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launched

RRP \$7.95

# The Gippsland Anglican

CELEBRATING 120 YEARS



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Christine Morris



## Two new priests for Gippsland Bec Hayman and Damien King ordained

*'It is almost as if God says, "I know you Gippslanders, you wild, spirit-led, free-thinking, diverse bunch. One Jesus is not enough for you – I will give you three." And so we have, left to right, three images of the ministry of Christ: Christ the Teacher, Christ the Leader and Christ the Pastor/Priest.'*

■ **John Webster**

In saying this in his sermon, the Rev'd Dr Tim Gaden highlighted the relevance of the stained glass windows behind the high altar at St Paul's Cathedral in Sale.

Dr Gaden was preaching at the ordination service on Holy Cross Day, 14 September, when the Reverends

Bec Hayman and Damien King were priested. Dr Gaden made a comparison with the normally single portrait of Christ in other dioceses in Victoria, suggesting that each cathedral's representation of Christ helped to shape that diocese's understanding of ministry.

*Continued on page 3*



# O changeless Christ, forever new...



One of my favourite hymns by the late Bishop Timothy Dudley-Smith (1926 – 2024) begins, ‘O changeless Christ, forever new...’ It’s a poetic summation of the creative tension that Christians live within: the utter reliability of God’s character as made known to us in the person and work of Jesus Christ, who meets us again and afresh in each moment, in every circumstance.

I was reflecting at a Provincial Council meeting in September (a biannual gathering of bishops, clergy and lay people from the five Victorian dioceses) that we have had six inductions in Gippsland since late November last year. This means that within a ten-month period, twenty percent of our parishes have welcomed new clerical leadership.

Whilst the rate of such transition may be a little unusual, the gift of it to us is not. For the church has a technical term for change; we call it ‘tradition’. Change in this sense is ‘proper’ to the church, of its essence, for it is how the eternal mysteries of our salvation are handed on as lived experience to each generation, in every place and culture.

The Diocese is refreshed and invigorated by those clergy who have come to us from Melbourne, from interstate, and from overseas, as is the case when clergy already well known to us take on new responsibilities in response to God’s call.

This was evident at the ordination service featured on the cover of this edition of *TGA*, at which two of our ‘home grown’ deacons were admitted to the order of priests in a full cathedral. As we were reminded by the liturgy and the sermon, the ministry they are to exercise is as old as the hills and as such it requires careful attention to and engagement with our particular missional context.

O changeless Christ, forever new...

The Registry team is a great example of this interplay of continuity and flux.

News of our Registrar’s discernment that this is the time for him to take up new challenges (see page 5) may be unsettling at first, and yet we are blessed to have Richard Connelly’s predecessor, Brian Norris – now in priests orders himself – to serve as Acting Registrar while we recruit to this important position.

That same pattern is repeated with Jan Down – from whom Sally Woollett took over as Editor of *TGA* – returning to edit this and subsequent editions through until year’s end.

We are enormously grateful to Brian and Jan for stepping back into these rivers, mindful of Heraclitus’ counsel that it won’t be the same river! Nor will the ones who step into those waters be quite the same as when they waded in before.

O changeless Christ, forever new...

## ***The church has a technical term for change; we call it ‘tradition’.***

Libby Willems, our Diocesan Development Officer, is following a vocation to teaching, for which she has been studying part time in recent years. This will see her move into more of a volunteer capacity with the Registry team as she takes up her new calling in earnest.

Libby has been a great addition to the *TGA* Editorial Committee following Philip Muston’s retirement and has been instrumental in improving our communication platforms through the website, the use of webinars, ‘News for the Pews’, and ‘Gippsland Anglicans On Air’. She has also helped us secure a significant grant for Aboriginal Ministry. It is good to know that we will not be losing Libby’s skills from the team, recognising that her ongoing contribution will be on a different footing, as befits her new calling.

Kate Campbell has been a friendly face and familiar voice at the Registry in several dispensations going all the way back to Annette Hollonds’ first day in that Office some twenty years ago, and having returned to work alongside Annette in more recent years.

In between, Kate has pursued other vocations, including as a permanent deacon, and she now transitions to a role in the Registry team as Parish Support Officer, which is close to her diaconal heart. Kate will soon be the ‘person of first resort’ for all parish inquiries on Tuesday and Thursday mornings, and on Wednesdays.

And, as you’ll see elsewhere in this edition, we are recruiting to new part-time positions in the Financial Administration and Safeguarding / Clearances spaces – the latter, in large part, so as to relieve the burden carried by our parish Safe Ministry Officers, and help us migrate to Kooyoora’s new clearances platform ‘OSCA’.

By all accounts from that same Provincial Council meeting OSCA is working well in other Victorian dioceses which have adopted it and will ultimately reduce the labour-intensiveness of our unstinting commitment to Safe Ministry.

In all of these changes – whether already effected, underway, or still to come – we rest in the constancy of that One who is always with us, and for us, and ahead of us.

O changeless Christ, for ever new,  
who walked our earthly ways,  
still draw our hearts as once you drew  
the hearts of other days.

As once you spoke by plain and hill  
or taught by shore and sea,  
so be today our teacher still,  
O Christ of Galilee.

*Together in Song 254, verses 1 & 2  
(One License 21444)*





# Two new priests for Gippsland

Continued from page 1

In his exhortation to Bec and Damien, Bishop Richard reminded them of these three aspects of the vocation to which they have been called: 'Be a pastor after the pattern of Christ... Be a teacher taught by the Lord... Lead the people of God as a servant of Christ...'

The service commenced with the ordination hymn – Rejoice! For God has called us – by one of Australia's contemporary hymn writers, the Rev'd Dr Elizabeth Smith AM, herself an Anglican priest from Victoria now serving in Kalgoorlie, WA. The hymn celebrates the calling of all the baptised to the 'ministry of loving', and then clarifies the three-fold orders of deacon, priest and bishop to which each Christian may be further called. The hymn reminded the packed cathedral, and those participating online, that:

The priests are men and women who shape our common prayer, who take the bread and break it, and bless the cup we share. They teach good news of Jesus, and peace for all the earth, and tell how God forgives us and blesses our new birth.

After the sermon the two candidates, wearing their stoles as deacons, were presented to Bishop Richard for ordination as priests. In the Presentation,

the Ven Graham Knott described how Bec and Damien's vocation was discerned in the context of the community of God's people. This is an assurance that the Church as a whole supports their ordination to the priesthood.

After the Exhortation and Examination, prayers were said, particularly for the Church's ministry and ministers, and then the *Veni Creator Spiritus* was sung: 'Come, Holy Spirit, our souls inspire' – the ancient invocation of God's sanctifying Spirit. The priests present gathered around their Bishop and the two candidates as Bishop Richard prayed for them, and then they joined him in laying hands on Bec and Damien, asking for their anointing by the Holy Spirit to be 'set apart... for the office and work of a priest in your Church.'

After that solemn and sacred moment, Bishop Richard anointed their hands, their deacon's stoles were re-ordered as priest's stoles, and they were each presented with the Holy Scriptures, and a paten and chalice – symbols of their priestly calling. The congregation then gave Bec and Damien a rousing welcome as new priests in the Diocese of Gippsland.

As Dr Gaden had said in his sermon: 'It's one of God's great gifts to you today that you are being ordained priest in a diocese in which you are surrounded

by... diverse examples of ministry, and in which you are encouraged to develop your own gifts in the years ahead, however the Spirit leads you... [ – a diocese which has an] easy and relaxed acceptance of being different together.'

After the Eucharist the two new priests were given personal words of affirmation from friends who had encouraged them in their vocational journeys, to which they each responded. And before the final blessing and procession out, Canon Emeritus Amy Turner presented them with green stoles on behalf of the Anglican Board of Mission.

The rain could not dampen the shared joy of this happy occasion as the congregation then celebrated further with Bec and Damien over lunch in Delbridge Hall.

The Reverend Rebecca Hayman will continue with her current roles of ecumenical chaplain to Federation University, Churchill Campus, and share in leading Churchill Cooperating Churches.

The Reverend Damien King will continue as senior Anglican Chaplain at Fulham Correctional Centre, as well as assisting in the parishes of Mirboo North and Leongatha.

The Rev'd John Webster is Rector in the Parish of Drouin.



Bishop Richard and priests lay hands on Bec and Damien



James Millward

## Well Worth the Wait! The Rev'd Ruth Hanlon Inducted into the Parish of Bass / Phillip Island

The Rev'd Ruth Hanlon

### ■ Ann Prideaux

Fierce storms in Gippsland greeted the new rector of the parish of Bass Phillip Island as she arrived to begin her ministry from the Diocese of Tasmania, who were also experiencing wild weather; so a frosty beginning.

In spite of this, with the clearing of the storm, a welcoming crowd filled the parish hall for the much anticipated induction of The Rev'd Ruth Hanlon on 3 September.

Bishop Richard Treloar led the service and preached, paying tribute to Eliza Darling, pioneer and social reformer, whose commemoration falls on the same day.. Bishop Richard compared her ministry service to that of Paul in the first letter to the Corinthians, where Paul stated that he had laid a foundation as a wise builder and someone else is building on it. Paul goes on to say,

For no-one can lay any foundation other than the one already laid, which is Jesus Christ.

Ruth spoke passionately, challenging us all to the mission field that awaits each one of us in the growing areas of Cowes and San Remo in particular. The harvest is plentiful and the workers are few, but we all must do our part.

Representatives from all the centres of Bass, San Remo and Cowes presented the symbols of ministry to Ruth, including the Bible donated to Cowes in 1870 by Mrs John McHaffie, a founding member of the first congregation on the island.

Speeches of welcome were given by local dignitaries, including The Hon Russell Broadbent MP, Federal member for Monash; CR Ron Bauer, BSCS Island Ward member; Peter Paul, Vice President of the Cowes RSL; Judy Rogers representing the Inter Church Council (ICC), The Rev'd Dr Fran Grimes representing our region and rector's warden, Ann Prideaux.

We were delighted that Ruth had supporters from her previous parish, Tarooma, Sandy Bay, along with her husband Michael and family members.

A number of Ruth's friends, along with a large number of clergy of the Diocese joined with parishioners for what was a joyous celebration, followed by an abundant supper.

Our parish has been richly blessed to have The Rev'd Liam Matthews who, along with The Rev'd Dr John Wright and The Rev'd Anne Perryman, kept the rumour of God alive during the interregnum.

Liam was in the parish for 13 months and well deserves his next short-term locum posting in Assisi, a little different to the challenges in Gippsland.



Rob McKay

Induction of The Rev'd Ruth Hanlon on 3rd September



# Richard Connelly 'calls time' as Registrar

## ■ Bishop Richard

It is with both sadness for Gippsland Anglicans, and with great respect for Richard's discernment, that I write to advise you that our Registrar of more than five years has decided to step aside from this leadership role in order to explore other professional opportunities.

Since taking over from Brian Norris' long tenure in 2019, Richard has served the Diocese generously and well in what is a demanding and increasingly complex position.

Richard has always had a heart for the region and for the mission and ministry of the Anglican Church, whether locally or as a provincial and national church within the wider Anglican Communion.

At the end of September we expect to record our third consecutive modest financial surplus, and to present a corresponding surplus budget again to next year's Synod via Bishop-in-Council. Bringing the Bishop-in-Council budget back into surplus by 2023 was one of Richard's objectives upon commencing as Registrar and, with the help of the Registry team and the Finance Committee, this 2019 Synod mandate was duly achieved.

In addition to overseeing financial stability and a raft of property and legal matters, Richard was instrumental in the diocesan responses to the 2019/20 bushfires and the COVID-19 global pandemic. The latter included the emergence of the Executive Committee of Bishop-in-Council which has added ongoing agility and rigour to our governance structure, with respect to all of which Richard has acted as Secretary – preparing for and following up on the monthly round of meetings, and making arrangements for our annual Synod.

The transition of our Professional Standards Office into partnership with Kooyoora, the migration to a new financial platform with the outsourcing of some services, securing a more bespoke insurance agreement for the Diocese, the improvement of our ICT infrastructure, the maturation of the website and the use of Zoom and videos to enhance communications and generate efficiencies, the innovation of new forums for lay leaders and interest groups such as ACTinG – these are just some of the significant changes to the way we work that Richard has influenced and progressed with the Registry team and our many wonderful volunteers.

And who can forget the 'gutter vacuum', or the introduction of EVs for diocesan fleet cars!

Richard has been a hard-working, supportive and close colleague, and a joy to work with. He leaves a significant legacy, and we have every confidence that the diverse skill set required of a Registrar in today's church will stand him in good stead as he sets out on new adventures.

Richard's last day in the role before taking some well-earned leave entitlements will be 17 October, and he will be farewelled following the Bishop-in-Council meeting that afternoon, though we know that he will continue to exercise a baptismal ministry among us in the future.

We are very grateful to The Rev'd Brian Norris for his willingness to step in as Acting Registrar, part-time, while we recruit to this important position for our Diocesan household.

I'm also delighted to announce that The Rev'd Kate Campbell is preparing to take up a new role in the Registry team as Parish Support Officer, as we seek a part-time financial administrator to serve in the space that Annette Hollonds and Kate have hitherto combined to manage with such dedication and distinction.

Kate will be available in person, on the phone, and via email to assist with any and all Parish inquiries on Tuesday and Thursday mornings, and all day Wednesday, while continuing to assist with other aspects of the Registry's ministry. The timing of Kate's transition is somewhat dependent on other recruitment processes, and we will keep you updated about that.

Thank you in anticipation of your patience as we work these things through together.



Richard Connelly

Although sad to be leaving the small and dynamic team he has led these last five years and more, Richard knows that the timing is right, and he looks forward to seeing how some of the major missional projects he has helped to initiate – such as at Longwarry and Nar Nar Goon, as presented to Synod in May – continue to unfold in the months and years ahead.

Please join with me in giving thanks for Richard's unstinting work among us, and in praying for him and his family in this time of endings and beginnings as they wait on God's leading.

Please also pray for the Registry staff – Kate, David Perryman, Kevin Broughton, Tim Gibson, and Libby Willems – all of whom fulfill fractional roles with grace and commitment – as, with volunteer Alice Weatherall, they adjust to a different dispensation, and we await the arrival of new members of the team.

May God raise up a servant leader to build on all of Richard's good offices, and to release the parishes and ministry centres across the Diocese into our share in the divine mission, that we might be a blessing to our communities as we proclaim the gospel of reconciliation and hope.

# Ecumenical Season of Creation launched



Blessing of The Abbey Prayer Tree

## The Abbey Winter Feast and Prayer Tree blessing

### ■ Jan Down

Tables around the A-frame at The Abbey on Raymond Island were filled with people from across Gippsland and beyond for the annual fun- and fundraiser Winter Feast, this time held on the very last day of winter.

But before the Feast could begin, there was a Prayer Tree to be blessed. While people were seated around the tables, Abbey Director Dr Cath Connelly welcomed everyone to The Abbey and made the acknowledgement of Country.

Bishop Richard then spoke briefly about the Season of Creation which begins on 1st September, not because it is the first day of spring in the southern hemisphere, but because it is the first day of the Orthodox Church Year, and it was on 1st September 1989 that Ecumenical Patriarch Demetrios called on all Christian churches to join with the Orthodox in offering prayers of thanks and petition for the gift of creation

(see p2, TGA September). This led eventually to the ecumenical Season of Creation being formalised by the World Council of Churches.

Bishop Richard noted that all the prayer trees being planted or dedicated around Gippsland parishes will be gathered around the prayer tree at The Abbey.

Cath explained the choice of that particular tree: as she and Bishop Richard were walking around the grounds, looking for the right tree, both were struck by one that was half dying, half full of life, which spoke to them of death and resurrection. Cath added that the living part is actually looking stronger since it became the Prayer Tree.

After these opening remarks we all moved outside for the blessing of the tree by Bishop Richard. This brief liturgy from the Anglican Communion Office included a Bible verse and response for each aspect of planting a tree:

the preparation of the soil; the placement of the tree in the hole; earthing with soil; the watering and the growing. It ended with a prayer of commitment read by all, pledging to care for God's people and world, to safeguard the integrity of

creation and sustain and renew the life of the earth.

Once everyone had strolled back into the A-frame, the sumptuous four-course Feast began. This was provided by a hard-working and capable team from the Parish of Paynesville, led by Karen Berger.

At intervals during the Feast we were variously entertained and informed. The Diocesan Registrar, Richard Connelly, spoke about The Abbey Chapter's plans for the future, including refurbishment of the A-frame – which is in urgent need of maintenance works and extension – as well as further exciting development of the whole site. Needless to say, this will all be very costly, and The Abbey is seeking generous donations.

Other interludes included Cath Connelly playing her beautiful Celtic harp, Dean Keren Terpstra also having a play, followed by Grant Palmer on tuba, with renditions of *Amazing Grace* and *All Creatures of our God and King*, the hymn based on St Francis' Canticle of the Creatures.

Thanks were given to those who had provided the Feast and helped in various ways to create such a happy day. Special thanks were also made to David and Deb Chambers for their 20 years as voluntary cooks at The Abbey for so many events, including clergy retreats and conferences. The Abbey is now seeking enthusiastic people to fill this role.

This year's Abbey Feast raised \$5,500, an excellent effort which will contribute towards the development and continuing ministry of this special place.

As those of us who came across to the island on foot wandered back past the prayer tree, we saw tiny wrens flitting about in the depths of the foliage. We passed kangaroos grazing in the open space, and as we stood out in the fresh breeze on board the ferry, a pelican flew low overhead. Thanks be to God for the glory of creation, and time out to revel in it at The Abbey.

Tax deductible donations can be made via Anglican Earthcare Gippsland:

Cheques payable to: Anglican Earthcare Gippsland, Abbey Vision Fund. Mail to: Anglican Diocese of Gippsland, PO Box 928, Sale Vic 3850. Please include your name and address for a tax receipt.

Direct Deposit: Anglican Earthcare Gippsland, ANZ Bank, BSB 013795, Account Number 2060 78399. Please use surname and AVF reference. Tax receipts can be requested by emailing: KateC@gippsanglican.org.au



Happy feasters



# with the Prayer Trees of Gippsland



David Crouch, Dean Keren Terpstra, Jan Down (Chair of ACTinG), Tony Rinaudo (Principal Climate Advisor for World Vision), Cath Connelly (Abbey Director), Bishop Richard, St Paul's Grammar School Chapel Captains, Anna Sterling and Pip Steenholdt

## Diocesan launch and prayer tree planting at St Paul's Cathedral

Why should Christians care for God's creation? This was the topic of Tony Rinaudo's message at St Paul's Cathedral on Sunday 1st September. Tony answered this question eloquently, weaving biblical texts through the story of his reforestation work in Niger.

'Creation belongs to the one whom we call Lord', Tony said. Caring for creation is also showing love for our neighbour.

Tony and Liz Rinaudo served as agronomist missionaries in Niger for seventeen years. Tony is currently Principal Climate Advisor for World Vision. He is also the author of *The Forest Underground – hope for a planet in crisis*, which won the 2022 Australian Christian Book of the Year Award.

The book is the story of their faith, life and extraordinary work in Niger, and what has happened since they left.

The first few years were very discouraging. While they could see how bringing the trees back to the barren land would help poor farms to become productive again, they found that 80% of the seedlings they planted died.

But their prayers were answered when Tony suddenly discovered 'the forest underground'. What looked like small bushes or weeds were actually the native trees trying to come back. With skillful pruning and protection, the trees shot up and quickly transformed the landscape, making a huge difference to farm production in a surprisingly short space of time.

This method of reforestation came to be called Farmer Managed Natural Regeneration (FMNR). A documentary of the story can be viewed at: <https://tinyurl.com/4eesfvx/>.

The congregation at the Cathedral consisted of St Paul's parishioners, visitors from parishes across the Diocese and some who joined in via the live-stream. After the address, there was a time for questions and answers, with the facility even for those online to send questions.

Tony's message was very well-received, with several people commenting on what a humble man he is, and what a difference he has made in the lives of so many people. In Niger over five million hectares were reforested in 20 years. That equated to 500,000 tonnes of grain. Farmers were able to double their crop yields.

Now FMNR has spread to 25 countries (and counting). In Humbo, Ethiopia, FMNR has led to the removal of more than 180,000 tonnes of greenhouse gases from the atmosphere. This method of farming addresses desertification, deforestation and climate change.

After hearing Tony speak, the congregation was treated to a beautiful rendition of *Spiegel im Spiegel*, played by Dean Keren Terpstra on her new pedal harp, giving us time to reflect on the message.

At the end of the service, David Crouch collected the olive tree from in front of the altar, and the congregation followed the tree out to the Quiet Garden behind the Cathedral. Bishop Richard then led us in a rite of blessing as David dug the hole and planted

the tree. Chapel Captains, Pip Steenholdt and Anna Sterling, from St Paul's Grammar school assisted with some symbolic watering, and the moving liturgy ended with a prayer of commitment to care for God's creation.

We then adjourned to Delbridge Hall for a lavish afternoon tea, thanks to the generous work of the Cathedral catering team.

Many people contributed to the afternoon event – too many to name – and we are thankful to all who made it such a special time.

Commenting later, Kevin Broughton from Holy Trinity Stratford said he saw the prayer tree as 'a living symbol of our shared commitment to creation and faith – the communion forest.' He added that in the planting 'we embodied our belief in renewal and resilience, planting not just a tree, but the seeds of a faith-filled future.'

A recording of the service can be accessed at <https://youtu.be/w0dxC4CFI8>

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# A living testament of commitment

■ EMILY BEAVERSTOCK

The Season of Creation is a time of reflection and action for the environment. The Traralgon parish marked the beginning of this season on 1st September at each of its centres.

Services started outside and trees were planted which had previously been carefully selected by a member of each centre's community. Portuguese laurels were planted at St James' Traralgon, a magnolia at St John's Glengarry, and a *Camellia Sasanquas* at St David's Toongabbie. Each of these plants has its own unique way of enhancing the landscape, and their growth will be a living testament to the commitment of the community to care for our shared planet.



Planting a magnolia at St John's Glengarry



Dedication of the Crepe Myrtle at St Mary's Morwell

## Morwell's Crepe Myrtle

■ Sue Jacka

At St Mary's Morwell we didn't have enough space to plant a new prayer tree so we decided to dedicate an existing one. The small Crepe Myrtle on Latrobe Road was chosen as it is in full view of the passing traffic and pedestrians.

During both of our Sunday services on 1 September we celebrated the commencement of the Season of Creation with readings and prayers chosen around the theme of trees.

Revelation 22 talks of the Tree of Life with its bounty of fruits across the year and its leaves which are for the healing of the nations. Zechariah 4 records the prophet's vision of the two olive trees and the lampstand of gold – symbols of God's presence with us and bountiful

provision with olive trees providing food, oil for cooking and lighting as well as wood.

During our Prayers of the People, we each had the opportunity to write a brief prayer on a strip of fabric which we later attached to the newly dedicated prayer tree outside.

As the ribbons of fabric flutter in the breeze during the Season of Creation, we are reminded that our prayers are continually before the Lord. We can trust God to provide the discernment, peace, healing and whatever is needed in our particular situations.

This the word of the Lord to Zerubbabel:  
Not by might, nor by power,  
but by my spirit,  
says the Lord of hosts.

Zechariah 4:6



Anglican Diocese of Gippsland

### BOOKKEEPER – FINANCIAL ADMINISTRATION

The Registry Office is looking to recruit a part-time bookkeeper.

3 days per week with flexible work arrangements.

Please email [registrar@gippslandanglicans.org.au](mailto:registrar@gippslandanglicans.org.au) for further information.



Anglican Diocese of Gippsland

### SAFEGUARDING OFFICER

The Registry Office is looking to recruit a part-time safeguarding officer. This person would be responsible for supporting the safe ministry compliance processes within parishes across Gippsland.

2 days per week with flexible work arrangements.

Please email [registrar@gippslandanglicans.org.au](mailto:registrar@gippslandanglicans.org.au) for further information.





## A flute between worlds?

■ Cath Connelly

Where does the time go? Kate Thompson, in her delightful novel *The New Policeman* suggests that a mischievous Irish priest has planted a flute between this world and that of the Good Folk, speeding up time in this realm and draining time in the Otherworld. Maybe she is right, but whatever the cause, 2024 is nearing completion and 2025 awaits.

Here at The Abbey this race towards the new year involves creating a program of retreats and quiet days for the coming season. One of the new delights to bring to The Abbey in 2025 is a retreat titled *Moss!* during which Uniting Church minister Kellie Woods will lead us on a weekend of creatively exploring moss, fungi and other small wonders. I met Kellie at a recent retreat and was mesmerised by the fecundity of her creativity and her passion for moss.

Another new offering is a weekend entitled *Rites of Passage* for Older Women. Circle Dancing, Enneagram and Celtic Spirituality also feature in 2025. The program is coming along nicely. The full program will be emailed out to all those on our database during October.

For all this, there is space for you to contribute. We are continuing the popular *Hush Retreat Days* and are still looking for contributors for this program. Maybe you have a favourite topic that you would love to have a go at presenting? This is a very supportive environment in which to offer your passion. Give me a call; I'd love to hear from you...

### Save the date



For further information, please contact Anna at the Abbey: (03) 5156 6580, [info@theabbey.org.au](mailto:info@theabbey.org.au)

#### OCTOBER

- 5 Blessing of the Pets. An afternoon of animal fun, culminating in a pet blessing by The Rev'd Jeff Berger, Abbey Chaplain. 2 pm – 4 pm. Afternoon refreshments provided for humans! FREE
- 10 *Hush Quiet Day: The Story of our Lives.* 10 am – 3 pm. Facilitators: Jenny & Peter Batten. \$20 donation.
- 11 – 13 Weekend Retreat: In Love with Hildegard of Bingen. Facilitator: Cath Connelly.

#### NOVEMBER

- 9 Garden party @ The Abbey.
- 15, 16 Diocesan Retreat: Grace and the Holy Spirit. Facilitator: The Rev'd Kate Campbell.
- 21 *Hush Quiet Day: Prayer Life of C.S. Lewis.* Facilitator: The Rev'd Jeff Berger. 10 am – 3 pm.
- 29 Ecumenical Conversation. 10 am – 3 pm. Lunch, morning & afternoon tea provided. Cost \$25. RSVP by November 15th.

#### DECEMBER

- 12 *Hush Quiet Day: Come Apart to Be a Part.* Facilitator: The Rev'd Gradwell Fredericks. 10 am – 3 pm.

## ECUMENICAL ADVENT CONVERSATION 2024

The Anglican and Roman Catholic Bishops in our region of Gippsland will again co-host an Ecumenical Conversation in November in preparation for the season of Advent.

This will be the seventh such Conversation convened jointly by the two Dioceses, reflecting the ongoing interest and support of clergy and lay people from both traditions for this significant ecumenical initiative.

Bishop Richard Treloar and Bishop Greg Bennet warmly invite you to join with them in this year's Advent Conversation based on Old and New Testament passages drawn from our common lectionary, as these speak to the great Advent themes.



The Rev'd Dr Chris Monaghan CP



The Rev'd Dr Merryl Blair OAM



The Rt Rev'd Dr Richard Treloar



The Most Rev'd Greg Bennett DD

We are delighted that the Conversation will once again be led by eminent biblical scholars from the University of Divinity, The Rev'd Dr Chris Monaghan CP, President of Yarra Theological Union and The Rev'd Dr Merryl Blair OAM, former Senior Lecturer, Stirling Theological College.

The Conversation will be held at

The Abbey on Friday 29 November commencing at 10 am and concluding with a short ecumenical service at 3.15pm.

For further information and bookings, which are essential for catering purposes, and any accommodation needs, contact Anna at The Abbey on 5156 6580 or [info@theabbey.org.au](mailto:info@theabbey.org.au).





# Celebrations at Yarram

Presentation of a painting of Christ Church, Tarraville, to Loreen and John Chambers

■ **Tony Wicking**

The Parish of Yarram always looks forward to the annual visit from Bishop Richard. This year was no exception, with the usual amount of joy, celebration and chaos!

Bishop Richard's visit this year on the 25th August coincided with our monthly Cafe Church where we sit around tables and have bread-making machines quietly doing their 'stuff'. We use this bread for communion. Any leftovers are used for morning tea and in this case for lunch as well, to go with the homemade soup. The smell of fresh bread gives a lovely fragrance as we come to worship.

During our service we had several celebrations. We admitted Grace and Veroncia Bradley into the Anglican Church. The bishop gave special blessings for two people who have started to come to church. In addition, we gave a presentation of a painting of Christ Church, Tarraville to Loreen and John Chambers. John and Loreen have been very supportive of all we are doing at Tarraville. However, they will no longer be able to attend as regularly as they are selling their farm at Maffra.

Bishop Richard's sermon provided a summary of the book of Ephesians, on which we had been preaching over the previous weeks. Afterwards the Bishop joined us for lunch in the parish hall, where people had an opportunity to speak with him, which was greatly appreciated by them.

## Creation exhibition: Communion Forest at Westminster Abbey

This is one of four wooden trees at the Westminster Abbey exhibition. It displays photos and information about the Prayer Tree at The Abbey on Raymond Island, Gippsland. The exhibition 'celebrates the beauty and biodiversity of forests while highlighting the pressing need for their protection'. Find the story on the Communion Forest website: <https://tinyurl.com/5n8fzxba/>





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# The great Gippsland jewellery heist – for a good cause!

■ Sarah Gover

In a heartwarming initiative, the Gippsland Mothers Union (MU) is collecting old brooches to support their counterparts in the Gahini Diocese, Rwanda. This effort aims to provide these cherished accessories to the Mothers Union members in Gahini, who use them as part of their traditional attire.

In August, 1,268 members of the Gahini Mothers Union attended a Diocesan Conference, highlighting the growing strength and activity of these parish groups. Beyond their regular Bible studies, savings groups, and choirs, these groups are deeply involved in various impactful projects. These include educational programs for girls who had to leave school early, micro-savings and loan initiatives, health and sanitation education, domestic violence awareness, and agricultural and livestock projects aimed at improving household incomes.

The brooches, worn to secure the white sash on their uniforms, hold a special significance in their attire. By donating old brooches, often imbued with personal history and timeless beauty, Gippsland's Mothers Union is offering a new lease of life to these jewels. This gesture not only enhances the sense of identity and pride among the Rwandan MU members but also strengthens the bond between our two Dioceses.

Gippsland Mothers Union warmly invites all members of the Diocese to contribute to this project. A team

will deliver the donated brooches during the East African Revival Conference in August 2025.

To make this initiative even more personal, donors are encouraged to attach a card, highlighting anything significant in the brooch's history, including its original location. Every effort will be taken to give



Sarah Gover (left) with new Gippsland MU president, Lindy Driver, at the MU Mary Summer day in Heyfield in August



the brooches to the MU group in the reciprocal linked parish.

If you have a brooch to donate, please hand it to your Parish MU member or contact Sarah Gover to arrange collection. Your small act of kindness can bring immense joy and a sense of connection to our partners in Rwanda.

For more information, please contact Sarah Gover at 0430 082 865 or via email at [sarah.gover@gippslandanglicans.org.au](mailto:sarah.gover@gippslandanglicans.org.au).

## Heyfield hosts Mary Sumner Day

■ Lindy Driver

Mary Sumner Day this year was held at Heyfield and a wonderful day was had by those present.

Gippsland MU member, The Rev'd Dr Dean Spalding, led a beautiful service that included carefully chosen scripture and song around women, and then spoke about his mother and what she had achieved for many in a quiet way. It was both uplifting and empowering.

A BYO lunch was enhanced by some wonderful soup supplied by David and Deb chambers.

After lunch, Deb Chambers was welcomed as a new member of Mothers Union.

Lindy then spoke of some of the things that we would need to do to keep moving forward, acknowledging that our members were mostly mature and that we need to look at new ways of holding meetings to include working younger people. This discussion will re-commence next year looking at EMU; that is, Evening Mothers Union which could be done either in parishes meeting face to face or

by holding a diocesan Zoom meeting.

The need for education around gender-based violence was also discussed, and how we as MU members and church members go about changing attitudes in society regarding all forms of violence.

We also discussed encouraging men to join MU, along with single women and women without children, since MU is about supporting families in all forms and ensuring the safety of children, physically, mentally and spiritually.

# Community life evolves at Clifton Waters



Author, Linda Davies with a copy of her book, *The Village on the Hill*

In October last year, a book on the history of Clifton Waters Village was published and has received high commendations from readers. The book launch was well attended by people from within the parish of Bairnsdale and from Sale.

Seventy years is a good age, especially for an original concept of providing housing for the aging population in the local area, through the foresight of Canon G.F.D. Smith, the Rector of St John's Bairnsdale at the time in 1953. There is still much need for something similar in many other places.

Since becoming an active Village, many changes have taken place. The early years were mainly fundraising times – organised by the Ladies Auxiliary – to help build the cottages and amenities. Fundraising events included fairs, card afternoons, Scrabble and other board games, and indoor bowls. Other help offered came local businesses or groups like Rotary.

In 2002 a local couple were approached to assist with providing entertainment for residents. This eventually led to a choir being formed of residents, who then provided concerts. These were conducted under the guidance of Mrs Pat Taylor. Her son, Tony, often provided productions for the choir to perform. The choir was to continue until 2019/20 when COVID caused a shut-down of activities for people everywhere in society.

Many changes have taken place over these years with different people in leadership roles within the general residential community of the Village and of management.

Currently, with a population of 88 residents, a committee of seven residents seek to provide a variety of activities and opportunities for the residents to take part in, including a monthly lunch out at various places.

Other opportunities include several ladies who enjoy sharing time at a craft gathering where they enjoy each other's

company, producing lovely items. One group of talented people enjoy spending time producing drawings, while another group look after the community garden, providing some vegetables for those who can make use of the produce.

Happy Hour is another time to catch up with friends, getting together to socialise on a weekly basis.

A recent re-connection has been made with the Gippsland Grammar School next to the Village, through their cooking program. This commenced during the last term of 2023 and has recently started again with a couple of people from St John's Bairnsdale and the Village offering to assist with the weekly program.

Being able to share a common love with the young students is truly a delight and very rewarding for those who are able to offer their help.

Activities held in the broader community for people to attend can be found at U3A in Bairnsdale.

*The Village on The Hill* author, Linda Davies, has books available for sale and if anyone is interested in purchasing a copy, please email: linda.s.davies@gmail.com or write to her at: 2 Stephenson Road, Clifton Waters Village, Wy Yung 3875.

**ACTinG prays for creation**

Via Zoom:  
<https://tinyurl.com/2z28uyyy>  
 9.30am – 10 am  
 Last Tuesday of the month  
 Led by The Rev'd Cathy Turnbull  
 Join us!



A gathering of past and present Village managers during the early 2000's. Back, standing: Don and Margaret Hannington, James and June Rose (staff), Geoff and Sue Cuckson. Seated: Bud McCoy, Nell (Davies) Bosworth, Margaret and Will Redenbach.

**Supporting the Aboriginal Ministry Fund**

- employment of Aboriginal people in ministry
- training of Aboriginal people for ministry
- cultural education within Gippsland Diocese
- development of Aboriginal ministry

Would you like to be part of supporting these aims?  
 To find out more, contact the Registrar: 03 5144 2044  
[registrar@gippslandanglicans.org.au](mailto:registrar@gippslandanglicans.org.au)



# Be equipped for Hope25!

■ Susan Liersch

Jesus' parting words to His followers were...

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.

(Matthew 28:18-20).

Our core mission as Christ's body is sharing Jesus with others!

Let's face it, it's hard to imagine that people in our secularised community will be interested in hearing about Jesus. But we were interested, so why wouldn't they be? We responded to the witness of others so why wouldn't they? Many of us have lost confidence and have forgotten Jesus' words commanding us to go and make disciples through the power of His Holy Spirit.

Archbishop Geoff Smith in his podcast: Equipping the church for evangelism, noted that 'there is much talk about evangelism in our churches but in reality, we are

## HOPE25

not so good at supporting our people in doing evangelism'.

**Hope25** is a wonderful opportunity to turn this around, to become a church passionately sharing stories of faith with others.

The Hope25 website offers the support we need in the following resources:

- Inspirational podcasts
- Evangelism courses
- Welcoming tips
- Sample sermon outlines
- Books to read

It is hoped that these resources will grow over time with parishes contributing resources that they have found useful, especially how-to guides for holding events that they have done successfully. Submit these to the project officer Wayne Schuller via his email: [wayne@hope25.com.au](mailto:wayne@hope25.com.au)

In addition, by joining up to the Hope25 website (<https://www.hope25.com.au/>) you will receive a monthly newsletter which will also help you plan for Easter to Pentecost next year.

The diocesan Hope25 facilitation team is developing a Hope25 page on the Gippsland Diocesan website which will include reviews of resources on offer, short videos of our own faith story which parishes are free to use and a resource on how to write your own faith stories.

For more information or support contact me via email: [susanl@basscoastanglican.org.au](mailto:susanl@basscoastanglican.org.au)

The Rev'd Susan Liersch is Deacon (Youth and Families Minister) in the Wonthaggi / Inverloch parish.

**Evangelism** is a natural part of the Christian life; it is not meant to be a burden or a weight upon us, for it is the Holy Spirit that enables us to share our faith.

Archbishop Geoff Smith



Anglican Diocese of Gippsland

### REGISTRAR/BUSINESS MANAGER

The Anglican Diocese of Gippsland seeks expressions of interest from suitably experienced people to fill the role of Registrar/Business Manager.

This is a full time, senior leadership position based in or near Sale, with some travel requirements mostly within Gippsland.

The Registrar will report to the Bishop and will oversee all activities of the Registry Office, working with parishes and other ministry centres in providing administrative support to facilitate the Diocesan Vision.

The Registrar plays an important role in the good governance of the Diocese, including with respect to financial management, risk mitigation, compliance with statutory obligations, and strategic planning.

The successful applicant will be a collegial, organised and self-motivated person; a team-builder who is also capable of working independently, with excellent communication and inter-personal skills.

Further information may be obtained by contacting Bishop Richard Treloar at [bishop@gippslandanglicans.org.au](mailto:bishop@gippslandanglicans.org.au)

Expressions of interests should be sent to the above email address or PO Box 928 Sale VIC 3853, by 18 October.

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## Warragul musicians

Praising God in song – left to right: Eve Sterling, Anna Sterling, Kaelan Lowe

### ■ Carol Monson

The role of music is constantly changing at Warragul Anglican Church, from organ playing in the heritage church to family friendly services where young and old engage in more contemporary music and songs.

Adolescents hone their instrumental and singing skills under adult leadership while the very young always participate in action songs often accompanied by percussion instruments. Rector Daniel Gebert has instigated an opportunity for a church choir to sing for a traditional Evensong once a quarter in the heritage church. Meanwhile, on two mornings of every week during school term times, *mainly music* draws a wide range of people from across the Warragul community.

A number of regular members from the congregation at Warragul Anglican Church have provided insightful, personal reflections on the value of contributing to the music program in all its forms.

#### Ethel Armstrong

Imagine how many changes in church music Ethel Armstrong has seen during her years of involvement in music at Warragul Anglican Church. Ethel, who will be 90 in March 2025, was married to renowned Warragul Municipal Band Master Bruce Armstrong. When Bruce was alive, he and Ethel presented a united musical team, Bruce on his cornet or conducting and Ethel on piano or organ.

Ethel started playing for Warragul services in 1965 after the church acquired a new organ. She was a competent pianist at the time but had never played an organ, so used the lever for the lower notes rather than the more complex arrangement of foot pedals.

In 1965 it was common for the musician to choose the hymns based on the sermon of the day with the rector having the final say. Ethel thinks the most notable change over choice of music is that today music is often chosen by a team to suit voices as well as in consideration of the sermon.

Even though she is revisiting many of her favourite hymns now, she believes newer songs have a swing to them in line with some modern secular music.

However, she did reflect on the repetition of phrases and single words, sometimes dominating 21st century Christian songs, as being very different from earlier hymns. In the past the wording of hymns often came directly from the Bible which assisted in her recall of text. She commented that 'in past decades there seemed to be a message in every verse. Today however many songs are dependent on meaning conveyed through a musician's singing.'

Ethel has strong feelings about the role of music in our worship of God; she sees hymns and songs as a mainstay of worship because they assist in our understanding of God's Word. This belief is reflected

in her pride that members of her family remain actively involved in the music of their churches. These days Ethel plays for services at Fairview around once a month and enjoys the rather more regular beat of some older hymns.

#### Adelle McArdle – a music leader

I started singing and playing (violin) in church when I was in high school and have now been contributing to this part of church life for nearly 30 years.

To me worship music is such a wonderful way of creating connections. It starts with the strong connection to God's Word – and I will always remember a Bible verse when put to music (I'm not good at remembering them without the help of music). Music extends to connect with the other people we are fellowshiping with. It is truly a unique thing today to stand together in a room and sing, creating a powerful testimony of corporate worship.

Church music also allows a 'full-bodied' sense of praise as I engage my heart (emotions) with my voice alongside other church members to offer praise to God.

But it extends further than this too – it allows us to connect our worship across generations. As I stand and sing new modern songs, I engage with the younger generations (a joy that has increased since my own children are now starting their journey in the church band), and as I stand and sing traditional hymns, there is a sense



of engaging in the worship across all the generations who have sung these songs before me.

This across the years sense of worship has been heightened for me since I recently joined a small church choir to be involved in the traditional Evensong service.

Being part of a church music team has allowed me, over the years, to work alongside so many wonderful and committed Christians, who I may not otherwise have had the opportunity to know quite as well. The fellowship and encouragement that flows as we rehearse, practise and ultimately play together is something that is wonderful to share with the wider congregation.

Finally, to then take the words and tunes sung on Sunday out with us, as we continue to sing them through the week allows us to use music as part of the command to 'pray unceasingly'.

**Anna Sterling – singer**

I really enjoy being a part of the band because music is an important part of worship for me. Using music to praise God is shown in the Bible, so we can see that for thousands of years people have been using song to express themselves to God. I think the lyrics and tones of music help us to more deeply understand Biblical messages like God's love for us, and also express ourselves to God.

I primarily sing in the church band, and that involves going to (roughly) hour long Saturday practices when on the schedule. Outside of church I am not in any other bands but being involved at church benefits me because it is a way for me to serve and allows me to use and develop the talents God gave to me.

**Eve Sterling – singer**

Music plays an important role in our worship of God. I think music can solidify the ideas of the sermon and help the congregation truly understand God's message, and it is also a way for the young children to learn about God.

I am one of the singers. For each Sunday I'm rostered on, there is a practice session on Saturday. These practice sessions normally last for about an hour and throughout the week I also spend time rehearsing the songs.

Everyone in the music team is willing to listen to others' suggestions and ideas and more than happy to help each other with difficult aspects of the songs, such as finding a key that works well for everyone, or guiding them through a specific section of the song.

I think singing regularly at Church has helped me grow closer to God and has allowed me to serve Him in a new way. Singing at Church has helped me gain confidence in my faith and has encouraged me to share it with others.

**Alistair McArdle – violinist**

Being involved in the music team is a great joy of mine. I think the worship of God through music is important as it gets me involved in a pretty universal fashion. I play the violin in the band, and playing in those environments is and has been very helpful to my development as a player. We work very well as a team; it's a very easy going and chill place to play and worship God.

**Kaelan Lowe – singer**

Music worship is a way for everyone to make a more personal expression of their love to God, there are no rules or specific



St James' Traralgon 'Modern Youth Eucharist', TGA October 1972

things we have to do to praise God when it's with music. I sing in the church band but I also sing outside of church.

**Annabelle Pyman – singer, cellist**

I am one of the singers and I think music is important because it gives us a different way to worship God as a group. I also like the lyrics and they make me think about God and how He loves us.

I commit about an hour on the Saturday for rehearsal for church music. I also play cello outside of school. As part of the music team we help each other learn the bits that we find more difficult, we encourage each other and have fun.

I like worshipping through music, and I like working with the adults and getting to know them better. I also like hanging out with the other youths. And I like singing!



Warragul Anglican musicians: Left to right: Alex Hare, Cohen Nicholls, Willow Nicholls, Eve Sterling, Anna Sterling, Kaelan Lowe, Alistair McArdle

# What Aussie Christians should learn from majority world sisters and brothers

■ John Sandeman

The stand-out fact from *The State of the Great Commission* report from the evangelical Lausanne Movement is the exponential growth of Christianity in the two-thirds world. It rivals the stories of the early church:

Christian communities that had been planted in Asia, Africa, and Latin America in the nineteenth century were watered by mass evangelistic initiatives of Western evangelical organizations in the twentieth. Simultaneously, unprecedented numbers of indigenous mission movements throughout the Global South intensified efforts at witnessing to Christ in ways that were contextually effective.

Lausanne cites Methodist evangelical academic Timothy Tennant: ‘the unprecedented 5,000 per cent growth of independent indigenous Christian movements in the Global South ‘from only “eight million at the turn of the twentieth century to 423 million by the close of the century”’.

*The State of the Great Commission* sees the accelerating growth of Christianity as due to ‘disciple-making movements’ where individual Christians evangelise, setting off ‘multi-generational’ discipling.

‘A disciple-making movement (DMM) or church planting movement (CPM) is defined by three characteristics.

‘First, there are sequential generations of growth. When an original disciple or church makes a new disciple or church, that is one generation. DMM/CPM are identified when there are at least four successful direct generations. Second, the movement is dynamic and growing. Third, the DMM is greater than approximately 1,000 believers or CPM are greater than approximately 100 churches.’

‘DMM/CPM continue to grow with the number of known mature movements over 1,950 over 1,750 pre-movements and 1,750 initial movements in 2022. And these are only what are known so far. In other words, these figures are a conservative ‘floor’, not an estimate of the ‘ceiling.’

‘DMM researchers estimate that there are 100+ million professing disciples



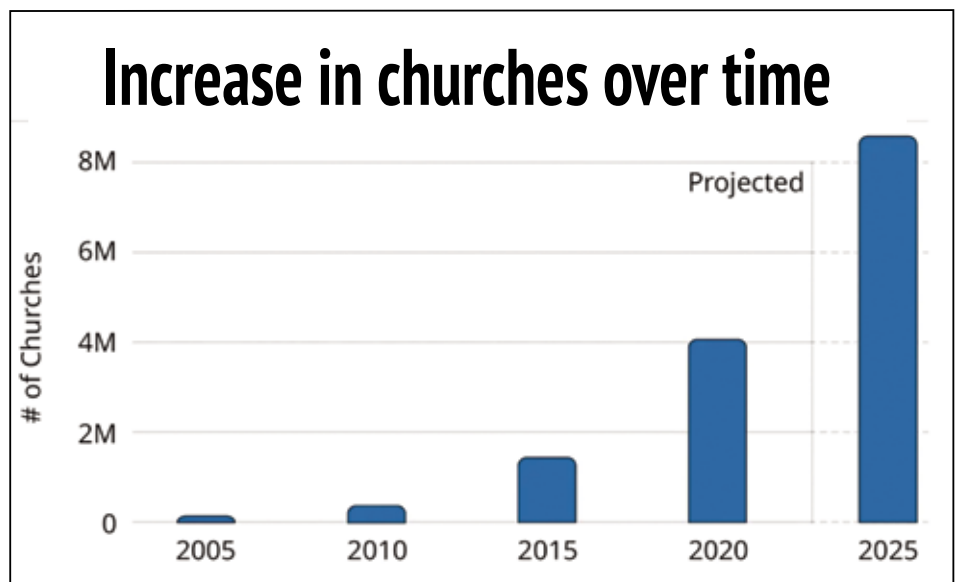
(not all baptized) due to DMM, making around 1 per cent of the world part of a DMM. Additionally, researchers estimate that there are over 9 million churches emerging from or part of a CPM. Understanding that most of these churches are ‘house churches’ with an average of 14 disciples per church, there are more houses churches in CPM than churches in traditional denominations.’

## What Australians can learn from the two-thirds world

Julie-anne Laird, the Regional Director of Lausanne in Oceania and Director of Missional Engagement for City to City Australia, discussed the local implications

of the report with Jordan Mullen, an expert in digital evangelism, in a webinar.

‘What we see in the great commission, it’s a command for all of us,’ Mullen said. ‘And I know some people have been talking about this idea of second reformational thinking, which is the first reformation was, we all got access to the Bible and we could all read it. And then the reformation that we’re going through now is this realisation of the priesthood of all believers that we are actually all able to disciple ourselves, someone coming to faith.’





Laird situated the Disciple-Making Movements around the world as a challenge to us. 'It's growing rapidly in places where people don't have much money and is actually about working out how we help people become Christians and stay Christians.'

Reflecting on her background with university ministry, Laird adds, 'We looked at this quite a bit at uni in terms of actually, we see people become Christians, but they haven't always counted the cost of what it looks like to be a follower of Christ. And so we used to not count someone becoming Christian until they themselves named Christian for about a year where we

A lesson from Iranian Christians is their big emphasis on discipleship, something that's often not a priority in the West, Mullen pointed out.

'In our western evangelism, someone comes to maybe evangelism events, someone preaches, someone makes a decision, but then one of the concerns is what happens to those people?'

'They have to disciple to convert. So really get to know that person because of the risks of maybe meeting someone who is investigating them. But they find when they do come to Christ and they're baptised, their faith is seriously counting the cost their focus is on, which is predominantly one-to-one ship and they're seeing rapid growth.'

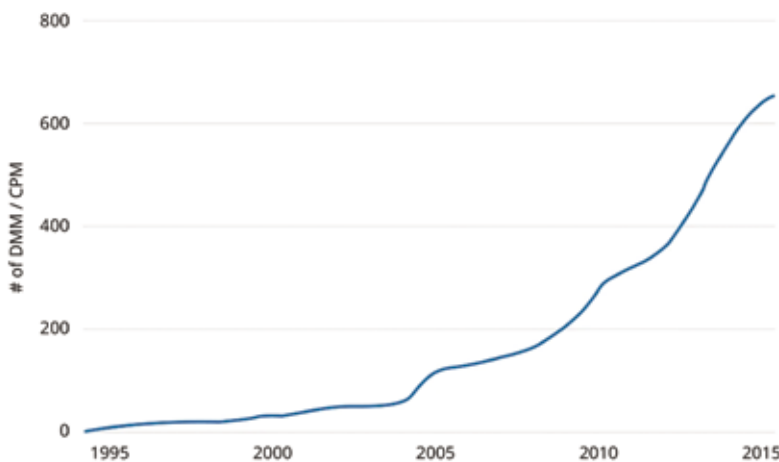
'To me, maturity as a Christian is, as you work out, "Oh, this is not just for me, this is for everybody else." But some people get to that point quicker than others.'

'A friend of mine became a Christian, and after about four weeks, she goes, 'actually, I release you to be friends with other non-Christians because actually that's what your job is in terms of your time.' And for her, she goes, 'Yeah, okay, I need to grow my faith, but I just can't stop telling other people about Jesus.' How the culture has shifted. We definitely have felt, I think ill-equipped, but also there's something in us that's dulled our faith a little bit or I'm not sure what is it in us that it's just not just brimming out.'

Laird lays out in simple terms what it takes to form a disciple-making movement. It takes a lot of resources to plant a church – a pastor, a building and money. But disciple-making, by contrast, takes a lot less. 'It is costly to run a church in terms of time, and there is definitely people who are just going, man, we just want to do this in a much simpler way. We want to see people come to faith. We want to see people grow in their faith. We want every Christian equipped and just that this is just who they are. Who we are as Christians is to help other people know Jesus.'

This article was first published on 14/08/2024 at The Other Cheek: <https://tinyurl.com/4eu592fj> and is reprinted with kind permission.

## Growth of discipling movements



could see that they've just matured and got it – of what it meant to live as a follower of Jesus. So I suspect that for a lot of these countries actually the cost of what it means to follow Jesus – they get it. They know there could be incredible persecution. So actually, Jesus is so worth it. And they are strong in that because they've had to really weigh out what does this mean to follow Jesus.'

Mullen sees the church in Iran – one of the fastest growing – as an example for us. 'They have no money, no buildings, no programmes, no visible leaders because of the persecution, no marketing production on a Sunday, any of those elements that we have very strong in the west. But they're the fastest growing church... What they do have is one-to-one discipleship as a primary focus. And then the other thing it says is I think it's predominantly led by women – interestingly because the men are so persecuted – but men and women, but strong focus on women.'

Laird, who is a notable maker of friends and gospeller, agrees that Australian Christians are just beginning to see themselves as disciple-makers.

'There's definitely been a shift in Australia as we've thought about, 'Oh, we haven't actually really helped people become disciples and what does that look like?' And people have gone, 'Okay, we've definitely become a bit more consumer-orientated.'

## The Gippsland Anglican

CELEBRATING 120 YEARS

### Editor, The Gippsland Anglican magazine

The Anglican Diocese of Gippsland seeks applications/expressions of interest from suitably experienced people to fill the role of Editor of *The Gippsland Anglican (TGA)*, publication of the diocese since 1904.

The 24-page colour magazine is published in print and online 11 times per year.

The successful applicant will report to and work with the magazine's editorial committee.

Ability to work autonomously and to tight timelines is essential, as is familiarity with an editorial production environment. Competency with online environments such as Teams, and with Word, Acrobat and Excel, are also required.

The position will be on a casual (approx. 0.3 FTE) and a work-from-home basis, although travel to and within Gippsland may be required at times.

Please send applications or requests for a position description to TGA Editorial Committee by 31 October, at PO Box 928 Sale VIC 3853, or [editor@gippsanglican.org.au](mailto:editor@gippsanglican.org.au)

# An early Gippsland family history

■ **Raymond Jackson**

I am writing this from my memories only, as I have no one left alive to talk to or check on things that happened 60 to 70 years or more ago.

I was born in Richmond on 11th October 1943. My Dad, James Hubert Jackson, was born in Hull, Yorkshire, England on 17th October 1907. He was always known as Bert.

His father, John William Jackson, was a sea Captain, so it was only natural that Dad too would follow him to sea. When he was only 14 years old he started as a deck-hand on the fishing trawlers in the North Sea. He then went on to larger cargo ships, carrying machinery and other goods up into Russia, then down the west coast of Africa.

He worked on ships around the world and was promoted to Able Seaman in 1927. He sailed around Cape Horn five times and up the Amazon River as far as the ship was able to go. He told me so many stories of his travels; I only wish I had been able to write them down.

When the Great Depression hit in the 1930s Dad found himself in Brisbane. All the ships were tied up, and the men had no work.

So Dad carried his swag, looking for work through Queensland, NSW, and finally ending up in Victoria, around Buchan where he worked on a station for some time. Dad liked to do a bit of prospecting as well. He then went across to Tassie, where he worked as rigger on the Tarraleah hydro power station when it was being built.

## An accident at sea

Dad was working on a fishing boat near Flinders Island when a very bad storm hit. As they were running for shelter, a large wave hit them. Dad was at the helm and was knocked to the deck. The helm spun hard, hitting Dad and splitting his skull open. He was unconscious for six weeks. His crew mates got him into Whitemark on Flinders Island where the doctors were able to clean the smashed bone from his brain.

He was listed in the *Melbourne Sun* as dead. When they were able to get him to Melbourne the doctors gave him three weeks to live – he beat them at that. They then gave him three months. He beat that – he lived till he was 72. Dad had a tattoo on his arm with his name 'B Jackson. HULL'. Through this the doctors were able to trace his Mother in England and tell her of his terrible accident. This happened around 1933, I think. He always suffered terrible headaches. I can still remember the large channel-like mark across his head.

After he recovered he started back on the cargo boats on the coastal trade around

the Australian coast, and across Bass Strait to Tassie. During the war time he was often in convoys with other ships, and they were accompanied by a navy Destroyer. At one time they saw a Japanese submarine surface nearby and the Destroyer gave chase.

He was awarded the Pacific Star Medal for his duty in the Merchant Navy.

## An escape

My Dear mum, Iris Margaret Carrol, was born in Richmond, Victoria, on 4th October 1907. She lived there till she was seven years old. Mum started school at Saint Ignatius Catholic school in Richmond. When Grandma married Daniel Leno he took them down to Yanakie near Wilsons Prom, South Gippsland.

My Mum was never able to attend school any more. Grandma gave her some schooling but she was made to work alongside the men on the farm, milking cows, cutting blackberries and ploughing paddocks with horses. A favourite horse's name was Bessie. Mum told the story of going down a steep hill near Foster with Bessie and the sulky, when for some reason Bessie bolted. Mum ended up underneath the upturned sulky, luckily not badly hurt. Her step-father was more concerned about the sulky than he was about Mum. He was very mean to my Mum.

One day, when they were at the Foster show, Mum plucked up courage to ask him if she could have some money to buy a camera. He put his hand in his pocket,



Ray fishing along the Ninety Mile beach

took out a handful of money and threw it on the ground. Mum still bought her camera and I still have that Kodak Box Brownie.

My mum stayed there till she was nearly 30 years old, never wanting to leave Grandma. But she finally made the break and went to stay with her Uncle Ernie and Aunty Jane Kaiser in Melbourne. He was at that time running the Melbourne Sailors Home, near where the *Polly Woodside* is now. She had a job waitressing at Caulfield grammar school, then at the Hotel Windsor.



Ray married Margaret on 27th of June 1964



Her step-father tried very hard to get her back. But Uncle Ernie made sure she was safe. He then gave her a job waiting on the tables at the sailors' home. It was there that she met my dear old Dad. They were married on the 14th December 1940. Her uncle gave them the wedding and also gave Mum away. My grandma was not allowed to attend the wedding, nor her brothers and sister.

#### Our selection

Dad was able to select a 400 acre block of land on the Marlo Plains near Cape Conran: allotment 11, Parish of Tabbara. We moved up there in 1951. The block overlooked the ocean. Mum said Dad would always be able to see the sea, and she had her land.

Dad's only means of transport was his pushbike, which he rode into Marlo. He found farm work with a Mr Col Cameron, and after a while was able to purchase a horse and sulky. Mum and Dad thought they were made. The horse's name was Toby; he was a retired pony from the Wonthaggi coal mines. He was a cunning little sod, knew every trick in the book. Mum would let him get away with it every time. She loved old Toby very much. When we were going into Marlo he would go as slowly as he possibly could. But coming home was a different story; he would set a good pace.

As it was too difficult for me to get to school they decided to rent a house in Marlo. I was then able to go to the old school in Stirling St. It was in an old one-room bungalow, owned by an old chap by the name of Freddy Christmas, and was rented by the Education Department. There were about 8 or 10 kids going there at the time. I would always go out to the block at weekends with Dad and help him. I have many happy memories of those times.

1952 saw a very big flood in the Snowy River. Marlo was completely cut-off, as Gilbert's Gulch was washed away, and there was no all-weather road in from the Cabbage Tree and highway end in those days. So they brought in supplies by way of Army Duck across the river from Corringale. There is a photo of me with the other kids sitting on the Army Duck beside the Marlo Hotel.

In the meantime, with the help of our good neighbour Jack Hinchcliffe, they had sown our first 12 acres down to oats. Jack had an old reaper and binder and was able to cut the oats and tie them into sheaths. The sheaths were then stacked in small bundles standing up, called stooks. This helped them dry further and if it rained they would not rot. Later they were taken in and stacked.

Then came our first house with the help of an old carpenter by the name of Charlie Emery who lived in Orbost. He helped Dad build just two rooms. But that did not worry Mum – she was very happy. So we shifted back to the block. And I started correspondence schooling; not a great idea for Mum, as I would rather be up the bush playing and hunting.

I must make mention of the springs down the hill below the house. They never seemed to run dry, which gave us a sure water supply. The water had sort of mineral taste, but was drinkable if you needed it. Mum did all our washing with it. She had her old copper set up down there, and Dad had put up a clothes line for her. Later we were able to set up a pump and had a tank set up at the house and the dairy.

Dad got a contract with the shire carting the dunny cans around Marlo. This meant he needed a dray and another horse – a light draught horse called Major. Toby and Major were like chalk and cheese. But Dad could manage them, and all was well with the job. This meant we needed to shift back into Marlo and I was able to go to school in Marlo again. By this time the new school was up and going on the present Jorgensen Street site. I think there were about 16 kids by then. Our teacher was Mr Colin McLoughlin.

Another two rooms had now been added to the house, and another 18 acres had been sown to pasture. Mum had six cows which she milked in a small dairy that Dad had built for her. She had

a small hand separator. She would then make the cream into butter. Friends and neighbours would buy as much as she could make. I can still remember turning the handle of the separator at 45 turns per minute.

Later the herd increased to 12. My Mum was never happier than when she was milking those cows, all by hand.

Raymond Jackson is a parishioner at Moe / Newborough.



Mum and Dad on the farm

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# The blessing of boredom

■ The Rev'd Daniel Lowe

'How long the same things? Surely I will yawn, I will sleep, I will eat, I will be thirsty, I will be cold, I will be hot. Is there no end?' So says Roman Stoic philosopher, Seneca, in a lament not dissimilar to many students around exam revision time.

Boredom is generally not something we welcome and will in fact go to great lengths to avoid it. James Bond's creator, Ian Fleming, writes of 007 that, 'boredom, and particularly the incredible circumstance of waking up bored, was the only vice that Bond utterly condemned'. Hard liquor, dangerous women, fast cars and death-defying missions – Bond was up for all of these. But boredom, the feeling of missing out on life and an ever-pervading sense of greyness, was too much for Britain's greatest spy. And many of us would agree with him. For most students the greatest condemnation of a lesson or activity is that it was boring.

So why are we so opposed to boredom? Writer Mark Sayers, drawing on the work of Mark Fisher, the late British cultural critic and blogger, links our fear of boredom to the prevailing culture of hedonism or pleasure seeking. Fisher suggests that our modern Hedonism is less like, 'I'm going to break away from the disciplinary society like a hippie and just enjoy pure pleasure.' It's more you're expected to continually be in pleasure.

Sayers explains, 'And to not be in a state where I'm experiencing some kind of pleasure would mean that something's wrong. So boredom, difficulty, challenge, all these things become signals that you're not experiencing something pleasurable and entertaining. So something must be wrong. So this means that you then become tremendously afraid of difficulty.' The problem of course is that to learn something, to create or build something, you are inevitably going to have to experience difficulty and probably boredom.

Psychologists James Danckert and John D Eastwood, the authors of *Out of My Skull: The Psychology of Boredom*, suggest that boredom has been widely misunderstood, perhaps even unfairly maligned. Boredom evolved to help us, says Danckert. It signals that we are unengaged, in need of an activity to satisfy us. 'I think that's a good thing, in a lot of ways. How we respond to it is up to us. I think you can minimise it. But do you want to totally eliminate it? I don't

think you do.' That hasn't stopped us trying though. Thanks in part to technology, we have plenty of distractions from boredom literally at our fingertips. Although it turns out this may not actually be helping. Columnist Elle Hunt reflects on this in her article, 'Why it's good to be bored'.

'But this over-abundance of things to do itself can exacerbate boredom. Eastwood evokes the 'paradox of choice', saying 'options are not necessarily freeing and do not necessarily make us happy'. Seeking relief on the internet 'can feel like trying to drink from a fire hose' Danckert and Eastwood write. Not only that, in hijacking our attention, technology may, over time, compound the issue it seems to alleviate. 'It takes time and attention to scroll through Instagram or play Candy Crush, but at the end of it, you're not satisfied, because you didn't do the harder work of figuring out: "What do I really want to do?" It's a vicious cycle: you got some engagement, but it wasn't the thing you needed,' says Danckert. That is the challenge that boredom lays down, he says: 'to figure out what is going to be meaningful and useful to you in your life'. (*The Guardian*: <https://tinyurl.com/9p963zvn>)

Boredom is an inevitable part of life and is not something we need to fear. As parents, your child's complaint of boredom is not something you need to fix. It might actually be a good thing if your child is bored. No teacher sets out to create a boring lesson, but it may not be a bad thing if our students are occasionally bored at school. Valerie Kirk from Connections Academy suggests six benefits of boredom.

1. Boredom can stimulate creativity.
2. Boredom can help students learn how to solve problems.
3. Boredom can help students discover new interests.
4. Boredom can help build self-esteem.
5. Boredom can help students learn how to overcome failure.
6. Boredom can help kids make connections.

(<https://tinyurl.com/5yd7zzv5>)



Priscilla Du Preez on Unsplash

This is not a new idea of course. The author of the Book of James in the New Testament wrote this: 'Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything.' (James 1:2-4)

We will all struggle with boredom at times, but we don't need to fear it and we need to help our young people to cope with it. One of the ways Danckert and Eastwood suggest responding to boredom is to find purpose. Boredom is not an absence of things to do, it is the struggle to find value in any of the options available to you. Being able to connect with a reason 'why' for doing something can make it less boring. Instead of agitating for anything to do, we should try to determine what's really important – whether right now, or for the future.

So, the next time you or a young person near you reaches for a device out of boredom, pause a moment, sit with the boredom and use the time to ask, 'What is something of value I could do right now?' You might be surprised by the fruit that a moment of boredom bears!

May you be blessed with moments of boredom in this busy season.

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



# Faith communities call for phase out of fossil fuels



A strong message at St Paul's Cathedral, Melbourne on 17th September

'Gippsland Anglicans join with religious leaders around Australia in calling for public policy that better – and more urgently – reflects what science is telling us about the relationship between climate change and fossil fuels', says Bishop Richard Treloar, in commenting on a Week of Action around the country which was organised by the Australian Religious Response to Climate Change (ARRCC).

Cathedrals and over 150 diverse places of worship across Australia unveiled banners on 17th September with a united message for the Prime Minister and the Leader of the Opposition: Australia needs an historic investment in clean energy to enable an urgent transition away from fossil fuels.

Bishop Richard continued: 'Safeguarding Earth is a sacred responsibility shared by the world's great faith traditions and with all people of good will, attentive to the wisdom of our First Peoples. We have a duty to speak truth to power for the sake of today's most vulnerable creatures, and all of tomorrow's.

'And we must have our own house in order if we are to bring any integrity, any credibility, to the marketplace of ideas. ACTinG is offering leadership in this space in our Diocese, and I commend the interview local ABC radio conducted with its Chair, Jan Down, on 17 September to coincide with the ARRCC Week of

Action: <https://tinyurl.com/3z2tnjd4/>

There were huge banners unveiled at Cathedrals in Melbourne, Sydney, Adelaide, Perth, Newcastle, and Brisbane. At each place of worship, faith leaders called for an historic investment in renewables, an end to the coal and gas industry cash splash, changes to environment laws and an urgent fossil fuel phase-out.

A video statement addressing the leaders of both major parties features nine senior faith leaders outlining a list of policies requested by faith communities. Investing in clean energy on an unprecedented scale is key.

The Anglican Archbishop of Brisbane, Jeremy Greaves wants an end to taxpayer hand-outs to fossil fuel companies. He said, 'We must stop giving around \$11 billion of public money annually to the coal and gas industries. They have enough of their own. There is a cost of living crisis. We're asking the Prime Minister to put that instead into his new plan for clean sources of energy and creating good jobs. Let's do this in a way that leaves no one behind.'

Faith communities are getting behind environmental organisations who want a safe climate to be a central objective of the country's revised Nature laws.

Mohamed Mohideen, Vice-President of the Islamic Council of Victoria, said, 'The biggest, most urgent environmental

threat we face is climate change. It is only right that our key environmental laws have protection of the climate right at their heart.'

There is a special message for Liberal Leader Peter Dutton: nuclear is not the answer.

The Rev'd Charissa Suli, President of the Uniting Church in Australia, said, 'Nuclear would cause dangerous delays when we're in an urgent crisis, leading us to use a lot more gas in the meantime. That would mean billions of tonnes more climate pollution.'

The Rev'd Havea Hilliau adds that this means 'more people suffering in heat waves, floods and droughts. People on low-lying islands – like my family members in the Pacific – are at great risk of seeing their homes go underwater. We need to reduce climate pollution right now, not later.'

Justice is another key theme. Aboriginal Wakka Wakka Christian leader, Brooke Prentis, said, 'We need both main parties to fully respect First Nations peoples' rights to protect their Country from coal and gas projects. That means amending the Native Title Act to remove flaws that favour mining interests over the rights of Aboriginal and Torres Strait Islander peoples. We must listen to and be led by Aboriginal and Torres Strait Islander peoples for Creation and Climate Justice.'

# Being the Bad Guys: How to Live for Jesus in a World That Says You Shouldn't

Stephen McAlpine

The Good Book Company,  
2023 (2021)

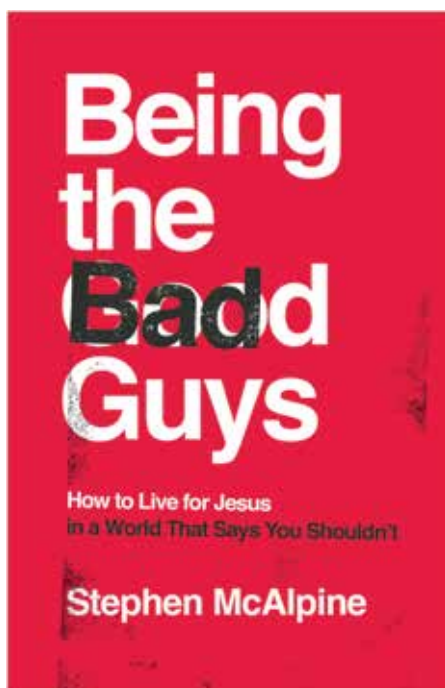
■ Richard Prideaux

Stephen McAlpine has pastored a number of churches in Western Australia, blogs online regularly and has written two books on Christianity and culture, including this one.

In this book McAlpine analyses the trend in Australian and Western society media for Christians not just to be disregarded and generally ignored but more directly to be regarded with hostility. He takes his introductory cue from the 1993 film, *Falling Down*, which stars Michael Douglas as William Foster, an average law-abiding guy who ends up unwittingly on the wrong side of the law.

McAlpine regards Christians in the West today as being in this very situation. Christianity, he argues, is no longer an option; it's a problem! He notes that the number of those who reject the faith they held until their late teens has risen dramatically. In addition Christians can no longer assume a seat at the cultural table, that place having been given to others.

McAlpine notes that we should not ignore society's calling out of Christians. Our first question should be, are they right to call us out? On the other hand Jesus himself predicted that in the last days Christians will be condemned as evil. McAlpine also notes that some key factors in this change include a global persecution of Christians



across the world, the preferencing of LGBTQI+ rights over religious freedom, the removal of Christian education in some Australian States and the fact that Christians were not active in the defence of cruel treatment toward homosexuals in earlier years. McAlpine quotes Mark Sayers:

our progressive culture seeks  
'the kingdom without the king!'

McAlpine comments that the individual is now enthroned in this new kingdom instead of family relationships of obligation (p20). Canadian philosopher Charles Taylor calls this 'the age of authenticity' and it is fast-tracked by

massive technological progress including instant digital technologies alongside an army of Instagram influencers.

New ideas are conceived, birthed and implemented at breathtaking speed (p22). Christian culture in the West has been eclipsed, and attempts to be clever, such as the pub church, and early missional leaders like Rob Bell, have simply faded away. The result is that many were left feeling burnt out, seeing little return for their labours and church attendees in many places left for good.

Individual autonomy and personal authenticity at any cost now provide the ultimate meaning in the self. Of course the Bible has prepared us to expect hostility as Christians. In Australia we have had a relatively peaceful time, but no longer!

The Apostle Peter taught us that there is a right way to suffer. 'These have come so that the proven genuineness of your faith ...may result in praise.' (p42). We must learn to expect cultural, legal and political pressure where only certain ideas are permitted. We need to learn that secularism is not neutral (p47) and that our culture now actively suppresses dissent (p55).

McAlpine observes that it is not just Christians who are targeted, citing JK Rowling as an example (p50). On the other hand, he argues that playing the victim narrative is a dangerous game for Christians. We have freedom to worship, gather in public spaces and run vast Christian institutions. If anything, McAlpine argues, the church gained power in the West and then abused it (p68).

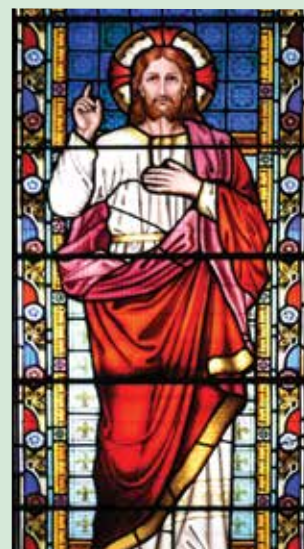
## St Paul's Cathedral 140th – 13 October

St Paul's Cathedral in Sale invites everyone to come and celebrate with us on our 140th anniversary of the opening of the church, at a service on Sunday 13 October, with a festive lunch to follow.

The original St Paul's Church was situated in Raymond St, on the current site of St Anne's campus of Gippsland Grammar School. The land in Cunninghame St was purchased in 1882 and a new church was built by George Wynd. The Rt Rev'd James Moorhouse, Bishop of Melbourne, laid the foundation stone in December 1883. The church was then opened in November 1884, 140 years ago. The Rev'd George Wade Watson was the incumbent at the time.

When Gippsland became a diocese in 1902 the Parish Church of St Paul, Sale, became a pro-cathedral, (a temporary cathedral) for the first Bishop of the Diocese, The Rt Rev'd Arthur Wellesley Pain. After renovations and redecoration, the church was officially dedicated and re-opened as the Cathedral Church of St Paul, Sale, on 1 November 1929.

We praise God for the faithful service of clergy and congregations through generations, and pray for the continuing ministry of St Paul's to the local community as well as the Diocese of Gippsland.





He asks the question: has the church been aligned to power too closely? (p69). The answer seems to be yes. He suggests we should admit the reality of our failures and that we often failed to speak up for the voiceless, powerless minorities (p71). We should expect persecution since we follow a crucified Messiah (p72). Our hope is not in winning a culture war. Our hope is the One who has defeated our true enemies: Satan, sin and death. We have so much to offer our uncertain and confused inheritors of this age with their lack of meaning and purpose, loss of identity and the risk of never being forgiven (p75). We need to decide not to be afraid (p76) for as St Paul writes: 'My grace is sufficient for you.' (p75).

McAlpine argues that it is self-denial, not self-fulfillment, that is the path to life; our true life is about finding life after this life ends! (p81). Self-fulfillment by getting what we want now is the source of sin – Adam and Eve being the best examples! (p82).

McAlpine suggests there is an absence of humble, godly churches, and that many harsh shepherds run the danger of being in love with this present age, quoting 2 Timothy 4:10 (p84). We must say no to

both secular and sacred self-fulfillment (p85). Christians can mask their self-promotion as self-denial, (p86) McAlpine reminds us.

He also suggests that Western culture is obsessed with sexuality because it has declared that our deepest, truest, most honest authentic self is discovered there – but is it so? Living a life of self-denial is preferable and life-giving. (p90). Cancel culture can be overcome by forgiveness (p91). McAlpine reminds us that there is actually no such thing as atheism or not worshipping; the only choice we get is what to worship! (p97). Expressive individualism says 'You do you'. Christians must learn to do the opposite (p99). McAlpine encourages us to commit to our church and fellowship; don't keep looking for a better upgrade (p100).

Let everyday praise make its way into our everyday conversation (p104). The church is a community of promised resurrection hope in a society terrified by death (p105). We can serve a world that scorns and rejects us (106). Preference God's people; proclaim God's praises; promote God's promises (p108).

McAlpine writes, we are citizens of another country (p126). There is little to be said for an angry fist-shaking Christianity that creates a gated community (p128). Many a life, many a family, have been destroyed by a futile search for the authentic self (p135). We gather as citizens of another city to serve others (p135). We are called to live in both cities; we must ensure our own 'city' is in order (p136).

This is a book to read and re-read, perhaps in a study group. I warmly commend it.



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## EVENTS

**Events at The Abbey – see page 8.**

**St Paul's Cathedral 140th**

13 October – see page 22

**Safe Church awareness and refresher workshops**

15 November Christ Church Drouin

Visit [gippslandanglicans.org.au](http://gippslandanglicans.org.au) for details.

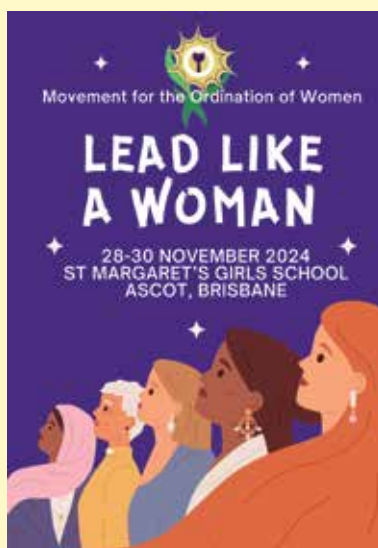
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**Lead Like a Woman**

28 – 30 November

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<https://www.trybooking.com/events/landing/1244337>



## Retreat to Bunyip – November 13–15

An in-house retreat will again be held in the lovely setting of St Thomas' Bunyip. We'll hear something of Hugh Mackay's wisdom from his latest book *The Way We Are*. We'll think of those who have shaped us and honour them. A reflection on Ailsa Piper's beautiful book *For Life* may well help us deal with grief. There will be quiet times and prayer times, and good times in company. Interested? Call Ken Parker 59761634.





## Vision Renewal Prayer

O God,  
your Son taught us to pray  
that your Kingdom would come,  
and your will be done on earth:  
kindle in our hearts  
that just and gentle rule;  
stir up in our churches  
the courage to proclaim your love;  
renew in us the same mind that was in him,  
who emptied himself,  
taking the form of a servant.

Grant us your vision,  
quicken us with your grace,  
and call us into your future;  
show us your purpose  
for this Diocese of Gippsland,  
that we may share in your mission  
to the world in Jesus Christ our Lord,  
who is alive and reigns with you  
in the unity of Holy Spirit,  
one God, now and for ever.  
Amen.



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