



**Celebrating
120 years
of TGA**

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Bishopscourt
gathering to
mark TGA's
milestone

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to TGA
editors

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Our
history in
pictures

The Gippsland Anglican

CELEBRATING 120 YEARS

Published in Gippsland Diocese since 1904 - March 2024



Christine Morris

New deacons in Gippsland after double ordination

■ Ven Sue Jacka

Damien King and Denise Martin were ordained deacon on Saturday 17 February at St Paul's Cathedral, Sale. Friends and family from across the diocese and further afield joined members of the clergy and cathedral congregation to praise God and pray with and for these two ordinands. This was an occasion of great celebration

for the Ministry Development Program (MDP), which has nourished and inspired both candidates over the past 18 months. It was not only the first harvest from this Gippsland ministry initiative, but also the first time for many years that there have been multiple ordination candidates.

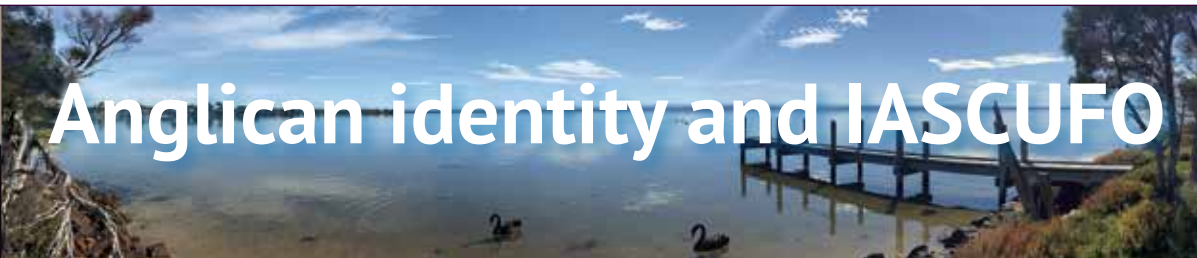
The ordination was also a great joy

for the parishes of Mirboo North and Leongatha. Denise found her faith in Jesus at St Mary's Mirboo North after a personal crisis led her to become a seeker. Her ministry has grown and developed with almost 20 years as a Lay Reader and she has exercised leadership of many parish activities.

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Anglican identity and IASCUFO



Did you catch the webinar in February on the third of the Lambeth Calls, on Anglican identity? If not, you can read the text of the Call and view a recording of the webinar at the Lambeth Conference website (bit.ly/3SHjh9R).

'Being Anglican' is very much the focus of the international commission I attended for the first time in December. The Inter-Anglican Standing Commission on Unity, Faith and Order (IASCUFO) was established in 2008 following the publication of the Windsor Report by the Lambeth Commission on Communion (bit.ly/3SDwYXk).

Significantly, it combines two previous Inter-Anglican Commissions, on ecumenical relations and doctrine, reminding us in the process that we cannot fully understand Anglican identity in isolation from other Christian traditions within the church catholic, or universal.

'Faith and Order' work in an ecumenical context has been dear to me since my days as a student and then faculty member in an ecumenical consortium of theological colleges, during which time I began a decade of involvement with the Faith and Order Standing Commission of the World Council of Churches. Coming to appreciate more fully the theological, spiritual and liturgical riches of other traditions certainly helps one to better understand, critically evaluate and ultimately rejoice in those of one's own.

IASCUFO's mandate is:

- to promote the deepening of Communion between the Churches of the Anglican Communion, and between those Churches and the other churches and traditions of the Christian world
- to advise the Provinces and the Instruments of Communion on all questions of ecumenical engagement,

proposals for national, regional or international ecumenical agreement or schemes of co-operation and unity, as well as on questions touching Anglican Faith and Order

- to review developments in the areas of faith, order or unity in the Anglican Communion and among ecumenical partners, and to give advice to the Churches of the Anglican Communion or to the Instruments of Communion upon them, with the intention to promote common understanding, consistency, and convergence both in Anglican Communion affairs, and in ecumenical engagement
- to assist any Province with the assessment of new proposals in the areas of Unity, Faith and Order as requested.

In seeking to further this rather broad agenda we gathered in Cairo, Egypt, on 7–15 December as guests of the Province of Alexandria and His Grace the Most Rev'd Dr Samy Shehata, Archbishop of this newly created, rapidly developing

province of the Communion, spread across 10 nations.

We worshipped daily in All Saints' Cathedral and joined the cathedral congregation on the second Sunday of Advent. I had the privilege of preaching and presiding there on the commemoration of St Lucy, 13 December.

The primary focus of the Commission at this meeting was the theological exploration of "structure and decision-making to help address our differences in the Anglican Communion," as requested by the 18th meeting of the Anglican Consultative Council (ACC) in February 2023. The ACC is one of the four Instruments of Communion, together with the Primates Meeting, the Archbishop of Canterbury and the Lambeth Conference.

Given the increasing diversity of the worldwide Anglican Communion of Churches, and the shift of its geographical centre of gravity away from the Church of England and the West more generally, how can we retain the best of our historical and spiritual connection with the See of Canterbury and honour our post-colonial context?



A donkey at the Zabballeen settlement of Mokattam Hill in Cairo



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.

strong and dynamic sense of Anglican identity, to address disagreements within our global Anglican household, and rearticulate an Anglican commitment to the full visible unity of the Church?

These are big questions, and – as a group of around 25 commissioners (both lay and ordained), consultants and Communion Office staff – we wrestled for several days with just these issues alone in earnest, at times robust, and always deeply respectful conversation. Some of the fruits of that dialogue will be presented to the Primates Meeting in Rome in April.

We also conducted an annual stock-take of the various bilateral and multi-lateral ecumenical dialogues in which the Anglican Church is currently involved, including a fascinating study by the International Commission for Anglican-Orthodox Theological Dialogue, entitled 'Organ Donation: A Hope-filled Gift', which illustrates the way different traditions are able to work together on issues of moral discernment with insights from the

sciences and pastoral experience.

The work of several other worldwide Anglican Commissions and Networks relating to Theological Education, Liturgy and Legal Advisors was also reported to and reviewed by IASCUFO in order to enhance the synergies between these various inter-Anglican bodies, drawing together the many and various threads of their offerings into the ever-changing tapestry of the Communion's mission and ministry across 42 Provinces and over 165 countries.

On a welcome day away from the meeting table we explored the Pyramids and the Sphinx, visited some historic churches in Old Cairo, including the fourth-century Church of Saints Sergius and Bacchus, built on the site where the Holy Family was believed to have taken refuge from Herod, and the extraordinary 'megachurch' of the Zabballeen, built into a cave in a sheer rock face in one of the poorest areas on the outskirts of Cairo.

'Zabballeen' means 'garbage collectors', and their remarkable story of making a

living through recycling rubbish under the leadership of (recently deceased) Coptic Priest Ferahat Ibrahim is powerfully told by IASCUFO Chair, Bishop Graham Tomlin, in his article 'God in the garbage: Egypt's unlikely megachurch' (bit.ly/42HDjWq).

IASCUFO meets annually in early December. It is a privilege to be connected with such an eclectic and gracious group of pastors and scholars from the breadth of our Anglican Communion who are committed to holding together that which pertains to the faith and order of our Churches with what makes for the unity of our Churches, in him who is our way, our truth and our life.

In like spirit, at the local level, I join you in giving thanks for *The Gippsland Anglican* in this its 120th year and edition, as an enduring and evolving way that we express and celebrate our diversity in the common service of Gippsland Anglicans to the gospel of Jesus Christ.

Grace and peace,



New deacons in Gippsland after double ordination

Continued from page 1

She will continue to serve God's people at Mirboo North with her calling to the diaconate confirmed by ordination.

As well as participation in the MDP, Denise has been studying theology through Education for Ministry, which provides a comprehensive understanding of both scripture and theology within the context of a supportive group learning environment. Denise is married to Geoff, and they have two sons and five grandchildren.

Damien similarly became aware of something lacking in his life, which encouraged him to move from being a casual church attender to a seeker before finding his faith and a spiritual home at St Peter's Leongatha. He says that the call to ministry has been for him a "chain of stepping forward" incidents, with his service increasing significantly over the past couple of years. His family moved to live in the Mirboo North rectory to enable him to exercise a lay ministry assistant role shared between the two parishes. Damien is also the senior Anglican chaplain at Fulham Correctional Centre, and he is studying theology online via St Mark's Canberra and participating in the MDP. He is married to Rebecca and they have three sons.

The music for the service included a mix of traditional hymns and contemporary worship songs. Rev'd Belinda Seabrook, the Priest in Charge at Mirboo North and the Associate Priest at Leongatha, as well as one of the MDP coordinators, led the ordination

retreat at The Abbey and preached a fine sermon about being ready to learn from Jesus, from others and from one's situation, quoting the Chinese proverb (passed on to her by her father) "When the student is ready, the teacher will appear."

Speaking to those gathered, Damien said how much he'd enjoyed MDP, and he expressed his heartfelt gratitude to his wife and boys for their love, understanding and support while working towards this momentous step. The family made a huge transition as he changed from his work as a builder to a whole new way of life.

Denise concluded her speech to the Cathedral team by saying, "I know some of you here don't believe in God, but for the first 40 years of my life I didn't either and look where I am today! Never say never!"

The cathedral congregation ensured all went smoothly for the service and provided a delicious chicken and salad lunch.

With a good number of enrolments for the next cohort of MDP participants, the diocese is enabling many parishioners into a deeper ministry, whether that is to ordained or lay service.



Christine Morris

Damien and Denise cutting their ordination cakes

Warragul welcomes new Rector Rev'd Daniel Gebert

■ Carol Monson

On 7 February, the Warragul Anglican Parish welcomed and installed a new Rector, The Rev'd Daniel Gebert. Daniel, along with his family (wife Rose and children Anton, Alexander and Clara) moved into the parish rectory during January.

Approximately 150 people, including invited clergy, attended the induction service. Archdeacon Sue Jacka, from St Mary's Morwell, welcomed the congregation and acknowledged the traditional custodians. After greeting the people, Bishop Richard Treloar also greeted church wardens Jenny Charles and Cameron Nicholls, who presented Daniel to him. Archdeacon Sue Jacka addressed Daniel as members of the Warragul Anglican Parish presented him with Symbols of Ministry.

Daniel's experience includes serving as a curate, vicar, locum priest, establishing a youth group and supporting people with mental illness. He now looks forward to being a part of the wider Warragul community.



Rev'd Daniel Gebert responds to speeches as the newly installed Rector

Warragul farewells locum priest Rev'd David Atkinson

■ Carol Monson

On 4 February, the Warragul Anglican Church farewelled and thanked The Rev'd David Atkinson and his wife Julie for the time David has spent during a time of transition in the parish.

David spent the last few months as a locum priest while the church appointed a new Rector. This is always a difficult time for a church but David slotted in seamlessly with a strong team of church members led by wardens Jenny Worboys and Cameron Nicholls. In thanking David, Jenny made a point of referring to his "gentle presence" and the fact that our church has not been "treading water" in this time without a full-time priest, partly because David allowed and encouraged new ministries to start, took on the responsibility of the safe ministry portfolio, delivered thoughtful Bible-based preaching and supported many of the congregation in prayer. He also took on things outside his usual skill set and

comfort zone, for example sending out and composing the weekly e-news when the administration assistant was on leave.

Cameron followed Jenny's words of thanks with a prayer of thanksgiving for David's ministry at the 8 am and 9.45 am services, his compassionate service at Fairview and his ministry during the holy season of Christmas, and prayed that the seeds of faith David planted in Warragul continue to grow and flourish within the community. Cameron also gave thanks for Julie's quiet and steadfast support of David.



Rev'd David Atkinson (centre) with wardens Cameron Nicholls and Jenny Worboys

Potting snow gums on Aboriginal Sunday



Rev'd Dr Dean Spalding planting the first Snow Gum seedling in Trafalgar West

The pots were labelled with some timely reminders, which we included in our prayers: celebration of Aboriginal culture; protection of creation; treaty; truth-telling; closing the gap; prevention of Aboriginal deaths in custody; raising the age of criminal responsibility; deep listening and understanding; peace; righting of injustice; freedom; belonging; and acknowledgement of Aboriginal land management practices (including slow burning).

All 111 potted snow gums have the potential to grow to be trees and form part of a seed bank for this precious species, which is suffering widespread death throughout the sub-alpine highlands of Queensland, New South Wales and Victoria due to a poorly understood combination of drought, fire and native beetle attack. This number was playfully re-phrased as “eleventy-one” by Oxford philologist and author JRR Tolkien, a Christian with a deep respect for creation and trees.

Snow gums are crucial from Queensland to Tasmania as fog, rain and snow interceptors, and retarders of the snow-melt. Thus, the snow gums' contribution of water to the Murray–Darling catchment – Australia's ‘food bowl’ – is critical.

The prayer activity seemed an appropriately stewardly way to give thanks for this country and recall the stewardship of others who have loved and cared for this land and her peoples and creatures.

To understand more about the enormous threat to Australia's snow gum population and the impact on Australia's most significant water catchment, search ‘snow gum’ at discover.abc.net.au

Have you the capacity to foster a few snow gums? Or you may wish to contribute to the cost of pots, potting mix and tree guards. Please contact the Parish of Trafalgar (0421 216 825) to find out more about supporting the snow gum living seed bank.

■ Rev'd Dr Dean Spalding

On 21 January the Parish of Trafalgar, on GunaiKurnai Country, celebrated Aboriginal Sunday with a special prayer activity incorporating the ‘potting up’ of snow gum seedlings. The congregation used digital resources developed by Aboriginal Christian leaders and Common Grace to hear some First Nations people (Pastor Ray Minniecon, Bianca Manning, Safina Stewart and Auntie Sue Hodges) lead reflections and prayers for the day.

The potting of the seedlings in the course of the service not only focused the congregation's prayers for this country and its first peoples; it formed part of a project by which people are demonstrating care for this beautiful country – the raising of snow gums from seed to be planted as a seed bank for this species.

Seed-potting concluding prayer

Creator God, we give you our seedlings of hope as we work together for Aboriginal and Torres Strait Islander justice. Although the work is hard, we keep our eyes on you in faith, working together to do our bit. Seedlings need constant watering, nurturing and healthy soil.

I pray that we would commit to nurturing our seedlings, so they may grow and flourish as you intend. May we walk courageously alongside our First Nations brothers and sisters on the path towards love, justice and the flourishing of all people and all creation.

Amen

A week like no other at Mirboo North

On the first Sunday in Lent, just five days after the freak Shrove Tuesday storm cell had torn through Mirboo North, St Mary's Anglican Church held a 9.30 am service as usual. Far from usual at that time of the week were the sounds of chainsaws and emergency response vehicles passing outside the church. Not even these, however, could drown out the heartfelt singing. Indeed, during an emotional time of open prayer led by Priest-in-Charge Belinda Seabrook, thanksgiving was offered for those who put their own needs aside to help others through this crisis.

Bishop Richard conveyed the prayerful support of people and parishes across the diocese at the start of worship, and presided at Holy Communion. Leongatha Lay Reader Maryann Ashton's sermon was pastoral and hopeful. Amid images of the devastation – so hard to capture in its seeming randomness – were photos from the ordination service in Sale the day before attended by many from Mirboo North, the two candidates each having strong connections to the parish. Somehow with Belinda they had managed to navigate a way through the

chaos on Ash Wednesday morning to get to the pre-ordination retreat at The Abbey.

Over a lingering morning tea, stories of heartbreak and healing were shared amid more tears and some smiles and laughter. Belinda and Bishop Richard then went for a drive – at least along the roads not still closed on account of fallen trees, of which there are hundreds. Many of those still

standing were in a twisted mess or had limbs sheared off by the tornado-like force of the wind, which also ripped roofs from houses and littered the streets with metal sheeting and other hazardous debris.

It will take a long time for the town to be restored to its former beauty; yet the community is resilient, and the faith of its Gippsland Anglicans strong.



Zac Porter

An aerial view of damage at the Mirboo North pool after the Shrove Tuesday storm



A festive thanks to Nicholas John op shop volunteers

■ Kath Grandy

Nicholas John op shop coordinators (pictured are Kath Grandy, Michelle Plant, Fiona Bull and David Plant) were busy in the kitchen as part of the Parish of Lakes Entrance & Metung's special thankyou Christmas lunch to the volunteers.



Giving a gift that lasts

Bequests to Anglican Diocese of Gippsland

The Gippsland Diocese has been blessed with the generosity of Anglicans and others in support of its mission. One form of support you can offer is a bequest in your will – to the Diocese, your own parish or for a particular purpose.

To find out more, visit www.gippslandanglicans.org.au and search 'bequests', or contact Richard Connelly (03 5144 2044).

Always consult a solicitor when preparing or amending your will.



Cowes book sale success thanks to St Philip's friends and volunteers

Just three of the many volunteers who packed the left-over books back in the storage shed

■ Anne Prideaux

Books have not gone out of fashion!

The Australia Day weekend drew large crowds to Cowes this year, with school holidays drawing to a close.

The three-day book sale in the parish hall was very popular with, at times, long queues to settle accounts.

A cruise ship berthed on the Sunday and many from the ship, including American tourists, stocked up on reading material.

We are grateful to the many friends of St Philip's who regularly donate items such as books, puzzles and CDs.

An effective team assembled to convey stock to the hall then four days later to pack up the remaining books and return them to the shed.

Many fill the roster for two-hour shifts to attend to customers.

Thank you to all volunteers. Over \$2000 was raised.

Courtesy Bass-Phillip Island parish paper

Hebrew scholar to offer seminar on Lament

■ Ven Keren Terpstra

The Rev'd Dr Jill Firth will visit St Paul's Cathedral on the afternoon of 9 March, offering a seminar focused on Lament. Jill is a Lecturer in Hebrew and Old Testament at Ridley College, and her doctoral thesis was on lament in the psalms.

In our churches around Easter you may have heard the adage, "We are an Easter people, and *Alleluia* is our song." That's true. But the reality is that life is not a paradise of ease. Nor is faith always an easy journey. The Psalms affirm this, encapsulating a wide range of human experience and emotion in conversation with God. It's appropriate that we lament, that we mourn the sad circumstance of life. The psalms are full of instances of the psalm-writer (or singer) wailing to God about the adversity they are experiencing – even to the point of "my tongue cling[ing] to the roof of my mouth" as in Psalm 22. In Psalm 44, the



community grieves, "you handed us over like sheep to be eaten." While often in the psalms such lament ends in a turn towards, and an affirmation of trust in God, the presence of words that express anguish tells us that the sad stuff of life is also held in the hand of God, and is worthy of being

brought into the context of liturgical and personal prayer.

Come, or log in, to this seminar (an appropriate one for Lent!) as we delve into the psalms of lament.

Saturday 9 March 2024
2.00–4.30 pm
St Paul's Cathedral, Sale
149 Cunninghame St, Sale



To register, visit trybooking.com/CPFAQ
For more information, contact
Keren: (03) 5144 2020, dean@stpaulssale.org.au

Parish Partnership grant applications now open

The next round for Parish Partnership grants is now open. If your parish has an idea for engaging the community, young people and families please contact

Rich Lanham:
0429 171 441,
richard.lanham@anglicarevic.org.au

Parish grant applications close on Wednesday 3 April.



■ Pauline Davies

The first baptism for the Drouin Anglican Church this year was held during the morning service on 21 January. The baptism, ministered by Rev'd John Webster, was for three-month-old Emilia, much-loved daughter of parents Collette and Luca of Drouin.

Baby Emilia was born into a large and loving family, surrounded by many equally loving friends, making it very difficult for her parents to choose godparents for her. Eventually, eight godparents were appointed, with one following the livestream service from overseas. The font was raised in front of the altar, making it easier for the congregation to see every part of the service clearly.

In infant baptism, faith is confessed on behalf of the child by the believing community via the godparents. It seemed as though this was very apparent to Emilia, who was awake for the whole service. With her eyes wide open, not making a sound, it was as if she was taking in and agreeing with every word that was being said, and as if she fully accepted her connection with Jesus and with her brothers and sisters in Christ. After her baptism, John held her in his arms and walked her around the congregation, introducing her to her new Christian family, and she smiled as everyone warmly welcomed her.



Baptism of baby Emilia in Drouin

Rev'd John Webster with baby Emilia and her parents Collette and Luca

A baptism candle, lit for Emilia to signify the light of Christ appearing in her life, was handed to Collette. Emilia was drawn towards the light of the candle lit from the larger Paschal candle, as a symbol of hope and the light of Christ that the newly baptised would now live by. Towards the end of the service, Helen Lott, President of the Drouin Mother's Union, presented Emilia with

a baptism card and gift.

A morning tea was held in the gathering area after the service, with a large christening cake for the family, their guests and parishioners to share. Emilia is far too young to remember this day, but her family and godparents will have many photographs and memories as a keepsake to remind her of this important holy event early in her life.

Paynesville farewells parish dynamo

■ Sue Fordham

St Peter's Paynesville stalwart June Treadwell has relocated to Pakenham to be closer to family.

In January, lunches were held to farewell her from both the parish and The Abbey, although, knowing the importance she attaches to friendship and her propensity to travel, both parish and Abbey expect to see June regularly.

At June's farewell from the parish, church warden Helen Gwynn gave a touching account of June's service. The list of her roles was exceptionally long – surely one person could not carry out so many selfless roles: Lay Reader, liturgical assistant, parish councillor, Synod representative, membership of the Clergy Appointments (including St Thomas' Bunyip) Board (for both parish and diocese), choir director, member of Abbey Chapter, deliverer of Abbey programs

from time to time and provider of artwork to both parish and Abbey.

And that was just her church work. Her community service earned her an Australian honour, OAM, a few years back.

Helen said, in concluding, "You leave with our love and blessing. The community that you go to [including St Thomas' Bunyip] will be fortunate to welcome such a pocket-sized dynamo.



St Peter's Paynesville church warden Helen Gwynn (left) with June Treadwell

Gippsland Grammar celebrates centenary year

The school first started in the parish hall in Sale (bottom right; this photo taken in 1940s)

■ Lisa Baker

This year is one of the most significant years in Gippsland Grammar's history, and everyone from our eldest Old Scholars to our youngest current students is invited to help celebrate the first 100 years of Gippsland Grammar.

From humble beginnings in 1924 as the Church of England Girls School Sale to the community of more than 1100 students and 280 staff of today, our school has a proud history of excellence in education in Gippsland. And this year's year-long centennial celebrations will both honour

this past while also establishing a new legacy so Gippsland Grammar continues to flourish for its second century era.

The festivities include a gala weekend in term 1 and the return of our biennial fete STAGGfair in term 4. In between is a jam-packed calendar of events and some signature keepsakes including two centenary books that capture the spirit of schoolyard storytelling. *Memories* by Ann Andrew is a wonderful compilation of 100 stories from students from our earliest years until today while its

companion publication, *Wheelbarrow's Birthday*, reimagines some of these stories for a younger audience. Other souvenirs include a 2024 wall calendar, a special release of centenary wine in partnership with three local wineries and opportunities for current families and Old Scholars to leave a permanent mark on our school while also establishing a legacy for the next 100 years.

Watch out for more details on these exciting celebrations in future.

New school captains take the helm

■ Paula Walland

Student leaders at St Paul's Anglican Grammar School are poised to showcase their leadership skills in the upcoming school year.

Year 12 School Captains Ruby Langham and Max O'Connor were recently inducted into their roles alongside Deputy Captains Joshua Ralph and Lucinda Waller at a recent Leader Induction Assembly.

Also embarking on their journey of leadership are Year 6 students Anneke Beamish and Luke Blackwood as the St Paul's Warragul Junior School Captains for 2024; Year 10 students Mitchell Rong and Amelia Wells as the St Paul's Traralgon Secondary School Captains; and Year 6 students Ava Burslem and William Lambert as the St Paul's Traralgon Junior School Leaders for 2024.

Together, the leaders aspire to be beacons of inspiration, guiding their fellow students towards inclusiveness and embodying the school's values of wisdom, integrity, compassion and respect.



Lucinda Waller (Deputy Captain), Ruby Langham (School Captain), Debbie Cameron (Head of St Paul's Warragul Secondary School), Max O'Connor (School Captain) and Joshua Ralph (Deputy Captain)



The Abbey's prayer tree

■ Dr Cath Connelly

Whenever I travel, I love going into churches to pause, pray and light a candle. I particularly like the candle-lighting aspect, symbolising that my prayer continues even as I leave the building. Our chapel at The Abbey is open most days and people are welcome to pause and light a candle – but how much more inclusive it is to have a prayer tree outside where anyone wandering across our grounds might leave their prayers and intentions in this place.

This idea sparked the exciting project that begins at The Abbey and is spreading across the diocese and beyond. Tied in with the invitation from the Communion Forest to participate in their/our global activity, The Abbey now has a dedicated prayer tree. (The Communion Forest is a global

initiative comprising local activities of tree-growing and ecosystem conservation, protection and restoration undertaken by parishes, dioceses and provinces across the Anglican Communion.)

How does one tree become a forest? By inviting every parish, every community, every denomination to dedicate a tree in your own location to be your prayer tree, knowing that the 'grandmother' tree of this 'forest beyond boundaries' is located at The Abbey. Our tree (see picture) has some cord across it, a sign explaining the concept, some paper, pegs and pens nearby and a park bench where people may pause as they write their prayers. We become a Communion Forest as each location adds your tree to this initiative.

Stitch 'n Time @ TheAbbey

■ Sue Fordham

A quilting (knitting/paper piecing/embroidery) day will be held at The Abbey on Saturday 23 March between 10 am and 4 pm.

Guest speakers will include international designers and patternmakers Irene Blanck, Veronique Diligent and Sam Taylor, who are keen to share ideas with participants.

Participants will receive a bag of craft-related goodies, and a display of quilts will be on show with their makers present to share techniques and answer questions.

All those interested in craft are invited to come along with an 'unfinished object' to work on.

Workshop organiser Karen Berger thinks The Abbey is an ideal venue for the Stitch 'n Time day because, "It's idyllically beautiful and we

will have a whole day to sit, sew, paper piece or whatever takes your fancy. It's also a great opportunity to learn new skills and techniques from others."

The \$40 cost for the day covers morning tea, lunch and afternoon tea. There will also be trade tables so bringing along some extra cash would be a good idea.

Karen stresses that booking is essential for catering purposes and that people cannot simply turn up on the day. "Tickets can be bought from Anna, who will also take bookings for accommodation, which is in limited supply so it's important to get that organised early."

To book for the event and/or for accommodation, contact Anna at The Abbey: (03) 5156 6580.

Save the date



MARCH

- 14 *Hush Quiet Day: Spirituality from the Desert.*
- 23 *Stitch 'n Time.*
- 29 *Good Friday: Walking the Stations of the Cross.*

APRIL

- 10 *The Creation Windows through Literature, Art, and Music. April focus: Fish, birds and animals. Facilitators: June Treadwell, Sue Fordham and Michael Fox.*
- 11 *Hush Quiet Day: Spirituality from the Forest. Facilitator: Dr Cath Connelly.*
- 15–19 *Island Pilgrimage: Walking the land, listening to Spirit, reflecting together. Facilitators: Dr Cath Connelly and Russell Smith.*
- 27 *Back to Raymond Island: Come revisit those memories.*

MAY

- 8 *The Creation Windows through Literature, Art, and Music. May focus: Humans. Facilitators: June Treadwell, Sue Fordham and Michael Fox.*
- 9 *Hush Quiet Day: Spirituality from the Rivers, Lakes and Oceans. Facilitator: Rev'd Canon David Head.*
- 10–11 *Retreat: Men's Spirituality Mentoring Course. Facilitator: Rev'd Jeff Berger.*
- 16–19 *Retreat: Love is Letting Go of Fear. (Thursday – Sunday). Facilitator: Martin Hosking.*
- 31 (to 2 June) *Weekend Retreat: Meeting the Enneagram. Facilitator: Julia Fullarton.*



Cherry Patterson and Karen Berger with two of the quilts to be featured at Stitch 'n Time

Tribute to Rev'd Canon Gordon Cooper

■ Rev'd Tom Killingbeck

I'm a priest because of Gordon Cooper. Actually, I think I can go a step further and say that I am a Christian because of Gordon Cooper's ministry and leadership. Let me explain.

In 1994, on Christmas Day, I went to church with my mum. I was not, at that stage, a Christian, but had had an experience the night before that prompted me – no, directed me – to go to church the following day. The church was St Peter's Leongatha, and the Rector at that time was Gordon Cooper.

The music, the sermon, the prayers were all a blessing. Watching the people go through this liturgy, spending time with 'Someone' I didn't yet know under Gordon's leadership, was beautiful. That day, I became a Christian.

Gordon had just introduced the Alpha Course to the church, and encouraged me to come along. Within a very short space of time, I experienced my first brush with the Holy Spirit, was baptised and confirmed.

But Gordon's ministry was deeper than that. He recognised that there was at that stage no youth ministry to speak of, and invited me and any friends to come along and have a cuppa with him at a local cafe. We asked questions; he took them at face value, always offering authentic responses to our concerns.

My interactions continued: I left my work experience paperwork to the last minute and finally went cap-in-hand to Gordon to see if doing work experience with him, as a priest, would be possible. His response again was authentic, and I believe full of prayer. He said, despite him not being around for those particular weeks, he would arrange for me to spend a week in Mirboo North and another in Corner Inlet. It was this experience that God used to call me to the priesthood, and although it would be some years before that calling was realised, it was always there in the background.

Over the next two decades, I ran into Gordon and his wife Rosemary irregularly, but the heart they both had for ministry and in service to God's Kingdom was a blessing to me every time. When I got engaged to my wife Tanya, it was Gordon we asked to do the service; there was no one else we could imagine to be there to bless the start of our marriage. One of my favourite memories of that day, in the sweltering heat, was Gordon dancing to the music as Tanya came down the 'aisle' – his robes swishing, face lit up, totally in the moment. It's a picture that I have remembered as in the course of my ministry, when I have taken weddings myself – fully engaged with what God is doing for the couple.



Rev'd Canon Gordon Cooper with his wife Rosemary in 2018

Rev'd Canon Gordon Edwin Cooper (1932–2024)

Born in 1932, Gordon was ordained Deacon and Priest in Gippsland in 1982 after a career in education.

He served as Associate Priest in the Parish of Sale, and as Incumbent of the parishes of Stratford (as it was then) and – for 12 years – Leongatha, from where he also exercised diocesan leadership as Rural Dean and subsequently Archdeacon of South Gippsland.

He had been an Honorary Canon of St Paul's Cathedral since 1996, where the Dean and Bishop Richard offered the Eucharist on the Sunday after his death with special intention for the repose of his soul.

Gordon had a very fruitful ministry in 'retirement', holding a PTO (Permission to Officiate) in the Diocese of Melbourne from 1997 until 2012, and in Gippsland from 2002 until the present day.

A funeral service for Gordon was held at St John's Bairnsdale on 16 February.

I am sad that we didn't keep in touch more. Although it became much harder for Gordon to hear the people around him in those later years, the last time we met we just knew he was still faithfully praying, faithfully serving, and that's inspiring for me to this day. Gordon Cooper offered a life fully committed to God, and his example is why I am a priest, and honestly why I'm still a Christian.

Thank you, vale and well done, Gordon. You lived a life worthy of the call of God.

You'll be missed here, but I'm very much looking forward to meeting again in the Lord and sharing another cuppa with you; perhaps we'll ask God some of those tricky questions together.



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Gathering to celebrate 120 years of *The Gippsland Anglican*

■ Sally Woollett

Editors past and present, the Editorial Committee (Bishop Richard, Ven Sue Jacka, Libby Willems and Sally Woollett) and members of the Registry team gathered at Bishops court in Sale on 6 February to celebrate 120 years of continuous publication of *The Gippsland Anglican*, the newspaper and now magazine of the Anglican Diocese of Gippsland since 1904.

Past editors attending were Jan Down (2013–19), The Rev'd Canon Don Crewe (1997–2000) and The Ven Allan Huggins (1978–81), and stories were exchanged about the highlights and challenges of steering a serial publication.

Diocesan archivist Tim Gibson presented Bishop Richard with a bound compilation of press articles from 1904, and those attending were able to browse some historical photos of Bishops court in Sale, for which the foundation stone was laid in the same year.

A delightful cake, baked and decorated by Drouin's Gippsland Cake Co, was enjoyed as part of the celebratory morning tea. The cake and those gathered were expertly manoeuvred by Gippsland Grammar media whiz Lisa Baker, who kindly agreed to take photographs on the day.

Among the notes of congratulations sent to the magazine, a message from *TGA*

representative for the Co-operating Churches of Churchill, Boolarra and Yinnar, Melissa Thomson, read, "1904. The year Ray Bolger, Cary Grant, Glenn Miller and Ida Cook aka Mary Burchell) were born, just to name a few! The year women's suffrage was granted in Tasmania. Also the year of the first edition of the *TGA*! Congratulations to all who have been involved in the production of the magazine for the last 120 years. Well done!"

Addressing the gathering, Bishop Richard thanked Editors and Diocesan Staff for their commitment to *TGA* and its mission of connecting and encouraging our ministry centres across Gippsland.

"With the support of parishes and contributors," Bishop Richard said,

The Gippsland Anglican has been a vehicle for storytelling, celebration and proclaiming the gospel in our region and beyond for 120 years.

In a digital age it continues to provide a valuable news ministry, serving as a conduit between Gippsland Anglicans, the wider Anglican Communion and our ecumenical partners – a tangible reminder of the importance of communication. Publishing a diversity of views and resources on theology, spirituality and Christian living, *TGA* invites us to examine complex and pressing social issues through the lens of faith and discipleship.

A detailed list of *TGA* editors from 1904 to now appears on the opposite page, and more celebratory stories, including a romp by Jim Connelly through 1904, some perusal of past issues of *TGA* by Jan Down, as well as some reviews of 1904 books, will be published in future issues.

From some former *TGA* editors ...



Congratulations to Sally Woollett the editor, Juli Devine the designer, the Editorial Committee who provide oversight, and to the great team of people who

contribute to *TGA*: the parish reps and photographers; the book reviewers and letter-to-the-editor writers; Bishop Richard, who writes his excellent page 2 piece every month; and occasional writers.

TGA gives us the news from around the Diocese all in one convenient place, keeping us up to date as well as providing stimulation and encouragement to our faith in God. It is beautifully presented and looks even better in the magazine format. Well done on 120 years of publishing!

Jan Down



In 1997 I was made Rector of the Parish of Trafalgar, with its centres in Trafalgar, Yarragon and Thorpdale. As this was part-time ministry, Bishop Arthur advised that, to bring it to

full-time, I was to be editor of *TGA*. Never having done anything like this before I was sent to Melbourne to learn all things newspaper and then on to the Latrobe Valley Express in Morwell. It was a steep learning curve!

Because I had been editor over several years, I was made a Canon of the Diocese. During that time I learned so much, but now, as I'm over 80, wouldn't be keen to do it again!

Now of course *TGA* is in magazine format – a great improvement.

Rev'd Canon Don Crewe



The title of *The Gippsland Anglican* came into being in 1980 after I became Rector of Traralgon parish. Having become the editor of the original publication, *The Church News*, the previous year, I arranged for the *TGA* to be a newspaper. This seemed the more appropriate way

of sharing news, articles, and photographs for the parishes in Gippsland and beyond. The Latrobe Valley Express became the printer of *TGA*, and this made possible a new era for interested Anglicans.

The 'Allan' editor often found himself in the laundry rectory at St James' Traralgon late at night, developing a wider range of photos, which became a necessary part of the new *TGA*.

The modern *TGA* magazine has displayed exceptional photographs and articles for Gippsland Anglicans.

Ven Allan Huggins

Editors from 1904 to now: a tribute

■ Sally Woollett

A teacher once told me that my ability to synthesise information was astonishing for someone my age. Although I didn't recognise it as such at the time, this was a clue to my ideal future career.

As this future career came into view, I began to learn about editors and their craft. Some are reviewers, arbiters and negotiators; some are writers; others are cutters and pasters, grammarists and checkers of spelling and facts; all must be diplomats, decision-makers and problem-solvers, with a discerning eye.

I learned that editing is not glamorous, unless you're someone at the dizzying heights of former *Vogue* editor Anna Wintour. Lunch is more likely to be at

your desk than with a famous writer. Thankfully most editors, including me, do not aspire to the high life.

When the editorial planets align, early drafts give way to something that is engaging, seamless, and – most importantly – has nurtured the voice of the writer. For me, this is an ever-changing, challenging and rewarding profession.

While reading Tim Gibson's list of *TGA* editors (see below), I reflected on editing of years gone by. In Gippsland in the early 1900s, the railways were booming. Steam had already mechanised the printing press, and railways created a global demand for printed materials, with people wanting something to read during

their journeys.

Did any early editors visit the printer to see the hot metal type assembled? What was it like for Archdeacon Young to be an editor during the Great War? All of those rectors must have been very busy putting together *TCN/TGA* on top of their other duties, although the many locals they knew would have been a ready source of stories. In more recent decades, how did editors of the 1980s transition from analogue to digital systems? And how on earth did anyone do this job without the internet?

I have so much admiration for all of these men and women, and I feel fortunate to continue on from their fine work.

Some famous books of 1904

So many well-known books were published in the first year of *TGA* that it seemed a shame not to remind readers of some of them. Look out for some reviews of them in this and future issues at the back of *TGA*.

- Jack London's writing career dovetailed with the availability of cheaper magazines, thanks to new print technologies. He was able to make good money from short stories. In 1904, his story *The Sea Wolf* was serialised over 11 months, later to become a novel.
- In the same year, Beatrix Potter and her editor, Norman Dalziel Warne, were working on a story about two little mice who get up to all sorts of mischief in a doll's house. It was published as *The Tale of Two Bad Mice* in 1904. Warne proposed to Beatrix the following year but succumbed to pernicious anaemia before they could marry.
- Before his famous *Oz* books, L Frank Baum was owner and editor of the *Aberdeen Saturday Pioneer*, a South Dakota newspaper. Unfortunately, the failure of wheat crops in the region in the early 1890s led to the paper's demise. This agrarian background may have set the scene for his future books. You'll find Rev'd Canon David Head's review of *The Marvelous Land of Oz* (1904) on page 23.

Editors of the Gippsland *Church News*, 1904–

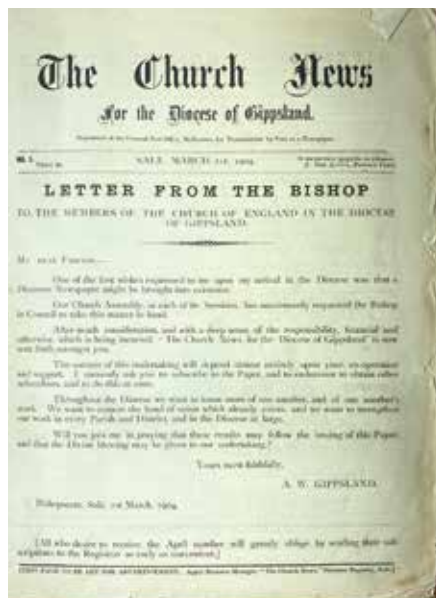
Diocesan archivist Tim Gibson sourced and collated this list of editors of *The Church News*, which became *The Gippsland Anglican* under editor Allan Huggins. (Not all information was available.)

1904–09	(No official acknowledgement of editor)	
1909–23	AEF Young	Rector of Bairnsdale
1924–35	Karl E Hamilton	Rector of Maffra, later Orbost
1935–41	John Harvey Brown	Rector of Maffra, later Bairnsdale
1941–42	WJB Clayden	
1942– (unknown)	WL McSpedden	
1946 (some issues)	E Clark	
1946–49	John H Brown	Rector of Yallourn
1949–52	Richard M Southey	Rector of Leongatha, later Yarram
1952–55	Ken BE Raff	Rector of Trafalgar, later Morwell
1956–58	Keith McConchie	Rector of Bunyip
1958–62	Harold B Kirby	Rector of Lang Lang, later Yallourn
1962–64	David de Dear	Rector of Foster
1964–65	Keith McConchie	Rector of Bunyip
1965–78	Frank Lowe	Rector of Bruthen, Newborough, then Morwell
1978–81	Allan Huggins	Rector of Traralgon
1982–85	Alan Brownlie	Layperson of Maffra, journalist with <i>Gippsland Times</i>
1985–89	Atushi Shiboaka	Rector of Orbost, later Morwell
1990–93	John White	Rector of Rector of Bruthen, then Morwell
1994–96	Phillip Gale	Rector of Mirboo North
1997–2000	Don Crewe	Rector of Trafalgar
2001–04	Marylyn Mathieson	Layperson of Sale
2004–06	Don Crewe	Rector of Trafalgar
2007–13	Jeanette Severs	Layperson of Tambo Upper
2013 (two issues)	Alex Griffiths	Layperson of Sale
Dec. 2013–19	Jan Down	Layperson of Melbourne, later Sale
2019–	Sally Woollett	Layperson of Warragul, later Laurieton

Our publication in pictures

First published as *The Church News* in March 1904, *The Gippsland Anglican* has seen much change over its 120 years.

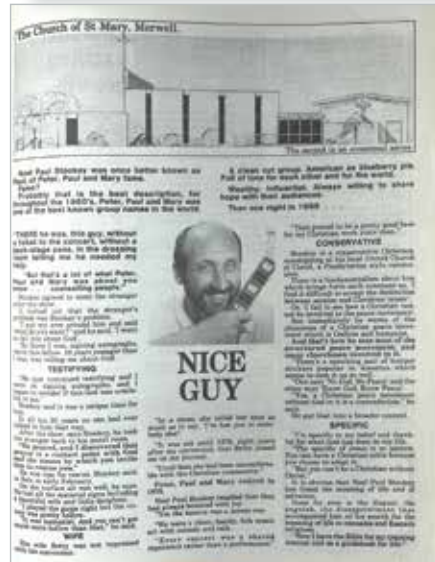
Sourced from the diocesan archives and collated by Jan Down, the following excerpts sample just a few of the news-worthy topics published for Diocese of Gippsland readers.



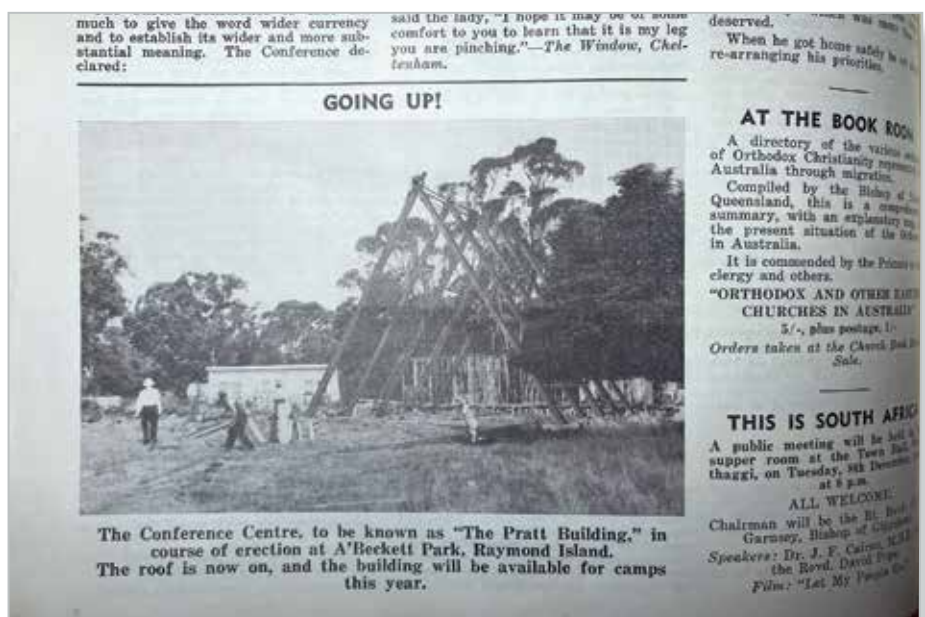
Cover of the first edition, 1904. A letter from the first Bishop of Gippsland, Arthur Wellesley Pain, requesting subscriptions. He writes: "The success of this undertaking will depend almost entirely upon your cooperation and support. I earnestly ask you to subscribe to the Paper, and to endeavour to obtain other subscribers, ... Throughout the Diocese we want to know more of one another ... We want to cement the bond of union which already exists ..."



The cover of the second edition had a list of subscribers! This practice continued until the end of the year, after which it was replaced by an advertisement for Brooks, Robinson and Co. stained glass windows, which ran on the front cover for decades.



Noel Paul Stookey, from the popular 1960s American folk group Peter Paul and Mary, visited Sale in February 1983. An interview about his conversion appeared on page 3.



December 1964: the building of the A-frame at A'Beckett Park on Raymond Island.

Three Kurnai Women On Country

Protecting family with a tub, a guitar and a bible

■ Libby Willems

If you take a gentle stroll through Civic Park, Drouin, along the low-lying path that follows the crease of the green hillside, you will come to the recently installed life-sized bronze sculpture *Three Kurnai Women On Country*. This remarkable piece of public art celebrates the contribution of not only women in history, but also First Nations ongoing culture, and the individuals themselves.

The three women represented in the sculpture are Dorothy Hood, Regina Rose and Euphemia Mullet-Tonkin, who resided with their families at Jackson's Track camp, Jindivick in bark huts in the mid-20th century. These women lived relatively safely here with their families in their bush camp setting – as safely as Aboriginal families could in those times under the policies of the day. Thanks to the generous sharing of stories by their descendants Aunty Cheryl Drayton (daughter of Euphemia Mullet-Tonkin), Aunty Lynette (Grace) Hayes (daughter of Regina Rose) and others, and with the support of local writers, filmmakers, artists and historians, reliable and detailed accounts of the lives of these women are available.

The stories of Dorothy, Regina and Euphemia are embodied in the sculpture. The clues in the objects in the women's sculpted hands help build a picture of who they were.

Euphemia holds a large washing tub that represents her personal standard of cleanliness and work ethic – no doubt hand-washing clothing was laborious. The washing tub also speaks to the danger she felt that her children could easily be removed if there was ever any thought by authorities that they were not well cared for and kept clean.

Regina holds a guitar that she would use to bring together young and old in songs and stories. Regina raised a world champion boxer and famous musician in her son, Lionel Rose. Those family ties and songs must have really helped Lionel through the challenges of top-level sport. Regina was known for her music-making.

Dorothy holds a huge book – a bible, in fact.

"The bible was her sanctuary. She had it constantly in her hand; constantly listening to what Billy Graham said on a Sunday night. She even went down to the MCG when he came out, to hear him speak. That would have never been heard of, for that to be allowed, so anyway, she got away with that," says Kurnai Elder Aunty Cheryl Drayton.



Dorothy Hood with her bible, which was constantly with her



Euphemia Mullet-Tonkin, with her washing tub, and Regina Rose, known for her singing and guitar playing

Aunty Cheryl Drayton and Aunty Lynette (Grace) Hayes audio-recorded their memories of the three Kurnai Women and these are publicly available at storiesofdrouin.com.au/kurnai-women

"[Regina] couldn't practise her own culture and lore and the bible has stories in it to teach the children. The stories was the thing to do to them. And the stories also were about a decent way of living and rules that they could follow so that's the attraction she had ... for the bible because it was a way of instilling everyone the right way to live" says Aunty Grace.

Three Kurnai Women on Country was installed in 2023 as part of the Put Her Name On It project that began as an idea by community group Women In Gippsland in 2020. With brilliant activism, Women In Gippsland gained the support of the Victorian Government which, in 2022 on International Women's Day, launched the Victorian Women's Public Art Program with \$1 million to begin addressing the imbalance of monuments marking the achievements and contributions of women in our history. At that time, only 12 of the 583 statues across Melbourne depicted real-life, named women, effectively overlooking what women have contributed to our shared national story.

And these are important stories to remember on so many levels. For instance, as

Aunty Cheryl explains, "[Dorothy] was instrumental in getting Uncle Doug Nicholls down to Jackson's Track ... and there was William Cooper and there was Marg Tucker ... They used to bring down their mobile organ. We sat and had services, and then we had a feed as a group as well. She did all that sort of stuff."

Stories of Christian ministry with Aboriginal Community in Gippsland, and relationships with political giants, reach back over many, many decades and span the region. (There isn't space here to even begin to address the significance of Lake Tyers and the people there.) The story continues through the ministry of The Rev'd Canon Aunty Phyllis Andy and The Rev'd Kathy Dalton with Community.

The findingher.org.au website has a map and stories of all the plaques and statues that commemorate the achievements of women in Victoria.

Read more about Aboriginal Ministry at gippslandanglicans.org.au/aboriginalministry



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Honouring the legacy of Dr Lowitja O'Donoghue

Lowitja Institute's patron, namesake and founding chair, Dr Lowitja O'Donoghue AC CBE DSG, died peacefully on 4 February 2024, aged 91, with her immediate family around her.

Following the heartfelt statement issued by Dr O'Donoghue's family, Lowitja Institute acknowledged in its own statement the legacy its patron leaves behind in advocating for, and improving, the health and wellbeing of Aboriginal and Torres Strait Islander peoples.

A proud Yankunytjatjara woman, Dr O'Donoghue connected with many people across Australia and beyond. Lowitja Institute's patron Pat Anderson AO described her as an outstanding leader and visionary whose story is one of great courage, integrity and determination.

"Lowitja was a national treasure," Ms Anderson said. "She lived a remarkable life and made an enormous contribution to public life in pursuit of justice and equity for Aboriginal and Torres Strait Islander people and Indigenous people across the globe.

"Courageous and fearless in leading change, Lowitja was continually striving for

better outcomes for Aboriginal and Torres Strait Islander peoples. She will remain in my heart as a true friend and an inspiration to Australians for years to come."

Ms Anderson said she was immensely proud to have worked alongside Dr O'Donoghue for many years in establishing and growing the Lowitja Institute.

Among many achievements, Dr O'Donoghue was the founding chairperson of the Aboriginal and Torres Strait Islander Commission (ATSIC) and played a key role in drafting the Native Title legislation that arose from the High Court's historic Mabo decision. Named 1984 Australian of the Year, Dr O'Donoghue was the first Aboriginal person to address the United Nations General Assembly and the first Aboriginal woman to be appointed as a Member of the Order of Australia (AM).

Lowitja Institute CEO Adjunct Professor Janine Mohamed said Dr O'Donoghue had been an inspiration to Aboriginal and Torres Strait Islander people throughout her life, defying the barriers placed before her, first as a nurse and then in state, national and international affairs.

"Dr O'Donoghue broke new ground

continuously, she brought strength, intelligence and tenacity to critical policy issues over decades, from land rights through to health equity. The Lowitja Institute has been honoured to benefit from her name, leadership and guidance over the past 14 years."

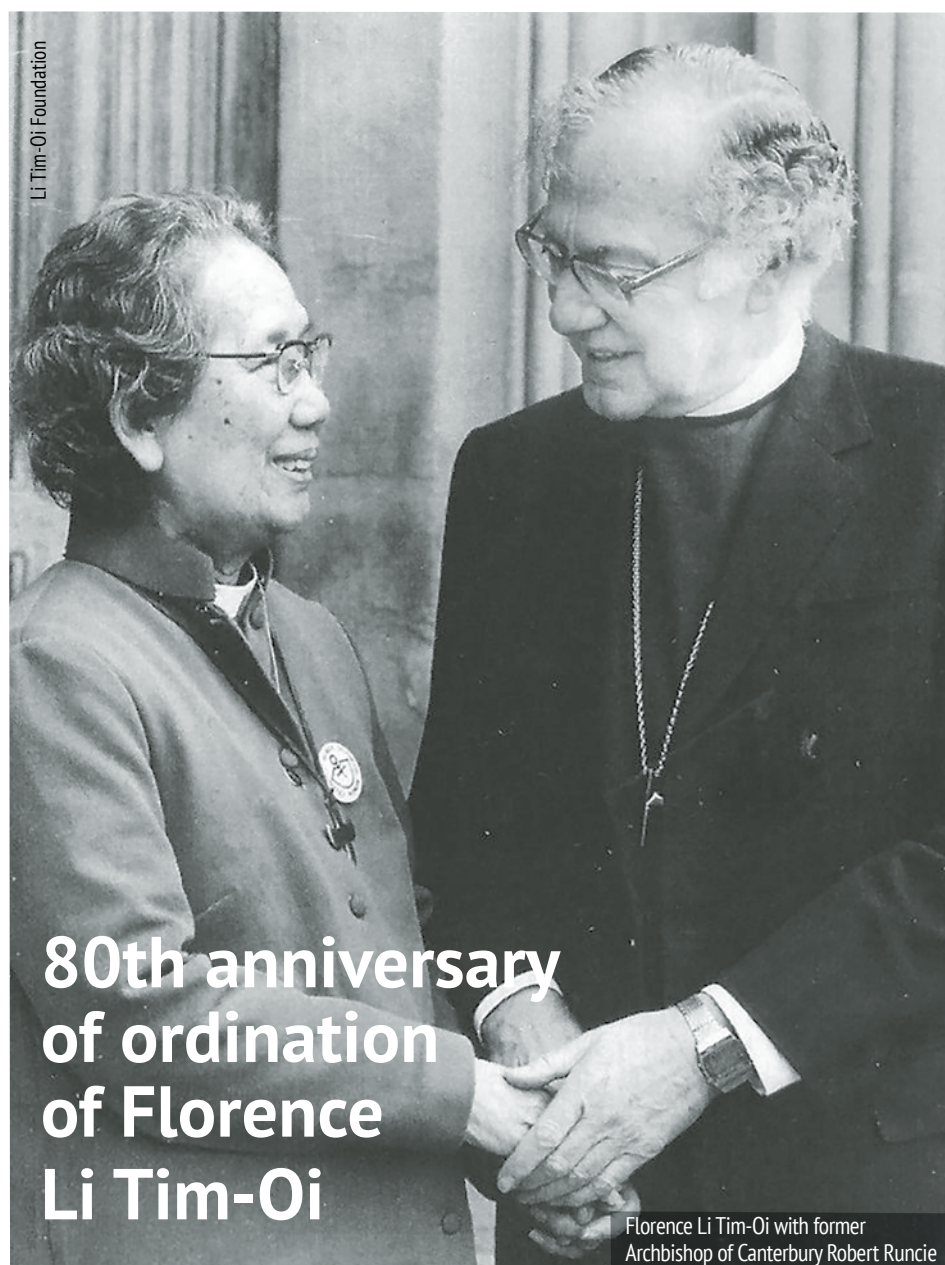
Adjunct Professor Mohamed expressed the deep sympathies of Lowitja Institute's Board, management and staff to Dr O'Donoghue's family.

"Her love for her family and community is a legacy that will live on."

Lowitja Institute Chair Selwyn Button also honours the legacy of Dr O'Donoghue: "This is a difficult time for Dr O'Donoghue's family, close friends and colleagues.

"We walk in the footsteps of giants such as Dr Lowitja O'Donoghue, and we will continue to honour her memory and values of courage and integrity through our work to support Aboriginal and Torres Strait Islander community organisations and researchers in health research. She leaves us an amazing legacy."

Lowitja Institute



■ Dr Elaine Lindsay

On 25 January 1944 Ronald Hall, Bishop of Hong Kong and China, ordained a woman, Florence Li Tim-Oi, as a priest. This was a first not only for the Chinese Church but also for the worldwide Anglican Communion.

The ordination may have been a matter of expediency as the Second Sino-Japanese War prevented priests from tending the Anglican community of Macao. Bishop Mok had already licensed Deaconess Tim-Oi to preside at Holy Communion; Bishop Hall determined to ordain her: "God had clearly shown that He had already given her the gift of priesthood." A year later, she was forced to revert to the role of deaconess: Canterbury and the rest of the Anglican Communion could not stomach a woman priest. For their part, the Chinese Communists designated her as a counter revolutionary, persecuted her and sent her off to work in a factory until 1974. While the Diocese of Hong Kong and Macao officially recognised her as a priest in 1971, it wasn't until 1979 that she resumed

her public ministry. In 1981 she received permission to visit her family in Toronto and settled there, working as an honorary assistant priest.

In 1984, Tim-Oi was formally reinstated as a priest, an event celebrated not only in Canada but also in Westminster Abbey. From then until her death in 1992, she faithfully exercised her priesthood, concerned not for herself, but that women should be fully valued by the Church and in society. The Rev'd Canon Edmund Der, St James' Cathedral in Toronto, remembered her thus (bit.ly/3w52VA8):

When honours were heaping on her at the height of the movement for ordination of women priests, she remained humble and always reminded herself of the psalmist words "I am a worm". She thought of herself as an unworthy servant of the Lord. Archbishop Ted Scott hailed her as one of the top ten influential figures in the twentieth

century. He especially appreciated her life and ministry as one who had broken barriers of humanity in different cultures and races and gender bias; a life more positive than negative in establishing a new community of equality of men and women. Her career, as an evangelist, a deacon, a priest, an innovator, a motivator, an empowerment leader, a pastor, a counselor and above all an intercessor, would always be my example of a mentor and a pioneer for all priests: male or female.

In 2004 the Anglican Church of Canada included Florence Li Tim-Oi on the Calendar of Holy Persons and in 2018 she was incorporated into the Episcopal Church's calendar of saints.

The Movement for the Ordination of Women Australia takes heart from the words of Florence Li Tim-Oi, recorded in 1985 by her biographer, Ted Harrison, in *Much Beloved Daughter*:

I can certainly see no theological argument against the ordination of women. We are all God's children, male and female, it is good for us to serve God. I don't think the details of the theological debate are important. If Jesus gave freedom to all mankind, why does our Church not give proper, natural freedom to females?

Dr Elaine Lindsay is President, Movement for the Ordination of Women Australia.



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'UN Women' calls for a new feminist climate justice approach

At last December's UN climate conference, COP28, in Dubai, UN Women launched its *Feminist Climate Justice: a Framework or Action* report.

By 2050, climate change will push up to 158 million more women and girls into poverty and lead to 236 million more women in hunger. The climate crisis fuels escalating conflict and forced migration, in a context of exclusionary, anti-rights political rhetoric targeting women, refugees and other marginalised groups.

"Climate change is creating a downward spiral for women and girls," said Sarah Hendriks, UN Women Deputy Executive Director. "We need to transform economies away from extraction and pollution and integrate women's rights into all aspects of climate policy and financing. UN Women is calling for feminist climate justice, and a world in which everyone can enjoy their human rights, and flourish on a planet that is healthy and sustainable."

The feminist climate justice approach centres around four key areas:

RECOGNISING WOMEN'S RIGHTS, LABOUR AND KNOWLEDGE

Policy needs to prioritise the rights of women and other groups that face discrimination because it undermines their resilience to climate impacts. Women shoulder disproportionate unpaid care responsibilities, have fewer economic resources than men, and have lower levels of literacy and access to technology. These inequalities are further exacerbated by climate change.

Alongside scientific knowledge, decision-makers need to recognise the expertise that women – including indigenous, rural, and young women – have. Only if this knowledge is fully taken into consideration will effective climate adaptation policies be developed and implemented.

REDISTRIBUTING ECONOMIC RESOURCES

Since women are already disadvantaged in economies, in terms of wage gaps and unequal access to jobs, land, technology and education, it is essential to prioritise gender equality in just transitions. Otherwise, women's inequality will be further entrenched. Reversing climate change will require moving resources away from extractive and environmentally damaging activities

and towards policies that prioritise care for people and the planet.

Governments need to raise resources through progressive taxation on the wealthiest people and companies to pay for social welfare programs to support women's resilience.

For example, school-based food programs are not only able to alleviate some of women's unpaid care work by supplying children with nutritious food, but also can further support feminist climate policy by sourcing meals from small-scale, environmentally friendly women farmers.

REPRESENTATION OF WOMEN'S VOICES

Women human rights defenders and feminist groups are pushing for gender equality to be integrated into environmental policymaking at all levels. But they are often excluded from power.

Research shows that women's representation in parliaments is associated with stronger environmental policies but, globally, women only hold around one quarter of seats. Despite the fact that women have been at the forefront of environmental activism for decades, women make up only 15% of environmental ministers at the national level.

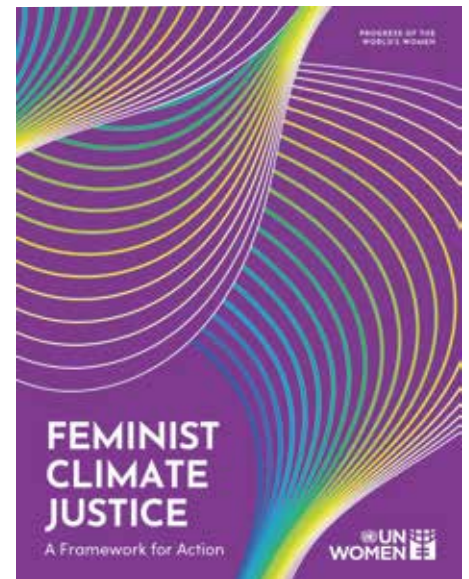
While women's participation in national delegations to the UN COP climate conferences rose from 30 to 35% from 2012 to 2022, the proportion of delegations headed by women declined slightly from 21 to 20% over the same period.

REPAIRING INEQUALITIES AND HISTORICAL INJUSTICES

Financial commitments to fight climate change must focus on the people and countries most at risk. Since 1850, countries in the Global North have been responsible for 92% of the world's excess emissions, creating a huge climate debt.

To address that imbalance, the report calls on wealthy countries to meet their commitments to finance climate programs and ensure that funds go to the most vulnerable countries and grassroots women's organisations. Only 3% of climate development aid prioritises gender equality. Polluting corporations need to be taxed and regulated to prevent future harm to the climate.

The COP28 climate conference, which



inaugurated the Global Stocktake, was a crucial milestone to make countries accountable for their climate action.

While a loss and damage fund was agreed upon at the COP27 conference in 2022, contributions are voluntary and no mechanism has been established to hold wealthy countries to account for historical environmental damage and its consequences, such as the loss of land, housing and crops because of extreme weather events. Non-economic loss and damage, like rising levels of gender-based violence and unpaid care work, which are devastating consequences of climate change for women and girls, also need to be taken into account by the new fund.

At climate conferences, and in all other spaces where climate policies are discussed, leaders and policymakers must ensure that their responses to environmental challenges integrate the needs and rights of the world's women and girls.

Maria Reyes, representative of Fridays for Future MAPA (Most Affected People and Areas) and the Feminist Action for Climate Justice Action Coalition said, "As young people from the Global South, we know what climate justice looks like because, apart from being at the frontlines of the climate crisis, we are also at the forefront of the solutions, building with our communities the systems that we cannot live without as we dismantle the systems that we cannot live within. As we infiltrate institutional spaces like the COP28, we need to make use of data and research, like the Feminist Climate Justice Framework, as tools for transformative change."

UN Women Feminist Climate Justice: a Framework for Action is available at unwomen.org/en/digital-library

Sandra Gabriel/Unsplash



Are our boys 'Kenough'?

■ Rev'd Daniel Lowe

As a father of two boys, I have spent some time thinking about masculinity and what it means to be a man. My formative years coincided with the rise of the SNAG (sensitive new age guy) and in some ways this came as a bit of a relief to me. I was never going to fit the more traditional stereotype of masculinity – I was neither good at nor passionate about sport, I was softly spoken, empathetic, conflict-averse, and not particularly competitive. For all that, the SNAG label was never fully embraced and was still treated as a bit of a joke, even by those of us whom it best described.

Fast-forward a few decades and my own boys seem to be part of a generation of young men that has even less clarity on what it means to be a good man. The feminist movements of recent decades have made incredible strides for women, and these should be celebrated. Equally,

patriarchy has cast a long shadow and there are still plenty of areas where gender inequality needs to be addressed, as the Matildas have reminded us! But this does not have to be a zero-sum game. The elevating of women does not have to involve the devaluing of men. The *Barbie* movie illustrated this point in a wonderfully entertaining manner. As writer The Rev'd Dr Amy Peeler puts it, "Barbieland with aimless Kens is unjust, but so is Kendom with subservient Barbies." In order for one to succeed, the other does not have to lose. The movie ends on a hopeful note that Barbieland will become a world in which both women and men find individual purpose and healthy partnership.

But this is not always the experience of our young men. A while ago a Year 7 boy, looking greatly perplexed, said to me, "I understand the whole girl-power

thing and I'm fine with that but why are males only talked about negatively or not at all?" This is a sentiment that other young men have expressed in different ways. Plenty of boys are completely on board with the idea that girls are great, but they are confused as to why it seems boys can't be great as well. In the words of 19-year-old university student Ronan Bray, "I feel like there's a lot of room to be proudly feminine, but there's not, in my opinion, the same room to be proudly masculine." Men were constantly told to be "better" and less "toxic," he said, but what that "better" might look like seemed hard to pin down.

Not that there aren't any voices speaking into this domain. One reaction to what is perceived as an attack on masculinity is to double-down on 'man-talk'. At its most dangerous we get the likes of disgraced influencer Andrew Tate, but there are plenty of less distasteful 'masculinity gurus' of varying quality distributing manhood advice and garnering huge audiences as they do. *Washington Post* columnist Christine Ember, in a lengthy article published on 10 July 2023, wrote,

At their best, these influencers highlight positive traits that were traditionally associated with maleness – protectiveness, leadership, emotional stability – and encourage them, making 'masculinity' out to be a real and necessary thing, and its acquisition something honorable and desirable.

At their worst, many of the visions of masculinity these figures are pushing are wildly antisocial, untethered to any idea of good. Part of the appeal of these voices is that they speak into the confusion and insecurities of young men and assure them that they do matter. From Christine Ember again, "This is especially compelling in a moment when many young men feel their difficulties are often dismissed out of hand as whining from a patriarchy that they don't feel part of. For young men in particular, the assumption of a world built to serve their sex doesn't align with their lived experience, where girls out-achieve them from pre-K to post-graduate studies and 'men are trash' is an acceptable joke."

So on one side our boys are being exposed to visions of manhood that simply serve to confirm the notion that all masculinity is toxic. But what are they hearing from the other side? Largely silence. If the conservative rights are leaning into traditional masculine stereotypes, the progressive lefts are reluctant to speak about men at all. Ember acknowledges

this in her piece: “Justifiably, progressives want to preserve the major gains made for women over the past several decades – gains that are still fragile. It’s easy to mistake attention as zero-sum, to fear that putting effort toward helping men might mean we won’t have space for women anymore. There is something appealing, too, about the idea of gender neutrality – or at least rejecting gender essentialism – as a social ethos. After all, attaching specific traits to men will redound to women, too. If we say ‘real’ men are strong, does that mean real women must be weak? If men are leaders, are women destined to follow?”

But no role-model is just as bad as a poor role-model for our young men. A better approach is needed. Christine Ember titled her article, “Men are lost. Here’s a map out of the wilderness.” and she concludes with a couple of examples of more moderate voices speaking into this space. She quotes entrepreneur, author and professor Scott Galloway as one example: “My view is that, for masculinity, a decent place to start is garnering the skills and strength that you can advocate for and protect others

with. If you’re really strong and smart, you will garner enough power, influence, kindness to begin protecting others. That is it. Full stop. Real men protect other people.” In a similar vein, author Richard Reeves says, “I try to raise my boys” [he has three] “to have the confidence to ask a girl out, if that’s their inclination; the grace to accept no for an answer; and the responsibility to make sure that, either way, she gets home safely.” I find both ideas appealing but incomplete. Ember draws her own conclusions, which I also resonate with:

In my ideal, the mainstream could embrace a model that acknowledges male particularity and difference but doesn’t denigrate women to do so. It’s a vision of gender that’s not androgynous but still equal, and relies on character, not just biology. And it acknowledges that certain themes – protector, provider, even procreator – still resonate with many men and should be worked with, not against.

What I would add to Christine Ember’s vision – or perhaps it would be better to say the broader vision within which Ember’s ideal finds a home – is that

of a Christian vision for humanity. The beginnings of a good man (and a good woman for that matter) can be found in what makes a good person. To return to Peeler’s analysis of the *Barbie* movie, “this is where the Christian message finds its opportunity. Christians are as guilty as anyone for failing to achieve the ideal of mutuality between the sexes, but it is our sacred texts that lay out the ideal with unmatched depth and beauty.

What Barbie and Ken wished for is a description of the Christian church, where all people find their identity, worth, and purpose in Jesus Christ, and where men and women cannot relegate one another to the margins because both are necessary for the in-breaking of God’s kingdom on earth” (holypost.com/post/neither-barbie-nor-ken).

“Faith in Christ Jesus is what makes each of you equal with each other, whether you are a Jew or a Greek, a slave or a free person, a man or a woman.” (Galatians 3:28 CEV)

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

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The Nature of Doctrine: Religion and Theology in a Postliberal Age

25th Anniversary Edition

George A Lindbeck

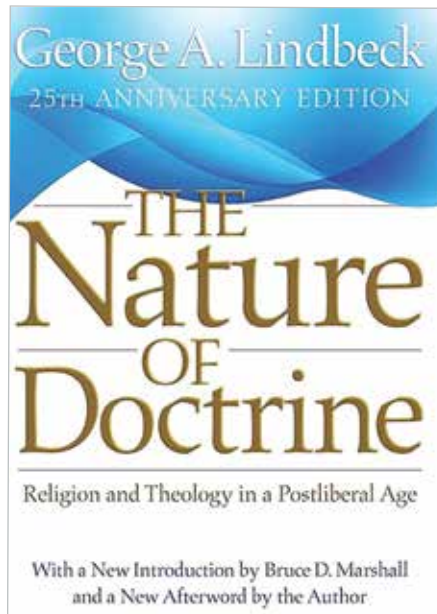
Westminster John Knox Press, 2009

■ Richard Prideaux

Lutheran theologian and ecumenist George Lindbeck, who died in 2018 at 94, was a child of Lutheran missionaries in China and Korea and played a major role as a delegate observer in the Second Vatican Council. His major theological work, *The Nature of Doctrine*, is a penetrating study of the future of Christianity in a post-Christian era. First published 40 years ago, Lindbeck's book has to my knowledge never been out of print. As a delegate to the Second Vatican Council (1962–65), Lindbeck has spent a theological lifetime grappling with divisions within the Christian faith and exploring whether the Christian faith will even survive in the 21st century.

Lindbeck provides a pathway through the classical propositional approach to Christianity; the experiential/expressive Christianity of evangelicalism, and the attempts by Catholic theologians Karl Rahner and Bernard Lonergan to combine both approaches in a cultural and linguistic approach to Christian theology that might reach out usefully to folk in other world faiths. Lindbeck's work reaches out also to a 21st-century post-Christian society, asking why modernity cannot also be religious, particularly reaching out to Islamic and Buddhist approaches to faith in a modern world order.

Lindbeck respects the countervailing traditional tendencies of 20th-century scholars like GK Chesterton, CS Lewis and Malcolm Muggeridge, as well as the neo-orthodoxy of Karl Barth and even some key ideas about faith found in Wittgenstein's influence. Nevertheless Lindbeck, against all odds, argues strongly for his cultural-linguistic alternative. Lindbeck cites Rahner's notion that devout followers of other faiths could be regarded as "anonymous Christians". Rahner also proposes that "dying itself be pictured as the point at which every human being is ultimately and expressly confronted by the gospel, by the crucified and risen Lord. It is only then that the final decision is made for or against Christ." Personally, I am attracted to this idea.



Lindbeck notes that theology and doctrine are assertions based ultimately on faith and, evangelicals would add, on New Testament history. Much discussion on these matters hinges on the nature of doctrines, how they are formulated and how they are expressed. In Christian faith formation the experiential dimension is more important than hard-core doctrines. Practical doctrines like 'the law of love' carry more weight than discussion about ontological truths – and then there are 'accidental doctrines' like Sunday or Christmas.

Standard doctrines like those of Nicaea and Chalcedon have worn well, but later RC Marian doctrines like the immaculate conception, the Assumption of Mary and papal infallibility cause big problems for

non Roman Catholics, especially since many of the popes throughout history have been morally corrupt. As for the doctrine of the Trinity itself, it is beyond formulation and comprehension ... it just is! Lindbeck finds support from Wittgenstein, who notes that "there is a way of grasping a rule which is not an interpretation, but is exhibited in what we call 'obeying the rule' and 'going against it' in actual cases! ... interpretations by themselves do not determine meaning."

In a concluding chapter, Lindbeck argues that the marks of good theology are faithfulness, applicability and intelligibility. All the major world faiths have relatively fixed canons of writing that they treat as exemplary or normative. For Christians to know how to live we need to know about God's Being from the text of Scripture, but in the end it is difficult to 'know' God. Post-liberal "intratextuality" may help some moderns interpret the biblical text, but theology must be practical and empirically defensible, Lindbeck says.

Post-liberals start with a vision of the kingdom of God in a quest for transcendence and selfhood, Lindbeck continues, but the responsibility for the wider society is more important than personal fulfilment. Service rather than domination is the best course for Christians. Credibility comes from good performance; there is still hope. We need to absorb the universe into a biblical world, is Lindbeck's final word.

Thinking about Christian doctrine is hard work. *The Nature of Doctrine* will help you do this but it could also confuse you. Enter this world with care!

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The Marvelous Land of Oz

L Frank Baum

Reilly & Britton, 1904

■ Rev'd Canon David Head

The Marvelous Land of Oz is the sequel to L Frank Baum's immensely popular *The Wonderful Wizard of Oz* (1900). Many of us have either read the latter book or enjoyed watching the wonderful Academy Award winning movie *The Wizard of Oz* (1939), starring the young Judy Garland as the heroine, Dorothy.

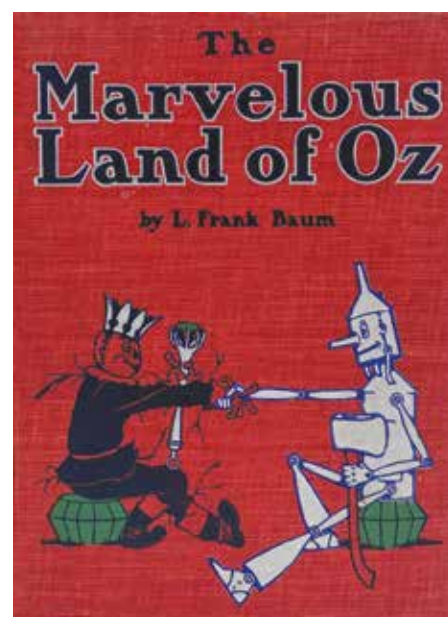
The sequel is a most enjoyable novel too. Clearly aimed at a young audience, it is a great fantasy tale to read. Dorothy doesn't appear in this sequel, which follows the story of a young boy named Tip and his many adventures in the land of Oz, with many familiar characters such as the

Tin Woodman, the Scarecrow and Glinda the good witch.

There are a number of new characters such as evil witch Mombi, and the young rebellious coup leader General Jinjur and her army of rebel girls taking over the Emerald City from its present king, the beloved Scarecrow, so they can steal all the jewels and make the men do all the work. Other fun characters include Jack Pumpkinhead, the Sawhorse, Mr HM Woggle-Bug and Princess Ozma.

In the introduction to his first Oz novel, the author wrote that, although "folklore, legends, myths and fairy tales have followed childhood through the ages":

... the time has come for a series of newer "wonder tales" in which the stereotyped



genie, dwarf and fairy are eliminated, together with all the horrible and blood-curdling incidents devised ... to point a fearsome moral to each tale ...

... *The Wonderful Wizard of Oz* was written solely to please children of today ... the wonderment and joy are retained and the heartaches and nightmares are left out.

I enjoyed reading this fun fantasy children's sequel, in which – in the end – all live happily ever after too.

Coming up

Abbey events – see page 10

Seminar on Lament

For further details, see page 7.

Harvest festival in the Bunyip church garden

10 March, 11 am.

A lively service in a beautiful place as we give thanks for the gifts of the earth and the beauty of creation.

A lunch to follow. Contact Raelene: (03) 9793 2215.

Open day at Allansfield Retreat House

Saturday 23 March, from 10 am.

Rhyll, Phillip Island.

To attend: 5956 9333. Enquiries: 0427 460 485.



Centenary of Church of the Ascension, Inverloch

The **Church of the Ascension, Inverloch** is turning 100 on 9 May, Ascension Day 2024.

A week of celebration will commence on 5 May with a visit from Bishop Richard, followed by a dinner on 9 May, and a mission occurring throughout the week, culminating in a celebratory service on 12 May.

To book for the service or the dinner, please email Leah by 7 April: (03) 5672 5002, admin@basscoastanglican.org.au

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Prayer after Gippsland storms

Lord of creation,
whose Son our Lord Jesus Christ stilled the storm
of old on Lake Galilee,
we trust that, in him, you are with us in the boat.

After the wind and the shaking have ceased,
the images of destruction have stopped filling the news,
and our thoughts return to life's daily rumblings,
let us not forget that we are all your children.

For though the mountains leave their place
and the hills be tossed to the ground,
your love shall never leave us,
and your promise of peace will never fail.

Our help is in the name of the Lord,
who made heaven and earth.
Blessed be the name of the Lord,
now and forever.

Amen.

The ^{Gippsland} Anglican

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