

# The Gippsland Anglican

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## Cardinia Lakes Mural Fun Day

Chris McAleer

For several months members of the Cornerstone Anglican Church had been preparing the groundwork for the Cardinia Lakes Photography Project and the Mural Fun Day in cooperation with Cardinia Shire and Co-Design.

Finally on Saturday 14 January 2017, after months of advertising and letterbox dropping, the local residents began steadily to drop into Windermere Park to view the exhibition of the best locals' photographs, take part in the painting of the four murals, enjoy the free barbecue and coffees, have some exercise in

the jumping castle, watch their children's faces transformed by an experienced face-painter, and learn how to balloon-twist. There was also the chance to sit and soak in the performances by the professional entertainers. The day offered a great opportunity to meet others in the local community.

In addition to providing a wonderful day for families to enjoy the many activities on offer and to work with one another, it was an invaluable opportunity to cooperate practically with the Cardinia Shire, to strengthen the bonds of teamwork among our church members and to provide an enjoyable community-building day that the local neighbourhood will remember.



More information about the event can be found at: [www.cardinialakesresidents.org](http://www.cardinialakesresidents.org).  
The Rev'd Chris McAleer is rector at Nar Nar Goon.

L-R: Genevieve Shallard, John Koch, Karen and Chris McAleer. The four coordinating artists for the mural painting were Jenny Koch for Angel's Wings, Chris McAleer for Christmas Lights, Kate Campbell for Black Cockatoo and Jenni Ivins for the Tree of Life. Karen McAleer was the overall coordinator.



The Rev'd David Perryman, his wife Emma and children Timothy and Elijah

### Dual role for David Perryman

The Rev'd David Perryman has been appointed as Curate-in-Charge of the parish of Avon, and as the Bishop's Chaplain. He will be inducted on Monday 6 February at 7:30 pm

at Holy Trinity, Stratford.

David will work four days per week in Avon and two days in Sale. He and his wife Emma and children will be based in Stratford from early February.

### Blue Moose, Red Frogs, yellow sand

Colourful holiday missions reach out with good news around the country

Summer holidays can be hard work – when you're on a mission team, whether at the beach, in a park or a church hall in town. But it is also worthwhile and rewarding service, and often a lot of fun, for the many volunteers and ministry workers, both young and old, who help to run beach missions or parish church holiday programs over the summer break.

This summer the Blue Moose Mission team returned to the parish of Churchill / Boolarra / Yinnar, providing a space and activities for young people, while in Bass / Phillip Island, the Red Frogs Team once again served the needs of schoolies. Trafalgar parish also hosted a school holiday program for primary aged children (see page 8).

Scripture Union held Family Missions and / or Theos youth camps at about 30 seaside locations around

Victoria, including Cowes, Inverloch, Lakes Entrance, Mallacoota and Tidal River in Gippsland.



Photo courtesy SU Victoria

The Cowes Scripture Union Family Mission Team in action

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# Living in La La Land

As 2017 gets underway, concerns and fears and uncertainty about the future have been at the forefront of the media landscape. The election and inauguration of Donald Trump as America's new President, and the possible implications for the world, dominate all other news stories, especially as he now begins to implement his program – already, it would seem, meddling in the complexities of Middle East politics, the Israeli-Palestinian situation, and antagonising China, not to mention his power-play over immigrants, and the threatened Mexican border wall.

At the same time as this strange new reality, the "post-truth" era as some commentators are calling it, a movie called *La La Land* has been nominated for a record number of Oscars. In many ways this is the movie genre many of us grew up on, a Hollywood musical in which struggling musician meets struggling actress as both try to make it big. Some dreams do come true, others do not.

In my family the musicals of the so-called Golden Era of Hollywood all seemed to have some kind of La La Land



Bishop Kay Goldsworthy

“...Sleep-walking is one thing. Dreaming of the Kingdom, God's reign and rule in this world... is another.”

quality about them. That, I guess, was their point. The grainy black and white of the screen hardly seemed to matter for people living in the shadow of a world at war. The job of these films was, in part, to help people imagine a different reality – a kind of La La land for dreaming of what might be, so a blissful lack of reality was OK for ninety minutes or so in front of the big screen. It was all about forgetting and dreaming.

Of course the phrase “La La Land” is also used to make a sometimes sharp point about such dreams and everyday reality. Some day-dreams can only be received as nonsensical and out of touch, and perhaps dangerous, by people for whom harsh realities have settled into a daily truth. In such situations, we may well find ourselves saying as much: “If you think that's possible, you're living in La La Land”.

Just as in great swathes of the United States of America itself, there are many harsh realities for communities across Gippsland as 2017 begins – changes to three of the industries which have shaped this region over decades: farming, coal production and logging. In the light of such transformation, and the fall-out for all of us, there are delicate and complex questions for communities of faith, and each one of our churches to face.

How do we live and speak the love of Jesus in the midst of uncertainty and fear? How might we be anchored more deeply in the long-suffering, self-giving, and patiently loving Christ, rather than run

for cover in La La Land's denial and pretence? Is this a time for more “bread and circuses” to distract us; or a time when we dare not play such destructive games? How do we show the compassion of the Lord, his “suffering with” and “striving with” each person, displaying the bone-deep reality of God's love, in such a way that we are present and available to one another like the Man for Others? Sleep-walking is one thing. Dreaming of the Kingdom, God's reign and rule in this world, God's will being done on earth as it is in heaven, is another.

As we face such questions, one thing is sure: we need each other, and we must ask and answer together, not as fragmented and weakened individuals. But before we are consumed by our own worries, we look up, asking whose dreams have turned to dust, and how we can befriend them and defend them. Perhaps then we can find our way from broken dreams to something truer and kinder and more generous than we can imagine, to the One who calls us to hope and pray and love a brand new world into being.

## The Gippsland Anglican

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## Parish to Parish: praying for each other

“...That we may be mutually encouraged by each other's faith...” (ROMANS 1: 12)

This year *TGA* introduces a diocesan prayer diary, with three parishes featured each month in alphabetical order. Diocesan organisations will also be included. Each parish will send in its own profile and prayer needs.

### AVON EASTERN REGION

Holy Trinity Stratford  
All Saint's Briagolong  
St Mary's Munro

This is a mission-shaped parish reaching out to the local community and beyond.

The Op Shop is an important conduit for outreach mission. The parish has been /is deeply saddened by the death of Priest Brian Turner, and now looks forward to welcoming the Reverend David Perryman. David will be inducted as Curate-in-Charge at Stratford on 6 February.

### BAIRNSDALE EASTERN REGION

St John's, Bairnsdale  
St Martin's Lindenow  
Rector: The Rev'd Tony Wicking

St John's looks forward to celebrating its Sesquicentenary (150 years!) with a forward-looking ministry, aiming for new forms of more contemporary worship for families and children. They have instigated a monthly Messy Church for families with young children followed by a communal meal. They also run a *mainly music* program for pre-schoolers.

The Op Shop, Johnno's Outreach Centre, is staffed from a willing pool of 100 volunteers. The parish also provides a chaplaincy to the Bairnsdale hospital and has regular involvement in the Gippsland Grammar

weekly fellowship. There is a monthly meeting of ministers from six different denominations. Recently St John's has provided space for EGASS (East Gippsland Asylum Seekers' Support), an interfaith humanitarian group, to hold their meetings.

### BASS / PHILLIP ISLAND SOUTHERN REGION

St Paul's, Bass  
St Philip's, Cowes  
St Augustine's, San Remo  
Rector: The Rev'd Greg Magee

Sporting events and tourism add to many regular events in the parish. There is an annual church breakfast for the Grand Prix and in summer the Red Frogs Team takes over the parish hall to serve the needs of “schoolies”.

The hall is also used by the Theos team over the post-Christmas period. Year-long tourism often leads to extra pastoral care. To meet extra needs, St Augustine's at San Remo has added an extension, accommodating the op shop and fellowship area. The Creative Spirit Festival weekend in May is an annual arts event. There is a regular book store, a Men's group, interdenominational Lenten Bible study and regular meetings of local clergy. A committee is investigating new ways of being Church.

### Prayer

*Gracious God, we bring before you the needs of these parishes: Avon, Bairnsdale and Bass. May they discover new ways to serve You. Equip them to make the gospel relevant in their care for all wherever You may lead. And in Your mercy, hear our prayer.*

See also:  
[www.gippsanglican.org.au/resources/prayer-cycle](http://www.gippsanglican.org.au/resources/prayer-cycle)



Household goods and fair trade items such as iPad covers, shoulder bags and pot holders, on sale at the "Recycle Me" op shop at Warragul

### Jan Down

At least twenty-two of the thirty parishes in the Gippsland Anglican diocese currently run opportunity shops. They therefore form a significant part of the life of the diocese. But is the church op shop a business or a ministry? And is their potential being fully realised?

Many of those involved with op shops say they have the dual purposes of outreach and fundraising, and this is often formally expressed in op shop constitutions. But there can be tensions between the two aims, especially if a parish is financially dependent on the op shop for stipendiary ministry.

### Shop-front ministry

Bp Kay Goldsworthy described op shops as "real places for community", noting that "op shops here [in Gippsland] do incredible work". She commented that many people who come into op shops regularly need companionship, including those with mental health issues or disabilities.

Bp Kay said that questions for churches to be asking themselves were "How are they a shop-front ministry?" and "When does the op shop start to be the place for a study group or place of worship?" She also commented that the op shop "could be more than it is in many places", and that rectors need to be dropping in a couple of days a week.

Archdeacon Edie Ashley has had the experience of an op shop becoming a place for worship. Back in the 1980s at Malabar (a suburb of eastern Sydney), one morning a week people would gather in the op shop, she said, "to talk, pray and worship" – so it became "like an out-centre of the parish church". People who got involved in the work would then start going to church, so the church grew. She said "I think op shops have huge potential if they're used effectively".

Gwen Aumann, manager of the Warragul Anglican parish op shop, "Recycle Me", said they are "focused on outreach from our front door". "The need is there. All we've got to do is listen", she added.

"Recycle Me" has a craft group meeting in their tiny courtyard behind the shop, where people can learn new skills as well as enjoying good company. The shop runs beanie-making competitions, partners with Anglicare on various projects at times, and sells fair-trade products, due to the initiative of Warragul parishioners, Dan and Kerrie Armstrong.

Johnno's Outreach Centre in Bairnsdale, located in the St John's church and hall complex, is part of a lively community hub with a significant outreach ministry. The interlinked buildings host Messy Church, *mainly music* and many other groups. As well as supporting children's and youth ministry at the church,

# Expanding opportunities

Johnno's regularly donates funds to local, interstate and overseas causes, including the Riding for the Disabled Association, the local hospital and fire brigade.

Anglicare Gippsland's Community Development Officer, Cathrine Muston, commented on the significant work of parish op shops in the diocese. She said "It is therefore essential that our hard working volunteers are equipped for the work they do and feel valued by the church in their roles. Recruiting and retaining volunteers with a sense of ministry and mission is vital for our local communities".

### Fundraising

Despite the fact that as much as half the proceeds from a shop may go on renting the building – and there are other overheads such as power bills – op shops raise substantial funds, and many churches are financially dependent on them for ministry. But they are also ministry in themselves, both in providing goods and in offering hospitality and care for those who come in.

According to Archdeacon Graham Knott, ministry should take priority over fundraising, He commented:

*I have served in three parishes now where op shops have been part of the way that mission and ministry have been supported. The least successful, in my view, are those where the shop is seen as necessary for funding the work of the church. That may be true in most cases where there are op shops, but the value put on goods freely donated and services freely given changes when emphasis becomes on what we can make. The best op shops are those where the prevailing attitude remains to bless and to give just as much as is freely given to us.*

The Archdeacon also says he is a "a great fan of op shops" which he recognises as often now being "the main interface between the Church and the community". He appreciates, as well, the way they demonstrate the Church's commitment to care for the environment and act as a reminder "that we can use our resources in better ways than simply satisfying the lust for commercial consumerism".

### "The bruised and dying pilgrim" – our planet

A few years ago, the Anglican diocese of Perth and Anglicare WA jointly published a collection of papers recognising and exploring the potential of opportunity shops: *What's Old is New Again – Op Shops as Ministry*.

Bishop Tom Wilmot wrote in one of these papers that he had recently thought of the earth as "the bruised and dying pilgrim in the parable of the Good Samaritan". This was because "we are now using all the planet's annual renewable resources... before the end of January each year".

He points out that op shops are "...places where we can be reminded that our consumerist lifestyles are dangerous not only to the planet but our souls... They tell us that sustainable economics are possible, for if we make things with integrity and recycle them conscientiously we won't need several planets or exhaust this one which is our only God-given home".

### Mission-shaped

Peter Burke, then Coordinator of Chaplaincy and Parish Community Work, with Anglicare SA, contributed a paper reflecting on "the mission-shaped op shop". He identified and briefly explored many marks of a mission shaped op shop, outlining some of the extra elements that can be added, such as providing community information through a shop notice board as well as

personally; creativity through upcycling; networking and referral; story-telling and faith sharing.

He concluded with a scriptural paraphrase:

*Seek first an op shop that is a place of welcome and hospitality; listening and inclusion; community and participation; creativity and enterprise; a place where stories are shared; a place of goodwill, generosity and celebration. Seek first these things of God's reign of justice and love – and the people will shop; the money will come; and all that we desire in the life of God's church will be ours to share as well.*



Two work-experience boys from the Marist-Sion College painted a trompe-l'oeil on the back wall of the tiny courtyard behind the "Recycle Me" op shop at Warragul



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## Sad times and glad

Ursula Plunkett – Bairnsdale

It has been a while since St John the Baptist, Bairnsdale, has sent an article to TGA. Here is a summary of what has been going on in the parish.

The last few months have been a mixture of sad, interesting and progressive.

On the 19 October our Fellowship farewelled Marilyn Wicking, our Rector Tony's wife, at a memorial service of thanksgiving. For sixteen months Marilyn had fought cancer courageously, with hope and determination. We miss her strong personality and input into the life of the parish.

Rector Tony resumed his duties at a very busy time of the year. Whilst he was away the rectory and church had been painted inside and out and the church had been recarpeted thanks to a parishioner's donation. The roof has also been cleaned.

At the end of 2014 the 150th Future Fund was launched to raise \$150,000 for renovations of the church. There have been

donations and different events, collecting of our loose change in a jam jar – anything that will raise money these days is welcomed!

Plans are being made to celebrate 150 years of being an independent parish, in April this year. Bishop Kay plans to be with us at that time. A month later we'll be hosting Synod.

The fete in November was blessed with perfect weather. It is always popular and well supported by the community. *Mainly music* and Messy Church have been successfully active throughout the year. All volunteers certainly deserve time off from their labours at the end of the year.

Johnno's Outreach Centre continues to support the Bairnsdale community wherever needed. The shop was purpose built and clientele and volunteers appreciate its spaciousness.

Christmas was celebrated with thanksgiving and praise at well-attended services.



Interior of St John the Baptist, Bairnsdale, recently repainted and recarpeted

## St Paul's Anglican Grammar School toy packers

Cathrine Muston, Anglicare Community Development Officer

I think I have found a renewable energy source. It involves putting a group of 13-14 year old girls together in an old church, giving them a job to do and watching them go for it. The noise and activity that ensues could supplement the Hazelwood Power Plant!

Their job was to pack hampers and wrap presents. Every year at Christmas time, Anglicare Victoria runs a very special program for needy families in Gippsland. The provision of a Christmas hamper along with some small gifts for children is one of the ways in which those who are often excluded, can be included in the celebration of Christmas.

Donations of food and toys come from a variety of sources and all need to be sorted into age groups so that case workers can choose the right gift for each child. With over 950 children registered for a gift, that is a lot of sorting (and a lot of donations!).

St Paul's Anglican Grammar School has always played a part in this process. Every year the Casual Clothes Day held in November at the Warragul Secondary Campus requires students to bring a contribution towards a Christmas hamper, including gifts for children. This year, St Paul's Traralgon also contributed by sending eleven Year 9 students who, along with Chaplain



Christmas hampers and gifts packed and ready for distribution

Glen Treble, rolled up their sleeves and tackled the huge task of sorting all the toys into age groups and categories. The students, all girls, achieved this in record time and with an amazing amount of energy and laughter. They demonstrated initiative, organisation and enterprise as they tackled the mountain of

toys and brought order into the chaos. The girls, whose collaborative teamwork was remarkable, renamed themselves #thechristmassquad and have vowed to do it all again next year!

The staff at Anglicare Victoria, and the families who will receive these hampers, are extremely grateful for their contribution.

## Christmas Festival fun

Christine Morris  
Sale

At the Sale Christmas Festival many families took the opportunity to dress their children as Mary (even a mum with a real baby), Joseph, angels (even more!), shepherds and wise men.

Cobb and Co lent us their large sheep and cow which really helped made the tent a perfect stable. Then parents took photos. Small picture leaflets of the Christmas story were handed out, with a list of Sale churches' Christmas services also available.



Photo: Christine Morris  
Charlotte Stephenson (9) and Ash Centra (10) at the Sale Christmas festival

## Moe / Newborough to become one new parish

The amalgamation of the two parishes of Moe and Newborough continues to make slow but steady progress. After Bishop in Council found that it was not technically possible for the two parishes to become one, a solution has been found: to dissolve both and to create one new parish.



### Be a part of supporting the Aboriginal Ministry Fund

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

Be a part of achieving these aims.

Contact the Diocese of Gippsland  
453 Raymond Street, Sale, Victoria  
PO Box 928, Sale, 3853  
Telephone 03 5144 2044  
Fax 03 5144 7183  
Email registrar@gippsanglican.org.au

# A blessed friendship

Fran Grimes



“Never give up – keep praying.”

The Prayer Hut

It is indeed a blessed friendship that is growing between Gahini in Rwanda and our Gippsland Diocese. Signs of that friendship are displayed by Gippsland House at the Seeds of Peace conference centre, through the collection of Bishop John McIntyre’s books in the library in Gahini and the librarian working there; and of course blackboards freshly painted at the high School by Gippsland Grammar students.

These are just some of the many signs of friendship and support. There are fond memories too, shared by Archdeacon Manasseh Gahimi and Luke, the High school principal, of visits to Gippsland where our warm hospitality made up for the cold weather.

However, the strength of the Rwandan side of the friendship is truly experienced by a visit to Gahini and sharing time and conversation with our friends there.

As chaplain on the recent Gippsland Grammar schoolies trip I was able to spend time getting to know Gahini. I sat with Bishop Alexis and Manasseh, the Diocesan secretary. I experienced prayer at the Prayer hut where the East African revival began back in 1935. The students and I sang with the Seeds of Hope choir.

It was very humbling to be amongst a people who have learnt to forgive and work for reconciliation over the 20 years since the genocide. We worshipped alongside choirs

and churches who know God is their only hope. I preached about life in the Spirit to those who really know what this means.

We visited Corner Inlet’s Link Parish of Gishya, and also Leongatha’s link parish of Karangazi. These parishes have up to 800 people worshipping on Sundays and new buildings are required to accommodate them.

At Gishya the church gathered at a day’s notice, on a Thursday afternoon, and filled the church with choirs singing to greet us. With limited Kinyarwandan language skills it was such a joy to say “Imana ishimwe” (Praise God) to children right through to old men and receive a lit up smile of friendship and “Imana ishimwe” in response.

This is a friendship which gives from both sides. When asked how we were going in Gippsland I shared the struggle we sometimes feel with apathy and lack of

enthusiasm from our communities. I was led to the Prayer Hut by Manasseh’s words, “Never give up – keep praying”. When the mission to Rwanda was at its lowest in 1935 Joe Church and African co-workers prayed starting at the Prayer Hut. Rwanda and East Africa have never been the same. There is a clear message here for us in Gippsland. Pray.

We can learn so much from our Rwandan brothers and sisters. Like any friendship this one requires love, care, time and effort. We need to listen to each other, to pray for each other and enjoy one another. These visits are a wonderful opportunity to keep building our friendship – we have so much to learn.

The Rev’d Fran Grimes is Honorary Associate Priest at Corner Inlet.



Forest Edge climbing wall

## Kidsplus+ Camp 2017 – Go with the flow!

Forest Edge Camp in Neerim East is the venue for our 2017 Children’s and Youth Camp to be held 24-26 March.

Parish leaders are welcome to send, or better still, bring campers along with you as you join our camp team. Contact Kidsplus+ on: [gipskidsplus@people.net.au](mailto:gipskidsplus@people.net.au) or collect camp applications from our Gippsland Diocesan website.

Please note that applications and appropriate fee of \$100 are due by 4 March.

Some financial assistance may be possible through our Dennis and May Buxton Memorial Fund – enquiries about this should be made through your parish rector or leader. Donations towards such sponsorship are always gratefully accepted by our Diocesan GFS Kidsplus+ network.

### Thanks from the Rev’d Anne Turner



The Rev’d Brian Turner

Anne and the family would like to thank everyone for the many expressions of support and sympathy following the death of their beloved Brian. They have brought so much comfort at this time of deep grief.



The Rev’d Fran Grimes and Bishop Alexis standing in front of Gippsland House in Gahini

## Cornerstone moves house

The Cornerstone Church made the move from the rectory at Cardinia Lakes to St Johns Church at 5:00 pm on Sunday, 1 January 2017. Though some regulars were away on holiday, we managed a smooth transition from worship in a house church to a larger facility!

Sixteen worshippers shared the memorable event with contemporary songs and sermon on the appropriate theme of proclaiming the Good News, which we have been conscientiously working at through our community activities.





Bruthen Op Shop Ladies presenting \$5,000 cheque to Peter Down for Hope Centre. L-R Margaret Down, Helen Pollard, Peter Down, Heather Rose, Pam Answer, Val Pilgrim, Connie Stephens (seated) at St Columb's Swan Reach.

## A great weekend for Hope

**Peter Down**

Clifton Waters Retirement Village put on a great concert on the weekend of 13-14 December, with the funds raised going to the Hope Centre for drug rehabilitation. These concert donations are always very gratefully received.

The theme of the concert was "A Little Bit of Country

and a Little Bit Modern". The effort put in by the choir members was exceptional. They were accompanied by Dorothy Legg, who did a marvellous job as always.

Not only did Hope receive this donation, but the Anglican Church Op Shop of Bruthen donated \$5,000 at a service held at St. Columb's Church, Swan Reach on Sunday 14 November. It

is so encouraging for the Board of Hope Restart & Education Centre East Gippsland Inc to have this great community support. We thank all involved for their dedication and hard work in and for the community. When people work together to help each other then things happen. A great effort from both organisations. Thank you.

## Surprise gift for St Mary's

**Carolyn Raymond Morwell**

On the last Sunday in Advent as we were preparing for Christmas – the joyous celebration of the coming of the Christ Child – we were given another wonderful gift.

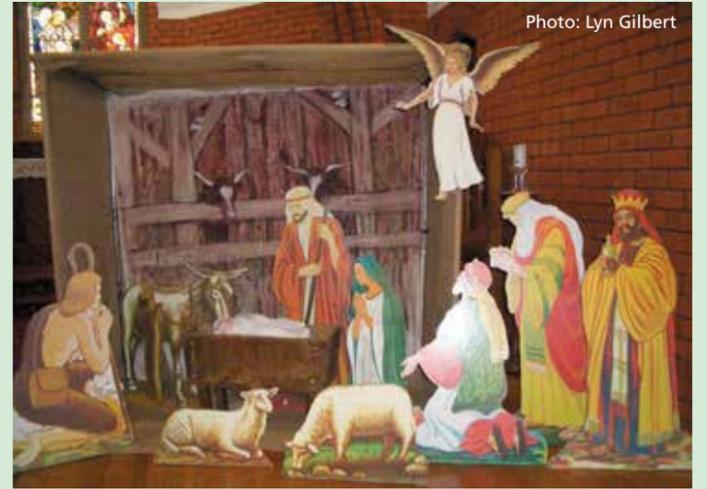
Pastor Stephen Riek and his family attend the 10 am service when they can. Pastor Stephen takes the service at 4 o'clock on a Sunday afternoon at St Mary's, for the Nuer speaking people from South Sudan. He also ministers to his people in Dandenong, so he is not always able to come to St Mary's. However on this Sunday he came with

all his family. He asked our rector, the Rev'd David Head, if he could speak to the congregation at the end of the service. He brought his family with him out the front of the church.

Pastor Stephen explained that this weekend was the 10 year anniversary of St Mary's offering the Nuer speaking community a spiritual home in which to hold services, to pray, to sing and to worship. He said that the church had never asked for a contribution towards running expenses. His congregation wished to make a thank offering to St Mary's, as a small way to thank the church for their loving hospitality and their continuing welcome.

The congregation was moved by what he said and by the significance of such a loving gift. David and Stephen hugged each other. Words seemed insufficient. We all felt humbled to receive this gift of love from the Sudanese members of our church family.

## Saws and scissors



**Lyn Olden  
Korumburra**

Korumburra's renewed nativity scene

Ian and I purchased the original colour cut out patterns for the figures of the nativity scene after seeing an advertisement in a magazine in 1982 and our eldest son, Dale, decided that he would make it up.

He cut out the coloured paper figures, then used a jig saw to cut out the shapes in ply wood and the pieces were then stuck onto their respective backings. Most of this work was done on our kitchen floor with the larger ones made up in the garage.

We cannot remember how long this took but Dale worked on it many nights after work, with much sawdust and cut off bits and pieces being swept up each night until finally the work was complete.

That all happened 34 years ago and the nativity scene has been used every year since that time. The colours had faded due to use in shop windows and church.

Just recently I was looking through a wood-working book and there was the nativity scene exactly the same, so I rang the number and the man I spoke to said the whole scene was still available, although it had changed from imperial measurement into metric which meant it may differ slightly in size.

Ian and I decided to purchase the patterns and so began the journey of cutting out the figures and pasting them onto the original ply backings.

Lyn Gilbert and I spent several days on the project, cutting out the figures, altering the size a little and pasting them onto the original ply backings. We coated them with four coats of a non yellowing and UV-resistant product to protect them into the future.

A work of fun and time of wondering how it would all turn out. God is good and all seems great.

We thank Dale for his many hours of work so long ago.



### A LASTING GIFT: A bequest to the Anglican Diocese of Gippsland or your parish

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

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

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

Telephone Brian Norris on 03 5144 2044, or go to [www.gippsanglican.org.au](http://www.gippsanglican.org.au) and search 'bequests'.

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Photos: Christine Morris



Back row: Bp Kay Goldsworthy, Merryn Stevenson, the Rev'd Thelma Langshaw, Judy Collins, Dean Susanna Pain

Front row: The Rev'd Graham MacRobb, Harold Hadland, the Rev'd Ted Gibson, Betty Robertson the Rev'd Barry Johns, the Rev'd Fred Morrey, the Rev'd Lyndon Phillips, Nancy Missen  
Betty Robertson was presented with a certificate in appreciation of her service to the Kilmany congregation.

## A hundred years of faith and worship at Kilmany

### Betty Robertson Sale

The little country church of St Alban's, Kilmany celebrated its centenary of continual worship on 18 December 2016. The present building is the third place of worship, as the original, a beautiful building from the old gold mining town of Grant, was destroyed by bushfire in 1944.

For 30 years an ex army hut was used for worship until in 1981 the present church, the disused Kilmany Presbyterian building, was acquired through the efforts of Archdeacon Ted Gibson and lovingly relocated and restored by the Church members.

Over the century St Alban's has had its good times, when it had a youth group 30 strong and Sunday school with similar

numbers; that was in the days when a school was operating.

A strong Ladies Guild resulted in the Church being the social hub of Kilmany. Sadly the members have decreased, as people have moved away, and the congregation aged. However, the Guild is still active and the congregation numbers average 14.

On the 18th a very happy day was enjoyed by past clergy and residents, with the service being conducted by Bishop Kay and Dean Susanna, whose grandfather, Bishop Arthur Pain, consecrated the original building on Christmas Eve 1916.

Services have gone to monthly instead of fortnightly since 2015, owing to a shortage of clergy, but St Alban's is still making a statement that Christianity is alive and well in Kilmany.



St Alban's Kilmany

## Making all things new – responding to abuse

### Bishop Kay Goldsworthy

The hope of the Church is always that people will come to know the promise that all things may be made new through the power of God's love known in Jesus. In recent years, the issues of abuse of children which have been brought to light in churches, church schools and agencies committed to the care and well-being of vulnerable children have been profoundly confronting.

The harm done to people because of abuse suffered in childhood can be long lasting affecting every area of people's lives. Historic abuse suffered in either a parish or school setting continues to impact survivors over years.

Abuse can be defined as any behaviour, whether physical, sexual, psychological, spiritual or neglect, that causes harm or violates rights.

In the Diocese of Gippsland the Director of Professional Standards is Ms Cheryl Russell. She can be contacted on (03) 56331573 or mobile 0407563313 and email [cherylrussell@bigpond.com](mailto:cherylrussell@bigpond.com).

The Royal Commission into child sexual abuse has alerted churches

and other institutions to the fact that, while some people are willing to contact local Diocesan Directors of Professional Standards with complaints, others are not willing to come forward to the church or institution in which they suffered abuse as children.

Recently, a hotline has been established especially for those who may not want to be part of church or institution complaint procedures. This is an interim arrangement put in place until it is clear what redress scheme will emerge from the work of the Royal Commission. The hotline will be answered by an independent intake worker who is not part of the church or institution structures in Gippsland.

It is hoped that, by making this avenue for complaint possible, anyone who may not be willing to contact a church or institution directly, will feel able to tell their story of historic abuse in relation to a church, or as a student at a church school in Gippsland, in this way.

The number for this independent intake worker is: 0438 120 969.

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# I don't know but...

The twelve year old: "My friends believe in God, they just don't believe what the Bible says. And I don't really either."

**James Oakley**

It was such a great start to the conversation with my 12 year old, especially as we walked in the door from youth group at 10 o'clock at night. My other two, 10 and 7 respectively, saw a fantastic opportunity to delay going to bed even more. They were right – it was an opportunity I just couldn't pass up, whatever impact it might have on the next morning.

"What do you mean?" I asked, still in cool-youth-leader-mode, rather than anxious-dad-mode.

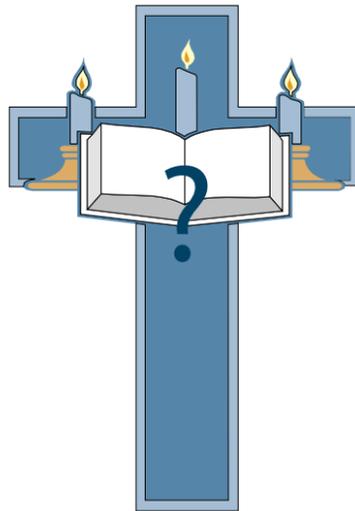
"Well, I believe that God made the world, but I don't think that he made it in seven days."

What a relief! My daughter wasn't becoming a New Age spiritualist, or a Thomas Jefferson style deist, who cut from his Bible every reference to anything supernatural or miraculous. She was starting to hear about scientific theories for the origin of things, and was asking how that fitted with what she reads in her Bible, and hears about at church.

We had a really enjoyable and engaging discussion from there – covering biblical interpretation, the importance of biblical genre, the explanatory power of science, and a consideration of the different questions each discipline attempts to answer.

As confronting as it was to have my daughter voicing doubts and questions about her faith, I was really encouraged that she was doing so.

As children move from their childhood years into their teen years, they go through a process of separation from their parents – their identification with their family of origin steadily decreases as they work out for themselves what their worldview is, what their values are, and where their primary place of belonging is. This is a really healthy and natural process, part of the journey toward adulthood. Although it represents something of a crisis of faith ("Do I really believe these things that my parents have believed for me?"), it is a necessary step on the road to an independent, adult faith.



Many young people fall away from Jesus during this time, with statistics indicating that something like 50,000 Australian young people leave the church each year.

The statistics from the US are similar, which prompted Christian social researcher David Kinnaman to investigate. The result of that was a book, *You Lost Me*, which uncovered six significant reasons why young people abandon the faith of their parents.

One really significant reason for this he found was that

Christianity was perceived to be anti-science. This manifests itself in two ways: one, a perceived conflict between the teachings of the Bible and the teachings of science; and two, a Christianity that is not intellectually robust enough to address some of the moral issues that scientific advance presents.

These are doubts and questions that young people have. I tell my youth leaders that the doubts and questions don't go away just because they're silenced – we need to draw them out so that we can address them.

There is not room in this column to go into detail about Kinnaman's findings and recommendations, but the significant lesson for me was the importance of keeping the conversation going. I might not have the answers my daughter needs. The conversation might go places I'm uncomfortable with. But if I love and respect her enough to keep speaking with her about these things, I hope she will learn that I am around to help her work these things out.

This can be tricky, especially if the conversation moves to unfamiliar ground. So I'm grateful for four magic words that help me out in any such situation. "I don't know, but" ...

These words do two things – they give me permission not to have pat answers for everything, and in doing that they acknowledge that there are difficult and complex questions. And they keep the conversation going.

"I don't know, but ..."

- ... that's an important question."
- ... who do you think we could ask about that?"
- ... I wonder what stirred up that question?"
- ... God is not afraid of that question."\*

I don't yet know how my daughter's story will end, so I pray that she navigates this transition well. And I'll keep on with the 10 pm conversations.

*James Oakley is a Children's and Youth Ministry worker in the Tasmanian Anglican diocese. This article is one of his "Parents as Pastors" columns, and was first published in The Tasmanian Anglican, October 2016. It is reprinted with permission.*

\* These responses, and others, I found at: [fulleryouthinstitute.org/blog/hard-questions](http://fulleryouthinstitute.org/blog/hard-questions)

travel machine" allowed the children to enter into two of the Bible stories that happened in ancient Greece – the story of Lydia meeting Paul and his discovery of the statue to the unknown god.

We made mosaics, using colourful tiles from many people's different renovations – as well as a few purchased ones! There were plenty of creative woodwork projects completed too, with key holders with a Greek key pattern or a star being very popular.

A successful program relies on many volunteers, some of whom come from our churches, others from the community – those who supervised the children, those who ensured the craft activities were conducted safely and those who prepared morning tea for the kids and the adults.

We also found that local businesses are prepared to donate goods or services to enable this free six day program to occur: local fruit sellers, hardware shops and even our local signwriter all contributed.

*The Rev'd Sue Jacka is the rector at Trafalgar.*

## Holiday program fun

**Sue Jacka  
Trafalgar**

A trip back in time to ancient Greece was the theme of this year's holiday program which came to Trafalgar on Tuesday 17 and Wednesday 18 January.

It was held at the Anglican Community Complex again which is a great venue with its large building and lots of space outside for games and craft activities. The participants enjoyed the usual fun of a jumping castle and outdoor games.

A short play about a "time



*Lewis and Izaak performing in the drama at the Trafalgar holiday program*



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# The fundamental “Why?”

Daniel Lowe

Our daily lives are largely consumed by “what” questions – What am I doing today? What will I have for dinner? What should I wear?

Sometimes our “what” questions can become more far-reaching – What subjects should I do? What leadership positions will I apply for? What will I do when I finish school? What university would I like to attend? What do I want to do with my life? And of course the burning question for Year 12 minds – What ATAR am I aiming for?

While these “what” questions are necessary, useful and even significant, they are all secondary questions. The primary question is “Why?” Why do I do what I do?

Without an answer to the “Why?” question, we are at the mercy of whichever competing demand on our time shouts the loudest! Without a “Why?” we are unlikely to have the motivation or the determination to see us through difficult times and challenges. German philosopher Frederick Nietzsche once said, “He who has a why can endure any how.”

Not all “whys” are equal. We may be driven by a

desire for wealth, but there is plenty of evidence to suggest that wealthy people are not necessarily happier. Or maybe we are driven by the pursuit of fame and success. But in the words of Madonna, “even though I’ve become Somebody, I still have to prove I’m Somebody. My struggle has never ended and it probably never will”.

As a Christian, my “why” is expressed in Bible passages such as the well-known Micah 6:8 “And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.” One of my favorite expressions of the fundamental “why” of Christian



The Rev'd Daniel Lowe  
Photo courtesy St Paul's Grammar

life is found in the first question of the Shorter Westminster Catechism\* which states:

“Question: *What is the chief purpose for which [men and women are] made?*”

Answer: *The chief purpose for which [men and women are] made is to glorify God, and to enjoy him forever.”*

What about you? What is your “WHY?” What sort of “WHY” do you want your child to be driven by? This could make for a very interesting family dinnertime conversation!

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

\*The Westminster Shorter Catechism is a summary or exposition of doctrine, traditionally used in Christian religious teaching from New Testament times to the present. Catechisms are doctrinal manuals often in the form of questions followed by answers to be memorised.

## Gippsland Grammar Schoolies Program Rwanda



Photo: Courtesy of Gippsland Grammar school

Gippsland Grammar and St Paul's Grammar students with the Rev'd Fran Grimes in Rwanda

strengthen the friendship Gippsland Diocese has had with Gahini Diocese since 2004 and on our checklist of things to bring was a “spirit of adventure and a service learning mindset”.

Having made contact with Gahini High school principal, Luke Karamanjingo, opportunities were provided for teaching Rwandan children English, providing holiday activities as well as painting blackboards at the High School.

We were also invited to join with the Seeds of Hope choir for practices, teach them some songs and sing with them on Sunday at the cathedral – an amazing experience.

Two young Rwandans stood out in their leadership of younger children, so we were able to give them each a guitar which we had brought over as gifts in the hope they will use them in worship at the Cathedral and schools.

Bishop Alexis generously spent time speaking to our group at the beginning of our stay and towards the end he gave a very helpful debriefing after our visit to the Genocide memorial.

All were greatly enriched by our time in Gahini; the lives and experiences of the Rwandans gave so much to us and we felt our friendship truly was strengthened by our time there.

Fran Grimes



Photo: Fran Grimes

Jimmy and Guilene, young leaders in Rwanda

Still recovering from a busy VCE year, exams and a Valedictory dinner, eight students from Gippsland Grammar in Sale and one from St Paul's Warragul headed off for their Schoolies experience in Gahini, Rwanda.

Penny Monger, Head of English at Gippsland Grammar, led the program while Peter Clerks from St Paul's Warragul, myself as chaplain and my daughter Kirra completed the team. Our goal was to

# Humans as hors d'oeuvres

Colin Oakley

One of the books I have been re-reading this summer is C.S. Lewis' *Screwtape Letters*. It's a challenging book that looks at the correspondence between a senior devil (uncle Screwtape) and a junior devil (Wormwood).

Being devils, we never know if they are telling the truth or not. What seems reasonable may be only truth from their perspective. Their observations are astute as to how humans, the *hors d'oeuvres* of choice, can be moved from the narrow path. It makes you look over your shoulder to see who's reading your thoughts or at least who's drooling on your shoulder.

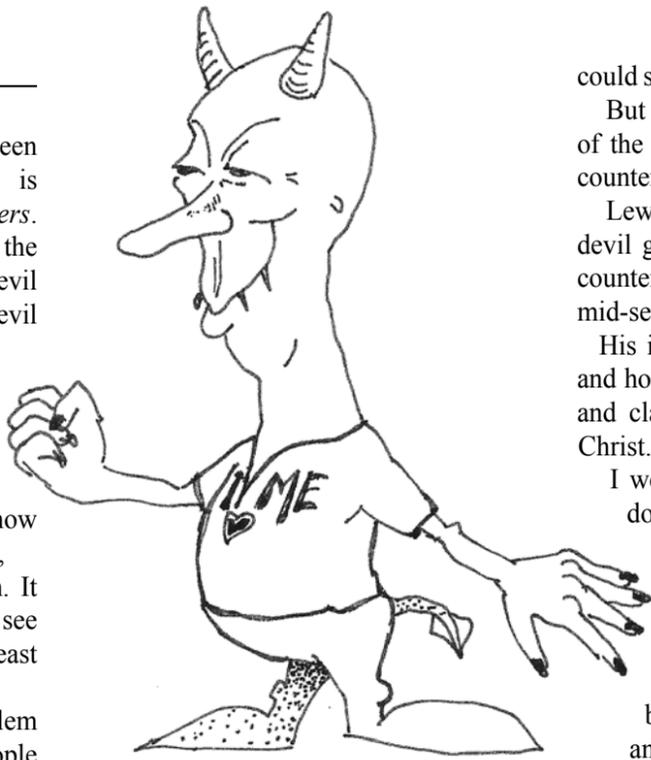
At a fundamental level, the problem for the devils is how to separate people from the Lord. They seemingly know the Lord's tactics and wishes better than the Christian does, seeing this as a battle they could possibly win. In the battle room of their master, tacticians constantly come up with strategy after strategy to increase their larder.

One of their chief tactics is to draw from their target a reason to be offended. Offence is often the tool used to separate Christians from each other as well as from work to be done.

In little or big ways, time is on the devils' side. And they could introduce a little bit of idolatry.

They were not worried if their victim became a Christian, as long as they could shape the victim's faith and thoughts into something not so honest.

Kneeling in prayer was to be seen as being "spiritual", rather than coming before the Lord for his sake. They wanted him to have pride in his own views, attach



to an in-crowd, or think that this was a phase he was going through that suited him. That he could have both worlds at once. Be a part of the church but still be cool with his friends, and be encouraged to fence-sit. He should be thinking of going to church to support others, rather than his own well-being and response to God.

The victim would be guided into thinking his mother was trying to control him rather than caring for him. She was being sharp-tongued; every phrase was to be construed as its worse interpretation.

Paul says to control our thoughts and to be diligent in love. *Screwtape's* victim walks through life oblivious to his feast-like appearance as he ricochets along by nudges in the wrong direction. Lewis shows how little things can be made to draw offence where there shouldn't be any. He also shows how these attitudes

could sit for a long time wearing us down.

But of course, much to the vexation of the devils, the Lord constantly sends counter-nudges to help him along.

Lewis can be very funny; the senior devil gets worked up after one of these counter nudges and turns into a caterpillar mid-sentence.

His insight into how humanity works, and how evil works, shows us the depth and clarity he brings to the body of Christ.

I would hope that the enemy's hosts don't have the grasp on humanity's character that Lewis had. If they did, well, it wouldn't bear thinking about. So here's to them not reading this article, downloading the book (in the public domain) and then looking at you as mains. Cheers, God bless.

P.S On the flip side, you could read the book and get ahead of them.

*The Rev'd Colin Oakley is Priest in Charge, Westernport.*

Illustrations by Colin Oakley



## TRAVEL THE SLOW PATH THIS LENT

ABM Lent resources 2017

ABM has launched its annual Lent resources and this year offers an additional Easter app. Resources include Bible studies; "Into the desert" contemplative book / smartphone app; short contemplative sayings and prayers for pew sheets; and the new Easter smartphone app. You can download the free resources at: [www.abmission.org/lent](http://www.abmission.org/lent)

## EDITORIAL

### Picnics and other acts of counter-terrorism

A young mother at Messy Church on Christmas Eve was talking about her fear with another woman, while her four-year-old was busy colouring a nativity scene. The foiled terrorist attack on St Paul's Cathedral and Federation Square in Melbourne had left the city woman alarmed and disturbed.

It is alarming. It doesn't bear thinking what might have happened if the attack had gone ahead. And it can leave us feeling helpless. What can Christian people do, and how can we respond to the threat of terror?

Rewind a few months. In a small town in central Victoria another young woman organises a country picnic for peace. She invites everyone (via social media) and they come. Muslim women in long robes scramble uphill over boulders. One man carries a huge pot of biryani rice on his shoulder. Small children of many cultural backgrounds play together. Foods from other countries are shared and enjoyed. There is no agenda here, except to foster friendship. Here is counter-terrorism in action!

We can all be pro-active like this, one way or another. We can look out for the little opportunities to be friendly to migrants, at the supermarket check-out, on public transport, or just offering a smile and a "Good morning" as we walk down the street. Little acts of counter-terrorism add up. These are the things people new to a country remember, because they say loudly and clearly "You are welcome!"

What about an "All welcome" sign outside churches, written in the languages of people in the local community? A small step perhaps, but a beginning.

All of us can and must keep praying – for those who feel afraid or disenfranchised and unwelcome; those who are being enticed into hatred; those who are unfairly disadvantaged economically, and those who set the national policies.

Some of us can write letters to our politicians or newspapers – there is plenty of scope for better policies in a number of relevant areas.

We can all do something, showing love in action. And "Perfect love casts out fear."

### ABC Radio National's Religion Programs

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

#### **Religion and Ethics Report**

Andrew West

Wednesday 5:30 pm – repeated: Thursday 5:30 am

#### **The Spirit of Things**

Rachel Kohn

Sunday 6:00 pm – repeated: Wednesday 9:00 pm

#### **The Rhythm Divine**

Geoff Wood

Sunday 5:30 am – repeated: Sunday 9:30 pm

For more details: [abc.net.au](http://abc.net.au)

# Coming Back to Earth:

Essays on the Church, Climate Change, Cities, Agriculture and Eating

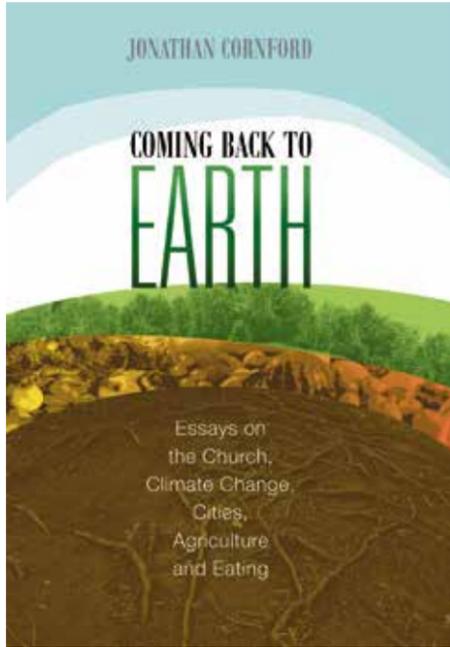
By Jonathan Cornford, published by Morning Star Publishing, 2016

Reviewed by Philip Muston

In *Coming Back to Earth* Jonathan Cornford takes as his starting point the “cognitive dissonance” for many Christians between what they read in the Bible and what they encounter in church on Sunday mornings. He looks beneath superficial squabbles over traditional and contemporary worship to the deeper malaise – a “crisis of faith” – that afflicts Christianity in the West. What relevance does our expression of worship have to the great challenges of humanity in the 21st century: climate change, family breakdown, the refugee crisis, poverty, food supply? With the prophet Jeremiah he “stands at the crossroads to look where the good way lies, so that we might walk in it and find rest for our souls”.

For Cornford, “the truth of the gospel is that the Word must always become flesh”. His formal studies in economics and his work with Manna Gum, a ministry of “good news economics”, lived out in Christian Community in Melbourne’s western suburbs and more recently at Long Gully, a down-at-heel area of Bendigo, have given him valuable insights into how the Church might better “earth” its response to the great challenges the world faces. For him the biblical narrative has fundamental and vital pertinence to each of these challenges, and unless we hear and apply biblical wisdom to them we fail to contribute what we might to a troubled world.

Cornford writes engagingly, passionately and prophetically, with personal example and application to the



Australian context. His economics are applied to everyday household and work situations. He writes humorously of the “titanic struggle” that he and many of us have in our efforts to shop and eat ethically and responsibly. We may abhor what the fast food industry does to health, agriculture and the poor, but boy do we love our fried chicken and chips! And then there is the question of how to avoid setting up a new version of “kosher”, and falling into judgement of others on the basis of whether they obey its standards.

Though the author now lives in a regional centre, he draws on his long urban experience in a chapter on city life: “Living in Babylon”. But in the 21st century with its internet and social media, pretty well everybody now lives in an extended Babylon. How can we live productive and godly lives in its midst? The chapter touches on the subject of affordable housing.

In his essay on the Church, Cornford considers four great “turnings away” from the gospel which have resulted in decline. These include the siding with empire; the individualising and spiritualising of the gospel; participating in a program of never-ending accumulation; and the restricting of faith to a narrowly defined spiritual sphere. “We have lost sight of the gospel’s call to a radically distinctive way of life that rejects the programs of power and wealth, and refuses to participate in activity that does harm to another or to the earth, which is the same thing”, he writes.

Cornford calls for a more biblical worldview in relation to the nature of Christian hope, which lies in resurrection. Christian hope is radically material: a new creation involving the whole cosmos and natural order, and an age to come that is continuous with the present age.

With its introduction and five distinct chapters this little book might make a great basis for Lenten studies in parishes. It could be purchased through Manna Gum on (03) 5441 8532.

See also Jonathan Cornford’s essay, page 12

Archdeacon Philip Muston is Archdeacon of the Western Region and rector of the Warragul Anglican church.

## EARTH CARE CARD

– Tips and inspiration for churches and households



### # 26 Start an Upcycling Group

Upcycling is about using discarded things to create something new and useful – keeping valuable resources out of landfill. Transition Newcastle has an Upcycling Network, which runs workshops on upcycling (e.g. men’s ties) and hopes eventually to have a physical space where they can get together regularly. Maybe your church could start a group. Using discarded pallets – often given away by businesses – to create clever, useful and beautiful things is becoming quite a craze. They are being turned into furniture such as coffee tables, benches, chairs, or bookcases; and in the garden they are used to create compost bays and amazing planter boxes of many shapes and kinds.

For inspiration see: [100pallets.com](http://100pallets.com) and [transitionnewcastle.org.au](http://transitionnewcastle.org.au)



## Our Languages Matter

2-9 JULY 2017

### NAIDOC Week poster competition open

The 2017 theme – Our Languages Matter – aims to emphasise and celebrate the role that Indigenous languages play in both cultural identity, linking people to their land and water, and in the transmission of Aboriginal and Torres Strait Islander history, spirituality and rites, through story and song.

Of the 250+ languages identified in the late 18th century, only about 120 are still spoken, and many are at risk of being lost. (Information from [naidoc.org.au](http://naidoc.org.au))

The NAIDOC Week poster competition, relating to the 2017 theme, is now open. The National NAIDOC Committee also encourages people to acknowledge the contributions of outstanding Aboriginal and Torres Strait Islander individuals by nominating them for a 2017 National NAIDOC Award. There are ten categories covering the fields of art, education and training, sport, environment and leadership.

For more information: [naidoc.org.au](http://naidoc.org.au)

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# One big idea about work

**Jonathan Cornford**



Jonathan Cornford

If we want to think about work from the perspective of Christian faith, then the first step is to recognise how great the gulf is between the standard Australian conception of work and that found in the Bible.

To get a quick idea of how our culture shapes our perceptions of work you only need to look at how universities are advertising themselves to young school leavers. Everywhere the emphasis is on work as a means of pursuing ambition and attaining personal fulfilment: “Achieve your dream career”; “What will you make possible?”; “Compete on a world stage”; “Come bright, leave bold”.

What is left unsaid but understood by all is that most people come to work hoping that it will be financially lucrative as well as personally gratifying. A diversity of dreams, ambitions and creative gifts are everywhere celebrated, but in almost all cases the stress is on the self.

This inspiring language of “dreams” and “fulfilment” conceals the fact that our thinking about work has really become one more expression of the selfish individualism that is creating such a train wreck of families and relationships in our culture.

By contrast, the Biblical vision of work centres on partnering with God, serving humanity and serving the whole of creation. In the creation story of Genesis 2 God places Adam in the midst of his wonderful garden and asks him “to work it and keep it” (v.15). The Hebrew word translated as “work” (misleadingly translated as “to till” in some versions) means to serve, and the word translated as “keep” means to foster, protect and nurture.

The Bible reveals that we were created for *good work* – it is part of our DNA. But it also gives us ample illustrations of the ways in which sin has led us into *bad work*. Bad work is work that is exploitative or exploiting, idolatrous (“worshipping the

work of your own hands”), or work that is pursued for selfish gain. The Sabbath teachings of the Old Testament teach us that even work that is otherwise good can become bad work if it is not regularly punctuated by the stopping of work, and giving time to God, to each other and to creation. That is, work can only be good *when it is kept in balance* with the health of the whole person and the whole community.

Of course, the most profound ideas about work in the Bible are found in the New Testament. The New Testament writers are distinctly uninterested in how “important” our work is, what our social status is, or how much money we earn. Whoever we are and whatever our skills or position or lot in life, there is one big idea about work that applies to us all – *we are called to participate in the work of God*.

This core idea is articulated in many different ways, again and again. Most profoundly, the resurrected Jesus says to the disciples in John 20: “As the Father sent me, so I send you” (v.21). And what is that we are being sent to do? Paul tells us in 2 Corinthians that Christ’s work of reconciling the whole cosmos back to God has now been entrusted to us (2 Cor 5:18-20)! We are called to be co-workers with God in the great task of healing the brokenness and fractures of the world, wherever we find them.

This is a huge idea with huge implications; I will mention just four. Firstly, it means that the nature of “God’s calling on our lives” in relation to work is, in fact, *generic* to everyone. Too many young Christians are trapped in the agony of waiting

to discover that particular “calling” that God has given them – yet one more distortion of our culture’s ingrained individualism – when really God will be happy for them to do *anything* that contributes to his great work of healing the brokenness of the world.

Secondly, if we understand good work as defined by service then it forces us to recognise that so much of the good work that is done in the world is not paid work, and often not even called work. Most importantly, we are forced to re-evaluate that foundational work of raising children, caring for the sick and elderly and running households which silently holds up the social order. It is time that this work was dignified and celebrated, and it is especially time that men begin to share more equally in it. But there are also thousands of other forms of good work out there – especially in Christian ministry and community service – that will never be paid.

Thirdly, if we are called to integrate our own work with God’s work, then this clearly suggests that there are some forms of paid employment that Christians should never enter. Some of these are obvious; however I think Christians should think more critically about some prestigious careers: can you really serve God from within the advertising industry, or international finance, or certain areas of the legal profession?

Lastly, the calling to share in Christ’s work of reconciliation suggests that it is not just *what* we do that matters, but *how* we do it. It is not enough to say that I am serving God by being a doctor, farmer, teacher, plumber or IT specialist. Following Jesus always means being prepared to walk the narrow path for the sake of love, which will sometimes demand that we buck professional norms, and sometimes that may come at cost.

To be sure, the Christian approach to work is challenging, but the great secret of the gospel is that the road less travelled is the road that leads to life.

See also review of Jonathan Cornford’s *Coming Back to Earth* page 11

*Jonathan Cornford is co-founder of Manna Gum, a ministry in “good news economics”. The two-fold purpose of Manna Gum*

## Diocesan calendar

First Saturday of each month: all welcome to walk the labyrinth at the end of Back Beach Road at San Remo, Phillip Island, from 10:30 am.

### February

- 6 7:30 pm Induction at Holy Trinity, Stratford, of the Rev’d David Perryman as Curate-in-Charge, Avon Parish
- 12 12:00 noon – 5:00 pm The Youth Hut (rear of the Cathedral, Sale) will be staffed to accept donations for the St Paul’s Men’s Breakfast Group “Big Garage Sale” in March
- 17 7:00 pm Trivia Night, Saint Luke’s hall, Moe, conducted by TRIVIOLOGY– not to be missed
- 26 2:00 pm “Broadway to Hollywood”: David Johnston plays all your favourites on the organ of St Thomas’ Anglican Church, A’Beckett Rd, Bunyip. Admission by donation: adults \$15, concession \$10, children under 15 free. Afternoon tea included. Further details: 5629 5295
- 28 Shrove Tuesday Pancake Luncheon, Moe/Newborough parish. For Moe/Newborough event details see: [www.moenewboroughanglican.org](http://www.moenewboroughanglican.org)

### March

- 4 9:00 am – 1:00 pm St Paul’s Men’s Breakfast Group “Big Garage Sale”, Delbridge Hall, next to the Cathedral, Sale – with jumping castle, barbeque and coffee stall. Funds raised will go to the Cathedral
- 18 9:30 am – 3:30 pm Anam Cara Community Quiet Day – Aspects of Prayer. Inquiries: Jane 0411 316 346
- 26 4:00 pm Country and Western Concert on the Green at St. Thomas’ Bunyip, with Laurie Malcolm and Ian Chatfield, entertainers – a return of these lively performers. Refreshments, small cost

*is to help Christians reclaim an understanding of the Bible’s teaching on material life and to help translate that teaching into the context of our complex global economy. Jonathan has a doctorate in political economy and a background in international development. He lives with his wife and two daughters in Bendigo, Victoria, where they are members of the Seeds Community and the Common Rule Christian network.*

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