

TMA

The Melbourne Anglican

April 2022, No 612

He is risen!
Hope born
in the garden

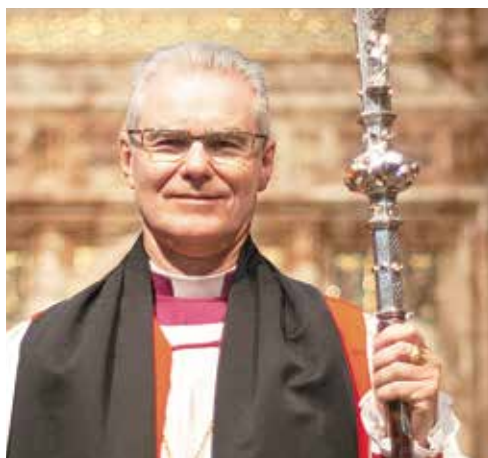


IAN SMITH

Light of Jesus shines through world's darkness

by Archbishop Philip Freier

IN A WORLD OF PROFOUND uncertainty and manifest cruelty, I find Jesus' words in John 8:12 a profound reassurance: "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life." Easter is the time of year where we must confront the world-changing reality of Jesus' death and resurrection. This is so not only in our encounter with this as universal truth but in the particular and the personal – as truth for each of us. Australians indulged in the virtue of optimism in thinking that the Russian annexation of Crimea in February 2014 was an isolated anomaly that would not have any longer-term ramifications or impact on us. The full-blown invasion of Ukraine over the past month has shown us that these events, eight years earlier, were not just an isolated aberration. Where we seemed to look at these events as a small bump in the road of inevitable progress towards



"Easter calls us to have hope in all that Christ has done, especially in the situations where human kindness seems to have taken a second place to cruelty."

democracy across the world, more sinister predictions were there to be seen. Instead of a small and localised situation, we have seen horrors unfold beyond our imagining as civilian targets increasingly succumb to Russian military power.

The journey through Holy Week and Easter draws our attention to God's purposes in Christ for the restoration of divinely ordered harmony in a fallen world suffering from the effects of human sin. Even

in the affairs of nations there is moral culpability for the decisions of leaders, and their followers, for the impact of their behaviour on others. No amount of misinformation or political spin can shield the actors in these world events from their moral responsibility or from God's judgement. Jesus embodies his teaching in the Sermon on the Mount in the way he approaches his trial, his passion, and his death on the cross. He embodies the

"blessedness" that he proclaimed and, in turn, gives this blessedness as an overflowing gift to those who follow him. Irrespective of time, place or circumstance, Jesus offers his followers his light of truth and peace, no matter what.

I hope that your journey through Lent has given you more insight into the richness of the peace that Jesus gives to us. The clearing out of extraneous things from our lives which Lent offers

means that we are better prepared to take in the world-changing and life-changing reality of the Easter events: Jesus' passion, death, and resurrection. We need to name the reality of moral and physical harm in any situation of world conflict. Even as we do this, we also should recognise that the same seeds of violence or cruelty lurk within each of us, and more earnestly receive the transformation of life that Christ offers us. Easter calls us to have hope in all that Christ has done, especially in the situations where human kindness seems to have taken a second place to cruelty. Let the Easter light of resurrection shine brightly in your soul, and may your mind be filled with that world-changing hope that Jesus brings. After all, "The light shines in the darkness, and the darkness did not overcome it" (John 1:5).

Philip Melbourne



The garden, the site of the fall, the site of Christ's triumphal resurrection

OUR COVER *Eden Restored* by artist Ivan Smith reminds us that it was no coincidence that Jesus' tomb was in a garden, as we read in John 19: "At the place where Jesus was crucified, there was a garden, and in the garden a new tomb."

Life began in the Garden of Eden, but choices made by the first of humanity broke our harmony with each other and our creator God.

It took Jesus the Son of God being nailed to the tree of death

to reverse the curse of Eden's tree. Through Christ, God restores, ushering in His kingdom.

The living Christ – the beginning and the end, the first and the last, the resurrection and the life – provides hope for restoration and

re-creation for all that is broken between ourselves and God, and between ourselves and others.

In a garden, sin entered the world, bringing its curse of death. In a garden, Jesus defeated the curse.

Clergy Moves

Vacant Appointments as of 23 March 2022:

Holy Trinity, Bacchus Marsh with Christ Church, Myrniong and St George's Balliang; St Martin, Belgrave Heights; St Edward, Blackburn South; St Peter, Bundoora; St John Chrysostom, Brunswick West; St Faith, Burwood; St Paul, Caulfield North; St Catharine, Caulfield South; St Alban, Coburg West; Darebin South; St Mark Dromana; St Margaret, Eltham; Christ Church, Geelong; St Stephen, Greythorn; St Cuthbert's Grovedale and St Wilfred's Mt Duneed; St Martin, Hawksburn; St Matthias, Mernda; Christ Church, Newport; Pascoe Vale-Oak Park; St Matthew, Panton Hill; St Aidan, Strathmore; St Andrew, Somerville; St Luke, Sydenham; St Thomas, Upper Ferntree Gully; All Saints' Carlotta Tye Memorial, Selby; St James, Wandin with St Paul, Seville; St Thomas, Winchelsea with Holy Trinity, Barrabool and St Paul's, Deans Marsh; St Paul, Westmeadows

Appointments:

ALIER JONGROOR, The Revd Peter Ayor, appointed renewal of Priest-in-Charge, Casey Dinka Congregation, effective 24 February 2022
CURTIS, The Revd Nicolas Jim, appointed Assistant Priest to St Alfred, Blackburn North and Director of Christian Ministry, Presbyterian Ladies College, Burwood, effective 18 March 2022
HALL, The Revd Geoffrey Lloyd, appointed Assistant Priest, Holy Trinity, Doncaster, effective 4 March 2022
KOREN, The Revd Robert Zvonko, appointed Priest-in-Charge, St Matthew, Glenroy/Hadfield with St Linus, Merlynston, effective 3 May 2022
MASON, The Revd Guy, appointed renewal of Priest in Charge, City on a Hill, effective 29 March 2022 and appointed Archdeacon, Archdeaconry of City on a Hill, effective 16 June 2022
SCHULLER, The Revd Wayne Paul, appointed Assistant Priest, St James, Pakenham, effective 12 June 2022
SCHEFFER, The Revd Matthew Robert, appointed Area Dean extension, Deanery of South East Growth Corridor, effective 11 March 2022
SMITH, The Revd Jacqueline Anne, appointed Incumbent from Priest-in-Charge, St Stephen, Bayswater, effective 8 May 2022

Permission to Officiate:

HURWOOD, The Revd Philip Edgar, Permission to Officiate within the Diocese of Melbourne, effective 1 May 2022
WILLIAMS, The Revd Brenda Mary, Permission to Officiate within the Diocese of Melbourne, effective 18 March 2022

Resignations:

TERPSTRA, The Revd Keren, Incumbent, St Margaret, Eltham, appointed Dean of St Paul's Cathedral, Sale in the Diocese of Gippsland effective 7 June 2022
WOODCOCK, The Revd Michael Paul, Incumbent, St Mark, Dromana, to take up an appointment in the Diocese of Gippsland, effective 17 March 2022

Relinquished Permission to Officiate:

CAMPBELL, The Revd Frances Adair, effective 21 March 2022

For Vacant Parishes listing contact registrar@melbourneanglican.org.au
 See Tributes at www.tma.melbourneanglican.org.au
 Clergy Moves is compiled by the Registry Office and all correspondence should go to registrar@melbourneanglican.org.au



St Paul's Cathedral
Together transforming our City and Diocese

UPCOMING EVENTS & SERVICES

Wednesdays	1pm	Lunchtime Concert Series (see website for upcoming concerts)
Thurs 14 April	6pm	Choral Eucharist
<i>Maundy Thursday</i>		Preacher: Canon Prof. Dorothy Lee
Fri 15 April	9am	Solemn Choral Liturgy
<i>Good Friday</i>	1.30pm	Liturgical Performance: <i>The Crucifixion</i> by John Stainer
Sun 17 April	6.30am	Easter Vigil
<i>Easter Day</i>	10am	Choral Eucharist
	1pm	Easter Mandarin Eucharist 華語崇拜
	4pm	Festive Choral Evensong – beginning of <i>Healing God's Creation</i> Sermon Series with Canon Glenn Loughery
Fri 22 April	4.30pm	<i>Fighting a Climate Emergency</i> – World Earth Day Event for the Launch of <i>Gaia</i>
22 April – 26 June		Luke Jerram's <i>Gaia</i> at the Cathedral www.cathedral.org.au/Gaia
Sun 24 April	4pm	ANZAC Choral Evensong attended by members of the Victorian RSL
Mon 25 April	11am	ANZAC Day Commemorative Service
Tues 26 April	5.10pm	Valedictory Choral Evensong
Sat 30 April	10am	First Nations Cultural Awareness Session Led by Canon Glenn Loughery

REGULAR SERVICES

Sundays	8am	Holy Communion (BCP)*
	10am	Choral Eucharist *
	1pm	Bilingual Eucharist 華語崇拜
	4pm	Choral Evensong
Weekdays		
Monday	2.30pm	Choral Evensong (on Channel 31)
Tuesday	5.10pm	Choral Evensong *
Wednesday	12.15pm	Holy Eucharist
Thursday	5.10pm	Choral Evensong

Services marked with *(asterisks) are live-streamed via our website & social media
 The Cathedral is open Tuesday to Saturday 10am to 3pm.

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www.cathedral.org.au



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Through trial of war, Victoria trusts in the Lord

by Stephen Cauchi

AMELBOURNE ANGLICAN ordination candidate fears for her family in Ukraine, the country in which she was born.

Victoria Bakerov has remained in constant contact with her relatives in Ukraine through Facebook messenger during the Russian invasion, but has been unable to call to speak to them.

"I'm very distressed about the situation in the land where I was born," Ms Bakerov said.

"Ukraine is constantly on my mind and I sometimes worry a lot, but if I become very emotional I start singing songs about how the Lord is Lord of everything and everyone."

Ms Bakerov was born in the Ukrainian city of Vinnytsia, about 260 kilometres to the southwest of Kyiv. Her many relatives in Ukraine still live in Vinnytsia, including cousins, nephews and nieces.

She said the city appeared to have become a major city for treating the wounded, taking in people and giving them care.

Ms Bakerov said that she tried to ignore the temptation to worry about her relatives and instead turned to God.

"I trust Him and pray and that's what I can do. I can't do anything

"The ones who have small kids, they're ready to be called to fight."

Victoria Bakerov

else. But it's not the last option, it's the first option, the prayer. I pray a lot and I sing songs," she said.

Recently, she sent a message to a member of her family who didn't reply. She assumed the worst. But he eventually answered and said he was working in a hospital.

Ms Bakerov said she wanted people to know that Ukrainians did feel supported by the wider world. She said their overall mood was one of defiance.

She said her oldest cousin, a doctor, was aged 63 and not allowed to fight. He got his family out of Ukraine, and immediately returned to continue work.



Ordination candidate Victoria Bakerov doesn't know for sure if all her Ukrainian relatives are safe as war hits her homeland. Picture: supplied

"My oldest cousin was very emotional. He was saying, 'I will fight, I will stand for my land,'" Ms Bakerov said.

"I said, 'I don't want you to die' and he said, 'I don't want to die either, I want to hug you. I really want to hug you.'"

"He said, 'If I have to die on my land, for my land, I will die.'"

Ms Bakerov said the war in Ukraine was basically a "forced union" between Russia and Ukraine. But she said, she knew a Russian proverb saying "you can't become loved by force."

"I believe it's a bad choice. Wouldn't it be better to ask for the Ukrainian people if they want to be part of a union again?" she said.

Ms Bakerov said she didn't know for sure that all her relatives were safe, although none of them were in the army.

However, she said all Ukrainians were readying themselves for the possibility of fighting.

"The ones who have small kids, they're ready to be called to fight," she said.

"Everyone is trying to help. They're protecting their own homes, their own land."

Ms Bakerov, a registered nurse, is currently studying at Ridley College and hopes to be ordained in 2023.

Churches seek to support Ukraine through its plight

ANGLICANS ARE supporting the people of Ukraine through prayer and aid as Russian forces invade the country, leaving tens of thousands, displaced, wounded or dead.

Anglican Overseas Aid has launched an appeal to support Ukrainians with shelter, non-food items, food support, advocacy, and mental health and psychosocial support.

It comes as Melbourne churches also respond to Ukrainian churches' requests for prayer.

St Paul's Cathedral held a choral evensong to pray for peace in Ukraine, where the congregation



Parishioners of Holy Trinity Hampton wear white in support of peace and the Ukrainian churches' request for prayer. Picture: supplied

was joined by Ukrainian Eparchy of Australia member the Very Reverend Andriy Mykykyov.

Around Melbourne, parishioners at Holy Trinity in Hampton were among those calling for peace, wearing white one Sunday to signal their call.

To deliver support from its appeal, AOA will work through the Lutheran World Federation in Ukraine, Poland, Hungary, Slovakia and Romania.

AOA chief executive Jo Knight said the suffering of the Ukrainian people confronted Anglicans whenever they watched or listened to the news, seeing death, destruc-

tion, and families torn apart.

"It's important that Anglicans in Australia have an opportunity to respond and support and stand with the people of Ukraine at this time," she said.

In a statement, AOA said it sought to join prayers with action in response to the Bible's calls, such as, "I was a stranger and you invited me in" in Matthew 25, and Hebrews 13's message to "keep on loving one another as brothers and sisters".

To support the Anglican Overseas Aid Ukraine appeal, call 1800 249 880 or visit bit.ly/3J9SYmU.



Beyond the Sandstone Curtain Reaching Central New South Wales for Christ



Hear from Mark Calder, Bishop of Bathurst
together with Mallacoota Field Staff **Jude & Andy Benton**
at the BCA Victoria Annual General Meeting and Dinner

Saturday 30 April 2022
5.30pm drinks for 6pm AGM & dinner

Glen Waverley Anglican Church (GWAC)
800 Waverley Road (Cnr Watsons Road)

Register by 25 April 2022 at: bushchurcaid.com.au/vicagm
or phone 0414 382 621

Spit Roast Dinner
only \$45 per person

Childminding
available
(please advise)



Boronia Church brings boosters to vulnerable

by Mark Brolly

ST PAUL'S BORONIA HAS taken on the fight against COVID-19 by offering booster shots in partnership with community agencies.

It's a well-established means of cooperative ministry for the parish, part of a broader pattern of offering care to its community.

In this case, what mattered was giving everyone in the community a chance to receive vaccination against COVID-19.

St Paul's hosted a three-hour mobile clinic on Thursday in conjunction with one of its local partners, Eastern Access Community Health, followed by its long-standing Thursday community evening meal. This is run in conjunction with Knox Infolink, which provides material aid and information for families and individuals experiencing hardship.

The clinic followed St Paul's hosting several clinics in 2021 where vulnerable people could receive vaccinations.

St Paul's vicar the Reverend Vaughn Spring said the clinic was promoted on social media and was just one of several forms of community outreach the parish ran in conjunction with local agencies.

"We're really embedded in the community here and there are lots of vulnerable people," Mr Spring said.

"We just want to give everyone the opportunity to have a meal and to get the COVID booster if they would like to.

"There are great community partnerships that St Paul's enjoys with community agencies around us. It's just a good cooperative."



St Paul's Boronia has offered COVID-19 booster shots to support vulnerable people.

Picture: iStock

Mr Spring said he was a member of a reference group for the Knox Emergency Relief Network, as well as for the Boronia Renewal Plan from Knox Council.

"We find that looking at the strategic plan of local government helps us find those places where we can connect and support with mercy ministry," Mr Spring said.

"We've got that twofold purpose: [in] 2022, for us, our focus is celebrating Jesus and building community.

"The one ministry that didn't stop right throughout COVID for the last two years was the community meal. That kept going no matter what because it was a real need in the vulnerable communities.

"We're really embedded in the community here and there are lots of vulnerable people."

The Reverend Vaughn Spring

Even in lockdowns, we got work permits for everyone involved so that that could happen."

Parishioners volunteer to help with the Thursday community meal – which offers hot food, dessert and coffee – and are joined by volunteers from Knox Baptist Church and Waverley Christian College. Students help to set up tables, play music for guests and do

table service, while people from St Paul's join guests for conversation.

About 60 people normally attend the meal, back to pre-lockdown levels when attendance fell to about 25 rough sleepers and others in vulnerable positions, including families.

"It's not just for the homeless, it's for people who are really in need of community and relation-

ships and a sit-down," Mr Spring said.

Mr Spring said St Paul's had really seen the value of community partnerships come into play in its ministries, especially its regular breakfasts, which are followed by a 10am service.

More people have come every week, partly because the Boronia police have been handing out invitations to rough sleepers in the area.

"I've seen more people rocking up every day and because it's every day they know that they can get a hot breakfast every day ... that's a really great initiative and partnership that really works," Mr Spring said.

A lunch hosted by the parish on Christmas Day also attracts up to 100 people.

The church is located in the heart of Boronia, with Centrelink and the National Disability Insurance Agency office behind it on land formerly owned by the parish, and the train station, McDonald's and Boronia police station nearby.

"If you want to know about churches in a cracking position in the community, then praise the Lord that He planted us here!" Mr Spring said.

"We're not judgmental about people, we actually want to demonstrate God's love and demonstrate His merciful provision to all of us.

"There are people who have started worshipping with us because of that but the goal is to love without an agenda.

"We are really passionate about the gospel and about our outward focus as well."

Call to donate for flood relief

by Elspeth Kernebone

ANGLICANS HAVE been urged to give generously to support flood recovery efforts in NSW and Queensland after the region was hit by torrential rain.

Towns along the east coast such as Lismore, Mullumbimby and Tweed Heads were among those hit by major floods in February and March, killing at least 17 people, destroying homes, displacing thousands.

Anglicare North Coast chief executive Leon Ankersmit said the organisation was assisting with the immediate response to the floods, mainly clean up, and preparing to help long term where it could.

Dr Ankersmit said Anglicare NC volunteers would be travelling around the flood hit areas, trying to help churches support their communities. He said it was asking parishes to refer to Anglicare NC any households in need of immediate assistance, which could be anything from cleaning out mud, to ripping up carpet, and in later days, replacing white goods and furniture.

The organisation also planned to send out a travelling team with a pressure cleaner to help house-



NSW and Queensland were hit by damaging floods. Picture: NSW Police

holds clean up.

Dr Ankersmit said Anglicare NC would also be working with households referred to them to help them recover.

He said if Anglicans in Melbourne wanted to support recovery efforts they could donate to the recovery fund, which has raised more than \$40,000.

Bishop of Grafton Murray Harvey said the diocese would not know the extent of the damage to church buildings until waters had receded, in a pastoral letter published on the diocese website.

Bishop Harvey said coming after floods in 2021, bushfires in 2019-20, and the COVID-19

pandemic, most people were close to the end of their emotional resources.

"In such cases we are reminded even more of our utter reliance on God and his strength. We are to remember that 'The one who calls you is faithful, and he will do this,'" he wrote.

The Grafton diocese covers much of the affected area on NSW's north coast.

At least 17 NSW council areas were declared disaster areas after the flooding.

Information about the Anglicare North Coast flood appeal is available at: anglicarenorthcoast.org.au/donate.

Anglicans plan to join thousands-strong protest for refugee justice

by Stephen Cauchi

ANGLICANS WILL be among those calling for better treatment of refugees and asylum seekers as they join in the Palm Sunday Walk for Justice for Refugees.

Palm Sunday marchers will begin at the State Library, then walk to the Park Hotel in Carlton, where more than 30 refugees are trapped in indefinite detention.

Diocese of Melbourne Social Responsibilities Committee member Audrey Statham urged Anglican church, school and youth groups to attend the walk, and bring signs with messages of welcome. She said the walk had four main calls: greater federal funding of the Refugee and Humanitarian Program, permanent visas for the thousands of refugees on temporary visas, an end to onshore and offshore detention, and access to welfare payments for refugees on six-month bridging visas and for asylum seekers waiting for clarity on their refugee status.

Dr Statham said temporary protection visas put recognised refugees in ongoing legal limbo, facing the possibility that they could be sent back to a country where they

would be persecuted. She said there were hundreds of refugees in onshore detention in Australia and more than 100 refugees in offshore detention in Nauru, which cost more than \$4 million per detainee each year.

Dr Statham said the march was also calling for an adequate intake of refugees. She said the federal government's January announcement that it would take 15,000 Afghan refugees over four years was inadequate.

Anglican Dean of Melbourne the Very Reverend Andreas Loewe planned to join the marchers, saying they would walk for people who were unable to do so themselves, because they were in detention.

"We will continue to march and raise our voices until our government and the opposition commit to a more generous, more humane treatment of refugees in our nation," Dr Loewe said.

Palm Sunday Walk for Justice participants will gather at the State Library on 10 April from 1.30pm.

The meeting point for Anglicans at the Walk will be a banner reading "Anglicans Walking Together – Justice for Refugees".

Two parishes, two labyrinths, a common goal

by Mark Brolly

TWO ANGLICAN PARISHES ON opposite sides of Port Phillip Bay have turned to the ancient Christian devotional aid of labyrinths to help people respond to 21st century challenges.

St Andrew's Rye, on the Mornington Peninsula, and St Stephen's Belmont in Geelong are using labyrinths as a means of mission by inviting the wider community into their grounds after two years during which the pandemic forced churches to close.

In Christian tradition, labyrinths have been a means for the faithful to focus on God as being at the centre of creation and all life.

Perhaps the most famous one, in Chartres Cathedral in France, was completed in the early 13th century and remains there today. But some labyrinths are installed in cathedrals and churches and then removed.

St Andrew's vicar the Reverend Nick Wallace said the church had created a new labyrinth on the site of a previous one as part of its Mission Action Plan, to try and further its parish's presence in the life of the community.

A labyrinth ministry will be available to minister to anyone who wants to walk the labyrinth as a spiritual journey towards God. But it will also be open access for the public, so the church may never meet many of the people who walk it.

"We're hoping that the labyrinth will be a focus towards God," Mr Wallace said.

"It could be that 80 per cent of the people walk that labyrinth and we would never know it because it's open access to the public.

"Before COVID, we could leave all our churches open and people could come in and light a candle and say a private prayer. COVID destroyed all that ... but this is something on the back of COVID – out in the fresh air, people don't



Ben and Tim Ellis wander through the labyrinth at St Stephen's Belmont.

Picture: supplied

need to QR or sign in, they can go and walk that labyrinth at their leisure."

Mr Wallace said the labyrinth was an unthreatening activity for people who had not been to church for a long time, or had never been.

"We who go to church, it's quite a natural thing for us but for [some] people to get up one morning and say, 'I'm going to go to church today, I haven't been for 40 or 50 years', that is an enormous step for people to do that and it can be very intimidating," he said.

"But with this labyrinth it will be open access. We will have an information board ... and a large bronze plaque right at the heart of the labyrinth with the words of the Lord's Prayer."

As part of its outreach, St Andrew's already provides 160 breakfasts every Thursday, mostly for students and staff at the local primary school. It plans to intro-

duce café church and Mainly Music this year, as well as a harvest celebration in the spring.

Mr Wallace said while Sorrento and Portsea were playgrounds for the very rich, the Peninsula had a lot of invisible poverty, particularly closer to Rye and Rosebud.

"We can be foxed by the seaside, 'Oh, beautiful Sorrento and Rye', but there's a lot of issues here," he said.

Mr Wallace said women in abusive relationships would often have to leave home suddenly, and sometimes took their kids to the foreshore. He said a growing number of people were living in tents and caravans among the trees on the foreshore in Rye, some with mental health issues as well as family breakdowns.

"We're in touch with groups who support those people and we're doing our best to support those groups as well," Mr Wallace said.

"It's tough times for the church at the moment and we've got to up our game a bit, in fact quite a bit."

Space to reflect, pray

In Belmont, St Stephen's priest-in-charge the Reverend Shirley Littrass said the parish had built the labyrinth only recently, as well as having created a meditation garden in the grounds of the church.

She said with COVID-19 and the Ukraine war, many people in the community were needing a space to sit and pray.

"Because of the pandemic, we opened up the front garden to people going by and said they're welcome to come in and sit and pray," she said.

"With COVID and everything that's going on in Ukraine, so many people in our community are just needing this space."

Ms Littrass said teachers at the nearby primary school had used



Labyrinth Rye Anglican church. Picture: supplied

the garden to do reading with students, while a parishioner living near the church had told her that people were walking the labyrinth every time she passed by.

The church has also started a monthly healing service, led by assistant priest the Reverend Elizabeth Bufton.

"The pandemic has really hit the community," Ms Littrass said.

"I've had people ringing up the parish asking for prayer about the pandemic and as often has been said, the church has been placed here for such a time as this. If we don't grab the opportunity to really use the plant as best as you can, then [we're] missing out."

"For the parish, I hope it starts to break down barriers, make people feel like it's safe and open and start a pathway [from the church] towards people. It's provided a space for people to come and just be and provide a place of healing for those in need."

In Rye, Mr Wallace said Bishop Paul Barker would dedicate the labyrinth on 6 April and commission a labyrinth ministry team on the same day.

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Cultural change trumps gender quotas in draft

by Stephen Cauchi

PROPOSED QUOTAS FOR female vicars will be abandoned if a new “once-in-a-generation” *Clergy Legislation Review Bill* is passed as is at the next Melbourne Synod.

Instead the draft bill proposes non-binding targets for increasing the number of female vicars, after a reference group dropped quotas from the draft as unworkable.

As proposed, the bill also makes provision for unresolvable pastoral conflict, and would abolish compulsory retirement ages for clergy and the diocesan stipends committee.

A review of all diocesan legislation relating to clergy, the bill is scheduled to be voted on at Melbourne Synod in October, after a draft goes out for consultation with church members and employees in March.

Clergy Legislation Review reference group chair Bishop Alison Taylor said the group had investigated quotas after Bishop Genieve Blackwell moved an amendment at synod asking for them to consider this option. But Bishop Taylor said both the group and Bishop Blackwell had concluded these were unworkable would not solve the problem.

Bishop Taylor said equal numbers of men and women were being ordained as priests within the diocese, but less than a quarter of senior priests overseeing parishes were women.

She said the question to ask was what had happened along the way to create this situation, where either women had been excluded, or excluded themselves.

Bishop Taylor said this meant there were not enough female



A draft bill soon to be released for consultation reviews all Anglican Diocese of Melbourne legislation relating to clergy. Picture: supplied

priests with the experience to be a vicar, so quotas would not work.

She said the church needed to give female priests more experience, and tackle discrimination in the diocese, which say many parish representatives preferring male priests.

Bishop Taylor said the non-binding targets for increasing the number of female vicars would be set by Archbishop in Council, with directions to Assistant Bishops to increase the number of women being interviewed for vacant parishes.

She said working on women's confidence, and the expectations of parishes, was key to making cultural change across the whole

diocese.

Another new feature of the proposed *Clergy Legislation Review Bill* is its proposal for a system to deal with irretrievable pastoral breakdown in a parish. This could include conflict between the vicar and the congregation or between two factions in the parish.

Bishop Taylor said that while there was already a system in the diocese for dealing with conflict, there was no provision for dealing with cases where the conflict was ultimately not resolved. She said what the bill was introducing would be a mechanism for such irretrievable pastoral breakdown.

Bishop Taylor said the draft bill also included non-discriminatory



Bishop Alison Taylor.

affirmation for the diocese.

As proposed, it reads: “We affirm that members of the three-fold order of the ordained ministry [deacon, priest, bishop] may be drawn from Indigenous and non-Indigenous Australians, all ethnicities and language groupings from people of all abilities without regard to gender and from young and old adults.”

Bishop Taylor said the diocese had never previously had a statement of that nature. There had been discrimination against the groups mentioned, with the result that their members had been excluded from the ordained ministry.

The draft bill will also propose the diocese abolish the retirement age for clergy (currently 70) and numerous other changes, including:

- Abolition of the diocesan stipends committee.
- All priests who are in charge of parishes to be titled vicars, whether they are in a probation period or not, and whether their parish is full or

- part time.
- Complex and difficult to comprehend legislation will be rewritten to favour plain English and contemporary drafting conventions.
- Parishes will no longer have in effect to commence a vacancy process as the first step to extending the appointment of the current vicar.
- Deferral of the appointment process for a vacant parish may occur only where it has been agreed to appoint a parish consultant before the parish nominations committee first meets. This is unclear at present.
- Clergy will not be made employees “in the full sense” but rather will remain as office holders.
- Decisions made in relation to vicars who are finishing the probation period of the first parish in which they’ve been in charge – and the decisions made for an extension of appointment after a vicar has been in a parish for their ten year appointment – will now include churchwardens.
- All appointments for priests in charge of parishes would be by the parish nomination process, there still remain six provisions within the proposed legislation that safeguard the Archbishop’s crucial role in all clergy appointments.
- The only votes on the parish nominations committee will be those of the assistant bishop and the parish nominators.

The draft bill will be posted on the website: melbourneanglican.org.au/governance.

Will this election be about defence, or petrol prices?

by Stephen Cauchi

MILITARY SPENDING and cost-of-living have been mooted as likely big issues in the upcoming federal election while foreign aid is likely receive little attention, according to commentators in the recent *Conversations with the Archbishop*.

Archbishop Philip Freier mooted that the upcoming federal election could be a “khaki election” dominated by massive military spending, but guest, political commentator Michelle Grattan, said she believed cost-of-living would be the bigger issue.

Also joining the archbishop, Anglican Overseas Aid chief executive Jo Knight said she believed little would be spent on foreign aid.

The *Conversation’s* chief political correspondent, Grattan said there had been much talk recently about defence spending in the wake of the Russian invasion of Ukraine. But she said the political narrative would probably return to cost-of-living pressures.

She said this would also likely be the focus of the federal budget, due for release on Tuesday 29 March.

“What is the national political

debate at this instant? It’s about petrol,” Grattan said.

“Ordinary people are concentrating on cost-of-living and petrol prices and issues of this sort, where the government has been trying to talk up a storm for a khaki election.

“The government, as it’s putting the finishing touches on the budget, is having to think about this cost-of-living issue rather than the defence numbers.”

Speaking from AOA’s perspective, Ms Knight said defence spending suited the Coalition’s framing, and played into Australia’s fears. She said in her experience, a federal election focused on such fears was never good for the marginalised in Australia, or nearby.

Ms Knight said the pandemic had also been a massive crisis in society, calling on both parties to take action to fight deeply-rooted societal injustice.

She said there should be as much attention on homelessness, job creation and foreign aid as there was on defence.

“In my years with foreign aid I’ve seen that particular area decline constantly, yet defence is untouchable and just grows,” she said.



Michelle Grattan.

“Ordinary people are concentrating on cost-of-living.”

Michelle Grattan



Jo Knight.

“We can and must demand a hopeful future. There’s certainly exhaustion but at the end of the day our politicians work for us and we need to call them to account.

“The last two years of the pandemic have really revealed some of the underlying issues that we face around poverty and First Nations people, how we treat foreigners, how we look after each other, how we relate to government.”

Dr Freier said “mind-boggling numbers” were being quoted by

politicians about long-term military investments, including nuclear submarines, against the backdrop of the war in Europe.

“The numbers just seem to be in the billions and keep blowing out,” he said.

“Do you think we are, especially in uncertain times, going to have what people are calling a khaki election – something that ratchets up military security and military spending?”

Grattan noted that the COVID-19 pandemic had also taken a huge toll on the “exhausted” electorate, and on the political process.

She said campaign-items would likely be dominated by focus-group research, which had many negatives for Australian society.

She said the government was emphasising themes of economic management and national security, but not coming up with much in the way of bold ideas.

Likewise, she said Labor was running with a very cautious approach.

“We’re not really seeing parties put forward very strong and well-defined visions for the future,” she said.

New site to meet record demand

by Stephen Cauchi

HUME ANGLICAN GRAMMAR HAS begun building a new \$40 million campus at Kalkallo, 33 kilometres north of Melbourne.

It's set to cater for record demand in Melbourne's northern suburbs.

The new \$40 million campus, which will cover prep to grade six, will join the school's existing campuses at Mt Ridley and Donnybrook.

Stage one of the new campus is planned to open for students in term one of 2023, with completion expected in 2027.

Hume Anglican principal Bill Sweeney said the build aimed to cater for increasing enrolment demand from families in Melbourne's north.

Mr Sweeney said that in 2022, Hume Anglican took in 233 new prep students, one of the highest intakes for an independent school in Victoria, and the highest for an Anglican school.

The new campus will include four separate learning "neighbourhoods," a resource centre, multipurpose hall, outdoor hardcourts, soccer pitch, cricket nets and playgrounds.

Students currently enrolled from prep to grade two at the Donnybrook campus will relocate to the new campus in 2023, while the campus will also welcome 84 new prep students.

The school plans to reach its full capacity as a prep to grade six campus by 2026.

Mr Sweeney said the Kalkallo campus



Hume Anglican Grammar's Kalkallo Campus will cater to growing demand in Melbourne's north. Picture: supplied

offered the school an expansive three-hectare site near existing campuses in Mickleham and Donnybrook.

He said all students enrolled at Kalkallo would be guaranteed entry into secondary education at Hume Anglican upon the completing of grade six.

"We anticipate demand for enrolment at our Kalkallo Campus to be equally as strong as existing demand at both our Mt Ridley [Mickleham] and Donnybrook campuses," he said.

Chance to have a say on archbishop election

MELBOURNE PARISHIONERS have been invited to comment on two proposals for new legislation to govern the election of an archbishop, set to go before the Melbourne Synod this year.

Review committee chair Dr Elizabeth Alexander said that after several months of intense work, the seven-person committee has developed two possible approaches to the election legislation.

She said the first would be to tidy up the current legislation, dating from the late 1980s, while the second would be to take a fresh approach that better reflected contemporary society and the church's place within it.

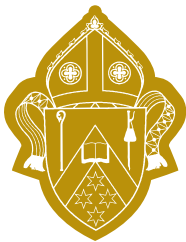
"The second way forward is to draft new legislation that is simpler, cleaner and less convoluted," she said.

"It takes into account the environment we are in now, with social media and so much more, and considers how the church fits within it."

Dr Alexander said the committee wanted to hear the views of Melbourne clergy and lay people about the issue, so was seeking comments of up to 250 words. She said it would follow up individual comments if it needed to know more.

Dr Alexander, a parishioner at Holy Trinity Church, East Melbourne, and a former member of Archbishop in Council, has a background as a specialist in corporate governance issues. The other members of the committee are the Reverend Megan Curlis-Gibson, Dr Jenny George, Dr Ian Gibson, the Reverend Canon Dr Colleen O'Reilly, the Reverend Dr Alex Ross, and the Reverend Malcolm Woolrich.

Any comments need to be received by the end of April. The committee's proposals can be found in detail at melbourneanglican.org.au/abp_elect_review.



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Easter Appeal

Young people have been severely impacted by the COVID-19 pandemic. It's crucial to support programs that provide a vital lifeline to youth in metropolitan Melbourne.

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The Melbourne Church of South India has celebrated 10 years. Picture: supplied

South Indian church celebrates 10 years together

by Margaret Holt

Excitement had been building, and members working feverishly, for weeks leading up to the recent Sunday, when the Melbourne congregation of the Church of South India celebrated its 10-year anniversary. Worshippers arriving at the MCSI's home base, St Matthew's, entered a church beautifully decorated in the Lenten colours of purple and white. The 6 March service was led by Archbishop Philip Freier, assisted by Reverend Kurian Peter, vicar of St Matthew's, who ministers to both MCSI and the pre-existing English-speaking congregation. On this auspicious occasion the two congregations

worshipped together, as they do at least once a month. The Melbourne Church of South India began in 2011 when a small group of Christian families from the Indian state of Kerala explored the possibility of meeting together for services in their mother tongue of Malayalam. In due course they had a priest, the Reverend Jobby John, appointed to them and established as the MCSI at All Saints, Mitcham. Membership grew and by 2013 they were looking for a home base closer to the city. The late Bishop Barbara Darling suggested that if MCSI moved to St Matthew's, which was at the time without a vicar, Mr John could minister to

both churches. Mr John and the MCSI congregation were welcomed to their new home in 2013. Later the Reverend Vinod Victor and family served this congregation. Shared services are always joyful occasions, so St Matthew's folk were delighted to be able to share the 10-year celebration with MCSI. The morning service on that day was followed by a delicious lunch of Indian food. An afternoon of public celebration saw special guests, including dignitaries from several other churches, along with Dr Freier and his wife Joy, Bishop Bosco Puthur of Syro-Malabar Catholic Church and Councillor Jane Addis, mayor of Boroondara.



New Anglican Overseas Aid chief executive Jo Knight was commissioned in early March at a service at St Silas' North Balwyn. Picture: Mark Brolly

New Overseas Aid chief looks to young to carry on vital work

by Mark Brolly

New Leader of Anglican Overseas Aid Jo Knight was commissioned by Archbishop Philip Freier as the organisation's chief executive at a service at St Silas' North Balwyn on 1 March. Ms Knight named engaging younger generations in the organisation's work as a priority, so it could sustain long-term partnerships and respond to issues such as climate change. Ms Knight paid tribute to her family and the influence of her early parish, St Alfred's Blackburn North, as well as her

later experiences at the Oaktree Foundation and St Hilary's Kew. She arrives at AOA from Tearfund, where she was advocacy director. Her predecessor, the Reverend Dr Bob Mitchell, and his wife Anita were acknowledged during the service with a prayer led by Associate Professor Robin Ray, a director of AOA. Ms Knight's husband, the Reverend Dr Peter Carolane, vicar of Merri Creek Anglican church, read from the Gospel of Matthew, while Ms Seak-King Huang, an AOA director, read from Psalm 24.



The Missionary Care Fellowship has celebrated 125 years. Picture: supplied

Faithful supporters celebrate 125 years of serving together

A small group supporting Church Missionary Society missionaries from Victoria has celebrated its 125th birthday. The Missionary Care Fellowship meets every month for devotions, updates by missionaries, a bring-and-buy table to raise funds for missionaries' Christmas gifts, and lunch. The group marked its milestone on 9 March at its regular meeting place, Holy Trinity Doncaster. CMS Victoria director the Reverend Dr Wei-Han Kuan thanked the Fellowship for its ministry to missionaries and urged members not to lose heart despite their ageing, dwindling numbers. The fellowship was originally the Women's Missionary Council, established as a support group for women missionaries only. It is believed to have changed its name in the 1990s when men were admitted, and its support widened to include all missionaries sent by CMS Victoria. Fellowship president Lynn Pryor said about 25-30 people attend gatherings on the second Wednesday of every month. Besides prayer, the group supports missionaries through raising funds to send a gift of money to each missionary unit at Christmas. The group has a faithful set of members, about three-quarters of whom have been missionaries themselves. "We have one couple who come faithfully month after month," Ms Pryor said. "She is 96 and he is probably 93. They come from up-country, they drive down for over an hour."



St John's Healesville has celebrated 150 years of ministry. Picture: supplied

Celebrating 150 years

by Stephen Cauchi

St John's Anglican Church in Healesville has celebrated its 150th anniversary on in February with a special afternoon service. Yarra Valley Anglican parish administrator Sandy Berthelsen said the current church building dated from 1889, built next door to the original 1870s structure, since been demolished. Both church and hall have had a major renovation in time for the 150th celebration. St John's is part of the Yarra Valley Anglican Parish, along with St Paul's Yarra Glen.

Evensong commemorates ministry contributions

Five clergy members and their families celebrated at a recent Valedictory Evensong marking the finish of their season of ministry. The Reverends Penny Charters, John Mathes, Robert McUtchen, Gail Pinchbeck and Clem Taplin attended the service, led by acting precentor the Reverend Kirsty Brown. Archbishop Philip Freier presented the clergy with certificates recognising their contribution to the life of the diocese. Dr Freier also conferred the title of Archdeacon Emeritus upon Ms Pinchbeck honouring her long service as Archdeacon of the Yarra.

Anglicans celebrate lasting wins from 1856 stonemasons protest

by Mark Brolly

Churchgoers have gathered to mark the ongoing significance of labour day, 16 decades after it was first instituted. The Reverend Canon Stephen Ames organised a service at the Eight-Hour monument the evening before Labour Day, in memory of the institution of the regulated eight-hour day in Victoria for stonemasons. They were some of the first workers in the world to enjoy the eight-hour day, after marching on Parliament House in February 1856. Mr Ames said the movement had continuing significance of the need to keep a balanced life in mind. "The Eight-Hour Day movement brings to mind the famous saying of Jesus that man was not made for the Sabbath but the Sabbath for man," he said. "It's a dangerous memory and a symbol of getting a better balance in life, whatever that may be. The gig economy is not it and wage theft is not it and uncertainty of work is not it."

From the editor's desk

by Elspeth Kernebone

You've pushed me out! As we pulled this edition together, the space on this page, our "parish pump," got smaller ... and smaller ... and smaller. I was delighted. It's so encouraging to hear stories celebrating the work of all sections of our church, from evensongs, to aid, to churches new and old marking their years together. Please keep your stories coming! We're at tma@melbourneanglican.org.au.



Chance to improve church violence response

by Elspeth Kernebone

CHURCHES HAVE THE chance to improve their capacity to handle family violence with new sessions of a training course available from the diocese's Prevention of Violence Against Women program.

Its aim is to empower churches to take whatever steps lie within their capacity to prevent violence against women.

Anglican Diocese of Melbourne PVAW program manager Kerryn Lewis said the training would help churches consider how they could take a whole of church approach to preventing violence. She said this could mean looking at everything from sermons, to how the playgroup was run, or whether bystander training was an option.

Ms Lewis said even simple actions such as making sure there was a gender balance in all aspects of church life – from parish

council to the morning tea roster – could help. She said women and men had also often found catharsis and healing in the conversations between genders sparked during the training.

Ms Lewis said training would help build momentum of the family violence project, which was on the precipice of building momentum across the diocese.

She said the National Anglican Family Violence Research Report released in 2021 confirmed that violence was taking place in the church at the same or higher rate than in broader society. This report found that when presented with specific instances of violence, 44 per cent of Anglicans said they experienced this. It found that unintentionally, Christian teachings could sometimes contribute to and potentially amplify situations of family violence, and that perpetrators misused Christian teachings and positional power.



Churches can take up training programs on offer.

Picture: supplied

Ms Lewis said there had been a lot of public criticism of the family violence situation in the church, but she hoped people would engage with the steps the church was taking. She said it was important to focus on what churches could do to prevent violence.

“As Christians we have a role to play in this. The church is doing something really good, and to continue to focus on the negatives is quite paralysing,” she said.

“The church is such a unique place in this sector, it’s really powerful. The church can have

a powerful effect on preventing violence against women, it can not only prevent, but provide response and healing for people who have experienced violence.”

A University of Melbourne evaluation of the diocese’s PVAW program pilot found training participants experienced substantial changes in their skills and confidence to identify and respond to violence against women.

The training program addresses responding to disclosures of family violence, and what to do if someone in your parish is experiencing family violence, as well as steps churches can take to prevent family violence. The diocese will run training on Saturday 14 May and Saturday 4 June. More information is available at: bit.ly/3NervDo.

To find out more, or express interest in running training tailored to your parish, contact Kerryn Lewis, at klewis@melbourneanglican.org.au.

A healthy church isn’t hard, but it is counter-cultural

by Ken Morgan

WHAT WILL post-pandemic church be like? Are hybrid services and Zoom meetings the new normal? We’re all receiving emails and podcasts predicting radical, discontinuous change, urging us to be agile (... and to sign up for their webinar).

In the face of all the hype, here’s the good news: fundamentally, what’s required to sustain and grow a healthy church will be the same post-pandemic as it was pre-pandemic.

The bad news is that before COVID, the church in the western world was not all that adept in doing what was required to sustain and grow a healthy church.

It’s not necessarily complex, it’s just contrary to our instincts and to our culture. It comes down to obeying the commandments of Jesus.

The most important command is to love God. This is different from loving our traditions



Loving God and loving others is key, writes Ken Morgan. Picture: iStock

(whether they be vestments or hermeneutics), or our place of recognition in the church. Loving God requires putting all our resources at his disposal for his purposes. It means submitting our hopes for things like “successful” kids, financial security and a comfortable lifestyle to the greater hope of the Kingdom of

God realised. For the wealthy and aspirational, loving God will be costly.

The next command is to love your neighbour as yourself. One of the primary ways we demonstrate love for God is to love the people around us. The first century church, the Celtic monks, the founders of the Salvation Army,



and dozens of other history-making movements in the church over the centuries were renowned for going to extraordinary lengths to love and serve the unbelieving, and often hostile populace, that surrounded them. This was more than spare time and spare change stuff.

The demonstration of God’s love though personal, practical and sacrificial acts of service to those outside the church is a powerful testimony to the heart of God and the intent of the gospel. The kingdom of God is visible as a community of love, as Jesus demonstrated by touching untouchables, dignifying outcasts and turning the pecking order of his society upside down. Jesus does not invite us to be merely good citizens, he calls us to surprise,

delight and even astound our communities with kindness. Do this and we will have no trouble attracting people to our churches.

Jesus’ new command was to love one another. Sixty per cent of Anglican churches with which I have worked have been significantly impaired by unproductive conflict, usually around issues of status and preference. We should be going out of our way to show grace and favour to each other, yet we waste our energy protecting our turf and our tastes.

Jesus’ parting command was to make disciples, not just churchgoers. We are required to introduce people to the gospel in a way that they can grasp and respond with repentance and faith. Then we are to teach them the ways of Jesus, cultivating personal transformation and a life of loving God, neighbour and fellow believers.

Doing this thoughtfully and consistently will see our churches will grow. It’s been that way for 2000 years.

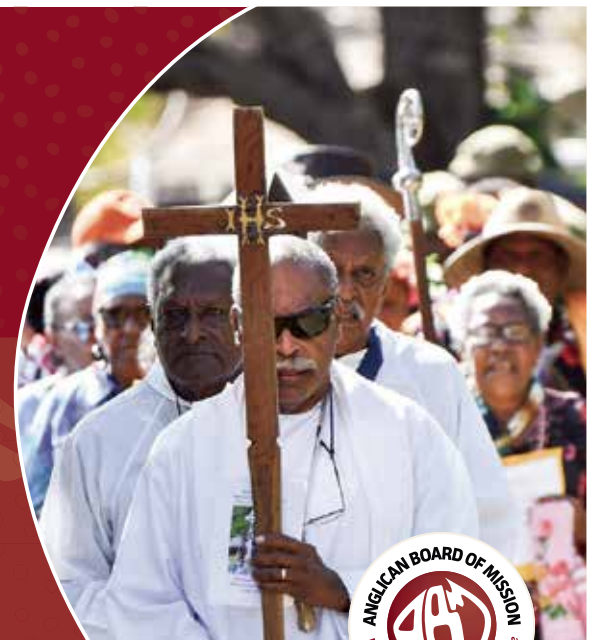
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War, a symptom of the world's bigger ailment

by Joseph A. Camilleri

*It was the best of times,
it was the worst of times
It was the age of wisdom,
it was the age of foolishness
It was the epoch of belief,
it was the epoch of incredulity
It was the season of light,
it was the season of darkness
It was the spring of hope,
it was the winter of despair*

A Tale of Two Cities 1859

THESE OPENING LINES OF Charles Dickens' great historical novel, set against the violent upheaval of the French Revolution, offer us a remarkable insight into humanity's current predicament.

Few words better describe the contradictions of our world precariously poised between noble aspirations and sordid politics.

As I write, we are witnessing Russia's military thrust into Ukraine, and its appalling consequences, with no end to the fighting in sight.

Russia may have legitimate grievances fuelled since the end of the Cold War by five waves of NATO expansion that have brought the US-led military alliance right to Russia's doorstep. The coming to power of a hostile government in neighbouring Ukraine, intent on joining NATO, has added fuel to the fire.

But none of this can excuse or justify the suffering the Russian invasion has inflicted on the people of Ukraine. The United Nations estimates that in the first three weeks of fighting at least 816 civilians were killed, 1333 wounded, and some 6.5 million people displaced. To this should be added the wholesale destruction of infrastructure, and untold military casualties on both sides.

The response of the West, led by the United States, has been less than satisfactory. The vitriol levelled against Putin is hardly conducive to a negotiated settlement of the conflict. Accusations of war crimes would carry greater moral authority, if they had been levelled with equal force against



The path to a better future is not an easy one, writes Joseph A. Camilleri.

Picture: supplied

Western leaders responsible for the destruction showered upon the people of Iraq and Afghanistan.

As for the draconian sanctions imposed on Russia, they are more likely to hurt ordinary Russians than the oligarchs. Nor will Western economies escape the inevitable fallout. Rising oil prices are a foretaste of things to come.

If we turn our attention from the Ukraine to Afghanistan and Yemen, the situation is no less alarming. US sanctions aimed at the Taliban regime have helped create a humanitarian catastrophe, and this after a traumatic 20-year war.

All of this points to political and military establishments that have scant regard for human security and wellbeing.

Closer to home, the picture is no less troubling. China remains the target of undisguised and often ill-informed political and media vitriol. Militaristic jingoism and recourse to military solutions are now centre stage in Australian politics.

Our climate change policies proudly announce support for

"Our challenge at this critical moment is to find ethically insightful forms of communication that enable us to share our hopes and anxieties and enhance our collective capacity to make a difference."

renewable energy sources, while busily authorising new coal projects. Asylum seekers continue to languish in detention centres, and 250 years after the European invasion of this land, repeated calls by our First Nations for constitutional recognition, truth telling, and a treaty remain unheeded.

And yet, the possibilities for renewal are ever present.

Intellectuals, artists and scientists around the world, religious leaders, small media outlets, countless advocates and engaged citizens toiling away on different fronts offer an inspiring alternative to what is.

Our capacities to communicate and connect with others, not just in our personal networks but nationally and internationally, have never been greater.

Sadly, these possibilities have yet to be realised. Trump-style falsehoods abound, and our mainstream media often seems strangely disconnected from the truth.

Clearly, we must recognise the ailment which afflicts the body politic in Australia and elsewhere. But it is not enough.

If the public conversation is to rise to the challenge and generate more effective engagement, we must go beyond symptoms

and explore what lies behind the ailment.

Nor can we stop there. We must think through what a healthier condition, a preferable state of affairs might look like.

If substantial change is envisaged – let's say a substantial shift in current security policies, or effective media regulation, or a climate friendly energy policy – it will soon be apparent that the path to the preferred future is not an easy one.

There may be more to this than short sighted or incompetent leaders. Powerful interests or deeply entrenched community mindsets may be resistant to change. Some of our institutions may no longer be fit for purpose. How are these roadblocks to be overcome?

These are issues that call for a sustained and wide-ranging public conversation within and between countries.

As a modest contribution, Conversation at the Crossroads is hosting a seven-week series beginning late April. It will be my privilege to present the series, which we've entitled *The best of times, the worst of times: Navigating life at the crossroads*.

Joining me will be several distinguished guests from China, Hong Kong, the UK, Greece, Russia, Australia and elsewhere, bringing to the discussion diverse interests and perspectives.

We have identified seven inter-linked, thought-provoking themes which together constitute a microcosm of the complex social ailment we presently experience.

Our challenge at this critical moment is to find ethically insightful forms of communication that enable us to share our hopes and anxieties and enhance our collective capacity to make a difference.

Joseph A. Camilleri OAM is Emeritus Professor at La Trobe University, a Fellow of the Academy of Social Sciences in Australia, and founder of Pax Christi Australia.

For more information on the series mentioned above, including registration details, visit the website bit.ly/3KXBpqq.

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Your say on archbishop elections, climate

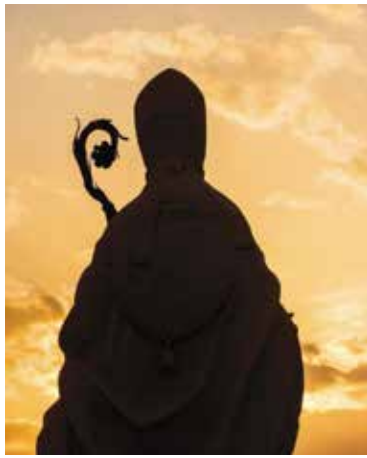
Change vital in elections

I write to support Dr Muriel Porter's advocacy in March's *The Melbourne Anglican* for an electoral board to choose future archbishops. The last election in 2006 was one of the lowest points in my church life – a time that includes over 30 years in synods in two dioceses and representing four parishes. Again, the reasons for my despair are largely canvassed by Dr Porter. One might especially express concern for the frequent absence of natural justice in claims made about candidates, horrendous homophobic insinuations about at least one candidate, and the fact that the intrusion of unauthorised material into the process would have made Trollope's Obadiah Slope proud to have been its author. My disquiet at that election still makes me wonder at times why I remain in synod, or, for that matter, the church. Despite the good preparatory work by Dr Porter and others, the process was so disrespected that a passer-by might well have thought they had wandered into a masterclass for one or other of our political parties on how to really wage a "boots and all" factional stoush.

John Carmichael
Hawthorn

Leadership not just representative

With respect, I could not let the Reverend Dr Chris Porter's March



Synod elections pose a risk, wrote Dr Muriel Porter. Picture: iStock

article *How to elect for 'one-of-us-ness' in an archbishop* go through to the keeper. I acknowledge the importance of a leader being representative of the group and its key membership attributes, as well as its aspirations. This may indeed be a feature of the Anglican *via media*, being the attempt to hold together diverse poles of Christian faith. However, I'm not sure that it should be the determining feature of selecting an archbishop to be a leader.

Modern leadership is representative, as Dr Porter says. Yet for me, leadership also requires the ability to stand out from the crowd and to occupy the high ground when required, not just the middle ground. This was wonderfully demonstrated most recently by Australia Test skipper Pat Cummins

in his actions towards teammate Usman Khawaja during the Ashes winning celebration. The moment which caught everyone's attention was Cummins calling back Khawaja, a Muslim who had shied away from the champagne shower, to join the trophy celebrations and stopping his teammates, to keep the champagne bottles away. Cummins' inclusive leadership was picked up by other players who also gestured to Khawaja to join the celebrations.

Leaders lead and others follow. In so doing, we are inspired and changed, along with the prevailing culture. Cummins has done this. Christ has done this. Our archbishops have done this. Let's consider electing for 'one-of-us-ness', as well as praying that the selectors find a skipper who has diversity and inclusion at the heart of their leadership.

Bruce Everett
Black Rock

Unpopular moves may be vital

Professor Philip Batterham (*TMA* December 2021) provided a clear explanation that we must care for invertebrates and the simplest forms of life if our own species is to flourish.

Few of us can imagine what changes must be made to our lives and the freedoms we take for granted to achieve the changes he calls for. We are no longer governed by elected representatives or by autocrats but by the financial interests of global commerce. Any lasting reduction of the human impact on the world's ecosystems would mean giving up many accumulated entitlements, such as overseas travel and luxury processed food.

But who will vote for any politician who advocates such strictures?

If we don't, within a few generations the planet will be so

hot and impoverished that only a few humans will survive in Scandinavia, Siberia and Canada with a few other species like fungi, ants and cockroaches, rats and marine organisms to commence a new phase of evolution.

We are in a predicament like that of that like that of Isaiah (chapter 6) who was called to preach to people of dull minds who could not see or listen or comprehend until the city's lay waste without inhabitants and the land was desolate and empty.

Keith Dempster
St John's Camberwell



Over to You 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.

Letter of the Month

Considering writing in? Just in case you needed extra reason, *The Melbourne Anglican* is introducing a Letter of the Month award. Each edition the submission judged best will receive a \$30 bookshop voucher.

Congratulations to **James Moore**, whose letter was named *The Melbourne Anglican's* Letter of the Month for March.

Understanding power imbalance key to abuse action

by Willy Maddock

ONE OF the core issues clergy have had to come to understand in dealing with abuse is the impact of power imbalance in relationships. Clergy and the whole church institution have always been more powerful than the victims of abuse. At very same time, clergy may well have felt powerless. Both facts must be recognised. The offices of priest, deacon, or bishop are inherently positions of power. One holds a licence and has been publicly recognised by ordination and consecration, then again through inductions, installations and even enthronements to various ministries.

Yet, individual clergy may feel very vulnerable in some ministry situations. For example, many are dependent on their parishioners for their living and housing. A cleric who has been a cleric for a long time might face homelessness if they lost their job, as they would be without their own home or a rental record. This is not an imaginary risk. They may also be on the receiving end of bullying from a parishioner, with little recourse if the bully is not an office holder. But still, their office is a position of power.

The training we are receiving is helpful in understanding these things. So it is quite astonishing to see a Prime Minister who has not the first idea about the place of imbalance of power in abuse.



Power imbalance is a key issue, writes Willy Maddock. Picture iStock

At various times in their career I am sure every politician has felt vulnerable, without any certainty of the level of support they have. Nevertheless, the office of Prime Minister carries with it a great deal of power and influence.

The current Prime Minister, when visiting the fire zones in the disastrous fires of 2019-2020, was filmed ignoring the refusal of some survivors to shake hands with him, picking up their hands against their will and shaking them. This was not just poor judgment, but an act mimicking an abuse dynamic, as his power at that point far outweighed the victims' power. Some of them might have lost everything except the clothes they wore. The one choice left to them was control of what happened to

their own bodies. The one thing above all else that needed to be respected was their choice about what happened to them and their boundaries.

It was not like the Prime Minister did not have things he could do to assist them. He could organise relief of various kinds. He could expedite the declaration of a disaster with all the assistance that flows from that. He did not need to force himself on anyone in any kind of physical way. This is all without even considering whether this was done for a photo opportunity, and thus political gain which, if true, would make it worse.

Later the Prime Minister also spoke of laying hands on people without their consent. Evidently, he was doing this when he put his

arms around the shoulders of some people in need, as a form of prayer. Again, to do this without permission is to step over someone's personal boundaries, however well-intentioned the idea might have been. There is nothing to stop us as Christians offering prayer to someone in need. On many occasions, people will graciously accept this offer in the spirit in which it is intended. However, when we ask first, the person is at liberty to decline our offer, and some do. They need to be able to do this without any sense of embarrassment or pressure. They need to be in control of what is done to them and for them. We need to be gracious in accepting their decision.

Someone who has experienced disaster may be struggling greatly to sort out how they feel about the Divine or what relationship they wish to have with the Divine. Good basic pastoral care requires us to listen first before we move to any "solutions." What the person may need from us most is to vent their anger at the world, at politics and at the Divine without judgment. To listen carefully, to offer respect and genuine understanding and to take great care not to step over any boundaries may be the greatest gift we can offer. Such behaviour may leave open the door to further conversation.

There was quite a backlash towards Grace Tame when she refused to shake the Prime Minister's hand. When the Royal

Commissioner into the banking sector Kenneth Hayne refused to be caught up in a friendly photo shoot with the Treasurer, he was described as "being his own man." This was seen as someone showing integrity and courage. Why the double standards for Grace Tame?

As with the victims of the fires, it is clear she and the Prime Minister are not "friends." They have not agreed about the way in which survivors of abuse have been dealt with. It is also well known that she survived terrible abuse. Once again, when dealing with a survivor of abuse, however courageous, wisdom would say it must be her choice with whom she shakes hands. Her stance showed integrity and courage as her actions undoubtedly matched her feelings and thoughts.

Expecting people to be "nice" to those in power has much more to do with keeping up appearances. This enables people to believe that a situation is not as bad as some are trying to say, even when clearly this is not reality, and the appeasing behaviour reeks of double standards. With regard to abuse we still have a long way to go as a society to address the situation and its causes. Understanding imbalance of power in relationships and acting to redress its consequences is an important part of that process.

Willy Maddock is a retired cleric, spiritual director and survivor of abuse.

What I want to see from



Picture: iStock

Stop squeezing out compassion in care

by Stephen Duckett

MANY OF the healing stories in the Synoptic Gospels have a common structure which starts with Jesus being moved by compassion. A few of the stories have a common context too: a community brings an afflicted person to Jesus.

Compassion and community are critical in health and aged care and inform what I think should be in the forthcoming federal budget and as election priorities. Compassion should not only be shown by individuals but can be an attribute of communities and leaders too. Election commitments are expressions of a community's priorities. It is a chance to show how we care for our neighbour.

Unfortunately, austerity and budget cutting are squeezing out time for compassion in many of our care settings. Of course, I do not support unlimited, uncapped, unaccountable funding for either health or aged care. But when I need care, I want the staff to have the time to engage with me as an individual, to understand my needs, and have the time to talk, laugh, and cry with me.

The issue of funding models squeezing out time for care is particularly obvious in aged care, but it also arises in acute care. The research evidence is now accumulating that staffing numbers and mix do influence care outcomes. Although hospital staffing is a state responsibility, states rely on the Commonwealth government to part-fund hospital care.

The COVID-19 pandemic has put additional pressure on hospitals. During 2020 and 2021 the Commonwealth upped its guaranteed share from paying 45 per cent of the costs of growth to 50:50. This increased support has ended even though the impact of the pandemic has not.

In particular, the pandemic created a care deficit of deferred care. This includes

the measurable care for people whose elective procedures were deferred, and the less obvious but just as real, care deficit for people who didn't go to a GP to check, for instance, a suspicious lump. The 50:50 sharing should continue into 2022 to cover the COVID-related care deficit.

Medicare is good, but not perfect. Hundreds of thousands of people still miss out on care they need every year because of cost.

The most obvious gap is in oral health care. Do we want to live in a community where some can afford dental care and others cannot? For some, tooth problems mean a painful, year-long wait for public dental care, then an extraction. Poor oral health care can cause poor physical health and other issues, such as reduced employment options. This election both parties should recognise the problem and commit to phasing in a universal programme over the next decade. Part funding might come from a tax on sugar-sweetened beverages.

Another gap that needs to be addressed is access to medical specialists. About 90 per cent of GP visits are bulk-billed but only about 50 per cent of medical specialist visits are. Bulk-billing specialist clinics should be established, especially in low-income areas where bulk-billing rates are low.

I started this commentary with the healing stories of Jesus. The Synoptic Gospels highlight compassion and community. Election commitments signal what parties think is important over the next three years, and the forthcoming election is a time to think as a community what our priorities should be, to give justice to those in need, and to ensure that compassion shines through in our policy prescriptions.

Stephen Duckett is Director of the Health program at Grattan Institute and a parishioner at St Peter's Eastern Hill.



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Why Christians should pay more for goods

by Jonathan Cornford

LOOKING TO an Australian federal election for hopeful movement on climate change seems like an exercise in futility.

The Coalition has long colluded with Big Money to sabotage any serious action on climate change and Labor has exhibited a penchant for moral cowardice and political ineptitude. If you understand the enormity of climate change then it is hard not to despair of the desultory outcomes of Australian electoral politics. What is clear is that we cannot look to our leaders for leadership.

I know in these sorts of articles one is meant to sound neutral, but I am all for calling a spade a spade. The best outcome I can think of in May is Labor forming government with the Greens and a couple of quality independents holding the balance of power. Labor's plan for emissions reduction is certainly much better than the Coalition's, but not good enough by half. The right sort of balance of power might improve it. Most political commentators decry hung parliaments, but I think they are our best hope for real deliberative decision making.

What does this mean for followers of Jesus? Firstly, we should not be relying on electoral politics for movement on climate change. The roar of election campaigns is when politicians, media and voters are at their worst. The work of real change happens between elections.

Secondly, we need to be clear about what climate change requires of us individually and corporately. The Coalition has continually staked the question of action on climate change to the cost of living, especially the cost of electricity, and this has proved an electoral winner. The Greens have rushed to assure us that we can achieve large scale emissions reduction without increasing the cost of living.

This is complex territory. On some things the Coalition are wrong (electricity will probably get cheaper), but in the big picture they are probably right. With the change that is needed, our cost of living will rise. Once you realise that it is not just climate change we are dealing with but a multi-dimensional ecological crisis - habitat destruction, species extinction, plastics pollution - then the scale of economic transformation that is needed is huge. Then there is the distributional issue: if costs are rising we will have to take new initiatives to take the burden off low-income groups. More costs.

This is the rub. The reason we have a multi-dimensional ecological crisis is that we have been living too cheaply. We have not been paying the true price of what it costs to raise food from the soil, air-condition houses, dig up minerals or fly goods across the globe. But what party wants to raise the cost of living?

The vocation of the followers of Jesus is to choose the path everyone else wants to avoid, and to show that that is really the path that leads to life. An economy that pays just prices (socially and ecologically) will be less glutted by consumer excess, but will employ more people in meaningful jobs under good conditions. Christians can choose a higher (and more just) cost living now by choosing green energy, shopping ethically, and, if they are landlords, providing lower rents and more climate-ready housing. And whenever we get the chance, we should be telling our political leaders that we want to pay more, for goodness sake.

Jonathan Cornford is the co-founder of Manna Gum, an organisation seeking to help Christians reclaim and practice Biblical teaching on material life.



Audrey Statham has called on the church to foster conversation about Australia's approach to refugees and asylum seekers. Picture: supplied

We need to talk about the kind of society Australia wants to be

by Audrey Statham

RECENT MEDIA attention on the stories of the medevac refugees and the Sri Lankan Bilolea family shows we need to renew pressure on politicians on such issues.

But such coverage can also narrow public consciousness of refugee policy to isolated cases, which can create a false impression that the "problem" can easily be fixed.

While I hope and pray that the medevac refugees will all be freed, the Bilolea family given permanent visas and a special humanitarian intake of 20,000 Afghan refugees granted, these things won't alter the system.

Current refugee policy seeks to deter

people from seeking asylum in Australia by placing thousands of people in ongoing legal limbo, regardless of the suffering that this causes.

People caught in the system include recognised refugees who are only eligible for temporary visas because they came by boat, and people seeking asylum who lack access to income support while they navigate a difficult application process.

It also includes 200 people still held on Nauru and in Papua New Guinea, and around 14,000 refugees trapped in Indonesia for nearly a decade due to the Australian government's policy since 2014 of excluding this cohort from resettlement.

What is sorely needed now is genuine perspective on the system and ongoing, grassroots public debate - long after the election is over - about the kind of society that Australia is becoming, and the kind of society we want to be.

The church can help foster non-partisan dialogue about what more humane refugee policies might look like.

If we don't then we surely run the risk of our society becoming captive to the cruel logic of deterrence.

Audrey Statham is a member of the Anglican Diocese of Melbourne's Social Responsibilities Committee.

this federal election



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Our young people are suffering, we need training to help them properly

By Amy Brown

PRE-COVID, I used to sit in meetings with other youth ministers sharing some of the challenges we faced working with young people. It was the same for everyone: youth mental health.

Teenagers were struggling with anxiety, depression, self-esteem, sexuality and identity, gender incongruity, suicidal tendencies and more. It all boiled down to their mental health. Even then, the worry was evident in each leader's face.

How do we help our young people struggling with mental health? None of us felt equipped to do that well.

And then COVID happened.

And anyone who was OK before, suddenly wasn't. For some, that shift happened overnight. For other teenagers, it was a slow and steady eating away of their soul. For all of us, some level of hope died a little bit as we learned to live with disappointment after disappointment and cancelled plans on top of postponed ones.

"Youth mental health was an issue pre-COVID, and it's even more the case now. It's the same for children too."

And we still had the same question, but more complicated: how do we help our young people struggling with mental health ... when we can't even see them in person anymore, and when our leaders' own mental health is deteriorating?

As we came back to youth group and school in-person, I'd hear stories of some loving it, and others struggling with social anxiety that they didn't have before. Everyone, even the extroverts, seemed to be coping with a new level of fatigue that also wasn't there previously.

For those in early high school, the anxiety about returning to school was particularly high. It remains so. For two years these teenagers haven't had a real chance to form friendship groups and build on their basic socialising skills. In mental health terms, it means one of their key supports – their friends – are not there for them right now when they need it.

For us, one of the best things at the end of 2021 was being able to go away

on our youth camp. But even there, the true state of our teenagers' mental health was revealed. Some experienced anxiety attacks, others a depressive episode, and others were pushing push emotions away because they were just too much to cope with.

Youth mental health was an issue pre-COVID, and it's even more the case now. It's the same for children too.

But most of the leaders involved in children's and youth ministry in our churches are not properly equipped to assist in a moment of crisis. Volunteers who are offering support to young people in our churches need to have the right tools for the job at hand. Right now, one of the tools we need is youth mental health first aid training, and that training is expensive!

As we seek to support our young people, we need our government supporting us. One of the clear ways to do that is to fund this youth mental health first aid training for volunteers in churches and secular, volunteer-run youth support organisations. Beyond this, a clear strategy is needed outlining support, and how it is being offered in our state and local council areas.

The government has provided free Psychological First Aid training (different to the youth-oriented training) for those involved in the ongoing support of the regions hit by the 2020 bushfires, but what about the aftermath of the pandemic? Could this training be formally opened for those supporting trauma-affected young people? That is nearly everyone right now.

Some local councils are also offering the youth mental health first aid training for those within their community. But if you fall outside those boundaries, what support is there for you?

All young people are suffering and the volunteers supporting them need to be equipped to help them appropriately. Unless you fall into a particular locality, or field of work, you are unlikely to receive the required funding needed to complete any useful training. We need a better plan of support that addresses youth mental health and equips those supporting them.

This election, I would ask our parties: how do you plan to address youth mental health and support those on the ground supporting our young people? And to those who will vote, I ask, consider how your party supports this issue and whether there is funding to implement any policies.

The Reverend Amy Brown is senior associate minister for children and youth at St Jude's Anglican Church in Carlton.

Tracy Lauersen hopes to see political parties help faith communities address family violence. Picture: supplied



I'm asking our parties these questions about family violence this campaign

by Tracy Lauersen

OUR COUNTRY has been on a long road towards recognising violence against women and other vulnerable people, and has started to take steps to prevent violence and support those affected by it. Violence can affect men too, but studies repeatedly show that women are significantly more likely to be victims of violence. They are also the ones who experience more extreme forms of violence, including in their own homes at the hands of a current or former intimate partner. With an election coming, this is what I'll be asking of party platforms, as Australia seeks to progress towards its goal of ending violence against women.

Firstly, is there continuity of action? We have a new draft *National Plan to End Violence against Women and Children 2022-2032* to replace the existing *National Plan to Reduce Violence against Women and their Children 2010-2022*, due to end in mid-2022. Will each of the parties support the plan and commit to both finalising and fully funding it? Will they go back and respond adequately to the many submissions they received, including those from faith communities? Will they find ways to progress by putting some real figures around what they are hoping we can achieve?

Secondly, is there commitment to do the real work that is required to achieve genuine, meaningful equality for women? Inequality is a powerful driver of what ends up for many as violence. Inequality goes to the heart of so many of the problems we experience as a nation. Women hold up half the sky of this continent, they graduate from university in roughly equal numbers to our men and they graduate with higher degrees in even greater numbers, yet they are the "bottom feeders," the "crumb maidens" in industry after industry. Politics, medicine, education, law, religion, and on it goes. We see a token few women at the top to give an impression of equality that is not experienced in any substantial way by most. And we see few token changes at the top that don't result in any meaningful change for organisations as a whole. We cannot thrive as a nation unless we address this inequality.

We cannot end violence until we end the discrimination against our women. Our young women, our working women, our older women, our Indigenous women, our culturally diverse women. So, I want to elect a government in which the men are willing to make space and give equal opportunity and influence to women.

So far, we've had rhetoric around this, but rhetoric alone is unconvincing. We

need to see some action. That political parties shy away from putting a number on their goals for "equal" representation of women even in their own parties, cuts against their strategy for almost everything else they commit to. Voters want to see change and it should start in those groups that aspire to lead our nation. Will parties and politicians honestly examine their own assumptions and attitudes? Show us the political party that honours the talent and merit of its women candidates and we will see their real vision for an equal society. And from that equality will flow a thriving, a flourishing, a respect – a society that prevents violence against its women and others.

Finally, I would like to see parties work harder to address the intersectional violence experienced by some women and other vulnerable people. For women who experience violence this can be not only because of their gender, but also because their gender intersects with other factors in their life such as their ethnicity, Indigeneity, immigration status, disability or faith. These factors can magnify and change the violence they experience.

Thinking of the women for whom violence intersects with the context of their faith, the government's draft national plan mentioned above contains just one brief reference to faith communities. This reference was to say that male faith leaders could be "champions of change," along with male leaders in the police, medical and other fields. Yes, they can. Faith leaders – both male and female – can be positive influences upon those in their faith community. But our governments can and should go further with their plan.

If our nation is to prevent family and intimate partner violence, contexts such as faith communities, along with Indigenous, immigrant and other communities, need to be seen as more critical places. This means supporting primary, secondary and tertiary prevention and response strategies in these contexts. The draft plan acknowledges such communities are important and influential places for change to occur. Therefore, as political parties explain their policy platforms for our coming election, as a person of faith, I'll be looking for something that gives me hope that we aren't predominantly sidelined from our country's strategies to end violence. I'll be looking for something that shows the government doesn't think one-size-fits all when it comes to dealing with this pervasive problem.

The Reverend Tracy Lauersen is convenor of the Anglican Church of Australia's Family Violence Working Group.



Throughout his Passion narrative Luke looks ahead to his second volume, the Acts of the Apostles, and the Holy Spirit propelled proclamation of the gospel.

Picture: iStock

Luke, a unique perspective on the Passion

AS ANGLICANS, WE ARE IN the middle of Year C – “the year of Luke” – during which our Sunday lectionary readings draw mostly from the Gospel according to St Luke.

While Luke shares much in common with the other Synoptic Gospels (Mark’s Gospel is, after all, his main literary source), Luke’s Gospel in many ways presents a unique portrait of Jesus. In fact, nearly one third of the stories in Luke occur only in his gospel, for instance his narratives of Jesus’ birth and infancy, the parables of the Good Samaritan and the Prodigal Son, and the post-resurrection appearances of Jesus, including his ascension. Luke’s gospel also shows particular interest in female characters, and in the problem of wealth and materialism, as well as the motifs of meals, food, prayer, and the Holy Spirit, all while looking ahead to Luke’s second volume – the Acts of the Apostles. As such, Luke’s portrait of Jesus is distinctive in a number of different ways, particularly his concluding chapters where he narrates the story of Jesus’s Passion.

In his Passion narrative, Luke follows the other gospels by including a story of the last meal shared by Jesus and his disciples, a prediction of Jesus’s betrayal by Judas and denial by Peter, the arrest of Jesus, the trial of Jesus before the Sanhedrin, Pilate’s sentence of death, Jesus’ crucifixion alongside two others, and his burial in a tomb owned by Joseph of Arimathea. But there is much in Luke’s Passion narrative that is distinctive and unique. Thus, Holy Week in Year C provides us with the opportunity to think about the distinctive features of Luke’s account of the Passion of Jesus.

While Luke follows Mark’s version of the Last Supper, the eucharistic words of Jesus look more like St Paul’s words in 1 Corinthians 11:23-26 and less like those in Mark.

In addition, Luke adds a second cup to the scene (cup one, then bread, followed by cup two) and moves the prediction of the betrayal of Jesus by one of his disciples to after the supper. In addition, Luke locates the disciples’ dispute about greatness (from a much earlier place in Mark) to the Last Supper table in his gospel, and includes the prediction of Peter’s denial at the meal as well. Finally, Luke includes Jesus’ somewhat cryptic saying to his disciples about taking two swords, which we find only in Luke.

Like Mark, Luke includes an account of the arrest of Jesus. However, there is no mention of the Garden of Gethsemane in Luke. Instead, Luke has Jesus praying somewhere in the vicinity of the Mount of Olives. And while all four Gospels portray a disciple hacking off the ear of a slave of the high priest, only in Luke do we see Jesus healing the man.

“[Luke] portrays Jesus very much in control of the events that are unfolding around him on the Cross.”

As in Mark, Luke juxtaposes the trial of Jesus to Peter’s denial. But Luke reverses the sequence, telling the story of Peter’s denial first and locating the trial of Jesus before the Sanhedrin the next morning, unlike Mark, who has the trial take place during the night.

Again like Mark, Jesus is then tried by Pilate, but only in Luke do we see Jesus also questioned by

Herod Antipas, who then sends Jesus back to Pilate for Jesus’ sentence of death. Interestingly, Luke portrays Pilate proclaiming Jesus’ innocence in three places in chapter 23: verse four, verse 14 and verse 22. Luke also omits the mocking of Jesus by the Roman soldiers, including dressing Jesus up in with a kingly cloak and their placement of a crown of thorns on his head which we see in Mark 15.

While Jesus is led away to the place of crucifixion outside the city walls of Jerusalem, only in Luke do we see Jesus’ words of warning to the “daughters of Jerusalem,” those weeping women of Jerusalem who were beating their chests as Jesus was led away to the place of execution. And all four Gospels note that Jesus was crucified along with two others. But it is only in Luke that we have the account of the “repentant thief” crucified alongside Jesus who requests that Jesus “remember me when you come into your kingdom,” to whom Jesus responds: “Truly I tell you, today you will be with me in Paradise.”

Other statements of Jesus from the cross are unique to Luke – only in Luke’s Gospel do we see Jesus pray for his executioners: “Father, forgive them; for they do not know what they are doing.” While both Matthew and Mark include Jesus’ cry of dereliction, “My God, my God, why have you forsaken me?”, Luke does not. Instead, he portrays Jesus very much in control of the events that are unfolding around him on the Cross. As a result, Jesus’ last words in Luke’s Passion narrative are “Father, into your hands I commend my spirit.”

Instead of professing Jesus to be the Son of God as in Matthew and Mark, in Luke the Roman centurion at the Cross “praises God” and proclaims: “Certainly this man was innocent.” It is yet one more declaration of Jesus’ innocence by a Roman official.

Finally, Luke implies that none

of the disciples had deserted Jesus at his arrest (unlike in Matthew and Mark), but that they were witnesses to the crucifixion of Jesus. We read: “But all of his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.”

As we think about what is unique in Luke’s Passion narrative, it’s important to ask two related questions: Why does Luke present Jesus so distinctively his Passion narrative? And, what are we to take away from this distinctive portrait as we mark Holy Week?

“Why does Luke present Jesus so distinctively his Passion narrative?”

First, it’s important to remember that the pre-Passion portions of Luke’s Gospel anticipate the suffering and death of Jesus in ways that are unique. For example, the idea of Jesus as King and his kingdom, which we see featured in Luke’s Passion narrative, are anticipated very early in Luke’s gospel with Gabriel’s annunciation to Mary that: “He will reign over the house of Jacob forever, and of his kingdom there will be no end.” As well, Simeon’s prediction of a sword “piercing” the soul of Mary anticipates the death of her son in the Passion. The vanquished devil we see at the conclusion of Jesus’ temptations “departs from Jesus until an opportune time,” which, of course, looks ahead to the satanically-inspired conspiracy against Jesus we read of in Luke 22. Finally, the description of Herod Antipas’ desire to see Jesus in Luke

9 anticipates Jesus’ later meeting with Herod in Jerusalem.

Second, the events of the Passion unfold under the control of Jesus, who, ironically, is also their victim. The narrative is propelled forward through the prayers of Jesus: for instance, Jesus’s prayer at the Last Supper for Peter that his “faith may not fail” and that he would “strengthen” his fellow-disciples; Jesus’s command to his disciples to “pray that [they] many not come into the time of trial” and his own prayer just prior to his arrest; or, Jesus’s prayer of forgiveness for his executioners and his concluding prayer at the moment of his death, “Father, into your hands I commend my spirit.”

And third, in his Passion narrative, Luke is looking ahead to his second volume – the Acts of the Apostles. Not only does the Passion of Jesus foreshadow the arrest, trial and death of Stephen in Acts, Luke’s Passion and resurrection narratives anticipate the post-ascension activity of the disciples of Jesus in and around Jerusalem. They do not desert Jesus in Luke’s Gospel and Acts as they do in Matthew and Mark. Instead, we read in Acts that Jesus “ordered them not to leave Jerusalem, but to wait there for the promise of the Father” and the baptism of the Holy Spirit, for the proclamation of the Good News of Jesus the Messiah “is to be proclaimed in his name to all nations, beginning from Jerusalem” (Luke 24:47).

In Luke’s mind, the prayer-propelled events of the Passion of Jesus anticipate the Holy Spirit-propelled proclamation of the Gospel, beginning “in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” Thus, there is much that is unique and distinctly “Lukan” in Luke’s Passion Narrative, distinctive features and perspectives that are particularly worth considering during Holy Week in Year C, the Year of Luke.

Kathryn follows a surprising call to ministry

by Mark Brolly

THE REVEREND KATHRYN Bellhouse is one of the newest priests in the Melbourne diocese, but her path to priesting has been lifelong.

One of 14 ordinands – seven of them women – priested last November at St Paul's Cathedral, Ms Bellhouse is assistant curate at St Eanswythe's Altona and St Clement's Altona Meadows. She grew up in Queenscliff, where her grandparents were involved with St George's Anglican church.

But her ordination was quite a surprise to her family. In response to the news, one uncle said: "You'd have to be the first religious person in our family."

Ms Bellhouse said her early sense of priests and the church was shaped by growing up in Queenscliff.

"I'd go to church with my family twice a year, at Christmas and Easter, and I always loved it," she said.

"I found it incredibly mysterious, this incredible other reality."

"Queenscliff is a small town, there are only a handful of kids around. When you go to church at Christmas and Easter, there's your grandparents and a handful of kids who have come along with their parents and you know the priest is the one who is in that building and is devoted to God, while the rest of the community rolls on."

Ms Bellhouse's father was a teacher, and ran a publishing business and school workshops, while her mother worked in human resources.

As a teenager, she attended Kardinia International College, in Geelong. There, a two-month trip to northern Thailand in year nine proved formative, as the students stayed with a Karen community near the Burmese border.

"That had a big impact on me, the sense of the gulf between the rich and the poor, but also finding

joy in a simple life and being in a place where you didn't feel anxious about performing or proving anything," Ms Bellhouse said.

Ms Bellhouse went on to study literature and philosophy at Melbourne University. She loved it, but always felt there was something missing. She remembered one subject called "God and the natural sciences," taught by Anglican priest Stephen Ames and another academic, who was an atheist. In the class, everyone around her was saying "I'm an utilitarian," or, "I'm an atheist," while she was fascinated by one Christian philosopher they studied.

As the end of her degree neared, she met Bishop Philip Huggins in Queenscliff. He and the local vicar, Father Peter Martin, invited her to a conference at Trinity College on the Five Marks of Mission of the Anglican Church.

"I went to that and I was quite amazed at this whole world of people who belonged to the church and were devoted to God and felt very hopeful about its future," Ms Bellhouse said.

"It was at the time when some of the findings of the Royal Commission were coming out and ... people were speaking about coming to terms with that past and repentance but also seeing that the light of Christ will lead us through this."

Ms Bellhouse then heard the Reverend Canon Professor Dorothy Lee lead a Bible study about Jesus and the woman at the well, and on the symbol of thirst and longing for God in John's Gospel. Within months, she was studying at the theological college. As Ms Bellhouse studied at Trinity, she became involved with St Mary's in North Melbourne.

But she believes her path to ordination had begun much earlier.

"The seeds had been planted over a long period of time by people like Bishop Philip and Peter [Martin] saying to me: 'There



The Reverend Kathryn Bellhouse.

Picture: Mark Brolly

"I was quite amazed at this whole world of people who belonged to the church and were devoted to God and felt very hopeful about its future."

The Reverend Kathryn Bellhouse

are more parishes than there are priests," Ms Bellhouse said.

"I think for most people that would have just been in one ear and out the other, whereas it stayed with me."

In deciding whether to pursue that path, she spoke to her father, wondering whether she should first teach for five years. He told her that it would take five years to find her feet teaching, and she

should do what would sustain her. The move was quite a surprise to her mother, but Ms Bellhouse said she was happy to know what Ms Bellhouse's path would be.

The Reverend Dr Craig D'Alton started the process for Ms Bellhouse's candidacy for ordination in his last weeks at North Melbourne, while she was also offered a placement at a Spotswood parish.

Meanwhile, Ms Bellhouse had started worshipping at Christ Church Brunswick, led by Bishop Lindsay Urwin. She was at Christ Church when ordained a deacon in February 2020.

A month later the first lockdown happened.

It meant her early days in ministry were spent working with a small team, to put together the Sunday Eucharist, which was then recorded.

Ms Bellhouse was also involved in a Thursday community meal for transient people in Brunswick.

In 2021, she arrived in Altona for her placement under the supervision of its vicar, the Reverend Chris Lancaster.

Ms Bellhouse said spending an extra year as a deacon was very much the right call for her.

"For all the richness of that first year, I wasn't ready to be priested after 10 months," she said.

With activities such as midweek services, playgroups and visits to nursing homes, Ms Bellhouse said there was a steady rhythm to her week.

The Sunday before *The Melbourne Anglican* spoke to Ms Bellhouse, she had presided and preached at St Eanswythe's service while her vicar played the organ because the parish organist was away.

She remembered trembling at her first Eucharist, because she was aware "there's no one behind me." This Sunday, Ms Bellhouse said she had a sense of "frailty more than unworthiness," of having arrived at where she was meant to be.

"I had a strong sense of joy and also how small I am and not so much how big God is but how holy," she said.

This profile of the Reverend Kathryn Bellhouse is part of a series on women in ministry, marking the December 2022 anniversary of 30 years since women were ordained in the Anglican Diocese of Melbourne.

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Overnewton Anglican Community College is an inclusive co-educational P-12 College located 30 minutes drive west of the Melbourne CBD. Our Junior School and Year 9 Centre are located on Canowindra Campus, Taylors Lakes and Middle and Senior Schools are on Yirramboi Campus, Keilor.

The Senior Chaplain reports directly to the Principal, is a member of the College Leadership Team and leads the Chaplaincy team. As community is very important to the College, we see the interaction between the Senior Chaplain and the Overnewton Community akin to that of a parish. The ability to provide hope, love, joy and instill a sense of Christ's peace would be highly regarded.

Further details about Overnewton College and the position are available on the College website: www.overnewton.vic.edu.au

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To really get Genesis, step back 5000 years

The six-day creation story of Genesis 1 has always been at the very centre of the science-faith debate. In this article Emeritus Professor Carolyn King explains how an understanding of ancient cultures can bridge the divide over this key biblical text.

MUCH OF THE PERCEIVED science-religion conflict is based on centuries of imposing our own cultural assumptions upon ancient texts, and on a failure to ask the right questions about what they were originally about.

Preliterate cultures passed their ancient knowledge down the generations in the form of easily memorable stories, later written down into what became authoritative Scripture. The book of Genesis is the product of long, slow years of development of ancient oral traditions dating back to at least 1200-1000 BC. The oldest written version, dating to 950-850 BC and known as the Old Epic, is preserved in Genesis chapters 2-11. By contrast, Genesis 1 is a literary work dated to around 550 BC.

Understanding the long shadow of ancient cosmology

Our materialist assumptions about how the universe works colour our thinking in ways we seldom recognise, and which were certainly completely unknown to the authors of Genesis. We leap to the conclusion that Genesis 1 is describing the origin of the material universe, because we can't see how else it could be read. We assume that the apparent contradiction between Genesis 1 and evolutionary science is because the biblical writers were ignorant of science, and their story can be dismissed as a fable.

But those who take the trouble to understand how ancient cultures actually thought about the world tell us that the real primary concern of Genesis 1 was quite different. Hebrew theologians did not ask, "How was the world made?" but rather "What is it for?"

In John Walton's illuminating book *The Lost World of Genesis One*, he shows us how asking the right questions about the original meaning of this primary text removes all reasonable grounds for the modern dispute. Genesis 1 does not contradict science – it is not *about* science. On the contrary, it is concerned only to assert the Hebrew belief in

the authority of God overruling the cosmologies common to all cultures of 3000 years ago. Pagans saw the universe as created by multiple deities for their own pleasures, and the human population as living in slavery and fear of them. Contrary to that, Genesis 1 is a masterly statement of the Hebrew belief in a world created by one, all-powerful and loving deity specifically for the benefit of human creatures capable of enjoying and caring for it.

Appreciating the internal logic of Genesis 1

The logic is very clear when the six days are arranged in two columns of three. Reading down the columns from days one to three shows the creation of functional spaces in order. They provide the bases of time (day and night), weather (water and sky), and food (land and vegetation). Then, on days four to six, those functional spaces are filled with their inhabitants. On day four, the sun, moon, and planets appear, responsible for providing the visible markers of time. On day five, the waters and the sky are inhabited by fish and birds, and commanded to be fruitful and multiply. On day six, the land and vegetation are occupied by beasts, whose function is to serve humans, and people, who have the responsibility to care for the earth and its inhabitants.

In short, Genesis 1 insists that the sun, moon, and stars are creatures, not gods, and are certainly not to be worshipped. The dome of the sky was seen as a solid firmament, with windows to let through the rain, and fixed tracks along which the sun and the planets moved. The heavens and their inhabitants were created to serve humanity by marking the passing of the days and seasons and by helping us to organise the annual rounds of planting and harvesting.

Walton helpfully compares the sequence of divine actions described in Genesis 1 with the building of a new school in six stages. In this analogy, the school designers first set out the structure,



We don't need to see Genesis as scientific.

Picture: iStock

"Genesis 1 does not contradict science – it is not *about* science."

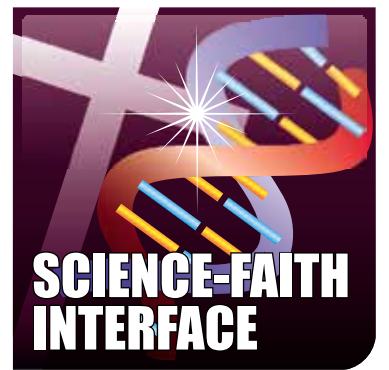
so at stage one they need light on their plans. At stages two and three they build all the required functional spaces, such as classrooms, library, gym, offices, gardens, playing fields and a pool. Only when these are ready can those spaces be populated with inhabitants. At stage four, electric lights, power points, clocks, and internet connections, at stage four, aviaries, terraria for frogs and lizards, aquaria, and fishponds, and finally at stage six, pupils and staff.

The authors of Genesis 1 saw no need to describe the material origins of the earth, because everything was simply assumed to have been made by God. The questions we ask of the text, such as, how could there have been light on the first day when the sun did not

appear until the fourth day, would have been pointless and incomprehensible to those for whom it was written.

The few places where Genesis 1 apparently agrees with science, at least to some extent – such as placing the arrival of humans last in the sequence of events, after vegetation and the animals appeared – are not proof of an inspired pre-vision of cosmic history as we understand it now. Genesis 1 is not and never was intended to explain the material origins of the universe in terms that have any relevance to our scientific knowledge. Only much later did philosophers begin to suspect there could be more to see behind the solid firmament of the sky.

Read with understanding of its original intent, Genesis 1 does not contradict science at all. It is not about science. On the contrary, it is set out as a text for congregational participation in a joyful annual festival. It has rhythmic wording suitable for group speaking, it has a strong emphasis on the world designed as home for people, and is regularly punctuated by choruses proclaiming that "... it was good."



(In the context, "good" means fit for purpose, not morally good). So the most likely original context of Genesis 1 is as the text for a literal seven-day festival celebrating the inauguration of the cosmic temple, like the one for the inauguration of Solomon's temple described in 2 Chronicles 7:8.

It is hard for us to cast off our materialist assumptions and step out of our world into that of 3000 BC. But if we do that, we discover that Genesis 1 frees us from any need to choose between a religious belief versus contemporary science for explanations of the world around us. It does not deny a religious assertion that God made material creation, only that Genesis 1 is not about that story. It does not deny evolution, or that the material universe evolved long before humans; rather, it assumes that the long procession of pre-human creatures helped to prepare the earth for humans. Since Genesis 1 never was about material origins, there is no conflict with science. The tragic science-religion war was never necessary.

Carolyn King is a Fellow of the Royal Society of New Zealand and Emeritus Professor at the University of Waikato. She has doctorates in science (Oxford) and religious studies (Waikato). Her research interests are the ecology of small rodents and mustelids, national park philosophy and management, and the relationships between science and theology.

The topic of this article was presented last year at the ISCAST–NZCIS Conversations, an online series where experts present on themes at the science-faith interface. Emeritus Professor King's presentation can be found at: bit.ly/ISCASTCarolynKing, while details of the current series can be found at: bit.ly/2022ISCASTCreationCare.



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Why Christians should fall in love with creation

by Stephen Cauchi

CHRISTIANS WILL BE ASKED to consider critically their role in caring for the environment in a series of online conversations featuring academics, agri-business leaders, theologians and mission leaders.

Among the topics will be an examination of the evangelical approach to the environment, run by Sally Shaw, the director of an international Christian conservation organisation, A Rocha Australia.

It will be among the 10 topics explored in the conversations run by the Institute for the Study of Christianity in an Age of Science and Technology.

Ms Shaw said she received a calling from God in 2010 to talk to the church about the environment and justice for his creation, particularly to evangelicals.

She said misinterpretations of passages from Genesis where Adam is instructed to “subdue” the earth and “rule” over animals had led to environmental neglect.

Ms Shaw said from the time of the Enlightenment, there had been an idea that nature was just valuable for its utility, whether that was money or pleasure, rather than something to be cared for.

Instead, Ms Shaw said people should care for God’s creation, in the same way God cared for them.

She said this meant curbing the use of fossil fuels, curbing consumerism, and curbing greed and selfishness.

Ms Shaw lives in the Aldinga EcoArts village in South Australia, to the south of Adelaide, an intentional community with sustainable housing.

There the community grows their own fruit and vegetables, and



Sally Shaw wants Christians to think about nurturing the environment.



Sally Shaw.

in a very commercial area,” she said.

“There was lots of reflection, discussion, people writing their own poetry, drawing pictures.

“It was fascinating just seeing the depth of what people had drawn but the way they had interpreted it.”

Ms Shaw’s presentation will also include interviews about the environment with 25 ministers from different denominations.

Ms Shaw said there were three key ways Christians could care for the environment: reading the Bible from God’s point of view rather than a people-centred point at view, critically examining their lifestyle and how they could live more simply, and by falling in love with God’s creation.

The Creation Care in the Climate Change Century series will run on Thursday nights until 12 May, from 6.30 to 7.30pm.

The ISCAST presentation is being jointly hosted by NZCIS – New Zealand Christians in Science.

To register for the sessions, visit: bit.ly/367yZGv.

members have a meatless diet.

Part of Ms Shaw’s discussion will focus on a one-day workshop she ran in 2021 which had “mind-blowing” results.

The workshop examined the relationship between God and creation using art, poetry, songs, discussion and organic food. It also involved visits to Rundle Mall in Adelaide and the nearby Adelaide Botanic Gardens.

“We explored the Botanic Gardens which is the most amazing oasis and spent time there reflecting on what nature look like

Picture: iStock

“From the time of the Enlightenment, there had been an idea that nature was just valuable for its utility, whether that was money or pleasure, rather than something to be cared for.”

Sally Shaw



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Draft Clergy Bill Consultations April/May 2022 TryBooking Details

Over the past two years there has been an extensive review of the diocesan legislation that relates to clergy. We are now in the final stages of this process and a new, consolidated Clergy Bill will be presented to the Melbourne Synod in October 2022.

All Anglicans in the Diocese are invited to attend any one of the following **five consultation sessions**, for a briefing about the draft of this Clergy Bill, and to ask questions and make comments. Both Zoom and in-person meetings are being held.

Speakers at the sessions are **Dr Ian Gibson**, Advocate of the Diocese, and **The Rt Revd Alison Taylor**, Chair of the Clergy Legislation Review Reference Group.

Consultation Sessions may be booked through TryBooking for the following times:

- | | |
|---|---|
| 1. Tuesday 26 April , Zoom 7 – 8.30pm | https://www.trybooking.com/BYEBV |
| 2. Wednesday 27 April , In-person meeting, St Faith’s Church Burwood, 7 – 8.30pm | https://www.trybooking.com/BYECV |
| 3. Thursday 28 April , Zoom 12.30 – 2pm | https://www.trybooking.com/BYEBV |
| 4. Wednesday 4 May , Zoom 7 – 8.30pm | https://www.trybooking.com/BYEBV |
| 5. Wednesday 4 May , In-person meeting, St John’s Church Highton, 7 – 8.30pm | https://www.trybooking.com/BYEDG |

Booking through TryBooking is essential for attendance. Bookings close at 5pm on the day prior to each session.

The draft Clergy Bill and relevant documents may be viewed on the Diocese’s Clergy Legislation Review webpage at <https://www.melbourneanglican.org.au/governance/clergy-legislation-review-resources/>

Questions and comments on the Bill may also be sent to the Registrar of the Diocese, Mr Malcolm Tadgell at mtadgell@melbourneanglican.org.au or by post addressed to The Registrar, Anglican Centre, 209 Flinders Lane, Melbourne, Vic. 3000. Correspondence should be sent by 15 May 2022.

Share your stories

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2022 Sharwood Lecture in Church Law



7:30pm, Wednesday 18 May 2022

Craig Auditorium, Gateway Building, Trinity College, 100 Royal Parade, Parkville, Melbourne

RSVP: Friday 14 May 2022

BOOKINGS: trybooking.com/BXJCF

ENQUIRIES: Briony O’Halloran
events@trinity.unimelb.edu.au
03 9348 7536 (Trinity College)

Law of the State and Religious Institutions – Cause for Concern or Reform?

The fifth Robin Sharwood Lecture will be delivered by Mr Michael Shand AM QC. Michael Shand has practised at the Bar since 1980 and was appointed Queen’s Counsel in 1997. Mr Shand has served as Chancellor to the Anglican Primate of Australia and Chancellor of the Anglican dioceses of Melbourne and Ballarat.

Light refreshments will follow the lecture.



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What drove Steve to mission work in Australia

by Stephen Cauchi

WE ALL KNOW AUSTRALIAN churches send missionaries out to the world – but what's less well known is that the world sends missionaries here. American the Reverend Steve Mayo and his wife Sue are an example of this.

Mr Mayo came to Australia 24 years ago to plant churches. He is now a director for the Association of Baptists for World Evangelism, and a minister at Calvary Baptist Church on the NSW Central Coast.

The Mayos were drawn to Australia by the sense of great need for church planters here.

But, Mr Mayo said missionaries' motives for wanting to come to Australia could differ.

He said missionaries from Asia, Africa and Latin America often came to Australia to reach their own people.

Mr Mayo said missionary activity was especially important in those communities given Christianity might be suppressed in their home countries.

Describing his own work, Mr Mayo said he preferred to use the term "church planter." But he said he was technically a missionary, in that he was supported by other churches to church plant without expense to the new congregation.

Mr Mayo's interest in Australia was first awakened as a student at Cornerstone University, Michigan. There he met a classmate from Melbourne, who made him aware of the opportunities for church



Steve Mayo and his wife Sue came to Australia 24 years ago to plant churches. Picture: supplied

planting in Australia.

He spent 14 years as a pastor in America, before travelling to Australia in 1995.

This trip took him and his wife to Sydney, where they attended a couple of church plants.

"We were already thinking the Lord was directing us to church

planting and we assumed we'd just do that in the US," Mr Mayo said.

"But after attending those two church plants here, then essentially hearing from them that they needed some help, we decided 'Why not? We'll go to Australia and plant churches'."

Mr Mayo said the great need

"We're trying to reach the lost, and the more that are trying to do that the better."

The Reverend Steve Mayo

for church planters and pastors in Australia was the main reason he came to the country.

He said it was a striking contrast to the United States, where when he resigned from his last position, more than 100 people applied to take on the role.

In Australia, Mr and Mrs Mayo found many churches too small to afford a pastor.

"There's no shortage of leadership in the US – a glut of guys who wanted to be pastors, who had the academic credentials to be pastors," Mr Mayo said.

"Why should we stay in America where there's all these people that want my job when we could go to Australia where, at least in our theological circles, there's a shortage of leadership?"

Mr Mayo said the number of Christians in Australia – including evangelical Christians – was

declining, meaning overseas help was appreciated.

"The response I've received personally here is entirely welcoming," he said.

"We're trying to reach the lost, and the more that are trying to do that the better."

Mr Mayo worked at a church in the Erskine Park, Sydney, for 12 years and then moved to Padstow, near Bankstown.

For the past 10 years, Mr Mayo has been Association of Baptists for World Evangelism director for the Asia-Pacific, leading church planting teams in Mongolia, Japan, South-East Asia, Papua New Guinea and Australia.

For the past seven years, he has juggled that responsibility with preaching at the Calvary Baptist Church, Wamberal, on the New South Wales Central Coast. It's a 75-minute commute from his Sydney home.

Mr Mayo said the church had been without a pastor for years before he joined them.

"They were just limping along with maybe 10 people on a Sunday at best," he said.

"I had my Sundays open and offered to come up and preach. They took us up on that seven years ago."

Mr Mayo said his job at Calvary was only temporary. Hopefully within the next two years they would be able to call another pastor, he said.

"We're doing that until they get built up enough and they can call a pastor. Then I can move on to helping another church plant."

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Norma Morrison worked tirelessly with our archives, historical societies, information and photos collected from many people. This compilation of history, recollections, stories and reflections celebrating life along the coast is worth having if you've been a part of our Parish at any time.

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We are deeply distressed that there have been occasions when abuse and misconduct have occurred in our communities. Kooyoora Ltd is independent of the Diocese and receives and manages complaints about abuse and misconduct by members of the clergy and church workers.

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Alone in a refugee camp, Jacob found Christ

by Emily McAuliffe

DENG GARANG AKECH KUCH – later baptised as Jacob – started believing in God because he could see no other way of surviving. Now a bishop, he can't believe how far his faith has taken him.

Growing up, Deng was surrounded by a metaphorical darkness every day: one of illness, disease, violence, loneliness, fear.

Born in what is now South Sudan in 1977, Deng was taken from his family aged nine to live in the Dimma Refugee Camp in Western Ethiopia. He had been recruited to the Red Army during the Second Sudanese Civil War and became one of thousands of unaccompanied minors forced to build a life in the camp.

Deng was moved to the refugee camp with his sister to pursue an education in line with government orders at the time. Life, he says, was difficult. He was so young and so far from home. Without his parents around, he needed someone to look out for him.

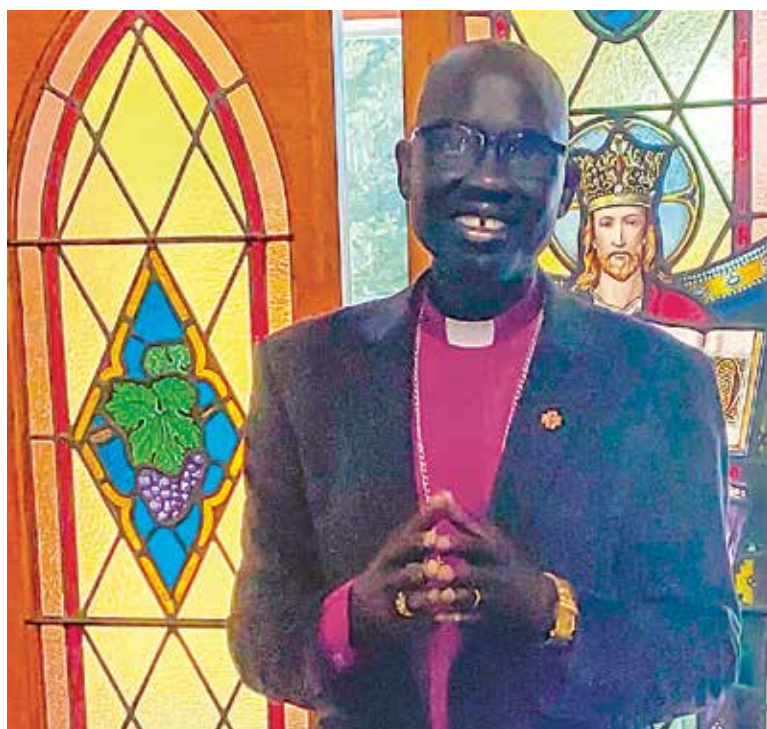
This turned out to be Jesus.

"I had a call from God when life was very hard," Bishop Jacob said.

"When you are in trouble, when life is very hard, people always seek the face of God."

Understanding that God could be a protector and guide, Deng decided to give his life to Him. He was baptised Jacob Deng Garang Akech at age 11.

Later, he would convince his non-Christian parents of the power of Jesus Christ and see them baptised too. His father was in his 90s, when Bishop Jacob convinced him baptism would save him from



Bishop Jacob hopes to use what he has learnt in Melbourne to reach out to the world. Picture: supplied

"There are a lot of challenges [in South Sudan], but by the grace of God, I will manage."

Bishop Jacob

suffering in his next life. He went on to live to 106.

"I overcame [my challenges] because of Jesus Christ's power. Jesus was on my side, and this empowered me to follow him and to make him known to other people from different nationalities all over the world."

Jacob went on to join a youth ministry that oversaw the Episcopal

Church of Sudan's songs in the camp, and was then made an evangelist by the then Archbishop of the Anglican Church of South Sudan.

After escaping to Sudan from Ethiopia when the then-Ethiopian president Mengistu Haile Mariam was overthrown, Jacob then escaped Sudan to avoid ongoing conflict. After fleeing to a refugee camp in Kenya with his family in

1992, Jacob completed primary and high school, but then could not afford to go to university.

He applied five times to leave Africa, before finally being accepted, and allowed to migrate to Australia in 2006. Here he joined the Anglican Church of Australia, where he began ministering in various parishes under the Diocese of Melbourne.

He decided to study a Bachelor of Theology at Trinity College Theological School in 2012, graduating in 2016.

After settling in Melbourne with his family, in 2021 Jacob was called to the ministry of bishop in the Episcopal Church of South Sudan, in the Diocese of Twic East, following the retirement of the first bishop. He was elected and consecrated on 23 May 2021 in Juba and enthroned on 30 May in Panyagoor.

He credits much of this achievement to his time in Melbourne, saying that he received unwavering support throughout his studies, particularly from Archbishop Philip Freier, and Bishop Kate Prowd, along with the faculty at Trinity College Theological School. "They have brought me up to the level where I am now," he said.

Bishop Jacob said he never planned to be a priest, let alone a bishop. But he knew that this opportunity meant that he could go back and help his people.

"In a third-world country it's not very easy, especially in our country. There are a lot of issues ... there is suffering, there is violence ... but for the sake of Christ, I chose to go back with that call," he said.

"You know what the Bible says? [It says] 'Seek first the kingdom of God, and the rest shall be given

unto you'. There are a lot of challenges [in South Sudan], but by the grace of God, I will manage."

"By the grace of God, I will get there, and make the word of God fully known ... The Anglican Church and the Diocese of Melbourne has moulded me and Trinity College has changed my life. The skills that I've built here [in Australia] I will now use to reach out to my people. Not only my people, but I will reach out to the world."

Bishop Jacob is firm in both his beliefs and his dedication to serving others as a leader of the church.

"It is the responsibility of the church to reach out to the poor and sick people. The church should act to tell the truth. It is the responsibility of the church to pursue justice for other people. Through its actions, the church is to welcome the homeless, feed the hungry and care for those in need," he said.

"I believe that all people are equal before God, regardless of their race and their background. My theology has been formed from the life and teaching of Jesus Christ. In part it has also been shaped by my life experience as a refugee and an unaccompanied minor in foreign lands, and the suffering experienced in the refugee camps."

"I did not mind too much in what capacity I would serve God, so long as I am loving him with all that he has done to me, glorifying him as much as possible, being faithful to him. I have a heart to pray for and to serve others."

This piece originally appeared on the website of the Trinity College Theological School.

Global wellbeing suffered through COVID pandemic

by Francis Martin

THE EFFECTS of the climate crisis and the pandemic necessitate a radical rethinking of "paths to human flourishing," according to a new report from United Kingdom charity Christian Aid.

The Christian Aid poverty report highlights improvements made over recent decades. However the organisation's chair warned in the report that Christians should never be blind to the deep injustices that continue to scar the world.

Figures in the report show that

levels of extreme poverty around the world fell from 29 per cent in 1981 to 12 per cent in 2013.

However, it argued that successes in bringing large numbers of people out of extreme poverty did not weaken the urgency of the struggle to end poverty, but should

instead intensify the pressure to do more. The report noted educational opportunity had grown in recent years, with more than 70 per cent of children in the least developed countries completing primary schooling in 2019, a 28 percentage point increase from the figure in

1990. It said that the COVID-19 pandemic had, among other factors, caused massive disruption to education, affecting poorest children the most, and driven a "shadow pandemic" of family violence.

Church Times.

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Churches in Ukraine plead for mercy in war

by Jonathan Luxmoore

UKRAINE'S CHURCHES HAVE renewed their appeal for help for the civilians caught up in bloody fighting across their country.

Kyiv-based Council of Churches and Religious Organisations said missions of civilians of different nationalities and faiths who had lived peacefully in Ukraine were facing a humanitarian catastrophe, with air and missile strikes on residential areas, food warehouses, hospitals, maternity wards, schools and other critical infrastructure.

The organisation includes Orthodox, Catholic, and Protestant Churches, as well as Muslim and Jewish unions.

The council said the evacuation of the civilian population through humanitarian corridors could be carried out by civilian volunteers and church ministers.

Its appeal was issued as Russian president Vladimir Putin's forces drew closer to the embattled capital, shelling military defences and residential buildings. The United Nations has put the refugee exodus from three weeks of war at more than three million.

The Council said that almost 200 Ukrainian children had been killed and injured so far, at least



Many churches have been destroyed in Ukraine.

Picture: Act Alliance

230 schools and hospitals and 1500 apartment blocks had been destroyed, and more than 2000 people had been left dead as a result of "constant shelling" in the besieged port of Mariupol.

Meanwhile, the Ukrainian Greek Catholic Church Major

Archbishop Svetoslav Shevchuk warned on Monday that there could be no neutral position as his countrymen struggled to assert their "right to exist, to freedom, to be themselves." He said anyone failing to condemn the war was "an accomplice in the crime of aggres-

sion and killing of peaceful people.

The leader of Ukraine's independent Orthodox Church, Metropolitan Epiphany Dumenko, told a congregation attending the traditional Triumph of Orthodoxy Sunday that Ukraine's defenders were not only resisting Russian invaders, but also waging a struggle between "good and evil, truth and untruth, love and murder."

"The very reason for the attack on Ukraine is false — a great lie justifies the continuation of aggression, and its consequences are the cruelty, ruthlessness and murder we see in the Russian occupiers' actions," he said.

"Under the slogan of defending the faith, they destroy temples and kill priests and faithful. Under the guise of caring about human rights, they create intolerable conditions, destroy cities and villages, ruthlessly torture and kill innocent people. While speaking of a desire for peace, more and more people foment war."

The Ukrainian Government said that at least 28 churches and houses of prayer belonging to various denominations had so far been wrecked in six separate regions, including the Orthodox and Roman Catholic cathedrals in Kharkiv and the historic Svyatogorsk Lavra monastery in Donetsk, where more than 500

refugees were sheltering when it was hit by an air strike last weekend.

Russian troops have also been accused of using occupied churches as firing positions in the conflict.

The Christian maritime charity the Sailors' Society, which has six port chaplains in Ukraine, said that a church built in Mariupol by a local pastor, Viktor Dudnick, had been hit by a Russian bomb.

Ukraine's independent Orthodox church said in a Facebook message that its diocesan administrative headquarters in Mariupol had been completely destroyed, along with homes nearby, during an overnight air strike on the city.

The Moscow-linked Orthodox Church said two churches in its Donetsk diocese had also been damaged.

Several more clergy from Ukraine's independent Orthodox Church have been reported killed in the conflict, as has the adopted daughter of Gennady Mokhnenko, a prominent Evangelical pastor from Mariupol, and Oleksandr Kysliuk, a veteran Orthodox professor of Greek and Church Slavonic at the Theology Academy in Kyiv.

Church Times.



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Rediscover God, live simply: Williams' call

by Roland Ashby

CHRISTIANS ARE CALLED TO a life of simplicity because they believe that human beings are made in the image of God, former Archbishop of Canterbury Dr Rowan Williams said last month.

He said this meant that as all Christians learnt simplicity in their lives, they were engaged in rediscovering and re-entering their gifted existence as God's image.

Dr Williams spoke in February as part of an online series of talks entitled 'Unified Consciousness: One Mind One Heart', organised by the World Community for Christian Meditation.

He said that far from simplicity being "a kind of lack", it was actually "a kind of fullness", describing it as a kind of completeness, just as in God, all that God is, is poured out in all that God does.

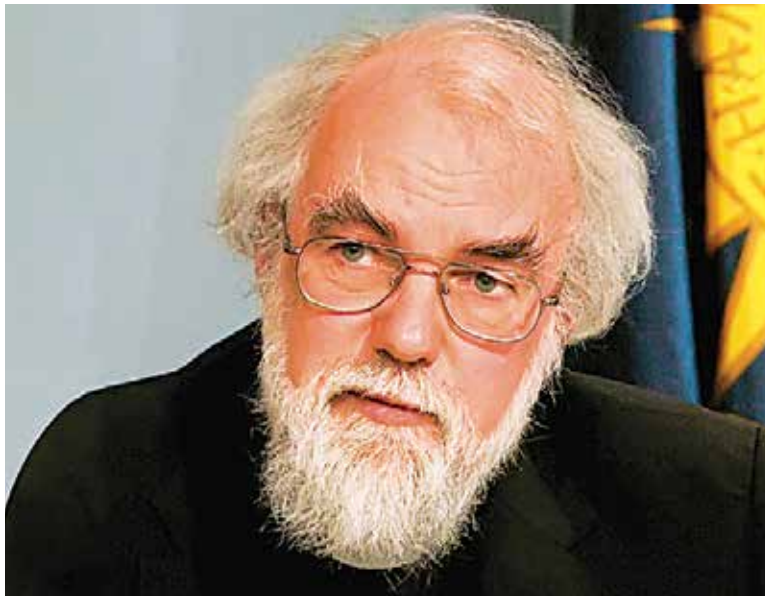
He said the more we reoriented and re-established our lives as places where divine life happened, God looked at what He had made and saw God. Simplicity, Dr Williams said, was the freedom in this moment simply to turn to God and to mirror God.

"The task of simplicity is recognising that in this moment it is possible to turn and possible to reflect the gift that's poured out.

In this moment. We don't have to wait until tomorrow and we don't have to lament the fact that we did it better yesterday. Simplicity is the belief that a new creation starts now. Here ... It is possible. It is given to us; to turn to God and to reflect God," Dr Williams said. "We may not do it with the wholeness of heart we'd like. We may not feel that we're making a particularly good job of it. Never mind, it's not about success and achievement, it's about recognising that something is possible and if this is my desire, to turn to God, to mirror God, then in that moment while that freedom is realised, something happens in me and through me which makes a difference around me.

"If what I truly want is to turn to God and to mirror the divine life of gift, then one thing that will no longer be true about me is that I'm a slave of obsessions, acquisitive craving impulses; I'm no longer out to excavate and occupy and dig in to a place in the world at other people's expense.

"If I've turned to God and know that I can mirror God, wanting to be with God ... then the last thing that will be on my mind is the question of how can I secure myself, how can I acquire what will keep me safe, how can I plug all the gaps in myself with the goods of this world?



Archbishop Rowan Williams.

Picture: File

"The simple person is the person who is not a threat to those around. God isn't a threat to us because God doesn't have an agenda, God doesn't want to use us or exploit us, make something of us, in order to satisfy his own mysterious purposes. God simply wants us to be there, receiving the divine love and radiating it back. And so when we are living in and from that life, there's going to be something about our lives that is more deeply hospitable, more deeply welcoming."

Dr Williams said that as the door to simplicity opened more

widely, Christians discovered more and more things they could do without, not because they despised those things, but because they recognised those things did not matter in their journey towards God, and alignment with Him.

He said simple living necessarily involved asking ourselves tough questions, particularly in our own era, with the massive damage that unbridled consumption had inflicted on the environment.

Moreover, for Christians simple living was also about learning more and more deeply how their sense of

themselves, and their place in the world, didn't depend on success, control or accumulation of goods.

"A simple life is a life in which I become more free, and if I become more free then those around me become more free likewise," Dr Williams said.

He said simplicity was about learning to see God's grace as the root of our very being, and learning to speak and act from the place deep within us that resonates with the life and gift of God.

A long-time meditator, Dr Williams said he meditated "because I have a sense of my need, my urgent need, to open up ... [to that which] supremely is, and is active; and as a Christian, I believe that activity is what is literally embodied, crystallised in the life and death and resurrection of Jesus ... I meditate to be fed". He said that his meditation practice depended on responding to what was pouring out towards him from an immeasurable and infinite source.

For more information about 'Unified Consciousness: One Mind One Heart', see: wccm.org/events/unified-consciousness.

Roland Ashby is a former editor of *The Melbourne Anglican*. See his blog, *Living Water*, at: thelivingwater.com.au.



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Love has a voice, a name and a time frame

by Heather Cetrangolo

EASTER IS THAT TIME OF THE year when the most offensive and most attractive aspects of the Christian faith find a moment of display. It's when we look death in the face and say, "Stuff you."

Try as we might, to repress our deepest yearning and dissatisfaction, to tell ourselves that it's enough that our loved ones live on in our memories, embrace the aging process with dignity and dance around the anxiety that perhaps we haven't made the most of every moment, the feeling is there. Denying it won't help us. I don't want to cease to exist. I don't want it to be over.

I want to smell my nanna's cheap perfume again, the way it mingled with her natural scent and choice of washing powder. I want to sip cups of tea with my grandad while he does the crossword and gets ink on his fingers. I know the day will come when I embrace the people I couldn't embrace in this life, and laugh with my husband at the things that only we find funny. I know that once this life separates us, I will want to hear the sound of his voice again, and not just in my dreams.

To connect with the inexhaustible beauty of this faith is to touch its ugliness, and the way it unearths our buried hopes. It removes a deeply embedded splinter from our culture of denial.

At the heart of the Jewish (and Christian) hope has always been a belief in the resurrection of the body. *T'chiyat hameitim*, the resurrection of those whose souls have left this world, together with the rebuilding of the temple, are



Belief in resurrection of the body has always been a feature of the Jewish (and Christian) hope. Picture: iStock

"It is in the physical embrace of this Scarred and Risen One, that we will one day know our instinct was right: we were made to live, and to do it forever."

understood to be markers of the Messianic Age within traditional Judaism. This is reflected in the Talmud, Mishnah and Amidah prayer, though not without contest or nuance within rabbinic communities today. Jesus' contemporaries

read his words and actions in the light of this resurrection hope (John 11.24), even as some dissented (Mark 12.18; Acts 23.8).

To understand Easter is to understand that the body matters. It is a moment in our liturgical

calendar when, I would have to argue, the Anglo-Catholics have it right, as do our Catholic and Orthodox brothers and sisters. As we step through the process of the Easter Triduum, we practice an embodied pedagogy, one that seeks to enter the story in its time frame, counting the minutes and hours that Jesus waited for his hearing and hung on a cross.

We place our feet into the awkwardness of being washed by our leader. We strip the church of its trappings as we emote the betrayal that took place in the early hours of the morning, the shock and the abandonment. We read the Passion from start to finish, uninterrupted,



The Reverend Heather Cetrangolo.

as we consider the physical sound of forty lashes and nails piercing flesh and wood.

We sit in the waiting and not understanding of Easter Saturday and marvel at the impossible miracle that met a morning sunrise, on an ordinary day, in an olive-strewn garden, where only two days earlier a mother wept over the lifeless body of her son. We smell the oils and taste the salted tears that facilitated a dignified burial. We embody the story with symbol and ritual because it is a story for the body.

Our God is not a concept, but a brother, whose scent and voice we will recognise, as a beloved spouse or father. It is in the physical embrace of this Scarred and Risen One, that we will one day know our instinct was right: we were made to live, and to do it forever.

The Reverend Heather Cetrangolo is chaplain to diocese staff at the Anglican Centre, and is currently studying her PhD in Franciscan pedagogy and developing a school for Church renewal in the Franciscan tradition.

Prayer Diary

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

APRIL 2022

Fri 1: The Diocese of North West Australia (Bp Gary Nelson, Clergy & People); Archdeaconry of Melbourne (Heather Patacca); St Barnabas' Glen Waverley (Phillip Meulman, Gordon Li);
Sat 2: The Diocese of Perth (Abp Kay Goldsworthy, Asst Bps Jeremy James, Kate Wilmut, Clergy & People); Brighton Grammar School (Ross Featherston, Principal; Chester Lord, Chaplain); St James' Glen Iris (Samuel Crane).
Sun 3: The Church of Nigeria (Anglican Communion); The Diocese of Riverina (Bp Donald Kirk, Clergy & People); Department of Theological Education (Bp Bradley Billings, Assistant Bishop, Monomeeth Episcopate); St Oswald's Glen Iris (Glenn Loughrey); Parish of Cranbourne - Pastoral Visit (Bp Paul Barker); St Matthew's Prahran - Confirmation Service (Bp Genieve Blackwell).
Mon 4: The Diocese of Rockhampton (Bishop Peter Grice, Clergy & People); Victorian Council of Churches (Dr Graeme Blackman, President, Ian Smith, Executive Officer); All Saints' Greensborough (Julie Blinco-Smith);
Tues 5: The Diocese of Sydney (Abp Kanishka Raffel, Regional Bps Chris Edwards, Michael Stead, Peter Hayward, Peter Lin, Malcolm Richards, Gary Koo, Clergy & People); St Alban's Hamlyn Heights (Jon Taylor).
Wed 6: The Diocese of Tasmania (Bp Richard Condie, Missioner Bp Chris Jones, Clergy & People); Beaconhills College (Tony Sheumack, Principal);

Peggy Kruse, Chaplain); Holy Trinity Hampton Park (Argho Biswas).

Thurs 7: The Diocese of The Murray (Bp Keith Dalby, Clergy & People); Chaplain to Anglican Centre staff (Heather Cetrangolo); Holy Trinity Hampton (Ross Duncan).

Fri 8: The Diocese of The Northern Territory (Bp Greg Anderson, Clergy & People); Archdeaconry of Stonnington (Howard Langmead); Holy Trinity Hastings (Tim Anderson).

Sat 9: The Diocese of Wangaratta (Bp Clarence Bester, Clergy & People); Camberwell Girls' Grammar School (Debbie Dunwoody, Principal; Helen Creed, Chaplain); St Martin's Hawksburn (Vacant, Colleen O'Reilly, Locum).

Sun 10: The Church of North India (United); The Diocese of Willochra (Bp John Stead, Clergy & People); Working Group on Aboriginal Matters (NATSIAC); Christ Church Hawthorn (Andrew Dircks); All Souls Sandringham - Pastoral Visit (Bp Paul Barker).

Mon 11: Anglicare Australia (Bp Chris Jones, Chair; Kasy Chambers, Exec Director); Anglican Board of Mission (John Deane, Executive Director); St Columba's Hawthorn (Mark McDonald); Anglican Institute Chapel at Ridley College - Preaching (Bp Genieve Blackwell).

Tues 12: Theological Colleges, Church Schools & Church Kindergartens; Converge International (Jenny George, CEO, and Chaplains); Parish of St John's, Healesville w. St Paul's, Yarra Glen (Matt Smith).

Wed 13: Mission Agencies of the Anglican Church of Australia; Camberwell Grammar School (Paul Hicks, Principal; Charles Butler, Chaplain); St John's Highton (Will Orpwood, Christopher Lynch).

Thurs 14: Religious Orders serving within the Anglican Church of Australia; ACCESS ministries (Dawn Penney, CEO); Church of the Epiphany Hoppers Crossing (Glenn Buijs, Hei Ler Kyi Shwe, Trish Hunt).

Fri 15: Locums and all retired clergy; Archdeaconry of The Yarra (Tim Johnson); Hume Anglican Parish (Satvasheela Pandhare); St Johns Frankston North with St Lukes Carrum Downs - Pastoral Visit (Bp Paul Barker).

Sat 16: The Anglican Church of Australia (Primate Abp Geoffrey Smith, General Secretary Anne Hywood, the General Synod & the Standing Committee); Caulfield Grammar School (Ashleigh Martin, Principal; Ryan Holt, Amanda Lyons and Kate Jacob, Chaplains); Parish of St Paul's, Inverleigh w. St John's, Bannockburn and Church of the Epiphany, Meredith (Tim Smith).

Sun 17: The Church of Pakistan (United); The Diocese of Adelaide (Abp Geoff Smith, Asst Bps Denise Ferguson, Timothy Harris, Christopher McLeod, Clergy & People); Anglican Development Fund; St George's Ivanhoe East (John Sanderson, Linda Fiske, Richard Wilson); All Saints Rosebud with St Katherines McCrae - Pastoral Visit (Bp Paul Barker); Parish of Grovedale/Mt Duneed - Pastoral Visit (Bp Kate Prowd).

Mon 18: The Diocese of Armidale (Bp

Rod Chiswell, Clergy & People); Aged Care Ministry; St James' Ivanhoe (Stephen May, Jessica Cheung, Stephen Faragher).

Tue 19: The Diocese of Ballarat (Bp Garry Weatherill, Clergy & People); Spiritual Health Victoria Council (Cheryl Holmes, CEO); Parish of Jika Jika (Michael Hopkins).

Wed 20: The Diocese of Bathurst (Bp Mark Calder, Clergy & People); Christ Church Grammar School (Neil Andary, Principal; Emily Fraser, Chaplain); St Paul's Kew East (Heidin Kunoo, Stacey Slater).

Thurs 21: The Diocese of Bendigo (Bp Matt Brain, Clergy & People); Anglican Boys' Society - CEBS (Bruce Anderson, Secretary); Holy Trinity Kew (Robert Newton, Rick Cheung, Lesley Dixon);

Fri 22: The Diocese of Brisbane (Abp Phillip Aspinall, Regional Bps Jeremy Greaves, Cameron Venables, John Roundhill, Clergy & People); Archdeaconry of Williamstown (Glenn Buijs); St Hilary's Kew/North Balwyn and Mont Albert North (Adam Cetrangolo, Richard Bruce, Wendy Wade, Yi Cheng Shih, Elizabeth Webster).

Sat 23: The Diocese of Bunbury (Bp Ian Coutts, Clergy & People); Firbank Grammar School (Jenny Williams, Principal; Christine Croft, chaplain); St James' and St Peter's Kilsyth-Montrose (Janie O'Gorman).

Sun 24: The Anglican Church of Papua New Guinea; The Diocese of Canberra & Goulburn (Bp Mark Short, Asst Bps Stephen Pickard, Carol Wagner, Clergy & People); Anglican Cursillo Movement;

All Saints' Kooyong (Kuncoro Rusman, Lachlan Thompson).

Mon 25: Ministry to the Defence Force (Bishop Grant Dibden, Chaplains & Members of the Defence Forces); Anglican Early Childhood Services; The Parish of St Thomas', Langwarrin w. St Peter's, Pearcedale (James Connor).

Tues 26: The Diocese of Gippsland (Bp Richard Treloar, Clergy & People); The Parish of Holy Trinity, Lara w. Christ Church, Little River (Roxanne Addley).

Wed 27: The Diocese of Grafton (Bp Murray Harvey, Clergy & People); Geelong Grammar School (Rebecca Cody, Principal; Gordon Lingard, Howard Parkinson, Chaplains); St John the Baptist Lilydale (Matthew Connolly).

Thurs 28: Ministry with the Aboriginal people of Australia (Bp Chris McLeod, National Aboriginal Bishop, Aboriginal Clergy & People); Anglican Historical Society (Wendy Dick, Chair); Parish of Longbeach & Chelsea (Sue Bluett).

Fri 29: Ministry with the Torres Strait Islander people of Australia (Torres Strait Islander Clergy & People); Archdeaconry of Box Hill (Dianne Sharrock); St George's Malvern (Gregory Seach).

Sat 30: The Diocese of Melbourne (Abp Philip Freier, Asst Bps Paul Barker, Bradley Billings, Genieve Blackwell, Kate Prowd, Clergy & People); Hume Anglican Grammar School (Bill Sweeney, Principal; Peter Waterhouse, Chaplain); St John the Evangelist Malvern East (Alex Ross).

A joyful, intimate, delicately-told ode to music

Whole Notes: Life Lessons through Music by Ed Ayres, ABC Books.

by Ian Palmer

REGULARLY LISTEN TO ED Ayres, weekend mornings on ABC Classic, as I guess do other readers of *The Melbourne Anglican*. So, when late last year I heard of Ayres' new book *Whole Notes* I was off to the bookshop to buy it. I was not disappointed. This enthralling book is "an ode to music". It's a book about life, about finding yourself, and about the role that music can and does play in that journey.

Several years ago, we listened to Ed as Emma and those soft, English tones enchanted us. Then Ayres took a momentous journey to teach music for a year in Afghanistan, and the even more momentous journey of transitioning from Emma to Eadric.

This is a story of transition. It is also the story of how Ayres, a strings player and teacher, becomes a student again and learns to play the horn. It does not surprise us when we read gentle and humorous passages about the way he teaches music and creatively works out what's best for his students. Throughout the book there are touching vignettes about composers or players and other people he has known.

Ayres describes music as "humanity's greatest creation," saying: "we know ourselves more intimately, more honestly and more clearly with every note. And with every note, music offers us a hand to the beyond." Music invites us to touch that which is divine because through music the divine is reaching out to us.

Resonating through this book



Ed Ayres describes music as "humanity's greatest creation" in his new book.

Video still from abc.net.au

"We know ourselves more intimately, more honestly and more clearly with every note. And with every note, music offers us a hand to the beyond."

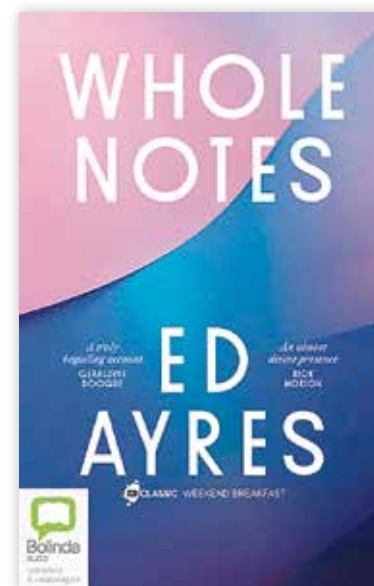
Ed Ayres

are the seven notes of the major scale, representing qualities that give meaning to our lives.

These are the chapter headings of bravery, knowledge, resilience, kindness, wisdom, hope

and love. Ayres uses language carefully and delicately. He tells stories so engagingly and with such great artistry that he invites us to view the mystery of life on a large canvas of outstandingly gorgeous music, with a CD that accompanies the book.

But this is an intimate book in which Ayres shares the sometimes-painful journey of discovery of his true identity and gender as a man, and how he makes this transition and shares life with, his now-wife Charlie. He does this sensitively with a lightness of touch that invites us



to join in his search and pain, then rejoice with him in his new identity.

This book will be welcomed by music lovers just for the delight of being immersed in language, music, ideas and hope.

This book deserves to be read by church people because Ayres communicates with joy, and clarity, inviting us to walk the journey of life with openness to others. *Whole Notes* is written in a non-judgemental, compassionate, non-political and very personal way. Ayres frames issues of gender, identity, sexual relationships and marriage not as matters of doctrine or legislation, but rather as a caring conversation with hurting, searching, vulnerable, sincere people around us.

This extraordinary "beguiling account" – to quote Geraldine Doogue – is both didactic and invitational. May the music live on!

Bishop Ian Palmer is the former Bishop of Bathurst, now living in Victoria.

Mystery of prayer powerful in dark time

by Clare Boyd-Macrae

THROUGHOUT HISTORY, through all manner of disasters, Christians have prayed. People of other faiths do the same, and people without faith but with goodwill send positive thoughts out into the universe.

Is this irrational-seeming behaviour simply wishful thinking?

At the moment, like countless others, I am praying for the Ukraine many times a day, as I am for the flood-ravaged parts of our country. And I continue to pray about global warming, better treatment for refugees, justice for our First Peoples, and for an end to the patriarchy that continues to blight human history.

Nick Cave famously sang that he didn't believe in an interventionist God, and in some ways I agree. I don't think God intervenes in the world and our lives in a crude, mechanistic way, protecting some and smiting others. Nor do I



think that God pulls strings for favourites, or that prayer works as a kind of manipulation of the Divine Creator and Lover of us all. How prayer "works" is a mystery, just as God is.

I am convinced, however that there is an unstintingly loving power at the heart of the universe. And it is my experience, and the experience of many other faithful people, that every time I pray, something shifts, as though I can access a tiny part of that loving power.

Two examples from my own life. First, when I pray for situations of conflict in which I am embroiled, something in me softens. Second, my

husband and one of our adult children have debilitating illnesses. I pray for them constantly, without expecting a "miracle" cure. (Although there are miracles aplenty in my view – from modern medicine to the remarkable people around us that sustain us in the darker times.) I know that when I pray regularly, I manage to cope with more grace and endurance. I meet others in similar situations, and I perceive the incredible courage, humour and resilience in the vast community of the ill and those who care for them. I see more clearly the abundant beauty that I miss when I am

not in the habit of praying. Sometimes, an opportunity to do something practical in the area I am praying about may even present itself.

When I am in the habit of praying, I become a clearer channel of God's love, able to contribute better to all that is good in the world. When I pray, in some small way, God's spirit is more easily able to work in and through me.

As a Christian who believes that somehow the creator God became a person in Jesus of Nazareth, my prayers are not simply a wistful sending out of good vibes. In my experience, prayer allows me to tap into a boundless resource of grace and love that is vastly bigger than I am.

So I will keep praying for the Ukraine, and the climate crisis, and the refugees. Because when anyone prays in love, from the heart, something changes.

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



Spirit Words

While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you." They were startled and frightened, thinking they saw a ghost. He said to them, "Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."

Luke 24:36-39

Yearning for goodness in a bleak underworld

by Wendy Knowlton

WATCHING *THE RESPONDER* is an immediately gripping but totally draining experience. Martin Freeman is superb as Chris Carson, a policeman who tells his therapist he's about to crack, and then heads out on night shifts pitted with crises that shake his fracture lines. Liverpool is a montage of burnt-out cars, revenge-fuelled dealers, petty disputes and kids sucked into corruption and hopelessness. A fox bounds across a road, just another predator, momentarily caught in a light flare before disappearing into the shadows.

Written by ex-policeman Tony Schumacher, this five-part series is an uncomfortable window into the underworld most would like to deny. This alone would be enough to justify Chris's mental deterioration, although an abusive past, a dying mother and his own eroded morality exacerbate an already vol-



Chris Carson (Martin Freeman) battles his own demons as he responds to the crises of others
Photograph: Rekha Garton

atile situation. "I want to be a good bobby ... do good things," Chris says, but he fears being sucked into the darkness that surrounds him and worries that his own inner demons are barely contained. Petty criminal Marco (Josh Finlan) dreams of owning a house where

he could have his daughter to stay but finds the concept of a family actually living together unfamiliar and unfathomable. "Baghead" Casey (Emily Fairn) lifts a fortune in cocaine from a violent dealer and seems incapable of choosing self-preservation over potential profit.

Chris's nightly endeavours seem pointless as these lost teens resist his efforts to save them. He's struggling to retain faith in his ability to make a difference.

Freeman's performance is raw and nuanced. He swings from fatherly, to frustrated, to callous, and makes the audience believe every mood. Rachel, a rule-abiding rookie, views him with scorn, and those on the street label him "rude... a loon... mad." But he resists easy labelling. His desire to do good competes with his ties and obligations to drug dealer Carl (Ian Hart). His moments of frustrated violence signal a growing desperation about a world in which no one takes responsibility or appears capable of change. His wife, Kate, tells him, "You're disappearing," and points out he won't take her hand, or let her pull him back. Equally impressive is Fairn as Casey, a complex mixture of brash street-smarts, unquenchable opportunism and vulnerability. Hart

embodies similar contradictions in the menacing Carl. He won't let his daughter watch violent TV because there's too much killing, but then heads out into the night, ready to wreak revenge on Casey.

At the end of the first episode, Chris visits his dying mother, who sits at the window of her nursing home, bathed in light. The contrast to the darkness of the preceding hours offers brief respite as Chris smiles, convinced that, for once, he has done "a good thing" by plucking Casey from the path of vengeance and buying her a train ticket out of town. Of course, he's wrong. Casey has her own agenda. And if Carl is right that Chris has a "saviour complex" where she is concerned, the challenge of choosing redemption rather than slipping into the darkness remains.

The Responder is rated MA15+ for language, violence and drug use. It can be seen on SBS, Wednesdays AT 9.35pm, or on SBS On Demand.

Truly beautiful sight as two worlds collide in CODA

by Wendy Knowlton

CODA BEGINS with Ruby (Emilia Jones) singing aloud aboard a fishing vessel. Waves slap against the boat which creaks and clanks as gulls scream overhead. But for Ruby, this rich aural experience is not shared with her father and brother, hauling in their early morning catch. As the only hearing member of her family, Ruby is a bridge between worlds. But the competing demands of each world see her falling asleep in class and bullied for being different. And when, after joining the school choir, her vocal talents are recognised, she realises loyalty must be weighed against her dreams.

In many ways, CODA treads a well-worn path. As soon as Ruby's passionate music teacher, Bernardo Villalobos (Eugenio Derbez) mentions Berklee College of Music, the audience knows Ruby won't be fishing by the time the credits roll. But that predictability doesn't prevent CODA from being a moving and

involving film. Crucial to its success is the wonderful performance of Jones, encompassing signing, singing and teenage angst. Equally impressive are the three deaf members of the cast, with Troy Lottur a standout as Ruby's earthy father Frank, ably supported by Marlee Matlin as her mother Jackie, and Daniel Durrant as her brother Leo. The expressive nature of their signing is one of the film's greatest pleasures. When Ruby and Leo trade sibling insults, there is little need for subtitles, and the parents' safe sex conversation with Ruby is a masterclass in graphic humiliation!

CODA does have its weaker moments. Why is it that when well-meaning characters try to sign, films insist they get it wrong, becoming unintentionally suggestive? And, some swift attitudinal shifts feel less than convincing. Villalobos transitions from a self-involved stickler for the rules to a softie who bends them without hesitation. Jackie dismisses her daughter's love for the choir with



Ruby (Emilia Jones) brings together two worlds in CODA.
Photograph: Apple TV+

"If I was blind, would you paint" and pressures Ruby to remain their "free interpreter," but is predictably on board by the emotional conclusion.

Ultimately the film empowers all its characters. Ruby's role has enabled her family to embrace

isolation. Frank and Leo work together, and Jackie clings to the deaf community. But Leo is less than impressed by this. He sees "Saint Ruby" as a barrier. He is willing to attempt drinks after work, or flirt via text with Ruby's friend Gertie, and sees no reason

why his family can't fight for their small business. They should pressure the hearing world to work out how to communicate with them, rather than the other way around. "We're not helpless," he says. They want Ruby, but they don't need her.

Villalobos accuses Ruby of holding back because she wants to sound pretty, scarred by the taunts her "ugly" attempts at communicating received when she was a child. When she lets this go in her powerful rendition of Joni Mitchell's "Both Sides Now" it is a pertinent comment on how to view life. Her boyfriend Miles sees her exhausting, embarrassing family as "perfect," and both she and they, learn to widen their perspectives. This is a film about inclusivity and "listening" to others and the way the hearing and non-hearing worlds come together in the end is truly beautiful.

CODA (rated PG-13) is available on Apple TV and has been nominated for three Academy Awards.

Powerful meditation on love, land and the power of connection

by Tim Kroenert

THIS IS a difficult film to categorise. Structurally, its core is a famous 2004 concert, where Archie Roach and Ruby Hunter – husband and wife, and both legends of the Australian music scene – joined the Australian Art Orchestra on stage for a musical odyssey through their back catalogue. But it isn't precisely a concert film. Nor is it strictly a documentary, although it is cut frequently with archival interviews with Roach and Hunter.

More accurately, the film is a meditation on love, land and the power of connection. Hunter and Roach, both members of the stolen generations, were bonded in life and art through shared trau-



Archie Roach and Ruby Hunter.
Picture: Youtube

mas, mutual inspiration and awe, a mix that was far more potent than simple romantic attachment. The stories of their pasts, and of their relationship, are told both in the songs and in the interviews. But even this doesn't quite sum the film up.

There is something more elemental, literally, that makes this a transcendent piece of cinema, that demands viewing on a big cinema screen. Throughout it cuts to arresting, ethereal images of the Murray River, at rest and at play on vast Australian landscapes. The river of the film's title, a spiritual and cultural touchstone for Hunter and Roach, stands in wordless vigil over the proceedings.

Thus director Philippa

Bateman's repurposing of the 2004 concert film makes something new and distinctive from something old. Appropriately, in this it achieves something similar to the concert itself, in which the arrangements by AAO's Paul Grabowsky transformed Hunter and Roach's songs. It is a testament and a tribute to the strength of the songwriting that they stand up to such sometimes radical reinterpretation.

Take Hunter's "Daisy Chains, String Games and Knuckle Bones." The song views scenes of childhood through the lens of traumatic separation from family and country. Grabowsky's arrangement wheels into an atemporal flurry, wildly underlining the song's innate sense

of displacement. Roach's Stolen Generations anthem "Took the Children Away," meanwhile, becomes an imperial march, oddly upbeat in contrast with its dire theme.

Roach himself is credited as a producer on *Wash My Soul in the River's Flow*, and you get the feeling this is a deeply personal project for him. Hunter died in 2010, and he too has experienced chronic ill health in recent years. In the film he recalls that Hunter remembered everything, and could even remember her time as a pelican in a past life. Mortality is an unspoken preoccupation, then, along with a certainty that physical death is not an ending.

In cinemas from 10 March 2022.