

TMA

The Melbourne Anglican

September 2022, No 617



Hits and misses reaching the urban sprawl P7

A life devoted to serving her Saviour P15



New 'Diocese' installs bishop, starts church

Kirralee Nicolle

THE GLOBAL Anglican Future Conference Australia has announced the first bishop in a new breakaway diocese.

Bishop Glenn Davies has been announced as the first bishop of the Diocese of the Southern Cross. His commissioning took place on Thursday 18 August, the final day of the GAFCON Australasia conference.

The announcement came alongside the unveiling of the Diocese of the Southern Cross on Monday 15 August at the conference.

GAFCON also announced that its first church in Queensland had already met: Southern Cross Anglican Beenleigh and Logan.

Australian Primate Archbishop Geoffrey Smith said the establishment of this "diocese" was likely to cause unfortunate confusion.

But Bishop Smith said he was confident the Anglican Church of Australia could find a way to stay together despite the announcement from GAFCON.

• Continued – P4



Former Archbishop of Sydney Glenn Davies has been announced as Bishop of the Diocese of the Southern Cross.

Picture: Anglican Media Sydney

I don't: GAFCON

Marriage issue sees first flock leave Anglican Church

Kirralee Nicolle

BELIEFS ABOUT SALVATION are core to the Anglican church's division on sexuality coming to a head with the GAFCON movement, leaders say.

It comes as some members of the Anglican Church of Australia formed a church as part of a separate "diocese", in response to the possibility that other dioceses might bless same-sex unions.

The Global Anglican Future Conference Australia announced its first bishop and church in August as part of the Diocese of the Southern Cross, which was

registered as a company limited by guarantee in September 2021.

GAFCON leaders said this existed as an option for those people and congregations who might choose to leave the Anglican church following such a decision.

Some Anglicans say engaging in same-sex relationships excludes one from partaking in fellowship. Others say this view is divisive and outdated, and that differing perspectives ought to coexist in the Anglican church.

It comes after Anglican bishops were urged to preserve truth and unity amid disagreement over marriage at Lambeth Conference.

GAFCON Australia board chair Bishop Richard Condie said that the role of GAFCON was two-fold: to promote "orthodox, faithful, Biblical Anglicanism" and provide support for those who feel marginalised by the actions of some in the Anglican church.

He said the use of Scripture as the final authority on matters of faith was what made Anglicans distinctive across the world. He said that unity was found in common belief and doctrine, and that those who were "in error" should be excluded from the fellowship.

Bishop Condie said that GAFCON was a response to an

increasing trust in the value of human experience rather than biblical truth. He said cultural changes which originated in the 1960s had sparked shifts in how people viewed human sexuality and identity. He said marriage was at the core of the biblical narrative.

"The Bible begins with a marriage and ends with a marriage," he said. "Those biblical images of marriage are used to demonstrate God's relationship with his people. When the society changes its views about sexuality they rub up against that biblical view. Aspects of our church have gone with those views of society rather than

the biblical witness."

Bishop Condie said that GAFCON was often blamed for causing division in the church, but that the members of GAFCON were simply trying to respond to an existing division. He said division was inevitable, and the only way unity could be preserved was for those wanting same-sex marriage to be accepted by the Church to stop campaigning for change.

"You have to have unity around the doctrine and around what we teach. That is the fabric of unity," he said.

• Continued – P4

PLUS: Rejection of tolerance offers only irrelevance, P12; Why the church needs science, P19

God is with us even when our best efforts fail

Archbishop Philip Freier

"AGREE WITH GOD AND BE at peace; in this way good will come to you". These are words from the Book of Job spoken by Eliphaz the Temanite to the anguished servant of God (Job 22:21). Throughout the many discourses in the book, it is plain that Job is not at peace and is in contention with God over his predicament. Despite the eminent good sense in the advice from Eliphaz along with the two other interlocutors, Zophar and Bildad, it is Job – not these three – who are justified in God's sight. In fact the LORD says to Eliphaz, "My wrath is kindled against you and against your two friends; for you have not spoken to me what is right, as my servant Job has" (42:7).

There is much wisdom that can be learned in this profound book. At the very least, it invites us to consider the important place that authenticity has in our relationship with God. It is not that the three friends speak rubbish to Job, their words are rich with wisdom. The point is often reached that their words do not meet Job's need or match his own emotional and spiritual state. To Bildad's "Dominion and fear are with God; he makes peace in his high heaven," (25:1) Job answers, "How you have helped



"However awful things are or however despairing we feel, God remains engaged with us and meets us in our need."

one who has no power! How you have assisted the arm that has no strength! How you have counselled one who has no wisdom and given such good advice!" (26:2,3). Each simple offering of wisdom is relentlessly turned back by Job as not meeting his situation, his need.

Job is in his own way the apostle of authenticity. He relentlessly rejects the simple wisdom that is told him by the three friends and grapples with the profound depth of his own situation and what that means for his relationship with God. In the beginning words of the



Sometimes suffering makes our best efforts ineffective. Picture: iStock

book, Job is put forward by God as the exemplar of godly life: "The LORD said to Satan, 'Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil'" (1:8). The cascade of misfortune that unfolds pushes Job to a place of desperation where he "cursed the day of his birth" (3:1).

Like Job's three friends, we can easily feel that we struggle to make an impact on the suffering of people we care about. They cared about Job and sought to "console and comfort him" in his despair, even if their efforts went unaffirmed by Job and were found wanting by God. Undoubtedly their engagement with him helped

him navigate the depths of his despair and to find the place of peace and good with God that the book concludes with as its closing scene.

Sometimes our suffering and the suffering of others makes any of the "best efforts" seem ineffective. I take assurance from this confirmation that, however awful things are or however despairing we feel, God remains engaged with us and meets us in our need. God, never shrinking from our disputation and alienation, meets us with the peace and good that we so crave.

Philip Melbourne

Clergy Moves

Vacant Appointments as of 19 August 2022:

Holy Trinity, Bacchus Marsh with Christ Church, Myrniong and St George's Balliang; Bellarine Gateway; St Stephen, Bayswater; St Martin, Belgrave Heights; Parish of Box Hill (from October 2022); St Edward, Blackburn South; St Peter, Bundoora; St John Chrysostom, Brunswick West; St Faith, Burwood; St Mark, Camberwell (from December 2022); St Catharine, Caulfield South; St Alban, Coburg West; St Luke, Cockatoo; St Philip, Collingwood; Darebin South; St Mark, Dromana; St Margaret, Eltham; Christ Church, Geelong; St Stephen, Greythorn; Holy Trinity, Hampton; St James, Ivanhoe (from October 2022); St Matthias, Mernda; Pascoe Vale-Oak Park; St Matthew, Panton Hill; St George the Martyr Queenscliff and St James Point Lonsdale; St Mark, Reservoir; St Stephen, Richmond; All Saints' Carlotta Tye Memorial, Selby; St Andrew, Somerville; Christ Church, South Yarra; Christ Church, St Kilda (from October 2022); St Luke, Sydenham; St Thomas, Upper Ferntree Gully; St Thomas, Winchelsea with Holy Trinity, Barrabool and St Paul's, Deans Marsh; St Paul, Westmeadows; St Matthew, Wheeler's Hill (from November 2022); Christ Church, Whittlesea with St Peter's, Kinglake

Appointments:

FARAGHER, The Revd Stephen Andrew, appointed Priest-in-Charge, Christ Church, Newport, effective 5 October 2022
FROST, The Revd Anthony Peter, appointed Incumbent (from Priest in Charge) Church of the Ascension, Burwood East, effective 20 November 2022
MCDONALD, The Revd Brendan Angus Alexander, appointed Priest-in-Charge, St Paul, Caulfield North, effective 6 October 2022
PAUL, The Revd Jeremiah, appointed Priest-in-Charge, St Michael & St Luke, Dandenong North, effective 6 October 2022
POON, The Revd Yvonne, appointed Archdeacon, Archdeaconry of Melbourne, effective 1 September 2022
RAIKE, The Revd John Alan, appointed Incumbent, St Martin, Hawksburn, effective 19 October 2022
TRELOAR, The Revd Dawn, appointed Coordinator Health Chaplaincy at the Diocese of Melbourne, effective 2 August 2022

Permission to Officiate:

D'ALTON, The Revd Craig, appointed Permission to Officiate within the Diocese of Melbourne, effective 10 September 2022
TEMBY, The Revd Richard Desmond, appointed Permission to Officiate within the Diocese of Melbourne, effective 20 July 2022

Resignations:

BREAKEY, The Revd Dr Elizabeth Munro, Incumbent, Bellarine Gateway Anglican Church, to take up an appointment in the Scottish Episcopal Church in the Diocese of Glasgow and Galloway, effective 8 August 2022
HOLLIS, The Revd Dr (Jubilee) Turi, Incumbent, Christ Church, St Kilda, effective 30 September 2022.
SMITH, The Revd Jacqueline Anne, Incumbent, St Stephen, Bayswater, effective 11 August 2022

Obituaries:

MARTIN AM, The Venerable Barry Neil, 7 July 2022
WAGHORN, The Revd Timothy Guy, 27 July 2022

See Tributes at www.tma.melbourneanglican.org.au

Correspondence regarding clergy moves may be emailed to the Registry Office at registrar@melbourneanglican.org.au



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Sat 10 Sept	2-3.30pm	Abbas Nazari forum in Cathedral
Sun 11 Sept	4pm	Baptism and Confirmation Service with Bp Kate Prowd

REGULAR SERVICES & EVENTS

Sundays	8am 10am 11.45am 4pm	Holy Communion (BCP) Choral Eucharist Bible Study Choral Evensong
Mondays	2.30pm	English Conversation Class
Weekdays	12.15pm 5.10pm	Holy Eucharist Choral Evensong or Evening Prayer

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Catherine Jonathan with daughter Pendo, son Nick and husband Leo. Picture: supplied

God's grace a guiding star

Kirrilee Nicolle

A GEELONG FAMILY HAS found a way to honour both of their faith traditions through their daughter's baptism.

When choosing to baptise their daughter, Ms Jonathan and her husband wanted to find a way to acknowledge both of their faith journeys – hers in the Anglican church and his in the Catholic tradition.

She said their solution was to request that their Anglican vicar, Reverend Jonathan Taylor, baptise their daughter in the Catholic parish in which Mr Jonathan was raised. Mr Taylor honoured their wishes, and the Catholic parish agreed to host the baptism.

Ms Jonathan said choices like this one were easy when love was in the picture.

"We've come together because we love each other," she said. "Being Christians first, it made the process easier to want to live this way."

"Especially with [combining faiths] and even cultures, when it's come from a place of love and wanting to support [one another] it becomes easier."

Four years ago, Ms Jonathan and her son Nick moved to Australia from Nairobi, Kenya, to

"Being Christians first, it made the process easier to want to live this way."

Catherine Jonathan

join Leo, who Catherine married in 2017. She met Mr Jonathan through mutual friends when the Australian-born building inspector was in Kenya on a work trip.

The family has since settled in Geelong and welcomed two-year-old daughter Pendo.

Throughout these transitions, they have maintained the value of God in their lives.

Ms Jonathan also said that in Kenyan culture, it was traditionally the role of the mother to guide the family's faith decisions.

"Christian faith is very strong and key to who we are," Ms Jonathan said.

Sixteen-year-old Nick's journey to confirmation was also a signifi-

cant one for the family.

Nick was recently confirmed at St Albans' Hamlyn Heights. Ms Jonathan said this occasion brought a sense of continued connection between Nick and his peers in Nairobi who were also being confirmed at the same time.

Ms Jonathan said she was reassured by Nick's choice be confirmed, as Christian tradition was a key feature of Kenyan culture, and parents who emigrated sometimes found a secular culture jarring and difficult to navigate.

"It is a struggle for African parents in Western cultures where Christianity is dying," she said.

"It's important to be able to find that support in that environment."

"We're very fortunate that Nick has taken up that [decision] without feeling pressured."

Ms Jonathan said the family had found the support of St Albans' vital during the process of settling in Australia, especially when giving birth and raising a young child during COVID-19.

"We've been very fortunate to find a supportive community at St Albans," she said. "I think it's [been a way of] seeing God's grace in our new life here."

"It's made it much easier to settle in and find a group we can call family."

Skyrocketing need for food support

Jenan Taylor

THE NUMBER of people seeking help at an Anglican food support program has soared because of cost-of-living pressures, organisers say.

Pantry 5000 a food relief initiative at Longbeach Anglican parish said in the last two months it had been responding to demand from about 400 people every week, a rise of 15 to 20 per cent.

Manager Ken Gooding said the effort which has been running in the bayside area from Parkdale to Seaford since 2012, had seen a huge spike in demand during the COVID lockdown before briefly levelling out.

"But now, our numbers have started to really skyrocket again, and we're getting close to doing the number of deliveries we were doing during lockdown," Mr Gooding said.

"We're finding that's probably more for the financial difficulty people are going through now rather than COVID."

Mr Gooding said those seeking food relief included unemployed singles, families, and elderly pensioners who were finding it hard to make ends meet.

But the majority of people seeking help from the organisation were living in rental accommodation in caravan parks.

The second biggest demand was from single parent families, many of whom were also fleeing domestic violence, he said.

Foodbank Australia acting chief

executive officer Matt Tilly said the demand for food support across most of its agencies was exceeding what had been seen during the COVID lockdowns.

Mr Tilly also said Foodbank was seeing a significant increase in people who were working full time asking for help, and that there was no single cohort that defined who needed food relief.

He said the cost-of-living pressures now were more extreme than they had been during the COVID lockdowns, at which time many people had had access to JobSeeker and JobKeeper as well.

"Rising petrol prices, interest rates, the Ukrainian war affecting the movement of grain supplies and fertiliser, supermarkets sending less to food donation places, it is the perfect storm on so many fronts," Mr Tilly said.

Mr Gooding also said Pantry 5000 was helped by a large cohort of volunteers who comprised parishioners and people that the organisation had assisted in the past.

He said they sourced, packed and distributed bags of cereals, rice, pasta and soups, as well as dairy, frozen and fresh food items.

But there was a definite increase in the number of people seeking vegetables as they had become more expensive to buy, Mr Gooding said.

The Australian Bureau of Statistics has found that between the June 2021 and June 2022 quarters, the price of food and non-alcoholic beverages had risen by nearly six per cent.



Demand for food support is nearing lockdown levels. Picture: supplied

Exciting news

It's time for some big changes at *The Melbourne Anglican*.

From October you can expect a new-look, magazine-style publication, that continues to bring you faith news from Melbourne and beyond.

You can also read our e-edition online, just scan this QR code.

'Not impossible' to remain united

• From – P1 (Top)

GAFCON board member Fiona McLean said the board did not anticipate there would be congregations from Melbourne who would wish to join the Diocese of the Southern Cross. She said GAFCON's strategy would be to primarily encourage Anglicans to stay within their churches.

Mr Davies was formerly the Archbishop of Sydney, having retired in March 2021.

Mrs McLean said Mr Davies would offer pastoral support and oversight for those in the diocese.

She said that he was a good fit as he was passionate about seeing people come to faith.

"He loves Jesus, he loves God's word [and] he is a faithful teacher of the Bible," Mrs McLean said.

"He's got a good sense of humour as well."

GAFCON Australia promised in 2020 to establish a parallel diocese for Anglicans who chose to leave the Anglican church where the decision was made to bless same-sex unions. It then established the Diocese of the Southern Cross in September 2021 as an Australian Public Company,

limited by guarantee.

Primate Bishop Smith said he was perplexed at GAFCON citing of a failure by General Synod to define marriage as between a man and a woman as the reason for establishing a new diocese by the leaders of GAFCON and the Diocese of the Southern Cross.

He said the world was tragically divided, and that the church's role in this was to show how to live with differences of opinion.

"Not merely showing tolerance but receiving the other as a gift from God," Mr Smith said.

Mr Smith said representatives

at the General Synod meeting in May 2022 had "clearly affirmed the view that marriage is between a man and a woman, and declined to affirm same-sex marriage".

"My conviction is that the Anglican Church of Australia can find a way to stay together, graciously reflecting God's great love, with our differences held sincerely. This week's announcement makes achieving that end more difficult but not impossible," he said.

Mr Smith said that he would continue to pray, work and encourage others to see God's call on the church realised.

'Orthodox Anglicanism' or an 'outright lie'?

• From – P1 (Bottom)

"What GAFCON has been trying to do is go back to where we began," Bishop Condie said.

GAFCON Australia announced in 2020 its intent to establish a parallel diocese if Anglican Church of Australia dioceses chose to bless same-sex unions. In 2021 it established the Diocese of the Southern Cross, an Australian Public Company limited by guarantee.

Speaking as a Melbourne General Synod lay representative, Professor Peter Sherlock said it was an "outright lie" that GAFCON's focus was on restoring orthodoxy.

He said that over time, each culture had defined matters of faith differently, and decisions about what constituted orthodox faith needed to be based on consensus.

Professor Sherlock said that he agreed with most of the content in GAFCON's statement of faith, the *Jerusalem Declaration*, apart from that which defined sexuality as just between a man and a woman.

"What's at the heart of orthodox Christianity is wrestling with the Scriptures, listening to the Holy Spirit and doing that together," he said.

Professor Sherlock said he

attended the first GAFCON Australia conference in 2008 to attempt to understand the perspective of those in the movement but had seen no attempt from those in GAFCON to try to understand his beliefs. He said he believed those in GAFCON were closing their minds to the Holy Spirit by refusing to engage, but he would pray for the movement's August conference.

"The way that they've approached this issue, there is no serious engagement with others on [it]," he said.

Professor Sherlock said that the only way to reach unity and move forward with differing views was a return to simplicity and community. He said the only way forward was humility.

GAFCON board member Fiona McLean said same-sex unions were a tipping point for the Anglican church. Mrs McLean is also a lay representative for the Melbourne diocese. She said that she saw involvement in GAFCON as a helpful way to work towards reform in the Anglican church.

"Our primary loyalty is to Jesus Christ, not to the Anglican church," she said. "We believe that there are some things we shouldn't



Bishop Richard Condie.

affirm. Being in fellowship with people who are clearly walking away from God is damaging. We are not heading in the same direction."

Mrs McLean also said she believed even church councils were at risk of being in error in decision-making around issues such as sexuality, according to the 39 Articles.

"Sometimes decisions are made that are not actually pleasing to God," she said. "For the sake of faithfulness to Christ, for the sake

of people in our congregations who need clarity, for the sake of those who don't yet know Jesus, we need to be clear about what it means to be a Christian and what it means to be an Anglican."

Bishop of North Queensland Keith Joseph has written critiques of the GAFCON movement and said while he believed the issue of sexuality was important, it was not worth splitting the church over.

Bishop Joseph said he believed the *Jerusalem Declaration* went "well beyond" traditional orthodoxy by focusing on ethics as well as doctrine. He said the inclusion of ethical issues such as sexuality in a statement of faith was irrelevant, as ethics tended to shift over time. He said that he was concerned that love was not a focal point in GAFCON documentation, and that any reference to the commandment to love God and neighbour was also missing.

Bishop Joseph said he found the debate frustrating as the church had far more significant issues to deal with, such as child sexual abuse.

"Conservatives see [same-sex unions] as a first-order issue," he said. "My view has always been that it's a second order issue."

Melbourne churches unlikely to be changed by new denomination

Jenan Taylor

MELBOURNE CLERGY have assured parishioners that the formation of an Australian diocese by the Global Anglican Future Conference Australia is unlikely to affect the Melbourne Church.

Priests across Melbourne have sought to clarify parishioners' understanding about the establishment of the Diocese of the Southern Cross and what it meant for them.

GAFCON Australia has said has been unlikely to the Anglican Church of Australia, and that it encouraged Anglicans to continue within their own churches.

St Jude's Carlton vicar the Reverend John Forsyth sent his congregation a circular on Friday after several parishioners had contacted him asking about the situation.

In it, Mr Forsyth reassured parishioners that St Jude's would be remaining within the Diocese

of Melbourne, and that the existing parishes and diocesan structures of the Anglican Church of Australia would remain unchanged.

Mr Forsyth said some parishioners knew very little about how the Anglican church in Australia was structured, because they were new to church. But he said even for those who had been involved with the church for several years, the situation could still be complicated and that he could see how there was a sadness around it for many people.

Mr Forsyth said he had hoped to offer clarity on the issues to reduce people's anxiety.

He said he had also checked in with people because it was also important to try and help them pastorally as it was an issue that affected their lives personally.

"I think sometimes that pastoral element gets lost amidst the broad issues and that's really key as ministers of the gospel that we really care for our people in this

process," Mr Forsyth said.

Mr Forsyth said he would be surprised if any individuals wanted to leave the diocese for the new denomination, but that he would encourage them to stay if they were considering it.

Berwick Anglican locum Reverend Reece Kelly said some people had messaged him to ask if the church was splitting up. He said those who knew about the Diocese of Southern Cross seemed to be confused by it, but that generally no one seemed to be against it. Mr Kelly said people were more concerned about how the change might affect the Berwick church directly.

But they seemed to accept that it would not mean too much for Melbourne at the moment, he said.

Recently retired minister the Reverend Rob Culhane said he didn't see the Melbourne diocese as being unduly affected by the establishment of the Diocese of the Southern Cross. Mr Culhane

said the traditions that existed within Melbourne meant there was less of a chance of a situation like Brisbane arising, where a priest had left an Anglican congregation and become leader of the first church of the new diocese. He said Melbourne's Anglican church had navigated the tensions between progressives and conservatives for decades.

Mr Culhane said it was a history that was aligned to the establishment of the Melbourne College of Divinity in 1910 which had shown an ecumenical spirit to work across differing theological views of that era. It showed that the Melbourne diocese had always had a tolerant, working together kind of outlook, and a middle ground stance to issues, he said. Mr Culhane said with the current issue, Melbourne was still holding a middle ground approach. He said it recognised that people had differences, but they were not substantial enough to impose on others.

GAFCON? A backgrounder

Kirralee Nicolle

We're talking about the GAFCON a lot, but what does that mean? Journalist Kirralee Nicolle explains.

What is GAFCON?

The Global Anglican Future Conference is a movement formed in 2008 with the stated aims of addressing a lack of biblical and moral standards in the Anglican church. It is made up of people from Anglican churches worldwide, who align with certain statements of faith and perspectives on issues including sexuality and biblical interpretation. Its website says the formation of the movement was driven by two key events. In 2002, a Canadian diocese instituted an informal ritual to recognise same-sex unions. The next year in the United States, a bishop was consecrated who was part of a homosexual union. Six years later in 2008, concerned Anglican clergy and laity met in Jerusalem for the first Global Anglican Future Conference. Since then, conferences have been held in Kenya, in Jerusalem and most recently in Dubai in 2019. At the initial gathering attendees signed the *Jerusalem Declaration*, a statement of faith. This cites the Holy Scriptures, the four ecumenical councils, the three historic creeds and the 39 Articles as the basis of their belief. It also contains statements on clerical orders, the Great Commission, stewardship of creation and sexuality.

What's the situation with GAFCON in Australia?

GAFCON Australia is a wing of the global movement, with a board directed by Bishop of Tasmania Richard Condie. Board members include Melbourne diocese General Synod lay member Fiona McLean and Archbishop of Sydney Kanishka Raffel. GAFCON Australia adheres to the *Jerusalem Declaration* and according to its website has three principal objects:

1. To promote orthodox Anglican faith and practice as set forth in the *Jerusalem Declaration* and in the Fundamental Declarations and Ruling Principles of the Constitution of the Anglican Church of Australia.
2. To help reform, heal and revitalise the Anglican Communion and expand its mission to the world.
3. To provide fellowship to orthodox Anglicans who find themselves in a minority position in their own Dioceses due to the actions of others who depart from orthodox faith and practice.

Ex-churchgoers keeping the faith differently

Kirralee Nicolle

DISCONNECTION, BURNOUT and prioritising relationships outside their congregations are among reasons people report stepping back from churches since the COVID-19 pandemic began.

Some Melbourne Anglican church leaders say attendance habits for church members have changed since the pandemic began, citing physical and mental health concerns, exhaustion and other Sunday commitments, *The Melbourne Anglican* reported in July.

There is no clear data exploring change in Australian Christians' churchgoing habits since the pandemic began.

But some people say the pandemic has led them to re-evaluate their church attendance, despite maintaining their Christian faith.

Until the pandemic hit, Joan Firgaira, her husband David and their children were heavily involved in an Acts Global Churches congregation in Melbourne. For them, COVID-19 became a catalyst for thinking differently about the nature of church.

They found that the time they were spending serving in the church was taking away from investing in evangelistic relationships.

"COVID allowed people to see things outside the box," Ms Firgaira said.

"Generally, we get caught up in serving and the doing. We want to serve [God's] people and serve the church. A lot of the time, people also put their families on the line for the sake of serving.

"The thing that seems strange is the amount of effort you put in for very limited fruit."

Ms Firgaira said that she and her husband had several close friends and employees who did not attend a church or believe in God, and while they were caught up in serving the church, they lacked time to build these connections.

She also said that COVID-19 was an opportunity to break habits or traditions she had carried into adulthood and never questioned. Ms Firgaira's experience was that for her, an Australian who was born



Joan and David Firgaira's view on church has changed. Picture: supplied

in Singapore, attending church had been an essential part of her cultural traditions.

"For me, a church community should really add to your life, not take away from it," Ms Firgaira said.

She said over the years of COVID-19, she had found a depth in her faith that previously hadn't existed.

"It has gotten deeper [and] a lot more personal because it's not [about] me being told how it should be or how it should look," Ms Firgaira said.

She said that when she observed changes in the wider church around her such as a rising trend towards leaving the organised church, she felt it was overall a positive shift, and that those who were concerned were focusing on the wrong things.

"Don't look at what has been lost, look at what we can gain from this opportunity," Ms Firgaira said.

"It can only mean that more souls are going to get reached."

The National Church Life Survey found a one per cent decrease in church attendance from 2019 until 2021, with 21 per cent of research participants reporting regular

"The thing that seems strange is the amount of effort you put in for very limited fruit."

Joan Firgaira

towards perfectionism made it difficult for her to find a balance with running the children's program.

Ms Wilson said she was spending 20 hours per week with little assistance organising an online-based format for the children who were involved.

She said she then experienced burnout in her paid government role. To try to escape her work



Fiona Cran and her husband, Martin. Picture: supplied

attendance in 2021 compared with 22 percent in 2019.

Recent census reports show a decrease in the number of people who identify as Christian.

Melbourne Anglican church parishioner Katherine Wilson decided to step back from her church when she experienced burnout after her involvement in children's ministry and parish administration.

She said she discovered during COVID-19 that her tendency

burnout, she then took on an administrative role with the church as well. She said all this collided in a wall of exhaustion.

"Even towards the end, it was an absolute production," Ms Wilson said.

"The house would be completely full of stuff, [and I would] put a huge amount of resources into everything.

"I got discouraged because a lot of [the] kids weren't even watching what I was preparing."

Additional to this, she said her friends began to leave the church, and the friend who led her to the parish lost her faith.

"The whole thing was kind of discouraging – to have friends losing faith, ministry feeling unfruitful, and then on top of all that, I wasn't feeling like reading the Bible," she said.

Ms Wilson said she was still involved in the church but wasn't enjoying attending like she did before.

"COVID makes you re-evaluate what's important, because if you're burnt out, you don't want to do what's not important anymore. You cut the unnecessary stuff out of your life and you just do what you enjoy or what's essential," she said.

"I don't always enjoy going, even though I've still got faith."

Fiona Cran and her husband Martin left their Sunshine Coast Baptist church during COVID-19 due to feeling disillusioned and disconnected.

Though they had been attending for many years, it was not until the services transitioned online that they noticed a consistent negativity in the sermons by the senior pastor.

Ms Cran said that she found that the online format caused her to become fully focused on what was being said, and she found that the sermons failed to lead listeners into a positive space.

"It was not an application-based sermon," she said. "It was more like knowledge than life-changing, spirit-guided teaching."

Ms Cran said they started watching sermons from other churches and found them far more encouraging and uplifting. When they were able to attend in person, they started attending another Baptist church. She said the silence from their former church was deafening.

"No one asked how we were or anything," she said.

Ms Cran said they began to question whether they had ever really belonged at the church or if they were just useful there.

"We were so busy giving to the community that we never noticed we weren't getting anything back," she said.

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Tony Rinaudo.

'God is on our side': Renewal message

CHRISTIANS HAVE been urged to have hope as they address climate change.

Agronomist Tony Rinaudo said he drew great courage from God's active involvement with the restoration of his creation.

He spoke about his experience in Africa, where small changes to individual farmers' practices had spread across millions of hectares.

He quoted a saying "Hope has two beautiful daughters anger and courage", urging people to draw the message from it that things could get better.

Mr Rinaudo was speaking as part of a panel of experts at an Archbishop's Conversation about climate change, run at Melbourne Grammar School.

He said Christian compassion commanded action on the climate crisis, which panellists described as a humanitarian crisis.

Mr Rinaudo said nobody would refuse to help someone who was hungry so, he asked, what was the difference between doing that and preventing the hunger in the first place.

He said God was actively involved in the restoration of creation, recalling a moment where he'd been in a seemingly barren piece of land, and seen greenery pop out of the soil.

A passage from Psalms had come to him, that God sent his spirit over the surface of the earth, and it renewed the surface of the earth.

"God is on our side," Mr Rinaudo said.

Also contributing to the conversation were Archbishop Philip Freier, Australian Youth Climate Coalition activist Olivia Livingstone, and Melbourne Grammar School student Jack Lowman.

Ms Livingstone said a lot of young people sat on a spectrum between not having the opportunity to become informed about the climate crisis, or being so informed it could be paralysing.

But she said it could be really empowering to realise you were not alone.

Groups gain ground among young

Jenan Taylor

A GROWING NUMBER OF young adults may be attending a Deep Creek church because of its diverse groups approach to Bible study.

Deep Creek Anglican has seen a steady increase in young adult participation.

Senior minister the Reverend Megan Curlis-Gibson said she believed the increase in young adults in particular was because of the community they had found in the Growth Groups program.

Centred largely around Bible study in individual members' homes, the Growth Groups was a way that new people became integrated with the community, Ms Curlis-Gibson said.

She said more than half of the church's active members participated in them.

Group coordinator Esther Mathew said there were around 85 members in the nine groups which ran either weekly or fortnightly and that a tenth one aimed at the church's Iranian members was also planned.

She said the groups were mostly age oriented with a couple for young adults, two for young families and two for people aged in their 50s to retirement, a couple for more elderly congregants, and a group for professional women.

She said initially there had been around seven groups and only 10 or 12 young people in them.

Group leaders would start to discern interest from people by



Deep Creek Anglican Church has seen a steady increase in young adult participation.

Picture: supplied

noting who was new in the church and then making a concerted effort to start conversations with them to make them feel welcome.

"I think the key is really just making them feel comfortable, and a part of the community to begin with. And then they kind of want to find other ways of being integrated a bit deeper. And that's how the growth groups then come into play," Ms Mathew said.

While the groups for older people were more likely to gather in the church's meeting rooms, the younger members tended to prefer to meet weekly in each other's homes, where they would share a meal.

It seemed to build the connection for Deep Creek's younger people and had helped them formed a close-knit group.

"I think the key is really just making them feel comfortable, and a part of the community to begin with."

Megan Curlis-Gibson

Ms Mathew also said it was important to engage with them in a way that was different to the usual approach to Bible studies which for them meant incorporat-

ing listening to podcasts during some of their discussions.

While they also kept most of the course work specific to the group, some was also church-wide to encourage conversations among the broader congregation she said.

But Ms Mathew also said that as the church's values and mission included being a multigenerational church and as there was a wide span of ages, she planned to link up some of the growth groups in future.

"It might be connecting the young adults with the 50s to 60s growth group, maybe four times in a year over a meal. Getting to spend a couple of hours together and just learn of each other's experience and knowledge is a good way of knowing other members in the church," Ms Mathew said.

Rainbow jerseys 'insensitive' to players

Jenan Taylor

A NATIONAL Rugby League club's decision to include gay pride colours on its official jersey before consulting players was insensitive according to a Christian organisation.

The Centre for Public Christianity said the Manly Sea Eagles rugby club's change to the jersey was poorly handled even if it was initially done with good intention.

Executive director Simon Smart said not consulting with the players beforehand was a serious failure of the club in their awareness of how they would respond.

Mr Smart's comments came after Manly Sea Eagle's coach Des Hasler held a press conference apologising about the incident saying the initiative had been a significant mistake.

Seven players had boycotted a National Rugby League match over their team's decision to wear the gay pride jersey.

Mr Hasler told media that the rainbow colour application to the club's traditional jersey was intended to reflect diversity and inclusion for all, and support human rights for gender, race, culture, ability, and LGBTQA movements. He apologised to those communities, the Australian Rugby League and to all the players



Manly's team sparked national controversy.

Picture: Manly Sea Eagles

"We need to be able to find ways to exist well together, when we will have quite serious differences."

Simon Smart

for any harm caused by the club's actions.

Mr Smart said that if Manly had had a consultative process, perhaps there may have been a way forward that would have satisfied both groups.

He said given that in the past the rugby league had not been a welcoming environment for gay people, a consultative process might

have been better viewed.

The Alliance for Gambling Reform chief advocate the Reverend Tim Costello further criticised the Manly Sea Eagles, saying their actions had highlighted gambling's unnoticed place in society.

Mr Costello said gambling had so saturated society that it was virtually invisible even at a press conference.

He said the club's concerns about its Pride jumper initiative causing harm appeared to be nullified by the presence of the prominent Points Bet logo displayed on the jerseys.

"If the Manly Sea Eagles had been sponsored by a firearms body and had a gun logo on its clothing, there'd be outrage," Mr Costello said.

"In this case, there's the players, and there's Des Hasler the coach doing a press conference and apologising with Points Bet advertising front and centre on the jerseys, and no one even sees the irony."

But Mr Smart also said the situation was more nuanced than a case of players not wanting to wear a jumper. Rather, it was reflective of the fragmented culture we were in living in.

The Pacific Island background of the players who were boycotting also meant that they might hold more conservative cultural and religious views.

That raised difficult questions as to whether there was room for people to have those views, and whether or not they were welcome, he said.

"It's an example of where we need to be able to find ways to exist well together, when we will have quite serious differences of worldviews, including of religious faith," he said.

Home ground advantage helping Sojourners

Jenan Taylor

BEING IN A FOOTBALL CLUB has had its share of hits and misses for a new western suburbs church plant.

When the idea for Sojourners church was born, its leaders knew that finding the right venue in a growth corridor would be their biggest worry.

Congregation minister, the Reverend Andrew Seedhom realised that the sprawling City of Wyndham area they had earmarked, already had a lot of church plants.

Many were unable to be sustained, Mr Seedhom said.

He believed that part of the difficulty there was that churches were being set up in obscure places.

"Because Wyndham is a place where often in house after house people don't know their neighbours, because they just drive into their garage and drive out for work, it would be hard for them to even know that you're there or that you exist," Mr Seedhom said.

Nonetheless, having taken up the challenge, Mr Seedhom and executive minister, the Reverend Mark Tibben, along with 30 other adults set about seeding Sojourners.

For them, the important thing was to be a church that could offer a community that was aspirational and where people wanted to have security for their children, something that would let them know they could find rest in Jesus, not in security or wealth, Mr Seedhom said.

Their approach was a team model and they got straight to work building relationships with



Using the Werribee Football Club's venue has helped Sojourners church connect in urban sprawl. Picture: supplied

groups including the local council, he said.

But up to eight weeks before launch it still looked like they might not have a home.

"We tried a nightclub, and I thought it was horrible. But then we thought, 'Okay, God, if you want us to be here, it's nice to be here,'" Mr Seedhom said.

Mr Seedhom said they were then invited to a meeting at Chirnside Park, the brand new premises of the Werribee Football Club, and were thrilled to be offered the chance to be use it as their church's venue.

Since then Sojourners has built connections with the football club, and has made strides in the community.

COVID, of course slowed progress, Mr Seedhom said.

But when lockdowns finished,

Sojourners was able to take advantage of the open space that the venue's grandstand offered and held their services there.

He said the church continues to draw interest especially from young people and families, and there were about 60 children on their books, with 40 or so attending services.

Mr Seedhom said their strong team ministry model was an asset.

"We've got four leaders who each run teams for kids. Each person runs a team of five and that means there's a lot of people involved with ministry."

But it isn't just about teams. Each leader is a teacher.

"They're gifted in creating kids' content and because they're so passionate about teaching that makes for a real energy for us. It's awesome that God's provided

those people for us to do that," Ms Seedhom said.

Mr Seedhom said the Sojourners congregation, which reflected the wider community, was about 50 per cent Anglo Australian and the rest were of Indian, Sri Lankan and Chinese backgrounds.

Nonetheless, he believes that many people in Wyndham's large diverse community are still coming to terms with the church not being located in a traditional building.

He is hopeful that might shift as the church moves toward being able to provide people who are also bilingual or multilingual and that they were praying to be able to have more multicultural ministers serving.

Mr Seedhom said he hoped that as a planted church, they would in time be equipped to be

a strong Anglican church with a faithful presence in the area, and that there would be other such churches as well.

Their vision he said was to get to a point where they could partner with other churches in Manor Lakes, Tarneit or Point Cook, or indeed establish other faith communities to be allied with.

In the meantime, there have been other challenges to contend with in a place with such dramatic suburban sprawl, Mr Seedhom said.

A recent hurdle involved the very space Sojourners operates from at the Werribee Football Club.

"If there is a football game, or especially a televised one on a Sunday, then we can't use our space," Mr Seedhom said.

"We'd earmarked baptisms for some people one week in May and it turned out it would be the worst week because a game was scheduled at the same time."

Mr Seedhom said the council had looked for a space for them which was an encouraging sign of the level of community building they'd been doing.

"But then the people who were going to be baptised said they were happy to have it done in the Werribee river," he said.

"It's not necessarily the nicest river, but we figured if the Jordan was okay, then the Werribee river would be alright."

"We had a sprinkler to use as a baptismal font, and I said, 'Look, you don't have to get into the river, we can do this on the side here. But they said 'No, we want to get in the river.' So, I said 'Alright, let's get in the river, then,' and so it was quite the positive experience."



Dixon House Neighbourhood Centre in Clayton is serving the community. Picture: supplied

Reading a community's need

Kirralee Nicolle

A NEIGHBOURHOOD centre based in an Anglican vicarage is starting a new program to assist those struggling with literacy to complete important tasks. The assistance offered will include help with accessing services online, and completing activities such as reading letters, understanding text messages and filling out forms.

Dixon House Neighbourhood Centre manager Winston Chee said that the team was excited for the new initiative, and that the diverse needs in the community would make it difficult to keep the program limited to just what they could handle themselves. He said that those in the community with literacy issues were increasingly finding themselves left behind.

Mr Chee said that this program would offer those in the community the chance to come to Dixon House for a 20- or 30-minute appointment and receive help from volunteers. Mr Chee said that they had recruited three volunteers so far but were looking to recruit more.

Dixon House is based out of All Saints' Clayton and has been offering community services such as homework help and English classes in Clayton for more than 30 years.



Reverend Robert Koren is passionate about everyone being able to access food. Picture: supplied

Generous goal at new 'bank'

Kirralee Nicolle

THE RISING cost of living and a recent influx of refugees has prompted a parish in Melbourne's north-western suburbs to provide food packages to those experiencing disadvantage.

The Anglican Parish of St Matthew's Glenroy and St Linus' Merlynston recently registered as a Foodbank agency, a move which parish vicar Reverend Robert Koren said made their food distribution efforts more expansive and generous. He said the move was primarily sparked by a desire to provide food to refugees from Ukraine who were waiting on visas for work.

Mr Koren said that as the son of a Croatian refugee who fled Europe during World War II, both food security and the needs of refugees were close to his heart.

He said parishioners had already been distributing food out of St Matthew's and St Linus' in partnership with a Ukrainian centre, but that the Foodbank registration allowed them to distribute even more food.

"Instead of 20 or 30 [kilograms] of food, [we] can [now provide] 800 kilograms in one hit," he said.

"[It] makes it more expansive and generous."



New international director of CMS Australia, the Reverend Peter Sholl. Picture: supplied

Director set to take reigns

Kirralee Nicolle

CMS AUSTRALIA'S new international director has been announced as the Reverend Peter Sholl.

Mr Sholl is set to take on the position, currently held by the Reverend Canon Peter Rodgers, at the beginning of 2023.

Mr Sholl has been involved in CMS for over 20 years. He spent 12 years as a mission worker based in Mexico with his wife Sarah and three children, and has worked as a regional mission director with the organisation since 2021.

Mr Sholl said he looked forward to the role of international director, and playing a part in the exciting work God was doing around the world.

"God is growing his church in all corners of the world," Mr Sholl said. "At CMS we have the privilege of being used by him to play a part in that, and I look forward to the joys and challenges that wonderful task brings."

The international director's role is to facilitate the development of vision and strategy for the CMS fellowship, and build strong relationships between CMS and the churches and organisations who serve as missionaries.



Students, chaplains and heads at the Anglican schools service.

Picture: Peter Bratuskins

Schools celebrate everything they share

Andrew Stewart

AFTER AN enforced break with COVID it was wonderful to have 27 schools from the diocese and province gather at St Paul's Cathedral for a service of worship to celebrate all that we share in common. The theme for this year's service was "Creating Ripples".

The service began with a colourful processional of heads, chaplains and student leaders processing into the cathedral with their respective school banners.

We were warmly welcomed by the dean and the service featured contributions from students from a number of Anglican Schools. Reflecting on the service theme, Yarra Valley Grammar chaplain the Reverend Paul Joy invited students to reflect on how they could be ripple makers – turning their big idea into reality with God's help.

The creative service included a dramatic reading, prayers and times of interaction, where students were invited to share their thoughts and ideas on the service theme with each

other. Students had a chance to place their offertory in a large water-filled bowl gently creating their own ripples of impact.

With the Dean's blessing fresh in their ears students departed the cathedral having been encouraged by the time spent in worship and strengthened by sense of deeper connection with the wider Anglican Church.

The Reverend Andrew Stewart is chaplain at Mentone Grammar and chair of the Chaplains in Anglican Schools group.



The Venerable Greg Allinson preaching at his final service at St Mark's Camberwell. Picture: supplied

Three decades of ministry a privilege for Greg Allinson

Kirralee Nicolle

THE VENERABLE Greg Allinson is looking forward to doing ministry in a new way following his retirement from full-time parish ministry.

Mr Allinson recently retired as Archdeacon of Kew and vicar-in-charge of St Mark's Camberwell.

He had served in full-time ministry for 31 years and as a vicar-in-charge for 22 years. Until recently, he also served on the boards of Camberwell Grammar and Camberwell Girls' Grammar schools.

He spent 13 years as vicar-in-charge at St Mark's Camberwell, and said he was proud of his longevity in the role, his high standard of preaching and his ability to engage parishioners

from various demographics.

"When I first arrived, [the parish demographic was] very white [and] Anglo-Saxon," he said.

"Now [St Mark's looks] like the demographic of Camberwell."

Mr Allinson also said joyful aspects of his time in ministry were his involvement in the music ministry at St Mark's as well as watching people come to faith.

Mr Allinson said the extra decision-making with COVID-19 meant his exhaustion levels rose, and he chose to step back and reassess which ministries he would focus on now.

"I want to do ministry until I drop dead, but at a different pace and in a different way," he said.



St Stephen's Gardenvale youth group members dressed in costumes for Storycraft. Picture: supplied

Life lessons at narrative workshops

Kirralee Nicolle

YOUTH AT a Gardenvale parish are exploring concepts of morality and character through stories they grew up reading and watching. Storycraft was begun by writer and illustrator Mitchell Toy to help teenagers at St Stephen's Gardenvale wrestle with difficult concepts in famous stories and understand how to tell stories themselves. Mr Toy, a parishioner, said that the youth engaged well with the concepts in books and films. He said the sessions caught them at a critical life stage where they faced exams and decisions about further study.

"They really are at that stage where they're shopping around for an identity," he said.



St John's Flinders has installed new windows to celebrate its 130th anniversary. Picture: James Grant Photography

Light of Christ shines through commemorative artwork

Keiron Jones

TWO STUNNING new stained-glass windows pay testament to 13 decades of ministry at St John's Anglican Church Flinders.

The parish of Flinders with Balnarring has been a thriving Anglican presence on the southern tip of the Mornington Peninsula for well over a century, 130 years in the case of St John's Flinders and 106 years at St Mark's Balnarring. The Christian message of Jesus' love for the world remains just as potent today as it did all those years ago.

In January this year, St John's Flinders celebrated its 130th anniversary with a wonderful parish service followed by morning tea in the gardens. It was a delight to welcome the Right Reverend Dr Paul Barker, Bishop of Jumbunna, to officiate at the service and the celebration afterwards. He blessed a beautiful new Bible, donated by a parishioner, and most especially, dedicated two stunning stained-glass windows which have been installed at St John's.

These windows were designed, created and installed by parishioner and internationally recognised glass artist, David Wright, and his wife, the Reverend Sue McPhee-Wright. They form part of a series of three *Sea Windows – The Storm, The Way, and The Light*.

Each window weaves the story of Christ with the beauty and fragility of nearby coastal ecologies. They are truly exquisite artworks which generations of parishioners and visitors will enjoy. They invite the viewer to sit quietly, to take time to appreciate the myriad intricate details captured in glass, and to contemplate our natural world as well as the person of Jesus who can calm storms, who is the Way, and who is the Light of the World. Sitting at different times of the day affords the viewer shifting subtleties of light and colour, and perhaps fresh ways of pondering who Jesus is and what he means for us and our world.

The three windows – *The Storm, The Way, The Light* – are masterpieces created to the glory of God. The parish is enormously grateful to David and Sue for their superb works and the theology which underpins their extraordinary creativity. These windows are a treasured gift to this parish and the wider community. We are immensely grateful to David and Sue and to the benefactors and community who have commissioned or crowdfunded the windows. Everyone is warmly welcome to come and see the windows and enjoy the beauty of God's good world encapsulated in these artworks.

The Reverend Kieron Jones is vicar of the Anglican Parish of St John's Flinders with St Mark's Balnarring.

From the editor's desk



SO MANY people have a deep affection for *The Melbourne Anglican*. Our journalists have worked hard to serve our community for decades, with news about the Anglican church, Christianity in Australia, and the worldwide church. What I hear from our community is that readers value our reporting of hard news stories, as well as those celebrating the work of churches and their members.

With this in mind, we have some exciting news. From October we'll be releasing a new-look *Melbourne Anglican*, in an A4, magazine-style format. This will help us serve our readers better, by reflecting the monthly nature of our publication.

What won't change is our content. We'll keep driving conversations relevant to the Anglican church and its communities, as well as engaging, supporting, connecting, equipping and celebrating members of Anglican churches in Melbourne.

Here's a taste below. See you in October!

THE MELBOURNE ANGLICAN

Strains of music draw guests to hidden church

Jenan Taylor

AN INNER-CITY CHURCH'S musical series is drawing some of Melbourne's top classical musicians and raising much-needed funds.

The Friends of Music Series concerts are held one Sunday afternoon a month at St George's Travancore and feature established as well as emerging classical musicians.

The line-up this year includes award-winning tenor, Hew Wagner, and renowned UK pianist, Christopher Smith.

St George's vicar, the Reverend Richard Murray said FOMS started in 2016 with the aim of being a performance space for the strong local musician community.

Mr Murray said it had helped form a great deal of the financial structure of the church and has helped St George's raise money for heating, and for wheelchair access.

The FOMS committee was also able to allocate funds towards providing musical scholarships,



The Friends of Music Series draws musicians to St George's. Picture: supplied

competition prizes and instruments for schools.

Mr Murray said since lockdowns ended, there have been four concerts, three of which had larger than average audiences.

Though largely tucked out of sight, people who found the church were usually enthralled by its garden and many were drawn

to the concerts, Mr Murray said.

He likened the initiative to a smaller scale version of St Martin-in-the-Fields in its being able to reach people through a strong relationship with music.

FOMS artistic director, accomplished musician Coady Green says the series has been very popular with audiences and musicians.

Mr Green said although the space only seated about 80 there were often anywhere between 50 and 100 people attending.

He said the FOMS often featured concerts that combined emerging and established musicians, and also had a culture of supporting younger musicians.

He said the Divisi Chamber Singers who had gone on to win a number of awards and had recently released an album, were emerging when they first sang at St George's in late 2020.

Describing the church as lovely space with great acoustics, Mr Green said it has attracted considerable interest from musicians.

"We get emails all the time from people who want to perform there. So, I might slip in a couple of musicians, so some months we do two concerts," Mr Green said.

He said the music committee would be programming some more unique programs for the church so that there would be more for people from further afield.

Those programs would include a celebration of LGBTQ composers and some programs devoted to Indigenous composers, Mr Green said.

Parishioner Allan Morse said the church was pleased to have Mr Green as the FOMS artistic director and the congregation had responded very positively to the initiative.

Mr Morse said the intimate space appealed to those who wanted to spend their afternoons in relaxed surroundings.

He said the student showcase part of FOMS was primarily so that Melbourne Conservatorium of Music students could get experience in a concert environment.

"That worked really well for everyone because they got their venue, we got some exposure, and their parents and grandparents were able to see them perform. So, we got a different demographic attending the concerts and so coming to our church," Mr Morse said.

Love people with dementia as Jesus loved us: Clergy

Jenan Taylor

PASTORAL CARERS need to be equipped to provide dementia-friendly worship for people with dementia, according to a Gisborne priest.

St Paul's Gisborne vicar, the Reverend Dennis Webster said dementia-friendly church services were important for people with dementia, the church and the community.

But Mr Webster said pastoral carers needed to be trained and supported to respond to those needs.

He said Gisborne parish had provided dementia-friendly services to a local aged care provider before the pandemic. He said the prayers and songs the church provided the dementia residents with at those services had sparked recognition and they had been able to participate.

Mr Webster said he had been

considering how the parish could adapt services for people in the community, as the number of Australians who lived with dementia soaring was and a strong retirement population was forecast for the Macedon Ranges shire within the decade.

According to Dementia Australia, an estimated 487,500 people live dementia and the number is forecast to rise to 1.1 million by 2058. It said about 70 per cent of these people lived in the community.

Mr Webster said about five of his parishioners had dementia and one was occasionally helped to come to church by friends. He said practitioners needed to be patient and aware of the nuances of different types of cognitive decline.

"As clergy you just need to be mindful that you may get the occasional inappropriate remark back," Mr Webster said. "It's a matter of loving them. Jesus looked at us and

"Jesus looked at us and loved us. And that's what we've got to do."

Dennis Webster

loved us. And that's what we've got to do."

He said St Paul's in Gisborne had an intentional visiting program for another parishioner with dementia that involved a group of people being rostered to provide him with aged care ministry. Aside from being able to share hymns and prayers with him, another benefit was that his carer received respite

because of that weekly visit, Mr Webster said.

He said he wanted to create an awareness that instead of overlooking people with cognitive decline, the Church could act to enable lay and ordained people to better respond to their needs. He said it was important churches equip volunteers and professionals to be able to respond well in any situation involving dementia.

Gisborne lay minister Janine McDougall helped the church's aged care efforts and had received specialist dementia training through Baptcare some years ago.

Ms McDougall said it was important that churches who wanted to hold general services that were inclusive of people with dementia consider making parts of the services dementia-friendly.

She said it might include using readings and materials that were less wordy and encapsulated a

more sensory experience or having shorter attendance times for them.

St Dunstan's in Camberwell used to provide dementia-friendly services at the church every Thursday until the pandemic.

Warden John McKenzie said buses would bring people to the church from various facilities and they would also get refreshments.

Mr McKenzie said he thought that people with dementia who were in the community or in aged care facilities would appreciate and benefit from being able to get back to those types of services.

"There are so many older, single people, and church is a community that's important to them," he said. "We know that when lockdowns were over, the attendances were up and people wanted to get back to them because so many missed out on the fellowship and the community that you get there as a member of a church."

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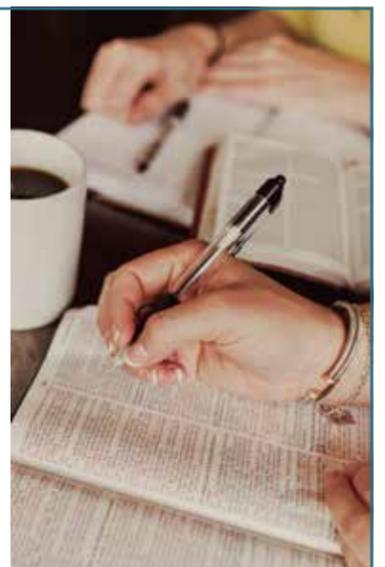


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As Anglican bishops from around the world gathered at Lambeth Conference, each of Melbourne's Assistant Bishops provided reflections on the event.

We have not been well served by the call on Human Dignity

Paul Barker

MAD DOGS AND ENGLISHMEN GO OUT in the midday sun, wrote Noel Coward. Yet this surprisingly warm English summer is drawing Coward's "Easterners" and others out as well. No siestas here as English culture is on its finest display!

So, strawberries and cream, one of the delights of English culture, were on offer in the Lambeth Palace garden one day. In the midday sun, more than a thousand people strolled genteelly around the spacious gardens, chatting amiably, browsing the prayer places, and being thankful they didn't have to mow the lawn.

Another delight of English culture is queuing. We do it a lot. Almost every meal demands a lengthy, protracted queue. We queued, for a long time, for buses to go up to Lambeth. Of course, the queues bring conversational opportunities, but after many days, they are proving wearying. No doubt Lambeth is a logistical nightmare to organise. But despite the logistical and communication weaknesses, we remain jolly in the best of English queues.

Perhaps another feature of English culture is being one big, happy family, at least on the surface. So, over lunch at Lambeth Palace, which saw 1240 people seated at tables in a massive marquee for a cooked meal, we didn't mention the war ... well, our differences, that is the big issue. We have not been served well, in my opinion.

The "Call" relating to human dignity, referring in part to the big issue of same-sex relationships, marriage and blessing, was issued only days before Lambeth began. Quickly, some voiced strong protest about this and a rewritten Call was circulated after Lambeth began. All that did was to raise the heat. The Calls (they cover a range of topics and we address one or two a day) started with voting using an electronic machine. After one day, that was replaced with calling out "NO" if you had some disagreement. By the third day, there was no voting. The Call on Human Dignity was prefaced by a letter from the Archbishop of Canterbury, affirming that the 1998 Lambeth Resolution 1.10 remains the norm, but acknowledging the fundamental differences of practice across the communion. And the session to address this call, unlike the others, had no plenary and was restricted to one hour. Let's not mention the war. We are, after all, one happy family.

Where we are most in murky waters is understanding what the ties and bonds of a communion actually mean. The Lambeth Conference is an instrument of communion but has no legal authority in dioceses, only moral influence. What is our ecclesiological understanding of a communion where dioceses and provinces have autonomy and independence. The same question faces the Australian Anglican church.

Meanwhile, putting aside the big issue of Tuesday, we spent Wednesday strolling together, queuing together and enjoying strawberries and cream together, out in the midday sun. Mad? It was certainly very pleasant, and some respite from a multitude of sessions on campus.



Melbourne's Assistant Bishops with Archbishop Philip Freier at Lambeth Conference in the United Kingdom.

Picture: Jack Lindsay

We can learn from others' 'roaring lions' as we share Christ

Genieve Blackwell

"LET US not forget about our differences. Let us learn to understand our differences. It is when we understand our differences we can truly work together."

Wisdom which the outgoing General Secretary of the Anglican Consultative Council Bishop Josiah Idowu-Fearon shared as he was awarded an honorary doctorate. He learnt this early in his ministry as a bishop in Nigeria and it has shaped his ministry since. For me it sums up what has been so special and invaluable over this last week.

This is gift of being able to work together in the midst of difference. It is that disagreement does not equal division. We can disagree without hatred. It is the difference being able to listen deeply makes. I experienced this most powerfully in my small group. We met together in the same small groups both to do Bible study on 1 Peter and to discuss each call. It was not about changing each other's minds. It was about understanding more deeply the different contexts in which we are ministering, the differing "roaring lions" we face. It was about understanding more deeply how we were each seeking to be God's church

for God's world and seeking to feed that back into the call process.

I won't be able to pass over the image of the devil as a roaring lion in 1 Peter 5:8 ever again, having listened to Archbishop Jackson from Kenya. He described the roar of a lion shaking everything in the house from personal experience. Brought up as a shepherd, he learned to hunt a lion and as he reflected on it later those taking on the lion were united in their confusion. The lions looked very different in our Bible study group. But there was a commonality in terms of authorities and organisations which did not seek the common good, inequality and environmental issues, and within the church resisting the undermining of our confidence in Christ – the risen and abundant life of Christ.

As part of the Gender Justice Seminar, I had the privilege to share the Anglican Diocese of Melbourne's short film Call to Commitment shown at our last synod. It was an opportunity to highlight our Prevention of Violence Against Women Program addressing inequality between women and men as a key social enabler of violence against women, and what can be achieved embedding a program in a diocese. Another powerful

short film from the Diocese of Bondo in Kenya highlighted their work with men to end gender based violence, led by the Reverend Dominic Misolo. We can learn from each other.

Archbishop Justin Welby's second keynote ended with these powerful and challenging words:

"Revolution should be part of the institutional life of those who proclaim Christ ... A church that leaves the world unchanged around it has been changed by the world. A church that leaves people unconverted has been converted to the world. A church that neglects its internal justice, righteousness and mercy will live unjustly, ruthlessly, and sinfully. A church that is not a place of peaceful revolution will be a church only of history. But a church that acts righteously, loves mercy, seeks justice will find the peace of God, the presence of the Spirit, and the call of Christ. A church that gives light to the lost will find light in all its relationships and will live in love. A church of God's revolution will be a church that from generation to generation will see a world transformed. It has happened before. It is God's grace that will make it happen again. Come Holy Spirit. Amen."

The hum of Lambeth's assembled voices recalls to mind the

Brad Billings

THE SOUND of the Lambeth conference thus far is the constant hum of voices lifting in conversation. It is heard on the buses to and from the cathedral, whilst forming the procession in the cathedral cloisters, waiting in line at the dining halls, walking the pathways, in the meeting rooms, and everywhere else across the venue. Many, I think the majority, are voices raised in greeting, as introductions are made and names and diocese of origin exchanged between brothers and sisters in Christ from vastly different parts of the world meeting for the first time, or the first time in many years. This is the sound of relationships being established and

re-established, forged, and beginning to flourish, across vast differences, united by a shared faith in Christ. It is a joyous sound.

It is also a multi-layered sound. In addition to the official languages of the conference into which contributors' words are being translated as they speak (English, French, Spanish, Portuguese, Japanese, Korean, Burmese, Swahili, Juba Arabic), there are many more languages being spoken and heard. In his opening address the Archbishop of Canterbury advised that bishops and spouses from some 165 different nations were present, and there would be many more language groups and ethnicities represented beyond this.

This rich and wonderful diversity

will be visibly present in the group photos, one of the spouses and one of the bishops, the taking of which was a major logistical operation occupying several hours on a Friday afternoon in warm sunshine. It will also be present in what must have been quite a spectacle as several hundred robed bishops formed a lengthy procession into, and then out of, Canterbury Cathedral (another complex logistical operation), for the official commencement service on Sunday morning (though this was actually day five of the Lambeth conference). The multi-lingual service was presided over by the Archbishop of Canterbury, with readings, hymns and choral arrangements in a number of different languages. A powerful sermon



Anglican Bishops from around the world gathered at Lambeth Conference.

Picture: The Lambeth Conference

A door has been opened with the human dignity call

Kate Prowd

WHEN THE Bishop of Pretoria, Right Reverend Dr Vincentia Kgabe preached her sermon on Sunday at the cathedral, I heard her say: “You’ve got it in you”. She was talking about our call to love and serve the Lord. It’s a phrase that resonates with Australians. I was moved by it to ponder how when we are fed by the sacraments of bread and wine, we do literally have it in us to do what God asks of us.

And so, encouraged to think I had it in me, it was with enthusiasm that I presented at the church planting workshop headed up by Bishop Ric Thorpe, of Islington, London. It was an exciting opportunity to showcase what Melbourne is doing in this space and explain the infrastructure we have developed to foster new plants and support revitalisation projects.

One night the Bishop of London, the Right Reverend and Right Honourable Dame Sarah Mullally hosted 97 women bishops for an evening meal. 97! Last Lambeth in 2008, there were a total of 18 women. The one before that in 1998, only 11. The numbers speak for themselves. As I looked around the room, I saw so many courageous women who have stepped out, trusting that they’ve got it in them to love and serve our Lord as leaders in our Anglican Communion.

The Lambeth Calls continue, and the first for today was reconciliation. We were reminded that reconciliation is the journey of a lifetime, always requiring work and effort. We were

also reminded how we need to be reconciled over and over again. We heard of the suffering in countries where there is an absence of reconciliation, and the wounds that result from this – evidenced by colonialism, apartheid, the slave trade, racism, tribal conflicts. The process of reconciliation involves the power of love rather than the love of power. It is God’s gift to the world and so it is our duty to offer it to our neighbour.

The second call was on human dignity. Part of this call addressed issues of same-sex marriage and human sexuality. The resolution of Lambeth 1.10 (1998) remains: that is, that marriage is between a man and a woman.

It was anticipated that this call might be the most controversial of the calls, given the expressed deeply held views on both sides of the argument. There was no attempt in the call to alter the teaching of the Church on marriage. Archbishop Justin addressed the bishops, reminding us of the theological foundation that underpins our faith: namely that all humans are of equal worth, loved by God and those for whom Jesus died. He highlighted that for some, to question the teaching that marriage is between a man and a woman is unthinkable and to contemplate changing this challenges their very existence. For others, he added, not to change the Church’s traditional teaching on marriage challenges their very existence. In other words, we have more in common with each

other than we think!

Archbishop Justin acknowledged that we bishops remain deeply divided on this issue. However, the purpose of the call was not to change people’s minds. Rather, he exhorted us to keep praying, listening and walking together even with, and in our differences. This is how we can continue being God’s Church for God’s world.

Discussion about the specifics of the call took place in our small groups. In my group the discussion felt safe and honest, if raw. Around my table there was significant difference of opinion, hardly surprising given the eight people in my group represent seven countries. However, our exchanges were deeply respectful and the listening was treasured by all of us. This conversation is not over, but today a door has been opened. The call makes no mention of sanctions or exclusions. It states that in the ethnic and cultural diversities of the Anglican Communion, all are made in God’s image and all are equal. If I were to sum up what happened in today’s call, it would be that there was confirmation that there is a place for everyone at The Table. We are all equally loved, and, as the psalmist proclaims, we are all fearfully and wonderfully made.

I came away my heart strangely and unexpectedly warmed. “We bishops have got it in us,” I thought, to love and serve the Lord by the way we show love to one another in and through our differences and vulnerabilities.

heavenly multitudes to come

exhorting the congregation to servant leadership and hospitality after the example of Christ was delivered by the Right Reverend Dr Vicentia Kgabe. Vicentia is the Bishop of Lesotho in the Province of Southern Africa, and will be one of the international guest presenters at our Melbourne diocesan ministry conference in June next year.

The truly global nature of the Anglican Communion, and the manner in which God is moving in different places and contexts, many of which I was only vaguely familiar with previously, was made very real for me in the context of the small group to which I was allocated. The vast majority are relatively recently consecrated bishops from Africa, several leading

newly created missionary dioceses in Mozambique. As they are Portuguese speakers, it was I who needed to be translated and to be provided with a translation as they shared their stories. In another small group to which I am allocated for the Bible studies, I am among two other English speakers and three whose common language is Juba Arabic.

Much else has occurred over a very full weekend (days four and five). The Archbishop of Canterbury has delivered a forceful opening address on the global challenges facing the Communion.

The business sessions began with a plenary and then a “call” for a Communion wide commitment

to mission and evangelism. It received (from my observation) the unanimous support of the several hundred bishops present. There have been plenaries, biblical expositions of 1 Peter, seminars, and numerous optional events, dinners and other gatherings, forming what is a very full schedule that begins in the morning after breakfast and extends beyond the evening meal.

But it is the constant hum of those chance encounters, the incidental conversations, and the new and formative experiences and exchanges arising out of shared dialogue that recalls for me the heavenly multitudes of the Book of Revelation, which is foremost in my mind thus far.

‘Safe, honest ... raw’: Human dignity talks

Kirralee Nicolle

BISHOPS AT Lambeth Conference 2022 have been urged to preserve truth and unity amid differing views on same-sex marriage.

The urge came in an address from Archbishop of Canterbury Justin Welby on 2 August prior to a discussion of a Call on Human Dignity.

The call stated that many provinces continue to affirm that same gender marriage is not permissible, and that the Lambeth Resolution 1998 Section I.10 states that the “legitimizing or blessing of same sex unions” could not be advised.

The call recognised that some Anglican provinces had blessed and welcomed same-sex unions, and affirmed that the bishops remained committed to listening and walking together despite deep disagreement on the issue.

Alongside sexuality, topics in the Call on Human Dignity included gender, diversity, the image of God, the sacredness of life, loving one another, injustice, the legacies of colonialism, the slave trade, and poverty.

In his opening remarks, the Archbishop of Canterbury clarified why sexuality and human dignity were combined in the one call and recognised the deep division in the communion over the issue of same-sex marriage.

“Let us not treat each other lightly or carelessly. We are deeply divided. That will not end soon. We are called by Christ himself both to truth and unity,” he said.

The Lambeth calls have been offered to the Anglican Communion with specific requests for bishops to pursue action and encourage reflection on the topics being discussed. The bishops did not give verbal feedback on the call but were invited to give written feedback to the Lambeth Calls Working Group chair as was decided shortly before the conference began. They were given the option of responding with one of the following statements:

“This Call speaks for me. I add my voice to it and commit myself to take the action I can to implement it.”

“This Call requires further discernment. I commit my voice to the ongoing process.”

“This Call does not speak for me. I do not add my voice to this Call.”

The bishops also spent time in small groups discussing the matter.

Melbourne Bishop Kate Prowd wrote that the discussion felt safe and honest, yet raw, and that the exchanges she observed were deeply respectful. She said the conversation was not over, but a door had been opened.

The text from the Call on Human Dignity which dealt with sexuality was as follows:

Prejudice on the basis of gender or sexuality threatens human dignity. Given Anglican polity, and especially the autonomy of Provinces, there is disagreement and a plurality of views on the relationship between human dignity and human sexuality. Yet, we experience the safeguarding of dignity in deepening dialogue. It is the mind of the Anglican Communion as a whole that “all baptised, believing and faithful persons, regardless of sexual orientation are full members of the Body of Christ” and to be welcomed, cared for, and treated with respect (I.10, 1998). Many Provinces continue to affirm that same gender marriage is not permissible. Lambeth Resolution I.10 (1998) states that the “legitimizing or blessing of same sex unions” cannot be advised. Other Provinces have blessed and welcomed same sex union/marriage after careful theological reflection and a process of reception. As Bishops we remain committed to listening and walking together to the maximum possible degree, despite our deep disagreement on these issues.

To reject tolerance is to accept irrelevance

Joel McFadyen

PHILOSOPHER KARL POPPER once wrote that if a tolerant society extends limitless tolerance to the intolerant, then tolerance itself will be destroyed, and the tolerant themselves with it.

Fiona McLean argued for the rejection of tolerance in August's *Melbourne Anglican*. If we as Anglicans allow such calls to take hold and plant roots, we will risk destroying ourselves at the same time. Mrs McLean argued that tolerance poses a danger to the church, and that not all forms of diversity are helpful. That's not true. The rejection of tolerance can offer the church only a decline into irrelevance, and cloud Christ's great commandment to love our neighbours. Every kind of diversity or identity is helpful in God's eyes, as we learn in 1 Corinthians 12:21-26. We simply need the discernment and imagination to see it.

It is a hard truth that many people view Christianity as irrelevant, harmful, and oppressive. Every year we watch the same tableau play out in Christian conferences and synods: first a lamentation on falling attendance, a decline in giving, and flatlining youth interest. We see that people do not want what we are offering. Then comes speculation on what might renew parish life and bring back congregants. Finally, in the same breath, there is condemnation of the efforts to welcome queer and gender-diverse people into the fold. The meeting concludes with the Grace, light refreshments to follow. It is clearer than ever that rejecting "unhelpful diversity" will not fill the pews of our cold and empty churches, inspire generous giving, nor rekindle a passion for religion in the next generation of our society.

On the other hand, I have seen what embracing tolerance can do. Ten years ago, a school chaplain created a kind and gentle space for me, in which I first experienced God's love. His compassion, and his assurance that God loves me and made me perfectly the way I am, finally convinced me that there was a place for me in the church, in the very moment when I was prepared to turn away forever. It was tolerance, kindness, empathy, and solidarity that modelled for me what living as a Christian



Every kind of diversity or identity is helpful in God's eyes, writes Joel McFadyen.

Picture: iStock

meant. If we allow ourselves to be tricked into accepting intolerance, flattening those kind and gentle spaces, the church will continue its current state of suffocation.

As faithful Christians we don't need to decide who to tolerate. God has already done that. We have been taught to become all-inclusive – to be one in Christ, as we read in Galatians 3:28. Christ's call is one of radical tolerance, one that seeks to abolish the need to be tolerant altogether by tearing down social barriers in favour of a unifying love. By fixing our eyes on our human behaviour, and picking by ourselves who is welcome in the church, we risk losing sight of the truth: God's house has many rooms, and Christ has prepared a room for all who earnestly follow Him (John 14:1-2). There is no way in which an unyielding refusal to embrace tolerance and diversity can be compatible with that belief.

To reject tolerance breaks Christ's great commandment to love our neighbour as ourselves recorded in Matthew 12:31. The suggestion that we should exclude anyone from the church based

“To call for a limitation on tolerance is to carve away a fundamental part of who we are as Christians: loving our neighbors unconditionally, just as Christ loves us.”

Joel McFadyen

on who they are is at its core a contradiction. We cannot scorn our neighbours without scorning ourselves. We hold many different identities, and our commitment to embrace each other is only the stronger for it. The erosion of our Christian identity will come not through the acceptance of diverse cultures, sexualities, or genders. It will come through the rejection of tolerance that drives the members of Christ's body apart from their neighbours, and apart from those outside the church we hope to

embrace. Therefore, a teaching that we should resist tolerance cannot bear good fruit, and will have Anglicans scrambling for grapes among thorns.

LGBTQ+ people, or people of any demographic that could be accused of being unhelpfully diverse, are approaching the church openly and honestly. We are not trying to sneak into parishes, disguised as something else, to leap from the pews mid-service, flinging rainbows and glitter and wreaking havoc. It is a fearful thing

to enter a space unsure if you will be welcome. My heart raced and my hands shook the first time I walked through St Paul's Cathedral with painted nails and a rainbow pin. I was scared that if I was met with hostility, I might never feel safe here again. I had nothing to fear. The smiles and greeting I received were just as sincere as they had ever been, and my fear turned into joy. I knew then that the kind and gentle space shown to me before is just as present in the place I now call my spiritual home. Here, where we don't entangle ourselves over who we should welcome or tolerate. Together we are standing plainly in front of Christ, witness to His sacrifice. Together we are known and accepted by Christ in our entirety.

The only thing to be intolerant of, then, is intolerance itself. We must abandon it as a needless distraction from our calling. Every kind of diversity that any human can offer the church can be taken up to make known Christ's light; every person can use their gifts to serve God, we read in 1 Peter 4, verses 10-11. Christ's love is so strong that we can't ever be separated from it, Paul writes in Romans 8, verses 31 to 39. That love, the foundation of God's church, cannot be compromised in any way by something as simple as tolerance. God has given us the tools to overcome the false divisions between us. To turn our backs on tolerance would reject that gift.

No call to reject tolerance can overcome the boundless and reckless love that God revealed to us through the sacrifice of Jesus Christ. To call for a limitation on tolerance is to carve away a fundamental part of who we are as Christians: loving our neighbors unconditionally, just as Christ loves us. If we tolerate everything we do not, in fact, stand up for nothing – we stand for the universal acceptance of oneness in Christ regardless of race, class, gender, or sexuality. If opponents of tolerance want to invoke a Trojan horse at the gates of the Anglican Church, then, they may find that in their own metaphor they are in the horse, not in the city.

Joel McFadyen is a proudly queer Anglican and a congregant at St Paul's Cathedral.



ANGLICAN
DIOCESE OF
MELBOURNE

REPORTING CHILD ABUSE

If a child is in **immediate danger** at any point **CALL 000**

What is Child Abuse?

Abuse and neglect includes but is not limited to: physical abuse, emotional abuse, family violence, sexual abuse, spiritual abuse, grooming, neglect

Who can report neglect and abuse of a child under the age of 18?

Children, parents, staff, volunteers, anyone

What sorts of things must be reported?

- All child safety concerns must be reported:
- Disclosure of abuse and harm
 - Allegations, suspicions or observations
 - Breaches of the Code of Conduct

All suspicions or reports of child abuse must be reported to the groups below:

- Ministry Supervisor
- Child Safe Officer
- Kooyoora Professional Standards

IMPORTANT CONTACT NUMBERS

POLICE
000

CHILD PROTECTION
1300 360 391

KOYOORA PROFESSIONAL STANDARDS
1800 135 246

Context is just the first step to understanding

WOULD LIKE TO SUPPLY AN extension to Bob Derrenbacher's interpretative method in exegeting Matthew 19:3-9 in August's *Melbourne Anglican*. I believe it does not go far enough in its work, and so draws a premature and misleading conclusion.

Historical contextual exegesis is just the first step in interpreting how a passage may or may not apply to a contemporary issue. Naturally many contemporary issues will not be directly addressed by the Biblical historical context. By very definition, they are from a different era.

The next step is to ask: "Is there an underlying principle in the passage that may relate to the issue at hand?" In this case Jesus provides a hermeneutical principle of profound relevance. He endorses the state of marriage prior to the entrance of sin into the world as normative. That such marriage is defined as male with female strongly implies that any variation from this model is most likely part of the fallen world, as with divorce. We might then ask whether same-sex marriage is to be considered a concession, as divorce is, to the reality of a sin impacted world. Yet in related Old Testament Scriptures, unlike with the provision of divorce, sexual relations (a defining aspect of marriage) with people of the same sex are strictly forbidden.



The national Anglican church cannot split, writes Kevin Giles. Picture: file

A New Testament lens renders the same conclusion. My point is that while I agree wholeheartedly that contemporary interpretative application of Scripture must begin with exegesis of a passage in its historical context, it does not end there.

Reverend Wayne Walters
Noble Park

No, the Anglican church can't 'split'

There have always been theological divisions within the Anglican Church world-wide and in each diocese. When I was first ordained in 1968 the big fight was between high church Anglo-Catholics and low church evangelicals. There was much animosity. For the last 40 years, the big fight has been between those in favour of the ordination of women and those who oppose it. In the last few years, the issue has become homosexual-

ity, and specifically the blessing of gay relationships.

Any individual Anglican who cannot live with such diversity can of course freely leave the Anglican church, and many have over the years. However, no Anglican congregation can break away from their diocese or take over ownership of their church building. All Anglican property is held in trust by each diocese. The national Anglican church or any particular diocese cannot "split" in any institutional sense.

If the GAFCON movement, initiated and directed by the Diocese of Sydney, has as its agreed agenda to promote faithfulness to the clear and consistent teaching of scripture it certainly deserves a hearing, and I for one would support it. However, if the GAFCON agenda is to "split" the Australian Anglican church to create a pure

church, I would not support it. I do not think you can have a pure church in this fallen world, and I am opposed to schism. What I want to see within the Anglican church is open and vigorous debate on what the Bible teaches on important issues, something that has always taken place in the Anglican church.

Reverend Dr Kevin Giles
Doncaster

You are wanted as you are

The nation's most conservative Anglicans known as GAFCON or the Global Anglican Future Conference gathered in the Canberra recently with some choosing to form a company called the Diocese of the Southern Cross. As an Anglican priest, what do I say to rainbow Christians when their freedom and safety is crashed in this way?

Should I encourage them to stay when GAFCON is like a controlling partner, welcoming LGBTQIA+ people provided they don't speak, look, socialise, or behave as if they desire someone of the same sex?

Should I encourage LGBTQIA+ people to leave? That would be to surrender to views that are intrinsically harmful.

Should I encourage protest? When people are exhausted and fearful that would be irresponsibly

adding yet more anger to an inflamed situation.

Here's what I will say to my LGBTQIA+ faith family. You are seen and wanted as you are. Your coming out is testament to the power and strength of love. You are not responsible for what others do out of their own fear and need for control. Don't lose heart because we are all saved by Christ's life and not the statements to which we subscribe.

Wayne Brighton
Cook



Your say is a forum for respectful dialogue about material published in *The Melbourne Anglican*, or issues affecting the church or society more broadly. Please email letters to editor@melbourneanglican.org.au. They must be less than 250 words, and include your full name, address and phone number for identity verification. Letters may be edited for clarity, length and grammar.

This ministry to the scattered is often overlooked

Dr Philip Williams,
Reverend Christine Barren

HOW YOU'VE always thought about ordination to the diaconhood might be not quite correct. We often think about ordination as a deacon as merely a step towards becoming a priest. But, there's another type of deacon that doesn't get a lot of attention.

The Diocese of Melbourne has ordained men and women to the Distinctive or Permanent Diaconate for many years. "Distinctive deacons" are servant leaders in the *diakonia* – ministry of service – of Christ. On ordination they are licensed to a parish. However their paid work is generally outside the parish, at the boundaries and in the ditches of society.

Angus Monro and Cathy Turnbull have been recently ordained deacons in the Diocese of Melbourne and each, in very different ways, exemplifies their calling to ongoing diaconal ministry. Diaconal ministry is often described as a ministry to the "scattered" in contrast to priestly ministry that is seen as a ministry to the "gathered". Their stories very much reflect this.

Angus has an engineering background and currently works as a data analyst for a large multinational bank. He finished his masters of divinity in 2003 and during his study he started to look at the nature of his ministry. He was ordained last year. Much of his ministry takes place in



Deacons are ordained at St Paul's Cathedral in early 2022.

Picture: Janine Eastgate

his workplace. He has always sought out fellow Christians in this environment and feels that it is important to explore what it means to be a Christian working in the finance industry. A group of Christians now meet at the bank to pray and support each other. Angus has also discovered similar groups within the bank meeting in other locations, and so has fostered a global worshipping and serving community that stretches from India to China and Fiji.

Cathy came to seek ordination following her work after the Black Saturday bushfires in 2009.

"Diaconal ministry is often described as a ministry to the 'scattered' in contrast to priestly ministry that is seen as a ministry to the 'gathered'."

She felt the Church should do something to help those who were suffering as a result of the fires. Initially working as a volunteer, she began a four-year journey

which included establishing a support group for women and publishing a book of their stories.

When this work was finished, she felt strongly that God had

shown her that she had gifts that she should use working in the wider community. She felt called to ordained ministry and after conversation with a priest, realised that her calling was to diaconal ministry. After ordination, she continued to support people in times of crisis. Early this year however, Cathy accepted a part-time position as Deacon in Charge of the Parish of St John's, Nar Nar Goon. With the support of her Bishop, she is exploring what this new work might involve. However it might develop, she is sure it will still involve working at the interface between Church and the wider community.

As deacons, Angus and Cathy are ministering to the needs of a modern world in a way that dates back to biblical times. Their calling will continue to take them out of the church door and into the wider community. It is there that each of them will develop a style of ministry that is appropriate to the workplace and to themselves.

If you feel a calling to the ordained ministry, or would like to know more about the Diaconate, we suggest you read "The Distinctive Ministry of the Deacon" available on the Diocesan web site and start by speaking with your parish priest.

Dr Philip Williams is lay representative on the Anglican Diocese of Melbourne Committee for the Diaconate. The Reverend Christine Barren is chair of the Committee for the Diaconate.

A man of the highest standards: Clive Tadgell

Alan Gregory

The Honourable Robert Clive Tadgell AO, 15 March 1934 – 14 July 2022.

THE DEATH OF CLIVE Tadgell at age 88 has brought universal sorrow. The Honourable Robert Clive Tadgell AO – Justice of the Court of Appeal of the Supreme Court, Chancellor of the Diocese of Melbourne, was simply Clive Tadgell at St George's Malvern, a regular and much loved parishioner.

Clive's contribution to the law, the church and the community has been extraordinary. A man of the highest standards he brought these qualities to everything he did.

Born in 1934, he was educated first at Brighton Grammar school then Wesley College where his grandfather and father had been. It was a time when he enjoyed the headmastership of Wilfred Frederick, and teachers of the quality of AW Mitchell and Tosh Phillips who instilled in him a love of the English language, for which he was ever grateful. He left school in fifth form (now year 11), but only after being persuaded to spend an extra year. He subsequently completed his matriculation at Taylors College and did well enough to gain a Menzies Commonwealth Scholarship. He studied law at the University of Melbourne. In his own words, "Miraculously, a study of the law and I harmonised". He did well and completed his degree with honours. He gained the Robert Craig Exhibition in Company Law and the Jenks Exhibition in Private International Law. He also became a resident in Trinity College. As a debater he won the President's Medal for Oratory.

Alan Archibald QC writes of Clive's legal career:

"Clive developed an outstanding practice at the Victorian Bar, particularly in corporate law and equity. He was much in demand for his incisive advocacy and sage opinions. He became Queen's Counsel in 1974 and was elevated to the Victorian Supreme Court in 1980. He became an inaugural member of the Court of Appeal when it was established in 1995. He was regarded as having one of the best legal minds on that strong



Clive Tadgell was Chancellor of the Diocese of Melbourne for decades.

Picture: supplied

"He was regarded as having one of the best legal minds on that strong court, and made a major contribution to its work until his retirement in 2001."

Alan Archibald QC

court, and made a major contribution to its work until his retirement in 2001."

He brought his legal talents to the church serving five archbish-

ops as Chancellor of the Diocese of Melbourne from 1982 to 2007, chairman of the Archbishop of Melbourne's Constitution Commission from 2002 to 2005

and vice-president and president of the Appellate Tribunal of the Anglican Church of Australia, deciding some difficult matters.

He was also active in his support for Trinity College being elected a Fellow in 2013, was involved in the Medico-Legal Society (president 1990-1991), served on the Council of Monash University from 1981 to 1995, and on the councils of Melbourne Grammar and Geelong Grammar schools. He was also an enthusiastic member of the Prayer Book Society.

He was also Visiting Scholar to Oriel College Oxford in 2001 to 2002.

Clive was awarded the Officer in the Order of Australia (AO) in 2005 for services to the judiciary and law, and to the community

"To Clive, to aim high meant 'If you expect to achieve excellence you will tend not to be satisfied with less'."

Alan Gregory

through contributions to the Anglican Church and higher education.

In a tribute to his father he published the book *Saluting the Amaryllis* in 2016 which is an excellent read.

Clive was always great company. He had a sharp mind, he was rigorous in argument and had a great sense of humour.

A great family man, he enjoyed a wonderful family life with Christina – they shared so much together – and two magnificent sons in Hamish and Malcolm, who have inherited his sense of service. He greatly enjoyed too his three grandchildren.

Clive is remembered at St George's, Malvern as a man of faith, a worker for the church and a man of great wisdom. His personal motto was "Aim high, think ahead and never give up".

To Clive, to aim high meant "If you expect to achieve excellence you will tend not to be satisfied with less".

To aim high you must think ahead. He said: "Time and again in the courts I saw academically bright and otherwise capable lawyers caught flat-footed because they failed to exercise the common sense to think ahead".

To aim high and think ahead you also need to be able to communicate. Here to Clive was the importance of good language.

THE Melbourne Anglican

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A profound legacy in mission, Church, lives

Cathy Hine, David Williams

Isabel Moyra Dale, 22 October 1958 – 3 August 2022.

DR ISABEL DALE DIED ON 3 August 2022, aged 63, after a six year journey with cancer. She and her husband Lauren served for 23 years in the Middle East with the Church Missionary Society, and raised two children there. Isabel completed two remarkable ethnographic studies exploring the lives and experiences of Muslim women, which became the basis for her two Doctoral degrees.

Isabel's wonderful cultural sensitivity had its roots in the Warburton Ranges, where she spent two formative years of her life. She stayed in lifelong contact with the Ngaanyatjarra people after serving with a Bible translation team there. In later years her commitment to Bible translation was expressed through a role on the Board of SIL-Australia.

After their return from the Middle East, Lauren and Isabel joined the faculty at St Andrew's Hall in Parkville, CMS's training college. Isabel inspired and encouraged a generation of CMS gospel workers through her teaching and mentoring. She delighted in stretching her students by encouraging them to ask questions, think deeply and reflect prayerfully. She had a remarkable gift for asking the right question at the right time – for changing the shape or direction of a conversation gently and wisely.

Isabel also taught widely in colleges across Australia and around the world, notably at Ridley College, Melbourne School of Theology, Sydney Missionary and Bible College and the Zwemer Center at Columbia International University. Plans to develop an itinerant and worldwide ministry were sadly cut short by her illness.

The quintessential practitioner-scholar, Isabel has left a profound



Isabel Moyra Dale's focus was on her Saviour the Lord Jesus, and a life spent serving him. Picture: supplied

legacy in mission and the Church, and in the many lives she has shared her journey with. Isabel had a unique ability to enable practice and the academic to speak to each other and has enthusiastically forged new paths in and through those conversations.

Isabel's understanding of Islam, women and mission was shaped by the years she and Lauren spent in the Middle East. She was a brilliant ethnographer whose faith and its practice was deepened through listening and learning in

women's worlds throughout her years living cross-culturally. Her long-term lived experience of the gendered nature of some Muslims cultures helped her to name and seek to address a massive gap in missiological writing. When Isabel trained for mission, almost all Christian scholarship that engaged with Islam was written by men, and therefore saw only half of the Muslim world. Isabel understood how important it is that we see and know the world of women living under Islam, so that Jesus can be

made real within it.

These convictions shaped Isabel's scholarship, teaching and her relationships with her Muslim friends. Passionately believing that women living under Islam should not be veiled from the good news of Jesus' love for them, Isabel challenged traditional practices and strategies. Her scholarship focussed on fresh understanding of Muslim women's worlds in conversation with the gospel, and included two published books – *Shifting Allegiances: Networks of Kinship*

and *Faith; and Hagar's Heritage: Islam and Women*.

Isabel was co-founder of the When Women Speak... network that connects women across the globe who are sharing their faith with Muslim women. The online courses, blogs and webzines on the network's website (whenwomenspeak.net) have been shaped by Isabel's commitment to enable and encourage women to engage in ministry with the fulness of who they are as women.

The way women do things, the way they learn, mattered to Isabel. Her involvement in the start of the Angelina Noble Centre for Women's Mission Research was indicative of her commitment to encourage women and enable their voices to be heard in the Church and in mission. She wanted women to explore mission as women, bringing all that they are as women to bear on their scholarship and practice.

Isabel's legacy is also in the relationships that were such a significant part of her life and ministry. Women in some of these networks have described her as a beacon of light and hope, the embodiment of hospitality and, in a moving tribute a woman who follows Jesus out of Islam spoke of "her love enriching the lives of women in the Muslim world and showing them he who was the light of her life, Jesus".

Her incredible wit, sharp intelligence, grounded scholarship, relationally connected practice and deep love for Jesus and sharing him with others has left a deep imprint on lives across the globe. Isabel was academically brilliant. But her focus was never on academic advancement but rather on her Saviour, the Lord Jesus, and a life devoted to His service. She will be deeply missed by family and friends alike.

David Williams is director of Training and Development at St Andrew's Hall. Dr Cathy Hine is co-founder and coordinator of When Women Speak.

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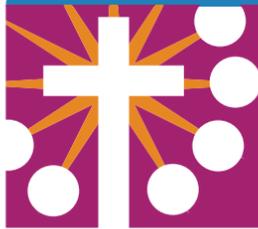
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Nicodemus' story offers insight into God' love

Scott Harrower

LAST WEEK I WATCHED A friend's band recently play an energetic and lyrically beautiful gig at a pub in Collingwood. People of all types and beanie lengths (a giveaway that it was Melbourne venue) jumped and lounged around happily. It felt like a celebration, one of those moments where God's goodness could be appreciated. The creativity of the band and the audience reminded me of God's life-giving influence to bring us fittingly alive to himself and one another by his Son and Spirit. The band's music and lyrics powerfully evoked a sense of our life's goal: safe union with God and his people, free from relational insecurity or distress. I wasn't the only one who found the experience uplifting. Some of my pessimistic-about-life-after-COVID friends were there too. They had come, and surprisingly unburdened of some of their gloom, seemed to be as fully alive as they had all been in a while. It was great to see them so happy because the past few years seems to have primed against being open to new experiences and joy.

Nicodemus was primed to doubt that Jesus was God's own savior. In John 3 we read about Nicodemus' high standing in his own community of Jewish rulers, he was "the teacher of Israel" (verses 1 and 10). Darkness, both literal and figurative, shrouds Nicodemus's religious struggles and his meeting with Jesus. He came at night, probably afraid to be seen with Jesus. He came to Jesus alone. Likely, "the teacher of Israel" felt alienated and ashamed by sneaking around and consulting a self-fashioned rural Rabbi. Because he goes to see Jesus alone, Nicodemus is shown to be an outsider within his own people group. His outsider-ness was surprising given that he was a member of the elite council that ruled the Jews. He was a well-educated Pharisee, waiting for God to bring Israel back to glory through a new king described on Psalm 2. This king



Jesus speaks directly to Nicodemus' religious concern and distress, writes Scott Harrower.

Picture: iStock

"God's works and ways may be surprising, and not the response we expected for relieving our religious struggles. But it is eye opening, we see what God is really like ..."

Scott Harrower

would crush anyone who conspired against the Hebrew people, but ironically also bring about an age of safety. Through Israel's history after the fall of David's empire, this hope seemed lost. Where was the reign of the Prince of Peace? When would weapons be done away with as people focused on fruitful farms instead of war? And most crucially, when would Israel experience ongoing fruitful relationships and the presence of the holy God in their midst? Such a king had not come, instead John the baptiser

and Jesus had electrified Israel. Nicodemus was confused because God's history with his people, and their history with him were not playing out as expected. Today we would describe Nicodemus' confusion along the psychological lines into "religious struggles". These struggles are the "dark side" of religion, the pressures that believers suffer when our images of God, of his love and hoped-for attachments to him, don't match up to our lived experiences, Exline and Pargament wrote in 2021.

Jesus speaks directly to Nicodemus' religious concerns and distress, saying in verse 3 "No one can see the kingdom of God unless they are born again". The good news is that God can do what we can't: he can show himself and help us understand his surprising ways of extending his love to humanity, forgiving us, and giving us supernatural everlasting of life. If we start a new life, beginning again by the waters of baptism and by the Spirit of God then we can be drawn into God's love. Jesus was saying that once we repent of sin and God begins to illuminate our perspective, then we can see what it looks like for us to understand, experience and live closely with himself. God can begin to resolve our religious struggles, far beyond what we could.

Confused, having not yet having received the Spirit, Nicodemus asked how such a new start with God in a person's mid-life was possible. Surely a person could not do such a thing; we cannot be re-born. Ironically, Nicodemus was right.

Only God can give people a new life that understands God's kingdom and God's love. It is true that new birth into lifegiving union with God is an inter-personal life with him, which means that God shares his perspectives and perception with believers.

Perhaps the most important outcome of the gift of new understanding is a new perspective on God's love embodied as Jesus laid down his life for his friends, which we read in John 15:13. Being born again by the waters that wash away sin and by the Spirit means we can begin to fully understand John 3:16's claim that: "God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life". Jesus the wonder worker offers us the miracle of a new life-giving perspective on God's love, a perspective that understands why he allowed himself to be crucified. In John 3:19-20 we read that God loves us so much that he intervened to save condemned people that prefer evil rather than light. The incarnate Son suffered the condemnation that all people deserve (verse 18), so that we might live within God's delight and plain sight without sin's guilt, shame and blindness (verse 20). Living with God in his love and light means those who are open to his Spirit will not perish but be fully alive to himself.

God's works and ways may be surprising, and not the response we expected for relieving our religious struggles. But it is eye opening, we see what God is really like, we see that God's love gives of himself for the practical good of others. While psychological sciences recognize a number of styles of love that are unhealthy such as idealised romantic or entertainment forms of love, what John 3 describes is recognized as the kind of love that has the other person in mind. Because God loved our corrupt and condemned world, he does not abandon us. He extends his life-healing love to us, offering light and love in the Son and Spirit through whom he made the world in the first place.

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Re-learning God's love from schoolchildren

Jenan Taylor

FOR THE REVEREND CANON Helen Dwyer, connecting with school children helps balance out the hardship of inhabiting a world that treats her differently.

As a small child Ms Dwyer used to be fascinated by the priest who led the Anglican church in the small country town where she lived.

The Ngarrindjeri woman recalls that every Sunday she would watch transfixed as the priest sang the Eucharist.

She loved going to the church, and believes it might be because that was where she first developed a sense that she was part of a community rather than an individual.

"It was a place where people would be kind to us, and even then I knew that that wasn't necessarily the way people treated us," she said.

"It made me feel very safe, and it remained a very safe place for me growing up. I am so aware now not the case for a lot of other people, but for me, that was always a place full of love."

Ms Dwyer wanted to do what the priest did, to make a difference to how people felt about the world.

Ordained a priest 10 years ago, Ms Dwyer has since led an assortment of church parishes, worked in community justice organisations and in school chaplaincy roles.

She has also been a voice for Indigenous people on social justice issues and for reconciliation.

Her work has involved helping children and youths understand the contexts of issues like Black Lives Matter.

At other times she has reminded people that the treaty that Victoria's Indigenous people are pushing for is not only important to Aboriginal people. "It's important for non-Aboriginal people as well. Because a treaty is a formal cessation of hostilities," Ms Dwyer said.

She said her primary objective was to let the people she works with know that God loved them, and that they have been shown that love through Jesus.

"That means they are part of something bigger than what they can see around them right now, bigger than them, bigger than their experiences. Something really positive and full of hope," she said.

"And we have we have a duty of care to share that love. We have a



The Reverend Helen Dwyer has found joy in a chaplaincy role at Melbourne Grammar.

Picture: supplied

"Part of ordained ministry is doing the work of Jesus in the world now. And he did some pretty bitey work. He wasn't always loved for the work he did."

Helen Dwyer

call to share that love. With everyone. Everyone we meet should be changed by that love."

But it is work that can also be painful and distressing, especially when she finds herself subjected to outright racism in the process.

At those times, it is easy to feel sapped of energy and of care.

"It still catches me off guard, and it still hurts me," Ms Dwyer said.

"Sometimes I don't want it to be my responsibility. I don't want it. I don't want to be the one that feels responsibility for somebody else's ignorance and for helping them change."

But Ms Dwyer finds a way back to balance through her work with children.

At the start of this year, she started chaplaincy at Melbourne Grammar's primary school campus, Grimwade House. It's a role she adores.

"As an Indigenous person who's used to having to justify the space I take up in the world, it's lovely being where people are fresh and willing to learn and to explore the possibilities," she said.

They've shown excitement about discovering her Aboriginality she said, rather than any other emotion.

"I inhabit a world that treats me differently. And so to be in a workplace that is excited by it, is really uplifting and feels really safe," she said.

"It is full of joy and full of challenges, but positive challenges. I don't feel like I'm beating my head against a brick wall."

Ms Dwyer also believes that they remind her that while she thinks she is there to teach them that God loves them, they remind her that God loves her too.

It allows her to re-energise her efforts and her responsibilities she's set herself as a priest.

"As much as I want to just avoid the pain of some people and only hang out with lovely people who enjoy my company and accept me for who I am, that's not going to change the world," Ms Dwyer said. "Part of ordained ministry is doing the work of Jesus in the world now. And he did some pretty bitey work. He wasn't always loved for the work he did."

She said it helped her to remember that, after all, education was the key to moving ahead of racism.

It accompanied another realisation that for many adults she encountered in her work, colonialism had structured a great deal of what they had had to learn at school.

"So, as much as it stings, and as much as it grieves me, I also have to be really rational about the education that they've received to this point, and how do I help them learn the truth?" she said.

But trying to help someone unlearn what they think they know and then learn the truth is as difficult a process for her as it is for the other person.

"Nobody likes to be wrong. Even if it is through no fault of their own. Nobody likes to be wrong," Ms Dwyer said.

But what made it all it worthwhile, was when people realised that being able to learn was a privilege, and then acted on that by educating themselves further, she said.

It was something that Ms Dwyer was able to witness recently when she preached at St Paul's Cathedral.

"I was feeling nervous beforehand about giving the sermon I had planned, because I want people to be challenged. But I don't want them to switch off because I'm being too blunt, or confrontational. But somebody thanked me and said my sermon had given them me lots of challenges and lots of homework," she said.

"It's so encouraging that somebody listened and responded by wanting to go and learn more. So that's why I'm there. If one person said it, maybe two other people thought it or felt it. It's all of those small things that add up. It's the quiet gratitude that people express for being able to learn that make a difference."

Ms Dwyer wants to keep having the opportunities to speak into people's lives, and to speak in particular about the love, hope and completeness that comes with faith in God.

What was most important, was the transformational change that could come about in people because of that love.

"It just comes back to a willingness to learn and be changed. And that's true for our faith journeys, and for reconciliation. If we don't have that willingness to learn and be changed, then that will be so much harder," she said.

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Eco-friendly in death? Burial choices changing

Kirralee Nicolle

RISING FUNERAL COSTS ARE driving Australians to find more affordable options, industry experts say.

Faith-based funeral practices are still largely determined by family culture, but environmental concerns have also begun to impact on people's choices around cremation, burial or embalming.

Greenhaven Unique Funerals managing director Carly Dalton said that over the past few years, she has seen an increase in requests for cremation due to the expenses involved in a burial.

She also said that the portability of ashes meant that family wanted to have the option of keeping their loved ones nearby.

Ms Dalton also said that the environment was a factor for many considering their own funeral.

"There's a huge component of the community that want to be more eco-friendly in life and they take it through to death," she said.

Traditional burials may be a pollution risk. A 2012 study in the *Water and Environment Journal* found that traditional burials posed "a severe pollution potential" due to leaching of formaldehyde and other chemicals used in the process of embalming the body.

For this reason, many people may be drawn to cremation or alternative burial practices.

But Ms Dalton said that environmentally conscious funeral practices were not always more affordable, and that in fact, an

"There's a huge component of the community that want to be more eco-friendly in life and they take it through to death."

Carly Dalton

environmentally friendly burial might be more expensive.

Ms Dalton said natural burials, where the body was treated with natural products, dressed in cotton or linen and buried in a shroud or an untreated coffin in an area of bushland ranged vastly in price depending on the location of the burial ground.

But she said that with enough forward planning, those who wanted to be environmentally conscious about their after-life care could find an affordable balance with the right information and assistance.

She said involving family and friends to organise the food and source their own flowers was another more affordable, potentially sustainable option.



End-of-life doula Rebecca Lyons is seeing more clients who are interested in alternative funeral practices. Picture: iStock

"We always say there [are] 50 shades of green. You choose what you want to prioritise," she said.

"If a natural burial or natural funeral is something that is of interest, start to research early, talk to people and make sure that you're comfortable with who you are talking to."

St Barnabas Balwyn assistant curate and aged care chaplain Reverend Kirsty Brown said that for most funerals in which she was involved, family culture and

ritual still played an important role in choices around burial or cremation.

She said how for instance, she had recently performed a burial ceremony in a mausoleum, where the deceased was interred next to their spouse.

But she said she believed that trends around funerals would soon begin to shift to account for other priorities.

"I think the next couple of generations will be quite differ-

ent," she said.

Natural Death Advocacy Network president and end-of-life doula Rebecca Lyons said that a do-it-yourself approach tended to be cheaper, more environmentally friendly and emotionally healthy for those grieving.

She said that she offered her clients the opportunity to spend time with their loved one in their own home, wash and dress the body themselves in natural products and arrange for a natural burial or cremation without mortuary costs.

She also said that choosing to use a shroud instead of a coffin often lowered costs by as much as \$2500.

Ms Lyons said that over the past several years, she had noticed that people were thinking more deeply about what was possible with funerals and death practices, and that having an advocate helped when having difficult conversations.

She also said that the latest edition of the *Diagnostic and Statistical Manual of Mental Disorders* recognised complicated and long-term grief as a mental health issue.

She said that the do-it-yourself approach was redefining how grief was processed and handled.

"I'm seeing a gentler kind of bereavement," she said. "What we find is that the grief is experienced in a much [gentler] way."

"I can honestly say that grief is an emotion that needs something to do."

Prayer Diary

Find the prayer diary online at melbourneanglican.org.au/spiritual-resources

SEPTEMBER

Thurs 1: The Diocese of Gippsland (Bp Richard Treloar, Clergy & People); Archdeaconry of Stonnington; Church of the New Guinea Martyrs Croydon South (Bruce Bickerdike);

Fri 2: The Diocese of Grafton (Bp Murray Harvey, Clergy & People); Mentone Girls' Grammar School (Natalie Charles, Principal); Philippa Lohmeyer-Collins, Chaplain; Parish of Croydon Hills & Wonga Park (Leroy Coote);

Sat 3: Ministry with the Aboriginal people of Australia (Bp Chris McLeod, National Aboriginal Bishop, Aboriginal Clergy & People); Anglican Cursillo Movement; St James' Dandenong (Graeme Peters, George Ladu, Mike Kicevski, Oyem Amaylek);

Sun 4: The Anglican Church of Australia (Primate Abp Geoffrey Smith); Ministry with the Torres Strait Islander people of Australia (Torres Strait Islander Clergy & People); Anglican Early Childhood Services; St Michael & St Luke's Dandenong; St George's East Ivanhoe – Pastoral Service (Bp Genieve Blackwell); St Eanswythe's, Altona – Pastoral Service (Bp Kate Prowd); St John's Croydon – Pastoral Visit (Bp Paul Barker);

Mon 5: The Diocese of Melbourne (Abp Philip Freier, Asst Bps Paul Barker, Bradly Billings, Genieve Blackwell, Kate Prowd, Clergy & People); St Philip's Deep Creek (Megan Curllis-Gibson, Benjamin Clements);

Tues 6: The Diocese of Newcastle (Bp Peter Stuart, Asst Bps Charlie Murry, Sonia Roulston, Clergy & People); Mentone Grammar School (Mal Cater, Principal); Andrew Stewart, Michael Prabaharan, Chaplains; The Parish of St John's, Diamond Creek w. St Katherine's,

St Helena and St Michael's, Yarrambat (Timothy Johnson, Kirk Mackenzie, Joel Snibson);

Wed 7: The Diocese of North Queensland (Bp Keith Joseph, Clergy & People); Anglican Criminal Justice Ministry Chaplaincy (Rob Ferguson, Senior Chaplain & Chaplains); St David's Doncaster East (Judy Frost);

Thurs 8: The Diocese of North West Australia (Bp Gary Nelson, Clergy & People); Holy Trinity Doncaster (Andrew Price, Geoffrey Hall, Mark Chew, Vijay Henderson, Esther Ruan, Alan Xue); Sheldford Girls' Grammar – land donation 100 year celebration (Abp Philip Freier);

Fri 9: The Diocese of Perth (Abp Kay Goldsworthy, Asst Bps Jeremy James, Kate Wilmot, Clergy & People); Overnewton Anglican Community College (James Laussen, Principal); St Margaret's Eltham (Linda Fiske);

Sat 10: The Diocese of Riverina (Bp Donald Kirk, Clergy & People); Anglican Historical Society (Wendy Dick, Chair); St Mark's Emerald (Andrew Bowles, Jerome Dias, Vivianne Dias);

Sun 11: The Church of Bangladesh (Bp Samuel Mankhin); The Diocese of Central Queensland (Bishop Peter Grice, Clergy & People); Anglican Media (Elsbeth Kernebone, Editor); Emmanuel Anglican Iranian Congregation (Kaveh Hassanzadeh, Hoda Ameri); St James' Drysdale – Pastoral Visit (Abp Philip Freier); St John's Camberwell – Pastoral Service (Bp Genieve Blackwell); St Stephen's Belmont – Confirmation Service (Bp Kate Prowd); St Luke's Cockatoo – Pastoral Visit (Bp Paul Barker);

Mon 12: The Diocese of Sydney (Abp Kanishka Raffel, Regional Bps Chris Edwards, Michael Stead, Peter Hayward,

Peter Lin, Malcolm Richards, Gary Koo, Clergy & People); Chaplain to Anglican Centre staff (Heather Cetrangolo); St Matthew's Endeavour Hills (Kim Wellard);

Tues 13: The Diocese of Tasmania (Bp Richard Condie, Missioner Bp Chris Jones, Clergy & People); Ridley College (Brian Rosner, Principal; Tim Foster, Richard Trist); The Parish of St John the Evangelist Epping (Raffaella Pilz);

Wed 14: The Diocese of The Murray (Bp Keith Dalby, Clergy & People); Anglican Men's Society; Christ Church Essendon (George Kirreh);

Thurs 15: The Diocese of The Northern Territory (Bp Greg Anderson, Clergy & People); Archdeaconry of Williamstown (Glenn Buijs); St Paul's Fairfield (Peter Carolane);

Fri 16: The Diocese of Wangaratta (Bp Clarence Bester, Clergy & People); Sheldford Girls' Grammar (Katrina Brennan, Principal); St Peter's Fawkner (Gavin Hansford);

Sat 17: The Diocese of Willochra (Bp John Stead, Clergy & People); Anglicare Victoria (Paul McDonald, CEO); The Parish of Ferntree Gully and Rowville (Hilton Jordan, Luke Pedersen);

Sun 18: Igreja Episcopal Anglicana do Brasil (Bp Naudal Alves Gomes); Anglicare Australia (Bp Chris Jones, Chair; Kasy Chambers, Exec Director); Anglican Overseas Aid (Jo Knight, CEO); St Mark's Fitzroy (Stuart Soley); St John's Toorak – Confirmation Service (Bp Genieve Blackwell); Trinity College – Pastoral Service, Choral Evensong (Bp Genieve Blackwell); Anglican Parish Banyule – Pastoral Service (Bp Kate Prowd); Parish of Mount Dandenong – Pastoral Visit (Bp Paul Barker); Tamil Christian Congregation of Victoria 40th

anniversary service (Abp Philip Freier, Bp Paul Barker);

Mon 19: Theological Colleges, Church Schools & Church Kindergartens; Converge International (Jenny George, CEO, and Chaplains); The Parish of St John's, Flinders w. St Marks Balnarring (Keiron Jones); St Aidan's Strathmore – Commissioning Service, Glen Wesley (Bp Genieve Blackwell);

Tues 20: Mission Agencies of the Anglican Church of Australia; St Michael's Grammar School (Terrie Jones, Principal, Kenyon McKie, Chaplain); Parish of Footscray (Chaplain Soma, Gabriel Mayen);

Wed 21: Religious Orders serving within the Anglican Church of Australia; Authorised Stipendiary Lay-Ministers; St Mark's Forest Hill (Philip Knight); St. James' Old Cathedral – Eucharist, Year of Discernment 2022B (Abp Philip Freier);

Thurs 22: Locums and all retired clergy; St Luke's Frankston East (Glen Macrae, Dennis Emery);

Fri 23: The Anglican Church of Australia (Primate Abp Geoffrey Smith, General Secretary Anne Hywood, the General Synod & the Standing Committee); Peninsula Grammar (Stuart Johnston, Principal, Mark Sweeney, Chaplain); The Parish of St John's, Frankston North w. St Luke's, Carrum Downs (David Sullivan, Cheryl Sullivan);

Sat 24: The Diocese of Adelaide (Abp Geoffrey Smith, Asst Bps Denise Ferguson, Tim Harris, Clergy & People); Benetas (Sandra Hills, CEO); St Paul's Frankston (Claudia Mauracher); Transitioning deacons' interviews (Abp Philip Freier);

Sun 25: The Anglican Church of Burundi (Bp Sixbert Macumi); The Diocese of Armidale (Bp Rod Chiswell, Clergy &

People); St Stephen's Gardenvale (Paul Carr, Elsa Carr); City on a Hill Geelong (Andrew Grills, Lynette Pearson, Peter Taylor, Luke Nelson); St Matthew's Ashburton – 75th anniversary (Abp Philip Freier); St George's East Ivanhoe – Choral Evensong Celebration 50th anniversary of ordination of Noel Whale (Abp Philip Freier); St Peter's Craigieburn – Pastoral Service, Building Anniversary (Bp Kate Prowd); St Michael's & St Luke's North Dandenong – Pastoral Visit (Bp Paul Barker); Christ Church Berwick – Confirmation Service (Bp Paul Barker);

Mon 26: The Diocese of Ballarat (Bp Garry Weatherill, Clergy & People); St Paul's Geelong (Nigel Pope);

Tues 27: The Diocese of Bathurst (Bp Mark Calder, Clergy & People); Tintern Grammar (Brad Fry, Principal, Alison Andrew, Chaplain); The Parish of Gisborne (Dennis Webster, Debra Saffrey-Collins, Alan Smith);

Wed 28: The Diocese of Bendigo (Bp Matt Brain, Clergy & People); Bush Church Aid Society (Adrian Lane, Regional Officer); St Barnabas' Glen Waverley (Phillip Meulman, Gordon Li, Bradley Jackson); Christ Church Berwick – Commissioning Vijay Henderson as PiC (Bp Paul Barker);

Thurs 29: The Diocese of Brisbane (Abp Phillip Aspinall, Regional Bps Jeremy Greaves, Cameron Venables, John Roundhill, Clergy & People); Archdeaconry of Box Hill (Dianne Sharrock); St James' Glen Iris (Sam Crane);

Fri 30: The Diocese of Bunbury (Bp Ian Coutts, Clergy & People); Trinity College & Theological School (Robert Derrenbacher, Dean); St Oswald's Glen Iris (Glenn Loughrey).

Science's call: glory to God and peace on earth

There's little doubt we would advocate embedding Scripture into church, but what about embedding science? In this article, Dr Jacob Martin from Curtin University, Western Australia, speaks to ISCAST Publications Director Dr David Hooker. Jacob has just been selected by the ABC for the "Top 5 Media Residency Program". He shares his thoughts on his faith, his work, and what science can offer the church.

David: Tell us a bit about yourself Jacob.

Jake: I finished my PhD some years ago. I'm now in my thirties researching materials at Curtin University, having come from New Zealand.

David: What originally grabbed your attention about the materials science field?

Jake: I actually got interested in materials science because of carbon capture. Carbon materials are critical for renewable energy. They're used in lithium-ion batteries, water filtration, hydrogen storage, super capacitors, and carbon nanotubes for carrying electricity.

David: What's been the biggest science challenge so far?

Jake: Generally, science is challenging because we're in uncharted territory most of the time. But probably the biggest challenge for me is the internal conflict within science communities, with difficulty getting new ideas to be appreciated. So, there's a challenge to maintain those relationships in a way that is honouring to God.

David: Sure, scientists are passionate – and often competitive! Let's move on to talk about the faith side of things. How did you become a Christian?

Jake: My parents came back to faith when they had us kids. Seeing them coming back and then changing had a really big impact on me. Then, in our church we had a lot of really stimulating people from universities – with lots of differing opinions! This was helpful because it started me wrestling with what it means to be scientist-believer. As a young believer I needed to reconstruct the way in which modern science can work cohesively with my faith.

David: Living out our faith in the workplace can be quite challenging. How have you tackled this?

Jake: The first point I would make is that being a scientist is a

vocational calling. I have the capabilities and the interest that God has given me, so I have a responsibility to work in that space. It's very important, I believe, to have Christians in every vocation. I was reading 1 Thessalonians last night, thinking through what it means for a believer to live a quiet life, living as Christ's representatives on this earth, and making sure our interactions with people are positive and authentic.

I've enjoyed talking with students at church who struggle with how their faith connects with science. Many students have a very negative view of science, partly because science has set itself up as anti-religious. I've really appreciated helping them broaden their view of God and of science, where science and faith work cohesively together.

David: As well as materials science, you have a strong interest in biology. Any thoughts on the resolution you've come to between evolution and your Christian faith?

Jake: This was a long and interesting journey for me. In my upbringing evolution wasn't really discussed. It was pushed aside, or I might get directed towards some dodgy websites.

But, when I came to university, I started to wrestle with it. I saw that my lecturers in biology were tired of having arguments with fundamentalist Christians about evolution, like "If you bring this up, I will be incredibly annoyed". But at church I said to an older guy, "I'm struggling with faith and science," and he said, "Oh! You've just got to learn about evolution because it's the most beautiful thing in the world ... and God is so amazing". My reaction was, "What are you talking about?" He said, "You need to talk to Dr Graeme Finlay". He had written a textbook on human evolution that's published by Oxford University Press.



Dr Jacob Martin wants the church to learn from science. Picture: supplied

"I enjoy [Science] so much because when I do discover things about the material world, I can direct that towards worship."

Jacob Martin

Graeme explained how we can see where and when genes were inserted and how they were changed through evolution to make new creaturely functions. We can see the way in which God, over geological time, instilled within the creative order the potentiality to create everything. God in his goodness has enabled it, and he upholds it and maintains it.

But none of that changes the historicity of Jesus of Nazareth, his gospel, and his call on our lives.

Dr Finlay and a New Zealand theologian, Dr Nicola Hoggard Creegan, and I started to think about how we could interact with the churches. With this goal, we

founded New Zealand Christians in Science (NZCIS), an ISCAST equivalent in New Zealand.

David: You're also passionate about climate change and planetary health, but it wasn't always the case. Could you share a bit about that part of your journey?

Jake: Dr Finlay's course on climate change helped me to understand the way the stability of the climate enables the peace we've enjoyed over 10,000 years and the development of civilisation. When that peace is disrupted, it leads to a lot of suffering. As Christians we're to pray for the shalom of the land. I'm learning about what it looks like for a Christian to care about

the environment. Christians, by not engaging with some of the science, haven't necessarily dealt with the sins of overconsumption and of pollution that destabilise the peace that we pray for, so that's a problem.

And I think there's also this unfortunate view of some in the churches: that the material world will be gone and then we will have a new world; so, you should throw this material world on the trash heap. It's an unfortunate dualism where the spiritual is better than the material. Yet, Jesus is the material manifestation of God. So, that's a key issue we should be concerned about.

David: Wonderful insights, Jake. We're moving towards the last couple of questions, now. Where would you like to go in your faith-science journey?

Jake: I love communicating science and have recently been selected in the ABC's Top Five Science Ambassadors. I'd like to see churches engage with the problems and solutions that science reveals. I'd also like to see science engage more with religious communities. There's been a breakdown, I think, in relationship in both directions, and I'm hoping that organisations like ISCAST and NZCIS will be able to facilitate better dialogue between those two communities.

David: In closing, let's think of our Christian readers and listeners, some of whom may aspire to be scientists. What encouragement would you like to give them?

Jake: Science is for Christians and the non-religious. But, as a Christian who is a scientist, there's a depth which I really appreciate. I enjoy it so much because when I do discover things about the material world, I can direct that towards worship. But, secondly, I can direct those findings towards peace on earth. So there's this dual call of science: to bring glory to God and for peace on earth. If God is calling you to science and you have the capabilities, then do science faithfully, and give God glory.

David: It's a fascinating integration you've made there, Jake: dovetailing science, which some associate with hardcore facts and complete rationality, with the theme of peace on earth. Thank you, Jake, we'll finish up there.

Jake: Thank you so much, Dave.



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Offering more than just a home for people who

Jenan Taylor

FOR THOSE MOST IN NEED, the Emmaus Christian Community offers more than low cost housing.

In the Emmaus community housing complex wide tree-lined roads, and landscaped parkland frame one and two-storey town houses, garages and private yards where families can gather for barbecues.

It could be any modern Australian neighbourhood.

And that's exactly the way the members of South Croydon Anglican church, who developed Emmaus, conceived of it.

Vicar the Reverend Bruce Bickerdike says the houses are built so that they blend into the surrounding suburb.

"If you walked along the street, you wouldn't know what was a private house, and what was part of the affordable housing," Mr Bickerdike said.

He said the housing scheme came about after a group of parishioners raised money more than 40 years ago to buy vacant farmland that had sat behind the church.

They had always wanted to do something to help people in need in the community, so they set their sights on building affordable housing.



Emmaus Christian Community aims to offer pastoral care to residents.

Picture: supplied

But it took more than two decades for their vision to come to fruition, Mr Bickerdike said.

Along the way they sold off some of the land to private buyers, and learned to negotiate with the local council and real estate groups.

The parishioner group also separated themselves financially from the church to become

Emmaus Christian Community Incorporated, then partnered with Jubilee Housing, a Baptist church-led housing management body.

The partnership enabled them to secure government funding and in 2004 they built 19 units at the site.

Having no formal knowledge or experience of running a housing organisation, the parishioners

handed the management of the estate to Jubilee Housing who did have experience with those matters.

Mr Bickerdike, who has also been the chair of Emmaus Christian Community for the last eight years said the individuals and families who qualified for Emmaus' units had to be on a social housing list.

"That had been one of the visions, that those who've been there long term would get to know and trust one another."

Jessie Glover

But vacancies tended to come up only if a householder happened to pass away, or as had been the case with one migrant family, if they left because their circumstances changed enough for them to afford to buy a house.

He said the parishioners were pleased that the complex was small in scale and that that had always been their goal.

That way its residents would not feel hemmed in, as opposed to how they might feel in some



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are in need of support

government style housing schemes that focussed on high density living in 80 to 100 units.

He believes Emmaus's community feel helped the residents feel more settled and much better about their situation and their lives.

But the nucleus to that was the Emmaus pastoral care team that offered them further support.

Jessie Glover has been a part of the Emmaus pastoral care team for close to 10 years and says their support varied according to the needs of the different households.

Ms Glover said their care ranged from organising social afternoons where residents and churchgoers cooked and shared favourite traditional foods to helping migrant and refugee families with English language speaking, reading and writing lessons.

One of the pastoral care team members had developed a fortnightly coffee date relationship with a householder while another had formed a close bond with a senior gentleman who had been terminally ill.

"He was exceptionally negative and quite broken but our parishioner took him to doctor's appointments and just walked alongside of him, just hung on. And finally, that man just really came to trust him. He didn't come to faith, but he



The small-scale of development at Emmaus aims to help residents feel like they have space. Picture: supplied

certainly came to realise that God was good," Ms Glover said.

She said that because the residents would often use a shortcut through the church property to get to buses, schools or shops, there had always been someone on site to just say hello or be a listening post if a householder needed it.

She also said that although outreach was a large part of the

church's ministry, their care wasn't necessarily evangelistic unless the tenants themselves wanted to know about Christianity.

But the pastoral team was particularly thrilled that some of the residents were themselves beginning to look out and care for one another.

"That had been one of the visions, that those who've been

there long term would get to know and trust one another," she said.

Ms Glover believes she's gained an awareness of how tough people's lives can often be, and how that results in a certain brokenness of spirit or expectation or loss of hope.

"It can be very hard to turn that around," Ms Glover said. "And yet they've come to know that they are

"[Emmaus is] a real opportunity to live out what it means to love others in the name of Christ."

Bruce Bickerdike

in a secure place here. And they'll never be kicked out unless they want to leave."

Mr Bickerdike believed the Emmaus model was one that other Anglican churches could adopt if they wanted, but they needed to be patient about working through it because of the time and negotiations it would take. For him, the pastoral care component was significant in offering church housing.

"It's not just building buildings and then handing it over to some commercial arrangement or non-profit organisation," he said.

"It's really important that people see this as a real opportunity to live out what it means to love others in the name of Christ, so that's why pastoral care is a key ingredient."

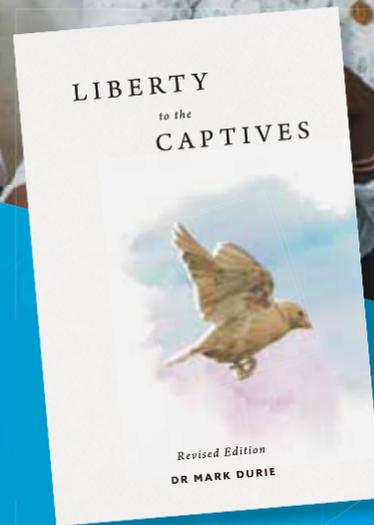


ARTHUR JEFFERY CENTRE (AJC) INVITES YOU TO JOIN US FOR THE LAUNCH OF MARK DURIE'S BOOK LIBERTY TO THE CAPTIVES

Melbourne School of Theology (MST)
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This fully revised book is a 'revolutionising paradigm shift' in the discipleship and pastoral care of former Muslims—moving the focus from culture to spiritual freedom.

Mark Durie is an Anglican pastor with over 21 years parish experience and a Senior Research Fellow at MST's Arthur Jeffery Centre.



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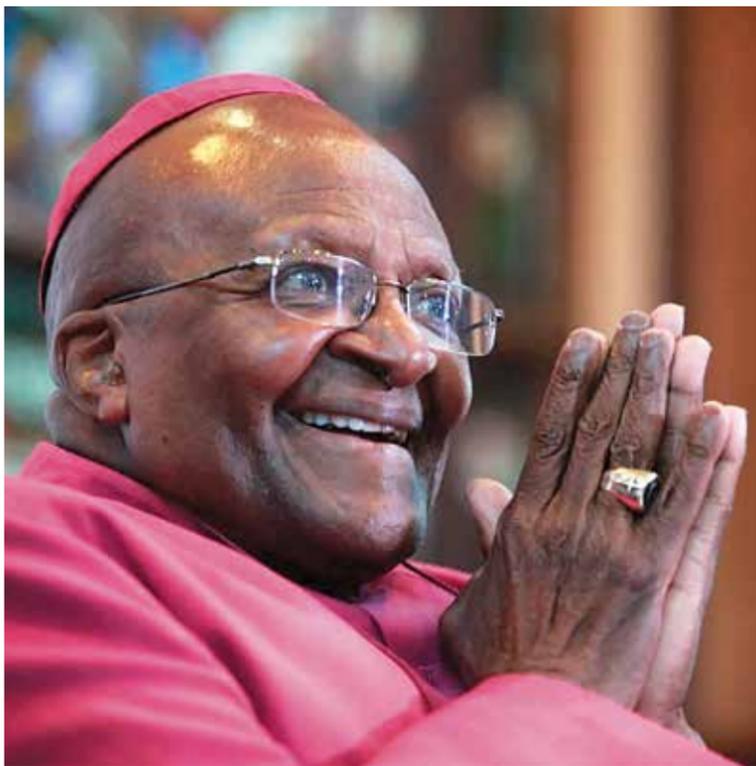
Insight into a man who spoke truth to power

Michael Battle, *Desmond Tutu A Spiritual Biography of South Africa's Confessor* (Westminster: John Knox Press)

Ray Cleary

NEED TO BE UPFRONT ABOUT this review. I have been an avid follower and admirer of Desmond Tutu my whole ministry and regard him as a mentor in absentia. I have had the privilege of meeting him on a few occasions, including breakfasting at Bishops court in Melbourne, participating with him in a service for 2000 young people from schools across the Melbourne diocese in 2000. His biographer also notes his personal relationship with Tutu.

Tutu has been described in many ways throughout his life's ministry: a tiny giant, the little battler, an angry man, and one who uses the cloak of religion for his political agenda and ambitions. He has been both inspiring and challenging to many bishops in the Anglican communion with his views on matters of sexuality, justice, exploitation, colonialism, and his outspokenness and willingness to engage in the public forum when others remained silent. Throughout the book Tutu is described as one who speaks truth to power. This has set him apart from many



Archbishop Desmond Tutu inspired and challenged. Picture: AFP

church leaders including in his home church. Tutu's own racial identity as preacher and bishop of the Anglican church dismayed some. His use of the rainbow image from Genesis inspired many to move beyond the ideology of white supremacy and instead to see the rainbow as a sign of shalom, or peace, signifying that all are cre-

ated equal in God's dream for the creation. As his biographer says Tutu believed that every person was invested with value, and not simply through "arbitrary biological attributes".

Tutu's world view was not confined to the Church, but to the whole of creation. His moral authority is spiritually grounded

in his faith as ongoing revelation. These themes are explored in the book at some length, albeit in repetitive and wordy style at times. Many who opposed Tutu also embraced Christianity as their faith and saw his approach to apartheid and other forms of injustice as a distortion or corruption of the teachings of Jesus. Instead, they argued the Church should be above politics.

The writer acknowledges the challenges he faced in writing this book with his belief that the Western world does not seem to be interested in the spiritual or for that matter anything about God, particularly the Christian God, that distracts from the imperative of self-interest and power that seems to pervade many parts of the world. While Tutu embraced diversity in the Church, he also recognised the place of other faiths, demonstrated by his friendship with the Dalai Lama.

The author spends much time defining Tutu's spiritual life through three stages of Christian mysticism, namely purgation – his formation as a leader in both church and nation; illumination – his role as confessor and reconciler; and union – his role as wise elder or sage. Central to this exploration is the concept of "Ubuntu": the place of mutuality in forming human nature expressing fully what it

means to be created in the image of God. In these sections, the writer explores Tutu's storytelling, humour, and anxieties, as well as his relationships with Nelson Mandela and political leaders, with the victims of apartheid, the Truth and Reconciliation Commission, and in his role as archbishop. Central to all this is Tutu's strong commitment to forgiveness and human identity, for without forgiveness our humanity and redemption is diminished.

This is not an easy book to read. It is very detailed and at times it is not clear whose spirituality and theology is being presented: Tutu's or the author's.

The book describes in detail Tutu's spiritual life in terms of justice and reconciliation as core elements of his faith and ministry. It presents him as a man of courage and commitment, who speaks truth to power in the struggles of life. He has known discrimination yet tells the Christian narrative in a way that shines light on the darkness of human behaviour, emphasising the role that a victim can play in forgiveness and as reconciler towards those who abuse, exploit, dominate or exclude.

I commend the book not only because of Tutu, but for the credibility it gives to justice as a first principle of sharing God's unconditional grace and love.

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Leonie, mother of four adult children and blessed with nine wonderful grandchildren.

"My Anglican faith is important to me and reminds me of how I want to live my life mindful of those for whom we should care. The mission of Anglicare Victoria is to care for children, and families who are at risk. Children who are traumatised by domestic violence and the families who live at the margins are in need of support. That mission resonates very strongly with me.

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BETTER TOMORROWS

God is still working in cautious congregants

Evan Englezos

IT'S NO SECRET THAT MANY churches have experienced a decline in numbers due to the pandemic. Across the board, ministers are sharing the struggle to get their members to return to in-person services.

Livestreaming services have provided some limited connection for some parishioners who cannot or have not been ready to attend in-person. However, the efforts to "convert" people to return to the more engaging in-person experience have not been fully realised in results.

So, what helps to bring people back to church?

Community and care

St Thomas' Burwood lead minister John Carrick leans towards a "soft approach" without expecting people to return to church.

"We understand that people are in different situations and that some weeks are better than others," he said.

Encouraging a sense of community has been a real drawcard. In members' first morning tea back together in February, St Tom's capitalised on pleasant weather, fresh air and good food, and there was a keen sense of the goodness of meeting together.

But not everyone was ready to return for morning tea. It has been more difficult to draw in young families and youth.

Mr Carrick said among the youth who didn't feel ready to join a large group straight away was his son Noah Carrick. St Tom's youth minister took Noah to a rock-climbing session which helped to rebuild connection. Noah recalls, "After Josh took me rock-climbing, I felt ready to go back to church and I enjoyed it



Even Englezos prays that God will continue to build His church and kingdom for his glory, through the COVID-19 crisis.

Picture: iStock

once I did. It was actually fun".

Another minister at a small suburban church shared the importance of pastoral connection and simple acts of care.

"Anything that gives people hope is worth doing," she said.

The church organised a creative Fun Day for young families with activities including making lanyards, playing games, a drawing table, and creating DIY pizzas with flat bread.

"We wanted to keep it low key, simple for us to run and enjoyable for everyone. It hit the spot and was a success," she said.

Online options

The reliance of digital technology for connection still has its place. As Nicky Gumbel puts it, "The

"If we teach people to pray and give them loads of tools to pray this builds a base of prayer in our church that will fuel our mission events and activities going forward."

Chris Bowditch

Holy Spirit is not confused by Zoom!"

Tasmania's Lindisfarne Anglican lead minister Chris Bowditch is running a prayer course with 30 participants.

"We're offering it once on Tuesday nights via Zoom and again on Wednesday morning in-person," he said.

"This has enabled great buy-in from a range of people in our

church; working families who get kids to bed but can't go out, retired older people who don't like technology and some non-working mums.

"The idea is that if we teach people to pray and give them loads of tools to pray this builds a base of prayer in our church that will fuel our mission events and activities going forward."

So my reflections on this?

We praise God for the work he is doing in the simple things.

We praise God for each follower of Jesus who goes about their day living out simple acts of generosity and faithful acts of kindness.

We pray that He will continue to build his church and kingdom for his glory.

As I say goodbye, let me encourage you

Clare Boyd-Macrae

"I LOVE to write and I love to think about God. Although I am not theologically trained, I firmly believe that all people of faith are called upon to do theology: to examine their lives in the light of their faith and to examine what they believe in the light of their everyday lives. Professional, academic theologians are really important; ordinary, everyday theologians are too."

So starts the introduction to my most recent book, and forgive the indulgence of quoting myself in the pages of this September paper!

I still love to write and love to think about God. And *The Melbourne Anglican* has allowed me to do this publicly for many years – the occasional article since forever, and a monthly column since May 2014. That's a lot of words. I am profoundly grateful to several different editors over the years, who encouraged me to write and gave



a word for all seasons

me a platform to put my ideas and experiences of God and life out there into the big wide world, or at least a small portion thereof.

This is my last column, and I want to thank anyone who has ever read something I've written here. I want to encourage anyone who is still reading, to stretch yourself a little to do your own theology – reflection on faith in the light of experience and vice versa.

I want to encourage you, too, in your walk as a Christian, or as someone who is exploring what it might mean to follow Jesus. It's not an easy road, particularly these days, profoundly counter-

cultural as the Christian way can be. But you are not alone. God – the big, love at the heart of the universe – is with us. That's huge, but that's not all.

If you're reading this, you are probably a reader, and there are no end of books and online materials on Christian discipleship. Some are better than others, so be discerning and take the advice of those you trust. Join a church community if you are not already in one. Find one that doesn't make you wince or seethe, one that is radically inclusive, accepting you and everyone else as they are and goes from there, in the challenge and consolation of a

community shot through with the Holy Spirit. Drink in the Bible readings, the preaching, the sacraments, the prayers, the music, the fellowship.

The spiritual discipline I have found most sustaining, challenging, comforting and influential over many decades has been the daily practice of contemplative prayer, or Christian meditation. I have practiced this kind of wordless prayer each day and I don't think I would still be in the Jesus crew without it. I don't know if meditation is for everyone; I know it has been a powerful tool for connecting with Divine for countless people through history and across the world, and that it has been vital for me. There are rich written resources and small groups doing this ancient and contemporary Christian thing. Tap into them.

Thank you to all the readers, thank you TMA. It's been an absolute privilege.

Clare Boyd-Macrae's blog is at clareboyd-macrae.com.



Spirit Words

I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God, for the creation was subjected to futility, not of its own will, but by the will of the one who subjected it, in hope that the creation itself will be set free from its enslavement to decay and will obtain the freedom of the glory of the children of God.

Romans 8:18-21

Fiery love triangle ends in volcanic tragedy

Tim Kroenert

RARELY HAS THE NUMINOUS in the natural world been so profoundly expressed. *Fire of Love's* images of slow-roiling lava lakes, of rainfalls of hot rocks, of driving torrents of scalding ash are both terrifying and awe-inspiring. The authors of this footage, volcanologists Katia and Maurice Krafft, resisted classifying the monoliths who produce these phenomena, beyond the broad categories of gentle "red" and violent "grey" volcanoes. Each is an individual, alive with Earth's blood and beating heart.

In the 1970s and 80s the Kraffts were the rock stars of their field. Maurice was a mainstay of French TV, and they would tour the world giving lectures. Like the leads of a famous band, they complemented, and often frustrated each other. Maurice was a risk-taker, obsessed with the big, the spectacular. Katia was drawn to the stories told by tiny details. A sequence where Maurice rides a rubber dinghy onto a lake of sulphuric acid as his



Maurice and Katia Krafft, scientists who were devoted to each other and to volcanoes.

Picture: Image'Est Via National Geographic Documentary Films

chagrined wife remains on shore epitomises their differences.

Yet both were bold. The film takes on the air of myth when we see them dancing on the rim of a fire-spewing crater. Mythic

indeed, Miranda July's lyrical narration may as well be from some centuries-old fable. She supplies multiple origin stories for how Katia and Maurice met. The one agreed factor is it was their shared

love of volcanoes that bound them. So intimately entwined, in mind and spirit, were they with volcanoes that director Sara Dosa describes their marriage as a love triangle.

The Kraffts' desire to be in such proximity to their subjects would ultimately lead to their deaths. The temptation then is to describe their story as a tragedy – but that wouldn't be right. In their work they embraced danger willingly, and in so doing laid foundations for greater understanding that would save lives. Besides, Maurice is heard to say he'd rather live briefly and intensely, than long and mundanely. He may as well be 100, he said, such was the magnitude of his experiences.

Katia too is content to die by Maurice's side in the pursuit of their shared vocation. This is indeed what happened, in 1991, as these so-called "weirdo" scientist and lovers stared down Japan's mighty Mount Uzen. Both were still in their 40s. Sad, sure, but no doubt if you could ask him Maurice would be philosophical. The human eye cannot see in geological time, he once said, and a human lifespan is nothing in the eyes of a volcano.

In cinemas now.

Eye-catching spies gad through 60s London, Berlin

Wendy Knowlton

WHEN REMAKING a classic film, it is probably wise to opt for a mini-series to avoid scene by scene comparisons. The 1965 version of Len Deighton's *The Ipcress File* starred Michael Caine as working-class spy, Harry Palmer, and he reprised his gritty antithesis to the martini-swilling James Bond in several more films. Joe Cole has the unenviable task of stepping into Caine's iconic shoes. But despite the lookalike glasses and the London accent, he makes the role his own in this stylish six-part series that pays homage to the original but also forges a new path.

Thrown into military prison after augmenting his wages with black market activity in 1960s Berlin, Palmer is recruited by Major Dalby (Tom Hollander) who heads a small intelligence operation independent of MI5 and MI6. He needs someone with Palmer's contacts and street smarts to probe the



Jean Courtney (Lucy Boynton) and Harry Palmer (Joe Cole) in 'The Ipcress File' mini-series.

Picture: imdb

disappearance of a British nuclear scientist. Palmer takes to the espionage game with aplomb, but tilted camera angles reflect the uncertain surface of a world in which things are often not what they seem.

Partnered with the coolly remote Jean Courtney (Lucy Boynton), Palmer is swiftly confronted by deceptive lookalikes, coded conversations, and fragile allegiances. It seems anyone can be bought, or

might be working for another side, and those who can't necessarily be trusted range from the Russians to the Americans, to the core of British intelligence itself. A cinema advertising *The Manchurian Candidate* offers a substantial clue as to what is behind some of the devious plotting, and a sinister room full of flashing lights and hypnotic sound equipment reinforces what awaits.

None of this feels particularly real, but it doesn't matter. These Cold War tensions take part in a beautifully dressed past where men in bowler hats plot and scheme, and the impeccably coiffed Jean carries a handbag whilst on a break-in. Tom Hollander's Major Dalby is polished and patronising, exuding assurance that suggests he could easily save (or destroy) the world between sips of Earl Grey. Boynton's secretive Jean reveals little personality in the opening episodes but her Hitchcock-blond exterior promises fires within. Despite being roughly the same age as the

brash, gritty and imposing Caine was when he filmed his version, Cole feels much more boyish and not nearly such a physical presence. His Palmer is easily bested in a fight and rather appealingly embarrassed when allowing himself to be "discovered" with another woman to give his wife grounds for divorce. But his intelligence and quick thinking are also obvious, as is the subversive nature necessary to repel what is thrown against him.

The evocation of '60s London and a divided Berlin is of as much interest as the devious spy games. In this world of typewriters and room-sized computers, intriguing streetscapes, beautiful cars and eye-catching wardrobes rival the twists and turns of the plot. This series may not rise to the heights of the original film, but will entertain, nevertheless.

The Ipcress File is available on 7-plus and Channel 7, Tuesday nights.

Single, middle-aged, riding emotional rollercoaster with grace

Tim Kroenert

WHEN IT started its run on HBO in 1998, Darren Star's *Sex and the City* truly broke ground. Its frank, funny, heart-warming exploration of four independent women navigating adult life and relationships against a glamorous Manhattan backdrop was unlike anything that had been seen in TV sitcoms. Its focus on white, straight, well-to-do characters was admittedly narrow, but there was plenty of genuine human emotion to be found amid the fancy bars and outsized New York apartments.

Star's latest series *Uncoupled* operates in a similar milieu, in more ways than one. Instead of

straight women in their 30s, the focus here is gay men hovering around 50. They're on a similar social strata to Carrie and co, with every frame flaunting Big Apple opulence. Main character Michael (Neil Patrick Harris) is a successful real estate agent with digs in fashionable Gramercy Park. But like Carrie, he finds success in work doesn't always equate to success in life.

In the first episode, Michael is dumped by his long-time partner Colin (Tuc Watkins). Given no explanation for the sudden departure, Michael finds himself single and middle aged, and needing to get to know himself independent of the relationship he had thought

was forever. Over the course of eight episodes he grapples with his anger, grief and confusion, he dates, and experiments with hook-up apps, and he just generally struggles to make sense of what has happened, and what comes next.

In typical Star fashion, it's sometimes ridiculous, and often crude. There are no holds barred in Michael's conversations about sex and dating with best friends, art dealer Stanley (Brooks Ashmanskas) and TV weatherman Billy (Emerson Brooks). But there is also plenty of warmth and emotional honesty in the portrayal of these friendships, and those he shares with recent wealthy divor-



Uncoupled. Picture: Netflix

cee Clare (Marcia Gay Harden) and his elderly upstairs neighbour Jack (Andre De Shields).

These relationships carry the series a long way. They are depicted with surprising levels of nuance, a seemingly superficial or cliched character can reveal hidden depths in the space of a moment. It's also carried by the performance of Harris. His Michael traverses the gamut of emotions that come with the end of any long-term relationship. Harris is a compelling screen presence and rides this emotional rollercoaster with such empathy and grace we can't help but be carried along with him.

Screening on Netflix.