



What has COVID
done for us?

page 4

Bishops' plea for
Tamil family to stay

page 9



CFA crews clearing trees near Kalorama: the storm's impact was "extraordinarily traumatic", local vicar the Revd Andrew Smith said.

Photo: Bill Hodgson.

Anglicans rally to confront massive storm damage

by Stephen Cauchi

ANGLICAN CHURCHES throughout the Melbourne diocese have rallied to help disaster-stricken areas in Mt Dandenong, the Macedon Ranges and Gippsland following wild storms and flooding that hit Victoria last month.

Churches around Mt Dandenong spearheaded a local relief effort in the wake of massive damage caused by falling trees, including dozens of destroyed homes and a wrecked electricity grid that has yet to be fully restored.

The Vicar of the Anglican Parish of Mt Dandenong, the Revd Andrew Smith, described the impact of the storm on 9 June as "extraordinarily traumatic".

In Kalorama, which he described as the storm's epicentre, there were "36 houses totally destroyed and then about 125 houses that are damaged and need serious repairs".

Within the block around the church and vicarage in Kalorama, there were "eight to 10 houses destroyed and as many again that are seriously damaged". Parishioners' homes were among those destroyed.

On the afternoon of the storm, he said he could only drive 250

metres before the amount of flying debris forced him back.

"It got worse and it just went on all night. And it was just a loud roar," Mr Smith told *TMA*.

"What we could hear was the sound of trees falling and the ground shaking. These are trees big enough to shake the ground when they fall, they're enormous trees.

"The vicarage was OK but the sound all night was of trees falling, snapping in the wind, hitting the ground.

"That's the terrifying sound that's traumatising people now."

Mr Smith said there was a loud crash at 3am, which "... was one of our trees in the front yard going onto the neighbour's front porch". "They weren't hurt," he said.

"Two doors along from us there's a house that's destroyed with a big tree through it and about two doors along there's another two houses that are completely destroyed.

"Across the road there would be at least five that are damaged badly at the back with trees through them and another two on the side road that are destroyed.

"Some trees just snapped off halfway up – it's extraordinary to see the force that must have done that. Others have gone over at the base."

Continued on page 3

Anglicans urged to get COVID jab

by Stephen Cauchi

ANGLICANS HAVE again been urged to get vaccinated as churches deal with capacity limits after Melbourne's two-week lockdown – and to consider taking holidays at home, given the difficulties of planning interstate travel.

Bishop Paul Barker told *TMA* that parishioners should "absolutely" get vaccinated.

"We reiterate: we think people

"It's a public health issue, it's a way of loving our neighbour."

should be vaccinated," he said.

"About every epidemiologist that's ever been interviewed in

Australia says everyone should be vaccinated. And we agree. It's a public health issue, it's a way of loving our neighbour".

Bishop Barker said the diocese was recovering reasonably well from the most recent lockdown.

"I think on the whole people are going OK but people are tired. With the uncertainty of 'Are we going to go into this again?' ... it

Continued on page 4

Half of Anglican women suffer domestic violence: study

by Stephen Cauchi and Mark Brolly

THE ANGLICAN Primate of Australia, Archbishop Geoffrey Smith, has expressed "deep sadness" over new research showing domestic violence, including violence against women, is more prevalent among Anglicans than in the wider community.

More than half of Anglican women, and a third of Anglican men, reported being victims of violence from their partner at some point during their life.

The Anglican Family Violence Research Report, commissioned by the Church and conducted by NCLS Research, produced 28 major findings.

Continued on page 10

Psalms draw us to hope beyond present trials

PSALMS 42 AND 43 REPEAT A searching question and an equally searching refrain. "Why are you so full of heaviness, my soul: and why so unquiet within me?" To which the answer is given: "O put your trust in God: for I will praise him yet, who is my deliverer and my God." Between these two psalms there is a movement from remembrance of going to "the house of the mighty One, into the temple of God" before moving on to introspection about the present condition, "Why have you forgotten me: why must I go like a mourner because the enemy oppresses me", to the hope of restoration, "O send your light and your truth, and let them lead me: let them guide me to your holy hill and your dwelling". At each of these transition points, the verse and response first quoted sums up the human condition and what is the faith-inspired response.

I think there is something that



"The point of Psalms 42 and 43 – [is] to draw us back to the source of hope that leads us out of the weight, the heaviness, of our present circumstances to the confidence of a blessed future."

is timelessly true in this pair of Psalms. Remembrance of a happier time, confronting the present reality and hope for restoration are moments we have all experienced in our lives. These Psalms also are grounded in the sacred geography of the holy city, Jerusalem, and the site of the rituals that fulfilled the law given to Moses, the Temple. There is a parallel with our COVID-constrained world that one of the first impacts in a lockdown is the restriction of how

far we can move – in the recent circumstance five kilometres for a start and then extended to 10 kilometres. Our sense of what is "our world" immediately shrinks under these circumstances, plans for travel have to be abandoned. We are pressed with the reality of our immediate circumstances.

Even if we haven't used the same words, something like the refrain from the Psalmist has undoubtedly been the question we have asked: "Why are you so full

of heaviness, my soul: and why so unquiet within me?" In answering this, we probably come up with things like, "I'm spending too much time alone" or "... too long on Zoom meetings" or simply "I miss my friends and family". It may be that we had really yearned to be united with friends and family interstate or so looked forward to that holiday in some place that was more than the few kilometres permitted for us to move away from home.

I don't want to diminish any of those things but simply want to draw you to the Psalmist's response to the question: "O put your trust in God: for I will praise him yet, who is my deliverer and my God." It is consistent with my experience that the human response to the pressures of any demanding situation is to let the spiritual disciplines of our faith go and struggle on with just human, rather than divine, strength. I think that this is the point of Psalms 42 and 43 – to draw us back to the source of hope that leads us out of the weight, the heaviness, of our present circumstances to the confidence of a blessed future.

May your journey be blessed and full of hope because of the love of our Lord Jesus Christ.

Philip Melbourne

Looking beyond the pandemic for your TMA

by Michelle Harris

"It's BEEN an unprecedented year for ..."

You're probably sick of hearing that phrase from brands, businesses and whoever else feels like they need to explain that the pandemic has caused headaches. But it certainly has at least some truth. We might even add a few adjectives to sum up the past 18 months for TMA, as for so many organisations and individuals – including many of you! "Challenging" would be one. "Tumultuous" would be another.

But the last, perhaps surprisingly, is "affirming".



Affirming, because your support was essential to keep TMA going throughout this time, despite having our tight-knit team scattered across Melbourne and despite the departure of our editor Emma Halgren late last year. A team of one full-time interim editor, two part-time journalists, a one-week-a-month designer, a one-day-a-week admin assistant and a handful

of dedicated contributors kept TMA in the community.

So we're here to thank you. Your support has helped keep us going throughout the year, even as we made the choice for three months last year to cease physically printing the paper and instead offer it for free as a digital publication. The data shows that thousands of you downloaded each issue each month. And now, as we slowly start to increase physical print runs, we're getting more and more parishes increasing their quantities to above-COVID levels. It's fabulous to see.

In the coming months we'll

be aiming to get all parishes back to at least pre-COVID levels. We are reviewing how we operate at Anglican Media, including expanding our online presence, producing more local content, increasing our audience and hiring a new editor.

All these changes will be in the service of walking closer with you, the subscribers and parishes that make up our readership. We hope you might walk closer with us by supporting the paper in whatever way you can. Yes, we want to see more copies in parishes and more subscribers, but we also want stories, photographs

(high-resolution, please), ideas, skills – whatever you might be able to contribute to make TMA an even richer publication. We are, after all, a community paper, and like all community papers we are reliant on the energy of our community.

Changes are coming, and we hope you'll be a part of this process as TMA grows and evolves to serve our community in this new normal. It's going to be an exciting time. Unprecedented, some might even say.

Michelle Harris
is Chief Communications Officer
for the Diocese of Melbourne.

Clergy Moves

Vacant Appointments as of 21 June 2021:

St Edward, Blackburn South; St Peter, Bundoora; St Faith, Burwood; St Catharine, South Caulfield; St Luke, Cockatoo; St Alban, Coburg West; Darebin South; Christ Church Dingley [from August]; Christ Church, Essendon; St John, Flinders with St Mark, Balnarring; St Cuthbert, Grovedale with St Wilfrid, Mount Duneed; St Columba, Hawthorn; St David, Moorabbin; Pascoe Vale-Oak Park; St Thomas, Upper Ferntree Gully; St Paul Seville with St James Wandin [from October]

Appointments:

BISWAS, The Revd Argho, appointed Priest-in-Charge, Holy Trinity, Hampton Park, effective 1 June 2021

FURPHY, The Revd Jennifer, appointed Archdeacon, Archdeaconry of Dandenong, effective 14 July 2021

GOY, The Revd Fiona Mary, appointed Area Dean, Deanery of Mornington Peninsula, effective 27 May 2021

SHANNON, The Revd David Percy Jacob, appointed Assistant Curate, St Mark, Camberwell, effective 1 July 2021

Permission to Officiate:

KENNEDY, The Revd Patricia Anne, appointed Permission to Officiate, Diocese of Melbourne, effective 16 June 2021

Resignations:

FURPHY, The Revd Jennifer, Area Dean, Area Deanery of Mornington Peninsula, effective 27 May 2021

DAVID, The Venerable Johnsan, Incumbent, St David, Moorabbin and Archdeacon, Archdeaconry of Dandenong, effective 14 July 2021

Obituaries:

BYRNE, The Revd Patricia Diane, 12 June 2021

HASTE, The Revd James Victor, 10 June 2021

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 SERVICES

Wednesdays	1pm	Lunchtime Concert Series (see website for upcoming concerts)
Tues 13 July	5.10pm	Collation of the Revd Jennifer Furphy as Archdeacon of Dandenong

REGULAR SERVICES

Sundays	8am	Holy Communion (BCP) *
	10am	Choral Eucharist *
	1pm	Mandarin Service 華語崇拜 *
Weekdays		
Tuesday	5.10pm	Choral Evensong (online only)
Wednesday	12.15pm	Holy Eucharist

Services marked with * (asterisks) are live-streamed via our website & social media
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Anglicans rally to confront massive storm damage – from page 1

Some of trees that fell were two metres wide, he said.

Mr Smith said he'd heard stories of people moving to a different room just before a tree fell on it, or a tree that "went within inches of our child's bedroom".

Some residents "said their goodbyes ... they didn't think they would survive the night".

The trauma of having nearly died was "pretty widespread", he said.

"I'm talking to families where children don't want to sleep if it's raining, or if the wind's blowing."

In addition to the wind, about 271 millimetres of rain fell on the night of the storm.

The shock of realising there was no electricity, heating, phone or Internet was compounded by the lack of response from emergency services and the Government.

"We realised that actually apart from the local Country Fire Authority (CFA), we hadn't seen anybody, heard from anyone, we had no phone, no Internet, no way of communicating with anybody and it occurred to us that we were just on our own and nobody knew what was going on here," Mr Smith said.

"There was just silence and the sound of chainsaws. Nobody was coming."

For the first week, there was no Internet and very poor mobile reception. "It was almost impossible for us to communicate in any way off the mountain."

Mr Smith said it was Friday afternoon – two days after the storm – "before we saw anyone other than the CFA".

The church immediately began its relief effort.

"We pitched in with them (CFA) and started providing meals, knocking on doors and making sure we could get people who needed to be warm, warm and fed," he said.

Although the church's electricity was out, it had functioning gas heating and a gas stove. The church was subsequently left open so residents could be warm, comfortable and fed.

The church then also served as a soup kitchen and a collection point for groceries and blankets. It was now "a mountain of groceries and a giant food pantry," Mr Smith said. The church also provided generators.

"One woman said: 'It's not that you got me a generator, it's just knowing that after all of these days of being cold that there are people who care.'"

Churches throughout the diocese had pitched in to help.

"The Church has rallied brilliantly," Mr Smith said. "We've been getting calls and offers of support from churches all over the diocese – as far as Ocean Grove and all of the city and down the Mornington Peninsula. That's been fantastic and the generosity has been really, really good."

Businesses from Bunnings and Samsonite to a local Indian restaurant had all pitched in with free goods.

Mr Smith said the local community had been very grateful for the help of the Anglican Church.



The Revd Andrew Smith said he'd heard stories of people moving to a different room just before a tree fell on it, or a tree that "went within inches of our child's bedroom". Photo: Jodi Shinkfield.

"We were one of the first groups to respond and help and offer support," he said.

"Some people are going, 'Well, actually, church is not what we thought it was, and actually these people are really practical and generous and loving and there's no

to the worst-affected area of this disaster. We're two weeks on and still nobody has come.

"There was a really strong sense of anger, particularly in the first week, that the people in the Dandenong Ranges, and particularly Kalorama, didn't matter to

They're very big Mountain Ash, very tall."

He said he had toured one man's demolished house. "I had a look at his house and his lounge room is just demolished. You walk in through the front door and the lounge room is sodden, everything's a mess, destroyed – and there's a big tree that lies through the lounge room."

The Anglican Parish of Mt Dandenong was "doing an amazing job ... drop-in centre, food, soup, Wi-Fi centre, they've got NBN up and running, they've lent generators".

Bishop Barker also praised the response from other churches. "Several churches have given or provided significant things ... there's three or four carloads/vanloads from at least two churches."

Another church has given \$1000.

"People's response has been quick and very generous. It's been wonderful."

"You walk in through the front door and the lounge room is sodden, everything's a mess, destroyed – and there's a big tree that lies through the lounge room."

conditions – they're not saying we will help you if you start coming to church."

Other Christians, including the Salvation Army, had also contributed to the relief effort.

"It was noticeable in the early days of this that actually the people responding was the church."

With no electricity until at least 10 July – and perhaps 24 July or later – the community was in for a "long haul", Mr Smith said.

"The electricity grid is totally destroyed. They're not even trying to repair it, they are just building a new one."

"Badly traumatised" residents now faced the challenges of dealing with insurance companies and finding new housing.

"There's very little rental accommodation for average families on the hill (Mt Dandenong), so we're trying to find it in nearby suburbs.

"My biggest concern (is) people's mental health is really starting to struggle now through exhaustion and just through the overwhelming task of cleaning this up."

Reports of looting were feeding people's anxiety, as were fears more trees would fall.

He described the Government response to the disaster as "good when it eventually happened", but said the community had been angered by the lack of visits from politicians.

"There's been no one from the State or Federal Government come

the Government, that we're not important.

"There has been very bad communication between the Government and the local community and there is a fairly reasonable level of anger about that.



People observe the flood water in Traralgon. Photo: AAP/James Ross.

"There is quite a sense of disbelief up here that nobody knew what had happened up here when we are so close to the edge of Melbourne."

Mr Smith said the fact that no one had died was "the biggest thanksgiving for the whole event".

Bishop Paul Barker, who visited the Mt Dandenong area and Mr Smith, said that "even though I'd seen news reports, it was much worse than I'd expected".

"Up at Kalorama, the trees that have come down are massive.

Neighbouring churches were quick to help. The Vicar of Croydon Hills and Wonga Park Anglican Church, the Revd Leroy Coote, said his church had taken "at least four loads up of supplies to the Dandenongs to meet the needs of people and two generators".

"Our church has supplied plenty and we're only a little church and (to) put it mildly, we've punched above our weight," he told TMA.

"Other churches are now coming on board, too."

Mr Coote said non-perishable food was particularly in demand because the lack of electricity on the mountain meant fridges weren't working.

"We've even catered for gluten-free people as well."

Croydon Hills itself had been without power for five days. "A lot of trees down. Nothing in terms of taking down houses that we're aware of."

The Revd Janice O'Gorman, Vicar of St James and St Peter Anglican Church in Kilsyth-Montrose, said the church had regained its power before many of her parishioners.

"So I opened the church up for charging, Wi-Fi, getting warm ... and then liaised with people to start supplying dry firewood," Ms O'Gorman told TMA.

"So we've been doing dry firewood, we've been doing food, we've been doing candles – things for light, things for heat, blankets."

As power had been restored to her parish, the focus was now on sending firewood and supplies to the Mt Dandenong parish.

"We're getting regular people going up and I'm coordinating people who want to give large donations."

She described the damage as "pretty bad".

"According to the weather people, it was Montrose, Kilsyth, Mooroolbark, Mt Evelyn and Kalorama and Mt Dandenong and Olinda that got the worst of it and I believe that.

"I went up as soon as I could, which was the Monday, and I was driving around the ends of trees and it was pretty bad the amount of stuff that was all over the place. You could get through the road but it wasn't safe at all.

"There's lots of people who are staying with their neighbours and a lot of people who can't drive because their cars are under trees. They've been squashed.

"So a lot of people are walking to the relief stations and a lot of people are quite stressed of course because it's going to be weeks before they get their power back."

Macedon Ranges

The Vicar of the Anglican Parish of Gisborne, the Revd Dennis Webster, said Macedon, particularly Upper Macedon, had been very hard hit by last month's storm.

"We still can't get through to the top of the mountain ... we're getting a lot of trees still coming down," Mr Webster said.

Woodend and Kyneton had been "exceptionally hard hit", while "Lancefield and Romsey were without power for days".

"We had a bit of damage out here ... many days without power, we still have parts of the parish inaccessible."

"We're just a bit concerned about the rain at the moment because that's likely to destabilise more trees and maybe lead to other power breaks."

Mr Webster described the mood of the community as "resilient".

"Everybody as a community is

Continued on page 4

What has COVID done for us?

Not all the fruits of the pandemic have been bitter, writes Bishop Paul Barker.

THERE'S A LINE IN MONTY Python's *Life of Brian*, said by the leader of the People's Front of Judea: "What have the Romans ever done for us?" It sparks a long list of benefits the Roman Empire had brought.

We can quickly provide a long list of frustrations and hardships that the pandemic has brought us: closed churches, struggles with technology, inability to see people face-to-face, exacerbated grief, delayed and cancelled celebrations, increase in mental health problems, loneliness, economic hardship, and more.

At the same time, knowing that God brings good from each and every situation and predicament, it is worth pausing to consider what benefits COVID may have brought us.

Many of our churches report a significant increase in electronic giving, not only giving some financial security to the parish but more importantly, perhaps, reflecting an increased determined commitment to the life of the parish. Ongoing financial commitment to a parish is an important expression of faith, not simply some money in the collection plate on the days we attend, as if we are paying for services rendered. Increased financial commitment is a good thing and long may it continue.

Many of our churches have adapted (or pivoted, it seems, is the *bon mot du jour*) to increased technology. More people use Zoom or computers or smartphones or Internet banking than before. More churches now have screens and data projectors so books do not need to be shared, something unheard of before the pandemic in some circles. As some clergy have said: "I was never trained at Trinity or Ridley to be a film producer." Change has been fast-tracked by the pandemic.

Electronic means of broadcasting services has brought an astonishing mission benefit. Many churches report high numbers of people watching services, not simply from the local area. Nursing home residents can watch a service, as can people all over the world. The missional benefits are remarkable.

A number of parishes report that livestreaming or pre-recording has enabled changes to service styles. One service a week instead of two has meant people have adapted to liturgical change that may not have been imagined previously.

Another benefit is bringing people together, ironic in social distancing times. But instead of two services, with everyone on Zoom, people have begun to know others from different congrega-



Livestreaming from GWAC.

"Our uncertainty, helplessness and frustration give rise to more opportunities both to turn to God and invite others to do the same."

tions. A greater sense of parish unity has been experienced in several parishes, so that coming out of lockdown a few months ago, a number of service changes or combined congregations have continued.

We have missed the face-to-face conversations, but several clergy have noted that by using Zoom or the phone, rather than the casual and superficial post-service Sunday conversations, conversations have been more intentional and deeper. We have got to know others more significantly.

In each of the episcopates, clergy have been given a document to work through with parish councils and others on *Reimagining the Future* (ask your Vicar for a copy). The conservative scenario

is just to get back to what we were before. The radical scenario is to completely reinvent our parish life. The likely scenario is to reframe our parish, so that we come out of the pandemic stronger, better and healthier, keeping the beneficial changes. That will mean embracing the good that the pandemic has brought us.

Perhaps, though, the most significant benefit of COVID is this. We, humanity, are not in control. Secular humanism promotes human control but we cannot control this "absolute beast" of a virus. And so humanity is being sent to its knees. Our uncertainty, helplessness and frustration give rise to more opportunities both to turn to God and invite others to do the same. We are seeing people come to church, physically and not just remotely, who are searching for help. Some have been baptised since last year's lockdown. Only the rock of our salvation, the safe refuge of His wings, the sure and certain hope of the gospel, is the answer. And we have that answer!

Let us seize the opportunity COVID has brought us to make the word of God fully known.

Bishop Paul Barker is an Assistant Bishop of Melbourne with responsibility for the Jumbunna Episcopate. He has had oversight of the diocese's COVID communications since the pandemic began. There have been almost 90 diocesan COVID updates during this time.

Anglicans rally to confront massive storm damage – from page 3

responding well and doing what they can to support one another.

"Through our food centre, we're making sure that people have got what they need. The op shops are providing any extra clothing as required."

One parishioner sourced a generator for a family that needed power for medical purposes, he said.

Gippsland

Bishop Richard Treloar of Gippsland described the flood-

ing in the region last month as "devastating".

"I've been able to drive out and about a little bit and just see some of the devastation and the flooding first-hand and it's pretty dramatic in places," Bishop Treloar told TMA.

"For Gippslanders, the recent kind of flooding and wild weather just compounds the challenges of the last 18 months, with bushfires and COVID.

"So there's been a series of threats to lives and livelihoods that really test everyone's resilience and

has a level of cumulative effect on people's health and wellbeing as well as their property and their income.

"People have lost fridges, freezers full of food and farmers have lost fences and stock and crops.

"There's been incredible amounts of disruption with school closures and workplace closures and people being flooded in or flooded out."

As with Gippsland's bushfires in 2019-20, the flooding had been "pretty confronting and pretty traumatising".

"There's a long lag to it in terms of cleaning up and restoring infrastructure and tidying up debris and so forth," he said.

"It came on us very suddenly but thankfully we've been able to respond quickly through the networks we have on the ground, through the parishes and other partners in mission."

Gippsland's parishes had been "really reaching out with direct help, relying on the local clergy to advise (on) any immediate pastoral or emerging support needs".

Churches sustained water damage and storm damage, particularly around Wellington Shire, but also in Traralgon, the Latrobe Valley and Morwell, Maffra, Sale Cathedral, Corner Inlet, Rosedale and South Gippsland. Gippsland Grammar also received water damage.

"It seems as though four or five of our parish churches have sustained damage, as well as some other ancillary properties – op shops and rectories and halls and things."

Churches reopen with Anglicans again urged to get COVID jab – Continued from page 1

seemed to me that Victorians were a bit angrier about this lockdown."

"I think it will happen again."

Bishop Barker said that, as with opening from past lockdowns, some churches were adversely affected.

A few churches didn't open because numbers were too small, he said, while capacity constraints meant big churches couldn't fit in their congregations.

"City on a Hill in Chadstone didn't meet because they've got too many people and they just can't cater (for them)," he said.

From 25 June, capacity limits on indoor services moved from 75 to 300. The four-square-metre rule must be followed.

Masks remain mandatory indoors apart from one person

"We do need to find that space, that quiet place, that time of restoration, solitude, perhaps maybe time spent with others ..."

leading, preaching or singing.

Morning tea, meals and refreshments are allowed.

In a message posted on Anglican Media's YouTube channel, Bishop Brad Billings – who is Vicar-General while Archbishop Philip Freier is on leave – reflected on the importance of taking leave, even if it meant a holiday at home.

Bishop Billings said he was forced to cancel a holiday to Queensland due to the lockdown, but was nevertheless grateful for the time off.

"Just a single day without a Zoom meeting ... was very welcome indeed. A whole week of such days was something to be cherished," he said.

"I was very pleased and grateful for the time spent away and the opportunity just to do some things that I wanted to do without the many pressures, demands and busyness of life in ministry."

Bishop Billings reflected that, as recounted in St Mark's Gospel, Jesus got up in the morning when it was still dark to go and find a place of solitude, rest, reflection and prayer.

"We do need to find that space, that quiet place, that time of restoration, solitude, perhaps maybe time spent with others. Whatever works for you," he said.

"We all need that."

Bishop Billings said all Christians should ensure they structured their weeks and days so they would have time for rest,

for reflection and, most of all, for prayer.

"That means guarding your day off, going on retreat, or taking a period of leave even in the middle of present uncertainties," he said.

"I think it's important that we all think about how we will find that quiet place in which to be alone with God and to pray and to be restored, refreshed and renewed spiritually."

This was especially important in the current circumstances, where those working from home often found the days "just blending into another."

"So I do hope that you will be able to find that place that works for you and that God will continue to nourish you in all that you do for his people and in His Church."

Ex-Primate, retired police chaplain, benefactors among Anglicans honoured

by Mark Brolly

FORMER ANGLICAN Primate of Australia, Brisbane's Archbishop Phillip Aspinall, was one of only five Australians to be named a Companion of the Order of Australia (AC) – the highest rank in the Order of Australia – in the Queen's Birthday Honours List.

Other Anglicans honoured included former Senior Police Chaplain **the Revd Jim Pilmer**, a benefactor of several Melbourne Anglican educational institutions **Mrs Louise Gourlay**, the author of a history of Bishops Court in East Melbourne, **Dr Liz Rushen** – and a clergy couple from Brisbane recognised for their contribution to medicine who have also taught Zen!

Dr Aspinall, who has led the Church in Brisbane since 2002 and was Primate from 2005-14, was honoured for "eminent service to the Anglican Church of Australia, to the development of ecumenical relationships and professional standards, and through commitment to social justice and welfare", according to his citation.

Mrs Gourlay was appointed a Member of the Order of Australia (AM) for significant service to the community through charitable initiatives.

The many beneficiaries of her philanthropy include Melbourne Girls Grammar School, the Melbourne Grammar School Foundation and Trinity College at the University of Melbourne, where she was a Council member from 2009-18.

Dr Rushen also received an AM for "significant service to community history and heritage preservation".

A former Chair of the History Council of Victoria and a co-founder of the East Melbourne Historical Society, Dr Rushen's works include a book marking the 150th anniversary of the home of all of Melbourne's Anglican



Archbishop Phillip Aspinall.

leaders since 1853, *Bishops Court Melbourne: Official Residence and Family Home*, published by Mosaic Press in 2013.

Mr Pilmer, who was founder of the Victoria Police Chaplaincy Unit in 1995, was awarded a Medal of the Order of Australia (OAM) for service to the Anglican Church of Australia. He was Senior Police Chaplain from 1995 until 2008. Priested in 1969, he remains a member of the Victoria Police Memorials Committee and a voluntary Police Chaplain in the Boroondara Police District.

In 2003, he was awarded a Churchill Fellowship for identifying aspects of religious diversity that have a direct relevance to operational policing and in 2017, he published his reflections on police chaplaincy, *Every Contact Leaves A Trace*.

Other Anglicans or those with Anglican connections to receive an AM included a former Deputy Lord Mayor of Melbourne and later Mayor of Greater Geelong, **Mr Peter McMullin**, who was on the board of the Action and Resource Centre for Low Income Families at the Brotherhood of St Laurence from 1981-85; Melbourne Grammar School benefactor **Mrs Elizabeth Cousins**; **Ms Helen**

Maxwell-Wright, who served the Diocese of Melbourne in several roles, including on its media committee and on the board for Supervised Theological Field Education; **Ms Ann Miller** of Hawthorn, whose charitable works include supporting Anglicare WA's Parent Support Suicide Prevention Program in the Western Australia's Kimberley region; and **Mrs Vivienne Ritchie** for significant service to the Anglican Church and to the community, particularly in the Wangaratta diocese.

A former State Cabinet Secretary and Yarra Valley Anglican, **Ms Rosemary Varty**, a former self-funded missionary to East Zambia through the Church Missionary Society, **Mrs Elizabeth Hawthorne**, and the CEO of Relationship Matters Counselling and Mediation (established by the Melbourne diocese more than 70 years ago to provide marriage guidance), **Ms Janet Jukes**, were among Victorians awarded OAMs.

Ms Varty, a member of Vestry at St Paul's Anglican Church Seville from 1993-2017, was Parliamentary



The Revd Jim Pilmer.

Secretary for Cabinet during Jeff Kennett's tenure as Premier from 1992-99, serving as a Member of the Legislative Council from 1985-99. She served on the council of Tintern Schools after her parlia-

mentary career ended until 2005.

Mrs Hawthorne has undertaken annual three-month trips to East Zambia since 2008. A former parishioner of St Stephen's Greythorn and St John's Toorak with All Saints Kooyong, she now worships at St Mary's Caulfield (Oaktree Anglican).



Dr Liz Rushen.

Ms Jukes was awarded her OAM for service to the community through LGBTIQ advocacy and social welfare organisations. Among her earlier roles, she had been a senior manager with the Salvation Army, Australia Southern Territory.

Other Victorians awarded OAMs included **Ms Janice Armstrong-Conn**, a former President of Friends of Melbourne Grammar School; **Mrs Sarnia Birch**, a churchwarden at Mount Eliza Anglican Church, for service to veterans and their families; **Mr Colin Chirgwin**, a Residential Youth and Childcare Officer ("Cottage Father") with Anglicare Victoria for 18 years; **Mr William Church**, an inaugural member of St Cuthbert's Yarrowonga and a member of the maintenance team at St George's Katamatite; **Mr William Ford**, who has had a long association with the Brotherhood of St Laurence, including as acting

Executive Director in 1990-91 after Dr Peter Hollingworth's move to Brisbane as Archbishop; **Ms Susan Fraser** for service to financial planning and counselling, a former Social Worker with Anglicare Victoria's CHOICES – the Centre for Young Homeless Women and their Children, Anglicare Victoria; **Clinical Professor Peter Gates** for service to neurology, who led a friends support group for Geelong Grammar School in the 1990s; **Mr Andrew Guy** for service to the community through a range of organisations, including Melbourne Grammar School; **Mr Paul Hammat** for service to the community through pastoral care, including as President of Spiritual Care Australia for five years; **Mr John Harry**, a former Director of the Melbourne Grammar School Foundation; **Mr Alistair Horne**, a parishioner of Holy Name of Jesus Anglican Parish, Vermont South, for service to youth through Scouts; **Mr Graeme Hyde**, a Licensed Lay Reader at St John's Colac for 30 years, for service to conservation, particularly through aviculture; **Mrs Estelle Malseed**, a former social worker with the Brotherhood of St Laurence, for service to community health; and **Mrs Susan Morgan**, whose charitable work includes long-term support for Janet Clarke Hall at the University of Melbourne and for Melbourne Girls Grammar School.

• A Queensland clergy couple were recognised with AMs for significant service to medicine and to the Anglican Church.

The Revd Dr Cecilie Lander was honoured for her work in neurological medicine over more than 40 years and is Co-Priest-in-Charge of St Paul's East Brisbane with her husband, **the Revd Dr Mervyn Lander**, who specialised in paediatric medicine.

Both are Oblates of St Mark's Benedictine Abbey in Camperdown, Western Victoria, and both teach Zen.

ESTATE PLANNING & WILLS INFORMATION SESSION

With guest presenters, lawyer David Whiting and financial adviser Bruce Brammall, this information session will cover retirement and estate planning, gifting, wills, probate and practical tips. David and Bruce will answer your questions to help prepare you for the future.

Thursday 12 August, 2021 from 10am

RSVP IS ESSENTIAL BEFORE 5 AUGUST 2021

RSVP NOW to Mary Croxford on 9412 6006 or eps@anglicarevic.org.au



FREE at the Melbourne Town Hall



Hume Anglican Grammar to open third campus

HUME ANGLICAN GRAMMAR is to strengthen its foothold in the fast-growing northern fringe of Melbourne with its third campus, for Prep to Year 6 pupils, in Kalkallo in 2023.

The first stage of construction is due for completion by the end of next year, with the campus set to officially open for the start of the 2023 school year.

Enrolments for the new campus will be accepted for commencement in 2022, with pupils to be accommodated at the school's Donnybrook Campus and relocated to the new site – at 27 Goodman Avenue in property group Stockland's Cloverton community – in 2023.

Hume Anglican Grammar's existing two campuses, Mt Ridley Campus in Mickleham and Donnybrook, have a total of 1640 students. Established in 2008, Hume is an independent Prep to Year 12 coeducational school.

Principal Mr Bill Sweeney said



Hume Anglican Grammar's Kalkallo Campus.

Artists Impression.

the school took pride in providing a stimulating and nurturing environment for students to learn and grow.

“We ... are looking forward to growing with this thriving community.”

“We employ expert teachers, offer students a contemporary learning environment and are bound by our strong ethos of student wellbeing,” Mr Sweeney said. “This third campus will offer greater opportunity to members of our community who wish for a Hume education.”

“Students from our primary school have the added benefit of continuing their Kalkallo education journey at one of our two secondary schools. We are excited to open our latest campus in a community that strongly values its residents’ wellbeing and are looking forward to growing with this thriving community.”

Stockland's Project Director, Mr James Westh, said: “For over 65 years, Stockland communities have been designed to offer well-connected, thriving and sustainable neighbourhoods for their current and future residents. Hume Anglican Grammar is a welcome addition to the Stockland Cloverton community and we look forward to its opening next year.”

Stockland is one of Australia's largest diversified property groups and its Cloverton development is set to be one of Victoria's largest master-planned community within Melbourne's northern growth corridor.

Leadership in uncertain times makes different demands

by Ken Morgan

UNCERTAIN. IF I tried to describe the common experience of the pandemic era, I think this word captures it. As I write, we're in lockdown for the fourth time. How long will it last? Uncertain. Will there be another? Uncertain. Should I book a holiday? When will we be able to travel again? There are literally hundreds of questions to which the only credible answers are uncertain.

We're about to complete (lockdown depending) a series of clergy conferences with Tim Johnson stepping us through reimagining parish futures as we recover from (hopefully) the most acutely disruptive phase of the pandemic. Tim introduced us to a three-stage model of change attributed to organisational psychologist Kurt Lewin:

- “Unfreeze” – a period of disruption that challenges the status quo
- Transformation – a period of adaptation where responses to challenge are attempted
- “Refreeze” – a period where the way forward becomes clear and a sense of predictability returns.



The uncertainty of the first two stages generates uncomfortable, anxious feelings. Our instinct is to do whatever we can to restore some predictability to alleviate our discomfort. Moses, faced with uncertainty of the Sinai wilderness, came under intense pressure from the children of Israel to return to Egypt. Sure it was miserable back there, but it was stable, predictable misery. When humans are anxious, we default toward short-term, familiar, simple options that will most quickly alleviate the discomfort of uncertainty.

Parish priests face similar pressure to restore the comfortable certainty of the pre-COVID era as rapidly as possible. But faced with an uncertain future, what kind of “new normal” should parishes “refreeze” into?

Some parishes have used the opportunity to merge two small Sunday morning services, others have chosen not to re-start



“Under pressure for quick-fix solutions designed to alleviate anxiety, it's imperative that leaders ... be clear on their thinking and commitments.”

long-standing overhang activities. Ongoing uncertainty and a growing compliance burden means other decisions are not as straightforward: “unfrozenness” persists.

Uncertainty produces a barrage of “When?” questions. We've seen politicians bombarded with these. “When can I fly overseas?” “When

will we reach full vaccination?” For priests, it's more like, “When will we have ‘real’ Eucharist?” Leaders are goaded into offering certainty beyond their power to deliver.

Anxiety is contagious: it turns a twitch into a stampede, whether we're talking about wildebeest or soccer fans. Fortunately, calm

is also contagious, and effective leaders respond to anxiety by moving towards it, increasing their (socially distanced) contact with anxious congregants and finding as many means as possible to communicate what their parishioners can expect of them.

Effective leadership in “unfrozen” times is predictable and consistent, directed by responsibility and principle. Under pressure for quick-fix solutions designed to alleviate anxiety, it's imperative that leaders learn to tolerate their own discomfort and be clear on their thinking and commitments. Responsible leadership is more about helping people tolerate the anxiety generated by the ambiguity and unpredictability than it is about alleviating it.

- Commencing 19 July at 3pm, I'm offering a Zoom-based reading group working through Peter Steinke's *Congregational Leadership in Anxious Times*. Email kmorgan@melbournanglican.org.au to join.

Ken Morgan is Head of Parish Mission and Resourcing for the Anglican Diocese of Melbourne.



ANGLICAN
DIOCESE OF
MELBOURNE

REPORTING CHILD ABUSE

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

What is Child Abuse?

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

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

Children, parents, staff, volunteers, anyone

What sorts of things must be reported?

All child safety concerns must be reported:

- Disclosure of abuse and harm
- Allegations, suspicions or observations
- Breaches of the Code of Conduct

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

- Ministry Supervisor
- Child Safe Officer
- Kooyoora Professional Standards

IMPORTANT CONTACT NUMBERS

POLICE
000

CHILD PROTECTION
1300 360 391

KOYOORA PROFESSIONAL STANDARDS
1800 135 246



St Paul's Boronia.



St John's Highton.

Parish visits – reimagining the future

Justin Lachal, who became General Manager of the Anglican Diocese of Melbourne after Easter, reports on visits to parishes by diocesan leaders, including the Archbishop, as Anglicans are invited to reimagine the future beyond the pandemic.

ACROSS APRIL AND MAY, Archbishop Philip Freier, Bishops Kate Prowd and Paul Barker and some of the diocesan management team visited several parishes including Frankston, Dandenong, Geelong, Newport and Boronia.

Members of the management team included Registrar Malcolm Tadgell, me as General Manager of the Diocese of Melbourne, CEO Melbourne Anglican Foundation Felicity Costigan and Michelle Harris, Chief Communications Officer.

Straight off the bat, the visiting team were struck by the hospitality extended by each of

the parishes. The cups of tea, the sponge cakes and the generosity shown were very much appreciated. "We really do have a great group of people" – noted one attendee.

The theme for the visits was *Reimagining the Future*. This seems timely as the future continues to run towards us. Together we are all facing a post-COVID world, impacted by continual change. More human interactions are taking place virtually. Who would have thought that we would have attended funerals and weddings online?

The Archbishop and Bishops did not offer any recommenda-

tions around a reimagined future, but rather some thoughts for moving forward. We do need to face the changed world with optimism, faith, courage and hope. We need to be open to reimagining, exploring and experimenting. The future could look very different. The important thing to note when we are exploring and experimenting is to be open and understanding with each other. There was a guide handed out to those who attended to help start discussions.

The Archbishop also introduced the now split roles of Registrar and General Manager. Both Malcolm and I emphasised that our positions are to serve and support the wonderful work being done by parishes.

Malcolm provided an overview of his area, including clergy licensing, professional standards adherence, promoting

safe ministry, records management and diocesan legislation, as well as trusts management.

In my capacity as General Manager, I provided some insights into my first few months at the diocese and my team's areas of responsibility – finance and payroll, property, human resources, technology, and communications and media.

Questions from those in attendance were welcomed and covered a broad range of topics: from the increasing compliance burden, to how to get "highest and best" use out of our properties. There were a lot of questions regarding payroll as the service centre tackles the complexity of multiple and nuanced employment contracts and a system that pays people in advance and must manually correct for leave.

Felicity highlighted the great good that is being achieved through the Melbourne

Anglican Foundation and Michelle emphasised that communications will be a vital step in this new reimagined future. We will continually seek to reinforce linkages throughout the diocese.

While all parishes visited were different and unique, a touching point of unity at the end of each visit was the final prayer – drawn from 2 Corinthians 13: "May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all, now and evermore. Amen."

More visits will be taking place in the coming months, COVID and the Lord willing. Everyone is encouraged to visit their local Anglican parish at any time. Or even to pop into the cathedral and say hello. We do not promise a sponge cake, but we will always be happy to rustle up a cup of tea.



St Paul's Frankston.



St James Dandenong.

SAVE THE DATE

SCIENCE WEEK AT THE CATHEDRAL

Featuring Tony Rinaudo, world renowned "Forest Maker"
August 25th 6:30pm
St Paul's Cathedral

A rapid, low cost, scalable solution to climate change? This year's annual Science Week at the Cathedral (SWAC) will feature the revolutionary work of Melbourne missionary agronomist Tony Rinaudo. Millions of hectares of Africa have been regenerated through Tony's work, which now offers great hope for climate change. SWAC is a partnership between St Paul's and ISCAST—Christians in Science and Technology.

Registration details will be published in the next TMA, and on the ISCAST website at: www.ISCAST.org/SWAC21





Bishop Genieve honoured in home town with House

MELBOURNE ASSISTANT Bishop Genieve Blackwell has been honoured in her home town, Wagga Wagga – but Melbourne's fourth lockdown last month meant she couldn't return to the Riverina in person.

Bishop Blackwell spoke by video at the inaugural Blackwell House Day School Assembly at The Riverina Anglican College, where she was represented by her daughter Baith – a former student of the college (though Bishop Genieve went to the local state high school).

"I grew up in Wagga ... We moved here from Coolamon after my father died when I was six (Our house in Coolamon went with his job as a church minister)," Bishop Blackwell, who arrived in Melbourne from Wagga six years ago, told the Assembly. "So it was amazing 30 years later to be asked to come

back to Wagga as Rector of St Paul's Turvey Park (now South Wagga Anglican Church) and to be the Regional Bishop.

"I was the first woman in NSW to become a bishop in the Anglican Church (in 2012), the third in Australia and the 31st in the world – to give you an idea of the significance at the time.

"And actually, St Paul's was the fourth church I had been the first woman to be in charge of."

Bishop Blackwell said she chose as the verse for Blackwell House St Paul's Letter to the Romans, chapter eight verse 28: "All things work together for good for those who love God, who are called according to his purpose."

"It was a tragic event in my life that brought me to Wagga in the first place – the death of my father at a very young age. And yet it is just one example in

my life where I can say all things – the good things and the bad things – work together for good."

Bishop Blackwell said it was really important to her that the achievements of both women and men, boys and girls, were celebrated.

"So I am very glad to be honoured in this way as it means there is not just one house named after women but two (Stanley). As Christians, we believe all people are created in the image of God. All are precious, all are equally loved. All should have the opportunity to use their gifts according to their God-given potential.

"... I have to say it is frustrating I can't even cross the Murray River to NSW.

"I hear Blackwell House won the cross country – well done. Congratulations to everyone receiving an award today."



Holy Trinity Coburg Confirmations

HOLY TRINITY Coburg recently held its annual Confirmation service at which 38 people from Arabic-speaking congregations there and in Geelong were confirmed by Archbishop Philip Freier.

The Vicar of Holy Trinity, the Revd Canon Farag Hanna, said: "For our particular congregation [which] is made up of refugees who have fled historically difficult circumstances and entered into a new country and culture with its own difficulties, we have seen that there is a growing sincere belief that they really do trust and rely on God alone. There are evident major changes in their lives, emotionally, psychologically and spiritually, that we thank God for."

Indigenous Vicar's art exhibition opened

THE REVD Glenn Loughrey, a Wiradjuri man and Vicar of St Oswald's Glen Iris, has a new exhibition of his art open in Healesville.

Love Letters To Country opened at Hearth Galleries on 19 June at the same time Mr Loughrey's book, *On being Blackfella's Young Fella*, was launched. (See review on page 16).

The exhibition, which runs until 31 August at the gallery at 208 Maroondah Highway, is "both a lament and celebration of Country", according to a statement from Hearth Galleries.

"His overriding concern is for the ongoing impacts of colonisation and the resilience and resistance of Aboriginal people, not as victims or survivors, but as Sovereign Peoples of this land."

Mr Loughrey's artworks have been both finalist and shortlisted in the Doug Moran Portrait Prize, the Paddington Art Prize, the Mandorla Art Prize and the Blake Art Prize.

He is working on a large glass installation for St Paul's Cathedral.



Crowning at East St Kilda

ALL SAINTS East St Kilda has used an old tradition in some branches of Christianity – the solemn "crowning" in May of a statue of Mary, Mother of the Lord, with a garland of flowers – to promote the parish's devotional society for children.

The Vicar, Fr René Knaap, told *TMA* the May Crowning had proved very popular with the young girls of the parish.

"They love the opportunity to contribute to something special, and show natural, sincere devotion," he said. "The ceremony was part of the parish's devotional society for children, the Society of St Agnes and St Tarcisius, named in honour of two child martyrs of the third and fourth centuries. The Society is one component of the parish's youth program. Developed within the parish, it seeks to impart knowledge and love of the faith as experienced over the centuries.

"Though in its infancy, the Society is already beginning to bear fruit. A number of the children have progressed through the first stages. They wear their Society badges with pride every Sunday and often to school each day.

"It is encouraging to see children, even at a very young age, delighting in many of the beautiful traditions that have been lost or neglected in recent decades. At All Saints they are joyfully being reclaimed."

Remembered

TWO MELBOURNE priests and the wife of a formerly Melbourne-based bishop have died in recent weeks.

The Revd Victor Haste, who died on 10 June, was ordained deacon in 1968 and a priest in 1970 (in Southwark, London) for the Melbourne diocese, serving at Christ Church Ormond as Assistant Curate in 1968-69, Victorian Secretary of the Anglican Board of Missions from 1976-81, Vicar of St Martin's Hawksburn as from 1981-86; Vicar of the Church of the Holy Name in Vermont South from 1986-89 and as a chaplain at ITIM from 1989-2002.

His other appointments, after studies at St Michael's House in

Crafers, South Australia, were at Holy Trinity in Roehampton, London, from 1970-73 and as Priest-in-Charge at Boroko, Port Moresby, from 1973-76.

A Eucharist celebrating his life was held at St Nicholas Anglican Church, Mordialloc, on 17 June.

Mr Haste is survived by his wife Barbara, sons Benjamin and Jonathan and their families.

The Revd Patricia (Trish) Byrne, who died on 12 June, was ordained in 2010. She served at St Augustine's Mentone, where her funeral was held on 21 June, as Assistant Curate and then Assistant Priest from 2010 until her retirement in 2017, after which she continued to serve the diocese with a Permission to Officiate. After receiving an Arts

degree at Monash University in 1997, New Zealand-born Ms Byrne obtained a Theology degree at Melbourne College of Divinity 2002.

She is survived by her husband Ross, their daughter Katya and son-in-law Chris.

Mrs Anne Bayton, who spent more than 35 years in the Diocese of Melbourne where her husband Bishop John Bayton served as Vicar of St Peter's Eastern Hill from 1980-89 and Bishop for Geelong and the Western Region from 1989-95 and then about 20 years in retirement, died on 17 June. Her funeral was held at St John's Cathedral Brisbane on 23 June.

Mrs Bayton is survived by her husband, three children and eight grandchildren.



Tim Costello on Being a Dad

THE REVD Tim Costello is lending his stature to four decades of ministry among men at St Alfred's Anglican Church Blackburn North next month by kicking off a four-week series there, 'Being a Dad', on 9 August.

Mr Costello, the father of three adult children and now a grandfather, will lead the first week of the series designed to strengthen and encourage Dads and father figures of all ages. An Officer of the Order of Australia and former Victorian of the Year, he is a Director of Ethical Voice Pty Ltd, Executive

Director of Micah Australia and a Senior Fellow of The Centre for Public Christianity, as well as a former CEO of World Vision Australia.

The Convenor of the series, Mr Doug Pickering, said the remaining three weeks would be led by men from St Alf's "in which we will be attempting to address those issues which are 'top of mind' for the men who attend session one".

Registrations can be made online at stalfreds.org/events (spaces are limited) or by calling 9894 1781.

Anglican leaders appeal for Tamil family to stay

by Mark Brolly

THE PRIMATE AND MORE than two dozen other Anglican leaders across Australia have appealed to the Federal Government to allow a Sri Lankan Tamil family who have spent more than three years in detention to remain here.

Archbishop Geoff Smith of Adelaide said the family had been treated so badly that the law must be tempered with mercy.

And an open letter signed by 26 Australian Anglican bishops and sent to Prime Minister Scott Morrison and senior ministers, as well as Opposition Leader Anthony Albanese, called for "a compassionate, fair, safe, common sense and permanent solution" that would allow the family to return to the Queensland town of Biloela, where they lived before their detention.

Archbishop Smith said a Christian perspective on the detention of the Murugappan family must be based on what the Bible taught about the way in which we are to live rather than political pragmatism and fear of the foreigner.

He said refugees and asylum seekers were not new, quoting from the Book of Leviticus that the Israelites had been reminded

that they were once refugees and had been commanded to "love the alien as yourself".

"God's love is for every human being, of every creed and colour, gender and race – not just those who look like us or share our beliefs," Archbishop Smith said. "Jesus taught us to love our neighbours as ourselves and to be good Samaritans to strangers. When this family fled Sri Lanka, that country had just seen the end of a terrible civil war in which the Tamil Tigers were defeated and their fear of reprisal was real.

"The Australian Government decided not to accept many Tamils as refugees, despite their credible fear of persecution."

Archbishop Smith said the parents came to Australia by boat, arriving in 2012 and 2013. They met and married and applied for refugee status. Their two daughters were born here.

"While the legal process of considering their refugee status proceeded they became part of the community of Biloela which demonstrated the loving embrace of the alien among them," he said. "The family was torn away from that community and incarcerated on Christmas Island for no conceivable reason other than to make an example of them.

"Not only has the family had



Bishop Jeremy Greaves.

the threat of deportation hanging over them, but they have been unnecessarily harshly dealt with to the detriment of their health and in the face of the serious illness of one of the children.

"Whilst the legal process took its far-too-long path to completion, there was no real reason why the family could not have remained in Biloela – even if they are ultimately judged not to be refugees.

"The Christian principle is clear. Foreigners in our midst, even if they arrive by boat, should be treated humanely while their circumstances are assessed.

"I believe this family has been treated so badly that the law must be tempered with mercy."

Archbishop Smith said the common decency of most Australians helped others understand that this family had not been given a fair go.

"I urge Immigration Minister Alex Hawke to exercise his discretion to let this family stay.

"The two girls were born here, they have the right to be Australians, and to have their parents stay with them."

The open letter, coordinated by Bishop Jeremy Greaves of Brisbane, was signed by Anglican leaders including Archbishops Phillip Aspinall (Brisbane) and Kay Goldsworthy (Perth), Bishops Paul Barker and Kate Prowd of Melbourne, Bishop Richard Condie (Tasmania) and Ms Anne Hywood, General Secretary of General Synod.

"As Christian leaders, we write to each of you welcoming your government's decision to release Nades and Priya and their daughters, Kopika and Tharnicaa, from immigration detention – but only as the first step to bringing the family back home to Biloela where they clearly belong," the letter said. "This young family has become an integral part of the tight-knit Biloela community, where they volunteered, worked, participated in church groups and built close friendships for nearly four years.

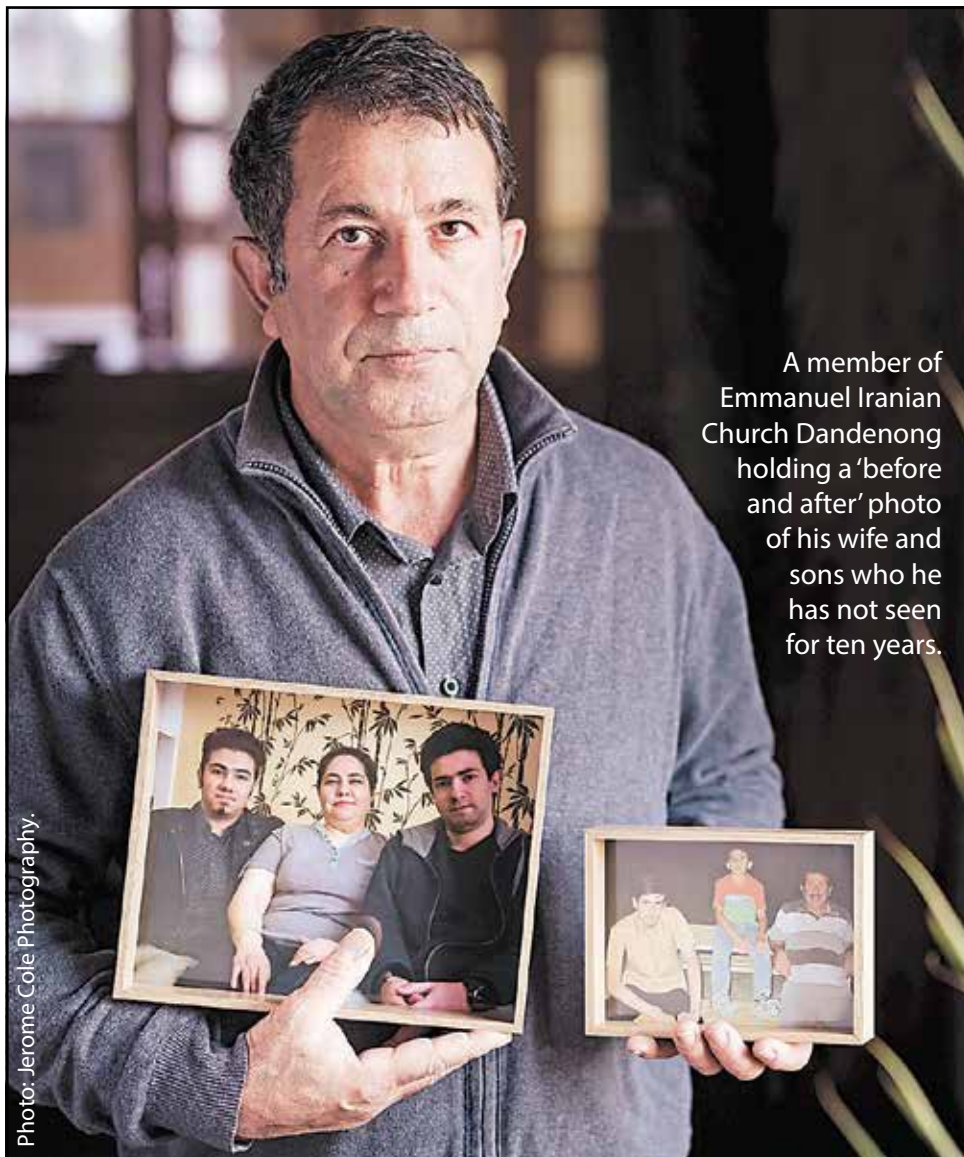
"Forcibly returning Nades and Priya to Sri Lanka was, and remains, an unsafe option, as abduction, torture, unlawful detention and sexual violence of Tamils at the hands of Sri Lankan security forces continue to be reported.

"Every parent has the right to build a life with their children in safety and with a measure of certainty about their future. After spending well over three years in immigration detention, Nades and Priya, along with their young girls, need stability to rebuild their lives. Granting the family visas and allowing their return to Biloela will enable them to do so."

The letter said studies showed that detaining children severely affected their mental, emotional and physical health long-term.

"Returning these young girls to their home town of Biloela, where they are cherished by people they know, will enable the healing process to commence following the trauma caused by several years of immigration detention.

"As Christian leaders, we echo the call for a compassionate, fair, safe, common sense and permanent solution. We stand in solidarity with this young family seeking peace, safety and stability, and with the Biloela community who are waiting to welcome them back home."



A member of Emmanuel Iranian Church Dandenong holding a 'before and after' photo of his wife and sons who he has not seen for ten years.

"LOVE your neighbour *as yourself.*"

love

Mark 12:31

IT TAKES MORE THAN A LOCKDOWN TO STOP LOVE.

Arriving in Australia new migrants and refugees have multiple needs. Melbourne Anglican Foundation projects, supported through local churches, enable emergency accommodation, material aid, language and writing skills classes, psychological support, information on COVID-19 vaccination programs and translation services.

We need your help. Please donate to the Melbourne Anglican Foundation today.

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COVID-19 has given us new opportunities to love, care and serve our neighbours.

Half of Anglican women suffer domestic violence – from page 1

It found most Anglican victims of domestic violence did not seek help from Anglican churches; perpetrators misused Christian teachings and positional power; and clergy's confidence in their ability to respond to domestic violence was low to moderate.

The research was released on 9 June. In response, the Standing Committee of General Synod made 10 commitments to prevent domestic violence.

The Diocese of Melbourne has been running a Preventing Violence Against Women program since 2018 and has just concluded a pilot project in five Melbourne Anglican churches.

Archbishop Smith stated that "all Anglicans will feel deep sadness over these results". "There is a strong resolve among the Church leadership to address the problem and to provide an appropriate response and adequate support for victims."

Domestic violence was characterised by 15 behaviours, including physical violence, sexual violence, harassment, psychological abuse and controlling behaviours.

The convenor of the Anglican Church of Australia's Family Violence Working Group, the Revd Tracy Lauersen, said the Church had "taken the lead" on domestic violence by initiating the study.

Ms Lauersen, the Rector at St Paul's Warragul, said the Church began its study in 2016 following "considerable public discussion" about domestic violence.

"We felt duty-bound to better understand its nature and prevalence in our community and develop and implement more effective responses," she said.

Consequently, the Church initiated a project consisting of three in-depth research reports into the prevalence of domestic violence; a study of clergy and lay leaders; and one-on-one interviews.

Ms Lauersen said the research "lifted the veil and highlighted how big the problem is not just in Australia but within our Anglican

community also".

Domestic violence is also known as intimate partner violence.

Melbourne Assistant Bishop Genieve Blackwell, a member of the national church's Family Violence Working Group and chair of Melbourne's Preventing Violence Against Women program Committee of Management, wrote in *The Age* on 14 June that the findings were "challenging and confronting for the church – but not surprising".

"The church, drawn as it is from the wider community, is certainly part of the problem," Bishop Blackwell wrote. "It has long under-recognised the extent and seriousness of family violence, for example sometimes encouraging wives simply to endure abuse for the sake of the family or their faith."

"It is tragic that noble and beautiful Christian teachings – for example, to forgive others as God has forgiven us – are perverted by abusers to demand that their spouses, overwhelmingly women of course, put up with it."

The study was an online survey of more than 2000 males and females, aged over 18, conducted in December 2019. Results for a sample of the general public (1146 people) were compared with Australians who identified as Anglican (825 people). A larger sample of Anglicans (1382 people) was used to compare those who attended church regularly with those who didn't.

There were 28 key findings. The main ones were:

The prevalence of intimate partner violence among Anglicans was the same or higher than in the wider Australian community. When asked the direct question "Have you ever been in a violent relationship with any partner?", some 22 per cent of Anglicans who had ever been in an adult intimate relationship said "Yes". This compares

to 15 per cent for the equivalent group of the general Australian public.

But when presented with specific instances of violence, more respondents agreed they had been victims. Among those who identified as Anglican it was 44 per cent, among the general Australian public it was 38 per cent.

Over 2019, the prevalence of intimate partner violence was 18 per cent in the general public sample and 17 per cent in the Anglican sample.

The prevalence of intimate partner violence was higher among women than men.

In the survey, women were much more likely than men to have experienced intimate partner violence, both in the Australian public and among Anglicans.

Among Anglicans, 52 per cent of women stated they had been victims of intimate partner violence, compared to 33 per cent of men.

Among the general public, 44 per cent of women and 31 per cent of men stated they had been victims of intimate partner violence,

Eighty-eight per cent of Anglican victims of domestic violence did not seek help from Anglican churches. The small group who did seek help most commonly approached clergy and most reported that it either positively changed their situation, or helped them to feel supported.

All Anglican parishes were sent invitations for their leaders to take part in the clergy and lay leader survey, and responses were received from approximately a quarter of Anglican parishes. The final number of survey respondents was 827, from 358 parishes, consisting of 383 clergy respondents and 444 lay respondents.



"Clergy views on gender roles within marriage and the family varied strongly by church tradition ... with key differences between Anglo-Catholic clergy and clergy from Evangelical and Reformed traditions."

Clergy and lay leaders were aware of the widespread nature of the problem of domestic violence in Australia, but less aware of its prevalence in church communities. Nine out of 10 clergy and lay leaders agreed that domestic violence is common in Australia, and about six out of 10 agreed that domestic violence is just as common in churches.

Most clergy believed that scripture is misused by the abuser in Christian families. Misuse of scripture by the abuser was considered to be implicated at least some of the time by nine in 10 clergy, while the theology of male headship was a factor at least some of the time for eight in 10 clergy (seven in 10 evangelicals, nine in 10 Anglo-Catholics).

Although unintended, Christian teachings sometimes contribute to and potentially amplify situations of domestic violence. According to the research, "teachings related to marriage, gender and forgiveness can be a contributing factor in the extension of the cycle of intimate partner violence and can create a situation of

harm for people in abusive relationships.

"Absolutist discourses related to marriage as a lifelong commitment, the submission of the wife to the husband, unconditional forgiveness, and suffering for Christ – whether they are taught by church leaders, internalised by victim-survivors, or co-opted by abusers in this way – are harmful for those who experience abuse."

"Conversely, discourses such as marriage as a covenant, the equality of partners in a marriage, and God's mercy and love can help to empower victim-survivors to extricate themselves from abusive relationships."

Perpetrators misused Christian teachings and positional power. Victims said that their abusive partners used obligations around the sanctity of marriage, the headship of the husband, and the imperative to forgive, to control them.

Clergy confidence in their capacity to respond to domestic violence was low to moderate. On the whole, clergy reported being knowledgeable, experienced and trained in domestic violence situations. However, confidence in their personal capacity to respond to domestic violence was low to moderate. Confidence was only a little higher among clergy who had been trained.

Intimate partner violence in 2019 was higher for church-attending Anglicans than for other Anglicans – 28 per cent and 16 per cent respectively.

"Possible reasons for this significant difference when considering a 12-month time frame are not obvious," the report said.

To view the research, visit <https://anglican.org.au/our-work/family-violence/>

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John Stott, Anglican rector and global Christian

Melbourne clergy Peter Adam and Ruth Redpath pay tribute to John Stott, the centenary of whose birth is celebrated this year. John Stott was Anglican Rector of All Souls' Langham Place in London and was named by *Time* magazine as one of the 100 most influential people of the 20th Century.

How did he influence our world?

- He was a person of deep personal faith in Christ, piety, prayer, study, and self-discipline. He worked effectively and intensely for long hours, remembered people he met around the world, and prayed for them. He had great gifts of intellect, communication, and strategy, but remained a humble servant.
- His Biblical preaching was based on expositions of books of the Bible, respecting the literary intentions of the authors. He defined preaching in these words: "To preach is to open up the inspired text with such faithfulness and sensitivity that God's voice is heard and God's people obey him." (John Stott, *The Contemporary Christian*, IVP, 1992, pp207-218). He wrote Bible commentaries, translated into many languages, and a book on preaching.
- He spoke and wrote on current issues in society. He wrote *The Contemporary Christian*, and *Issues Facing Christians Today*. He also founded the London Institute of Contemporary Christianity, which continues to train people from many nations to think in a Christian way about the world.
- He made All Souls' an effective parish. It was based on Biblical preaching, prayer, contemporary worship, inspiring music, hospitality, comprehensive training of lay people for their ministries in the church and in the world, local evangelism and a commitment to God's global mission. Outreach and ministry in the parish area included the Clubhouse for needy people, chaplains for the big Oxford Street department stores and ministry to students, including those from overseas.
- He had a global ministry in both the 1/3rd and the 2/3rds world. This included evangelistic missions at Universities and speaking at missionary conventions. He also trained local ministers in preaching and supported theological education. His work continues through the Langham



Partnership International, which provides scholarships for people from the 2/3rds world to gain doctorates in theology (300 so far), runs training programs for preachers in 70 countries, and provides books and resources for theological colleges.

- He was committed to evangelism, and social responsibility, including the environment. He had a profound effect on the evangelical theology of mission in the 20th Century, and promoted radical discipleship. He himself lived a simple life-style.
- He engaged in respectful dialogue with other Christians. This included dialogue with other Anglicans in the UK, and Roman Catholics in an international forum.
- He preached and wrote on the atoning death of Christ. His great book, *The Cross of Christ*, not only provides a robust account of the atonement, but also challenges us to live Cross-shaped lives. Here are words on his tomb-stone: "... who resolved both as the ground of his salvation and as the subject of his ministry to know nothing except Jesus Christ and him crucified."

The Revd Canon Dr Peter Adam is Vicar Emeritus of St Jude's Carlton and the Revd Dr Ruth Redpath is an Associate Priest at St Paul's Cathedral Melbourne who was a member of John Stott's congregation while working in London in medicine from the 1960s to the 1980s.

Peter Adam interviews Ruth Redpath about her memories of John Stott

Ruth, when did you first hear John Stott speak?

In 1958, John made his first visit to Australia to lead Evangelistic Missions in Sydney and Melbourne Universities under the auspices of the Evangelical Unions. I was a first-year medical student, already a committed Christian. But attending the daily lunch-hour addresses was an unforgettable experience.

Each address was a masterpiece as he spoke with a humble confidence and clarity about the claims of Jesus Christ on our lives. These talks had been already given at other universities in the UK and USA and had just been published as *Basic Christianity*, which has sold over two million copies and been translated into 60 languages.

I was also present at the Sunday Evening Service at St Paul's Cathedral – along with about 1800 others ... which was the culmination of the mission. The scripture passage on which John based his challenge to follow Christ was Matthew 7:13-14, and I still recall today his four points! • Two gates • Two roads • Two crowds • Two destinies

And you were later a member of All Souls' Langham Place in London?

I went to London in 1968 for post-graduate study. Friends were concerned that I should find a spiritual home in the big city, most frequently suggesting All Souls, Langham Place – where John had been Rector since 1950. It so happened that the overseas student hostel where I lived at first was within walking distance. I went there on my first Sunday, and felt at home immediately, becoming a member of the congregation for more than 14 years.

What did you find at All Souls'?

Here I found an integrated pattern of pastoral ministry, which began with welcome. There was a lunch for visitors and newcomers on Sunday. Contact details were obtained and in Monday morning's post came an invitation to afternoon tea next Sunday at the rectory – establishing pastoral contact with one of the clergy team. Encouragement to join one of the many Fellowship Groups, which met



fortnightly in parishioners' homes, was given, and we learned about opportunities for service within the parish.

I helped in the Clubhouse, which served the community of the less affluent part of the parish, but only after joining with other volunteers in a comprehensive training program to which John contributed significantly, and a personal interview with him.

John did not shy away from difficult issues. He spoke to us of the need for "double listening" – to the Scriptures and to the world – and hosted Sunday afternoon teas with members of the congregation with involvement in current issues (as a medic I was present at two of these on matters of medical ethics), as well as others with a particular involvement, not always people of faith. Here he learned where the practical pressure points were as he prepared to write and speak about them.

John was a man of considerable charm and humour with a great gift of friendship offered to all. The queue of people waiting to speak with him in the narthex after the services at All Souls was always long. He gave each person his undivided attention. He had a prodigious memory and many were amazed at how much he remembered of their previous meetings and learned that he had been praying for them.

From 1970, he was no longer the Rector of the church because of the scale of his involvement in the national and international evangelical world, but All Souls Church remained his home base. When in London he happily served under the leadership of the current Rector, and was always at the fortnightly Church Family Prayer gathering. In turn the congregation gladly supported their "Uncle John".

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Your views on anti-vaxxers, Fitness for Service

Conspiracy theorists far outweighed by scientists

I had no problem in deciding between Archbishop Freier's public advocacy for COVID-19 vaccines and the speculations of your correspondent in June's *TMA*.

The letter alleged that COVID vaccination is a "controversial experimental medical procedure which has dubious benefits and unknown risks". In fact, governments in many countries have approved vaccines after receiving medical advice from the established regulatory bodies.

The "huge global dissenting movement" which your correspondent cites is far outweighed by scientists supporting vaccination, and their advice has been accepted by governments.

Over 200 years ago, Edward Jenner's smallpox vaccine also met opposition, some of which came from Christians alleging that vaccines interfered with God's will!

Your correspondent did not



raise that argument, which is just as unlikely as her belief that Australian doctors have been ordered not to question the public story on the COVID vaccine.

Achieving such medical unanimity would be as difficult as herding a flock of cats.

James Moore
Kogarah, NSW

Why encourage anti-vaxxers?

I am absolutely stunned that *TMA* decided to print an anti-vaccination letter in June.

Why would you even consider

this? Who is this woman and what scientific background encourages her to write this and for you to give her exposure. The Archbishop has encouraged parishioners and clergy to be vaccinated. What damage are you encouraging by publishing this letter?

Sally Petty
Melbourne

Fitness for Service requirements a cause for concern

I raise a matter of concern that, curiously, appears to have escaped attention in *TMA* and other media.

The issue relates to a recent edict from the Melbourne diocese that church members who are lay volunteers must apply for and obtain a "Fitness for Service" clearance certificate to continue their church ministry activities.

The requirements attracted my professional interest, as for more than 30 years I have been involved in consulting, teaching, writing and

researching about risk management.

I have a number of concerns, some of which relate to the Professional Standards Uniform Act Adoption Act 2016, and its subsequent amendments, of the Anglican Diocese of Melbourne. Through the many clauses in this 147-page document, risk management for the diocese appears to be primarily outsourced to a "Scheme Corporation": Kooyoora Ltd.

Given my concerns about the fitness for service clearance requirements, I approached the vicar of the church where I have been a member and singer/song writer in the worship group for more than 30 years. He graciously listened to me, but was unable to allay my fears.

As I have Crimcheck and Working With Children card clearances for two Anglican churches (as a volunteer) and two Melbourne universities (as a paid casual worker), I am reluctant – and, I admit, somewhat affronted at the age of 81 – to have to put

my fitness for Christian service, in ministries not currently involved with children, at the behest of a non-Christian officer of an external organisation, someone who almost certainly has no personal knowledge about me. My singing, and offering of new Christian worship songs, is now to be subject to secular sanction!

Accordingly, I have now withdrawn from direct association with and engagement in the Anglican churches with which I have been involved.

It distresses me to cut myself off in this way from participation in the wonderful Christian fellowship and ministry that I have enjoyed for so many years. However, I feel that I am left with no alternative. Also distressing is the lack of any reference, in any of this bureaucracy, to prayer and the foundations of our Christian faith.

(Dr) Peter J. Edwards
Black Rock

Prayer Diary

(Can also be downloaded from <https://www.melbourneanglican.org.au/spiritual-resources/>)

JULY 2021

Sun 4: The Anglican Church of Papua New Guinea; The Diocese of Armidale (Bp Rod Chiswell, Clergy & People); Social Responsibilities Committee (Gordon Preece, Chair); St Andrew's Aberfeldie (Michael Danaher, Lynda Crossley); St Thomas' Burwood – Pastoral Services (Bp Paul Barker); St James' Pakenham – Confirmation (Bp Paul Barker); Christ Church Hawthorn – Pastoral Service (Bp Genieve Blackwell); **Mon 5:** The Diocese of Ballarat (Bp Garry Weatherill, Clergy & People); St Silas and St Anselm Albert Park (Sophie Watkins);

Tue 6: The Diocese of Bathurst (Bp Mark Calder, Clergy & People); Christ Church Grammar School (Neil Andary, Principal); Linda Fiske, Chaplain; Parish of St Eanswythe's, Altona w. St Clement's, Laverton (Chris Lancaster, Katie Bellhouse);

Wed 7: The Diocese of Bendigo (Bp Matt Brain, Clergy & People); Police Force Chaplains (Drew Mellor, David Thompson & other Chaplains) and members of the Police Force; All Saints' Ascot Vale (Andrew Esnouf);

Thu 8: The Diocese of Brisbane (Abp Phillip Aspinall, Regional Bps Jeremy Greaves, Cameron Venables, John Roundhill, Clergy & People); Archdeacons of Dandenong; St Matthew's Ashburton (Kurian Peter);

Fri 9: The Diocese of Bunbury (Bp Ian Coutts, Clergy & People); Fribank Grammar School (Jenny Williams, Principal); Christine Croft, chaplain);

Sat 10: The Diocese of Canberra & Goulburn (Bp Mark Short, Asst Bps Stephen Pickard, Carol Wagner, Clergy &

People); SparkLit (Michael Collier, National Director); Parish of Holy Trinity, Bacchus Marsh w. Christ Church, Myrning and St George's Balliang (Richard Litjens);

Sun 11: The Episcopal Church in the Philippines; Ministry to the Defence Force (Bishop Grant Dibden, Chaplains & Members of the Defence Forces); Karingal - St Laurence Community Services; Holy Trinity Balaclava & Elwood (Kathryn Watt); Holy Trinity Surrey Hills – Pastoral Services (Bp Paul Barker); Christ Church South Yarra – Pastoral Service (Bp Genieve Blackwell); St Paul's Westmeadows/Bulla Service & St Mary Magdalene Dallas/Broadmeadows – Pastoral Services (Bp Kate Prowd);

Mon 12: The Diocese of Gippsland (Bp Richard Treloar, Clergy & People); St Barnabas' Balwyn (Randle Bond); Mentone Girls Secondary College – Staff Worship Service (Bp Genieve Blackwell); **Tue 13:** The Diocese of Grafton (Bp Murray Harvey, Clergy & People); Geelong Grammar School (Rebecca Cody, Principal); Gordon Lingard, Howard Parkinson, Chaplains; Parish of Banyule (Denise Nicholls, Patrick Senn);

Wed 14: Ministry with the Aboriginal people of Australia (Bp Chris McLeod, National Aboriginal Bishop, Aboriginal Clergy & People); Stewardship Agencies; St Stephen's Bayswater (Jacqui Smith);

Thu 15: Ministry with the Torres Strait Islander people of Australia (Torres Strait Islander Clergy & People); Archdeaconry of Essendon (Vanessa Bennett); St Michael & All Angels, Beaumaris (Wayne Walters);

Fri 16: The Diocese of Melbourne (Abp

Philip Freier, Asst Bps Paul Barker, Bradly Billings, Genieve Blackwell, Kate Prowd, Clergy & People); Hume Anglican Grammar School (Bill Sweeney, Principal); Peter Waterhouse, Chaplain); St Martin's Belgrave Heights (Martin Oliver);

Sat 17: The Diocese of Newcastle (Bp Peter Stuart, Asst Bps Charlie Murry, Sonia Roulston, Clergy & People); Department of Theological Education (Bp Bradly Billings, Assistant Bishop, Monomeeth Episcopate); Bellarine Gateway Parish (Elizabeth Breakey);

Sun 18: Eglise Anglicane du Rwanda (Abp Laurent Mbanda); The Diocese of North Queensland (Bp Keith Joseph, Clergy & People); Victorian Council of Churches (Rev Fr Shenouda Boutros, Principal, Ian Smith, Executive Officer); St John's Bentleigh (David Powys); Holy Trinity Kew – Pastoral Service (Bp Genieve Blackwell); St James & St Peter Kilsyth/Montre – Pastoral Services (Kate Prowd); St Matthews Pantom Hill with St Andrews – Sunday Traditional / Holy Communion Service (Bp Kate Prowd);

Mon 19: The Diocese of North West Australia (Bp Gary Nelson, Clergy & People); Anglican Criminal Justice Ministry Chaplaincy (Rob Ferguson, Senior Chaplain & Chaplains); Christ Church Berwick (Wayne Schuller, Reece Kelly, Samuel Creek);

Tue 20: The Diocese of Perth (Abp Kay Goldsworthy, Asst Bps Jeremy James, Kate Wilmot, Clergy & People); Ivanhoe Girls' Grammar School (Deborah Priest, Principal); St Agnes' Black Rock (Jennifer Furphy, Bruce Everett);

Wed 21: The Diocese of Riverina

(Bp Donald Kirk, Clergy & People); Working Group on Aboriginal Matters (NATSAC); St Alfred's Blackburn North (Peter MacPherson, Nick Curtis, Mike McNamara, Mark Simon); St Hilary's Kew – Commissioning Service (Bp Genieve Blackwell);

Thu 22: The Diocese of Rockhampton (Bp Peter Grice, Clergy & People); Archdeaconry of Frankston (Helen Phillips); St John's Blackburn (Andrew Price, Mark Chew);

Fri 23: The Diocese of Sydney (Abp Kanishka Raffel, Regional Bps Chris Edwards, Michael Stead, Peter Hayward, Peter Lin, Malcolm Richards, Gary Koo, Clergy & People); Ivanhoe Grammar School (Gerard Foley, Principal, John Sanderson, Chaplain); St Paul's Boronia (Vaughn Spring); Ordination of Jack Lindsay as a Deacon (Abp Philip Freier);

Sat 24: The Diocese of Tasmania (Bp Richard Condle, Missioner Bp Chris Jones, Clergy & People); Anglican Board of Mission (John Deane, Executive Director); Parish of Box Hill (Shane Hubner, Esther Zhang, Alasdair MacKinnon-Love, Joseph Arou);

Sun 25: The Scottish Episcopal Church (Primus Mark Strange); The Diocese of The Murray (Bp Keith Dalby, Clergy & People); ACCESS ministries (Dawn Penney, CEO); St Andrew's Brighton (Ian Morrison, Michelle Wang); Coming of the Light – St John's Anglican Church Malvern (Abp Philip Freier); St Lukes, Cockatoo – Pastoral Services (Bp Paul Barker); St James Drysdale – Pastoral Services (Bp Kate Prowd);

Mon 26: The Diocese of The Northern

Territory (Bp Greg Anderson, Clergy & People); St Peter's Brighton Beach (Jonathan Chamberlain);

Tue 27: The Diocese of Wangaratta (Bp Clarence Bester, Clergy & People); Janet Clarke Hall (Damian Powell, Principal); Brimbank Parish (Vacant Incumbency, Agatha Wakyeza);

Wed 28: The Diocese of Willochra (Bp John Stead, Clergy & People); Anglican Development Fund; Broadmeadows/Dallas Parish (Valentina Emmanuel);

Thu 29: Anglicare Australia (Bp Chris Jones, Chair; Kasy Chambers, Exec Director); Archdeaconry of Geelong (Jill McCoy); Christ Church Brunswick (Lindsay Urwin OGS, Russell Goulbourne);

Fri 30: Theological Colleges, Church Schools & Church Kindergartens; Korowa Anglican Girls' School (Helen Carmody, Principal; Kirsten Winkett, Chaplain); St John Chrysostom Brunswick West (Steve Sonneman, Len Firth);

Sat 31: Mission Agencies of the Anglican Church of Australia; Aged Care Ministry; St Timothy's Bulleen (Ben Wong, Ivy Wong, Dietrich Cheung).

AUG-21

Sun 1: Church of the Province of South East Asia; Religious Orders serving within the Anglican Church of Australia; Archdeaconry of Kew (Greg Allinson); St Peter's Bundoora (Jobby John); St Andrews Somerville – Pastoral Services (Bp Paul Barker); St John's Toorak – Confirmation Service (Bp Genieve Blackwell); St Mary's Sunbury – Pastoral Services (Bp Kate Prowd).

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Sport our most common form of spiritual practice

Biologist and author Rupert Sheldrake, a former Fellow of Clare College Cambridge, believes that being completely present in sport is to enter the joy, energy and flow of the Holy Spirit. Once an atheist, Dr Sheldrake returned to the Christian faith after living in a Christian ashram in India. The following is an edited extract from a talk* he gave on 20 May about his most recent books: 'Science and Spiritual Practices' and 'Ways to Go Beyond and Why They Work'.

MOST PEOPLE DON'T THINK of sport as a spiritual practice, but I think it's probably the commonest form of spiritual practice in the modern world, even though it's under the radar and almost unconscious as a spiritual practice.

At first, sports seem supremely secular. Commercial football matches, huge sums of money, sports as exercise, for physical strength and ability. Sports that enable people to perfect their physical skills.

All of these things seem unspiritual, but actually I think that the majority of people who carry out sports activities are doing them because they have a spiritual effect, and the reason they have a spiritual effect is that they bring people into the present.

The mind is often not in the present, but the body is. If you're skiing downhill at 60 miles an hour you have to be completely present, otherwise you might go over a cliff and die.

I think that's one of the reasons for the thrill of speed, for people who love sports that involve speed like motorcycle racing, or cycling downhill, or surfing, or skydiving, or flying jet planes very fast. The thrill of speed is partly because speed is so dangerous, and if you allow your attention to lapse for even a second, you're dead.

This is taken to an extreme with dangerous sports. I talked last year in London to the world champion free solo highline person, a young German, who works not on tightropes but lines, sort of flattened tightropes, over thousand foot drops with no safety harness. He told me that when he's doing this he has to be so completely in the present it's ecstatic. He feels this kind of sense of total spiritual presence while he's doing this, and although it is dangerous and his

ball matches where the rhythm of emotions rises and falls together with that of the other people there's a sense of presence and also connection with others in team games; not only a sense of presence in the present moment, but also connection with other members of the team or, more vicariously, with supporters.

All of this involves connection, and spiritual practice is primarily about connection, connection



"Spiritual practice is primarily about connection, connection with states of being greater than ourselves. Sports are a portal for this."

girlfriend wants him to stop, he does it because it's just so utterly joyful. It is the experience of being totally present and the total presence comes from the danger.

If you're playing football and you're in the middle of a football match and someone's passing you the ball, you're not going to have time to think about bills you haven't paid, or some annoying person who's annoyed you by some remark they've made, or some quarrel with your girlfriend or boyfriend; you're going to be totally present.

And for crowds watching foot-

with states of being greater than ourselves. Sports are a portal for this.

Michael Murphy, who founded the Esalen Institute in California, which has played such an important part in the human potential movement, wrote a book called *Golf in the Kingdom* about the mystical side of golf. It's been a best seller among golf players for many years.

In fact, Murphy, who spent a year at the Sri Aurobindo Ashram in India, has always had this sense of the physical and the spiritual coming together in sports.

In the oriental martial arts the spiritual dimension is explicit. People in the West, I think, first became aware of this through a famous book called *Zen in the Art of Archery*, by Eugen Herrigel, a German who lived in Japan and studied archery. He learned that this was not just a matter of hitting the target and winning competitions, it was a spiritual discipline. Martial arts make it clear that this is about energy flows and presence, and not just about building up muscle and brute force and winning. It's much, much more than that.

So I think sports are one of the spiritual practices which are present in the lives of millions of people in modern secular societies; and I think it helps us to recognise that these sports activities are opening spiritual doors for people in the West even if they're unaware of it.

Why is it that sports can have a spiritual effect? By spiritual effect I mean giving us a sense of connection with a presence or being greater than ourselves, or consciousness greater than our own. Meditation, which involves sitting quietly with your eyes closed, couldn't be more different from sports. How can both have a spiritual dimension?

My own thinking about this is very much shaped by the view of ultimate reality as Trinitarian – as being about what Christianity calls the Holy Trinity. My favourite theologian at the moment is David Bentley Hart. He wrote a book called *The Experience of God: Being, Consciousness, Bliss* in which he shows that there is far more in common between different religions than divides them. One of the things that is common is a kind of Trinitarian model of ultimate reality.

In the Hindu tradition it is called *Satchidananda* – which means *being, consciousness and bliss*. For two years I lived in Fr Bede Griffiths' Ashram in Tamil Nadu in South India. In English it is called the Ashram of the Holy Trinity, but the Indian name is the Satchidanandan Ashram, an explicit linking together of these different trinitarian frameworks.

Sat in *Satchidananda* means the very ground of consciousness and being itself. The equivalent in the Holy Trinity is called the



Father, and the revelation of that aspect of divine being occurs most clearly in the Old Testament – in Moses' encounter with the burning bush when he says, "What is your name?" And God says, "I am who I am". I am being in the present. You couldn't think of a simpler, clearer definition of this state of conscious being in the present.

Chid relates to the second person of the Holy Trinity, the Logos, and corresponds to manifestations of the divine beauty in the realm of forms and names.

The third aspect of ultimate reality, the divine reality, is *Ananda*, which is joy or bliss. This is also movement and change. In the Christian Trinity this is the Holy Spirit. It is the breath of life in all nature, recognised by physicists as energy which flows through the whole of nature, which we experience as breath. The Hebrew word for it is *Ruah*, and the Greek word is *Pneuma*. They mean wind, breath and spirit; they didn't separate these different meanings.

I think that sports, which are all about movement and change, relate to the dynamical aspect of ultimate reality, the Holy Spirit. Sports connect to this ultimate reality through movement, through being in the flow, through being present in that flow. I think this also applies to music and dancing, particularly sacred dancing, which are about movement and flow. They also relate primarily to the dimension of the Spirit.

*Dr Sheldrake spoke via zoom as part of a monthly series of talks organised by the Bonnevaux Centre for Peace, the international home of the World Community for Christian Meditation in France. For more information about the Bonnevaux Speaker Series see: <https://wccm.org/events/speaker-series/>

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FAITH SEEKING UNDERSTANDING

The Revd Canon Professor Dorothy A. Lee FAHA
is Stewart Research Professor of New Testament
at Trinity College Theological School,
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Deification, through Christ, our ultimate goal

‘Theosis’ has been neglected in the Western Church, writes Dorothy Lee, but it is precisely what defines us as fully human – and it is thoroughly biblical.

THE IDEA OF DEIFICATION OR “theosis” is not widely known in Anglican circles. Indeed, it is generally somewhat alien to the Western Christian tradition. By contrast, the Greek Orthodox and Eastern Christian traditions take it seriously as central to their understanding of faith and discipleship.

In brief, theosis is based on a teaching of the early church – articulated succinctly by Athanasius, the fourth century bishop of Alexandria – that God “was made human so that we might be made God”. Theosis asserts that human destiny is ultimately to become divine, in a way that corresponds to the Son becoming human in the incarnation. There is a kind of divine see-saw in this vision of salvation that has God descending in order that we might ascend.

Of course, the idea of deification can be misunderstood and that possibility might perhaps explain the reluctance of the Western Church to embrace it. Protestantism, in particular, finds it puzzling, dubious and even unbiblical.

There are two theological problems that have been identified with the idea of theosis. In the first place, it seems to imply that our destiny is to become literally divine: on the same level as God. It thereby threatens the monotheism that stands at the centre of our faith. If we too become divine, how can we claim that there is only one God? And isn’t the claim itself an act of superlative pride and hubris, that we view ourselves as equal to God? Isn’t that the problem with all forms of idolatry: the sin of Adam and Eve wanting access to

knowledge that places themselves on a par with God?

In the first place, the claim that this view might compromise a strict monotheism does not hold. The Nicene Creed (and the debates leading up to it) make extraordinary efforts to confirm that the deity of Christ does not in any way threaten our foundational monotheism. “God from God, light from light, true God from true God” asserts the oneness of deity that flows between Father and Son. Some scholars even suggest that there is a modified rather than a strict monotheism in the Old Testament traditions that paves the way for this.

If Jesus does not threaten monotheism, neither does our becoming divine. John’s Gospel recognises that such traditions and language could even be used by Jesus’ opponents when they debated terms such as children of God (John 10:33-35; also 8:41). Paul also introduces a neat distinction: humanity becomes by adoption what Jesus was by nature (Galatians 4:5).

Nor does deification dissolve the gulf between God and us. On the contrary, it signifies the divine stooping down to become one of us in order to draw us up into the life of the Trinity. The first creation account in Genesis sees our creation by God as a high point in God’s creative activity: female and male both made in the divine image and given responsibility for the care and wellbeing of creation (Genesis 1:26-27).

Secondly, the related problem is that the notion of theosis seems to deprive us of our humanity. If we end up leaving it behind, what

is its purpose? Isn’t our humanity devalued if we are destined to move beyond it? But theosis does not mean the loss of our humanity. On the contrary: it is about the

Caesar claimed descent from the goddess Venus. Cicero, the first century BCE orator and writer, hoped that his beloved deceased daughter, Tullia, would become

deification not primarily in their environment but first and foremost within the Bible itself. Take, for example, the most explicit reference in the New Testament to theosis: 2 Peter 1:4 speaks of the great promises given by God in Christ through which “you may become sharers in the divine nature”.

The conviction that theosis is a thoroughly biblical notion is confirmed in two fairly recent studies of the Gospel of John, written by scholars within the broadly Protestant tradition. Andrew Byers in *Ecclesiology and Theosis in the Gospel of John* (Cambridge University, 2017) and Michael J. Gorman in his *Abide and Go: Missional Theosis in the Gospel of John* (Cascade, 2018) both argue that theosis is central to the Fourth Gospel’s understanding of discipleship and what it means to be the church, including in its missional vocation.

Byers and Gorman see theosis as a way of speaking of union with God as the ultimate meaning and means of salvation. It is encapsulated in the great prayer of Jesus in John 17, which displays the loving intimacy and union between the Father and the Son into which believers are drawn. In so doing, believers enter into union with God by sharing in the filiation (sonship) of Jesus Himself.

In this sense, theosis is the ultimate goal and purpose of discipleship: a gradual ascent to God by growing more and more into identification with Jesus. Previous generations may have spoken of this as sanctification or growth in holiness, although “theosis” is probably the better and more descriptive term. The experience of ecstatic union with God in theosis effects transformation of life, both spiritual and moral.

Continued on page 18



“Theosis [is] ... rather a divine, unmerited gift of grace in salvation, enabling us to radiate the very life of God.”

restoration of that humanity to the divine image and likeness in which we were created in the first place, through the One who is the definitive Image of God (Colossians 1:15). Through Him we become children (that is, images) of God (Romans 8:14-17; John 1:22-13). Theologically, deification is precisely what defines us as fully human.

So is the idea of theosis an unbiblical one, given that the word itself does not occur?

It is certainly not alien to the Greco-Roman world in which the New Testament emerged. Deification was a widespread conception in antiquity. Julius

divine. Roman emperors claimed divine status as a convenient political trope. Philosophers could be considered divine because of their wisdom and teaching.

The early Christian writers used the idea of deification as a way of connecting to their environment — a means of evangelism — yet they also transformed it with Christian content, firmly disconnected from political power, class and social status, and filled instead with Christological meaning. They always adapted the ideas they borrowed to avoid compromising their core beliefs.

In the end, however, they found



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Winter READING SPECIAL

Prayer, pilgrimage irresistible call in pandemic

Carol O'Connor finds ways to make a pilgrimage, to pray and to walk with new companions on the journey with the help of a new prayer guide, technology and a willingness to respond to the call to go deeper in faith.

PILGRIMAGE IS ABOUT “breaking down boundaries”, said Dean Robert Willis during Morning Prayer on 16 June to his online Canterbury Cathedral, Garden Congregation.

Since last St Cecilia's Day, 22 November, I've been on my own pilgrimage to Santiago Di Compostela with a small group of fellow pilgrims from St James Piccadilly, London. We're due to arrive on St James Day, Sunday 25 July.

James Martin, in his new book *Learning to Pray: a guide for everyone*, writes: “Whenever we pray, we are united with believers across the world who are lifting their hearts and minds to God.” Taking time in prayer, like the footsteps taken on a pilgrim road worn-well by others, can break down all sorts of boundaries even, especially, in periods of trial, floods, fires and world pandemics.

The pilgrimage Dean Robert was referring to is the Via Francigena. It follows the 3200-kilometre route from Canterbury to Rome taken by Sigeric the Serious in 990 in order to receive his *pallium* from the Pope, the sign of his Archbishopric. This journey in 2021 has involved a staff emblazoned with the Via Francigena pilgrim sign being



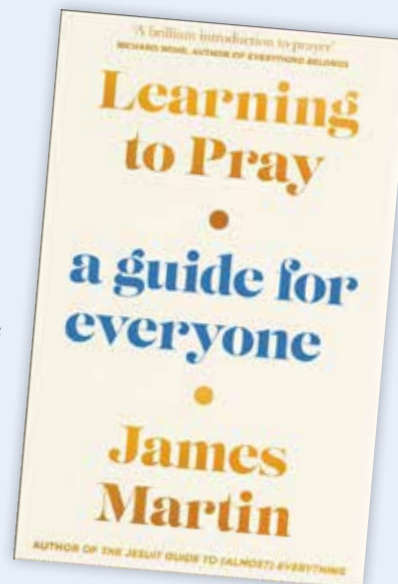
Carol O'Connor.

blessed at Canterbury Cathedral, then taken by a group of pilgrims to Dover, given to the Captain of the P&O ferry who took it across to France. From there, in relay fashion, it has been handed over to different groups through France to the Swiss border and onwards. In all, it will pass through five nations and 637 municipalities until it reaches Santa Maria di Leuca.

James Martin writes that prayer expands us, “it encourages us to move beyond our own narrow concerns”. In *Learning to Pray*, he looks at different ways to pray and the many questions that people can have: Why pray? What is it? What happens when we don't get what we are wanting? How do we know when God is listening to our prayers? He explains: “There are as many reasons to pray as there are people.”

His book is an exploration of some of the ways he, as a Jesuit priest, has discovered to pray which may help us. Prayer begins with friendship in God. Ignatian contemplation, *lectio divina* with sacred texts, journalling, sharing stories with others are just some of the ways we can commune with God. There are as many different ways to pray as there are people.

The advent of COVID has had doors closing and millions of people around the world experiencing extreme hardship. Winter, with all its attendant concerns, has set in for us in Australia. What happens when



“In prayer God opens a small crack in the world so that creatively we can discover new ways to commune.”

we close our eyes and privately spend time with God? What can prayer look like here? Boundaries in our lives are not only physical ones, but inner ones too. We've been given a landscape in which we have to listen to the experience and wisdom of others, as much as follow our own noses.

Prayer gives us agency. It enables us, even in the darkest times, to find new and creative ways to be in relationship with God and with one another. In prayer God opens a small crack in the world so that creatively we can discover new ways to commune.

Twelve months ago, I had no

idea that I would be walking in spirit with fellow pilgrims to Santiago di Compostela. This pilgrimage of prayer and companionship has involved a monthly invitation for all pilgrims to gather on Zoom with a celebration of the Eucharist followed by discussion and exploration of prayer, determining a rhythm of life and possible action in the world. Topics have included: Joining the Dance that is God; Where is God in Suffering?; Earth Justice.

Resources to share are given online for groups to use each month (see <https://www.sjp.org.uk/camino.html>).

Ninety-three people from all different places around the world joined originally and we have been divided into approximate groups of six. My own little group has lessened, now comprising myself and two companions: a very thoughtful theological student from Westcott House in Cambridge, and a cultured Italian living in London and working for animal aid in Europe.

I may never physically know the smell or the touch of the beautiful 12th century Romanesque Cathedral in Spain, the reputed burial place of St James. I may never get to see my Camino companions face-to-face, other than in digital form on Zoom. But that's not the point. The real destination on pilgrimage – alone or with others – is to travel inward so as to see with cleansed eyes the world outward. The best roads, like the best online prayer times of Eucharist or sharing stories, always take us back to where we are now. To the goodness and gratitude of what is around us, to open our hearts in hospitality and inspire us into a renewed action for today, despite the suffering. It's to be called right back into the garden of our own hearts. To stand there, whether it's Winter or Summer, in times of trial as well as good ones. And discover that all seasons are found in the friendship within the Great Heart of God.

Carol O'Connor is a writer, teacher and the Manager of St Peter's Bookroom in Melbourne. She has a Masters in English Literature; a particular interest in poetry, meditation and Benedictine spirituality.

Booker Prize novels



Paul Barker.

EACH YEAR I read the Booker Prize novel winners. So, I have recently read Douglas Stuart's *Shuggie Bain*, a semi-autobiographical fictionalised story of childhood in a dysfunctional and impoverished family in Glasgow during Margaret Thatcher's rule. I shed tears, of pity and anger, and was captivated by the elegance and vividness of place and pathos. This is a heart-wrenching novel that stirred my heart for the poor, for ignored children and for more compassionate laws.

The other Booker Prize novel I have just read also deals with a dysfunctional family and poverty, this time across the North Sea to the Netherlands. *The Discomfort of Evening*, by Marieke Lucas Rijneveld, won the International Booker Prize for a translated novel. This is also a confronting novel, though its dour and sparser style left my emotions dormant, even with the suicide of the narrator (spoiler alert). There's domestic violence, the death of a child and farming poverty told through the eyes and mouth of a 12-year-old girl. Overlaying the dysfunction is the legalistic reformed faith of the father, practised with brutality, such as forcing the family to kneel in the gravel to pray at length. Biblical allusions, and references, are plentiful, but the beauty



of Jesus and the gospel is tragically unseen. The content is confronting: descriptions of picking noses, dirt, violence, and pre-pubescent discovery of bodies and sex. Apparently, this novel is also, sadly, semi-autobiographical fiction.

These are not happy stories, but they reflect what is too often common in our world.

Bishop Paul Barker is an Assistant Bishop of Melbourne with responsibility for the Jumbunna Episcopate. He also chairs TMA's Editorial Advisory Committee and is a member of TMA's book review committee.

Underrated classics

A REAL treat for me this winter was re-reading some favourite books from my early teenage years: *The Green Wind* and its sequel *The Wind is Silver* by Thurley Fowler. I see these as underrated classics – a sort of Australian *Little Women*, with their own spirited, engaging main character, Jennifer Robinson, whose adventures and mishaps and insights make her a delight to read about.

These warm and funny books evoke rural Australia in the late 1940s and early 1950s beautifully, and the challenges and rewards of country life at that time. The happy chaos of family life, the terrible impact of war, the pursuit of creative freedom, the solace and joy of reading, and – for one of the characters – the experience of hearing God's call to ministry, are all part of these wonderful books. They are a window on a particular time and place in Australia's past, and for me a comforting read at a time in our world when things can feel pretty dark and uncertain.



Emma Halgren.



Emma Halgren is a former editor of TMA.

Cat Psalms

ONE OF the things that helped me in lockdown last year was finding myself the owner of two cats. As a dog person this was a new experience, a steep learning curve. One came as a tiny kitten in June, grey, stately and strong-willed; the other in December, with black face, socks and gloves, full of friendly mischief. Despite initial hisses and yowls, they became firm friends.

In honour of this change in my identity, a friend at church lent me *Cat Psalms: Prayers My Cats Have Taught Me* by Herbert Brokering. It's a small but beautiful book. On the first of each open page, the cat speaks about aspects of her life: unpredictable choices, likes, needs, moments of embarrassment. On the

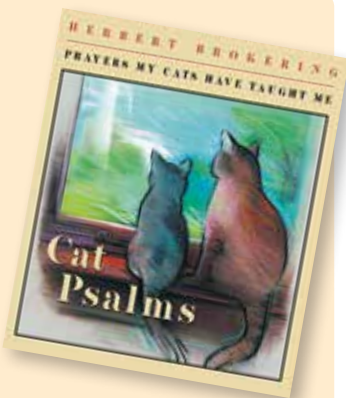


Dorothy Lee.

second is a responsive prayer by the author, based on the cat's disclosures: our human likes and choices, our failures, our need of God. There are 26 psalms in all and they are lovely: funny, deep and wise. Take, for example, the one about the great capacity the cat has for sleep. "My heart is quiet. I am warm. I am loved. There is no enemy. I am cat, and I sleep well." The responsive prayer at first bemoans the restless tossings and turnings when we can't find sleep. But then sleep returns: "My soul stretches, yawns. I quit climbing mountains, I trust deep valleys, I forgive the enemy ... You have given me the gift of sleep ... You restore me in sleep and peace."

This little book reminds us once again of the spirituality we learn from animals.

The Revd Canon Professor Dorothy Lee is Stewart Research Professor of New Testament at Trinity College Theological School, University of Divinity.



Images and art telling stories

OVER THE past year, St Paul's Cathedral Chapter and I have had the privilege to work with Wiradjuri artist and priest, the Revd Glenn Loughrey, on creating a large-scale artistic commission to serve as a permanent reminder of the Country on which we meet, work and worship.

In late June, two stunning paintings created by Glenn were unveiled at Hearth Galleries in Healesville. They show the Country on which our diocese ministers, from the Yarra Valley to the You Yangs – hills and river, footprints and meeting places. Each of the works is an invitation to go on a journey with Glenn and discover how it is that "the land and the people are the same" (page 59).

Glenn reflects on the same journey of discovery in his latest book *On being Blackfella's Young Fella: Is being Aboriginal Enough?* The book is a story of images, and art that tell stories. "Spirituality and art come together through story," Glenn says. "Indigenous people are story people. We make meaning for ourselves through the stories we tell ourselves (p46)."



Andreas Loewe.

Glenn is a fine storyteller. As he reflects on identity and belonging, art and belief he tells challenging and confronting stories. He follows both the song-lines—the life-giving patterns that connect life, land and being — and the "trauma-lines" — the destructive patterns of pain and violence that disrupt, divide and dispossess.

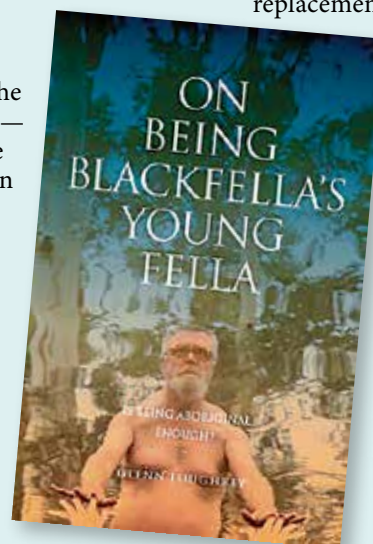
Looking through a very personal lens, this book is an invitation to enter deeply into

Glenn's own life, family and spiritual story. It's an offer to take time to journey with him and discover more about "the land and the people". It's also a call to take responsibility for the healing of relationships and the land; in the first instance simply by intent reading, patient listening and respectful looking to begin to see how things connect.

"I have added colour, shape and complexity to my Christian worldview by adding to it," Glenn says towards the end of this rich, rewarding and often troubling journey. "Not as a replacement, but as another

lens through which I reflect on my Aboriginal way of seeing. It's not superior or more correct ... but another song-line to be singing in the ever more complex patterns that make up our lives (p155)."

The Very Revd Dr Andreas Loewe is Dean of Melbourne.



Freedom in constraint

YOUNGER BROTHER of the notorious counter-revolutionary Joseph de Maistre, Xavier de Maistre (1763-1852) is best remembered for his wonderfully playful *Journey Around My Room*, first published in 1794. Placed under house arrest for six weeks in 1790 following a duel in Turin, the 27-year-old French writer decided to write his way out of enforced seclusion: writing his interior becomes a means for escaping from it, venturing into the great outdoors, delving into the past and imagining the future. Divided into 42 short chapters, one for each day of his confinement, the *Journey* shows de Maistre taking familiar, mundane objects as the starting point for flights of the imagination as well as trips down memory lane, such as the journey he makes across his room to his desk, where he finds letters from a now deceased friend, which in turn prompt a series of moving reflections on friendship.



Russell Goulbourne.

Within this text, then, lie a whole series of other texts: not just the letters from his old friend, but also the novels and volumes of poetry lining his shelves, a journey to and amongst which opens up endless vistas and possibilities. A celebration of reading, the *Journey* is also an exploration of the paradoxical freedom that constraint can offer and an invitation to us to look afresh at those things which surround us day-by-day but which we risk not seeing.

The Revd Professor Russell Goulbourne is Dean of the Faculty of Arts at the University of Melbourne and an Anglican deacon.



Perfect prose, awful history

NIKKI GEMMELL is at times a controversial author, but I expect no complaints at the next gathering of our parish book group. Quite simply Gemmell has always written beautifully, regardless of the topic. One can wallow in her perfect prose, and with this work, *The Ripping Tree*, several reviewers have commented that this distracts us from the important issues she raises in this book. Gemmell's beautiful expression gently guides us through a deeply troubling but fascinating plot line, and incorporates historical horrors into a story that will be widely read. Thus those horrors will become more broadly acknowledged, and perhaps better understood by mainstream readers who might usually turn away from the issues raised.

The story is narrated in the first person by a young woman, Thomasina "Tom" Trelora, who has survived a shipwreck. Having recently lost her father, who raised her in an unconventional and unladylike manner, and taught her to swim, her half-brother Ambrose is accompanying her back to his home



Kathryn Watt.

in Australia to be married off, unwillingly, to a vicar. An Indigenous man kindly carries Tom to the safety of Willowbrae, the enormous home of the Craw family, leaving her safe, covered with paperbark on the verandah. Tom instinctively understands that he would not want his presence known.

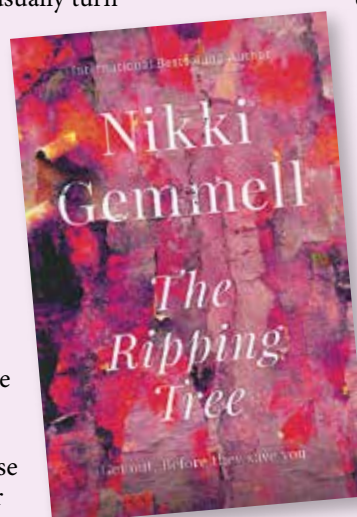
The matriarch who takes Tom in is experiencing fear and loss. She clings to Tom as the first female company she's had in some time, the suffocating lace and constraints of her deceased

daughter, Faith, making a virtual prisoner of Tom, who chooses to "forget" her identity, in anticipation of avoiding the arranged marriage.

We see Australia's bright light, its flora and fauna, its terrifying dangers through the eyes of these two English women, Tom who bravely explores, and Mrs Craw forever retreating into the house, fearful. Her youngest son "Mouse" befriends Tom, and their explorations gradually disclose to us this seemingly normal family's very different interactions with the local Indigenous people. We recognise real events from history, but here we meet the people involved, history becomes conceivable, and more breathtakingly awful than it already was.

The twist in the tale is as devastating as all that leads up to it, and the book also provokes reflections on the role of clergy in the newly colonised, or invaded, oldest civilisation. Much could be written about that.

The Revd Kathryn Watt, a former lawyer, is Priest-in-Charge of Holy Trinity Balaclava and Elwood, Area Dean of Port Phillip, a member of the Melbourne Anglican Diocese Corporation and Chair of the diocesan Governance and Nominations Committee.



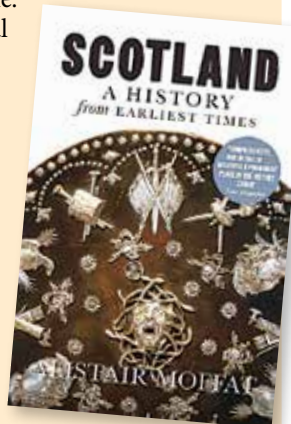
Winter READING SPECIAL

Heroic Scots

As a lover of history, I have read just about every history of Britain and of England that I have come across, and never tire of it. But until recent months I had never read a history of Scotland alone.

Alistair Moffat is a medieval historian, but has had a varied and interesting career. He was chair of the Edinburgh fringe festival, has presented a number of television programs, and worked as a journalist and author. He also served as Rector of St Andrews University, of which he is a graduate.

His style of writing is driven by narrative, much more akin to the sort of story-telling you would expect to encounter in a work of fiction. His *Scotland: A history from earliest of times* is certainly not the dry



Brad Billings.

reciting of facts and dates that one finds in some histories. The landscape comes alive over the different periods of time as it is described. But most of all, it is the people, the Scots, who emerge as the heroes of this sustained narration of their long, often eventful and colourful history. And I think best of all it is the everyday, ordinary people of the past, and the nature of their lives, that Moffat likes most to dwell on and describe.

All of this makes *Scotland: A history from earliest of times* an inviting, long, interesting and highly educative read.

Bishop Brad Billings is an Assistant Bishop of Melbourne with responsibility for the Monomeeth Episcopate.

Stolen generation

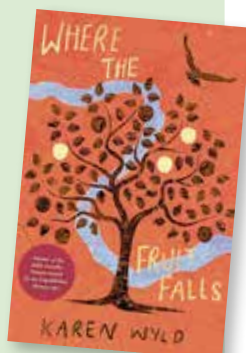


Chris Lancaster.

IN HER novel *Where the Fruit Falls*, Karen Wyld unfolds a story whose surface details are imagined and yet whose substance is deeply true. The centre of this story is the journey of Brigid Devlin and her twin daughters, Victoria and

Maggie, as they walk across an unending landscape, yearning for a place where they can live in peace and safety. Among other threats, there is the constant fear that the girls will be removed to become part of the Stolen Generation. Very much alone in their journey, they meet some strangers who are kind and generous, and others whose racism and brutality is viscerally shocking. Along the way, they come to discover the inheritance of their deeper belonging to their land, their kin and their people – and so hope for the future emerges as Victoria and Maggie begin to find their own place and path forward.

I came to this book and others after a member of our parish encouraged me to seek out novels by Indigenous writers. Story by story, character by character, these works keep on inviting me into the lived experience of colonisation, dispossession and exclusion, and open a window into the ancient knowledge and wisdom of this land.



The Revd Chris Lancaster is Vicar of the Anglican Parish of Altona/Laverton (St Eanswythe's, Altona with St Clement's, Altona Meadows).

Dark, grizzly Tudor England

BRING UP the Bodies, the second novel in Hilary Mantel's brilliant trilogy *Wolf Hall* and twice winner of the Man Booker Prize, is probably the easiest novel of the three to read. It

sets a riveting pace from the start as we journey along with protagonist Thomas Cromwell, the brilliant bureaucrat and Chief Minister to Henry VIII and his Tudor Court. A powerful proponent of the English Reformation, this self-made man of steel and keen student of Machiavelli would be a walking HR guru were he alive today, espousing the values of managing up – except for one small but significant mistake, which eventually leads his head to depart his neck in spectacular Tudor style in book three, *The Mirror and the Light*. The dark and grizzly world of Tudor England is



Felicity Costigan.

brilliantly portrayed by Mantel with her ability to transform her research into dense imagined dialogue, which brings alive Queen Anne Boleyn, Henry VIII, Jane Seymour, Thomas

Cromwell and the entire cast of the Tudor Court from September 1535 to Summer 1536.

There is a handy family tree in the front pages of this book which outlines the cast of characters and serves as a refresher for those coming straight from *Wolf Hall* or even for those readers new to the series. Mantel weaves a truly brilliant historical novel about the birth of Modern England and the Anglican faith. Brilliant, brutal and sordid in its horror, Mantel certainly does not sugar-coat this critical time in history. One can almost smell the burning



flesh, as those poor folk who looked the wrong way or questioned the value of communion bread were set to twirl on the spit until they melted down to a smudge of humanity.

Don't deny yourself the experience of reading this contemporary masterpiece with the final volume, *The Mirror and the Light*, published in 2020.

Felicity Costigan is CEO of the Melbourne Anglican Foundation.

Medieval pilgrimage, Bible, politics

IRISH HISTORIAN Eamon Duffy's latest essay collection, *A People's Tragedy: Studies in Reformation*, reiterates his lifetime project to "catch the conscience of the king". His forensic analysis of the people and events that shifted the English realm from a Catholic to a Protestant nation in the 16th century both honours and laments what he sees as the losing side in that political see-saw.

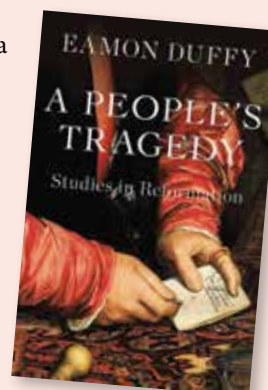
Like his great sparring partner Diarmaid MacCulloch, Duffy introduces new material and insights to such central subjects as late medieval pilgrimage, the dissolution of the monasteries, the collapse of the shrine network and the extremes of polemic on all sides. His style flows and his arguments never wander.

Central to Reformation dispute is Bible translation. Duffy's concise and lively histories of the Catholic



Philip Harvey.

Douai, Protestant Geneva and 1611 state-approved Anglican versions incisively illustrate the way words matter in debate, how each side vied for authority with their own Bible. Priest, elder, pastor or minister? Word choice could be a matter of life and death. Vernacular translation



hinges on how translators want them read: argument is inevitable.

Readers of Hilary Mantel will thrill to her stout defence of Sir Thomas More. Duffy joins the debate about how far fiction can go with historical sources. For him, Mantel has Robert Bolt's man-for-all-seasons More in her sights, reversing the roles of saint and villain so Thomas Cromwell is

the more sympathetic figure. Whatever your view, Duffy shows powerfully how literature influentially changes our ideas about historical figures, for good or ill. Reading Duffy, we can say the same of historians.

Philip Harvey is Librarian of The Carmelite Library in Middle Park.

'The light within' and 'quiet joy'

PHOSPHORESCENCE – on awe, wonder and things that sustain you when the world goes dark. The book title leapt off the cover of my Christmas gift after Melbourne lockdown 2020 and jogged memories of magic joy in the phosphorescence of lakeside summer shallows. Written prior to COVID-19, it is still a book for our times.

Julia Baird's search for "the light within" details a path for us all. Delving into wide literary and scientific sources, she supports her claims and rich experiences. Beautifully and often densely written, you can pick up and put down at leisure.

Julia takes us through extremes in her life, from the hectic world of journalism, to personal devastation



and isolation. She has touched raw challenges and struggled to bring authenticity and happiness to her life and also her Christian faith. Included are her campaigns in support of women within the Anglican Church of Sydney.

As a brilliant wordsmith, a chapter devoted to silence may surprise. "Silence is not the absence of noise ... it is the absence of noise made by human beings."

She explores true silence with American acoustic ecologist Gordon Hempton: silence as "the think tank of the soul".

Julia brings her insightful journalistic skills to bear upon the remarkable breadth and depth of her own life and observations, especially



Clem Taplin.

of creation. She combines this with, at times, heart-rending reflection on what has and continues to sustain her life, and how these things enable the human spirit not just to survive but to thrive with true happiness. Her searing honesty invites the reader to hear echoes of their own and other lives.

To wonder and to savour is her key to "quiet joy".

The Revd Clemence Taplin is Chaplain to the Anglican Centre in Flinders Lane.

Study of CofE way an 'indispensable' reference

A Still More Excellent Way: Authority and polity in the Anglican Communion by Alexander Ross (SCM Press, 2021)

reviewed by Christopher Hill

ALEXANDER ROSS researched under the former Archbishop of Canterbury and is now a parish priest in Melbourne. Rowan Williams in the Preface describes the book as "an indispensable point of reference" for future Anglican work on the Church.

The book first gives an historical overview of the development of provinces, ancient and within the Anglican Communion. Second, Ross poses the important question whether provincial structures would not be a better way forward than either enhanced Primatial or national church structures.

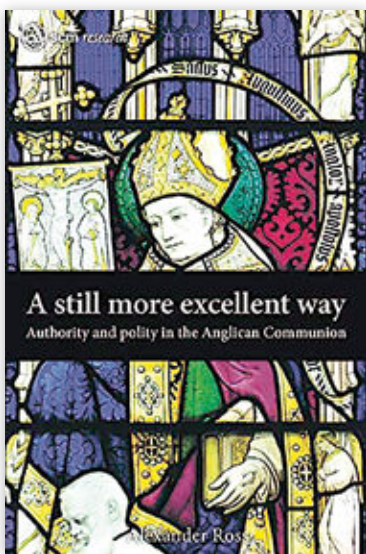
Ross highlights Anglican confusion in terms of the word province and its current elision with the notion of a "national" Church. He traces the emergence of the supervisory part played by the metropolitan sees of the great cities of late Antiquity, as illustrated by Canon 4 of the Council of Nicaea.

English history is shown to embody the provincial principle with the emergence of its two provinces. The Reformation in effect "nationalised" the Church and displaced papal supremacy as the supra-provincial power in England. Royal supremacy, however, was never going to work in the post-colonial Anglican Communion.

Ross traces the fascinating story of the establishment (by 1835) of the metropolitan see of Calcutta. Created by Crown letters patent, powers of correctional visitation over the dioceses of Madras and Bombay were explicitly included.

He then tells the little-known story of William Broughton, first Bishop of Australia, who in 1847 was given wider provincial jurisdiction. In 1850, Broughton called together the bishops of his province in a conference at which the royal supremacy in the colonies was questioned.

The better-known story of the clash between Gray of Cape Town and Colenso of Natal is retold with praise (unusually) going to Gray by reason of his articulation of ecclesial autonomy as



against Colenso's purely Erastian arguments. The Privy Council somewhat naturally agreed with Colenso, but from this decision there eventually emerged an autonomous, synodical, Province.

Ross debunks the term "national Church" as significant ecclesiologically. He notes its general use in Lambeth Conferences up to the 1930s, but after the Second World War nationalism of any kind was less favoured. Even so, there is continued confusion

between provincial, regional and national descriptions of the Church. Ross examines the tension between "independence" (an inheritance of the nation-state) and "interdependence" (an aspect of communion). He also looks at how Anglican churches define their relationship (if at all) to the see of Canterbury.

Next comes consideration of the significance of Primates, quoting J. M. Neale on the extreme vagueness of Primatial authority in the medieval Church. And so to the "new" Primates' Meetings of the Anglican Communion. Ross discerns the "rise of the Primates" as a related phenomenon to that of the "national Church". He does not go into the pros and cons of the proposed Covenant, though his work is relevant to it.

Ross examines, as a case study, the structure of the Australian Church, in which diocesan authority is stronger than either provincial or national jurisdiction. It was the response to the safeguarding crisis in Australia, specifically the work of the Royal Commission into Institutional Responses to Child Sexual Abuse, which forced action by the regional Australian

church provinces, especially Victoria, instead of responses by separate dioceses.

Finally, Ross hints (but no more) that an enhanced provincial model might be a better way forward for the Anglican Communion than either Primates or complete national independence. Could provincial structures better articulate regional Anglican experience? But this is no quick fix to the current challenges of the Anglican Communion.

The questions that Ross asks are also relevant to the Church of England, where recent years have seen an increasing emphasis on the "national institutions". Yet, when intervention has been necessary in dioceses, it has been effected by the ancient provincial power of metropolitan visitation.

Christopher Hill is a Consultant to the Anglican-Roman Catholic International Commission III and a former Bishop of Guildford in England. This review first appeared in 'Church Times' in the UK.

Alexander Ross is Vicar of St John's Anglican Church, East Malvern, with St Agnes', Glenhuntly

Scholar-priest's letters a vivid view of events in real time

Letters: from Rome and Beyond by Gerald O'Collins (Connor Court Publishing, 2021)

reviewed by Dorothy Lee

THERE IS a long tradition of publishing collections of letters going back to the ancient world, both pagan and Christian (e.g. Cicero, St Paul, Pliny, Horace, and Augustine). This tradition has continued into more modern times with the collected letters of Jane Austen, the Bronte sisters, Graham Greene, Patrick White and many others.

Now Fr Gerald O'Collins SJ has joined this noble company of writers who have collected their letters and published them. His letters span a period of close to 50 years, from 1974 to 2020, and a wide geographical scope, from north to south and east to west.

The letters are set out in more or less chronological order. The first three chapters are papally

organised: Pope Paul VI (1974-78) and John Paul II (1978-94, 1995-99), followed by a fourth chapter, 'The Last Stretch' (2000-2006), all of which cover O'Collins' time in Rome, lecturing in theology at the Gregorian University in Rome.

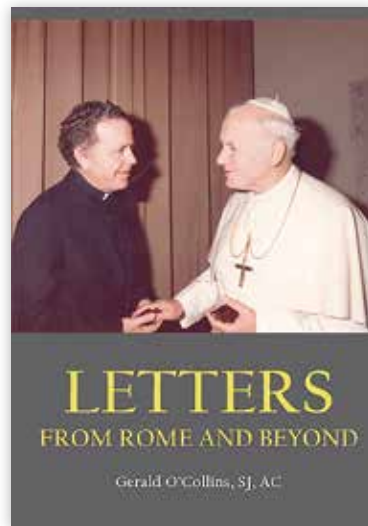
These are followed by a chapter of letters to a friend in the USA, Jane Steingraeber (who was involved in the Catholic Worker movement) and covers the years 1995 to 2013. There follow two chapters of letters mostly from Melbourne: a chapter of Christmas letters, 2009-2019, and a final chapter from 2017 to 2020 entitled 'Pre-pandemic and pandemic letters'.

In the letters, O'Collins captures the attraction of such collections in general: "Letters capture things more vividly and directly. They turn the searchlight on events in real time, rather than in retrospect." Of his own collection he goes on to explain the unusual combination of public and private that pervades

them: "These letters blend public news of state and church with personal details of interaction with family, friends, and others" (pages 5-6).

As a consequence, we see O'Collins in real time in the midst of his busy academic and priestly activities. In the letters we encounter the speaker who visits so many countries to give addresses and lectures; the academic who lectures, marks assignments and supervises doctoral theses; the writer who is prodigious in producing books and articles and who is active in more popular journalism, including radio and television; the reader whose tastes span across the classical world to modern novels and poetry.

In his personal relationships, we meet the colleague who is in contact with some of the best theological minds of his day (Jürgen Moltmann, Hans Küng, Jacques Dupuis, Tom Wright), the family member who is a son and grand-



son, brother, uncle, cousin, and keeps close contact with a broad and highly talented family, and the friend whose friendships cross the ecumenical spectrum.

There are so many things to appreciate and value in this collection. The vivid descriptions of

different cultures, for example, the sensitivity to history near and far, the wise comments on contemporary theological concerns, the deep spirituality and love of Christ, the warmth and affection of personal relationships, and the sparks of humour throughout make for enjoyable and inspiring reading.

O'Collins comes across in these Letters (as he does in life to those who know him) as a kindly, compassionate, highly intelligent and hope-filled person whose faith lies at the core of his vocation as a priest, academic and writer, and who has the capacity to form deep and abiding relationships with family and friends across boundaries.

This is a book well worth reading.

The Revd Canon Professor Dorothy A. Lee is Stewart Research Professor of New Testament at Trinity College Theological School, University of Divinity.

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Deification, through Christ, our ultimate goal – p14

C.S. Lewis had no problems with the idea of theosis (though he never used the actual word). In his *Weight of Glory*, he describes it as the transforming power of God:

If we let Him He will make the feeblest and filthiest of us into a god or goddess, dazzling, radiant, immortal creature, pulsating all through with such energy and joy and wisdom and love as we cannot now imagine, a bright stainless mirror which reflects back to God perfectly (though, of course, on a smaller scale) His own boundless power and delight and goodness.

Here Lewis interprets deification as the mirroring of God's beauty and love by the believer – or, better still, by the believing community. Theosis here is not an endemic quality within the human spirit, though it is foreshadowed in creation, but rather a divine, unmerited gift of grace in salvation, enabling us to radiate the very life of God. Unlike the Johannine Jesus who has "life within himself" (John 5:26), disciples are called to reflect that life, to mirror it in a derivative and dependent way.

Theosis is a theological concept that we need to recover as Anglicans, not least because it is

a part of our ancient orthodox inheritance. It expresses the extraordinary gift of God to us through Christ's incarnation, ministry, death and resurrection. It sums up our ultimate destiny, both a recovery and a glorious extension of the divine image in which we were first formed. And in being drawn into intimate and loving union with God through Christ, we not only grow into his image but we bring with us the whole creation with which we are also united.

"When he is revealed we will be like him for we will see him as he is" (1 John 3:2).

For the world's sake, we must hold fast to the 'little piece of God' in us

by Roland Ashby

"THE FATE OF POETRY IS to fall in love with the world in spite of history", said Caribbean Poet Derek Walcott. I would go further: the fate of humanity must be to fall in love with the world in spite of history.

But tell that, I hear you protest, to the Palestinian and Israeli families whose loved ones, particularly children, were brutally slain in the recent bombings.

Tell it to those fighting desperately to free themselves from the yoke of oppression in Myanmar and Hong Kong.

Tell it to First Nations Peoples in the Americas and Australia, and to all those whose lands were stolen, people massacred, and ways of life eradicated by European invaders.

Tell it to the Jews slaughtered in their millions in Nazi concentration camps.

But amidst this tragic litany of lament another faint voice can be heard: The voice of Etty Hillesum, a young Dutch Jewish woman who died at Auschwitz in 1943.

Despite the horrors of life in a concentration camp, she speaks of God "ripening" within her, to the point, author Robert Ellsberg says, "She felt one must hold fast to what endures – the encounter with God at the depths of one's own soul and in other people".

Ellsberg continues: "In the face of her impending death, she endeavoured to bear witness to the inviolable power of love and to reconcile her keen sensitivity to human suffering with her appreciation for the beauty and meaning



"In the midst of suffering and injustice, [Etty] believed, the effort to preserve in one's heart a spirit of love and forgiveness was the greatest task any person could perform."

of existence ... This affirmation of the value and meaning of life in the face of overwhelming evidence to the contrary became her guiding principle. In the midst of suffering and injustice, she believed, the effort to preserve in one's heart a spirit of love and forgiveness was



Etty Hillesum died at Auschwitz, pictured above, in 1943.

the greatest task any person could perform."

"You cannot help us", Etty writes to God in her journal, "We must help You to help ourselves. That is all we can manage these days and also all that really matters: that we safeguard that little piece of You, God, in ourselves."

She adds: "There must be someone to live through it all and bear witness to the fact that God lived, even in these times. And why should I not be that witness?"

"Ultimately," she concluded, "we have just one moral duty: to reclaim large areas of peace in ourselves, more and more peace, and to reflect it toward others. And the more peace there is in us, the more peace there will also be in our troubled world."

"The more peace there is in us, the more peace there will also be in our troubled world."

It's not difficult to understand why people become consumed with hate in our world. Many are justified in becoming so. But, as Etty came to understand, if we fail to recognise and hold fast to "the little piece of God" in us, the darkness will triumph.

See Roland's blog at www.thelivingwater.com.au

Trinity a perfect antidote to gendered language

by Clare Boyd-Macrae

As I encounter more non-binary people, I find myself becoming comfortable with using the pronoun "they" as opposed to "he" or "she". The more you use it, the less awkward it becomes. Sure, "they" is traditionally a plural pronoun. But language changes all the time. And we already use "they" when we are unsure of a person's gender.

It's similar to becoming comfortable with abandoning a gendered pronoun when referring to the Divine. In most world religions, God is identified as male. No matter how often anyone says that doesn't actually mean that God is a man, if God is referred to exclusively by the male pronoun (not to mention the many male titles such as King and Lord) it conveys clearly that, in essence, God is masculine. This has suited and reinforced patriarchal culture through the ages very well.

In the Uniting Church, of which I am a rusted-on member,



many worship leaders try and avoid the male pronoun for God. At first it seems a little clunky. "For God so loved the world, that God gave God's only begotten Son," and so on. But it soon feels familiar. If a gendered pronoun must be used, mix them up – sometimes she, other times he.

The gloriously inclusive "they" is a perfect pronoun for God, for several reasons. The Christian doctrine of the Trinity – God as Three-in-one, Father, Son and Holy Spirit, or, more inclusively, Creator, Redeemer and Sustainer – is a unique part of Christian orthodoxy. Like so much in religion, it is devilishly hard to explain, which is maybe how profound truths

should be. We can discuss and explore them, use metaphors (the shamrock; or ice, water and water vapour, for the Trinity, for example) to illustrate them. In the end they are a mystery, as is the Christian assertion that Jesus was simultaneously human and divine.

God is the one who created and sustains all that is; God is the one who came among us as a human being in Jesus; God is the one who remains within and around and among us. The doctrine of the Trinity is an attempt to describe this triple experience of the essence of the Divine.

The fact that we describe God as a Trinity, a community

of love, makes "they" the perfect pronoun to describe God. I am reminded of Franciscan Richard Rohr's glorious description of the Trinity as "a circle dance, a centrifugal force flowing outward and then drawing all things into the dance centripetally".

Referring to God as "they", or naming God as Father and Mother, is in perfect alignment with Jesus' radical inclusivity, notwithstanding his use of the intimate form of address to God, Abba (Father/daddy). A first century Jewish man, steeped in a patriarchal system, Jesus included children, women, prostitutes, tax collectors and lepers as his friends and followers.

Every human being – female, male, other – is made in God's non-gendered image. God is sublimely beyond gender. There are ways to convey this, biblically and beautifully, in our worship, our conversation and our theology.

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



Spirit Words

"Fix your eyes on Christ as on a star shining in the night, until the day dawns and the morning rises in your hearts."

2 Peter 1:19

Lone parenting forces a father to grow up fast

by Beryl Rule

FATHERHOOD, THE STORY OF A young father whose wife dies suddenly after the birth of their first child, is based on a true memoir, *Two Kisses for Maddy*, by Matthew Logelin. In the film, directed by Paul Weitz, the family and most of the characters have been changed from white to black, though any additional problems this might create are not explored.

Matt, (Kevin Hart), is totally inexperienced when it comes to babies, but stubbornly refuses to leave Boston, where he has good friends and a good job, for Minnesota where his mother and in-laws can help care for his little daughter Maddy. His mother-in-law Marian (Alfre Woodard) predicts disaster, and makes him promise that if the child is not thriving within a few months he will make the move.

Fatherhood is billed as a comedy/drama, and whereas the drama is implicit in the story line the humour, particularly in

the first half, which focuses on Maddy's first year of life, is the stuff of TV sit coms. Matt's conversations with his boss and friends about nappy changing are so very predictable and make too sharp a change in tone. At the same time, they protect the film against simply becoming a tear-jerker.

We are used to seeing young movie mothers coping with sleep-deprivation, and the anxiety and frustration caused by a colicky baby, but the situation of a young father, who has to be at work next day whether he has had any sleep or not – and must take the baby with him – is unusual. (Would any boss allow this?) When sheer desperation drives Matt to storm a mothers' group and demand help, the humour and the drama do find a balance.

Marian had good reason for her forebodings because Matt, as his relatives agree, is immature. Hours before his wife Liz died he was cracking jokes about having her Caesarian delayed because he had not got round to putting a crib



Matt (Kevin Hart) acquiring fatherhood skills needed for Maddy (Melody Hurd).

together for the baby, and it was obvious that though they cared deeply for one another, Liz was the grown up in the partnership. Throughout the horrific problems

of the first year without her, that love drives him on: he knows she would want him to keep the baby, and he grimly sticks to the best piece of advice he has been given

– that Maddy must always come first.

When the film switches to Maddy (Melody Hurd) as a little girl, entering the Catholic school her mother had chosen for her, we see what Matt's upbringing has produced. His daughter is a precocious tomboy, who enjoys Sunday poker sessions with her father and his friends, and refuses to wear a skirt. She can change in a moment from having a reflective conversation to skipping along savouring the sheer joy of a first-time encounter with fairy floss. Melody Hurd's vibrant performance lights up the screen. DeWanda Wise is also notable as Swan, the girl friend whose relationship with Matt can only survive if his daughter is prepared to share him.

We are never in doubt that *Fatherhood* will end well, but our interest does not flag. As most of the characters do, we find spending time with Maddy brings its own reward.

Netflix.

Former villain, *Cruella*, gets a stylishly scene-stealing makeover

by Wendy Knowlton

FASHION HAS been weaponised before. Tilly from *The Dressmaker* used her Singer to wreak revenge upon the appalling citizens of Dungatar, and Miranda Priestly from *The Devil Wears Prada* critiqued couture as if stabbing with a stiletto. This time Emma Stone's Cruella fights the Dior-inspired Baroness (Emma Thompson) with provocative punk rock frocks. Following in the footsteps of *Wicked* and *Maleficent*, *Cruella* applies a revisionist look to the villain of a familiar tale and conjures something new. But like her two-toned hair, there is a duality to Cruella. She may not be the would-be puppy killer of previous incarnations, but she wrestles with her own nature. Is she the Estella her kind mother brought her up to be, or should she embrace the Cruella her genes suggest she is barely managing to contain?



Horace (Paul Walter Hauser), Cruella (Emma Stone) and Jasper (Joel Fry) take on the conniving Baroness.

Cruella doesn't pretend to be more than slick escapism, but after a slightly slow start, where one is waiting for the voiceover to fade and the present day action to begin, it proves to be a visually stunning and largely engaging distraction

from stressful times. When young Estella finds herself bereaved, devastated by guilt and alone in 1970s London she joins forces with two young con artists, Horace (Paul Walter Hauser) and Jasper (Joel Fry) and embarks upon a career

of petty crime. But her dream is to make her mother's memory proud and excel as a designer, and when the opportunity arises to work for Thompson's haughty Queen of London's fashion scene, she grabs it. Talented but exploited by her new employer, she is prepared to embrace the opportunity despite the disadvantages, until truths about the Baroness's role in Estella's past surface and set her on a new path – revenge.

There is real wit in Jenny Beavan's designs for the mysterious new player on the fashion scene. Cruella uses outrageous gowns to overshadow her rival. A confection apparently constructed of newspaper and garbage for example, unfurls from a dumpster truck, gloriously mocking the svelte precision of the Baroness's more traditional bias. Safety pins and tulle unite to trap the Baroness in a car as a frothy curtain falls over her windows when Cruella uses

the vehicle's roof as her runway. A beaded gown that Estella labours over contains a secret time bomb and gives new meaning to the term "show stopper." Equally delicious are the set designs with the Baroness's palatial mansion or monotone workrooms competing with her meticulously decorated office or Estella's ramshackle bedroom for top honours.

Both Emmas throw themselves into their roles, and Paul Walter Hauser is particularly good as Cruella's sweet, Dalmatian-taming sidekick, Horace. The film may slightly overstay its welcome but its Disney credentials ensure justice will prevail over revenge and at least one of its villains will learn a lesson about friendship and loyalty. A post-credits scene, however, seems to be setting up for a sequel. It would probably be better to stop at this point lest the appeal proves as ephemeral as last season's fashion.

Inside fully captures the strange and difficult experience of the lockdown period

by Tim Kroenert

YOU MAY have heard of Bo Burnham. He's an American comedic wunderkind known for his brilliant music parodies and self-reflexive humour. He emerged as a filmmaker with *Eighth Grade*, an unforgettable exploration of young womanhood that will be an all time great of the coming-of-age genre. In a genius piece of meta-casting, he appeared in Emerald Fennell's scorching *Promising Young Woman*; the woke white boy par excellence doing his bit to subvert nice-guy tropes. He's famous for his comedy specials, but his latest, *Inside*, is not quite like anything he has done before. It's a unique product of a unique period in all of our lives.

On its face, it's a collection of



Bo Burnham presents *Inside*.

songs, sketches and monologues, created by Burnham in 2020 while in COVID induced lockdown. Even at this level, it's a bravura feat

both technically and creatively; Burnham is cinematographer and editor as well as writer and star, and every single segment is exquisitely production-designed. But there are dark threads too, as Burnham's epic creative endeavour brushes up against loneliness, isolation and alienation; his doubts about the value of his work and self. There are more than a few bleak punchlines, as his mental wellbeing seemingly decays from one cut to the next.

There have been knocks against *Inside*. That the social commentary is stale or superficial. That Burnham speaks of hardship from a position of wealth and privilege. Such critiques are reasonable, but limiting. This is 'Bo Burnham [stuck] inside', but it is also a look 'inside Bo Burnham'. The piece as a whole is so

unabashedly introspective it comes full circle to universality. Every subject is fragmented through the prism of Bo – and that's the point.

A song about being in thrall to the internet's 'little bit of everything all the time' is an insight into the mind of a generation that has never known another way. A segment where a surreal editing loop sees Burnham reacting to his reactions to his reactions to a sketch is hilariously absurd but also unpacks layers of negative self-talk in the performer. Taken alone as a song, 'White Woman's Instagram' might be a cheap shot at curated digital personas. But Burnham elsewhere has referred to himself as a brand, and in the accompanying video he inserts himself into precisely the kinds of cheesy tableaux the song

mocks. It's as if he has not just consumed these images but assimilated them; they are part of a branded self fragmented by 'everything all the time' culture.

Those of us who have experienced extended lockdowns will recognise much of what emerges from Burnham's parodic self-portrait: the escapes into silliness and descents into despondency; the desire to be productive versus the difficulty of sustaining the will to simply function. *Inside* is perhaps the first true piece of pop art about the pandemic, and one of the most authentic documents of the experience of lockdown to yet emerge from this strange and difficult period.

Netflix.