our world through presence, warmth, generosity and hospitality.

Thorpdale's Thanksgiving Service for Jesus the Good Shepherd

■ Rev'd Dr Dean Spalding

The Lectionary's happy marriage of John 10 and Psalm 23 on the Fourth Sunday of Easter (in this Year A, on 30 April) seemed like an appropriate opportunity to binge on an eclectic mix of beautiful musical settings for Psalm 23. Because it also landed on a fifth Sunday of the month, the whole parish of Trafalgar was invited to come to St Mark's Thorpdale. Thorpdale's surrounding countryside seemed to offer an appropriate setting for reflective thanksgiving for Jesus as Good Shepherd, Gate to the Sheepfold and Lamb of God. The sermon reflected on a vision for the

church as a community of “good shepherds” who bear one another's burdens (Galatians 6:2).

Thirty-two souls attended the service, which was celebrated with a great diversity of musical styles. We were fortunate to have an accomplished violinist (Luke van der Tang) who carried the beautiful recurring *leitmotif* in the 'Dibley' version of Psalm 23 (by Howard Goodall, 1994) and the sweet descant in Stuart Townend's 1996 version of the psalm. The gathering reflection was to listen to an avant-garde reimagining of a plainsong version of

Psalm 23 written by Bobby McFerrin and sung with great dynamic interpretation by New Zealand's Stellar Singers (conducted by Brian Lee) for TVNZ's 'Praise Be' 25th year celebration (in 2014). And the climax, of course, was to sing Scottish Psalter's metrical paraphrase to the tune *Crimond* (1871). Youth were not forgotten as we sang a youthful reinterpretation of *The King of Love My Shepherd Is* composed by folk-rock band I Am They (2013).

After the service, 21 folk went to The Traveller's Rest for lunch and to foster cross-centre fellowship.



Rev'd John Webster and Bishop Richard at Rev'd John's induction

■ Pauline Davies

As the saying goes, all things come to those who wait, and eventually a day that Drouin and Jindivick parishioners had been waiting for arrived. On 26 April, Rev'd John Webster was inducted and installed as Rector of the Parish of Drouin. During the absence of a Rector the parish had been well served by several locums from neighbouring parishes, but this event was highly anticipated.

The service was attended by clergy of the diocese, Regional Deans and Archdeacons, John's wife Phillippa and others who wished to witness this special occasion.

Drouin Anglican Church then presented Rev'd John to the Bishop to be lawfully appointed in his new position and make a declaration to commit himself to this trust and responsibility, which was faithfully acknowledged.

In his sermon Bishop Richard mentioned the parish's patience in waiting for a new Rector and that the Clergy Appointments Advisory Board had been faithful and diligent in the process of appointing John.

Addressed by Archdeacon Sue Jacka, presentations of Symbols of Ministry were then presented to John by individual parishioners. One of these symbols was

a copper jug containing holy water and referred to baptising according to the command of Christ and the order and discipline of this Church. This presentation was made by a newly baptised parishioner who, together with his baby son, were baptised together on Easter Sunday – a perfect symbol of ministry for them to present to John. Guest speakers were Russell Broadbent, Member for Monash, and Pastor Keith Gillam from the Drouin Christian Fellowship, both of whom congratulated John on his installation and induction into such a welcoming church.

The congregation applauded after Bishop Richard handed the Licence to John, marking this significant moment in our history. Bishop Richard presented John to the congregation, having prayed that God would be with both him and the congregation on this journey together.

The colourful service was beautifully organised, with suitable hymns and prayers of faith and conviction. John replied to thank everyone for their prayers, support and welcome in this time of great anticipation and new beginnings.

After the service, a supper gave parishioners time to welcome their new Rector and his wife Phillippa to the parish and the diocese.

■ Ven Sue Jacka

A beautiful thanksgiving service was held at St Mary's Morwell on 18 April to celebrate the life of John Vincent Guy OAM, JP, long-term parishioner, former Morwell mayor and local identity. John's two adult children, Peter and Heather, gave a heartfelt and engaging eulogy for their father to the congregation of 350. Several others spoke of his long-term impact on the Latrobe Valley community. During Communion, a good number of the former choir gathered especially to sing some of John's favourite songs. In a special tribute to John's Roman Catholic upbringing, Father Peter Bickley robed and processed with the parish clergy, prayed a Hail Mary and the Lord's prayer, and gave a blessing.

Bishop Richard, although unable to attend the funeral service, wrote the following letter, which was read to those who gathered in John's memory:

It was my pleasure to meet John, and Pam, shortly after being elected as Bishop of Gippsland ... Even then I was aware of his significant contribution to the life of the Diocese over several decades as a Synod



John Guy

Vale John Guy OAM — 13 March 1938 – 9 April 2023 —

representative for this Parish and then as the Lay Secretary to Synod.

John served on Bishop in Council and on the Election Board which elected Arthur Jones as the ninth Bishop of Gippsland – one of a number of successive bishops who sought his wise counsel on a range of issues.

Active in local government and in the wider community, John was a 'go to' person for matters relating to the Latrobe

Valley, and a great advocate for the region in the post SEC era.

This was partly a function of his breadth of knowledge and expertise, and partly because he was so approachable and generous with his time and energies.

An OAM was due recognition for John's service, though he sought no such acknowledgement. I recall him speaking publicly at Sue's Induction here two years ago with undiminished passion about the challenges and opportunities before us, and the Church's role in building strong communities and bringing hope.

So may the hope that he and Pam shared in the gospel be ours as we celebrate John's life, mourn his passing, support one another in grief, and commend him to the risen and ascending Christ, who bears him to the Father's heart.

The Gippsland Anglican community also expresses their love and support to John's wife Pam, children Peter and Heather and their spouses Susan and Mark, and five grandsons.



'Boots on the ground' approach to rural mental health in East Gippsland

The East Gippsland Timber Milling Project is a valuable resource for the rebuilding of farm life. Timber was cleared for firebreaks and protection zones to reduce fire fronts

■ Millie Bryant

On the back of the horrific fires of 2019–2020, the East Gippsland Shire has faced even more hard times. COVID saw a decrease in employment with many struggling financially and mentally, and drought heavily impacted farmers.

An announcement by the East Gippsland Shire Council gives much-needed hope when it comes to the ongoing mental health support for those living and working in the area. Mental health services will continue in bushfire-affected communities now that the council has secured \$1.335 million of funding under the Resilience and Recovery Funding Program 2022 Grant.

The Victorian and Australian governments are co-funding ongoing trauma counselling facilitated by Relationships Australia Victoria and a social outreach program run by the Royal Flying Doctor Service for bushfire-affected communities.

Leanne Jennings has long been a community leader in emotional wellbeing and mental health. Leanne is an experienced presenter of Rural & Remote Mental Health's Rural Minds workshop, which is designed by and for people living and working in rural and remote Australia. Here, she speaks of the effects of the four-year drought on the East Gippsland Shire and the various projects that have been implemented to support the community.

“As a fifth-generation farmer in my community, the 2016–2020 drought has had a long-term impact on many aspects of the agricultural sector. This is due to the huge destocking of livestock, fodder inputs that contained high weed burdens, as well as costs, increased debt and the overall mental drain on all aspects of farming.

We were then hit with the major East Coast bushfires in 2019–2020, which raged for several months in our High Country before breaking out onto the plains and burning to the water (literally). Many homes and huge amounts of farming infrastructure were lost to these fires, and the damage of physical burns, as well as the emotional toll of shooting what little stock what was left on properties, had an impact on the whole of our community.

The East Gippsland Timber Milling Project was a project that grew from the 2019–2020 bushfires when large tracts of timber, indigenous species to East Gippsland and good honest hardwood, were felled for firebreaks or protection zones to reduce fire fronts' impact on infrastructure or were deemed too dangerous to stand after the bushfires. With over a million acres burnt and hundreds of houses and sheds lost, this timber was a valuable resource for the rebuilding of farm life.

Bairnsdale Neighbourhood House has been a meals provider for over 25 years

onsite in our community, but in recent years we have been requested to provide meals offsite for various events. We achieved this with a lot of work loading up vehicles, then unloading and returning to the house, but we identified that this was a risk to our volunteers' physical health. Time factors also became an issue, so we decided we really required a mobile service that was set up to go at a moment's notice.

It became evident that we needed to get into communities quickly and with the ability to provide food with short notice, and the therapeutic process of bringing people together to recover around a homestyle meal. We applied for a grant from the Foundation for Rural & Regional Renewal to purchase a mobile food service vehicle after the bushfires, and we were successful. We purchased a food trailer and fitted it out internally to meet our specifications. Bairnsdale Neighbourhood House was a beneficiary of the donation of a transit van, which was fitted out as a BBQ van with the addition of a mobile cool room, and two large generators, so we are set to hit the road at a moment's notice.

Not only is the food trailer available in an emergency (and we are now receiving interest from the SES and CFA) but also for recovery events and fundraising via catering jobs for the Bairnsdale Neighbourhood House.



The Bairnsdale Neighbourhood House has been a meals provider for over 25 years and is a therapeutic way of bringing people together to recover around a homestyle meal. Rural Minds presenter Leanne Jennings (far left) is a community leader in emotional wellbeing and mental health

In 2020, to better understand the farming industry's needs and priorities, the East Gippsland Shire Council created an Agriculture Sector Advisory Committee. The committee conducted a survey in 2021 to

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establish the point-in-time status of farming in the shire, to understand issues needing advocacy and better enable informed decision-making. This survey also revealed vital statistics and information about the mental health of farmers in the area following the fires, droughts and COVID.

Key findings were that 166 farmers reported their wellbeing was impacted during the drought and 34 sought personal health support during these times. As a result of the bushfires, farmers also highlighted the effect of repeated trauma.

East Gippsland Shire Council responded to these findings by focusing on support initiatives in the area including community outreach, local health and wellbeing initiatives, targeted events and social wellbeing and resilience programs.

Rural & Remote Mental Health

(rrmh.com.au) develops mental health literacy and suicide prevention training, and programs are delivered in rural, Indigenous and mining communities across Australia. Rural & Remote Mental Health is currently developing an eLearning platform to complement their 'boots on the ground' approach. The need for this delivery became evident during the pandemic when facilitating face-to-face workshops was restricted. The Introduction to Rural Minds online course will provide farmers and their communities with specifically tailored mental health support accessible from the comfort of their homes. To find out more, please email programs@rrmh.com.au.

Millie Bryant is Marketing & Communications at Rural & Remote Mental Health.

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Former St Paul's student returns to work on Futures Centre

Former St Paul's student Jye Neilson and Principal Cameron Herbert at the site of the St Paul's Futures Centre

■ Paula Walland

Construction of a \$10 million Futures Centre at St Paul's Anglican Grammar School is well underway and has great significance to former student Jye Neilson, who is returning to the school as part of the building project team.

Jye formerly attended the St Paul's Traralgon campus and then travelled by bus to the Warragul Campus for a period of time before moving on to start his apprenticeship.

"Being part of the construction project at my former school is pretty cool, and something a bit different. It's always good to give back and do your part," Jye said.

"The local community is expanding, our population is growing and we are looking for more schools. I have family and friends looking for schools at the moment and I think St Paul's going to VCE in Traralgon will make a big difference in the community."

"Students will enjoy not having to travel for VCE. When I was here many students weren't keen on the idea of travelling to Warragul on the bus every day when they had sporting commitments."

The construction is a part of the Traralgon campus' expansion from a Kindergarten-Year 10 school to incorporate VCE, with the first students studying Year 11 in 2026 and Year 12 in 2027. The multi-level building will be home to performing arts facilities, a modern secondary library adjoining

a large spacious open cafeteria, a community hub and a range of student learning and gathering spaces, both large and small.

Expected to open in January 2024, the Futures Centre is the first stage of an ongoing \$30-million capital investment into the Traralgon campus as the school caters to increased demand for student numbers and facilitates a purpose-built learning environment to expand curriculum and co-curricular offerings.

"This signature building will be a physical statement of St Paul's commitment to providing a complete Kindergarten to

Year 12 education in the Latrobe Valley," says Principal Cameron Herbert.

The hidden hand

■ Les Ridge

Until my 31st year, I was a true believer in the power of science to provide a safe and prosperous world. From an early age, I was an avid reader of science fiction. The works of Isaac Asimov, Robert Heinlein, Doc Smith and Ray Bradbury were my old and new testaments.

Whenever I encountered people of faith, I made it my business to ask the 'hard questions' – and try and prove that science and technology were the only dependable things in our world.

So, this is my story of how God played the long game in turning me around from critic to apologist.

While my parents were not churchgoers, they still insisted that I attended Sunday School. I was given a few pence for the collection, but spent half on chewing gum from a vending machine on the way to the church. That was probably my first encounter with 'religious guilt' – and it unsettled me because it put a barrier up between me and the church. That situation ended when I turned 10 and we moved to a new housing commission estate.

At the time I thought that would be the end of my run-in with God and his church. But I was to be proved wrong, because when I started secondary school I became friends with a boy my age called Franklin, whose mum insisted that he attend Sunday School. Right at the outset I decided not to join him – why invite more guilt? But Sunday mornings were very lonely and for some reason I felt imperfect in Franklin's shadow.

Time passed and I left school in 1959, in search of an electrical apprenticeship. No one was prepared to offer me one, so I applied for an apprenticeship with the RAF. This was an act of sheer desperation, but I didn't see any other way forward. While I was waiting for my call-up papers I received a letter from The United Kingdom Atomic Energy Authority (UKAEA) in Capenhurst. I had applied to them and been turned down, but a candidate had backed out – could I attend an interview? You bet I could.

At the end of my apprenticeship, I applied for many positions as an electronics tech, but with no success. So, in desperation I signed up with the Merchant Marine. While I was waiting to be assigned to a ship, our next-door neighbour came round with a week-old advert for a technician job at UKAEA Culham in Berkshire (I was living with my family in Cheshire at that time).

Somewhat amazingly I got the job. So, I left home at 21 in 1965, moved into the UKAEA staff accommodation in Abingdon, met my wife Sandy there, got married and we had our daughter Julia.

By this time I assumed that God had put me in the too-hard basket, but it turned out that He was still playing the long game with me. The ace up his spiritual sleeve was that Sandy was a Christian – and had been for as long as she could remember. As it turned out, she didn't earbash me and insist that I attend church, and I didn't make it difficult for her to attend. What I didn't notice at the time

was that she lived out the Christian values that she had grown up with, and that was to be a subtle influence on me for many years to come.

During our engagement period (one year), Sandy's sister and husband emigrated to Australia. The letters we received spoke of a lifestyle that seemed very attractive, especially when, in the UK, the oil crisis struck and inflation took off. We were stuck in a position of not being able to improve our circumstances, so in late 1974 we bit the bullet and asked Sandy's sister to sponsor us as immigrants.

Our son Matthew was born in Springvale (we were initially in the migrant hostel) and it was his baptism that finally dragged me back to church. For the first time I heard the gospel message of salvation in terms that made complete sense to me. I wanted to know more, much more, and God provided a Rector who was a closet electronics nut, whom I could really relate to.

As I look back, I see forks in the road where God provided exactly the right choice of direction. Each fork that I took ultimately led to Matthew's baptism and that was where my faith relationship with God began. I am relieved that He has forgiven me for my chewing gum episode and am eternally grateful for His hidden hand in my life.

Les Ridge is the editor of the Bass-Phillip Island Parish paper, where his article was first published.



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Rev'd Tracy Lauersen appointed to General Synod Families and Culture Commission

The Rev'd Tracy Lauersen has been appointed to the role of Program Manager for the new Families and Culture Commission established by General Synod in May last year.

Tracy brings to this wider church ministry an expertise in program and policy development, extensive governance experience, and a passion for strategic innovation through partnerships and

stakeholder engagement. Her doctoral research through Fuller Seminary, USA, is investigating gender inequalities in the church.

This appointment – demanding all of these capacities – is a great honour for Tracy, and while we will be very sorry to lose her from the Parish of Warragul and from regular diocesan activities, we are encouraged to be releasing her for this ministry on 'secondment' – as a way Gippsland Anglicans can directly support and stay closely connected with this vital work.

Tracy will continue to hold a full Licence in Gippsland, and will thus remain part of this diocesan family, even as her role takes her around the Anglican Church of Australia from its base in the General Synod Office in Sydney.

Tracy came to Warragul in October 2018, and the fruit of her ministry there over four and half years is evident, including the quality and reach of Warragul's online offerings during COVID lockdowns.

Congratulations Tracy, and be assured of our prayers for you, Sven, and the people of St Paul's as you transition to this important leadership role in the national church.

From Bishop Richard's *Ad Clerum*

Rev'd Janet Wallis officiates her final service in Parish of Maffra

After seven very fruitful years in the Parish of Maffra, The Rev'd Janet Wallis officiated at her last service as Priest-in-Charge – the 70th anniversary celebrations for St George's Boisdale – on 23 April (see p. 6).

At a Confirmation service at St John's Maffra in February, Bishop Richard reflected on the ministry Janet has exercised to families of the parish:

Janet is such a faithful priest and pastor who has loved and served God's people here since 2016, as elsewhere in the diocese since 1998. She is grounded in the Scriptures, and has always shown great courage and integrity in being ready to give an account of the hope that is within her.

Janet's husband, Peter, has been a diocesan Lay Reader since 1987, shortly after he became Registrar of the Diocese – a hugely important and demanding role, which he fulfilled with great dedication, as he does his ministry as a Lay Reader.



Rev'd Janet Wallis and her husband, Peter

After some long service leave – including an intrepid cycling holiday! – and once she formally concludes her time as Priest-in-Charge on 31 July,

Janet will hold a Permission to Officiate in the diocese, and she and Peter will remain Gippsland Anglicans in this new chapter of their ministry.

Implementing the Victorian Child Safety Standards

This year, TGA is highlighting the 11 Child Safe Standards to help us think, talk about and improve the way we do things in our ministries.

This month we take a look at Standard 4: *Families and communities are informed and involved in promoting child safety and wellbeing.*

What is this standard about?

Standard 4 is about:

- family engagement
- recognising that there is a new obligation to seek input from families and the community on decisions impacting families and children
- understanding what children understand by 'family' – nuclear, ethnic, multi-generational, shared in Aboriginal communities, foster care, informal grandparents, etc.

What to do now

- Assess where your parish is regarding engagement with families and the community.
- Create opportunities to engage. For instance:
 - providing morning tea
 - offering meals
 - visiting families
 - inviting speakers.
- Parishioners already work with other groups in the community – use these links and advice.
- Ensure parish policies and procedures reflect the importance of family and community involvement.

Possible barriers to family/community involvement

Possible barrier	Possible ways to overcome
People are busy.	<ul style="list-style-type: none"> • Create opportunities to engage when it suits the person, e.g. a small survey to do at home. • Offer engagement by phone, text, email or video call. Nominate a child safety person and introduce them to families/communities. • Have written material available for families.
Children attend programs without parents/families.	<ul style="list-style-type: none"> • Have an induction session. • Plan and use opportunities to engage with families when they drop off or pick up children. • Create a social event for families.
Events and activities are not accessible to all families. The way your parish provides information can exclude some people – especially those with disabilities. (There are 4.4 million people with a disability in Australia.)	<ul style="list-style-type: none"> • Hold events/activities in accessible spaces.
Information provided is difficult to understand.	<ul style="list-style-type: none"> • Try to provide information in easy English or plain language. Find out about translating services if required.
The parish may not feel welcoming.	<ul style="list-style-type: none"> • Do you have staff, church workers who have strong community links who can support engagement? • Make sure your parish is culturally safe.
There is limited awareness of child abuse and harm risks.	<ul style="list-style-type: none"> • Share information that builds family/community awareness. Host child safety events to share information and invite speakers with specialist knowledge about child safety.
There is lack of trust or suspicion of the church.	<ul style="list-style-type: none"> • Be honest, open and transparent. • Provide easy access to key information about your parish. • Deliver on promises. • Acknowledge mistakes or problems. Apologise if something goes wrong and take steps to make improvements. • Clearly provide reasons why your parish wants to engage and what you hope to achieve for the benefit of children.
It is financially difficult for families/communities.	<ul style="list-style-type: none"> • Make events free or minimal cost.

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.

Adapted from *A Parish Guide to Implementation of the Victorian 11 Child Safe Standards*, available on the Safe Ministry page at gippslandanglicans.org.au

Choosing common ground for the common good

■ Michelle McDonald

I was raised by an Army-trained clinical psychologist mother who, looking back now, was years ahead of her time when it came to language use. I remember as a 13-year-old chatting to Mum while sitting in the passenger seat of the family Tarago in the late 1980s. We were talking about her work in the disability sector. She gently, but clearly, corrected me when I referred to someone being “disabled”. She turned towards me from the driver seat and said, “person with a disability” (now, she would likely respond with, “person living with a disability”). She then asked me why her alternative framing was different and after pondering for a bit, I answered with, “The way you put it isn’t a label. It’s more respectful.” Given the matter-of-fact nod that followed, I gathered that my response was on the right track.

I’m grateful to Mum for this lesson and often reflect on our conversation when rethinking my language use, or ‘messaging’, in advocacy contexts now, as both an editor and a Christian advocate.

Being churched all my life – for nearly 50 years – I have volunteered in a range of advocacy spaces, and in largely unofficial capacities using professional skills. This work has variously involved writing media releases and speeches, drafting parliamentary

While I held the moral high ground, backed by the gospel message and Church teaching, I realised that it wasn’t enough to be right – I needed to find a way to be both right and effective.

submissions, emailing the United Nations, running workshops and community forums, organising vigils and meeting with elected representatives and government officials. Each of these activities relies on well-considered messaging to be effective.

I’ve learnt the hard way that effectiveness is paramount in advocacy – holding the moral high ground is absolutely necessary, but insufficient.

I abhor racism. While volunteering for many years in an advocacy space where racism is the root problem, I used to let my emotions get the better of me in conversations with people. I snappily called people out for their ‘racist’ or ‘bigoted’ views. This approach was, unsurprisingly in hindsight, completely ineffective – instead of creating

space for dialogue, I’d shut it down. It got to a point where I realised that I either had to rethink my choice of words or quit because I was spending an average of 15 hours a week volunteering, but was largely wasting my time.

While I held the moral high ground, backed by the gospel message and Church teaching, I realised that it wasn’t enough to be right – I needed to find a way to be both right and effective.

Provisionally in 2016 I was introduced to groundbreaking research conducted by a US-based communications strategist. The research showed me that words impact people beyond their conscious awareness. The principles in the research, which are centred on solutions, positive framing and shared values, completely shifted my advocacy approach and showed me how to effectively ‘reframe’ communication and create space for conversation.

‘Frames’ are ways of thinking that shape the way people see the world. These ways of thinking are often based on deeply held values that guide our perceptions and behaviour, both individually and collectively. Take the concepts of freedom, safety, community, peace, unity and generosity – these are commonly shared values that drive

and inspire us as individuals and communally. Framing is about how we express something in a particular type of language, such as appealing to these kinds of shared values, to help people understand what we are talking about and (hopefully) to help them see something from an alternative perspective and possibly even shift their point of view.

Communication is frame-based and, when it is effective, people can see an issue from a different perspective. New language is required for new frames. Understanding framing principles is, therefore, critical to advocacy. Building wider community support on an advocacy matter often requires reframing of that issue for a new shared meaning to be created.

I recently ran a two-hour ‘Referendum 2023: communications framework and tips for church organisations’ workshop for clergy and lay leaders from different Christian denominations, along with two highly experienced colleagues. The first part of the workshop was about reframing communications in order to create space for people to engage with our point of view.

We covered many principles in the workshop, including:

- going local – grounding the Voice in the Uluru Statement from the Heart (the Voice to Parliament is the statement’s Constitutional reform)
- using positive framing and emphasising agency, hope and faith
- appealing to shared values and focusing on strengths
- avoiding criticising politicians or being politically divisive, instead focusing on the Australian people who collectively ‘own’ the Constitution and who will decide the Referendum outcome
- being discerning about scripture choices.

For example, instead of quoting Article 18 of the United Nations Declaration on the Rights of Indigenous Peoples, it’s more effective to reference the Uluru Statement from the Heart, which was signed by over 250 Aboriginal and Torres Strait Islander leaders and presented as an invitation to all Australians. This is because the Uluru Statement is directly relevant to the Voice to Parliament and because research in other advocacy spaces shows that talking about local initiatives is more engaging than referencing international declarations or laws. This was an easy principle in the research for me to understand.

However, one of the most challenging shifts I needed to make in my advocacy approach is refraining from using language

that leaves people feeling hopeless or blamed. This is because, when people feel hopeless or blamed, conversation is often inadvertently shut down or those listening tend to put their heads in the sand. The official Yes23 campaign recommends that supporters avoid “focusing too much on disadvantage.” So when communicating with people about the Voice, I avoid this kind of message:

Massacres, genocide, dispossession and inter-generational trauma have destroyed the cultures, languages, knowledges and health of Aboriginal peoples. This is why we need the Voice.

I, and other advocates I work with, seek to replace messages like the above by drawing upon shared values. For example this quote from MaMu educator Phyllis Marsh, who works in an Anglican school in my Diocese, references the shared values of listening and consultation:

Listening and consultation are core practices of Aboriginal and Torres Strait Islander cultures. We get the mutual value of listening. We understand the mutual benefits of consultation. Aboriginal and Torres Strait Islander peoples know their peoples’ needs and have ancient wisdom to share. A Voice to Parliament will ensure that this knowledge and wisdom are listened to by policy makers, thereby helping to close the gap.

In my experience, it’s also more effective to replace statements like “We should not continue the un-Christian tradition of denying Aboriginal and Torres Strait Islander peoples an advisory Voice” with “Christians worked with other Australians to help achieve the successful 1967 referendum, which was a watershed moment in our shared history”. This is because positive framing is more effective than negative framing and being solutions-focused is more effective than being problem-focused.

When asked about the opposition leader’s announcement to oppose the Voice, Quandamooka man and Uluru Statement leader Dean Parkin respectfully said that, “The prime minister Anthony Albanese’s vote will have as much power as a carpenter from Campbelltown, and opposition leader Peter Dutton’s vote will count the same as

a barber from Boonah.” Dean thus avoided both unconstructive criticism of an elected representative and reinforcing sectarian divides. Importantly, this is in line with the Uluru Statement’s spirit because the statement is an invitation to the Australian people – not politicians.

It’s also really critical to be discerning about the selection of scripture quotes in any advocacy space. For example, instead of quoting “A new heart I will give you, and a new spirit I will put within you; and I will remove from your body the heart of stone and give you a heart of flesh (Ezekiel 36.26 NRSV)”, I quote “Blessed are the peacemakers” (Matthew 5.9 NRSV). This is because it’s important to think about how people may be impacted by our scripture choices. Even seemingly innocuous scriptures may be received unconstructively. For example, using Ezekiel 36.26 may come across as though the writer/speaker is saying, “If you don’t vote ‘yes’, it’s because you have a heart of stone.”

When drawing upon scripture, as well as being mindful of the Uluru Statement’s invitational spirit, I find it helpful to recall an International Day of Peace lecture that was given by Cobble Cobble woman, Uluru Dialogue Co-chair and constitutional lawyer Professor Megan Davis in our Cathedral last year. In her public address, she described the Uluru Statement, including the Voice, as “the roadmap to peace.”

As Christians, scripture is the bedrock of our faith, and so we know the power of words. So let’s use our words effectively with the common good in mind.

If you would like to access practical resources about advocacy messaging in the lead-up to this year’s Referendum, visit anglicanfocus.org.au and search ‘Uluru Statement resources’. If you would like to express interest in attending a workshop, please contact me at focus@anglicanchurchsq.org.au.

Michelle McDonald is the Director of News for the Anglican Church Southern Queensland, including the Editor of *anglican focus*.



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The Rev’d Rebecca King and the Sudanese community of the Parish of Yeronga (in Brisbane) invite *anglican focus* editor Michelle McDonald and Anglicare Southern Queensland’s Howie Vandyke (a proud Yaegl/Gumbayngirr/Bundjalung man) to speak to a packed church on 19 March 2023 about the Uluru Statement from the Heart and to explain the Anglican Church Southern Queensland’s position on the Voice to Parliament

On the Kigali Commitment: response from a new Anglicanism network

The following is an excerpt of a statement published on 15 May by Bishop Stephen Pickard. For a full transcript, contact Bishop Stephen Pickard: support@ncan.au.

Australian Anglicans who value our relationship to the Church of England and the Archbishop of Canterbury will be dismayed by recent decisions taken by the conservative Global Anglican Futures Conference (Gafcon). These decisions could see moves to take the Anglican Church of Australia out of communion with the Church of England.

At a meeting in Kigali, Rwanda, Gafcon rejected the authority of the Archbishop of Canterbury and the Church of England because they have authorised the blessing of same-sex marriages. The Gafcon position is that this is a rejection of Scriptural teaching and therefore of Scriptural authority. It also led Gafcon to reject the key structures that hold the Anglican Communion together (Archbishop of Canterbury; Lambeth Conference; Anglican Consultative Council; the Primates meetings).

First, is it true that the Church of England has rejected Scriptural authority? The interpretation of Scripture is rarely easy or straightforward. Down through the ages, Christians have disagreed quite markedly on how to interpret certain biblical texts. Indeed, there is a whole theological discipline around issues of biblical interpretation called 'hermeneutics'.

The Kigali Statement sweeps these complexities aside in favour of what it calls the "plain meaning" of Scripture. But 'plain' according to whom? The claim is that Gafcon's interpretation of Scripture is the only way to interpret the text. They claim to have access to the real (and only) meaning of Scripture and to objective truth, while those who disagree have, to their mind, dismissed biblical authority altogether.

That view is not only untrue but deeply hurtful to faithful Christians who seek to follow biblical teaching and to interpret the text for today's world – people who take into account the diversity of Scripture and the different contexts out of which it arises.

In short, the Church of England has not rejected Scriptural authority, either explicitly or implicitly. It has interpreted the text in one way that may differ from ways in which some other Anglicans read the text. Instead of dismissing and rejecting one another, we need to recognise that we all love and take seriously the Bible as the source of the church's teaching and life. We need to come together in open dialogue in a spirit of respect to listen to one another as together we discern the Bible's meaning for us today.

Second, what can we do to protect the Anglican Church which is our spiritual home?

We value a church where differences, and diversity of gifts, convictions and perspectives are welcomed as adding to the rich tapestry of God's wisdom in the Body of Christ. We seek a church where disagreements and conflicts are borne with. We are committed to finding and living in the truth together and not apart. We believe that this is the tried and tested way in history by which our witness to the love of God in Christ is experienced as transformative and upbuilding. This is the way of a truly comprehensive Anglicanism; something we believe is critical in times of conflict, division and fragmentation.

A number of concerned Anglicans from around Australia have formed the National Comprehensive Anglicanism Network (NCAN), as a base from which a truly comprehensive Anglicanism in this country can be protected and promoted. We will soon launch a website with resources and mailing list to connect all who desire to uphold the church's unity and witness to the gospel. In the meantime if you wish to register your interest for joining our mailing list, once it is established, please contact support@ncan.au with your details.

Rt Rev'd Dr Stephen Pickard is Chair, National Committee, National Comprehensive Anglicanism Network.

Gafcon expresses loss of confidence in Anglican Instruments of Communion

■ Sally Woollett

Anglicans gathered at the fourth Global Anglican Futures Conference (Gafcon) have lost confidence that the present Archbishop of Canterbury and the Instruments of Communion that he leads are able to provide a "godly way forward that will be acceptable to those who are committed to the truthfulness, clarity, sufficiency and authority of Scripture," according to the Kigali IV Commitment formulated at April's Gafcon conference in Rwanda.

Approximately 1300 Anglican delegates (both clergy and laity) from more than 50 countries attended the conference.

The Kigali IV Commitment comments on eight separate topics, including on the blessing of same-sex unions and on the Instruments of Communion.

The Commitment says that "The Instruments of Communion have failed to

maintain true communion based on the Word of God and shared faith in Christ" and that statements by the Archbishop of Canterbury and other Church of England leaders in support of same-sex blessings are "a betrayal of their ordination and consecration vows to banish error and to uphold and defend the truth taught in Scripture."

The responding statement from Lambeth Palace noted: "At the ACC-18 meeting – which was attended by primates, bishops, clergy and laity from 39 of the 42 Anglican provinces – there was widespread support for working together patiently and constructively to review the Instruments of Communion, so that our differences and disagreements can be held together in unity and fellowship. Archbishop Justin Welby has welcomed this decision – just as he also welcomed last year's decision by

the Church of England's General Synod to give the Anglican Communion a greater voice on the body that nominates future Archbishops of Canterbury."

At the Gafcon reading of the Kigali IV Commitment, the Rt Rev'd Dr Michael Stead, Bishop of South Sydney and Chair of the GAFCON Statement Committee, said, "The Kigali Commitment reads, 'the purpose and mission of the church is to make known to a lost world the glorious riches of the gospel by proclaiming Christ crucified and risen, and living faithfully together as his disciples.' ... The gospel of the risen Lord Jesus is our priority, and we are excited to get back to the task of proclaiming Christ faithfully to the nations."

The full text of the Kigali IV Commitment is available at gafcon23.org/gafcon-iv-conference-statement.

World Environment Day 2023 to focus on solutions to plastic pollution



This giant plastic tap was installed beside the Nairobi headquarters of UNEP in 2022. Artist and activist Benjamin Von Wong collaborated with communities in Nairobi to construct it from plastics collected in a nearby district.

Côte d'Ivoire will host World Environment Day 2023 on 5 June with the theme of solutions to plastic pollution, UN Environment Programme (UNEP) and Côte d'Ivoire announced in February.

This year marks the 50th anniversary of World Environment Day, after it was established by the United Nations General Assembly in 1972. Over the past five decades, the day has grown to be one of the largest global platforms for environmental outreach. Tens of millions of people participate online and through in-person activities, events and actions around the world.

"The scourge of plastic pollution is a visible threat that impacts every community around the world," said Jean-Luc Assi, Côte d'Ivoire's Minister for the Environment and Sustainable Development. "As host of World Environment Day 2023, we welcome all sectors, from governments and businesses to civil society, to come together to find and champion solutions."

Côte d'Ivoire has banned the use of plastic bags since 2014, supporting a shift to reusable packaging. The country's largest city, Abidjan, has also become a hub for start-ups looking to beat plastic pollution.

More than 400 million tonnes of plastic is produced every year worldwide, half of which is designed to be used only once. Of that, less than 10 per cent is recycled. An estimated 19–23 million tonnes end up

in lakes, rivers and seas annually.

Microplastics – tiny plastic particles up to 5 millimetres in diameter – find their way into food, water and air. Discarded or burnt single-use plastic harms human health and biodiversity and pollutes every ecosystem from mountain tops to the ocean floor.

With available science and solutions to tackle the problem, governments, companies and other stakeholders must scale up and speed actions to solve this crisis. This underscores the importance of this World Environment Day in mobilising transformative action from every corner of the world.

This year's World Environment Day will be supported by the Government of the Netherlands, which is one of the countries taking ambitious action along the plastic life cycle. It is a signatory of the New Plastics Economy Global Commitment and a member of the Global Partnership on Plastic Pollution and Marine Litter. It is also a member of the High Ambition Coalition calling for a strong and ambitious international, legally binding instrument to combat plastic pollution.

"Plastic pollution and its detrimental impacts on health, the economy and the environment cannot be ignored. Urgent action is required. At the same time, we need true, effective and robust solutions," said Vivianne Heijnen, Netherlands' Minister for the Environment. "As part of several policies aimed at plastics, The Netherlands and

the European community at large are fully committed to reduce the production and consumption of single-use plastic, which can and must be replaced with durable and sustainable alternatives."

The announcement follows a resolution adopted in 2022 at the United Nations Environment Assembly to develop a legally binding instrument on plastic pollution, including in the marine environment, with the ambition to complete the negotiations by the end of 2024. The first meeting of the Intergovernmental Negotiating Committee was held in Uruguay in December and the second meeting is expected to be held in Paris in 2023. The instrument is to be based on a comprehensive approach that addresses the full life cycle of plastic.

"We must seize every opportunity and engage with every stakeholder to deal with the plastics problem in its entirety," said Inger Andersen, UNEP's Executive Director. "Côte d'Ivoire and the Netherlands are among a number of countries rising to this challenge and embracing the benefits of a circular plastics economy. The commemoration of the 50th World Environment Day is a moment for all governments, businesses, community groups, and individuals to join this drive."

Courtesy United Nations Environment Programme.

New academic journal engaging with Christianity, science and technology

■ Jackie Liu

Scientists, theologians, philosophers, engineers, educators and students gathered online in May to celebrate the launch of the first volume of *Christian Perspectives on Science and Technology* (CPOSAT), the revived 18-year-old academic journal from ISCAST—Christianity & Science in Conversation.

CPOSAT seeks to bridge the perceived divide between science and Christianity. In fact, this is the mission of ISCAST, the not-for-profit organisation that publishes the journal.

In an age of rapid change due to scientific and technological developments, it is more vital now than ever before that Christians engage in the science–faith conversation.

Every day, Christians are coming face-to-face with the implications of exponentially developing artificial intelligence, or challenging questions in medical ethics, but many churches and school teachers often feel unequipped to address these issues.

ISCAST—Christianity & Science in Conversation, aims to offer support for these important conversations through various channels, such as school talks, website articles, publications, seminars and conferences.

At the academic level, ISCAST's relaunched journal promises a platform for informed dialogue and rigorous academic inquiry surrounding the relationship between science, technology and Christian faith.

The launch began with an introduction from ISCAST Executive Director, Rev'd Dr Chris Mulherin, showcasing the new journal website and printed journal for the first time.

During the night, the audience heard from article authors as they shared about their thought-provoking research and experiences with CPOSAT.

The eight articles in the first issue cover a broad range of topics, including the interpretation of Genesis 1–3, the challenges and opportunities of artificial intelligence, and the 'evolution' of manuscripts.

"I am so pleased with the creativity and depth of research and scholarship that we have been able to make available to a wider reading audience," reflected co-editor Rev'd Dr Mark Worthing.

The volume also contains 14 thoughtful reviews, each offering honest and profound reflections on books within the science–faith intersection.

"The range of topics is really fascinating," said David Hooker, CPOSAT book reviews editor and ISCAST Publications Director.

"We've had topics on miracles, medical ethics, evolution, climate change, transhumanism, spirituality in creation, explaining God's providence, the impact of science experimentation, science in Protestantism, eschatology, and death and the fall, to name just some."

The contributors come from a variety of disciplines, including astrobiology, cancer research, philosophy, bioethics, and theology, bringing a diverse range of perspectives to the conversation.

"We are profoundly grateful to the authors and the journal's many helpers and supporters," said Very Rev'd Assoc. Prof. Doru Costache, co-editor of CPOSAT and Research Director at ISCAST.

"We hope that the editorial team of the journal's initial series are proud of this continuation of their pioneering efforts."

CPOSAT is now welcoming submissions for the 2023 volume. To



Rev'd Dr Chris Mulherin (top left) at the online launch of CPOSAT

browse the journal for free or to find out more about submissions or reviewing, go to journal.iscast.org.

The first volume is now available both in print from Amazon and as a PDF from the website.

Jackie Liu is ISCAST Digital Communications Specialist.

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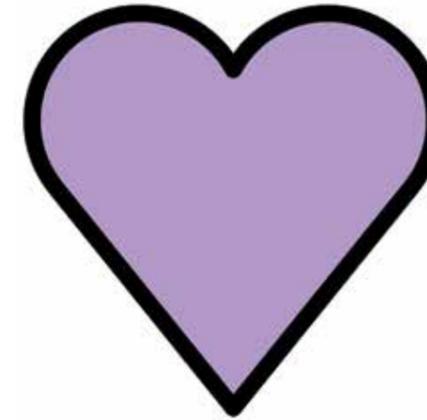
Feeling your emoji pain

■ Rev'd Daniel Lowe

I have decided that emojis are a young person's game. It's not that I have any great objection to them, it's just that with my eyesight not as sharp as it once was, I often struggle to identify exactly which emoji I am looking at on my phone. Combine that with the fluid nature of emoji language and the whole exercise is fraught. I'm sure we have all seen those posts about people's incorrect use of emojis. The tears of laughter emoji mistaken for an upset emoji; the middle finger emoji mistakenly used as a pointer; and, of course, that seemingly innocent emoji that your teenage child later explains to you means something very different to what you assumed! When it comes to emojis, context is everything, and being able to select, use and interpret emojis correctly is a very useful skill.

Emojis may be taking over the digital communication space, but what about when we are relating in person? Being a part of a family, a friendship group, a school or in fact any community of people involves complex interactions that go far beyond a smiley face. Life throws all sorts of things at us and we navigate a complex range of emotions on a daily basis. The ability to recognise how someone else might be feeling and to respond appropriately is a skill far more valuable than correct emoji selection.

In the latter part of his letter to the church in Rome, Paul gives a kind of blueprint for how we should behave and treat each other in community, and this line has stayed with me: "When others are happy, be happy with them, and when



they are sad, be sad" (Romans 12:15). What Paul is describing here is empathy – "the ability to share someone else's feelings or experiences by imagining what it would be like to be in that person's situation" (Cambridge Dictionary). The beauty of empathy is that when we allow ourselves to feel as another person might feel, we are so much more likely to be understanding of their actions and moved to support them. And, from the other person's perspective, there is something powerful about sharing with someone who truly empathises with you.

I work as a School Chaplain, and earlier this year our school community experienced a terrible tragedy. While not everyone was impacted directly, we all shared the sadness of it. As we have journeyed together in grief there have been so many beautiful moments of empathy as students, staff and families have entered into another's pain and sat with them to comfort them. In those moments I am

reminded that God is doing the same thing. In his *Jesus Creed* blog post 'Empathy is a virtue' (15 March 2021), theologian Scot McKnight observes:

God is often described in the Old Testament as loaded with 'loving kindness' and 'love'. One of the common Old Testament terms for God is 'racham', which is often translated as 'compassion' but can be translated as 'the innards being moved and twisted in pain and pity'. What we have here is an overwhelming feeling by God when God sees someone in pain. In the Gospels, Jesus is often described with the verb 'splanchnizomai', which means the same (almost) as 'racham'. It means to be moved with emotion and pity for someone in pain and pastoral neglect, and it leads from understanding to actions that help alleviate the pain (like healing, teaching).

Whether navigating the normal highs and lows of another ordinary day or grappling with moments of profound grief, it is such a blessing to be a part of a community that displays so much empathy and compassion. May we continue to create in our homes, churches, schools – and anywhere we find ourselves – communities that rejoice with those who rejoice and weep with those who weep, knowing that God also shares in our joys and sorrows.

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

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The Anglican Diocese of Gippsland is committed to ensuring our centres of worship and outreach are safe places for all, and it does not tolerate abuse or misconduct by church workers.

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Lonnie Frisbee (Jonathan Roumie) and Chuck Smith (Kelsey Grammer) form an unlikely alliance in *Jesus Revolution*

Jesus Revolution

Lions Gate Entertainment, 2023

■ Geoff Boer

The movie *Jesus Revolution* is 'based on true events' with a little artistic licence thrown in. It follows three main characters caught up in the Jesus Movement in the late 1960s through to the 1970s.

Kelsey Grammer plays the role of Chuck Smith, a conservative pastor seeing the numbers of his congregation dwindle. His teenage daughter is also losing interest and in conflict with her father. When she meets the charismatic hippie street preacher Lonnie Frisbee en route to a 'happening', she remembers her father's concluding shot in an argument: that God would have to bring a hippie Christian to him. She introduces the unlikely pair, and Smith welcomes Lonnie and his followers into Calvary Chapel. We trace the story from there through the difficulties of the congregation adapting (or not) to new ideas and methods of expressing their faith with a new generation, sparking a revival that was to spread throughout California and then the world.

What follows is not all beer and skittles, and we see both the frailty of humanity and the power of God to bring good out of that too.

Lonnie Frisbee went on to appear on the cover of *Time* magazine in 1971 as the publication reported on the impact of what it called the "Jesus revolution"; a wave of God's spirit that was changing lives.

The screening of *Jesus Revolution* closest to me was 100 kilometres away. Here are four reasons you should go out of your way to see it:

- Encourage producers and cinemas to make and show edifying movies. *Jesus Revolution* is now in the top ten movies in Australia.
- Learn from our recent history how God used people to start

a spiritual awakening that spread throughout the world.

- Be challenged on how well we adapt to change and different expressions of faith.

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Flavius Josephus: The Antiquities of the Jews

Trans. from Greek by William Whiston

Hendrickson, 1987 (1736)

■ Richard Prideaux

Josephus was a child of a significant priestly Jewish family and grew up in the turmoil of Roman occupation of Israel. Born in 37 AD and dying near the end of the first century AD, Josephus was a key military leader in Israel's fateful war of independence from the Roman war machine, a war that resulted eventually in the destruction of the Jewish temple in 70 AD. In spite of the horrific defeat, slaughter and surrender, the captured Josephus managed to become directly acquainted with and gained the favour of Roman leader Vespasian.

When Vespasian eventually became emperor in 69 AD, Josephus was officially freed and eventually able to return to Rome with Titus, Vespasian's son and future emperor. Josephus settled in Rome as a client of the emperor on an imperial pension, eventually gaining the rights of a Roman citizen and adopting the emperor's family name, Flavius. From this point on he began his literary endeavours.

Josephus' *Antiquities* is a monster read: 514 pages of small print with two columns on each page! This work tells the history of the people of Israel, commencing with extracts from the Book of Genesis. Josephus then takes the reader through the Old Testament narrative of the history of Israel from God's covenant with Abraham, the exodus from Egypt, the period of the judges and first kings, including David. He then leads on to the destruction of the first temple and the Israelite sojourn in Babylon, their release under the Persians and the

challenges they faced with occupation from, in turn, the Egyptians, the Seleucids and finally the Romans. Josephus does not deal with the wars and destruction of Jerusalem in *The Antiquities* as he had covered this period in a previous book, *The Wars of the Jews* or *The Destruction of Jerusalem*.

There are additional footnoted commentaries on various events from the translator, William Whiston, who was himself not just a scholar of the Greek language, but a mathematician, philosopher and theological scholar of some note. Readers need to make up their own minds about the veracity and value of Whiston's additional comments. An additional historian often quoted helpfully in his footnotes is Dean Humphrey Prideaux, who wrote in 1845 a well-regarded, two-volume *History of the Jews and Neighbouring Nations and the Connection between the Old and New Testaments*.

In spite of the size of Josephus' work I think thoughtful Christian readers will enjoy *The Antiquities of the Jews*. It's a story of the faithfulness



Woodcut engraving of Josephus by William Whiston, c. 1817

of Jewish believers through two millennia to 70 AD and, 300 years after Whiston's translation, we still see Jewish people today, after another two millennia of trauma, fighting to stay alive on the same piece of dirt in the State of Israel. There are occasional references to figures from our New Testament including Jesus Christ, John the Baptist, James the Brother of Jesus and of course Pontius Pilate and the Jewish leaders in Jerusalem.

I can honestly say I enjoyed reading *The Antiquities of the Jews*.

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Prayer for King Charles III

Sovereign God,
 who called King Charles
 to be ruler among his people:
 give him grace to be their servant;
 and help us, following our Saviour
 Christ in the path of humble service,
 to see God's kingdom set forward
 on earth and to enjoy its fullness
 in heaven;
 through Jesus Christ our Lord.
 Amen.

Church of England's *Daily Prayers*
 for the Coronation of King Charles III



Coming up

A Winter Fire, a Winter Feast

A Winter Fire, a Winter Feast
 St Thomas' Bunyip,
 2 July, 11 am
 We rekindle the fires of the heart
 with a circle round the bonfire,
 with eucharist and good food.
 All welcome. Book for lunch:
 Raelene, (03) 9793 2215.

Safe Church Refresher Workshop

(Christ Church Drouin)
 7 July, 2-5 pm
 128-132 Princes Way, Drouin
 Register by 5 July at
trybooking.com/CGDLM.

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 & regular holiday makers.**
50th anniversary of St Peter's Mallacoota.

7-8th October.
 To register email revjudebenton@outlook.com

News from The Abbey theabbey.com.au

Let me paint a picture of The Abbey as it appears during this winter season. The pin-cushion hakea are covered in flowers, attracting both bees and wattle-birds. Look up and the pelicans fly overhead in formation defying gravity with their enormous bodies soaring gracefully on the thermals. Wander down the path behind the Chapel to the water's edge to see the winter sunsets. Daily, people wander through the grounds, pausing to visit the Chapel or stretching upwards to see koalas in our trees.

There is a visible hum of activity at The Abbey. The program for 2023 is extensive and bookings in our motel units are thriving. Below are a few of our upcoming events; a varied and rich program. See what entices you, noting in particular the dates of The Abbey Feast and The Diocesan Retreat. Eucharist is 11.00 am every Wednesday. Everyone is most welcome to attend all events. This is your Abbey; come find a home here.

Save the date

- JUNE**
 13: *Hush*. A retreat day on the Island. The Labyrinth Pathway: Walking to our Centre
- JULY**
 14-16: Enneagram retreat
 18: *Hush*. A retreat day on the Island. Mid-Winter Practices with a Celtic Twist
 21-23: Celtic spirituality retreat
- AUGUST**
 4-6: Yoga weekend
 11-13: Circle dancing retreat
 18-19: Diocesan retreat
 22: *Hush*. A retreat day on the Island. Wild Goose: Soulscape of Yearning
 26: Abbey Feast
 27: Maria Forde concert

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