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The Gippsland Anglican

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Double celebration at Cann River

Jude Benton

On Sunday 28 July, 50 people gathered at the church of St John the Evangelist in Cann River to celebrate 91 years of worship in St John's and the centenary of Bush Church Aid (BCA).

Many of those present had travelled to be there, bringing with them stories and memories of Cann River and the church in the various years that they had lived and worked in the area.

There were stories about:

- John Sackfield, a lay minister who died in the bush on the way to Cann River in 1893, and whose body was never found;
- Sister Dorothy Allmond, a young English Nurse, who needed the help of a passing Bishop to help set a man's thigh in a hut in the bush somewhere near Cann River;
- S J Kirby who in 1921 travelled by foot from Nimmitabel to Cann River; then by a combination of coach, horseback and foot, to Genoa, Mallacoota (which he described as a "place of exceptional beauty, what a wonderful holiday



Photos: Leanne Wicks

resort it would make") and then to Sale via Tonghi, Noorinbee, Combienbar, Club Terrace, Orbost – a journey of 19 days – taking church services in people's houses along the way;

• Edith Reece, an older English "woman of independent means" who not only collected and distributed educational books to the early settlers and spent time visiting isolated farming women, but also donated the funds to build St John's Cann River in 1929.

These are but a few of the many interesting and varied people who make up the history of Christian ministry in the Cann River area.

The reason for the combined celebration was that between 1922 and 1963 Bush Church Aid supported not only the St John's Church ministry, but also provided the "bush nurses" who served in Cann

River and the surrounding area. This was a place where the practical and the spiritual sides of church life were intertwined and the services provided by BCA were essential to the whole community.

Between 2006-9 BCA once again funded the ministry in Croajingolong, with the appointment of the Rev'd Graham Knott. It was wonderful to have Graham preach a very encouraging message at the service.

Although the history is fascinating, the church celebration was also an occasion to look forward: to pray for the ongoing work of Bush Church Aid, which aims to support rural and remote churches throughout

Australia; and also for the work of the Cooperating Parish of Croajingolong at both St Peter's Mallacoota and St John's Cann River.

Much has changed over the past century – no longer do people turn up to church services in order to have teeth pulled by the bush nurse. What has not changed is that there are still people working hard to let others know that God loves them.

Many thanks to all who have been a part of the history of St John's Cann River, and all who helped make the anniversary service such a fantastic and enjoyable day.

The Rev'd Jude Benton is Priest-in-Charge of the Parish of Croajingolong.



Archdeacon Graham Knott, a former Priest-in-Charge of Croajingolong, and the Rev'd Jude Benton, current Priest-in-Charge

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A life-long calling

Since the last edition of *TGA* was in production the Diocese of Gippsland has joined with Anglicans from around the Province and beyond in honouring the late Bishop James Grant, AM. Bishop Jim, as many of us knew him, was a great friend to this Diocese – not least as husband to Ms Rowena Armstrong, AO QC, our beloved Chancellor for many years.

Much has been written about Bishop Grant in recent weeks, and I simply acknowledge again here the huge loss experienced by the Anglican Church, and reiterate our prayerful condolences to Rowena. Sixty years of ordained ministry, including almost 50 in episcopal orders, is a remarkable example of faithfulness to a sense of vocation or calling.

Not only did Bishop James Grant serve the Church as a leader in parish ministry, chaplaincy, and educational governance; he encouraged others to discern and exercise their vocations to lay and ordained ministry through his scholarship, his mentoring, and his ability to harness philanthropic support for the work of theological education in particular.

On 22 September we will observe Vocations Sunday across the Diocese. The Sunday closest to the Feast of St Matthew has been chosen for what will be an annual opportunity to reflect on our sense of vocation – as individual disciples and as households of faith and fellowship. Clergy and Lay Readers are encouraged to teach and preach on this theme that week, opening the Scriptures and ourselves to what God is calling us to be and do in the Church and in the world.

The foundation of all Christian ministry – lay and ordained – is baptism. If we take baptism seriously, allowing it to show us ever more deeply who and whose we are, then our ministry as a Church will be rightly ordered. Many of you reading this will have a clear understanding of how your gifts contribute to collective stewardship of the Gospel, be it on a roster, in hospitality, through music or community service, as a Lay Reader, or any number of other ways of participating in God's mission to the world in Christ.

For some, asking this question again and afresh on and around Vocations Sunday

may lead to prayerfully considering new ministries, including ordained ministry. Women and men who sense that God may be leading them to explore such possibilities will normally test that experience first in their local faith community – ideally with their parish priest or chaplain.

The discernment of vocation is always a mutual process. In Gippsland we are well served by Archdeacon Graham Knott, our Ministry Development Officer, who leads a small Vocations Panel, including The Dean and The Rev'd Brian Norris, that advises the Bishop with respect to those offering themselves for ordination. You can find out about the pathway which this mutual discernment typically follows on the diocesan website: www.gippsanglican.org.au/resources/diocesan-resources

Over the last twelve months a number people have been meeting regularly with members of the Panel and myself as a "Discernment Group" to tease out these questions together, with input from speakers within and beyond the Diocese. As a result of that shared journeying, some have consolidated and renewed



Bishop Richard Treloar

their vocation to lay ministry, which is what one would expect if the forum is working well. Others have attended or are preparing to attend a Provincial Selection Conference: one of the instruments by which we can ensure our systems are appropriately rigorous and accountable.

Having recently had the privilege of ordaining Brian Norris as priest, I'm delighted that further ordinations to the diaconate appear likely in 2020, as these processes unfold in the the divine economy of grace.

Please join me in praying for all engaged in this work of discernment. And, in the lead up to Vocations Sunday for this year, I invite you attend to your own heart, as we listen for the Holy Spirit leading us into all the truth of our life-long baptismal calling.

+RM

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Prayer Diary: around the parishes

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

ROSEDALE EASTERN REGION

St Mark, Rosedale
St Paul, Gormandale
Christ Church, Carrajung
Priest-in-Charge:
The Rev'd Lyndon Phillips

Rosedale Township is nestled between Traralgon and Sale, providing a comfortable country lifestyle with easy access to larger rural cities. The towns of Gormandale and Carrajung are the gathering spaces of their prospective farming areas that offer support and fellowship to all residents.

Rosedale Parish is a welcoming space that embraces all who come to worship or to engage with the wider community. Our faith community is very involved within the worship time as we are committed to expressing God's love, in whatever

situation we find ourselves in.

Please pray for continuing spiritual growth and vitality; for our wider community as Rosedale and surrounds welcomes new families; and for leaders to be involved with our children and youth projects.

SALE EASTERN REGION

Cathedral Church of St Paul, Sale
St Alban's, Kilmany
St Mark's Anglican and Community Church, Loch Sport
St Anne's, Golden Beach
Dean: The Very Rev'd Susanna Pain
Clergy: The Rev'ds Nikolai Blaskow, Heather Toms, =Lyn Williams, Brian Norris, Thelma Langshaw

The Cathedral's mission is to show Christ's unconditional love in action.

Our goals for change and growth are: to engage inclusively with the community and each other; to nourish ourselves spiritually; and to be relevant and approachable to the community.

Prayer points: for building up of music ministry; for deepening of contemplative community; pastoral ministry in out centres and aged care residential facilities; for new ways to serve the Diocese; arts and awaken projects; building of a labyrinth; *mainly music*, Tadpoles, Messy Church, Youth Group and Sunday Club volunteers and participants; ongoing relationships with Gippsland Grammar, the Police Force and the Gallery.

TAMBO EASTERN REGION

St Matthew, Bruthen
St Mary, Buchan

St Columb, Swan Reach
Rector: The Rev'd Philip Kissick

Tambo Parish now comprises three centres of worship. The Rectory is located alongside St Matthew's Church, Bruthen, and the Parish Opportunity Shop (believed to be the oldest in Gippsland) is on the Main Street next door to the Bullant Brewery. Swan Reach, with its updated buildings, is on the Princes Highway. St Columb's is noted for the welcoming lunch after every late morning fortnightly service.

During the last year the Twin Rivers Lions club has been established at Swan Reach hall. Their focus is on environmental issues. This group also has a link with the Johnsonville Men's Shed.

Buchan services began in 1894 and continue today on the first Sunday of each month with a loyal congregation drawn from far and near. The parish also has its fifth Sunday services at Buchan.

St Mary's Trafalgar celebrates 140 years

Deirdre Crawley

On the Feast Day for St Mary of Magdala, our Parish had many reasons to come together in celebration.

Bishop Richard Treloar joined us on what was his first Anniversary since his consecration, singing Happy Birthday to our presence in this area. He discussed Mary's fine example to us all, as apostles, people who are sent, to share the Good News. You will recall Mary arrived to anoint Jesus, only to find the tomb empty. She was the first person to speak with Him after the resurrection. He told her to tell the others, which she did willingly, with love, "stronger than fear or death".

About 100 people gathered throughout the fine morning to worship, give thanks and share stories of the past. One of our previous incumbents, the Rev'd Barry Johns (1985–1988) shared his experiences of coming to Trafalgar, his first parish, and the warm welcome he received.

A number of visitors and parishioners shared their memories of either themselves or their parents being married at St Mary's.

Some recalled the annual Debutante Balls, and the busy social life that emanated from this community. Others included sporting clubs and children's activities. GFS was very active for many years, and we were interested to see the old uniforms, badges and various memorabilia.

Our present congregation was interested to hear stories of our past – what our world was like then and comparing that to the present. There was a static display for further interest.

Who remembers the "Haunted Hills" between Yallourn and Newborough and the story explaining this

phenomenon? It is said the pounding hooves of cattle created such loud vibrations as they past the old tracks through the hills, that the area was said to be haunted!

Bishop Richard spoke of the "glue pots" for which this area was known. The ground was so wet, that it sucked at the feet of men and beast. He also reminded us that this area, from Warragul to Moe was covered in forest, leading to the formation of the Gippsland Forest Mission. This brought spiritual care to the area through the leadership of the Rev'd Samuel Sandiford, based in Warragul.

Our first services were said to be conducted by a Stipendiary Lay Reader, perhaps in one of the hotels in the area. Or perhaps a private home – a very common practice in the absence of a church building. His name was Frederick William Willox. He was later ordained a deacon in 1884, and a priest in 1887.

Growth of smaller settlements—Nilma, Darnum, Yarragon, Trafalgar, and Moe – took place along the Railway line which passed through this area in 1879. Parish boundaries were fluid, changing with the fluctuating growth of the settlements. At first Trafalgar was connected to Moe. In 1894 Yarragon became a separate parish to include Moe and Trafalgar. Later growth in Trafalgar exceeded that of Yarragon, and it became the main centre in 1907.

Little is known of our first church building, but the second was opened by Bishop Pain in 1906, after creation of the new Gippsland Diocese. This later became our first church hall, and with additions, is preserved today as our Opp Shop.

The foundation stone for the present church was laid in 1926 by Bishop Cranswick during the time of the Rev'd George Prickett. It has seen a number of additions in the vestry, and new Sanctuary, as well as the long awaited community hall with the modern facilities we enjoy today.

Activities have evolved over the years as the community needs changed, and we are fortunate to



Celebrations at St Mary's Trafalgar



Photos: Ross Jacka

Bishop Richard Treloar and others pray for confirmees at St Mary's

enjoy connection to many community organizations, as well as an active *mainly music* group, JAFFAS, our Youth Group, and the flourishing Opp Shop. It was great to see these organizations, and others, represented in the happy congregation on the day, fascinated by the historical display.

We had further cause for celebration of new life, in the recent birth of Samuel, our youngest parishioner, and the challenge to look ahead to the future represented also by our two young confirmees, Sofia Jamieson (Trafalgar) and Jordy Edwards (Yarragon) as they committed their lives in faith.

A wonderful reflection in looking back, but also celebrating our moving forward to the future.



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
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**GIPPSLAND DIOCESE
VACANCIES**
SOUTHERN REGION
Mirboo North
Yarram
Wonthaggi (from October)

Moe Antique and Collectables Fair

The fifth annual Moe Antiques and Collectables Fair will be held on Saturday 12 October at Albert Street Primary School grounds, Moe from 9:30 am to 3:00 pm. Entry is \$5.00; children free.

Hosted by the Moe-Newborough Anglican Parish, this has been a popular event attracting stallholders from across Gippsland and Melbourne.

Stallholders wishing to book a site for sales or display should contact the Parish office. Please phone: 5127 1119



East Timor Service Tour

A group of 10 students from St Paul's Anglican Grammar School recently travelled to East Timor on the school's biennial service tour to the country.

As part of this year's tour, three students had the initiative to create sustainable period packs for the women and girls of Ponilala Pre-Secondary School which were delivered during the tour.

Some of these students attended "Packing and Sewing" days with the not-for-profit organization, Days for Girls, to help sew beautiful, washable, long-lasting pads/liners and pack the kits to deliver to the girls of Ponilala Pre-Secondary School.

Year 10 student Caitlin Davis said "It was a heartwarming and eye-opening experience to witness the change for good that something as simple as reusable sanitary items, provided the young girls. It puts into perspective

how something so straightforward can change the lives of others and their ability to be educated".



St Paul's students Rhylee Sederlan and Carissa Hughes preparing to distribute feminine hygiene packs to girls at Ponilala Pre-Secondary School

or 5127 2929 or email: moenewboroughanglican@gmail.com

This might be an occasion for other parishes to consider setting up a second hand/collectables / antiques stall for their own fundraising.

Special services provided on the day will include Stephen Axe Valuations, available between 10:00 am and 1:00 pm at \$5.00 per item (excluding jewellery, stamps and coins) as well as Peter Lendon's advice on book values and repairs. Lots to see, including a display of Dorset Buttons.



Drouin people (including the Rector) preparing the Abbey Winter Feast

Abbey Winter Feast: a food lover's delight

Sue Fordham

The Abbey winter feast, held on the last weekend in July, was catered for by the Drouin parish. The Spalding, Biggs, Connolly and Maxfield families formed the backbone of a formidable team; waiters resplendent in black trousers, white shirts and black bow tie and the chefs producing a menu to delight the senses.

To begin, the "feasters" were served platters of Tarago River cheeses and accompaniments. The cheeses were a donation from the cheese maker who, we later found, had met his future wife at the Abbey. The wooden

platters had been provided by a Drouin business. Altogether, the day was a very Drouin enterprise.

Cheese was followed by a choice of pumpkin or minestrone soup with crusty rolls. The main course was again a choice, but of three dishes: gourmet sausages with sweet potato mash; roast pumpkin and fetta frittata; or lamb and sweet potato pot pie.

I had the pot pie and it was sensational, but the frittata looked great too. What is it with bangers and mash that brings out the child in us all? The aroma of the sausages and creamy mash – yes, it's a simple dish but done well with good ingredients, it's irresistible.

Just when you think it can't

get any better, out came the desserts and again, there were three choices. There was apple and mixed berry crumble with a warm vanilla custard, a raspberry cheesecake in a glass or that perennial favourite, Eton Mess.

I'm not particularly indecisive, but I found the choice an impossible one to make. My greedy preference was for all three. I settled on the cheesecake and it was wonderful.

The 106 guests from nine parishes across the Diocese dined in noisy style. Bishop Richard both welcomed and thanked those whose faithful generosity and involvement helped raise approximately \$5,000 for the ongoing work of the Abbey.

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Two new clerical Cathedral canons

The Rev'd David Head and the Rev'd Philip Muston were installed as canons at St Paul's Cathedral, Sale at a service of Evensong on Thursday 15 August.

There were over 80 people present, with many from Lakes

Entrance, Metung and Morwell there to support David and Philip.

The Hon John and Beth Delzoppo and Cynthia Grove from Bishop in Council presented the new canons.

A pop up choir supplemented the music and the service was followed by a celebratory dinner.

At right: Bishop Richard Treloar, the Rev'd Canon David Head, the Rev'd Canon Philip Muston and Dean Susanna Pain after their installation at St Paul's Cathedral, Sale



Police Chaplains' Conference

Philip Muston

Gippsland Diocese was punching well above its weight at the 2019 Victorian Police Chaplains' Conference in Melbourne, with four of our Diocese's five police chaplains taking part.

Delegates were able to watch the Special Operations (anti-terrorist) Group doing spectacular training exercises in their Avalon base, and were treated to a "security operations" view of the MCG, gaining fresh insights into what is involved in protecting the public.

We chaplains, some of us with long experience but most of us quite new to the role, gained a fresh understanding of the "thin blue line" and the severe budgetary restraints it functions under.

In an increasingly volatile context the pressure on both police leaders and on rank and file officers is considerable. Chaplains play a role in maintaining morale and helping police stay strong in performing the difficult and unpleasant tasks that we often give them to do. Increasingly they are subject to potentially violent situations involving abuse, knives and occasionally guns.

Senior police chaplains Jim Jung and Dave Thompson shared their experience and wisdom about the role with the group of about 40 chaplains during the two and a half day conference, which was based at the Police Academy in Mount Waverley.

At a formal dinner we heard from the Chief Commissioner Graham Ashton AM and Police Minister Lisa Neville, who both expressed appreciation of our volunteer



Police chaplains Amy Turner and Philip Muston get a close-up look at one of three armored anti-terrorist vehicles used by the VicPol Special Operations Group at Avalon.

chaplaincy work. Keynote speaker at the dinner was Assistant Commissioner Ross Guenther APM Counter Terrorism Command, who informed us about some of the latest techniques in battling terrorist attacks.

Gippsland's most experienced chaplain is the Rev'd Canon Amy Turner, who regularly visits a group of West Gippsland police stations. The Rev'd Fran Giles attends Foster station, Archdeacon Sue Jacka goes to Trafalgar, and I visit Lakes Entrance. The Rev'd Nicolai Blaskow, who was unable to be at the conference, cares for officers at Sale.

The Rev'd Canon Philip Muston is Rector at Lakes Entrance.

Changing role for Edie Ashley

Archdeacon Edie Ashley is soon to end her time as Archdeacon of the Eastern Region and as Rector of the Parish of Paynesville.

Her last service at St Peter by the Lake will be held on 27 October. Edie will, however, continue her ministry as Abbey Priest on Raymond Island.



The Anglican Diocese of Gippsland seeks an appropriately qualified **part-time EDITOR** for ***The Gippsland Anglican*** monthly newspaper.



For more information please contact:
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Religion and Ethics Report

Andrew West Wednesday 5:30 pm
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Dr Meredith Lake Sunday 6:00 pm
– repeated: Thursday 12 noon and Saturday 3:00 am

God Forbid

James Carleton Sunday 6:00 am
– repeated Sunday 10:00 pm and Monday 2:00 pm

For more details: abc.net.au



Photos: Les Ridge

The Rev'd Fran Grimes receives her Police Chaplaincy lanyard from the Rev'd Canon Amy Turner

Southern Regional Deanery Gathering

Lyndell Parker was the guest speaker at the recent Southern Regional Deanery gathering of twenty people – clergy and lay – at St George's Wonthaggi. Lyndell recounted her spiritual

experiences just prior to brain surgery, which led to her conviction that God is real. The focus of the day was evangelism at the parish level.

The Rev'd Graeme Peters was farewelled as he and the family move to

Dandenong to begin ministry there in October.

The Rev'd Canon Amy Turner presented the Rev'd Fran Grimes with her Victoria Police Chaplaincy lanyard and ID. Fran will act as Chaplain to Police at Foster. The Rev'd Jo White was congratulated on her appointment by Bishop Richard to the position of Regional Dean of the Southern Regional Deanery.

Community links through hall hire



Tambo

Tambo Parish has a new group using the church hall at St Columb's, Swan Reach.

The Twin Rivers Lions Club has a strong focus on the environment, and is also keen to build a sense of community. It has recently become a fully-fledged Lion's Club, which means meeting the requirement of having at least 20 members.

The main activity of the

group is sewing Boomerang Bags from recycled material. Some of the fabric from these re-usable bags has been sourced from the church op shop. Since October last year, they have sold over 2000 bags. They began with markets and are progressing into local retail shops such as the Swan Reach General Store and the Garden Centre at Johnsonville.

Tambo's Rector, the Rev'd Philip Kissick looks forward to attending a lunch being

held to celebrate the group's new status.

The group is also raising funds to purchase and fit out a vintage Viscount 1970s caravan into a mobile Environmental Sustainable Educational Unit so that members can visit local schools, community groups, markets and special events to educate and promote more environmentally sustainable ways of living.



Lyndell Parker, guest speaker



The Rev'd Jo White is congratulated by Archdeacon Graham Knott on her appointment as Regional Dean

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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 and search 'bequests'.

A time to acknowledge and forgive

The Rev'd Phyllis Andy replies to Alex Griffith's "Psalm to the Land" in TGA August.

Like Alex Griffiths, I think what has happened has happened. We can't lay the blame on today's society. Coming forward from the landing of Captain Cook, I've always felt in my heart, we can't lay blame after that era.

I can't, as an Aboriginal person, hold any other person accountable. I could be one of those people myself, because my great grandfather came out from England.

There's a time to forgive, but not

forget the past – but let's do it in a way that won't create more anger. These things are beyond our control. So how do we come together as the human race?

On Australia Day there should be a passage of forgiveness, with prayers reconciling us to each other. I'm all for wanting things to move forward: acknowledge what's happened and walk together.

I don't want to be saying "It's your fault". It's happened. So let's

pray, as in the "Prayer of Holy Dreaming": "Enable us to walk together in trust from the hurt of the past into the full day which has dawned in Jesus Christ". Let us say, we acknowledge what's happened; let's all come together and live together on this earth.

*The Rev'd Auntie Phyllis Andy
is Priest for Aboriginal Ministry,
East Gippsland.*

The Rev'd Phyllis Andy



L-R: Simon Righton from BlazeAid and Sue Anderson, the Bunyip Camp Coordinator, handing the certificate to Op Shop volunteers Pauline Davies, Dulcie Cheesman, Peter Wood, Bev Jackson and Dot Higgs

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Drouin op shop helps fire recovery

Pauline Davies

Five Drouin Anglican Church Opportunity Shop committee members were invited to Bunyip in June to receive a Certificate of Appreciation for our donation of \$10,000 towards the bushfire appeal.

\$7,000 was donated to BlazeAid, the volunteer organization repairing the burnt fencing, and \$3,000 towards

the cost of feeding the volunteer army who are doing the work.

We were given a tour of the devastated areas which was heartbreaking to see. They were all so grateful to us and could not thank us enough.

Our knitting group also donated 20 handmade knitted blankets to Tonimbuk Hall which is their receiving centre for donations to assist those in need.

C O R R E S P O N D E N C E

Disturbed by "Like attracts like"

I read the article by the Rev'd Jude Benton in TGA July (Age or Merit Part 1: Like attracts like) at first with interest, then alarm and lastly disbelief. Strong reaction? Yes, most definitely, but why?

Maybe I am an exception (I don't think I am) but age has never been a consideration in regard to the expectation of what a "priest" is – for me. I do respect that if an individual's vocation is to the priesthood then age should not be a barrier EITHER way. It saddened me to read the paragraph "We don't want another minister sliding into retirement..." I found this to be disrespectful of what senior clergy have to offer, particularly in the sense of wisdom.

The reason for this letter: after some days of contemplation, I realized I could no longer keep silent. I was restless, troubled and disappointed.

I found the paragraph "Like attracts like when people choose a church – do I feel comfortable here? Are there people who look like / speak like / understand me? Would an average 35 year old find someone of similarity in your parish?", deeply disturbing. I would have to say No, I don't feel comfortable, I don't have Anglo heritage, I feel like I am "faking" being an Anglican; I am not white, English is my second language, I have an accent and sometimes I talk too fast and people don't understand me.

Had I been able to answer all those questions in the affirmative it would look like this "Yes, I feel comfortable speaking with all the others who are just like me and think like me". Not much room for growth there.

The article had a distinct air of exclusion of the "other". If I had chosen an Anglican church based on those criteria I dare say I would have been looking for a long time, and in light of living in a rural area, even longer. I wonder about how other Anglicans in Gippsland feel (parishioners and/or clergy) who do not fit in to this "like attracts like" world.

In conclusion I discussed this with a colleague and he helped me clarify what it is that has challenged me. Do I want to belong to or represent a church that has these views? No, I don't. We cannot keep making decisions based on what is popular and comparing ourselves to the Pentecostals with *all their young*.

Or, and here is a thought for moving forward and growing our churches, if the Pentecostals are the benchmark then there are a lot of other things we need to be changing as well. Oh, and I sincerely hope clergy are considering parishes based on God's call rather than whether they fit in or not.

Marizel Gatica-Charles
Moe

Anti-fragile faith

Daniel Lowe

Receiving a photo of your nine-year-old child wielding a chainsaw is not conducive to a relaxing holiday! I can vouch for this because that is what I received while enjoying a weekend escape without the kids.

Now firstly, let me reassure you that the photo was entirely staged. We had left said nine-year-old with friends for the weekend and they all thought (rightly) that it would get a funny reaction from me if they sent the photo. As well as being amusing, the joke was a reminder for me about the protective instinct that I have as a parent.

A lot has been written recently about the trend towards overly protective parenting. Phrases like “helicopter parent” and “concierge parent” have been coined to describe the sorts of unhelpful parenting approaches that are becoming more prevalent.

The trouble is, as a parent, that protective instinct can be hard to overcome and it can be very difficult to allow your child to suffer a difficult or painful experience without trying to rescue them from it. As parents we generally have two main goals – to prepare our children to be contributing, caring, successful individuals and to keep our children protected from harm and danger.

The challenge is that to achieve the first goal, we may have to back off a bit from the second. This balance is easily recognizable when it comes to physical safety. Learning to ride a bike comes with some physical risk but we generally understand that the inevitable falls and scraped knees are part of the learning experience.

But what about when it comes to exposure to conflicting ideas, beliefs and worldviews? When a whole world of different ideas is only a click away, how do we keep our kids safe from potentially harmful material (e.g. radicalisation by extremist groups)? How do we build in them the skills to navigate their way respectfully and lovingly through the competing views that make up our diverse society? How do we build strength and resilience in the character, beliefs and values of our children?

The key is in understanding that children are, to use a phrase coined by author Nassim Taleb, anti-fragile. In an article for *Psychology Today*, Steve Baskin describes it like this:

Here is a simple explanation:

- Some things are fragile, like a crystal glass. If you expose it to stress (drop it), it will break.
- Other things are resilient, like a plastic cup. If you expose it to stress, it remains the same.
- But a small subset of things are anti-fragile. When exposed to stress, they become stronger. In fact, they cannot function properly unless stressed or challenged. One example is our immune systems: children exposed to germs early on have stronger and more robust immune systems later.



Daniel Lowe

Well it turns out that faith is also anti-fragile. In fact the Bible reminds us that challenges to our faith are pivotal for Christian maturity. In the words of James, “You know that you learn to endure by having your faith tested. But you must learn to endure everything, so that you will be completely mature and not lacking in anything.” (James 1:3-4 CEV).

As a parent, nurturing an adolescent’s faith can be a challenging and complicated task which requires a delicate balancing act. On the one hand, we have a responsibility to protect our children from truly harmful influences. On the other hand, we cannot afford to shelter them from anything that might challenge their faith because without these challenges they will never develop a mature and robust faith of their own.

After working with children for almost three decades, I can strongly assert that humans, especially children, are anti-fragile. They do best when exposed to challenges, disappointments and even the occasional fight or insult. Please let me be clear, children must be protected from true bullies or real dangers (they should not play with chainsaws). But we do not help them by protecting them from any social awkwardness or conflict. (<https://www.psychologytoday.com/au/blog/smores-and-more/201902/beyond-resilience-fostering-anti-fragile-children>)

So what does this look like when it comes to developing our children’s faith and beliefs both at home and at school?

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



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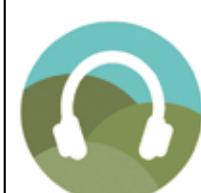
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Student voices v “children should be seen and not heard”

Jackie Belot

As I was growing up, this quote made no sense to me and it still doesn't.

To suggest presence and silence as optimal for the relationship between the generations is to rob society of relationship, purpose and wisdom. God made us to live in the intersection of responsibility for our selves, others, and primarily for relationship with God. God wants a relationship with us his children.

Truly, the Creator of all

things could have designed and robotically manufactured us to meet the instructions of compliance and obedience. But is that relationship? No. Well at least not healthy relationship.

Empowering, encouraging and supporting the people who I am planted with to grow in relationship with self, others and God is what my work in chaplaincy is all about. God believes in us more than we could ever believe in God; we are entrusted by God with an important responsibility. I must look after me. I know I am complex, I have to balance the needs for sleep, food, work,

and relationships.

And yet God trusts each of us to do this. We manage our thoughts and actions. The tyranny of choice and responsibility – hang on! This is the freedom and agency that many people can only dream of and yet we live in a culture that often slurs young people as being apathetic and numb. I think adults may be judging young people unjustly; it's not that young people don't care. They care deeply; they are overwhelmed with the information and the responsibility.

As the chaplain at Gippsland



Jackie Belot

As a teacher I seek assistance from the students to improve my teaching through feedback. In chapel, students have recently been given a QR code that takes them to a website to view new songs that they can rate and select for chapel. Students are encouraged to email songs they would like to see included in chapel as special requests.

Respect and communication is vital to all our relationships. My prayer is that you may be seen and heard and that you allow others, especially God, to be seen and heard in your relationships. Remember people don't care what you say until they know that you care.

Jackie Belot is Chaplain at Gippsland Grammar.

Anglicare Fare

The Fathering Project: being the best Dad you can be

Cathrine Muston, Anglicare Development Officer, Parish Partnership

Dads matter. More than ever, recognition of the role fathers play in the development of happy, healthy and resilient children is clear. And yet, with families fracturing at a rapid rate and the increased incidence of family violence, it could seem that fatherhood is in somewhat of a crisis.

The local church has a role in supporting and encouraging positive fathering role models. As the Christian Church we have a model of God as Father who loves perfectly and forgives infinitely. The Bible is full of stories illustrating God's fatherhood and the need for restoration of relationships.

We know that relationships, particularly family ones, can be ruptured through selfishness, violence and abuse, and the repetition of this cycle continues into the next generation unless there is deep repair of the relationship. As Church we have a role in our communities to support parents through the complexities of managing relationships and communicating the power of forgiveness.

The Fathering Project is a not-for profit organization that provides the support and



Diocesan Registrar Richard Connelly with his sons Simon and Thomas

structure for running community groups for Dads with the aim to enable men to be the best Dads they can be.

Originally established by Dr Bruce Robinson more than 20 years ago, the Fathering

Project aims to improve "child development outcomes by engaging fathers". Dr Robinson, a cancer specialist, was often confronted with the task of telling men that they only had a short time left to live, and

noticed that a key reaction was "I wish I had spent more time with my family/with my children."

Since then he has gone on to write numerous books and produce DVDs for fathers and father figures as well as heading The Fathering Project that includes Tim Costello, Professor Fiona Wood and Dennis Lillee among its ambassadors.

The Fathering Project provides regular tips and updates on fathering as well as support to set up Dads' Groups. These groups are essentially made up of fathers, grandfathers and father-figures coming together on a regular basis with their kids to support one another and to have fun.

They aim to discuss and address the importance of being an effective and involved father – not necessarily a perfect one! The Fathering Project provides leadership and direction in establishing and maintaining the Dads' groups with regular

ideas and fathering tips sheets.

With an increasing body of research showing a causal link between effective fathering and the reduction of issues such as mental health, substance abuse, self-harm and violence, finding ways to support and equip Dads to be the best they can be is a significant way in which we contribute to the well-being of our communities.

For further information on starting a Dads' Group or to receive regular fathering tips go to: <https://thefatheringproject.org/>

It's Parish Partnership Grant time and your church will have received by email a funding application as well as application guidelines. There may be ways in which your parish can support fathers in your community through a Dads' group. A Parish Partnership grant can help you to set this up and get the ball rolling. For further information you can contact me on 5136 9112 or 0458 450 370.

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Lake Tyers' history and Aboriginal ministry today

Jan Down

The Rev'd Auntie Phyllis Andy, highly respected elder in the East Gippsland Aboriginal community and beyond, is also the Anglican Priest for Aboriginal Ministry in East Gippsland, centred at Lake Tyers.

At Synod in May this year, Phyllis reported on the large number of funerals she has been taking, often at the larger building of St Nicholas' Church in Lakes Entrance, sometimes at tiny St John's, Lake Tyers.

But much of Phyllis' ministry happens outside the church buildings: often at the supermarket in Lakes Entrance, or in the street, where people will stop her to talk over a problem or ask for a prayer.

Why don't more people come to services at the little white church of St John's Lake Tyers? And how did the church come to be built on this, even now, relatively remote peninsula of land in East Gippsland, 50 minute's drive from Lakes Entrance?

The land and the church

Bung Yarnda is the original name for Lake Tyers and is also used to refer to the Lake Tyers Aboriginal Trust, situated on the narrow peninsula above the lake. This has been the land and waters of the Gunaikurnai people for tens of thousands of years. Five clans make up the Gunaikurnai; the Krauatungulung being the people of the area which includes Lake Tyers.

When European settlers began arriving and taking over land in East Gippsland, there was conflict, as in other parts of Australia. This is the history that has been hidden and avoided for generations. There were many massacres; with spears up against guns, the local people did not have a chance. Not that all settlers were violent, but even the decent ones were taking the land on the misguided understanding that it was there to be taken. And the rapid settlement of the Europeans changed life forever for the indigenous people.

One of the three history books of the Gippsland Anglican Diocese, *Great Faithfulness*¹ explains that in 1861, the Diocese of Melbourne

Photo courtesy East Gippsland Historical Society



The Rev'd John Bulmer and the Aboriginal community outside St John's Lake Tyers

still had oversight of the Church in Gippsland. It was the Melbourne Diocese which sent a layman, John Bulmer, to establish a mission for the Aboriginal people in the East. He had been appalled at the terrible treatment of Aboriginal people on the goldfields, and offered his services to the Anglican Church.²

John Bulmer, with some of the Aboriginal men, explored and eventually chose the peninsula as being isolated and having, "an abundance for the people; fish in the lake and kangaroos and other animals in the bush", Bulmer himself is quoted as saying.³ He then persuaded the government to "set aside 4000 acres of land as a reserve" for the Aboriginal people.⁴

The beautiful little church of St John's, designed by architects Terry and Oakden, was dedicated on 26 October, 1878, by the Rev'd Canon Chase.⁵ John Bulmer went on to live and minister at Lake Tyers for 52 years until his death in 1913. The first Bishop of Gippsland, the Rt Rev'd Arthur Pain, eventually ordained him Priest in 1903.

The stories about John Bulmer, including those from outside the church,⁶ are mostly very positive. Ted Gibson in *Great Faithfulness* says he was "acknowledged as an able administrator" and was "ahead of his peers in his interest in Aboriginal culture and in his efforts to record and encourage its expression". Albert E Clark in *Church of*

our Fathers notes the words recorded with a wreath at his grave: "In memory of God's Good Man".⁷ Clark says "he lived for the one purpose of winning his flock into the kingdom of Christ". He mentions reports he received which "tell their tale of the love and care" of John Bulmer and his wife Caroline for the people at Lake Tyers.

After John Bulmer's time, ministry to the Lake Tyers Aboriginal community was provided through a chaplaincy arrangement, mainly from the Anglican church at Nowa Nowa.

John Bulmer was replaced in 1908 by a manager appointed by the Aborigines Board, and life changed for the worse on the Government Reserve. The people were no longer free to leave. As other missions were closed in line with government policy, people

from all over the state were sent there.

During the 50s and 60s the residents campaigned long and hard for the Reserve to become an independent farming cooperative. They were eventually successful, and Lake Tyers was declared a Permanent Reserve in 1965. In 1971 the land was finally returned to the people, under the Aboriginal Land Act of 1970. It continues to be managed by the Board of the Lake Tyers Aboriginal Trust.

Phyllis Andy

Phyllis has a saying: "I was born in country, but I don't belong in country". This is because she was born in Gunaikurnai country, at Orbost in 1951, but her great grandmother Bessy Flower, the talented and influential leader at Ramahyuck Mission in Sale, was from Albany



Photo: Philip Muston

The Rev'd Phyllis Andy with Ellie in the supermarket at Lakes Entrance

in Western Australia, while her mother was from the Wotjobaluk people near Dimboola in northern Victoria. Her great grandfather came from England.

It was the closure of the missions that brought Phyllis' family down to Lake Tyers. Phyllis' parents, Esther and Keith, eventually had a total of sixteen children. Phyllis was born at Orbost because the Protection Board had given her parents permission to go there for work.

The family moved back to Lake Tyers again when Phyllis was about five years old. But they were later forced to leave as in the 1960s the government was attempting to "assimilate" the Aboriginal people into towns around the state.

Phyllis explains, "People were being moved off and given houses, and because my Dad didn't choose to take the option of the houses, he decided to go off before all that happened... There were many other families that followed us as well. Families were randomly picked to go, but he snuck out before that could happen".

They then lived rough in various places, eventually settling into a colony of tents nearby, convenient to the farm work across the highway and school for the children down the road.

Phyllis remembers in her childhood a Methodist preacher, Mr Perry, who set up a bush church for the people.

One of the elders said to him that they would like to have services in their homes so that more families could attend. So he started Wednesday night home services, travelling around Lakes Entrance, Lake Tyers Beach and the surrounding areas.

When Mr Perry retired, Captains Arthur Malcolm and Lance Keogh from the Church Army, who were stationed at Nowa Nowa, also provided home services. Arthur Malcolm later became Australia's first Aboriginal bishop in the Anglican Church.

One particularly happy memory for Phyllis is of going out to her auntie's place at Harrisons' Track: "We'd travel out there – she had a lovely home and a big 44 gallon drum fire outside. It was a wonderful time, and then we used to do the same at our place. We'd just make a fire on the ground... we'd have a church service and worship there, and then supper and home."

Phyllis' calling to the ministry came when she was in her 40s, during the time when the Rev'd Graeme and Maree Vines came as CMS missionaries to East Gippsland.

When he came, Phyllis recalls, he introduced them to a wider understanding of Church, including Synod, and asked them to assist during services. Phyllis would help with Sunday morning services at Lake Tyers, then again at the evening service at Lakes Entrance.

"This is when we all became engaged," Phyllis explains. "He was teaching us what the Church was about... he even got special licences from Bishop Chenoweth to serve the Eucharist". She says the church at that stage was growing in faith and size.

After the Vines left, various other priests came through, but "then it all stopped", Phyllis says. There were significant deaths: her mother, her auntie and the inspiring Phyllis Morgan, whom they called "Mother Morgan".

But the call to ministry had not gone away and there came a memorable day when Phyllis was in Lakes Entrance, sitting with her family at the foot bridge eating chips, when she saw two people walking across the bridge. At first she thought they were tourists, but they stopped right in front of Phyllis and the man said, "Hello, I'm John Mac and this is my wife Jan".

Phyllis says she took a deep breath (knowing he was the Bishop) and said hello, and this is where it all started. Bishop John McIntyre had come to talk to her about the church at Lake Tyers, where she was already involved, assisting the Rev'd Edie Ashley, the Rector of Paynesville, with services.

Phyllis remembers that later on Bishop John said to her and to Kathy Dalton, as they discussed ordination: "You're doing the job, you might as well be paid for it." Phyllis was surprised by this at the time, as she had thought "you had to give your services free because it was God's work, and I didn't think we were eligible to be paid for it".

Archdeacon Edie Ashley, who came to Paynesville in 2007, has also been a great source of encouragement and support to Phyllis.

Phyllis tells how Edie says, "I can't walk down the street without this one [Phyllis] being hugged or asked to be prayed over". Edie said to her 'Your ministry is there [in the community], not in the church'. Phyllis adds, "As a priest, you feel it has to be inside the church – but where did Jesus preach?" She tends to think it is the busyness of people's lives that makes them feel they don't have time to go into a church, but if they see her in the street, they like to have a conversation.

Sometimes Phyllis can get discouraged and wonder what her ministry is, or where it should be going. But then she thinks, "Do we really have to be preaching the gospel inside the church? I think the Word is closer when you're out, in and among the people, and it's much more meaningful to them."

Kathy Dalton

The Rev'd Kathy Dalton, Aboriginal Priest for the Latrobe Valley and surrounds, based at Morwell, also has links to the Lake Tyers community, as her mother was born and grew up there. "We feel that spiritual connection to Lake Tyers; that's where all her family members are buried."

It was not until Kathy's mother was an adult that she moved to Morwell. Kathy explains: "At that time in the 70s, they were allowing people to move off the Mission. Things had changed

in the early 70s, late 60s, and people started moving off the Mission... If they wanted to leave they could".

Kathy has read letters written by her grandparents and great grandparents to the Board asking permission to visit a family member. She adds that the priests also used to arrange marriages for the Aboriginal people.

Kathy feels it is important not to forget the history. "It was genocide, what the government

can do". And this means a lot to them.

Kathy's ministry, like Phyllis', happens out in the community more than in the church building. "It's wherever you go", Kathy says. "You're always talking to people about spiritual things, every day. It happens everywhere. They ring me up wherever I am. One person even tracked me down at my other work". (Kathy also works at the Aboriginal Family Services in Morwell.)



Photo: Jan Down

The Rev'd Kathy Dalton in Morwell

tried to do to the Aboriginal people. When they were placed in missions, that was to protect them from the massacres, from the new settlers coming in and killing off the Aboriginal people. So they were placed there to protect them, and yet when they got there it was a whole new world. Their freedom was taken, their rights were taken, everything... They had to adjust to this white person and government telling them what they can do, who they can marry, where they can go, what they can eat."

This history of control, of permission being required for everything, has its legacy. "I think when my family first came into the church, they were unsure and uncertain, because they grew up with a lot of church rules. So coming back into a white church, what does that mean for us? And that fear too. So what Auntie Phyllis and I are doing now, we're bringing the things of our culture back into the church, and telling the people, it's okay, we can bring the didg into the church, we can do our smoking ceremony, we can say our Aboriginal prayers, and we can have the Aboriginal priest who can take the services. Somebody asked me the other day, 'What can you do?' and I said, 'I can do everything that a white priest

do ask for Sunday School and baptisms. "But the one thing about our Aboriginal community is that they're always connected to a church – you know, you have the Moe lot connected to the Moe church And we've got other Aboriginal people that are connected, they might not come to church, but they're connected to the Morwell church".

Permission or freedom to worship?

Phyllis, talking about the early days of the Lake Tyers Mission, comments that "Sunday services were a must". The people were expected to go to church. "It's all about permission. The whites made us feel like we can't do anything without their permission... That's what is was with Lake Tyers, that you can't do anything unless I give you permission. And my permission is that you are summoned to church every Sunday." She adds, "It's a scarred thing, from generation to generation. They feel obligated that they have to go to church to please God.

"There's a component in me that says [to them] respect the Christian church, respect me as a priest, but that's as far as it goes. [They think] I won't come through the doors to worship because when you visit my community, you bring me that presence of a Christian, so I don't have to sit in church and hear you preach every Sunday about the Lord?"

The legacy of the past adds great challenges to Phyllis' and Kathy's ministries, but they remain committed to making the worshipping life of the Church welcoming and accessible.

See also page 7 for Phyllis Andy's reply to Alex Griffith's "Psalm to the Land" in last month's TGA.

1. A Centenary Publication of the Diocese of Gippsland 1902 – 2002, edited Ted Gibson, 2002

2. National Portrait Gallery: portrait.gov.au which holds John Bulmer's personal papers

3. From *The Gap*, 1968; reprinted from the *Bairnsdale Advertiser*

4. *Light and Life*, a history of the Anglican Church in Gippsland, compiled by I T Maddern, 1977

5. *Gippsland Times* 1/11/1878

6. For example: laketylertasoriginaltrust.com.au and the National Portrait Gallery

7. A History of the church of England in Gippsland, 1847–1947

Gospel inspires advocacy

**Michael Fox and
Eleanor Paterson
Paynesville**

Michael's Story

Meeting different people began in 1948.

Louis Urica, a Displaced Person from the then Czechoslovakia, jolted me out of my white suburban ghetto. Here he was stranded by war in the middle England, helping out in the kitchen of our boys' boarding school.

"Help me", he asked, "teach me a bit of English. I need to know how to get a visa to get back home to my family". And I did.

Then in 1968 a group of us in Dar-es-Salaam were teaching abused women refugees from Zanzibar enough English to apply for visas to Canada.

In 1972 urgent health hazards in a shanty town in Lusaka prompted us as UNHCR volunteers to show refugees fleeing from wars in Malawi and Mozambique how to use clean water flowing from a creek. "Drink upstream, wash downstream."

On to 1982: our Libyan students at Benghazi University protested against Gaddafi's enforced recruitment of young women to be his personal "guard". Twenty from that year's cohort were imprisoned, tortured and raped before being returned to their parents' homes. Combined care from parents, doctors and teachers gradually brought healing and some hope to those afflicted.

These events fired my ongoing concern for people of all cultures.

Eleanor's Story

Post WWII saw many displaced people migrating to Australia. In my Grade 6 we had Roger and Karla from White Russia, Solveiga from Latvia, Peter from Greece, Anna from Estonia and others, all older than us. Up and down the rows we read aloud from the Victorian readers and the newly arrived teenagers had to get their tongues around foreign words while their Aussie classmates snickered. I used to will the teacher to intervene and quell their nastiness but she remained impervious.

Many years later I too, became a teacher. Our students were from Italy, Greece, Malta



Photo: June Treadwell

Michael Fox and Eleanor Paterson

and Yugoslavia. Three of us young teachers started informal meetings after school for the mothers and grandmothers who struggled with their adjustment to Australia. We introduced Basic English and tried to explain our education curriculum. You can imagine their bafflement with Cuisenaire rods used in teaching Maths concepts.

Teaching transfers led to ESL night classes for Portuguese migrants from the Richmond High Rise flats, preceded by after-school sessions in gymnastics, softball, and choirs. It was a happy time of integration before multiculturalism became government policy.

Further down the track my travels led me to Greece where its hospitality took me by storm. Rich or poor, the Greeks shared what they had.

But 1967–1974 were the years of the Greek Military Junta dominating the whole country. We joined protest groups and later huge demonstrations. We supported freedom fighters who were arrested, sometimes tortured and jailed. Yes, it was dangerous and many Greeks fled or were exiled. That's what it meant in those years to stand up for justice and freedom.

Back in Australia, we began visiting the Maribyrnong Detention Centre, with Fr James Brady celebrating a monthly Open Eucharist and an informal choir from St Paul's Cathedral visiting at Christmas. We soon morphed into an ecumenical visiting group with the Brigadine Sisters and other faith communities.

"From our regular Eucharists we draw strength."

Twice a week we were allowed to take in sealed food but nothing fresh. Phone cards were particularly welcomed as was clothing. More pertinent was listening to their stories, writing them up, finding lawyers and supporting their applications by attending court hearings.

Many asylum seekers were refused entry to Australia, sent back to the countries they had fled from; a few were granted Temporary Protection Visas.

We did that for eight years. Moving to East Gippsland, we were foundation members of East Gippsland Asylum Seeker Support (EGASS) group, after an inspiring talk by Sister Brigid Arthur. Here we've collected food and sent it to the Dandenong Centre and Asylum Seeker Resource Centre (ASRC) in Melbourne. We have written protest letters to politicians, spoken to local groups and church groups.

We have kept silent vigils, arranged an Art Show, two film nights, paraded with the EGASS float on Bairnsdale's Open Day, invited guest speakers and sold stitch bags, raised money for ASRC and the Brigadine Mission to Asylum Seekers.

Why do we do this? It's our reading of St Mathew's Gospel, 25:31-46, that impels us. "As you have done it unto the least of these you have done it unto me."

From our regular Eucharists we draw strength, "Renew us by thy Spirit".

We have to go on. We must go on. Never turn away.

Diocesan calendar

September

- 8 2:00 pm Bunyip Lecture by Davina Veenstra of Bunyip Community House on the Green Thumbs Project: working with local schools to grow plants for bushfire-affected properties.
- 13 2:00 pm – 4:30 pm Safe Church Awareness Workshop (Refresher) at St Paul's Cathedral, Sale
- 14 9:30 am – 3:30 pm Anam Cara Quiet Day with Ken Parker on the art of Ann Greenwood, at St Mary's Morwell
- 14 9:30 am – 4:00 pm Safe Church Awareness Workshop (Full) at St Paul's Cathedral, Sale
- 20–21 POSTPONED due to illness: "Russian history with a twist"
- 21 Safe Church Awareness Workshop, (Full) Traralgon
- 22 Vocations Sunday around the Diocese
- 30 – 3rd October Anglican Mothers Union Australia (AMUA) St Barnabas Retreat: contact the Rev'd Thelma Langshaw or Archdeacon Edie Ashley for further details

October

- 6 10:00 am Blessing of the Animals at Holy Trinity Stratford
- 6 12 noon St Thomas' Bunyip: Blessing of the Animals in honour of St Francis and a BBQ lunch
- 7 – 10 Clergy Retreat at Palotti College
- 11 2:00 – 4:00 pm Safe Church Awareness Workshop (Refresher) at Koo Wee Rup Church, 348 Rossiter Road
- 12 8:00 am Garden Bus Tour, Avon Parish. Bus departs from the Stratford Railway Station
- 12 9:30 am – 3:00 pm The Fifth Annual Moe Antique and Collectables Fair at Albert Street Primary School Grounds, Moe \$5.00 entry, children free. Stall holders welcome – enquiries: 5127 2929. See page 4
- 12 9:30 am – 4:00 pm Safe Church Awareness Workshop (Full) at Koo Wee Rup
- 24 Anglican Mothers Union Australia: Gippsland Annual General Meeting, Wonthaggi
- 26 9:30 am – 3:00 pm 114th annual Flower Show at St Thomas' Bunyip, with stalls, BBQ
- 26 Lay Readers Seminar, Sale. Presenters: Gil Cann, author of *Red Alert: Does the future have a church?* and the Rev'd Dean Spalding on Matthew's Gospel. Details: The Rev'd Jenny Ramage: 0407 369 486
- 27 12 noon Flowers of Remembrance for an All Soul's Eucharist at St Thomas' Bunyip
- 27 Archdeacon Edie Ashley's last service as Rector at St Peter by the Lake, Paynesville

November

- 5 12 noon: Melbourne Cup Luncheon in the Anglican Parish Hall, Stratford
- 30 10:00 am – 3:00 pm: Quiet Day for West Gippsland with Bishop Richard at St Thomas' Bunyip