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# The Gippsland Anglican

CELEBRATING 120 YEARS

Published in Gippsland Diocese since 1904 SEPTEMBER 2024



Rev'd Dr Tim Gaden with Bishop Richard at Tim's induction to Maffra parish

## New rectors for parishes of Maffra and Corner Inlet

■ Christine McIntosh and Carole Williams

After an interregnum of 15 months, the people of St John's Maffra and St George's Boisdale were delighted to welcome The Rev'd Dr Tim Gaden as their new Rector at an induction service held at St John's on 24 July.

The Rev'd Canon Dr Fran Grimes received a joyful welcome at her induction as Rector of the Parish of Corner Inlet at Christ Church Foster on 6 August. [Continued on page 3](#)



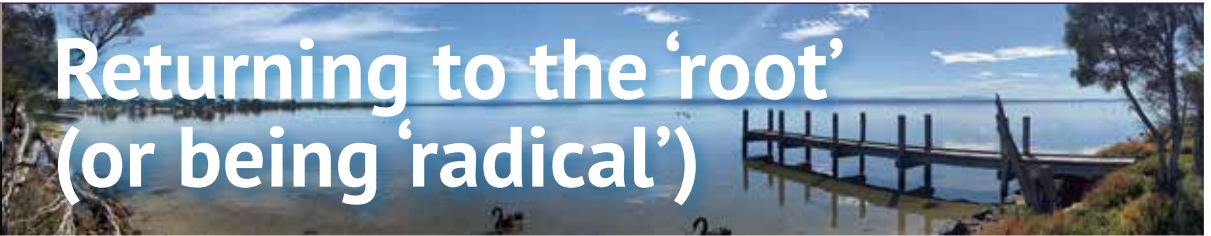
The Rev'd Canon Dr Fran Grimes with Bishop Richard at Corner Inlet

Marion Dewar

Selina Gaden



# Returning to the 'root' (or being 'radical')



Because the root – in Latin, *radix* – is the most fundamental part of a plant, 'radical' pertains to the essence of something; returning to the root, as it were. It's a word that is often applied to people or ideas that are progressive, yet it actually describes something inherently grounding: that which is essential to growth and stability.

As such, it's a good word to use with reference to the resurgence of eco-theology. In evoking that which tethers a plant in the earth we are reminded of our own 'earthiness'. The word 'human' has its origins in the Latin *humus*, meaning 'of the earth'; and compare the Hebrew noun for 'the human', *ha adam*, with that for 'earth', *adamah* (Gen 2:7).

Describing the modern eco-theology movement as 'radical' also reminds us that eco-theology is in fact ancient, and essential to a Judeo-Christian worldview. There is a venerable theological tradition that derives human responsibility for the environment from the doctrine of creation going back to the earliest centuries of our Common era and – of course – to the Scriptures themselves.

This is well captured in a recent Joint Statement by the International Anglican–Orthodox Dialogue, 'Stewards of Creation: A Hope-Filled Ecology' (Canterbury, 2020).

That this is an Anglican–Orthodox Dialogue is significant, as it was on 1 September 1989 that Ecumenical Patriarch Demetrios called all Christian churches to join with the Orthodox family in offering "every year on this day prayers and supplications to the Maker of all, both as thanksgiving for the great gift of Creation and as petitions for its protection and salvation."

After gaining much momentum locally and ecumenically, especially in Europe, this call was embraced formally by the World Council of Churches in 2008 and by Pope Francis in 2015.

In March of this year, an international gathering of church leaders, theologians and liturgists at Assisi explored the possibility of elevating 1 September to the status of a liturgical feast in the calendar of Western churches. Among the presenters was The Rev'd Dr Elizabeth

Smith from our General Synod Liturgy Commission.

In his greetings to delegates at Assisi, Ecumenical Patriarch Bartholomew echoed the call of his predecessor, and invited their sending churches to go deeper in creation care, especially through renewed attention to liturgy and spirituality.

The 2020 Joint Statement from the Anglican–Orthodox Dialogue refers to some of the great thinkers and writers of our Christian heritage who have reflected deeply on God's gift of creation and its indivisible connection with God's work in salvation through Christ.

This goes right back to Athanasius, writing in the early fourth century:

We will begin, then, with the creation of the world and with God as its Maker, for the first fact that you must grasp is this: the renewal of creation has been wrought by the Self-same Word Who made it in the beginning. There is no inconsistency between creation and salvation; for the One Father has employed the same Agent for both works, effecting the salvation of the world through the same Word Who made it in the first place.  
(*On the Incarnation*, 1.1)

So it is that Anglicans and Orthodox together can speak of a 'sacramental universe' in which God is encountered and God's will for the flourishing of all creatures can be known.

Seventeenth-century Anglican scholars Lancelot Andrewes and Thomas Traherne wrote extensively and beautifully of the mystery of God's self-disclosure in creation as a divine work of art. And, for both traditions, it is in worship that we come to experience, lay hold of and proclaim this creative and redemptive revelation.

Thus, in a previous Statement from this same Dialogue ('In the Image and Likeness of God: A Hope-Filled Anthropology', Buffalo, 2015, §16) human beings are described as "priests of creation" who fulfil that "true vocation as persons created according to the divine image when, exercising our royal priesthood (1 Pet 2.9), we offer the creation back to the Creator in joyful thanksgiving."

This is both a privilege and a weighty responsibility for all who participate in the church's eucharistic life, as reflected in the pattern of the prayers offered over bread and wine and people at the Lord's Table.

Successive Lambeth Conferences since 1968 have attended to both the theological and ethical imperatives to better environmental stewardship, and in 1990 the Anglican Consultative Council (ACC) added a fifth mark of mission to the four marks already shared by our global communion of churches: *To strive to safeguard the integrity of creation, and sustain and renew the life of the earth.*

This fifth mark emerged just a year after Patriarch Demetrios' 1989 invitation, in the context of which he said:

It should not be fear of impending disaster with regard to global change that obliges us to change our ways with regard to the natural environment. Rather, it should be a recognition of the cosmic harmony and original beauty that exists in the world ... We must acquire a compassionate heart: what St Isaac of Syria once called a heart that burns with love for the whole of creation; for humans, for birds and beasts, for all God's creatures.  
(As cited in *Stewards of Creation: A Hope-Filled Ecology*, the full text of which can be viewed at <https://bit.ly/4fh4F50>)

In these weeks between 1 September (the first day of the Orthodox ecclesial calendar) and 4 October (St Francis of Assisi) – the 'Season of Creation', as it has come to be known – may we listen more intently for the theme of creation in our worship: not least as we ready ourselves to come to the altar-table.

And, as those being radically reoriented in worship to that fundamental conviction of the church universal since the earliest times – belief in God as maker of all things, visible and invisible – in returning to that root, may we recover humankind's first and enduring vocation, and be filled with reverence, gratitude, and praise as we take it up afresh.



## New rectors for parishes of Maffra and Corner Inlet

Continued from page 1

Parishioners, clergy, family and friends were there to support her at this special event heralding her new clerical appointment. Formerly the Chaplain at Gippsland Grammar, Tim will combine his taking up of ministry at Maffra and Boisdale with his duties as one of the clergy at St Paul's Cathedral and his role as the coordinator of Ministry Wellbeing and Development for the diocese.

Bishop Richard paid tribute in his sermon to all the clergy who had helped in the parish since the departure of the former Rector, The Rev'd Janet Wallis, and to the wardens and lay ministers whose leadership steered the parish so smoothly through the interregnum.

After the bishop presented Tim with his licence as parish priest and installed him, welcome speeches were offered by Fr Edwin from St Mary's Catholic Church;

Sue Burnett from the Uniting Church; Carmel Ripper, councillor of the North Ward of Wellington Shire; and Cheryl Briggs from the St J's Op Shop. A final welcome was given to Tim and Selina by the wardens of both churches along with the presentation of native flowers and a gift of local produce.

Tim and Selina are looking forward to getting to know Maffra and its people better in the months and years ahead.

Fran is already well known in the Parish of Corner Inlet. She was a practising doctor with the Foster and Toora Medical Centre for many years prior to her ordination as an Anglican priest in 2014. She was also active in the Uniting and Anglican church communities during that time.

Fran and her late husband, Mike, were leaders in the restoration and rebuild of the Fish Creek Union Church some 20 years ago. She went on to minister to local Uniting and Anglican worshippers there, as an Honorary Parish Deacon and more

recently as an Anglican Chaplain.

After serving the past seven years as Rector of the Parish of Korumburra-Poowong, Fran has now answered the call to her original home base in the coastal Parish of Corner Inlet.

Bishop Richard performed Fran's induction, assisted by Archdeacon Graham Knott and The Rev'd David Perryman.

Bishop Richard outlined Fran's many achievements in her Christian journey and her enthusiasm and passion to lead the people of Corner Inlet parish.

Reflecting on Bishop Richard's comments, Fran spoke of her experiences as a priest and her joy now in "coming home" to the place she loves. She especially mentioned the people of her former parish at Korumburra-Poowong and of her work with those communities. A number of parishioners from her former parish were present at the service to wish her well.

Corner Inlet parish welcomed Fran with gifts of native Australian flowers and a rose bush for her new garden at the Foster Rectory.



Rev'd Canon Dr Fran Grimes (front left) with Gippsland Anglican clergy at her induction to Corner Inlet parish



Lay Readers Sue Lester (right) and Sandy Ridge speaking with presenter Cath Connelly (centre), with Rev'd Tony Wicking in the background at the Lay Reader Seminar in Drouin

## “Fellowship, reflection and renewal” at Lay Reader Seminars

### ■ Rev'd Jenny Wicking

The Annual Lay Reader Seminar Days were held in late July at Christ Church Drouin and St Paul's Cathedral Sale. Thank you to both churches for your hospitality on each of these days.

A highlight of our day at Drouin was a presentation to Peter Gilbert, who laid up his Lay Reader Stole after 36 years in both the Melbourne and Gippsland dioceses. Bishop Richard thanked Peter for his ministry to the parishes of Korumburra-Poowong and Warragul and presented him with a certificate of appreciation. Peter spoke of the privilege of serving in this important ministry.

Two Lay Readers offered the following reflections on the day.

#### Ewan Stilwill, Drouin parish

The Lay Readers Seminar Day at Christ Church Drouin was a great day of worship, fellowship and learning. Rev'd Dr Tim Gaden, Rector of Maffra, led the first session, giving a brilliant overview of the distinctive marks of each of the four gospels. He gave most attention to Mark, the gospel for this year (Year B of the lectionary). After lunch, Dr Cath Connelly, Director of The Abbey, introduced us to Celtic Christian spirituality. Cath interspersed her fascinating talk with beautiful Celtic tunes played on her harp. At the end I commented that it was as if she had taken us into C.S. Lewis' wardrobe, opened its inner door and given us a glimpse of another world – a deeper way

of experiencing the presence of Christ in our lives.

#### Kevin Broughton, Avon parish

The Cathedral once again opened its doors to welcome Lay Readers from across the Diocese for their annual gathering—a time of fellowship, reflection, and renewal of their shared calling.

The profound words of Frederick Buechner, “The place God calls you to is the place where your deep gladness and the world's deep hunger meet,” resonated deeply with all attendees. It served as both a title and a guiding principle, reminding Lay Readers of the sacred intersection between their own passions and the urgent needs of their communities.

The day commenced with a heartfelt Morning Prayer, led by David and Deb Chambers, who set a tone of reverence and anticipation for the day ahead. Bishop Richard offered an inspiring message, emphasising the significance of our roles in the spiritual and communal life of the diocese.

Throughout the day, various workshops were held, offering practical and spiritual enrichment. Rev'd Dr Tim Gaden provided a compelling session on ‘The Lenses of the Gospels’, exploring the unique perspectives of the four gospels on one Lord Jesus. This deep dive into the narratives encouraged Lay Readers to appreciate the diverse portrayals and theological emphases within the New Testament. No one present will ever be able to view the nativity the same way again.

Dr Cath Connelly introduced us to Celtic spirituality in a session that was both informative and moving. Her presentation on the concept of ‘thin places’ – where the veil between the spiritual and the earthly seems especially thin – was beautifully complemented by her harp playing, creating an atmosphere of serene contemplation and connection to ancient spiritual practices; a taster of the legacy and wisdom of St Brigid of Kildare.

Amidst the learning and reflection, the gathering also provided ample opportunities for fellowship. Lay Readers exchanged stories, offered support and built stronger connections over shared experiences.

The session was closed in prayer by Rev'd Judith Lake, sending everyone forth with a blessing. As the gathering drew to a close, I believe each Lay Reader left with a renewed sense of purpose and a clearer understanding, ready to serve with joy and compassion.

This annual gathering at St Paul's Cathedral in Sale, coordinated and led by The Rev'ds Jenny and Tony Wicking, and The Rev'd Judith Lake, not only strengthened the bonds among Lay Readers but also reaffirmed their crucial role in the life of the Anglican Diocese of Gippsland. It was a testament to the power of faith, community, and the enduring call to serve where the world's needs and our deepest joys intersect.

### ■ Sue Wilson

Many well-wishers came together in July at a farewell afternoon tea in Korumburra for The Rev'd Canon Dr Fran Grimes, to bid her Godspeed into her new Parish of Corner Inlet.

There were friends from other churches in the town and speakers from various civic organisations because Fran is well known, much loved and her presence a blessing at many meetings.

St Paul's Korumburra enjoyed a larger than usual congregation on the Sunday morning as we came together for Fran's final Communion Service in the parish and the parish family morning tea afterwards. Parish Secretary, Annie Brown, provided us an audio-visual display of various areas, such as *mainly music* and the Community Garden in Poowong, that have developed and progressed during Fran's tenure.

Our regular events spokesman, Martin Shaw, provided the thanks that we wanted to say to Fran and the laughter we all enjoyed, and Pam Binks gave thanks on a personal level for the length of her friendship with Fran.

In the August edition of our parish notes, the month after she arrived in the parish, Fran wrote, "I see our time ahead as full of challenge and joy. There is no doubt that we live in a world which is badly in need of God's wonderful light and we are in a privileged situation to show people that light." And that remains true today both for our parish and for Fran. We prayed then, as we pray now, for Fran's health, strength and joy and that God's guiding hand will be upon her and upon us as we move into a new chapter.



Steve Knight

After parish gifts were presented to Fran, she talked to parishioners Marita and Patrick of happy times shared at *mainly music*

## Dinner at St Mary's Mirboo North

### ■ Marion Thiele

A 'homey roast dinner' was enjoyed by St Mary's Mirboo North parishioners and guests in late June. The sumptuous spread was donated and generously served by our neighbours from St Peter's Leongatha.

It was somewhat of a 'survivors from the storm' event, giving everyone the opportunity to catch up with, and support, the many people who had suffered so much damage to their properties in February.

There were several newcomers to our area, and this gave all of us the chance to meet with them on a purely social basis, while discovering new friends and past connections.



Denise Martin

Diners enjoying their roast at the Mirboo North dinner

# East Gippsland Climate Action Group maps assets and gaps

■ Rev'd Dennis Webster

How prepared are we in Gippsland in emergencies, especially climate-stimulated events? What are the best assets of our community, such as skilled individuals, local knowledge and natural resources, that we can leverage in such situations?

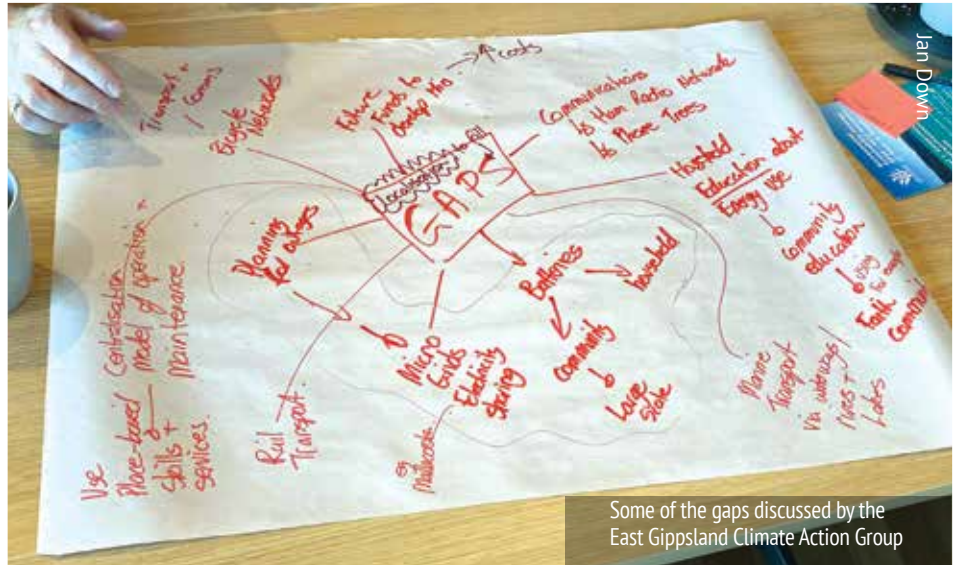
These questions were among many considered by the East Gippsland Climate Action Group at its meeting at the new Eagle Point hub in August.

ACTinG member Jan Down and I were invited and participated on behalf of the Diocese.

A detailed mapping session facilitated by Friends of the Earth highlighted the gaps and assets of the East Gippsland community.

What became evident was an overreliance on post-trauma activity rather than proactive measures that could prevent or mitigate the impact of such events.

Transportation and power/communication infrastructure are



Some of the gaps discussed by the East Gippsland Climate Action Group

often the first casualties in bushfires or flooding. Emerging technologies were discussed.

The more vulnerable in the community often need to be identified, as well as their needs, be they physical or mental, or about food security or access to fresh water.

Each parish or district is encouraged to consider its involvement in the broader community in an emergency. Invite your friends and neighbours for a cuppa, and ask, "What wisdom and skills can we bring to the table if our community is challenged?"

## Wombat Hill retreat grants now open

Mental health and wellbeing in Christian ministry are paramount in order to carry the heavy loads of ordained and lay ministry. Having somewhere to retreat to was essential in Jesus' ministry.

A very generous and faithful Christian couple of the Yarram Anglican Parish, Betty and Michael Phillips, spent 25 years working towards this goal by building a house in Won Wron they called Wombat Hill. Unfortunately, both Michael and Betty passed away before their dream was realised. However, with the sale of the property, a bequest was established in their honour and memory.

This bequest was set up as a trust, and the income from these funds will provide for grants to people to attend restorative spiritual retreats at places like Palotti College, The Abbey Raymond Island, and Lake Tyers Camp and Caravan Park.

Grant facilitator Australian Communities Foundation is heartened to launch the bequest's first annual grant round

to support Christian charitable organisations, groups or individuals living in the Gippsland region.

Grant applications close 30 September 2024.  
For more information, email [wombathill@gmail.com](mailto:wombathill@gmail.com)



Betty and Michael Phillips

# St Philip's chips in to annual Island Whale Festival

Humpback whales on their northerly migration

## ■ Glenys Gijbers

Every year these magnificent humpback whales pass by the southern shores of Phillip Island. They are on their way north to warmer waters for the mating season.

St Philip's church folk take advantage of this spectacle to remind visitors of the love God has for all his creatures, both great and small.

Saturday 6 July was when St Philip's got involved with the annual Whale Festival. This year the activities in Cowes moved from the parish hall to the Berninnet Cultural and Community Centre. However, our parish didn't miss this chance to be involved in the celebrations: members of St Philip's worked with the Interchurch Council and were able to have a presence in the parish hall, alongside some market stalls.

We also set up a mini book sale in the Emmaus Room.

We baked 100 whale cookies, which were given to children, along with an activity booklet and Whale Tail colouring sheets. These were all very popular and by mid-afternoon we had run out! Parishioner James worked on origami whales, the making of which defeated some of us 'grown-ups' – but the children

had a great time working them out. James also made very classy whales on his 3D printer – very impressive!



Glenys Gijbers

A delectable whale cookie



## Giving a gift that lasts

### Bequests to Anglican Diocese of Gippsland

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

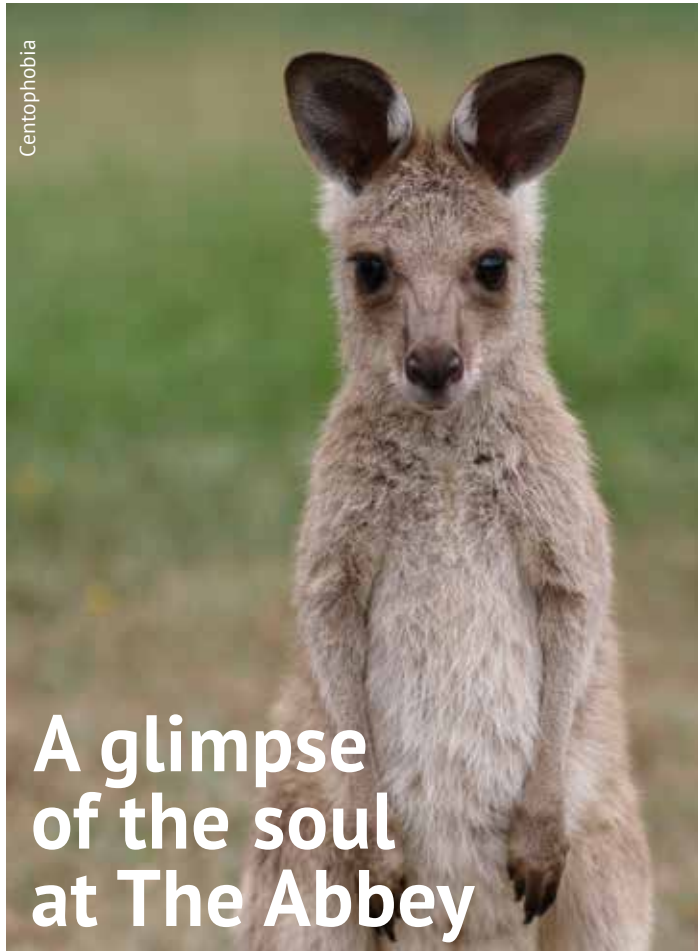
To find out more, visit [www.gippslandanglicans.org.au](http://www.gippslandanglicans.org.au) and search 'bequests', or contact Richard Connelly (03 5144 2044).

*Always consult a solicitor when preparing or amending your will.*

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# A glimpse of the soul at The Abbey

■ **Cath Connelly**

As I sit here at my desk, there is a kangaroo eating grass outside my office window. He is completely oblivious to my presence, despite me being no more than a metre away. I'm not kidding you – another young kangaroo has just arrived, this one staring at me through the window. Eye looking into eye, we take a few moments to be present to each other.

I have always believed that when we look into someone's eyes, we can see right into the core of their soul. Did that kangaroo catch a glimpse of my soul just now? I wonder what she saw?

The beauty of The Abbey is seeping ever more deeply into my being: lake, sunsets, koalas, eucalypts, wattles, shells, stones, sunshine, the paddock, echidnas, swans, pelicans, fairy wrens, stars and, yes, always the kangaroos. Maybe seeing some of this beauty captured in my soul was why the kangaroo lingered for so long. I hope so.

I truly want to share all that The Abbey is with you. This is your place; come find a home here.

**Save the date**



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

**SEPTEMBER**

- 12 *Hush Quiet Day: Shout Out for the Psalms.* Facilitator: Michael Fox.
- 17–19 *Retreat: The Spiritual Practice of Justice in Contemporary Times.* Facilitator: Rev'd Ray Cleary.
- 28 *Learn-a-Craft Day*

**OCTOBER**

- 5 *Blessing of the Pets.*
- 10 *Hush Quiet Day: The Story of Our Lives.* Facilitators: Jenny and Peter Batten.
- 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: Rev'd Kate Campbell.
- 21 *Hush Quiet Day: Prayer Life of C.S. Lewis.* Facilitator: Rev'd Jeff Berger.
- 29 *Ecumenical Conversation.*

**DECEMBER**

- 12 *Hush Quiet Day: Come Apart to Be a Part.* Facilitator: Rev'd Gradwell Fredericks.

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## Golden Beach's 20th anniversary service

Dean Keren Terpstra cutting the cake to mark 20 years since the dedication of the Church of St Anne at Golden Beach

### ■ Dean Keren Terpstra

On 4 August we celebrated 20 years since the dedication of the Church of St Anne, and 30 years since the first Anglican Service at Golden Beach. Services began in the community hall in 1994, and continued until a new church was built and erected on council-owned land by the late Peter Down. The church was dedicated on 27 June 2004 by Bishop Jeffrey Driver, assisted by Dean Brian Turner.

Seven of the folk who attended the dedication service were present at the celebration. The church was full, and several people came very long distances to be there for the service at which we celebrated St Anne, for whom the church is named. We laughed a little at the idea of 'Annie, God's granny', but took from Anne's example and the Bible readings the encouragement to love God with all that we are and have. Also to rekindle the

gift God has given us, and to continue to proclaim in word and deed the God who turns things on their head, who liberates the oppressed, whose light shines and whose salvation is for all. We prayed that the witness of the Anglican community at Golden Beach may continue for another 20 years – at least!

Afterwards the tables in the community hall groaned under a bounty of delicious goodies, including home-made sausage rolls.

### SAVE THE DATE!

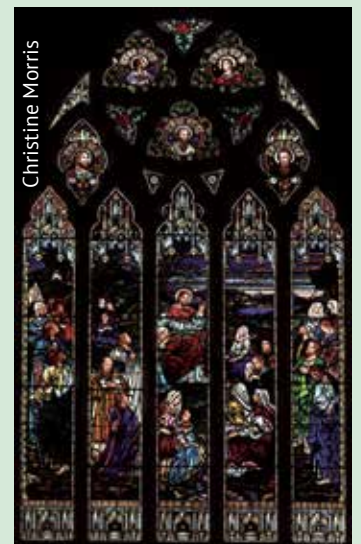
## St Paul's Cathedral 140th in October

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.



Christine Morris



## Finding God and children's ministry

Stacey Kearney with her husband and three boys

**Warragul Anglican Church's new Children's Ministry Leader, Stacey Kearney, shares her story of coming to know God, finding a church and being involved in the *mainly music* program.**

I came to know God when I was 25 years old, having lived a difficult childhood and struggled as an adult. I had always wanted to be a teacher or social worker but felt that I was not smart enough to pursue further education.

Meeting God changed my life; his words filled me, and I realised I had value and purpose in him. His love gave me the stable foundation I had been lacking.

I wanted to re-enter the workforce after being a stay-at-home parent for 13 years. I had been in administration tasks before children, and although I had enjoyed my paid work, I was not passionate about it. I had been volunteering in Children's Ministry at my local church and loved being with the kids. I had a unique ability to ensure that all kids could enjoy the program. Two of my three boys have autism and ADHD. After years of doing therapy at home, supporting them and being their advocate, it was something I was able to do for other children.

I started my first role in Children's Ministry in 2020, and although the year was not what I had envisioned, I learned to adapt. I had to constantly re-create ways of engaging children in our church and ways of supporting them in an upside-down world. I realised I was good at adapting fast, entertaining children and helping them see the truth in God's words and applying it to their lives.

In that year, I also started studying for my Bachelor of Ministry at ACOM University. I have loved this because I realised I am intelligent and can study. However, I also learned about God, whether it was through a history unit, pastoral care, theology or Bible studies, and I loved sharing my learning of

God. The studies have helped me grow as a person and enriched my life beyond what I could ever have imagined. I have tailored my bachelor's degree around pastoral care and generational ministry.

After a short period of not working, I realised I had missed the kids; I found so much joy in helping them see God in their lives. We had started attending Warragul Anglican Church (WAC), and our family enjoyed the church. The traditions that had been established hundreds of years ago and still inspired and held true today were deeply moving. After much prayer and discussion with my husband, I decided to apply for the WAC role.

All children need to hear the words of God and know the truths found within His words. I have had years of informal training on being inclusive and supporting neurodivergent children. These skills – removing the anxiety from the unknown and allowing them to experience God – are useful to many children today, including neurotypical children.

I also enjoy walking alongside

young people and demonstrating how to live a spiritually impactful life. I am open about my faith and how I rely on God throughout life's ups and downs, demonstrating that life is not easy, but with God it is fulfilling.

Some issues I first encountered when starting at WAC are still present today. I was not raised in a church, and a lot of the traditions are new to me. Daniel, my Rector, is always willing to discuss and support me through this learning.

My husband and I both chose this church before I applied for the role and have found that the community here is loving and supportive. We felt at home immediately. One of the critical things about this unique community is that most families attend very regularly. This helps establish a great community feel.

Being involved in the *mainly music* program has made me realise that all kids are fundamentally the same; they all want your attention and to feel valued. Taking this approach with all age groups enables me to connect with them. The *mainly music* program was new to me but the ministry has fast become a favourite of my week.

Our family attends a community group weekly with two other families, when we read and discuss the Bible together. Doing this as a family enriches us all and brings us closer. The wisdom that comes from children is transformative when listened to.

My husband is my greatest supporter. He listens, prays, guides and looks after me in so many ways. I could not achieve what I do without his love and support.

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### 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 30 September, at PO Box 928 Sale VIC 3853, or editor@gippsanglican.org.au



# Anglican schools connection throughout Victoria

Cameron Herbert, Glen Treble, Rev'd Daniel Lowe and the students at the front of St Paul's Cathedral in Melbourne

■ Amy Bertacco

Students from both Warragul and Traralgon campuses of St Paul's Anglican Grammar School, accompanied by Principal Cameron Herbert and Chaplains Glen Treble and The Rev'd Daniel Lowe, made the journey to St Paul's Cathedral in Melbourne for the Biennial Combined Anglican Schools Service.

With the theme of 'pilgrimage', The Most Rev'd Dr Philip Freier, Archbishop of Melbourne, shared reflections on our spiritual journeys throughout life. Students from various schools enriched the service with musical performances and readings.

Harmonising with the St Paul's school value of compassion, St Paul's students led prayers for the world and those in need,

enhanced by a visual display created by Chaplain Lynton Allan. St Paul's Senior Chaplain, Rev'd Lowe, chaired the organising committee for this service, which brought together representatives from nearly 30 Anglican schools across Victoria in a unified celebration of their shared values and ethos.

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# Centenarian returns for Gippsland Grammar centenary

Gippsland Grammar's oldest Old Scholar, Dorothy Nolan, who recently celebrated her 100th birthday, cutting the school's centenary birthday cake with Foundation student Hannah Lafferty

■ Lisa Baker

A 100-year-old Gippsland Grammar Old Scholar returned to her old stomping ground in July to help the school celebrate its 100th birthday.

Gippsland Grammar was founded in 2024, the same year its oldest Old Scholar, Dorothy Nolan, was born, and she returned to St Anne's campus recently for St Anne's Day festivities.

More than 130 former students of St Anne's Church of England Girls' Grammar School (which was the name of the boarding school in the beginning) joined the St Anne's Day party, which included a fellowship service with current students, the opening of a permanent historic photographic exhibition and a celebratory luncheon hosted by Principal Michele Wakeham.

When Dorothy Nolan (nee Glover) attended the school in Sale from 1935 to 1941 (years 7–12) she tolerated classes such as English and Mathematics until she could get outside for her favourite lesson, sport, which she attributes to her longevity.

"I used to look out the window at the big tree and wish I was outside playing tennis or basketball," Dorothy remembered. When asked the secret of living a long life she said it was being active.

"Well, I played tennis twice a week well into my 90s," she said.

Mrs Nolan turned 100 in May. Back in the 1940s her father, Jack Glover, owned the Regent Theatre in Sale and when she left school she worked in the theatre with her aunt Eddie Trew. She also helped in the shop next to the Palais Theatre in Raymond St, which was run by her grandmother Ellen Elizabeth Glover (nee Fox).

She went on to marry and have six children, who she proudly said "are all still alive" and she has 18 grandchildren and 12 great-grandchildren. It is impressive to think about the changes that have occurred in 100 years.

Gippsland Grammar was established by the second Bishop of Gippsland, The Rt Rev'd George Cranswick, with just four students. Over the years the school has incorporated five education institutions including the original Church of England Girls' School Sale, St Anne's Church of England Girls' Grammar School, Gippsland Grammar School, St Anne's and Gippsland Grammar School (STAGGS) and Gippsland Grammar, that our region knows it as today.

Head of Gippsland Grammar's St Anne's campus Jie Van Berkel said it was great to continue the school's centenary celebrations.

"Former St Anne's students, who attended the school from its origins until 1971 when the then girls' school merged with the boys-only Gippsland Grammar School, return for St Anne's Day each year," Mr Van Berkel said.

This is always one of my favourite days of the year. We particularly enjoy welcoming those from far East Gippsland because of the link to our Bairnsdale campus.

And to have so many of our eldest Old Scholars return this year, and see them mingle and share stories with current students is precious, adds value to everyone's learning and to their sense of belonging to this great school.

The day included the official opening of 'Centenary Walk' a visual timeline showcasing a snapshot of the school's history over the past 100 years. The amazing photographic display was funded by the current St Anne's Campus Parents and Friends, and former students and their families.

Dorothy Nolan was thrilled to join current campus captains Charlotte Greenwell and Charlie Strachan to open 'Centenary Walk' and she was equally delighted to meet one of the younger current students, Hannah Lafferty of

# Gippsland Grammar joins St Anne's Day service at St Paul's Cathedral

■ **Christine Morris**

On the Sunday following the St Anne's Day centenary celebrations at Gippsland Grammar in late July, Gippsland Grammar St Anne's school community – including teachers, students and families past and present – gathered at St Paul's Cathedral in Sale for its St Anne's Day service.

Students gave the readings and led the intercession, and members of the

school junior choir sang *Peace Carol*.

Although Cathedral Dean Keren Terpstra was unable to attend the service, which was led by Bishop Richard, she says she would love to make an annual 'Back to Church' event for the Gippsland Grammar school community.

"All the feedback I've heard has been positive about the bridges this builds between Gippsland Grammar St Anne's

campus and the Cathedral. There is much for us to build on for next year!" she says.

Mr Jie Van Berkel, Head of Junior School – St Anne's Campus, says, "The campus appreciates the close connection we have with our Cathedral and the Anglican faith, and this has been enhanced this year. I look forward to this continuing in the coming years."



Christine Morris

Members of the Gippsland Grammar junior school choir singing at St Paul's Cathedral in Sale

Foundation, who is the third generation of her family to attend the school. Mrs Nolan and Hannah cut the birthday cake and Hannah presented her predecessor a belated birthday gift of a bouquet of flowers and a copy of Gippsland Grammar's centenary book, *Memories, Stories from 100 Years of Gippsland Grammar* by Ann Andrew (nee Gooch), who is also an Old Scholar.

Gippsland Grammar archivist Tim Gibson, of Bairnsdale, dusted off memorabilia for the occasion. Many of the former students wore school badges to Friday's event but one former student Heather Baker (nee Cameron) a student from 1953 to 1955, went one step further, donning her entire school uniform, including the hat and gloves, which of course were compulsory items during that time.

Her sister-in-law Yvonne Terechow, a student from 1961 to 1964, was one of the many who travelled interstate.

Principal Michele Wakeham said,

"The school has impacted many generations of students and will continue to make a difference for another 100 years, I am confident."



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# Excitement, optimism and opportunity with Hope25

■ Jack Beamish

In a world where attention is currency, and where that attention is often captured by the most alarming or provocative content, it's easy to assume that messages of hope, love and redemption might fall on deaf ears or be scrolled past without a second thought.

It can feel as if there is no group for which this is more true than young people. With their lives increasingly intertwined with social media and digital platforms, it's tempting to believe that younger generations are particularly susceptible to the constant barrage of negative news and cynical worldviews. We might assume that they've become desensitised to messages of hope or are not interested in spiritual matters altogether.

In fact, this is not true. In a recent episode of the Hope25 podcast, social researcher Mark McCrindle detailed the surprising openness to faith that young people possess. McCrindle's research reveals that, contrary to popular belief, younger generations are not hostile to Christianity or spiritual matters. In fact, they are often more open to invitations to church or Christian events than older Australians.

This openness presents a unique opportunity for Hope25, the national initiative to spread hope across the entire

## HOPE25

Anglican Church in Australia. As McCrindle points out, the current societal challenges – including rising anxiety, uncertainty and mental health issues – have created a cultural moment ripe for the church to offer a message of hope. With Australians increasingly aware of the instability in areas like economics and global affairs, there's a growing hunger for the enduring and stable nature of Christian hope, grounded in the message of Jesus.

This is the core of what Hope25 is about: meeting people where they are, addressing their real concerns and anxieties with the enduring hope found in Jesus. Hope25 aims to recognise that, in times of uncertainty, people are searching for something stable and meaningful to hold onto.

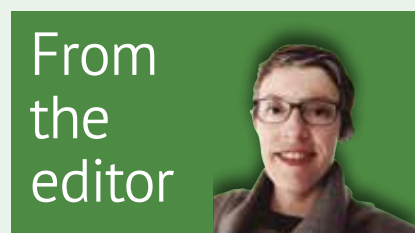
McCrindle's research also highlighted that one of the most impactful ways to reach Australians with the gospel is the sharing of a personal testimony alongside warm, non-confrontational invitations. When surveyed, Australians responded well to hearing how faith has positively changed the lives of people they know, and they are more likely to attend church when invited by friends or family. This approach was found to be more inviting than formal

apologetics or debates, which were seen as divisive and off-putting.

Hope25 stands as a beacon of positivity, reminding us that Good News – the best news – still has the power to transform lives and communities. As parishes across Australia prepare to participate, many of us are beginning to feel the anticipation of Hope25 as an opportunity to spark renewed interest in faith.

Hope25 shouldn't be seen as an additional burden on parishes, but as a way to deliberately coordinate many of our existing outreach efforts towards one specific and deliberate end. If Hope25 feels overwhelming, or you're unsure on the relevance of Hope25 in your local context, you can contact the Hope25 Facilitation Team. Those currently on the team in this diocese are Susan and Graeme Liersch, Frances Grimes, Bishop Richard, Sharron Lane, Jack Beamish, Sue Jacka, Paul Woodcock, Keren Terpstra, Judith Lake and Lyndon Phillips. The team understands that each parish has unique needs and contexts, and is committed to facilitating Hope25 in a wide variety of ways across Gippsland.

Hope25 is an opportunity for each of us to share our stories of faith and hope and, in this way, reach our local communities. What will your story of hope be?



Speaking at the opening of this year's Olympic Games in Paris, International Olympic Committee President Thomas Bach said, "In our Olympic world, there is no 'global south' or 'global north' ... In our Olympic world, we all belong ... In a world torn apart by wars and conflicts, it is thanks to this solidarity [of Olympians] that we can all come together ..."

Bach's words brought to my mind comments from Sarah Gover, Gahini's Australian Commissary for the Gippsland Diocese, in *TGA*'s July issue (p. 14). Referring to the longstanding Gippsland–Gahini Covenant of Companionship, she said, "In a world of politics and division, this companion relationship between two dioceses that have different views but journey together as companions, sharing the ups and downs of everyday life, praying for each other, and caring for each other, speaks very loudly."

## Celebrating solidarity and support

I see *peace* or *pax* at the end of many emails from Gippsland Anglicans, and I see in your stories that there are so many other ways in which you live out this wish for harmony that is the hope of us all.

This issue of *TGA* is my last, and during my five years as editor the diocese said goodbye to the newspaper and hello to the magazine, now the only monthly regional print publication in the Anglican Province of Victoria. We published through a pandemic (when I moved my editor's desk from Gippsland to northern NSW), several natural disasters and a referendum, and into our 120th year.

I have learned such a lot from Gippsland Anglicans, and you have taught me willingly and with patience. Bishop Richard, you have enriched and expanded my world with your wisdom and writing. You have always found time to answer my questions, to offer encouragement, and to benefit *TGA* content immeasurably with your eye for detail and your understanding of the big picture.

To other present (and past) editorial committee members, Ven Sue Jacka, Libby Willems and The Rev'd Philip Muston, your

generosity, support, ideas and excellent comments during issue planning and many rounds of proofs have been invaluable in getting the magazine over the line each month.

Thanks to *TGA* parish representatives, reviewers and other contributors, magazine designer Juli Devine for her visual magic, Richard Connelly and his wonderful Registry team, our printers at Intellimail International, the good folk at *The Melbourne Anglican* and to those in the diocese who have welcomed and encouraged me in my role, and written to wish me well for the future.

Jan Down, previous Editor of *TGA*, will be taking the helm for the remainder of our 120th anniversary. She has already supported the magazine so much this year with her excellent anniversary articles, and I'm delighted that she has agreed to step up while a new appointment is arranged. Thank you, Jan!

Tony Estanguet, President of the Paris 2024 Organising Committee, invited every Olympian to make Paris their home during their stay. For me, Gippsland will always be a home away from home.

# Writing on and for nature

■ Jan Down

Writing on nature – both our enjoyment of it and our work for its wellbeing – has been part of *The Church News* and *The Gippsland Anglican* for much longer than the Season of Creation has existed.

The relatively new ecumenical church season was proposed in 2007 and began the following year, when the World Council of Churches invited churches to observe 'Time for Creation'. Now there is a dedicated Season of Creation website, with a different theme each year (see p. 19).

In 1971, an editorial in *The Church News* (during Frank Lowe's time as editor) included a section entitled 'This is God's World'. Leaving aside the non-inclusive

language typical of the time, it is as relevant today as it was 53 years ago:

This paper has always maintained that there is no area of man's life outside the concern of God. In our view of Creation the world cannot be divided up into what is sacred and what is secular.

Creation is of God, so all things come under his dominion. The Church, then, must show that same concern. Men cannot tell us, "This specific area is your province but outside of it you must not stray." To allow this is to contradict the Christian view of Creation.

Many writers have contributed to this publication on numerous topics of concern or celebration, including pet blessings on St Francis' Day, farming, fracking, climate change, community gardens, quiet gardens, outdoor eucharists and church picnics, revegetation working bees and sustainability festivals at The Abbey.

As concern grows about the accelerating degradation of God's creation and the dangers that poses for humans and everything else on earth, such concern is reflected in *TGA* – witness this edition. Eco-anxiety has become common, including among young people, worried about the future.

By the time this issue lands in parishes, the Season of Creation will have begun in Gippsland with the blessing of the Prayer Tree at The Abbey, and the following day another tree at the Cathedral along with others around the diocese, creating a whole forest of prayer.



## Climate change now for some

By Kate Higgins

STANDING on a remote coral atoll in the Pacific Ocean watching children play, it was deeply saddening to realise they will soon have to leave a place that has been home to their people for thousands of years.

But in Australia we have the luxury of time to adapt and we can also afford it. The two main 'waterfront' communities in Ontario, Java, Luania and Pelau are facing increasingly desperate conditions, but it is happening now, not in years.

'Climate change now for some' in *TGA* March 2013. Writer Kate Higgins reports watching children play on a coral atoll in the Pacific Ocean and being 'deeply saddened' to realise they would soon have to leave their island home



the truth of the Easter message, "He is risen and goes before you" and gives new life to those who are prepared to meet Him and share their

Cowwarr Weir provides a lovely setting for the Eucharist at the annual picnic for Traralgon parish. —Traralgon Journal Photo.

Eucharist at the annual Traralgon parish picnic at Cowwarr Weir, pictured in *The Church News*, May 1972

Tony Rinaudo, who speaks at the Cathedral that day, has said he finds hope in the fact that God is already at work to restore creation, as evidenced in the amazing underground forest Tony discovered in Niger. ('You renew the face of the earth ...' See Psalm 104: 30-34.)

I take the encouraging lesson that it's not our job to fix the world by ourselves. We are called to partner with God in the work, doing what we can to restore the balance while creating sanctuaries of resilience in our own places, and leaving the future to God, who will ultimately restore all things. Praise be!



Anglican Diocese of Gippsland

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# Halos to take the chill away from St Paul's Melbourne

An architectural rendering of the new halo heaters at St Paul's Cathedral in Melbourne

## ■ Penny Mulvey

Synod representatives attending June's special synod came dressed for the weather. St Paul's Cathedral in Melbourne with its soaring ceiling, is not known for its warmth.

However, that is about to change.

The cathedral is trialling United Kingdom-designed radiant chandeliers known as 'Halos' in August–September.

Dean Andreas Loewe explained this was part of the cathedral's strategic commitment to sustainability.

"This investment in greener technology in sustainable heating is a significant milestone in the Chapter's ambition to reduce our carbon emissions by 2030," Dean Loewe said.

The Halo heaters, designed by UK engineers Herschel Infrared, were first successfully used to heat the nave in a local Bristol church in 2022.

As well as reducing heating costs, the Halos are designed to blend with the cathedral's overall aesthetic. The infrared panels are integrated into a classic octagonal chandelier, and will not compromise the visual integrity of the cathedral.

Installer Capisco Australia managing director Mark Coory said the heaters were a big deal because they delivered radiant heat, looked terrific, and retained the cathedral's heritage aesthetic. The St Paul's crest and the individual heraldic symbols

have been integrated into the design.

Mr Coory said that up to 70 per cent of the energy consumed by any church was based around heating the building, and this meant that the right heating was an important choice to achieve carbon and energy reduction goals.

Dean Loewe said St Paul's was committed to reducing carbon emissions because Christians were called by God to steward his good creation.

"I hope that experiencing the positive effect of these fully carbon neutral 'Halos' in the cathedral next winter will also encourage other heritage places to invest in sustainable heating," he said.

Grant funding from the Lord Mayor's Charitable Foundation and the William Angliss Charitable Fund is enabling the cathedral to introduce this new eco-friendly heating.

The cathedral is raising \$175,000 to cover the remaining costs for the heaters. A facility to make tax deductible donations through the Melbourne Anglican Cultural Organisation has been set up. Donors should make sure to select "Melbourne Anglican Cultural Organisation Inc (MACO)" and then the "Light up St Paul's" options.

Courtesy <https://tma.melbourneanglican.org.au>



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# Health issues in climate change. Who is my neighbour?

■ Dr Ann Miller

It's a cruel irony that the effects of climate change are most damaging in those countries that have contributed the least to global emissions (total and per capita) and that are least able to fund adaptation. Among our neighbours in the Pacific, many islands have had to move food gardens or, in some cases, whole villages away from the coast because of drinking water salination and water table changes due to sea level rise. Food insecurity has increased due to rising temperatures, drought, increasing cyclones and increased volcanic activity wiping out food gardens. Increase in ocean temperatures and acidification has led to greater growth of the toxic algae responsible for ciguatera poisoning from eating large reef fish such as Spanish mackerel and coral trout. Fish numbers, on which many coastal communities rely for high quality protein, have been reduced by coral bleaching.

Sub-optimal nutrition has a flow-on effect to the body's ability to resist infections and allergens from plants, fungi and animals, which cause conditions like asthma. Compounding this is the increased range of pathogens such as dengue, zika and malaria, which thrive in hot, humid conditions. Extreme variations in temperature may lead to greater use of indoor space, to escape heat and cold, which again encourages transmission of pathogens.

Wildfires, such as those seen in the Arctic, Amazon, Russia, Canada and the US this year, contribute to spikes in respiratory and cardiovascular disease, while pumping huge amounts of greenhouse gases into the atmosphere, which contributes to further global warming.

A narrative often employed by those who think Australia is decarbonising too fast is that we contribute so little to global emissions that anything we do will have no discernible effect on these, and that those heavy emitters such as China and India need to carry the greater burden of decarbonisation. The good news is that emissions from these two countries do seem to be falling in 2024, due to the very rapid adoption of solar and wind technologies – even as they urgently try to lift their billions of people out of grinding poverty.

According to the Energy Transition Index (<https://bit.ly/3YCGbUt>), Australia doesn't even make it into the top 10 of countries reducing their carbon emissions, being way behind the Scandinavian countries and even our cousins across the ditch in New Zealand. The US, which ranks second in the global heavy emitters scale, behind China, is also lagging behind. It is likely that the highly politicised debate in both Australia and the US is a contributor to slower progress, whereas there has been general bipartisanship on the

subject in most European countries.

Who is my neighbour? It is clear, at least to me, that we are an important part of the Indo-Pacific community, and the global community. Our opinion matters, and we have led by example in other fields. It is really important that our high rhetoric, such as in commitments to small nations in the Pacific, is followed by real action and hard cash!

So why, in the face of all this doom and gloom, am I optimistic? Perhaps it is because optimism is my default position? God is good. That's true, but I also know that while we are unlikely to be able to reverse the effects of climate change completely in the short term, enormous changes are taking place around the world in the way economies are run, and in the hearts and minds of good people everywhere. I do not subscribe to the Pollyanna version of "All will be well, just leave it to God. We don't need to do anything." I believe that we have the technology to effect meaningful change right now, and that many people would be willing to sacrifice some of our extremely high standards of living, in the understanding that our descendants would inherit a habitable planet.

Dr Ann Miller has observed the health predicaments of Pacific Islanders first hand in her many trips to Vanuatu as a medical practitioner.

## Why should we care about species extinctions?

■ Emma Berthold

We are witnessing the sixth major extinction event on the planet. Australians are world leaders: we've lost more mammals than any other nation on the planet and have the dubious honour of being the first nation to lose a mammal due to climate change.

What's different about this sixth wave of extinctions is that this time humans are the main cause. But do we care? And if so, why?

Professor Mike Clarke is a conservation biologist at La Trobe University with over 40 years of professional experience in conservation action research. He's seen first-hand the effects of human impacts on species extinctions, but also that people care deeply about it.

"The fossil record shows that extinctions are the rule, not the exception, and the vast majority of organisms that have inhabited this planet are now extinct," he says.

"It's challenging to find an evolutionary explanation for why our species should care about extinctions – and yet many of us do. So then, what's the motivation? And why does it matter?"

Professor Clarke is also a Fellow of ISCAST–Christianity and Science in Conversation. On 19 September, he will explore why we care about species extinctions, and why understanding our

motivation matters, in a free ISCAST event at St Paul's Cathedral in Melbourne.

"I've put this question to science students and colleagues over the past thirty years, and it's clear that their motivations for caring come from beyond science," Clarke says.

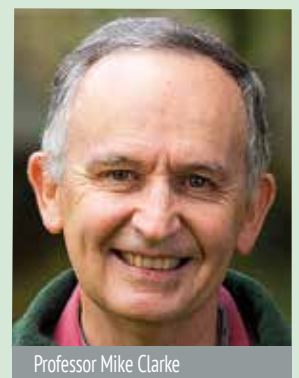
"I know that my Christian faith is relevant to answering questions about whether or not I should care – we have opportunities and responsibilities to be wiser stewards of creation."

The event will explore the power and limitations of science in shaping our future, how our Christian beliefs influence our actions, and how we can use our perspectives to address species extinctions.

Professor Clarke will be joined by Rev'd Dr Deborah Storie, who will pick up on the theological themes and offer her own commentary.

Dr Storie trained as a veterinary surgeon and worked in international community development for over a decade. After returning to Australia she studied biblical studies at Whitley College. She has taught theology for the past 15 years and is currently the Senior Pastor at East Doncaster Baptist Church.

More information about this event is available at [iscast.org/events/species-extinction-who-cares-why](https://iscast.org/events/species-extinction-who-cares-why)



Professor Mike Clarke



Rev'd Dr Deborah Storie

# We spent 2 years in deep underground caves to bring this extraordinary fossil to light

■ **Tim Ziegler**

Pitch-black darkness. Crushing squeezes, muddy passages, icy waterfalls. Bats and spiders. Abseiling over ledges into the unknown. How far would you go for a fossil?

On a two-year retrieval mission of nearly 60 hours in an underground cave, we met our limits – and went beyond.

The limestone slope of Potholes Cave Reserve is found in Gunaikurnai Country, north of the township of Buchan in eastern Victoria.

Here, the river valley is peppered with shadowy entrances to underground caves. Portals barely large enough to permit a willing caver open into kilometres of subterranean passages encrusted with delicate crystals twinkling in torchlight.

In one of them, Nightshade Cave, the Museums Victoria Research Institute led a team of recreational cavers and Parks Victoria rangers to excavate an extraordinary fossil: a near-complete skeleton of the extinct short-faced kangaroo *Simosthenurus occidentalis*. In June this year, it appeared on display at Melbourne Museum.

## It started with an unusual skull

As is so often the case in palaeontology, the discovery began with engaged citizens out in nature. In 2011, a local caving group first entered Nightshade Cave through an opening previously blocked by soil. One of the group, Joshua Van Dyk, sighted an unusual animal skull.

Recognising its potential significance, he reported the find to Melbourne Museum. However, Van Dyk reckoned it was irretrievable, appearing to be crushed under boulders in a narrow vertical collapse. The cave was gated shut to protect its contents, and a decade passed quietly.

In 2021, I took an interest in the intriguing find. Members of the Victorian Speleological Association were only too happy to assist a return to the cave.

Rigging a ropeline, we abseiled down a tight ten-metre rift, emptying our lungs to pass tight points in midair. We corkscrewed into a narrow passage and wormed, single-file, through low-domed chambers hung with dripping stalactites and plastered by popcorn-like calcite formations.

Descending deeper, the cave transformed into tall, narrow, clean-walled rifts, full of dark recesses. Hours passed as we circuited the passages, until a shout echoed around: found again! We scrambled



to a chimney-like chute stacked with pinned boulders, to come eye to eye with an ancient.

On reaching it, I felt sudden grief: the beautiful fossilised skull had in the intervening years begun to collapse. It seemed that, despite its long survival, the fossil was newly vulnerable – from little more than the altered air currents and changing humidity caused by the new cave entrance.

We strengthened the exposed bones with protective resins, but exited the cave having left them in place: more time would be needed to plan their retrieval.

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### A painstaking retrieval

On our return trips, I carefully brushed away fine layers of mud and we photographed and packed the newly freed fossils. The skull had a deep muzzle, with robust jaws and teeth that marked it as a short-faced (sthenurine) kangaroo.

Behind it were more bones. It was a marvel to see vertebrae, shoulders and hips, limbs and a narrow ribcage: many of the bones were wholly undisturbed and still in their original positions. This was a single animal, not a random scattering of bones. It felt like a fossil holy grail.

A detailed comparison to fossils in the Museums Victoria State Collection gave our skeleton its identification as *Simosthenurus occidentalis*. Comprising 150 preserved bones, it is the most complete fossil skeleton found in a Victorian cave to date.

That it is a juvenile rather than adult kangaroo further distinguishes it from other examples of the species. Its teeth show little wear, its skull bones are still unfused, and its limb ends had not yet

joined, suggesting it was still young at its time of death.

From the size of its limbs, we estimate it weighed around 80 kilograms – as much as an average person – but might have grown half as large again had it reached adulthood.

### Australia's extinct megafauna

Short-faced kangaroos appear in Australia's fossil record from 10 to 15 million years ago, as widespread rainforests began to give way to drier habitats. They became particularly diverse during the shift toward our current arid climate in the later part of the Pleistocene Epoch, from around 500,000 years ago.

But in a pulse of extinction around 45,000 years ago, they vanished across the continent, along with up to 85% of Australia's megafauna. Radiocarbon dating by the Australian Nuclear Science & Technology Organisation dated the skeleton's burial to 49,400 years ago. This means our *S. occidentalis* was among the very last of its kind.

Today, the hills of eastern Gippsland host a precious population of the brush-tailed rock-wallaby, a vulnerable species. Once, they shared the country with larger kin.

A key idea under investigation is whether sthenurine kangaroos walked with a striding gait, rather than hopped. The skeleton we found has a uniquely complete vertebral column, providing new insights we couldn't get from isolated bones. With the benefit of detailed 3D models, this near-complete skeleton can also be studied from anywhere in the world.

This fossil, along with others from Nightshade Cave, is now housed and cared for in perpetuity at Melbourne Museum. Through Museums Victoria Research Institute, we can preserve a link to its once home of East Gippsland, while opening a door to global research.

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Tim Ziegler is Collection Manager, Vertebrate Palaeontology, at Museums Victoria Research Institute. First published at [www.theconversation.com](http://www.theconversation.com)

# World Council of Churches launches Season of Creation guide

## ■ World Council of Churches

The World Council of Churches (WCC) joined a global audience, including faith leaders, environmental advocates, and community members worldwide, to launch the Season of Creation 2024 celebration guide, marking the beginning of the campaign to culminate in September and October.

Launched during a webinar, the celebration guide, now available in several languages on the Season of Creation website, provides communities worldwide with resources to prepare for this year's season.

Sharon Theogol, from the Presbyterian Church of East Africa, welcomed participants from around the globe during the live-streamed event. "The Season of Creation is an opportunity to contact God and His creation, listen to people and the earth, an ecumenical moment to pray and act together," she shared.

In his prayer, The Rev'd James Bhagwan from the Pacific Conference of Churches emphasised the deep spirituality that connects Pacific communities with the environment.



"Our hope is rooted in God's character, promises, and actions," he said, highlighting the intrinsic link between faith and ecological stewardship.

The Season of Creation is a time for Christians worldwide to unite in prayer and action for the environment. This year's theme, "To hope and act with Creation," inspired by Romans 8:19-25, emphasises the interconnectedness of hope and proactive stewardship of our common home.

"The theme of this year's Season of Creation inspires us to join together in prayer, sustainable actions, and practical advocacy," said The Rev'd Rachel Marsh, from the Green Anglicans in Southern Africa, at the webinar. Marsh also highlighted the critical role of ecumenical movements in addressing environmental challenges, particularly in light of recent climate impacts in South Africa.

After a call to action by Suzi Moreira, co-chair of Season of Creation Steering Committee from Laudato Si' Movement, Fr Antoine Al Ahmar from the Middle East Council of Churches closed the webinar with a blessing in Arabic.

"The webinar gave testimony of the worldwide Christians united in hope and confirmed that only when we work together with Creation can the first fruits of hope come through," said Dr Louk Andrianos, WCC consultant on Care for Creation, Sustainability, and Climate Justice, and active member of the Season of Creation Steering Committee, in appreciation for the webinar he also joined.

Beginning on 1 September and closing on 4 October, the Season of Creation 2024 encourages individuals and communities to engage in various activities, such as tree-planting, sustainable cooking workshops, and ecological challenges, all aimed at promoting environmental stewardship.

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For further information on the Season of Creation, see <https://seasonofcreation.org/resources>

# In praise of lament

■ Rev'd Daniel Lowe

In a world filled with unsettling events, it's natural to feel overwhelmed, anxious, or even despondent. Whether it's the latest global crisis, personal challenges, or societal issues, the weight of bad news can sometimes feel unbearable. How do we equip young people to cope with the grimmer realities of the world? There are certainly some unhelpful ways to respond to these sorts of moments, which I often observe in myself and others.

One of these is the denial response. We refuse to engage with whatever the bad news is and instead distract ourselves with music, work, social media, gaming, Netflix – anything that stops us from thinking about the bad stuff. The trouble with denial is that the bad stuff doesn't go away – we just avoid dealing with it. Removing ourselves from unhelpful negative reporting is certainly a good idea, as is having a break from the constant bombardment of news, but at some point we have to confront the fact that not everything in the world is good.

The opposite of this approach is to wallow in bad news. Instead of avoiding it, we almost revel in it, digging into every horrible detail we can find until we become paralysed and overwhelmed by hopelessness. This wallowing online – 'doom-scrolling' – is something I have certainly fallen victim to at times.

But what if there was a different way to respond?

Enter Christian lament, a concept often overlooked but deeply profound in its implications. Lament, far from being a mere expression of grief or complaint, offers us a pathway to navigate the storms of life with a sense of purpose and assurance. It's a practice deeply rooted in the ancient wisdom of the psalms, where two-thirds of the collection is dedicated to lament.

At its core, lament is an expression of grief and sadness, often accompanied by a sense of righteous anger at the injustices of the world. It's a raw, honest response to the brokenness that surrounds us; a recognition that some things are fundamentally wrong and demand to be acknowledged. But lament is more than just a lamentation of the present; it's also a declaration of hope for the future. Even in our darkest moments, we cling to the promise that God is at work, bringing about redemption and restoration.

There has been much written about the process of lament but here I want to suggest four things that I think lament does that can help all of us, including young people, deal with the bad news that so often surrounds us.

## External expression of feelings

Lament provides us with a safe space to express our emotions externally. Instead of bottling up our feelings or turning them inward, God invites us to share them openly and honestly with Him. Health experts already agree that failing to express our emotions can be unhelpful. When we fail to express our emotions, our brain can often go into the fight-or-flight state. This is a physical reaction to stress that sets off a chain of events throughout our bodies. It increases our heart rate, slows digestive functions, and makes us feel anxious or depressed. In lament, we are not only encouraged to express our emotions, but we also find solace in knowing that our cries do not fall on deaf ears but are heard by a compassionate and understanding God.

## Honesty about injustice

One of the greatest strengths of lament is its ability to confront the reality of injustice head-on. We don't sugar-coat or ignore the harsh realities of life; instead, we name them for what they are. Lament allows us to be brutally honest about the brokenness of the world, refusing to gloss over or minimise the pain and suffering we see.

## Handing over our anger and despair

In the face of overwhelming tragedy, it's easy to feel powerless and overwhelmed. But lament offers us a lifeline, a way to hand over our anger and despair to the one who is truly able to do something about it. By entrusting our pain to God, we acknowledge our limitations and place our trust in His sovereignty and goodness. That is not to say that we shouldn't be motivated to take appropriate action against injustice or tragedy. The opposite is true. Anger may inspire us to speak out against injustice. Grief may move us to acts of compassion. But we are not ruled by either emotion; instead, we are directed by a hopeful vision of the future.

## From lament to trust and hope

Despite the darkness that surrounds us, lament ultimately leads us to a place of trust and hope. By acknowledging the brokenness of the world and entrusting it to God, we are free to turn our focus and attention to positive things; to actively participate in the work of redemption and restoration that God is bringing about in the world.

So next time you notice yourself, or someone close to you, doom-scrolling, spiralling into despair about the state of the world or consumed by a growing rage against the evils of society:

- Don't hide from it or deny it. Acknowledge the reality of the situation, no matter how painful it may be.
- Don't wallow in it. While it's important to acknowledge our feelings, we must also guard against becoming consumed by them.
- Consider lamenting it. Express your feelings openly and honestly to God, trusting that He hears your cries and cares deeply about your pain. And take heart in the promise that one day "He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." (Revelation 21:4)

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

Do you have a question, comment or concern?

Let us know!

The Gippsland Anglican

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# How to Walk into Church

Tony Payne

Matthias Media, 2015

■ Richard Prideaux

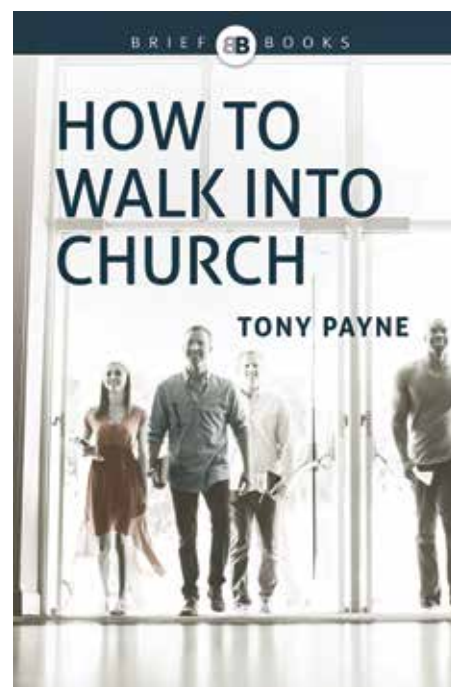
When you think about it, the first time you attend a particular church there can be a hundred different reasons why you are there and just as many reasons why you might or might not continue to attend. So this book is written largely for regular church attendees, whether weekly, fortnightly, monthly or yearly. As someone who has regularly attended church all of my life, I found a surprising amount of good advice in Tony Payne's little monograph.

The issue of irregular attendance is very evident in many churches – and, let's face it, this springs from priorities in our own lives. If we are easily tempted to give church the flick, it's because we prioritise other activities like sleeping in, having visitors, going away at the weekend – just doing other things on church day. Payne makes the point that if we're not there, we can't love people, we can't talk to them and encourage them, we can't gather

with them to listen and talk together, or simply genuinely share in their friendship and perhaps their challenges or problems.

Payne suggests that we should prepare for church by using our brains, for example by preparing the readings beforehand but also being alert and ready to care for folk you know to be in need or having a hard time, or who are shy or simply need encouragement. Being alert to what is said also really shows that it is a rare service that doesn't give you something to chew on about your own walk with God.

A third key piece of advice is to come to church prayerfully. It stands to reason that, if we are already thinking negative thoughts when we first walk into church, the experience is not likely to improve! Again, often it is what happens during interactions after church that counts, whether in caring for newcomers, good



conversation during coffee after church, or simply being aware that a particular person is needy or is upset.

These are three of many points that stood out for me. Payne has some very wise advice and useful suggestions – and he has done it all in a book that only takes about 30 minutes to read! I warmly commend this book.

## EVENTS

### Events at The Abbey – see page 8.

#### Multi faith week of climate action

14–24 September

Organised by The Australian Religious Response to Climate Change. For information on resources and the climate action event at St Paul's Cathedral Melbourne on 17 September, visit <https://bit.ly/4dERijT>.

#### Safe Church awareness and refresher workshops

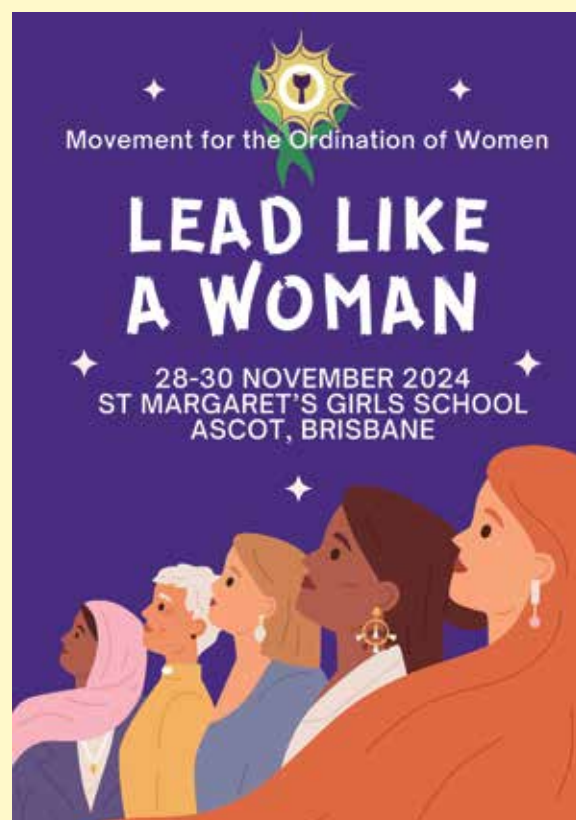
Bookings are essential. Visit [gippslandanglicans.org.au](http://gippslandanglicans.org.au) for details.  
13 September: St Paul's Anglican Church, Korumburra  
15 November: Christ Church Drouin

#### Come Bless the Animals at Bunyip

6 October

At 11 am in the garden there will be a joyous eucharist with magpie chorus and kookaburra cantata.

Lunch follows and then 'A Bunyip Conversation – enjoying the world and praying the world: rediscovering Thomas Traherne (1636–74)'. Contact Raelene to book: (03) 9793 2215.



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

# Black Duck: A Year at Yumburra

Bruce Pascoe

Thames and Hudson, 2024

■ **Julienne van Loon**

Bruce Pascoe is best known for his natural history, *Dark Emu*, which argues that systems of pre-colonial food production and land management in Australia have been dramatically understated. At last count, the book had sold at least 360,000 copies of the original edition – and many more in the form of adaptations, translations, children’s and overseas editions.

Since the publication of *Dark Emu* in 2014, Pascoe has had to endure extraordinary public scrutiny, as well as vehement attacks on his personal and professional reputation.

Those who envy Pascoe’s runaway sales figures would surely not covet the scale of the personal attacks launched against him, primarily (but not wholly) led by right-wing critics who read the arguments laid out in *Dark Emu* as an opportunity to reignite Australia’s History Wars.

The *Dark Emu* controversy, writes Pascoe, tested his relationship with longtime partner Lyn Harwood, his co-author on this book, “to the limit”. He writes: “It came to a point where she could barely sit in the room when some stranger came to discuss the bloody emu.” They eventually split in 2017, three years after *Dark Emu* was published, while remaining “best friends and supporters”. They reunited in 2021, though they still live in separate houses.

In the recent full-length documentary *The Dark Emu Story* (2023), Pascoe appears as a frail and aged figure, tired out and depleted by the heat of a decade’s struggle against hatred and racist vitriol.

In light of the last ten years, *Black Duck: A Year at Yumburra* is a healing and necessary book.

Yumburra is the name of Pascoe’s farm on the banks of the Wallagaraugh River, in Yuin country in far east Gippsland, purchased and established with the funds raised from selling an old house and income earned from his book sales.

It’s been transformed into a social enterprise, Black Duck Foods (supported by the Two Fold Bay Aboriginal Corporation, Native Foodways and the University of Melbourne, among others).

The farm is a deliberate project designed to test, extend and materialise

some of the ideas put forward in *Dark Emu*. In particular, it is Pascoe’s attempt to bring to life a vision for growing traditional food on Country in a manner that benefits both the land and Aboriginal people.

The meaning of Yumburra, Pascoe tells us, is Black Duck, the “supreme spiritual being of Yuin country”. This book is “the story of a year in her company”.

## Six seasons on the farm

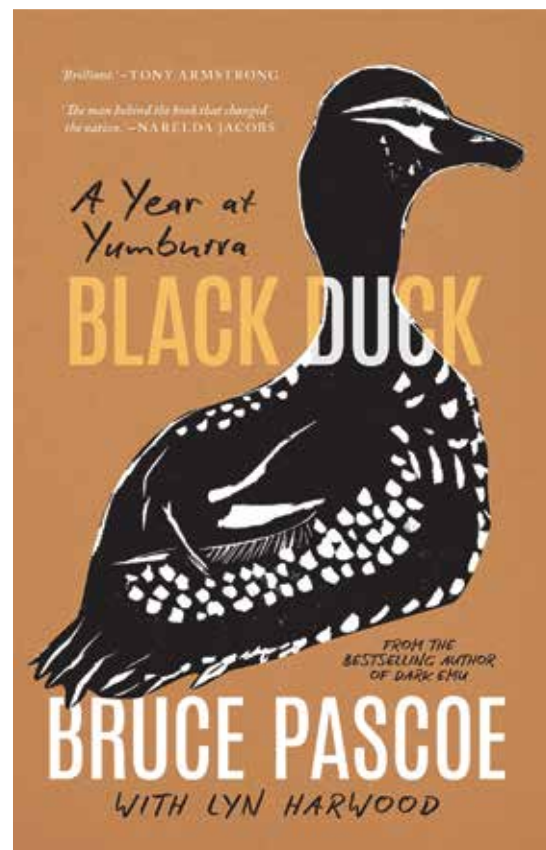
The book is organised according to the six Yuin seasons over a single calendar year, beginning with late summer (early in the new year of 2022) and finishing with the early summer season (close to Christmas). Through more than 60 subtitled journal entries, accompanied by numerous photographs and sketches, Pascoe charts the activities of his days.

These include labouring chores on the farm, visits paid and received (both there and interstate), thoughts, visions and experiments with food and agriculture, and memories and reflections on relationships reaching far back into childhood.

Pascoe describes life on the farm as solitary at times, but also active. Daily farm work includes clearing watercourses or fixing tools and machinery, and at these times his friendships with the nonhuman are forged in both subtle and overt ways.

He acts as silent witness to the aggressive tactics of the Garramagang (magpie) aimed at other resident birds, for example. And he puts his verandah light on during the cooler weather to help warm the small birds who have been nesting there seasonally for years:

I have two swallows who roost on the back verandah light every winter. They make a terrible mess but they are such good friends I cannot deny them the shelter. I have built them a little shelf below the light to catch most of their droppings. It is a patented SSS; Swallow Shitting Shelf.



In fact, birds, and other forms of wildlife Pascoe observes at Yumburra, dominate the journal entries – and some would say, steal the book.

Many descriptive passages, sometimes accompanied with photography and illustration, document Pascoe’s interactions with Birran Durran Durran (plover), Bunjil (wedge-tailed eagle), Garramagang (magpie), Yumburra (black duck), Nenak (yellow-tailed black cockatoo) and Buru (kangaroo). They are evocative and transporting.

I saw two young plovers on 15 January. Tiny beige fluffs with long legs. Slightly ridiculous. Despite their vigilance, the Spur-winged Plover loses a lot of chicks to eagles and foxes ... Their calls are ever-present on the farm. If the horses gallop, an eagle passes, a dingo wakes or a car arrives, you hear about it instantly. You can’t make friend with Birran Durran Durran because everything is a threat in its opinion. The helmeted yellow face gives the bird an appearance of suspicion. I love them but they do not love me.

The cumulative effect of Pascoe's commentaries on his nonhuman companions – including their arrivals and departures from the farm and nearby waterways, their plays and struggles, their family dramas, births and deaths – does much to create the book's soothing, dependable rhythm. There is a sense of time moving on through the seasons. This also enables the narrator's capacity to, as Stephen Page puts it in his endorsement, get "right into the belly of the land."

Because the book is set predominantly in 2022, memories of the devastating Black Summer bushfires that raged through the East Gippsland region, burning 326,000 hectares and isolating several thousand people in the town of Mallacoota (down the river from Yumburra) during the summer of 2019–20, remain fresh and vivid for Pascoe and his community.

Yumburra, too, was affected by that event, leading one of the farm workers to rename a whole section of the farm "Apocalypse Valley" in the aftermath. Pascoe's narrative turns back to that devastating fire event again and again, as he describes in moving detail his own experience of that time, and its lingering impact on himself and others.

I will long remember his description of getting lost in the smoke while steering his boat along a section of river he thought he knew like the back of his hand. "So much" has changed since those devastating fires, he writes, including his sense of smell. "The unbridled pleasure I used to take in the forest, waters and shores is now tinged with sadness and dread."

### A true storyteller

Grief also accompanies much of the writing on Gurandgi lore discussed in the book, predominantly because of the death of influential senior lore man, Max Dulumunmun Harrison, Pascoe's valued mentor, just before Christmas in 2021.

Much of the 12 months to follow, as Pascoe chronicles, is dedicated to organising a Gurandgi ceremony for Uncle Max, and to sorting out a way for Gurandgi to approach the present and future – both individually and together – in a manner that lives up to his expectations. The author is respectfully light on detail on these matters, but the reader is left in no doubt about their deep importance to him.

Pascoe's authorial style sometimes comes across as a touch too lackadaisical and larrikin-esque, drifting as if

unmoored. At points, you feel like you're captive to some bloke who has pulled up the bar stool beside you at the local pub (or in the case of ex-barmaids like me, installed himself across the counter from you during a lengthy shift).

And yet, he's a true storyteller – and no sooner have you hesitated, than he reels you in again, and has you marvelling with him at the grandchildren's handstands and cartwheels on the paddle board on the river, or at the cunning of the dingo pair who've taken out a young Buru (kangaroo) by gripping him by the ears and drowning him.

Pascoe's conversational style works best when he both lets it run *and* warns you he may just be getting a bit fanciful in the retelling, as when he describes a seal he first met on the Wallagaraugh in 2002:

While I was writing this book I saw her again. I assume it was the same animal because she made a great point of making sure I was watching her expertise. I was coming back from Gipsy and I saw a large body roiling close to the riverbank. The seal surfaced with a massive fish in her mouth. It might have been a ray because it was wide and its belly was snow white. The seal brought the catch up toward my boat and proceed[ed] to slap it with enormous violence on the water. In between slaps the seal glanced up at me and assessed my admiration. It is hard for me not to think of it as the same seal. It might be a romantic thought or a wish for longevity of a friend but, whatever the case, I enjoy the personality.

Pascoe's partner Lyn is credited as the book's secondary author via smaller text on the book's front cover. Sometimes Pascoe quotes from her journal entries, discrete and beautifully rendered observations of wildlife on her own nearby property. She is frequently referenced as a companion during his daily activities.

But as I was reading, I found myself wondering how else Lyn contributed to the book, and on what terms. While the book's imprint page confirms that the beautiful sketch of the spur-winged plover on page

47, for example, along with all the other uncredited images, are Lyn's work, it bothered me, given the long history of obscuring women's contributions to literature, art and science, that a reader has to go looking for this information. Why not provide this credit to Lyn *in situ*, right beneath the image?

### Connection to culture and Country

At its heart, *Black Duck: A Year at Yumburra*, is Pascoe's slow and careful effort to assert and demonstrate his connection to Yuin culture, Gurandgi lore and Country on the basis of his daily, lived experience – and in the context of his accumulating knowledge of agriculture, history and spiritual relationships in the aftermath of *Dark Emu* and its attendant storms.

As if to underscore this, all four endorsements on the book's cover are from well-known First Nations Australians: Tony Armstrong, Allira Potter, Stephen Page, Narelda Jacobs. For anyone with lingering doubts about Pascoe's commitment and connection to Country, this book will set them straight.

The work has echoes of Tove Jansson's beautiful masterwork, *The Summer Book*, for its foregrounding of the land and its seasons, and for the emphasis on care and responsibility towards the natural environment. Pascoe's skill with the poetics of nature writing, imbued with Indigenous knowledge, does much to create the book's gentle pattern and its purpose.

It is a quiet, funny, warm and insistent call to return to and care for Country. In this way, *Black Duck: A Year at Yumburra* makes a welcome contribution to Australian nonfiction.

Julienne van Loon is Associate Professor in Creative Writing, School of Culture & Communication, The University of Melbourne. First published at [www.theconversation.com](http://www.theconversation.com)



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# Lambeth Call on the Environment and Sustainable Development

We call on ourselves as bishops and the people of our provinces, dioceses and parishes to:

- Treasure God's marvellous creation, recognising the profound interdependence of all life on earth and repenting of actions and theologies of domination, which have caused great harm to the earth and injustices to its people.
- Recognise the triple environmental crisis as a crisis of cultural and spiritual values and build on the reach and influence of the Church to challenge ourselves and humanity to transform our mindset away from exploitation of the natural world to one of relationship and stewardship, as embodied by the wisdom of the Christian tradition and by Indigenous peoples.
- Integrate the Fifth Mark of Mission into the life of our churches by: bringing this Call to our diocesan and parish structures; teaching our people about issues of the environment; embracing creation liturgies, and responding in prayer and lament such as during the Season of Creation; raising up the prophetic voices of young people and women who are calling for climate justice; and forming partnerships of solidarity with dioceses on the frontline of climate change.
- Equip communities to build resilience to help them withstand and recover from disasters, and promote the prophetic voice of young people and the key role of women as earth protectors, recognising that climate change impacts unequally on women and future generations.
- Join in the Communion Forest initiative, to protect and restore forests and other ecosystems across our planet and commit to promoting tree growing at the time of confirmation, and other key life and faith moments, as a symbol of spiritual growth.
- Ensure we use and invest our assets ethically to be good news for our planet and people and, as a matter of urgency, remove our funds from any new fossil fuel exploration, and seek to invest in renewable energy sources.
- Acknowledge the impact on our lifestyles and commit to changes in the way we live, reducing our travel, consumption and energy use.

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\* Published in 2023 as part of the third phase of the Lambeth Conference Journey. For the full Lambeth Call on the Environment and Sustainable Development, and other themes, visit <https://www.lambethconference.org/phase-3/the-lambeth-calls>



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