



Meeting spiritual needs in aged care

by Muriel Porter

ONE ISSUE that has rarely been mentioned in all the recent media focus on aged care is the spiritual needs of aged care residents. In most aged care homes, it is not a high priority at the best of times, and COVID rules have restricted spiritual care even further. Since the pandemic began, visiting clergy have mostly been unable to provide even limited worship services.

The residents in facilities run by Baptcare, the health and community services organisation originally established by members of the Baptist Church, have not missed out, however. All of their aged care homes have on-site chaplains, who have been able to continue offering the full range of spiritual care despite the pandemic.

At Karana in Kew, the chaplain is an Anglican laywoman, Sam Lo (*pictured right*), a woman of many parts. A wife, and mother of two teenage children, she was formerly a high school Japanese teacher, and later a children's minister in an Anglican parish. Originally a flautist, she now plays the harp, using its calming influence not only at Karana but one day a week in oncology and intensive care wards at Epworth Eastern. With tertiary qualifications in music, theology and clinical pastoral education,

she came initially into aged care chaplaincy in a voluntary capacity.

"I just loved it," she told *TMA*. Mentored by someone she describes as a "brilliant chaplain" at Hedley Sutton aged care home in Camberwell, she came to Karana six years ago as a three-week locum – and has been there ever since.

Spiritual care in aged care is all about connection, she said. "In fact, it is entirely about connection." And even the casual visitor can readily see Sam's connecting at work, as she is often found chatting to residents in the foyer, playing her harp at meal times in the dining room, or in the garden, helping residents tend the plants.

Sam is acutely aware that residents face great loss when they come into aged care. They have lost their home, their community, their independence, their pets, their doctor, their hairdresser ... the list goes on. It can be very traumatic.

"My job", she said, "is to figure out with the person and their family what makes them who they are, and help them reconnect. Our identity depends on so many sources, and we need to help them reconnect with themselves."

"It is important to get to know the residents and their families through

Continued on page 2



Repeat lockdowns force Synod online

by Stephen Cauchi

MELBOURNE SYNOD HAS been forced into an entirely online format as a result of Victoria's repeated coronavirus lockdowns, the most recent of which placed some Anglican clergy – as well as Trinity Grammar School Kew – into quarantine.

The Diocese of Melbourne has again urged parishioners to be vaccinated, with Archbishop Philip Freier receiving his second Astra-Zeneca injection.

And in Sydney, which is enduring the most stringent lockdown in Australia, Archbishop Kanishka Raffel said he was praying for a "corona harvest" amid an upswing of interest in the Church.

Archbishop Freier, in a recent video message, also praised the

public health response to the most recent outbreak of the virus in Victoria. This was especially true, given the spread of the Delta variant.

"It does give us an opportunity of focusing on the present and valuing the present, having thankfulness for the gifts of each day."

"It is comforting to see that in this fifth lockdown in Victoria that there seems to be much greater analysis of detail – the number of sites that are identified and the speed and the precision of (identifying contact areas)," he said.

"It just shows to me that in a year, we've really moved vast distances in the public health responses to treating the coronavirus spread of infection."

Dr Freier also acknowledged the burdens posed by the repeated lockdowns, including cancelled holidays and other disruptions.

Archbishop Freier, who was forced to cancel a trip to Queensland during his recent

holidays, spoke of the "difficulty we have of settling on long-term plans with confidence".

"I don't think that's great for us because it disturbs all of our planning, all of our expectation."

The challenge for people was to turn their "disappointment into a reason for gratitude and thankfulness" by focusing on things they could do and people they could appreciate.

"It does give us an opportunity of focusing on the present and valuing the present, having thankfulness for the gifts of each day," Archbishop Freier said.

"So keep strong in all you do, be attentive to God's presence in your life, and rejoice always and give thanks, for God's goodness is present among us even in the times we might least naturally see it."

Bishop Paul Barker told *TMA* that numbers of clergy had to endure quarantine after they or their families attended COVID exposure sites.

They included Bishop Genieve Blackwell (who attended the Wallabies-France rugby union match at AAMI Park); the Vicar of All Saints Clayton, the Revd Charlie Fletcher; the Lead Minister at St Thomas' Burwood, the Revd John Carrick; and the Academic Dean at Ridley College, Dr Lindsay Wilson.

Trinity Grammar was also hit by COVID and forced students and their families into quarantine. These included Dr Brian Rosner, the Principal of Ridley College, and the Priest-in-Charge of the Holy Name of Jesus Anglican

Continued on page 3

Soul-stirring acts signs of Christ's saving work

EVAN OSNOS' RECENT BOOK *Joe Biden: American Dreamer* charts Biden's journey to the US Presidency. A few lines struck me as I read it through. Biden recounts to Osnos a meeting with Russian leader Vladimir Putin: "I said, 'Mr Prime Minister, I'm looking into your eyes, and I don't think you have a soul' ... and he looked back at me, and he smiled, and he said, 'We understand one another.'" This was interesting as an insight into how high-stakes diplomacy occurs but raised the question of the "soul" and its significance.

We are familiar with soul as a translation for various words in both the Old and New Testaments. Memorable to anyone familiar with the Magnificat is Mary's, "My soul magnifies the Lord, and my spirit rejoices in God my Saviour". Here soul and spirit express the "immaterial" part of the human self in contrast to the body or the



"We are called to recognise that the effect of our faith is transformative and salvific at the deepest level of who we are."

flesh. Used together, the two words invite a contrast between the soul as the seat of the emotions and the spirit as the seat of the religious life. Some commentators see the different use of these words as a literary device that points back to the same essence of self. There is a beautiful resonance, not just with the Song of Hannah in 1 Samuel 2 but also with Psalm 35:9: "Then my soul shall rejoice in the LORD, exulting in his deliverance."

This sense of soul as the

"essence of self" is apparent in 1 Peter 1:9: "For you are receiving the outcome of your faith, the salvation of your souls." Some have criticised the "salvation of souls" language in describing the purpose of the Church's mission on the grounds that it is Platonist and unreasonably contrasts a broken world, mired in sin, with the transcendence, even otherworldliness, of the "saved soul".

I don't think that objection stands when we take the sense of

soul as "the seat of the emotions". We quickly circle back to the self as the reality of who we are in the world and where our actions arise from the soul in this sense. These actions are evident and display the deeper self and, indeed, a self that needs salvation.

I'll leave it to Joe Biden and Vladimir Putin to sort out whether the words quoted earlier are an insult from Biden or properly received by Putin as wry praise of his cunning and steely resolve. For

our part, we are called to recognise that the effect of our faith is transformative and salvific at the deepest level of who we are. Our salvation affects our inner workings at the heart of our emotions and the deepest sense of the spirit within us.

The reality of integration of the human person is that our actions and human connections are each fields where our salvation in Christ is at work. It is not so much what we claim for ourselves as the reality of the change that blesses others. We likely feel the effects of our salvation within us but it is in our actions, even the expression of our emotions, that others will experience this reality within us and with God in Christ.

Philip Melbourne

Meeting spiritual needs in aged care – Continued from page 1

the ordinary," she continued. "Really good spiritual care has its basis in the everyday. That's why I am so glad that our chapel is also a multi-function space – it means faith is part of life."

The room might be used for a wide range of activities, from musical events and meetings to a pop-up café, but its religious identity is not camouflaged. A large cross, a holy table and lectern and even a traditional hymn board make it clear that this is at heart of place of worship. The spiritual dimension is always front and centre

at Karana – a Bible text features prominently on the weekly activities sheet.

The spiritual growth of people in aged care can be quite extraordinary, she explained. In one-to-one counselling, residents can open up to hurts and suffering they have carried for decades. They can finally face painful issues and events that have plagued them, and find resolution and peace. Some have for the first time spoken of abuse that happened many years ago. "I have seen tremendous healing," she said.

"It takes time and trust for that to happen."

With dementia rates among older people rising, most of the people living in aged care homes now have some form of the disease. This does not faze Sam. "I love the raw honesty of people with dementia," she said. "What you see is what you get. The profound and the profane can often emerge together!"

Sam's care is also for residents' families, themselves often struggling with a huge change in their lives, and with the staff. Young carers, she said,

often find themselves confronting the reality of death for the first time. Death is a frequent visitor to any nursing home, and it can be traumatic for them. She is always on call for them as well as for residents and their families.

She is frequently at bedsides as the end of life approaches, playing gentle harp music soothing not only the resident but also their family members. Funeral ministry is part of her role, as well as at times helping mourners plant commemorative flowers in the Karana

memory garden. The name of every resident who has died at Karana since it opened in 1959 is inscribed in a memorial book in the chapel.

Sam treasures her memories of encounters with the many residents she has ministered to, a ministry that doesn't always have to be overtly religious! She tells the story of one lady whose memory was fast deteriorating. "She said to me: 'I never know your name, but I know you in here (pointing to her chest) and when I see you, I know it will be a good day.'"

Clergy Moves

Vacant Appointments as of 20 July 2021:

Bellarine Anglican Parish; St Edward, Blackburn South; St Peter, Bundoora; St Faith, Burwood; St Catharine, South Caulfield; St Alban, Coburg West; Darebin South; Christ Church Dingley; Christ Church, Essendon; St John, Flinders with St Mark, Balnarring; St Matthew's Glenroy with St Linus' Merlynston; St Cuthbert, Grovedale with St Wilfrid, Mount Duneed; St Columb, Hawthorn; All Saints Mitcham (from March 2022); St David, Moorabbin; Pascoe Vale-Oak Park; St Thomas, Upper Ferntree Gully; St James Wandin with St Paul Seville (from October)

Appointments:

BLINCO-SMITH, The Revd Julie Katherine, Priest-in-Charge, All Saints' Greensborough, effective 22 July 2021

CROSSLEY, The Revd Lynda, Priest-in-Charge, All Saints, Rosebud with St Katherine, McCrae, effective 10 August 2021

MACKENZIE, The Revd Kirk Rendle George, Assistant Priest, St John Diamond Creek, effective 18 July 2021

POLLARD, The Revd Stephen, Incumbent, All Saints Newtown/Geelong, effective 15 June 2021

SOLEY, The Revd Stuart James, Incumbent extension, St Mark, Fitzroy, effective 22 July 2021

THOMPSON, The Revd David, Priest-in-Charge, Parish of Brimbank, effective 24 August 2021

WALTERS, The Revd Wayne Peter, Priest-in-Charge, St Michael & All Angels, Beaumaris, effective 11 August 2021

WILLIAMS, The Revd Peter Victor, Spiritual Care Coordinator, Peninsula Health, effective 15 July 2021

Permission to Officiate:

FLYNN, The Revd Michael, Permission to Officiate within the Diocese of Melbourne, effective 8 July 2021

MILTON, The Revd Geoffrey, Permission to Officiate within the Diocese of Melbourne, effective 1 2021

Resignations:

FLYNN, The Revd Michael, Incumbent, St Columb, Hawthorn effective 28 June 2021

POLLARD, The Revd Stephen, Incumbent, All Saints, Rosebud, effective 14 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 EVENTS & SERVICES

*COVID-19 Restrictions Pending

Wednesdays	1pm	Lunchtime Concert Series (see website for upcoming concerts)
Sun 10 Aug	10am	Hiroshima Peace Day Service & beginning of Discipleship Sermon Series Preacher: The Archdeacon of Melbourne
Sun 15 Aug	8 & 10am	Feast of Mary, Mother of our Lord. Preacher: The Dean
Wed 25 Aug	6.30pm	Science Week at the Cathedral Event Tony Rinaudo, the "Forest Maker"
Sun 12 Sep	4.00pm	Choral Evensong marking the 20th Anniversary of 9/11

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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Gafcon's breakaway diocese plan slammed

by Stephen Cauchi

GAFCON AUSTRALIA HAS formally begun planning a breakaway diocese outside the Anglican Church of Australia, a move that has drawn a sharp rebuke from the Anglican Primate, Archbishop Geoffrey Smith of Adelaide.

Gafcon Australia made the move after the Anglican Church's highest court, the Appellate Tribunal, last November gave legal approval to blessing services for civil same-sex marriages.

A statement issued by Gafcon Australia on 19 July said its plan was to support Anglicans who leave the Anglican Church of Australia "over doctrinal revision which overturns the plain teaching of Scripture".

The Chair of Gafcon Australia, Bishop Richard Condie of Tasmania, pledged the formation of the new entity at a Gafcon online meeting that day.

But Archbishop Smith condemned Gafcon's announcement.

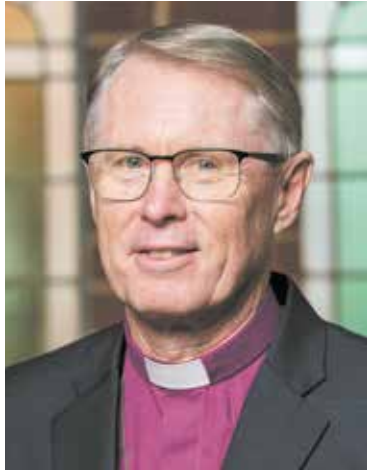
"I am very disappointed that the board of Gafcon Australia has seen fit to take the action it has," he said on 21 July.

"This action seems to make any further conversation very difficult. Clearly for Gafcon, it is 'my way or the highway'."

Bishop Condie, a former Archdeacon of Melbourne and Vicar of St Jude's Carlton, said during the online meeting that the new church entity would be formed through a company structure, led by a small board of directors.

In the beginning, former churches in the Anglican Church of Australia would be able to join as affiliates of the new entity, through an affiliation agreement.

At a later date, these churches



Archbishop Geoffrey Smith.

would become a diocese, establishing a synod to elect a bishop and standing committee.

"It grieves the Gafcon movement that these measures are necessary but the support of faithful Anglicans has been the objective of Gafcon Australia since its beginning," Bishop Condie said.

"With great sadness and regret, we realise that many faithful Anglican clergy and lay people will no longer be able to remain as members of the Anglican Church of Australia if changes allowed by the Appellate Tribunal majority opinion take place in their dioceses.

"We love these people and don't want them to be lost to the Anglican fold. We want them to be recognised and supported as they love and serve their own communities."

The Appellate Tribunal handed down its decision on the blessing of same-sex marriages, enacted by the dioceses of Wangaratta and Newcastle, on 11 November last year after deliberating for 14 months.

The Tribunal ruled 5-1 that the blessing service was not inconsistent with the church's ruling principles. The Tribunal stressed that

the liturgy does not "involve the solemnisation of matrimony".

Gafcon Australia was formed in 2015 as part of the wider global Gafcon movement formed in 2008. Gafcon stands for Global Anglican Future Conference.

It was formed in opposition to what it sees as revisionist theology within the Anglican Church, including teachings on same-sex marriage and sexuality.

Gafcon Australia first pledged to form a new diocese last year after the Tribunal made its ruling.

"Sadly, the time has come to protect faithful Anglicans from the changes in understanding of the doctrine of the ACA (Anglican Church of Australia), which are being embraced by various bishops and their synods," its statement said.

Gafcon said that if enough churches and clergy disaffiliated from the Anglican Church of Australia, it would "seek approval of the Gafcon Primates Council

"Despite the actions of the Gafcon Australia board, my hope and prayer is for the unity of the Anglican Church of Australia so it may continue effectively to share in God's mission."

Archbishop Geoffrey Smith

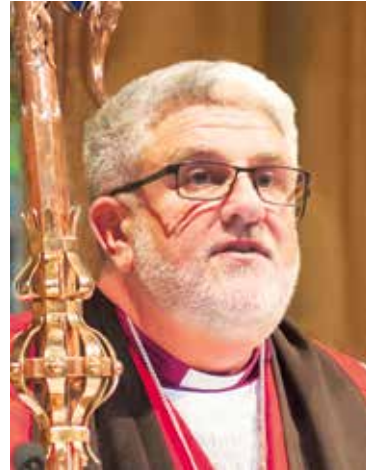
to establish an extra-provincial diocese for Australia".

The Gafcon Primates Council has endorsed the formation of similar dioceses in the US, Canada, Brazil and New Zealand.

Previously, Archbishop Smith

year, but that meeting, too, was postponed due to COVID. It is now due to convene in 2022.

"Despite the actions of the Gafcon Australia board, my hope and prayer is for the unity of the Anglican Church of Australia so it



Bishop Richard Condie.

had expressed his hope that all Church members would refrain from action until General Synod had discussed the Tribunal's ruling.

General Synod was scheduled to have been held in Maroochydore, Queensland, in 2020 and, after that was postponed, in May this

may continue effectively to share in God's mission," Archbishop Smith said.

The issue of blessing ceremonies for civil same-sex marriages was referred to the Tribunal in August 2019 by the then Primate, Melbourne's Archbishop Philip Freier.

The referral was prompted by Wangaratta's synod approving a liturgy for the blessing services.

Bishop Condie also told the online meeting that the board had appointed the Revd Michael Kellahan as its first executive officer.

Mr Kellahan has recently been the executive director of Freedom for Faith, a think-tank on religious freedom in Australia.

The worldwide Gafcon Movement began in 2008 in Jerusalem, where Anglicans from around the world gathered in protest at what they regarded as theological revision taking place in some parts of the Anglican Communion. The Jerusalem Declaration made at that conference is a statement of what Gafcon describes as "contemporary Anglican Orthodoxy", which guides the movement.

Gafcon says it now embraces more than 70 per cent of the world's worshipping Anglicans "and seeks to go about proclaiming Christ faithfully to the nations". Gafcon has held further conferences in Nairobi in 2013 and Jerusalem again in 2018.

"Gafcon Australia embraces evangelical, catholic and charismatic Anglicans, ordained women and men, and lay people, each of whom uphold the Jerusalem Declaration," Bishop Condie said. "We see a great future for orthodox Anglicans as they love ordinary Australians with the gospel."

Repeat lockdowns force Synod online – Continued from page 1

Church in Vermont South, the Revd Victor Fan.

Trinity Grammar's chaplain, the Revd James Hale, is also in quarantine.

Melbourne Synod will be entirely online, said Bishop Barker. Plans for it to be held in person as well as online had to be abandoned.

"It was just too much work to plan for both scenarios," Bishop Barker said.

Synod is to be held from Wednesday 13 October to Saturday 16 October.

Bishop Barker said that while "all of that time on Zoom doesn't appeal ... I don't disagree with the decision because I can't see any other way forward".

He said that he, too, had had his second injection of Astra-Zeneca and urged parishioners to be vaccinated.

"I think the June lockdown was met with a bit of anger in Victoria but I don't think we have the same level of that this time because Sydney is so bad," he said.

"I think that people expected that this was going to go longer than five days. People see that this variant is faster to move."

Bishop Barker added that clergy and parishioners were feeling

"weary", due in part to the winter weather and the "appalling" vaccine rollout.

Despite the extra free time created by cancelled activities and events, there was also an element of frustration.

"You begin to make plans and of course nothing happens ... it's not just the event, it's the anticipation (of the event). We can't anticipate much now."

"People who have had little do with Jesus and matters of faith are turning to their Christian friends and local online ministry in this strange season."

A message to Synod representatives published in the first Synod Newsletter for this meeting, the second ordinary session of the 53rd Synod, said: "2021 has continued to be a challenging year for the Church, our community, and the whole world due to the COVID-19 pandemic. Thank you for your ongoing diligence, determination and patience during this difficult

and necessary Synod business on the planned dates and continue our ministry, following our Saviour Jesus, together."

A special sitting of Melbourne Synod that lasted less than 30 minutes on 16 April passed the legislation cited in the message to enable church bodies to validly convene and conduct meetings, including by teleconference, in the event that

restrictions on gatherings of people persisted.

The Act was passed without debate or dissent under special procedures adopted by the Synod meeting, which had to be postponed twice – late last year and in February this year – due to changes in COVID restrictions. The legislation also validates certain actions taken last year as the Anglican Church, along with the rest of the community, grappled with the rapid imposition of restrictions on normal life to fight coronavirus.

In an article published on the Sydney Anglicans website last month, Sydney Archbishop Kanishka Raffel said there had been a surge of interest in the Church – a "corona harvest" – following the extended lockdowns.

"In the midst of the suffering and loss caused by the pandemic, Sydney parishes have brought comfort, help and hope to many, far beyond our local fellowships," he wrote.

"The transition to online ministry ... has been accessed widely by newcomers and inquirers, the curious and the sceptical.

"Church members have found that friends and family who have long declined invitations to attend

a Sunday service in person have responded warmly to the opportunity to join an online 'service' as an interested observer, from the comfort of their own home.

"One member of our church family reported, 'My Dad has been watching the morning services since they moved online'. Another says, 'My neighbours ... avoid anything to do with church. Now, I have been instructed to ask you to stream the services even after the pandemic, so they can continue to participate'.

"And another: 'I've passed on the link to my 90-year-(old non-church attending) father ... and he sends it to friends in Africa, Canada and Scotland!'.

"Many parishes report the same thing. People who have had little do with Jesus and matters of faith are turning to their Christian friends and local online ministry in this strange season. Perhaps it is because the pandemic has given people both time and reason for an 'inward look' and many have been discomfited by what they have found.

"Some, at least, have sensed that when the consumerism, competition and entertainment are stripped away, we're left with a yearning for something substantial and satisfying."

Christians urged to avoid 'chronological snobbery', look to earliest bearers of the faith

by Mark Brolly

CHRISTIANS SHOULD BE wary of uncritically accepting the present moment and the concerns surrounding the global pandemic as somehow being superior to earlier ways of thinking but read Scripture through the eyes of the earliest Christian readers and theologians to avoid the danger of what C.S. Lewis described as "chronological snobbery", a leading academic and Anglican clergyman said last month.

The Revd Professor Russell Goulbourne, Dean of the Faculty of Arts at Melbourne University and Assistant Curate at Christ Church Brunswick, said that as we slowly emerged from the restrictions of the pandemic, it was hard to avoid seeing everything through the spectacles of COVID-19 – including Scripture.

"There are sayings of Jesus and Gospel stories that I am finding myself experiencing very differently as a result of the pandemic," he said.

But Professor Goulbourne said one of the enduring gifts to the Church of the 19th century Oxford Movement in Anglicanism was precisely to expose such "chronological snobbery" as limited and limiting – "and instead to encourage us to read Scripture through the eyes of, and in the company of, the Church Fathers, the earliest Christian readers and theologians".

Professor Goulbourne was preaching a sermon entitled "The trivial round, the common task": Living Tractarianism Today at the annual Keble Celebration Mass at St Andrew's Brighton on 12 July.

The service commemorates the Assize Sermon by John Keble on 14 July 1833, widely regarded as the

birth of the Oxford Movement in the Church of England.

Professor Goulbourne is an Alumnus of Keble College, Oxford.

The Vicar of St Andrew's, the Revd Ian Morrison, and the Vicar of St Matthew's Cheltenham, the Revd Colleen Clayton, celebrated the Mass.

Professor Goulbourne took the title of his sermon from a collection of devotional poems, *The Christian Year*, Keble published in 1827, six years before he delivered his famous Assize Sermon in Oxford.

He said Keble's widely read poem for Morning Prayer evoked the possibility of our having to bid "our neighbour and our work farewell" in favour of a "cloistered cell". But Keble promptly rejected the possibility, contending instead that our day-to-day life offered us "a road / To bring us, daily nearer God".

"Now that's all well and good, you may say, but for the last 18 months or so, thanks to COVID, it has felt to many as if our day-to-day life has played out largely in the enforced confines of a 'cloistered cell': many of us have indeed had to bid 'our neighbour and our work farewell', and 'the trivial round' of Zoom meetings has gone round and round and round," Professor Goulbourne said.

"So it's a pleasure for us to be able to gather together, in person, for this Keble Mass. And it's a delight for me to be invited to preach as it gives me the opportunity to join with you in celebrating the living Tractarian tradition that, I'm sure, enriches your spiritual lives and that has, I know, done so much to shape my spiritual journey over the past 29 years."

Professor Goulbourne went to



The Revd Professor Russell Goulbourne: Oxford Movement "a revolution by tradition".

Oxford aged 18 to read Modern Languages and knew nothing of Keble, having been "a charismatic evangelical in my mid-teens".

He paid tribute to Keble College Chaplain Geoffrey Rowell, a leading expert on the Oxford Movement, for deepening his understanding of God, the traditions of the Church and more Catholic styles of worship.

Professor Goulbourne and his

family moved to Melbourne in early 2019.

He described the Oxford Movement as "a revolution by tradition", which sought to recover the Catholic and apostolic patrimony of the Church of England by following the stream of Christian faith and practice flowing from the Fathers of the Church.

"And it invites us still today to take more seriously the heritage

which is ours, to recognise that tradition is not the dead weight of the past, but the voices of the whole company of heaven, testifying to the work of the Spirit in their times and that continues in ours ... As we recover these patristic readings of Scripture, we deepen our knowledge of God by participating in others' quest for God."

Professor Goulbourne said Keble and his fellow leaders of the Oxford Movement understood themselves to be fighting against a diminished view not only of the sacraments, but of the Christian life as a whole.

"And this has direct implications for how we live and how we relate to others and the world ... Through the example of the Oxford Movement, then, we see what it means to share in God's mission in the world, to live an incarnational faith, a life lived loving as Christ loved, a life lived in love for one's neighbour, a life where acts of sacrificial generosity are the norm: as the late 19th-century Tractarian theologian and social reformer Henry Scott Holland put it, 'You cannot believe in the Incarnation and not be concerned about drains' – a point echoed in Bishop Frank Weston's manifesto at the 1923 Anglo-Catholic congress: 'You cannot claim to worship Jesus in the tabernacle, if you do not pity Jesus in the slum.'"

"Those simple acts, both personal and corporate, day by day, hour by hour, of piety, purity, charity and justice were at the heart of the Oxford Movement," Professor Goulbourne said. "And they commend themselves still today as a vision for how we – the Church – in our own time should embody and hand on God's self-revelation in Christ."

From the loss of anticipation to the gain of contentment

COVID has thwarted many an anticipation but Bishop Paul Barker says God draws us forward with eager anticipation and a sure hope while also encouraging us in the here and now.

I LOVE looking forward to holidays. The planning, the scouring of online blogs and comments, the searching for flights, and the friends I will see are all part of the enjoyment. We like the enjoyment of anticipation. It helps keep us going.

I love having unread books on my shelves as I savour the anticipation of reading them, often in association with eagerly awaiting holidays. I have savoured the anticipation of some books for years!

And we look forward to celebrations, birthdays, weddings, gatherings with friends and families. The anticipation is often as lovely as the event.

But what have we got to look forward to any more? A brief trip interstate in July was cancelled at the last minute because of border closures, the third such trip in less than two months. The anticipation of seeing friends was dashed.

Should I now even bother with any plans for a holiday in August, when the boundaries of possibilities shrink with each press conference and anticipation evaporates. We

"We are urged to have, and model, a godly anticipation of glory and a godly contentment with the here and now in our walk with the Lord."

have lost the joy of anticipation, the pleasure of looking forward.

As we went into lockdown 5, I was feeling melancholic, more than I expected. Two things came to mind as I reflected and prayed.

One is that God keeps drawing us forward, to have eager anticipation and a sure hope. Anticipation is

good! But God drawing us forward is not for nice and pleasant things like holidays, or even an end to this wretched thing, but for the Lord's glorious return and the perfection of his kingdom. That anticipation should crown every other anticipation I have. Moreover, that anticipation will never be thwarted by any

pandemic or cancelled by any government restriction. This is not simply wishful thinking or weak hope. Time and again the New Testament testifies to this certain hope, guaranteed through Jesus' resurrection. I realise I do not eagerly anticipate this as I ought and as Paul modelled writing to the Philippians: 'I press



on towards the goal for the prize of the heavenly call of God in Christ Jesus' (Philippians 3:14). Come Lord Jesus.

Second, I was also drawn to remember how the Bible encour-

ages us in the here and now, not because the here and now will end, but to be contented even here and now. Paul encouraged the Philippians, saying, 'I have learned to be content with whatever I have. I know what it is to have little, and I know what it is to have plenty' (Philippians 4:11-12). Now is the second winter of our discontent, yet Christians are exhorted to be contented in any situation. Paul also urges Timothy to practise godliness, because godliness with contentment is great gain (1 Timothy 6:16).

What connects these two points is Jesus. If we do indeed love and worship Jesus with all our heart, soul and strength, then we will cultivate both godly anticipation and godly contentment in the here and now.

That's a deep challenge when weary and melancholic, but nonetheless we are urged to have, and model, a godly anticipation of glory and a godly contentment with the here and now in our walk with the Lord.

Bionic ear inventor shortlisted for Book of Year

by Stephen Cauchi

BIONIC EAR INVENTOR Graeme Clark, historian John Harris and religion academic Richard Shumack are among the 10 authors shortlisted for the Australian Christian Book of the Year.

The awards are presented by the Society for Promoting Christian Knowledge Australia, also known as SparkLit.

Professor Clark was shortlisted for his book *I Want to Fix Ears: Inside the Cochlear Implant Story*, Dr Harris for *Judging the Macquaries: Injustice and Mercy in Colonial Australia*, and Dr Shumack for *Jesus Through Muslim Eyes*.

Professor Clark told TMA he had been prompted to write the book because the Royal Society of London – of which he is a Fellow – required their Fellows to write a memoir.

“I just thought the time had arrived,” he said. “I had written many, many papers and chapters in books. There’s been a great need to understand in science the human element, not just what happened in the laboratory or in the operating theatre, but what goes on – what’s the drama.”

“People think science is very objective and cool and dispassionate but it’s not. It’s a human enterprise.”

He said the book was both an autobiography and a story of the bionic ear.

Professor Clark, a member of the Pentecostal Doncaster City Church, has also been an Anglican, a Methodist and a Presbyterian.

There is an entire chapter of the book devoted to faith, as well as mention of faith elsewhere.

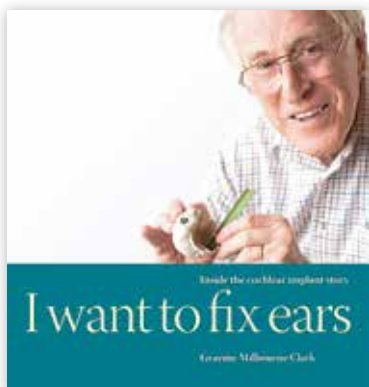
“There were many times when there was a crisis or difficulty – raising funds or having criticisms – when I had to pray and saw answers to my prayers. Not always in the way I wanted,” he said.

“My (faith) journey was a learning one.”

Professor Clark said he was surprised but honoured to learn his book had been nominated for Australian Christian Book of the Year.

“I’m thrilled that it was nominated.

“I hope it means that my life story was expressed in a way that Christians would feel they don’t have to be apologetic about being a Christian. That they can go to university or elsewhere and still be a strong Christian and still study science.”



Dr Shumack, an academic at the Centre for Public Christianity and the Melbourne School of Theology, specialises in Islam. He had previously been nominated for his work *The Wisdom of Islam and the Foolishness of Christianity*.

He told TMA he was prompted to write *Jesus Through Muslim Eyes* after the publishers asked him to respond to a book written by Turkish-American journalist Mustafa Akyol.

Dr Shumack said that Mr Akyol had attempted to reconcile two Muslim views of Jesus – the standard Quranic view that He is a prophet, and the Sufi Islamic view that He is more than a prophet and worthy of devotion.

“My book responds to Mustafa Akyol,” he said.

An Anglican priest ordained in the Diocese of Melbourne, Dr Shumack used to lead the Estates Ministry at St Jude’s in Carlton.

Now based in Sydney, he attends an Anglican church in South Turramurra.

The Australian Christian Book of the Year award will be presented at the SparkLit Awards night on 2 September in Melbourne.

Also being presented that night are the awards for the Young Australian Christian

Writer Award and Australian Christian Teen Writer Award.

St Alfred’s Anglican Church in Blackburn North has been the venue for the awards presentation for many years but last year, due to the pandemic, the awards were an online event livestreamed from Melbourne.

Last year’s winner was Centre for Public Christianity research fellow Natasha Moore for her work *For the Love of God: How the Church is Better and Worse Than You Ever Imagined*.

The other shortlisted books:

• *Abundance: New and Selected Poems* by Andrew Lansdown (Cascade Books)

The latest poetry collection from Australian writer Andrew Lansdown contains poems from 11 of his earlier collections and poems that are previously uncollected.

They range widely in theme, tone, style, and subject – from an Aboriginal man playing the didgeridoo in prison to a widow addressing a prophet in Phoenicia.

• *Being the Bad Guys: How to Live for Jesus in a World That Says You Shouldn’t* by Stephen McAlpine (The Good Book Company USA)

Stephen McAlpine explains key points of tension between biblical Christianity and secular culture, which views Christians as the “bad guys”. “In our post-Christian culture,” he asks, “how do we offer the gospel to those around us who view it as not only wrong but possibly dangerous?”

Mr McAlpine offers strategies for reaching out to others with the truth – that the gospel is “more liberating, fulfilling and joyful than anything the world has to offer”.

• *The Good Sporting Life: Loving and Playing Sport as a Follower of Jesus* by Stephen Liggins (Matthias Media)

Blue Mountains Anglican pastor, long-time athlete and sports lover Stephen Liggins unpacks what the Bible has to say about sport. He gathers a wealth of practical advice and candid testimonies from believing athletes on how to live the good sporting life and glorify God in your sport.

“The power of sport – to captivate the heart, inspire the imagination, and even shape nations – means we must think carefully and wisely as Christian competitors, coaches, parents, and passionate fans,” Mr Liggins says.

• *Healing Lives* by Sue Williams (Pan Macmillan Australia)

Healing Lives reveals the untold tale of the almost 60-year friendship between pioneering Australian obstetrician and gynecologist Dr Catherine Hamlin and her protégée Mamitu Gashe.

The publisher says their friendship “saved the lives of over 60,000 of the poorest women on earth”.

In 1962, three years after doctors Catherine and Reg Hamlin arrived in Ethiopia, an illiterate peasant girl sought their aid. Mamitu Gashe was close to death and horrifically injured during childbirth after an

should be trying to tell their friends and family about Jesus,” says Mr Chan. “But in a post-Christendom world, personal evangelism is viewed negatively – it’s offensive, inappropriate and insensitive. Recent studies confirm that the majority of Christians rarely evangelise, worried they might offend their family or lose their friends.”

Utilising recent insights from cross-cultural ministry, communication theory and apologetics, Mr Chan helps readers build confidence in sharing faith and teaches readers how to evangelise in socially appropriate ways.

• *Judging the Macquaries: Injustice and Mercy in Colonial Australia* by John Harris (Acorn Press)

Author and historian John Harris tackles the disputes that marked Lachlan Macquarie’s period as Governor of New South Wales in the early 19th century and the controversies that still surround his actions today. Among these is his treatment of Aboriginal people and his decision to send in the military when hostilities broke out between Indigenous people and settlers.

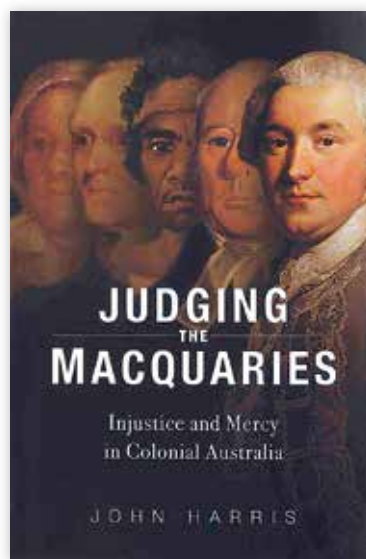
• *Talking Sex by the Book: Giving Kids a Bible-Based View of Identity, Relationships and Sexuality* by Patricia Weerakoon (Youthworks Media)

Patricia Weerakoon combines secular research with biblical guidelines to advise parents on how to talk to their children about sex. She gives advice for different age levels from toddlers to teens. There are also activities to help parents.

• *Western Fundamentalism: Democracy, Sex and the Liberation of Mankind* by Gordon Menzies (Gordon Menzies)

Dr Gordon Menzies invites us to examine the freedoms we seek through democracy, market economics and sex. These freedoms are so fundamental to our thinking that we don’t even question them, yet they determine much of how we see the world and shape it.

For more information visit sparklit.org/awards or call Awards Coordinator Michael Collie on 0423 244 481.



arranged marriage – at the age of just 14 to a man she’d never met – in a remote mountain village.

The Hamlins’ Addis Ababa Fistula Hospital saved her and, in return, Ms Gashe dedicated her life to Catherine’s mission. Under the iconic doctor’s guidance, Ms Gashe went from mopping floors and comforting her fellow patients to becoming one of the world’s most acclaimed fistula surgeons.

• *How to Talk About Jesus (Without Being That Guy): Personal Evangelism in a Skeptical World* by Sam Chan (Zondervan Reflective)

“Most Christians know they

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

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Law in the Bible both liberating and life-giving

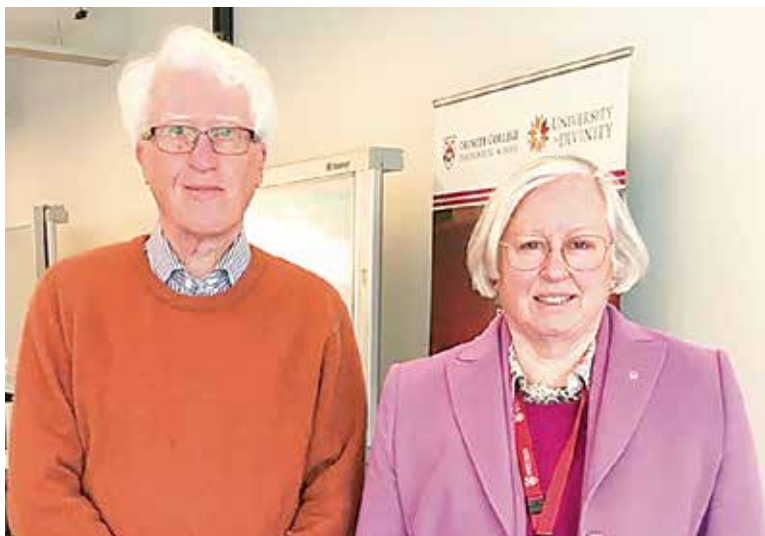
by Muriel Porter

LAW IN THE BIBLE ALWAYS implies community and is intended to be life-giving for the community, according to the Revd Canon Professor Dorothy Lee.

Speaking in the new study unit on church law at Trinity College Theological School last month, Professor Lee said that law was always understood positively in the Old Testament. In the New Testament, there were diverse approaches to law as the Christian communities struggled with their own identity – what did it mean to be the people of God in the new covenant?

The unit 'Anglican Church Law and Governance' is the first formal study of church law and related matters in the Anglican Church of Australia. A wide range of church law and governance experts taught in the unit, along with theologians Professor Lee and the Revd Professor Mark Lindsay. Offered as an intensive unit over July, it was attended by 47 people from around the country, including a number accessing the unit online because of COVID travel restrictions.

A key issue for St Paul, Professor Lee said, was that the three marks



The Hon. Keith Mason, President of the Appellate Tribunal, who lectured during the unit, with the Revd Dr Colleen O'Reilly.

of belonging to the old covenant – circumcision, dietary laws and keeping special days – did not have to be markers of Christian identity. Paul saw the law as holy (Romans 7:12) and having a positive role, she said, because it gave knowledge of sin. By ourselves we could not keep the law, but the life-giving Spirit enabled us to do so.

Do the works of the law have a place in salvation? she asked.

"I am not sure there is a vast gulf between James and Paul at all," she said, comparing the citing of

Jesus' law to "love your neighbour as yourself" occurring in both Romans and James. "The fruits of the Spirit in Galatians (5:22-23) are close to the law," she added.

In the Gospels, Jesus is depicted as re-interpreting the law, for example in the story of the disciples eating corn on the Sabbath, she said. He was also fulfilling the law. His command to love one another was not new, but the dimension He added to it, "as I have loved you" (John 13:34), was new. Jesus reacted against abuses of the law,

and placed love and mercy at the heart of the law. "Jesus remakes the covenant so we can then enter into it," Professor Lee said.

She concluded that law in the New Testament meant no privileged access to God through the markers of the old covenant, but law had an essential place in the life of the church because judgement was based on it. Law was both liberating and life-giving, and it was lived out in the Spirit. Christ is with us as we struggle with the law.

"Most important of all, the law is interpreted in and through Jesus Christ," she said, pointing out that it was important to have a theological basis for all the church's law.

In the early years of the Christian church, the development of church law was also related to questions of Christian identity, according to Professor Mark Lindsay.

Professor Lindsay said that law was important in community formation, as a boundary marker of belonging. Before the Creeds were formulated, "it was not entirely clear where the boundaries of Christian community were to be drawn," he said.

Defining identity by moral principles was problematic, he explained, because morality is contextual. At different times, different

Christian groups either upheld or denounced things such as fleeing from persecution or self-castration.

"What was a moral good to one, was condemned by another."

It was Eucharistic participation that was arguably the key marker of ecclesial membership for the early church, and increasingly, that meant fencing the Eucharist away from the unbaptised, he said. Belonging to the church became more problematic in times of persecution, when there was division about whether to re-admit people who had lapsed in the face of persecution.

Once Christianity was tolerated in the Emperor Constantine's Edict of Toleration of 313 CE, rules around baptism changed. Deciding to be baptised had been a very serious matter during persecution, but now it was safe to be baptised, lengthy catechesis was developed to weed out those who were not serious. "So new identity markers started to arise," he said.

The Council of Nicaea, called by Constantine in 325 CE to debate issues concerning the Trinity, also focused on a range of matters of conduct and practice. "The Council marks the start of much more regulated law and polity in the Christian Church," Professor Lindsay said.

Hating worship and loving church

by Brian Holden

WHEN I started in my ministry role at the church, Ida was 98 years old. She had been at the church longer than I had been alive, which meant she had seen a lot of change and outlived it all.

When we started a new Messy Church-style service for families of our playgroup outreach, Ida decided to come along. She sat in her chair with a smile on her face and while she couldn't get down on the ground to join in what the children were doing, I could sense she was enjoying herself, which is why her comments after the service shocked me.

I asked Ida if she liked the service.

"Oh no dear, hated it," she replied.

My heart sank. As a fairly new minister at the time trying something new, the comment



went rather deep rather quickly. You could always rely on Ida to be totally, and often bluntly, honest.

As I sat listening to Ida express how a lack of traditional hymns and no 30-minute sermon wasn't her idea of church, she suddenly stopped and said one of the wisest things I've heard.

"That's not the question you should be asking because this service isn't for me."

She then went on to tell me how she was smiling because she could see children and their parents engaging with the Bible in creative and expressive ways. Seeing families participate actively in worship and to see for the first time in a



long time a future for this ageing congregation filled her with joy.

She just didn't enjoy doing church that way and wouldn't come again.

A few weeks later when visiting Ida, she produced a handmade crochet blanket. Ida had spent

most of her free time since the service making the blanket for the cot of my three-month-old. She knew it was something she could do.

In the next six months, she produced a blanket for each of the children in that group.

Eventually, Ida got sick and just

after her 100th birthday I went for what the doctors said was likely to be a final visit.

Ida had a moment of lucidity, which had been getting rarer, grabbed my hand and began in her stern way to give instruction. In her house down the hallway, turn left and in the top of the cupboard is a bag. Inside the bag are 10 more crochet blankets for the next 10 children born in the church.

Ida knew she couldn't regularly join in but had spent so many hours praying and creating those blankets for children she knew she would never meet.

Whilst she didn't love the expression of worship that was Messy Church, she did love the church and I'm so glad she was able to teach me the difference.

Brian Holden is Youth Ministry Consultant for the Anglican Diocese of Melbourne.



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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

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What sorts of things must be reported?

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- 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

Eastern Hill provides taste of heaven for students

STRUGGLING INTERNATIONAL students are receiving a FareShare meal and a cup of coffee served by a fellow student at St Peter's Eastern Hill during Melbourne's second COVID winter.

Heaven at the Hill, located at one of the city's oldest churches, feeds about 350 people a week who are doing it tough through COVID restrictions.

FareShare has been collecting surplus food and cooking free, nutritious meals for people doing it tough for 20 years.

Heaven at the Hill is the trading name for St Peter's Eastern Hill Social Enterprise Incorporated, a not-for-profit social enterprise that includes a coffee caravan, event catering



Lia and Miranda volunteer at Heaven at the Hill.

Photo: FareShare.

and a student café, as well as its meals program five days a week, mostly for international students.

"A lot of students are casually employed and can't get back into hospitality or retail," says Dr Ree Boddé, Director of Operations. "Businesses are still closed down. Just walk down Bourke Street to see all the cafes which have closed their doors."

"Some students are couch-surfing and at high risk of homelessness. It's common to hear people have been looking for work for a whole year."

"We try to create normalcy around picking up meals – it's not just pushing food out. We want to create community in a space. It's for students by students."

Local students Lia and Miranda are among the friendly volunteer faces supporting fellow students. Lia has been involved from the outset having originally come to collect meals herself. She says there are queues of up to 50 people at times.

The program operates every weekday and nourishes students from around the world, including South America, India, Asia and Greece, as well as local students and some refugee families.

"We want to focus on good healthy food," Dr Boddé said. "Many don't have access to an oven so meals that can be micro-waved are perfect."

"The vegetarian quiche is going down very well. We ran out of sausage rolls!"

Time to rethink thinking, says academic

by Stephen Cauchi

MANY AUTHORS tell the reader what to think, but Centre for Public Christianity academic Mark Stephens has opted instead for a book on how and why we think.

Dr Stephens' just-released *The End of Thinking* aims to rectify faults in thinking, which he says are quite common.

"Thinking is something we easily assume we can do well," Dr Stephens says. "Even if we're really educated, we assume we're thinking well about everything. But it can actually be quite hard."

He likens the focus on thinking to when the doctor asks you to focus on your breathing.

"Something that's been entirely normal to you for all your life suddenly becomes really hard to do," he says.

"So when you're thinking about your thinking, it does feel uncomfortable. But once you push past that discomfort, you become able to spot the ways you go wrong."

Dr Stephens links that idea with the notion of "intellectual humility" – having the courage to admit we could be wrong. In particular, he says, be wary of giving expert opinions on areas where you have no expert knowledge.

"It's the idea that because you're good at one area of knowledge, you are an expert on every area of

knowledge. It'd be like asking your doctor for gardening tips."

Dr Stephens, a Senior Research Fellow at the Centre, has a PhD in Ancient History from Macquarie University and a Masters in Divinity from the Australian College of Theology.

For 10 years, he was a lecturer at Sydney Christian college Excelsia College, "teaching performing artists how to use their creativity to help audiences think deeply".

But Dr Stephens said that although he does not have an academic background in psychology, psychiatry or philosophy, that doesn't disqualify him from writing a book about thinking.

"My own research in education before I came to the Centre for Public Christianity and my own talks had already been in this area and I thought it was a very good idea to say something to the general public about thinking and how we might do it a little bit better," he told TMA.

"I've always just loved the life of the mind and the potential for it to be helpful."

At Excelsia College, he was teaching theology to artists. "What that meant was an opportunity to teach people to think who didn't traditionally see themselves as thinkers."

He has studied a number of researchers in the area of think-

ing, including Israeli psychologist Daniel Kahneman, US psychologists Jonathan Haidt and Martin Seligman and US academic and evangelical Anglican Alan Jacobs.

Dr Stephens said Kahneman, Haidt and Jacobs are "trying to point out that if we don't stop to think about our thinking, then we inevitably make mistakes because we're not aware of our own weaknesses and tendencies".

"All I'm trying to do is pick up on a few themes from some of those people and other people that give us pause in the way that we might think."

The End of Thinking "is really about everyday thinking, it's not about academic thinking or just thinking in the classroom". "It's the fact that we've all got to think, we've all got to make decisions that require us to use our brains."

He started writing the book in mid-2020. This was an apt time to do it, he said, as the pandemic is a "good little road test" for thinking.

"Everybody had a whole bunch of opinions about what was going on and what was the best way forward," he said.

"How are we all going with our thinking as we deal with this new thing that we don't understand very well?"

The Centre for Public Christianity, he says, is trying to appeal to non-Christians and so

many of its publications try to moderate the amount of Christian content within.

But, he says, there is Christian content in his book. "The big things that I focus on in terms of Christian thinking and biblical thinking is the priority of humility, hospitality and love as the three things that guide our thinking from the Bible."

Humility is the concept that "we might be limited and even wrong in our thinking". It helps us think better "because we slow down ... we say things like 'perhaps' and 'maybe'".

Hospitality is the "openness to strange ideas ... we might need to change our mind from insights that we hadn't first considered".

Love is the view that "all thinking is designed to ultimately serve other people".

The stereotyped view of thinkers is that they are all about being right while others are wrong. The goal, instead, should be "learning truth together". "You want to do something so that not only you're blessed but other people are blessed as a result."

Top tips for thinking

- Know what your level is. "It's really hard to be an expert in something and so most of the things we're thinking about we're not experts in."
- Share your opinions, but with reasons and a willingness to

hear what other people have to say. "Argue like you're right and listen like you're wrong."

- Most of the time, "what you're looking for is enough reasons to be confident in your thinking rather than absolute certainty". "There's very few things in life that you can argue to a point of impossibility."
- When you do find out that you're wrong, don't try and dig down and hold on that you're right. "... Enjoy that fact that you've actually learnt something new, even though it wasn't you that found it."
- "That's courage – the courage to learn new things and to admit that you were wrong."
- Enjoy the thrill of helping other people find truth.

"A lot of people think they don't make a difference because they don't have a podcast or they don't have a platform, and they're not a public speaker," Dr Stephens said.

"But even if you change one other person's ideas or two other people's ideas, or three other people's ideas, that's significant."

"Even those little conversations in your family, with your friends – wherever you have influence – matter."

The End of Thinking is available at Koorong for \$7.99.



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: www.ISCAST.org/SWAC21



The choir of St George's Malvern in 2017. Ann Stewart is third from the left, back row.

Mass setting honours Malvern parishioner, choir member

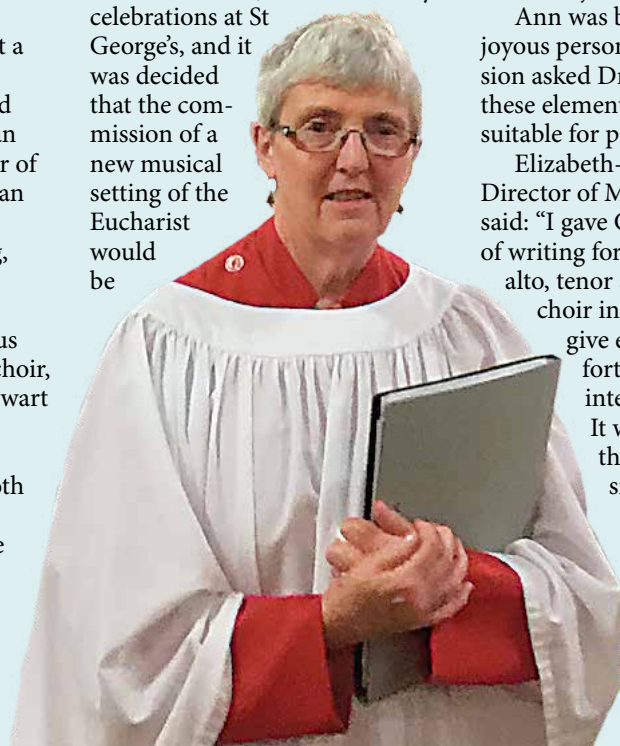
ON SUNDAY 15 August, St George's Malvern will celebrate the feast of Mary, Mother of Our Lord, with the premiere of a recently commissioned Mass setting, the *Missa Gratia*. It has been a two-year project, from the initial seed of an idea in 2019 to its first formal sing at a Sunday Eucharist in 2021.

The setting was composed by well-known local musician Dr Calvin Bowman, Director of Music at St Andrew's Anglican Church, Brighton. The idea to commission a new setting, strongly connected to the Melbourne Anglican community, grew from a generous donation to the St George's choir, given in memory of Ann Stewart by her family.

Ann spent her entire life singing in parish choirs – both in England where she was born, and in Australia where she spent most of her life. Her commitment to choral singing was lifelong, one of the many ways she contributed to the various parish communities

with which she was connected. In retirement, she and her husband, the Revd John Stewart, worshipped at St George's, Ann singing in its choir.

The Stewart family's gift coincided with the 150th anniversary celebrations at St George's, and it was decided that the commission of a new musical setting of the Eucharist would be



a fitting way both to honour Ann and to celebrate 150 years of parish life. Dr Bowman was the natural choice for this commission as he had been the Director of Music at St George's when Ann first joined its choir.

Ann was both a gentle and joyous person, and the commission asked Dr Bowman to bring these elements to life in a setting suitable for parish use.

Elizabeth-Anne Nixon, Director of Music at St George's, said: "I gave Calvin the challenge of writing for a SATB (soprano, alto, tenor and bass) parish choir in a way that would give every voice a comfortable but satisfyingly interesting part to sing.

It was to be a setting that would be accessible to all, yet have musical substance.

Calvin has taken this request to heart, and all of the singers at St George's are looking forward to introducing

his new work to our parish and bringing it to life in our Sunday worship. It is a wonderful thing to have this new, local work grow from the gift of the Stewart family and St George's celebrations."

The title *Missa Gratia* was suggested by Ann's family. The name Ann is associated with the meanings both of grace and of favour, and Ann herself was a much loved and gracious person. The duality of grace and gratitude embraced by the Latin word *Gratia* was the perfect reflection of the work's commission in celebration and thanks, both for the life of Ann Stewart and for 150 years of strong parish life. That the first performance will be on the feast of Mary, whom the archangel Gabriel called "full of grace," is another valued connection on this occasion.

The recently installed Vicar of St George's, the Revd Dr Gregory Seach, and all members of the parish greatly look forward to this premiere, welcoming everyone who knew and loved Ann to join them at this celebratory service.



Long-serving Dean's Verger Peter Dwyer mourned

TRIBUTES HAVE been paid to the Dean's Verger at St Paul's Cathedral for more than 21 years, Mr Peter Dwyer, who died in June after a short illness.

Dean Andreas Loewe recalled his words at Mr Dwyer's retirement in January 2019: "Peter served three Archbishops of Melbourne, four Deans and five Precentors. I recall well when I first began unpacking the many boxes of books in my study here at the Cathedral, Peter was readily at hand to unpack, help build shelves, polish the brass, and take his part in ensuring that I settled in quickly and well. The same held true in his attention to detail in assisting at major events, especially the season of Lent and Easter ..."

In retirement, Mr Dwyer continued to serve the Cathedral as a volunteer guide.

His funeral was held at All Saints Preston on 21 June.



Kooyong's Pakistani and Indian congregation honours refugees

THE URDU-HINDI congregation at All Saints Kooyong marked International Refugee Week recently with four guest speakers who had fled their countries to avoid persecution and, as keynote speaker, former Melbourne assistant Bishop Philip Huggins.

Organiser Mr Steve Khan told TMA that the four speakers who had

been through the asylum-seeking process were from various parts of Africa – Dr Apollo Nsubuga Kyobe of Uganda, Adongwot AD Manyoul (South Sudan), Ahmed Tohow (Somalia) and Evangelist Ediniyi Ekinie (Nigeria).

"The speakers were invited one by one to share their stories of seeking refuge in Australia," Mr Khan said.

"All speakers spoke very well as they shared their horrific experiences how they had to flee their countries of origin to save dear life."

He said they also spoke about the complications they had to face settling in a new country and in a different culture, especially when young people got in trouble, which had a very negative impression

on the Australian society in general.

Mr Khan said Bishop Huggins praised all the speakers who had settled in a new country and had studied hard to achieve doctorates and Masters degrees and who were well-placed to be contributing members of society.

Bishop Huggins said people who sought asylum should be wel-

comed and encouraged as normal residents and citizens of Australia. He prayed for reconciliation and for Australia to be a better place to live where all humans were accepted, regardless of their race or faith.

The service on 19 June was followed by what Mr Khan described as "a sumptuous dinner enjoyed by all".



Ahmed Tohow.



Dr Apollo Nsubuga Kyobe.



Evangelist Ediniyi Ekinie and Adongwot AD Manyoul.



New EA for General Manager

MS ZOE Solomon started work on 22 June as the Executive Assistant to Justin Lachal, General Manager of the Melbourne Anglican Diocesan Corporation.

Walking with First Nations people in NAIDOC Week offers new insights

Diocesan Centre staff marked NAIDOC Week with a Koorie Heritage Trust walking tour of landmarks near St Paul's Cathedral. Justin Lachal writes about seeing a familiar area with new eyes, thanks to knowledge shared by First Nations, and pays tribute to the Trust and their guide, Kurnai man Rocky.

THIS YEAR, NAIDOC WEEK occurred between 4 and 11 July. The theme of this year's NAIDOC Week was "Heal Country".

NAIDOC stands for National Aborigines and Islander Day Observance Committee and has been in existence in some form or another since the 1930s.

To acknowledge this week, Diocesan Centre staff went on a walking tour with the Koorie Heritage Trust. What followed was a history lesson of the local area and environs, starting with the name of the river. The Yarra River was originally called *Birrarung* by the Wurundjeri people, its current name mis-translated from a term in the Boonwurrung language, *Yarro-yarro*, meaning "ever-flowing".

The Yarra was a major food source and common meeting place for a number of local tribes from the Kulin nation. Birrarung Marr now has a place acknowledging the totems of five tribes. The totems in the shape of a spear and a shield have the image of different food groups on them. The borders of the lands were designated by marks on trees. There were no fences so as to not inhibit the movement of the animals. The use of another's land was possible but had to be negotiated. These negotiations often happened at the common meeting grounds.

The painting (right) was one of the earliest of the Yarra River after the village of Melbourne was established. The rocks across the Yarra represented a small waterfall. If the painting were done today, St Paul's Cathedral would be clearly visible.

We were lucky enough to be led on this journey by Rocky, a Kurnai man who works at the Koorie Heritage Trust Centre. A former serviceman, he had lost his hearing in one ear and yet maintained everyone's attention. He had a mischievous sense of humour and was very patient with the many questions.

He talked of how there was a little waterfall across the Yarra which

Yarra, but they now have to go up to Dights Falls in Abbotsford to breed.

The First Peoples of what is now Melbourne had six seasons, which allowed for the accurate collection of food (I've always thought that Melbourne had more than four seasons!). There is, for example, an early winter and a late winter in the



"A diary of a life": Koorie Heritage Trust guide Rocky with his possum coat.

acted as a barrier between sea water and fresh water. Both sides of the waterfall had different food sources. A plenitude of eels would traverse up the waterfall to breed and would be captured by traps set by the local peoples. The traps looked like a big funnel which narrowed at the end and took advantage of the fact that eels can't swim backwards. It is an interesting comparison to the Coat of Arms of Australia, which features the emu and the kangaroo, which also cannot travel backwards. Rocky assured us that eels still live in the



Infant settlement: Melbourne from the Falls, painted by pioneer surveyor Robert Russell in 1837.



Rocky with the totems of five tribes of the Kulin nation at Birrarung Marr.

"It is amazing how the cross-cultural symbols can be used to express eternal truths."

first seasonal calendar. The collection of food was finely honed, so there was much time for the development of art and relationships.

Rocky noted that the women gathered about 80 per cent of the food sources for the tribe.

Rocky showed us his possum coat, which he admitted was smelly work to make. He noted that these garments represented a "kind of a diary of a life". As a baby, there might be four possum coats. As a person got older, more pelts would be added. The same coat would be

used as a burial shroud with well over 16 pelts. Rocky's coat was really compact and looked like it would be warm. It was decorated with ochre, which we learned was decaying tree root that might be hundreds of years old.

He showed us how the First Peoples made axe heads with the use of fire and water (heat and cold) and from that made shields and boats. A local tree showed evidence of the production of a boat – with a scar tree very close to Federation Square. I must have walked past this tree hundreds of times without noticing it and I am appreciative to Rocky for pointing it out.

The morning was full of fascinating information, such as that Tiger snakes are the tastiest snake! However, taking the poison out is a specialised skill.

A special thanks to the Koorie Heritage Trust Centre. It isn't always easy to engage and seek greater knowledge in these areas. As one is learning, you can make mistakes (no doubt there are mistakes in this article). It is really helpful to have a friendly, knowledgeable guide. Good on you Rocky!

At my local parish, an Indigenous Christian painting was presented. The words are translated as "the son who gave his life". The U shape is a common symbol for people. The U shape is the indent which a person sitting cross-legged makes on the soft earth. It is amazing how the cross-cultural symbols can be used to express eternal truths.

Justin Lachal is General Manager of the Melbourne Anglican Diocesan Corporation Ltd.

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'Strong, negative' response to violence against women programs

In June, the Anglican Church released the findings of the National Anglican Family Violence Research Report, showing that the prevalence of intimate partner violence was higher than in the wider Australian community. A Melbourne online forum run by the diocesan Preventing Violence Against Women Program explored the results of a pilot program involving five Anglican churches. Stephen Cauchi reports.

STRONG INITIAL RESISTANCE to Preventing Violence Against Women (PVAW) strategies was encountered during a pilot program involving five Melbourne Anglican churches, a forum has been told.

Safety officers, training courses, sermons, small group studies and articles in the parish paper were trialled in the program, known as the Whole-of-Church Pilot Project.

It involved four pilot churches – St Augustine's Moreland, St Thomas' Burwood, St Mark's Forest Hill and Epiphany Anglican in Hoppers Crossing. Mullum Mullum Anglican was also involved.

The results of the program were discussed in a PVAW public online forum on 15 May.

"There was a very strong and quite negative response from the church community," said the Revd Maria Brand-Starkey, Vicar of Mullum Mullum Anglican Ringwood.

"It was quite surprising, really."

But Ms Brand-Starkey said that, eventually, the church community came on board.

"The people that were initially quite negative in our church community actually came on board and became people really strongly passionate about doing something. Change can definitely happen, be patient," she said.

"Don't be discouraged if there's an initial negative response or a lack of people that seem to want

to get involved because I think it's such an emotional issue it's something that often takes a bit of time."

Ms Brand-Starkey said a turning point came when some female survivors of domestic violence in the church addressed the congregation.

"We had some amazing women survivors in our church community and what was incredibly powerful was being able to just listen and hear them."

"I think that's just been the biggest turning point for our church community."

Ms Brand-Starkey said that the term violence against women was offensive to many, so she used the term "family violence" instead.

"So I changed the way I spoke about it for nearly the first year. Even though it was a bit less accurate, I used the term family violence because I didn't want people to close down and shut their ears."

This change was "really simple" but worked "really well". "People started listening and thinking more about it."

Hannah Pullar, a women's minister who led the project at Epiphany Anglican Church Hoppers Crossing, agreed that semantics were an issue.

A key problem was "trying to find language that wouldn't put people off the program", she told the forum.

"So we talked a lot about men and women flourishing as God's people – that was the line that we used."



"We're still searching for the right language to use for people."

Ms Pullar said that being flexible with the training material was important. Epiphany changed the type of survey that it used to reduce offence. It also introduced training based on role-playing, "which hadn't been previously been considered".

"Churches can really play a big role in changing the culture."

She also stressed the importance of patience and persistence. "Sometimes the pace of change is slower than you might like. So I think being prayerful and having people that are praying alongside you ... and helping you to keep going is really important."

She said PVAW was "good work but it's not always easy".

Parishioners Frances Pratt and Kerry Lewis, who led the project at St Mark's Forest Hill, said that

some members of the parish council had done the PVAW training through the diocese.

Unfortunately, "some people hadn't had a good response to that". "They felt upset and attacked," Ms Pratt said.

A big lesson from the St Mark's program was "to involve more men". "We made that an explicit thing that we did."

The Revd Angela Cook, the Priest-in-Charge at St Augustine's Moreland, also led the pilot project at her church.

She said it was important to raise awareness "that family violence happens in every church, even in good churches, even in our church".

To deal with the issue, St Augustine now has a family safety officer, as well as a weekly email that gives details of the parishioners who have done PVAW training.

Lynley Giles, a parishioner who led the project at St Thomas' Burwood, said the church tried a number of approaches.

"We worked through the small groups, our parish council, we tried to make sure there was somebody in charge of each of the groups so that if anything was raised they had somewhere to go."

"We later had the sermon series and the Bible studies."

"We used our parish paper. Every month we would have an article about something we were doing in the program."

Robyn Boosey, the manager of the diocesan Preventing Violence against Women Program, told the forum that a "deep cultural shift is needed" if the Anglican Church was going to successfully "change the culture that is driving violence against women".

"Churches can really play a big role in changing the culture," she said. "If you're a man listening, we really need you. We can't do this without you, you have a really important role to play in helping to shift the culture."

The PVAW program overall has run from April 2018 to the present, but the five-church pilot project ran from July 2019 to March 2021.

The program provides a wide range of activities and resources for faith leaders, parishes and colleges across the diocese.

Ms Boosey told TMA the future roll-out of the program to other churches had not yet been decided.

"Next steps are to be determined because we need to review the program in light of the University of Melbourne's evaluation and then plan where to go from here."

The University of Melbourne's evaluation of the program found "a range of promising outcomes that contributed to shifts in culture, attitudes, and practices within the Diocese by supporting faith leaders to understand and take action to prevent and respond to violence against women and family violence".

"After several years of laying the foundations with limited resources, followed by a more intensive period of expansion and piloting, the program is now on the precipice of generating even greater impact."

Pastors' wives received 'extreme abuse'

The Melbourne forum featured two Christian domestic violence victims. Both received abuse from their pastor husbands.

Victim A

THE FIRST was a woman who was married for about 15 years, who experienced "extreme coercive control and psychological, emotional, social and financial abuse". Help from clergy was futile and actually increased the risks to her safety, she said.

She was a "pastor's kid" who grew up in churches. Her ex-husband, whom she met at university, was a pastor also – "really charming ... really gifted at leading Bible studies and preaching".

He said "all the right things about his faith" and she thought he was "the kind of husband God wanted her to have".

There were "some serious

red flags" before their marriage, she admitted. "A couple of times he threatened to break off the

"Clergy have ... prioritised saving the marriage over safety for the family ..."

relationship when I had my own opinion about something."

Continued on page 11

Victim B

LIKE THE first victim, the second was married to a pastor. She too suffered extreme psychological abuse. While some members of her church were helpful, others were not.

The second victim told the seminar she married young, having met her husband in her teens.

"We were in many people's eyes the perfect Christian couple – charismatic, gifted and passionate for Jesus."

But there were "red flags" early in their marriage. He never praised her, although she shrugged that off as "unnecessary and trivial".

He also groomed her to "meet all his needs and ignore

my own". "He told me how much he needed me and what an anchor I was."

"Her husband had changed passwords and locked her out of bank accounts ..."

"It felt selfish to complain, so I just put up with it and hoped and prayed that one day he would get it and treat me better."

Her husband, a minister, put his work first and his wife "drifted further into the background".

Then there were the arguments that went on for hours. "He would lecture me until I caved ... I just gave in and ended up apologising."

"If I held my ground, he would guilt-trip me by threatening suicide. He'd intimidate me and block doorways or abandon me. He made jokes at my expense or embarrassed me."

Their children would also refuse to talk to their father because of his mood. "I started making excuses for him."

Continued on page 11

Pastors' wives received 'extreme abuse' – Continued from p 10

At the end of their relationship, "there was also an episode of physical and sexual assault in response to my attempt to get help".

When she left her husband – who was pastor at their church – she didn't feel confident in seeking support from the parishioners.

"I felt like none of these people could possibly believe my version of events over his. He was their pastor, he was really a charming and persuasive person."

Instead, she went to a relative who lived in another city. The relative's minister was informed enough about family violence to refer her to an Anglicare social worker who specialised in that field.

The minister and social worker "undoubtedly saved my life", she said. "They helped me understand that what I experienced was abuse and the particular risks I was facing due to leaving (my husband)."

"I owe my life to these people's good understanding of the situation and their willingness to tell me things that were difficult to hear."

From talking with other abuse survivors, the type of understanding displayed by the minister was "extremely rare in our clergy".

Clergy have "failed to recognise (abuse) and refer appropriately, overestimated their own capabilities to deal with the situation in-house, prioritised saving the marriage over safety for the family, even recommending marriage counselling – which for many of us was one of the most unsafe things we ever did."

In short, clergy "responded in ways that actually increased the risks to the women who came to them for help".

But she praised the diocese's pastoral care workers who got involved after she left her husband, saying they were "outstanding".

"They knew how to avoid taking any steps that would escalate the risks to me or my children and they've kept in contact and supported me over the years."



She left the congregation where her husband had ministered. "I heard nothing from any of them for many months after I left. Everyone in the congregation initially believed the story of my ex-husband that he made up to account for my sudden disappearance."

Only after the diocese got involved in the church six months later did the parishioners realise they'd been misled.

She re-established contact with some parishioners "but we're not close friends anymore".

She has moved church a number of times, and is now in her seventh church in six years. "So many churches I've been attending have just not known how to care for abuse survivors well," she said.

"The close Christian friends that I now have are mostly other abuse survivors ... or people who work with abuse survivors. I'm also just beginning to feel safe in my current church to build friendships with people there."

She said the recovery process for abuse survivors was "longer and slower and more difficult and painful than you'd imagine".

She was grateful for church leaders who learned from family violence professionals. It made a huge difference to survivors' safety, healing and recovery, she said.

"Many churches ... have just not known how to care for abuse survivors well ..."

I'd tell the kids to be quiet because Dad's stressed."

"All this strategising and survival I thought was normal because that's all I knew ... my time and my energy, everything, was monopolised by him and his needs. After decades of this, I was barely existing."

She began having panic attacks, nightmares, dug her nails into her palms, and her jaws had seized up from clenching her teeth.

"He'd ask me loaded questions like, 'Do you love me? ... because if you did, you would do X, Y, Z'. He'd say if I was just more loving, more affectionate or affirming, everything would be OK."

He would punish her after an argument by giving her the cold shoulder, not speaking to her for days and sleeping in his study.

She did reach out for help, although he got suspicious of this and tried to block such contact. "When I mentioned our situation to another senior pastor's wife, she said I was being a little hard on him and asked me to forgive him. She reminded me that Jesus forgives my sins."

But she also spoke to a church elder, who said: "You know, this isn't your fault."

"I'd never had anyone defend me before."

When she started to take action, things got worse. "I told him I was taking the kids to my parents for a week because I didn't feel safe. I was hoping it would be a wake-up call. Instead he told me 'Don't come back.'"

He bombarded her with calls and texts, said he'd fight for custody of the children, and rang her mother and sister. "I was terrified."

He promised he would change, and after the week had passed welcomed her home with flowers. His changed behaviour didn't last.

Some members of the church were helpful. "There were those who gave me a safe place to talk and a reality check from the gaslighting bubble at home ... there were those that said it was abuse, that it was wrong and that I was not to blame."

Some men were like surrogate dads for their children, "men who were not afraid



to give me a hug". As her husband had changed passwords and locked her out of bank accounts, friends and even strangers gave her money or gift cards for groceries.

She also had the support of friends, who helped her with the children and with legal advice after he threatened her with letters from lawyers.

However, others in the church "wanted to hear both sides of the story and compromised my safety by telling him things that I'd said ... they told me there were always two sides and that it was sad to hear that I was throwing in the towel".

Some men "kept their distance, made me feel like I was a threat".

The couple are now divorced, but she has to talk with

her ex-husband about the children and other issues. But life, including church life, is hard: "Trauma doesn't go away. It is devastating psychologically ... insidious and damaging."

"I think Christians are prone to be taken advantage of because we believe so strongly in grace and forgiveness. Those doctrines were weaponised and used against me, to silence me and to compel me into experiencing more abuse."

"Jesus warned of wolves in sheep's clothing but we fail to believe they could be in our church. Instead, it seems, we place further burdens on victims and allow perpetrators to exert control just because they feign remorse or use the magic words."

"It is devastating psychologically ..."

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Anglicare appeals to UN over anti-charity laws

by Stephen Cauchi

ANGLICARE AUSTRALIA HAS again called on the Federal Government to scrap proposed legislation that targets charities for taking part in protests, and has requested that the United Nations intervene.

The Government says it is trying to crack down on “activist organisations masquerading as charities”, but charities say the proposed laws are undemocratic and unprecedented and could result in legitimate charities being shut down.

The Government’s move follows its decision last November to strip animal rights group Aussie Farms of charity status.

Aussie Farms staged several animal welfare protests across the country and published an online map and directory of slaughterhouses and farms across Australia.

The decision to revoke the charity’s status was welcomed by the then Assistant Minister for Charities, Senator Zed Seselja, who said that “organisations that incite



Anglicare Australia Executive Director Kasy Chambers.

trespass and sabotage of legitimate businesses have no place in Australia’s charities sector”.

But charities say that doesn’t justify the new legislation.

In late July, Anglicare Australia said that it and other leading charities had written to three UN special rapporteurs on democracy and freedom of expression, calling on them to take urgent action to stop the changes.

“Democracy is not just about voting every four years. It’s about everyone getting to speak up for their vision of a better society,” said Anglicare Australia Executive Director Kasy Chambers.

“These rules are designed to stop organisations like Anglicare

that the laws could mean charities being targeted and shut down for subjective reasons.

“We could be targeted if our board, staff or volunteers join protests. We could be held responsible for how other people use our materials. We could even be shut

“Our boards could be stood down, we could be publicly threatened with action, and we could even be shut down. That would hurt the people we serve, leaving them without our help – and without anyone to speak up on their behalf.”

The legislation would be “unthinkable” for businesses, but they are the latest in a long line of attacks on charities, she said.

Ms Chambers’ appeal follows media reports that the new legislation will be passed in the August sitting session.

Other major faith-based charities have opposed the legislation. A joint statement from UnitingCare Australia, the St Vincent Paul Society National Council of Australia, Baptist Care Australia and Anglicare Australia, released on 6 May, condemned the proposed changes.

Other charities and charity peak bodies have condemned the proposed changes, including the Community Council for Australia.

“Democracy is ... about everyone getting to speak up for their vision of a better society.”

Australia from speaking up for our communities and our country by punishing us – and shutting us down for arbitrary reasons.

“They are not just an attack on charities. They are an attack on democracy.

“It is because these changes would silence dissent and shut down protest that we are calling on the UN to intervene.”

Ms Chambers said in June

down if the commissioner thinks it’s ‘more likely than not’ that we’ll do something wrong.”

Ms Chambers said the changes “won’t stop illegal activity”. “There are already rules and laws for that.”

Instead, she said, they are “designed to stop charity protest and advocacy”.

The new legislation would have “enormous” consequences, she said.

NSW congregation defies Church’s treatment of gay couple

by Mark Brolly

AN ANGLICAN congregation in northern NSW has gathered more than 14,000 signatures in a petition to have their former organist and his husband resume their worship there “without any restrictions relating to their marriage or lifestyle” after diocesan authorities barred them from continuing in their parish roles for not “living in a Biblical manner”.

Organist and church musical director Peter Sanders and his husband Peter Grace, who held an unpaid leadership role at St Mary’s Anglican Church in West Armidale, were told they would need to separate, be celibate and receive religious counselling if they were to continue in their positions in the church.

The couple, who married last year, were advised of the decision by the Dean of the Cathedral, a move supported by Bishop Rod Chiswell, who has led the diocese since February (and whose father Peter Chiswell was Bishop of Armidale from 1976-99).

Mr Sanders told the ABC that

he was told of the decision in May but that he and Mr Grace did not agree to those conditions, and have since stopped attending church services.

“We felt that we didn’t have any other choice by the ultimatum that was given to us ... other than to step back,” he said.

Mr Sanders said he and his husband were “deeply” troubled by the view that their marriage and their faith could not be aligned.

The ABC reported that Bishop Chiswell said in a statement that he and the Dean had sought to have a “pastoral conversation” with Mr Sanders and his husband, and did not dismiss Mr Sanders from his role.

“The Anglican Church in the Armidale Diocese, like the Lord Jesus, welcomes all who choose to come to church, regardless of sexual orientation,” Bishop Chiswell said.

“Involvement in positions of ministry or other leadership ... is conditional upon agreeing to the Faithfulness in Service code.”

The congregation recently

wrote a letter about the controversy to every archbishop and bishop in the Anglican Church of Australia.

“We felt that we didn’t have any other choice by the ultimatum that was given to us ...”

A petition at change.org had 14,218 signatures as TMA was about to go to press.

It said: “Peter felt he had found a home and new family when he joined St Mary’s Church, West Armidale several years ago.

“Welcomed by the congregation, Peter brought joy, friendship and support to many through his

role at the Church as organist and fulfilling the role of Director of Music. Last year, Peter married his partner in accordance with the Marriage Act and Peter’s husband joined the organising committee for St Mary’s 125th anniversary.

“Peter and his husband have brought nothing but happiness, love, and care to St Mary’s. We value them as members of the congregation, and could not bear to see their loving marriage ended.

“An overwhelming majority of the congregation totally rejects the Church’s discrimination against these two men and disagrees with the interpretation and authority of Scripture as articulated by the Dean.

“Our petition respectfully requests that the Anglican Diocese of Armidale:

- Permit the two men to resume their former roles at St Mary’s West Armidale and to worship there without any restrictions relating to their marriage or lifestyle.
- Be open to and inclusive of all;

- Reject discrimination against the LGBTQIA community;
- Allow for differences in theology and Biblical interpretation in the Parish.

“We are just a small congregation in West Armidale, but we cannot allow our dear friends to be turned away simply because of who they are, and who they love.”

The Rector of St Matthew’s Albury and prominent advocate for LGBTQIA people, Father Peter MacLeod-Miller, said it was “Good news for Gospel values” that Armidale Anglicans were standing up for fairness, equality and compassion.

“An ugly chapter is being written by the Dean and Bishop of Armidale, but the locals are determined that love not hatred will have the last word,” Fr MacLeod-Miller said.

“Congratulations to the congregation of St Mary’s West Armidale for standing up for contemporary Australian values in defiance of the dangerous prerogatives of faith-based discrimination.”

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C of E leaders say plans for 10,000 lay-led churches by 2030 not a bid to sideline parishes

by Tim Wyatt and Madeleine Davies

CHURCH OF ENGLAND LEADERS have denied that plans for 10,000 lay-led churches by 2030 are an attempt to downgrade the traditional model of parishes and the role of clergy.

Archbishop Stephen Cottrell of York told the C of E General Synod, held by Zoom last month, that he was “dismayed” by how many parochial clergy seemed to have believed that the program that he led entailed abandoning traditional parish ministry.

Presenting an update on the Vision and Strategy proposals, Archbishop Cottrell insisted that the Church of England has no plans to dispense with the parish system, even as it embarks on ambitious targets to launch new worshipping communities, many of which would be lay-led.

This was not enough to quell the discontent of several members of the Synod, however. Before the debate on the Vision and Strategy report got under way, Sam Margrave, a lay representative from Coventry diocese, sought to adjourn the discussion entirely with a point of order.

“I am aware the bulldozers are waiting outside many of our parishes, waiting to tear them down physically or spiritually,” Mr Margrave warned. “If we pass this report, we are handing a gun to the dioceses to kill off the Church as we know it.”

This was echoed later by the Revd Andrew Lightbown, from the Oxford diocese. He said that parish priests, “some of the most remarkable and selfless people I know”, had been ridiculed and demeaned as “limiting factors”.

Mr Lightbown had been in touch with both Archbishop Cottrell and his own diocesan bishop to demand assurances that any new initiatives flowing out of the Vision and Strategy work – or from the Gregory Centre for Church Multiplication’s independent Myriad project to plant 10,000 new lay-led churches over the next decade – be firmly ring-fenced by Anglican polity and predicated on protecting the parish system.

Miss Prudence Dailey, a lay representative from Oxford, also said that she could not even agree to take note of the Vision and Strategy report unless those behind it gave more evidence that they treasured the parish system.

She argued that having a church building in every community, with a Eucharistic congregation led by a priest, was exactly the kind of ministry that the Church must continue to support across England. Even if there were no intent to sideline parishes, all the time, effort, and money poured into new worshipping communities would inevitably entail the neglect of traditional parochial ministry.

Responding to the wave of criticism, Archbishop Cottrell once again promised that no such



Archbishop Stephen Cottrell.

“We are for parish priests who have been working in such challenging conditions and we deeply value them.”

Bishop Ric Thorpe

neglect was envisaged or intended. If he thought for a moment that the Vision and Strategy process would undermine the parish system, he would himself refuse to vote for it, he said.

He insisted, on the contrary, that he was in agreement with Miss Dailey: it was all about releasing the clergy so that they could revitalise the parish. As a “fairly

unreconstructed Anglo-Catholic”, he also emphasised that there were many ways to be a mixed-ecology Church through parishes.

General Synod took note of the report by 285-8, with 17 recorded abstentions.

Church Times reported on 23 July Bishop Ric Thorpe of Islington said that the Myriad initiative was shining a light on what is already happening in the Church of England.

In a personal statement issued in response to concerns about the initiative, Dr Thorpe – who leads the Gregory Centre for Church

every leader of church ... then actually we can release new people to lead and new churches to form”). The context to this had been lost, Dr Thorpe said.

“I am so sad that this has happened,” Bishop Thorpe said. “It is the opposite message to what we were trying to communicate and it didn’t come across as it was intended to. I am deeply sorry for the hurt and frustration that people have experienced.

“What we are for is parish. It is at the very heart of our mission and our call. We are for parish priests who have been working in such challenging conditions and we deeply value them. We are for the Reformed, Catholic tradition of the Church of England with its clear understanding of the role of priests in proclaiming the gospel, teaching the Apostolic faith, and administering the sacraments of Holy Communion and Baptism. We are for good governance and safeguarding.

“But we are also noticing the growing number of new congregations and lay-led worshipping communities around the country that are extending the reach of our parishes that are connecting with new people in new places in new ways. For us it was never either/or but both/and. This is already happening in the Church in so many beautiful ways. With Myriad we simply want to shine a light on these things and we want to join in with what I think God is already doing.” [*Church Times*]

Winchester’s Bishop resigns, apologises to those ‘hurt or let down’

THE BISHOP of Winchester has resigned, having “stepped back” from his duties in May to head off a vote of no confidence in his next diocesan synod.

In a video message on 16 July, Dr Tim Dakin apologised to “those I have hurt or let down”, but said he remained proud of what had been achieved in the diocese during his nearly 10 years in the post.

Bishop Dakin’s early retirement – he is 63 – comes after a difficult two months. On 18 May, it was announced that Dr Dakin had “stepped back” from his duties. It transpired that he had been persuaded to do so to head off a vote of no confidence in his next diocesan synod – a virtually unprecedented move.

Signatories of the draft motion complained that, although the national Church was committed to “fostering a culture that is open and transparent ... We do not have confidence in the diocesan bishop to set this culture or to lead by example, due to allegations of poor behaviour and mistreatment on his part of a number of individuals”.



Dr Tim Dakin.

Critics have spoken of poor governance and financial management in the diocese, as well as the toll of pastoral reorganisation and the loss of clergy posts.

Since stepping back, Dr Dakin has been in discussion with senior diocesan figures in a mediated conversation supervised by the Bishop at Lambeth, the Rt Revd Tim Thornton, and Bishop Sarah Mullally of London. At the end of June, it was announced that his time away from work would be extended.

Dr Dakin says that he will leave the diocese next February. The time until then he describes as a “transition period”, during which he will be handing on his responsibilities. At present, the more senior of the diocese’s suffragans, Bishop David Williams of Basingstoke, has also stepped back, having led the group who complained to Lambeth about Dr Dakin.

Bishop Debbie Sellin of Southampton has been acting diocesan bishop.

There was no hint in Dr Dakin’s statement about reversing any of the diocese’s policies, even though he admitted: “The painfully difficult financial decisions made over the last year have caused real anguish.

“In trying to secure a sustainable future for the growth of the Diocese, it is clear that I’ve not done enough to acknowledge what we have lost in this process. To those I’ve hurt or let down, I am sorry.

“I realise that the steps taken to stabilise the finances continue to cause upset.”

[*Church Times*]



Young Anglicans called upon to expose gender-based violence with video campaign

THE ANGLICAN Communion has launched a social media video campaign to mark this year’s 30th anniversary of the annual international 16 Days of Activism Against Gender-Based Violence campaign.

Young Anglicans from around the world are being invited to take part in the campaign by submitting a video which the Anglican Communion Office can release during the 16 Days, which runs from 25 November to 10 December.

Entries for the campaign, *Exposure – Focusing the lens on gender-based violence*, can be submitted until 31 October.

The Anglican Communion’s Project Director for Gender Justice, Mandy Marshall, said:

“Sadly, gender-based violence is still with us 30 years after the campaign started, yet there is amazing work going on around the Communion to address it.

“We need to hear the voices and views of young Anglicans to challenge us into prioritising ending GBV in our churches.”

Young Anglicans – defined for this campaign as those aged 35 or under – are invited to submit videos of up to two minutes by email or WhatsApp. The selected videos will be published by the Anglican Communion Office during the 16 Days of Activism.

Full details of the campaign, and information about how to submit videos, are available at anglicancommunion.org/exposure. [ACNS]

Your say on Fitness for Service requirements

**Confusing, frustrating process
a small price to avoid repeat
of church's history of abuse**

I **SYMPATHISE** with Dr Peter J Edwards of Black Rock (*TMA* July 2021, Over To You) in his frustration with the Fitness for Service requirements – up to a point.

I'm on a vestry and have no roles at church involving children. Like Dr Edwards, I already have Crim Check and a Working with Children clearance due to my job as a teacher. Also like Dr Edwards,

I find the Fitness for Service process confusing and frustrating. I, too, have no intention of sexually assaulting anyone, and feel somewhat affronted at the assumption that I might.

Where I part company with Dr Edwards is in remembering

the Royal Commission into Institutional Responses to Child Sexual Abuse, and the horrendous accounts that have emerged over the years of child sexual abuse in churches and other religious organisations. Unlike Dr Edwards, seemingly, I remember that an

ongoing feature of that abuse was that religious groups investigated themselves and didn't notify the police, when they should have. Many abuses occurred because churches took this "keep it inside" approach to things.

Setting up the Kooyoora organisation, a genuinely separate outfit, so that the church will not be investigating itself, was a very sensible way of showing a genuine desire to avoid this terrible history being repeated. Compared to the issues it's trying to avoid, the

inconvenience and damage to our dignity are very small potatoes indeed.

Unlike Dr Edwards, I don't ask why the church doesn't recognise age and my years of service, and just trust me. I remember what the Royal Commission uncovered, and reflect that I don't want that to happen again.

Floyd Kermode
Preston

See Kooyoora advert on page 12.

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Prayer Diary

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

AUGUST 2021

Sun 1: Church of the Province of South East Asia (Abp Melter Tias); Religious Orders serving within the Anglican Church of Australia; Archdeaconry of Kew (Greg Allinson); St Peter's Bundoora (Jobby John); St Andrew's Somerville – Pastoral Services (Bp Paul Barker); St John's Toorak – Confirmation Service (Bp Genieve Blackwell); St Mary's Sunbury – Pastoral Services (Bp Kate Prowd);
Mon 2: Locums and all retired clergy; Lowther Hall Anglican Grammar School (Elisabeth Rhodes, Principal); Emily Fraser, Fiona Raika, Chaplains; St Bartholomew's Burnley (Matthew Healy, Graeme Brennan, Wendy Crouch);
Tue 3: The Anglican Church of Australia (Primate Abp Geoffrey Smith, General Secretary Anne Hywood, the General Synod & the Standing Committee); Anglican Boys' Society - CEBS (Bruce Anderson, Secretary); Church of the Ascension Burwood East (Anthony Frost);
Wed 4: The Diocese of Adelaide (Abp Geoff Smith, Asst Bps Denise Ferguson, Timothy Harris, Christopher McLeod; Clergy & People); Anglican Cursillo Movement; Parish of St Thomas Burwood (John Carrick, Michael Prabakaran, Joshua Millard);
Thu 5: The Diocese of Armidale (Bp Rod Chiswell, Clergy & People); St John's Camberwell (John Baldock, Helen Creed);
Fri 6: The Diocese of Ballarat (Bp Garry Weatherill, Clergy & People); University of Divinity (Peter Sherlock, Vice-Chancellor); St Mark's Camberwell (Greg Allinson, Fionna Chia, Ben Hewitt);
Sat 7: The Diocese of Bathurst (Bp Mark Calder, Clergy & People); Chaplain to Anglican Centre staff (Clemence Taplin); St Mary's Camberwell South (David Huynh); St John's Anglican Church Toorak – Baptism service (Abp Philip Freier);
Sun 8: The Church of South India (United: Leader/Moderator: A. Dharmaraj Rasalam); the Diocese of Bendigo (Bp Matt Brain, Clergy & People); Archdeaconry of La Trobe (Gavin Ward); St Paul's Canterbury (Rachel McDougall); St James's Anglican Church Kilsyth (Abp Philip Freier); Mordialloc – Pastoral

Services (Bp Paul Barker); St Philip's Collingwood – Confirmation Service (Bp Genieve Blackwell);
Mon 9: The Diocese of Brisbane (Abp Phillip Aspinall, Regional Bps Jeremy Greaves, Cameron Venables, John Roundhill, Clergy & People); Melbourne Girls' Grammar School (Dr Toni Meath, Principal; Kirsty Ross, Chaplain); St Jude's Carlton (John Forsyth, Alex Zunica, Amy Brown, Samuel Oldland, Michael Phillips);
Tue 10: The Diocese of Bunbury (Bp Ian Coutts, Clergy & People); Anglican Early Childhood Services; St Michael's Carlton North (Steve Webster);
Wed 11: The Diocese of Canberra & Goulburn (Bp Mark Short, Asst Bps Stephen Pickard, Carol Wagner, Clergy & People); Anglican Historical Society (Wendy Dick, Chair); The Anglican Church Caroline Springs (Jonathan Smith);
Thu 12: Ministry to the Defence Force (Bishop Grant Dibden, Chaplains & Members of the Defence Forces); Converge International (Jenny George, CEO, and Chaplains); Casey Anglican Dinka Congregation AAC (Peter Alier Jongroor);
Fri 13: The Diocese of Gippsland (Bp Richard Treloar, Clergy & People); Melbourne Grammar School (Philip Grutzner, Principal; Hans Christiansen, William Peacock, Malcolm Woolrich, Chaplains); St Catharine's Caulfield South (Incumbency Vacant);
Sat 14: The Diocese of Grafton (Bp Murray Harvey, Clergy & People); Anglican Media (Michelle Harris, Chief Communications Officer); Oaktree Anglican Church Caulfield (Mark Juers, Andrew Stewart, Karen Winsemius, Kate Jacob); Provincial Visit to Ballarat – 150th Anniversary of St Paul's Clunes (feast of Mary – Ballarat Cathedral) (Abp Philip Freier);
Sun 15: The Anglican Church of Southern Africa (Abp Thabo Makgoba); Ministry with the Aboriginal people of Australia (Bp Chris McLeod, National Aboriginal Bishop, Aboriginal Clergy & People); Archdeaconry of Maroondah (Bruce Bickerdike); Oaktree Anglican Parish of St Mary's Caulfield with St Clement's Elsternwick (Mark Juers, Andrew

Stewart, Kate Jacob, Karen Winsemius); Provincial Visit to Ballarat – 150th Anniversary of St Paul's Clunes (feast of Mary – Ballarat Cathedral) (Abp Philip Freier); St James' & St Peter Kilsyth/Montrose – Pastoral (Bp Paul Barker); Holy Trinity Doncaster – Confirmation Service (Bp Genieve Blackwell); St Johns Diamond Creek – Pastoral Services (Bp Kate Prowd);
Mon 16: Ministry with the Torres Strait Islander people of Australia (Torres Strait Islander Clergy & People); Mentone Girls' Grammar School (Natalie Charles, Principal); Philippa Lohmeyer-Collins, Chaplain; St Paul's Caulfield North (Howard Langmead, Jenny Poulter);
Tue 17: The Diocese of Melbourne (Abp Philip Freier, Asst Bps Paul Barker, Bradly Billings, Genieve Blackwell, Kate Prowd, Clergy & People); Anglican Men's Society; St Matthew's Cheltenham (Colleen Clayton);
Wed 18: The Diocese of Newcastle (Bp Peter Stuart, Asst Bps Charlie Murry, Sonia Roulston, Clergy & People); Anglicare Victoria (Paul McDonald, CEO); Chinese Mission of the Epiphany Melbourne (Richard Liu);
Thu 19: The Diocese of North Queensland (Bp Keith Joseph, Clergy & People); Spiritual Health Victoria Council (Cheryl Holmes, CEO); Inner West Church Kensington (Peter Greenwood);
Fri 20: The Diocese of North West Australia (Bp Gary Nelson, Clergy & People); Mentone Grammar School (Mal Cater, Principal; Andrew Stewart, Michael Prabakaran, Chaplains); City on a Hill Melbourne East (Nic Coombs);
Sat 21: The Diocese of Perth (Abp Kay Goldsworthy, Asst Bps Jeremy James, Kate Wilmot, Clergy & People); Anglican Overseas Aid (Bob Mitchell, CEO); City on a Hill Melbourne (Guy Mason, Andrew Grills, Matt Keller, Stephanie Judd);
Sun 22: The Anglican Church of South America; The Diocese of Riverina (Bp Donald Kirk, Clergy & People); Archdeaconry of Melbourne (Heather Patacca); All Saints' Clayton (Charlie Fletcher, Abraham Amuom, Jeremiah Paul); St Eanswythe's Anglican Church,

Altona – Ordination of Reverend Mark Tibben (Abp Philip Freier); St James Ivanhoe – Pastoral Services (Bp Genieve Blackwell);
Mon 23: The Diocese of Central Queensland (Bp Peter Grice, Clergy & People); Overnewton Anglican Community College (James Laussen, Principal; Helen Dwyer, Robert Koren, Chaplains); Holy Trinity Coburg (Faraj Hanna);
Tue 24: The Diocese of Sydney (Abp Kanishka Raffel, Regional Bps Chris Edwards, Michael Stead, Peter Hayward, Peter Lin, Malcolm Richards, Gary Koo, Clergy & People); Authorised Stipendiary Lay-Ministers; St Philip's Collingwood (John Raika); St Dunstan's Camberwell – Commissioning Service (Rev'd Jobby John) (Bp Genieve Blackwell);
Wed 25: The Diocese of Tasmania (Bp Richard Condie, Missioner Bp Chris Jones, Clergy & People); Benetas (Sandra Hills, CEO); St Andrew's Corio-Norlane (David Milford);
Thu 26: The Diocese of The Murray (Bp Keith Dalby, Clergy & People); Redemption Church Craigieburn (Akhil Gardner);
Fri 27: The Diocese of The Northern Territory (Bp Greg Anderson, Clergy & People); Ridley College (Brian Rosner, Principal; Tim Foster, Richard Trist); Parish of St John's, Cranbourne w. Christ Church, Tooradin Cranbourne (Samuel Bleby, Jimmy Young);
Sat 28: The Diocese of Wangaratta (Bp Clarence Bester, Clergy & People); Brotherhood of St Laurence (Dr Lucia Boxelaar, Acting Executive Director, Michelle Trebilcock, Debra Saffrey-Collins, chaplains); St John the Divine Croydon (John Webster);
Sun 29: Province of the Episcopal Church of South Sudan; The Diocese of Willochra (Bp John Stead, Clergy & People); Archdeaconry of Stonnington (Howard Langmead); Church of the New Guinea Martyrs Croydon South (Bruce Bickerdike, James Raistrick); St Mary's Caulfield – 150 years of worship – Oaktree Anglican Church, Caulfield (Abp Philip Freier); St John's Highton – Confirmation Service – Reverend Chris Lynch (Abp Philip Freier); St Matthew's Prahran – Confirmation

Service (Bp Genieve Blackwell); St Alfred's Blackburn North – Confirmation Service (Bp Genieve Blackwell); St Paul & St Barnabas in Newcombe – Pastoral Services (Bp Kate Prowd);
Mon 30: Anglicare Australia (Bp Chris Jones, Chair; Kasy Chambers, Exec Director); Sheldford Girls' Grammar (Katrina Brennan, Principal); The Parish of Croydon Hills & Wonga Park Croydon Hills, Wonga Park (Leroy Coote);
Tue 31: Theological Colleges, Church Schools & Church Kindertans; Bush Church Aid Society (Adrian Lane, Regional Officer); St James' Dandenong (Graeme Peters, Oyem Amayle, Mike Kicevski, George Ladu).

SEPTEMBER 2021

Wed 1: Mission Agencies of the Anglican Church of Australia; Archdeaconry of The Yarra (Dave Fuller); St Michael & St Luke Dandenong (Santa Packianathan);
Thu 2: Religious Orders serving within the Anglican Church of Australia; St Michael's Grammar School (Terrie Jones, Principal, Kenyon McKie, Chaplain); St Philip's Deep Creek (Megan Curllis-Gibson);
Fri 3: Locums and all retired clergy; Melbourne Anglican Diocesan Corporation (Justin Lachal, General Manager); Parish of St John's, Diamond Creek w. St Katherine's, St Helena and St Michael's, Yarrambat (Tim Johnson, Kirk Mackenzie, Ros Rudd);
Sat 4: The Anglican Church of Australia (Primate Abp Geoffrey Smith, General Secretary Anne Hywood, the General Synod & the Standing Committee); Calling Melbourne2Prayer Group (Jill Firth, Rachel McDougall, Jamie Miller, Philip Trowse); Christ Church Dingley (Incumbency Vacant, Tanya Cummings); Provincial Visit – Gippsland (Abp Philip Freier);
Sun 5: Province of the Episcopal Church of Sudan (Abp Ezekiel Kondo); The Diocese of Adelaide (Abp Geoff Smith, Asst Bps Denise Ferguson, Timothy Harris, Christopher McLeod, Clergy & People); St David's Doncaster East (Judy Frost); Provincial Visit – Gippsland (Abp Philip Freier).



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Trees, people and theology in action: The life's work of Tony Rinaudo, the 'forest maker'

Tony Rinaudo, a Christian and agronomist from Victoria's North-East, has transformed the environment and the lives of people in one of Africa's poorest countries – and beyond – with his pioneering reforestation program. David Hooker tells his story, one of faith, persistence and practical action.

HOW CAN GOD GUIDE A PERSON'S love for trees into a life's work that restores a damaged creation and transforms the lives of millions? Such is the inspiring story of Tony Rinaudo, an unassuming Christian agronomist from Wangaratta. Tony is World Vision's Senior Climate Action Advisor and is this year's Science Week at the Cathedral speaker (see the details at www.ISCAST.org/SWAC21). He will speak on 'Hope for a Planet in Crisis'.

Tony is a recipient of the Right Livelihood Award, also known as the "people's Nobel Prize", and he is a Member of the Order of Australia for his work in Niger, one of the poorest nations on earth. Tony's story is one of theology in action, of frustrating challenges and failures but, after long years, of patience that is bearing fruit across the world.

Trees are valuable!

As a young man growing up in the beautiful Ovens Valley and raised in a devout Christian family, Tony formed a deep concern for trees and forests. This was influenced by an English campaigner for forestation, Richard St Barbe Baker, who wrote:

"The greatest value of trees is probably their beneficent effect upon life, health, climate, soil, rainfall and streams. Trees beautify the country, provide shade for humans and stock, shelter crops from wind and storm and retain the water in the soil ... The neglect of forestry in the past has accounted for the deserts that exist, because when the tree covering disappears from the earth, the water-level sinks ... When the forests go, the waters go, the fish and game go, crops go, herds and flocks go, fertility departs. Then the age-old phantoms appear stealthily, one after another – flood, drought, fire, famine, pestilence."

In his teens, something akin to this was happening in Tony's own part of the world. In the hills and valleys of north-east Victoria, Tony was disturbed by the bulldozing of forests to make way for pine plantations and the land-clearing to grow tobacco crops. Biodiversity was being lost and the environment was abused in the name of "progress". But how could this be progress?, Tony wondered. While we focus on growing tobacco, families and children in other countries are going to bed hungry.

Shaped by these two desires to rehabilitate the environment

and drought. This was exactly the negative destructive cycle foreseen by St Barbe Baker.

For the first few dogged years, Tony tried conventional tree-planting, but, to his deep frustration, the new trees were dying because of neglect, animals, drought, sandstorms or termites.

desert shrubs or weeds, I never gave them a second thought. I walked over and took a closer look ... This was not a 'bush'. These leaves belonged to a tree. It had been cut down, and they were re-sprouting from the stump! These 'bushes' were living time capsules ready to



Tony Rinaudo has been instrumental in the reforestation of Niger.

and relieve poverty, Tony studied agriculture at the University of Armidale, where he met and married Liz, who shared his passions for the environment and the call to serve overseas. Step by step, God was guiding and providing, and in 1981 the recently married couple arrived in Niger, Africa.

Adding to a sense of failure was the indifference and even hostility of many farmers to the idea of reforestation.

Tony felt marginalised as "the mad white farmer". He recalls the day that he angrily prayed: "Lord, why did you bring me out here? You could have just as easily made

recolonise the land, if given a chance. I realised that I was standing on an underground forest. I was surrounded by trees."

The "underground forest" was growing hidden, even in the harshest desert landscapes. Even there, the shoots could be encouraged to grow into trees by pruning and management.

Changed attitudes, restored landscapes, healed lives

However, despite this incredible revelation of the forest beneath his feet and a way to re-forest the landscape, the going proved difficult. The struggle was not about battling the encroaching Sahara Desert but about changing people's beliefs and negative attitudes about trees, and the ensuing destructive practices.

Changing people's attitudes took a long time – more than 20 years, in fact. There was hostility, derision, joking about Tony's method and an ingrained rejection of anything out of the ordinary, anything not traditional. But in God's mysterious ways, out of the catastrophic drought of 1984 and Tony's "food-for-work" program, which was catalysed by that drought, a gradual acceptance of the method spread from farmer to farmer. After two decades, it had "gone viral".

In 2004, five years after the Rinaudo family left Niger, a Dutch researcher wrote to Tony: "Tony this is amazing: I've just done a road-trip across Niger. I have been coming here for 30 years – there are trees everywhere!" The latest

"Land restored using FMNR protects families from famine, starvation, disease and death, while at the same time enhancing essential biodiversity, improving the microclimate, reducing land and air temperatures and even holding moisture in the soil."

Prayers of frustration

When Tony arrived in 1981, large swathes of Niger were, in his words, a "moonscape". He soon realised that farmers (partly through past colonial influence) saw trees on farmland as weeds to be eliminated. Trees were incessantly cut down to grow single crops, bringing about rampant and spreading deforestation. This desert moonscape was quite literally an ecological and a livelihood disaster because the land could no longer provide for the people living on it. Tree removal was not nurturing growth and health, but facilitating desert, famine, disease

a fool of me in Australia, you didn't have to bring me all this way." But, in desperation, he also prayed: "Open our eyes; show us what to do. Help us."

A prayer answered: The underground forest

If tree-planting was not working, then what would? Tony relates his "light-bulb" moment:

"In the past I had always hurried to get on with the job of tree planting. But not today ... A 'bush' on the side of the road caught my attention. Thinking the bushes scattered across the landscape were just



US Geological Survey's satellite imagery of Niger revealed six million hectares or 240 million trees of re-forestation – nearly the size of Tasmania.

Tony's pioneering method is simple, sustainable, cheap and transferable, and is now known as Farmer Managed Natural Regeneration, or FMNR. Land restored using FMNR protects families from famine, starvation, disease and death, while at the same time enhancing essential biodiversity, improving the microclimate, reducing land and air temperatures and even holding moisture in the soil. And it feeds people!

Tony says: "We've even seen reforestation result in the doubling of crop yields, and in Niger our calculations show the crop yields feed an extra 2.5 million people every year."

Now as World Vision Australia's Senior Climate Action Adviser, Tony's dream is to reforest two billion hectares, an area twice the size of China, by inspiring others with the FMNR story. This would make it the most ambitious and the most affordable project to stop rising temperatures and fight environmental challenges.

"It's such a simple solution to so many environmental and humanitarian issues. I hope Australia can become a global leader in investing in this technique," Tony says.

Now through World Vision, this approach has been introduced into 23 other countries.

Theology in Action

Many of us have asked this question: "How can I turn what I believe into practical action?"

Tony's theology is firstly one of obedience, then of humble prayer – "Please use me somehow, somewhere to make a difference" – and then of patience as he gave years of his life for God to work through him. Tony's life story is a testimony of God's grace and guidance, and a moving narrative of how God's creation can be healed and climate change successfully combatted. It is an inspiring story of theology that hits the ground and runs.

David Hooker is the Publications Director for ISCAST – Christians in Science and Technology. He is also a scientist and has a PhD that draws on both science and theology. Tony Rinaudo's autobiography will be published later this year by ISCAST.

See advert on page 7.



Diane Hockridge is a Ridley College Faculty member, working primarily in online educational design. With thanks to David Hockridge, IT and Data expert, for many of the examples in this article.



Making technology a tool for a truly good life

Technological developments are an intrinsic part of modern life and have been so since the dawn of the human race. They can be developed and used for good and evil – sometimes by the same person! Here, Diane Hockridge, Educational Designer at Ridley College, explores technology in the light of biblical principles and how it can glorify God and promote human flourishing.

IN THE 1940S AND '50S, MATHEMATICIAN Dr Grace Hopper led teams of pioneers in early computing. Now almost all of us carry advanced computers in our hands, but prior to Grace Hopper's work, most believed computers were only useful for calculations and mathematicians. Grace had the vision that computers could be instructed in English-like languages rather than 1s and 0s or mathematical symbols. The work of Grace and her team accelerated the spread of computer technology beyond calculations into public services and business.

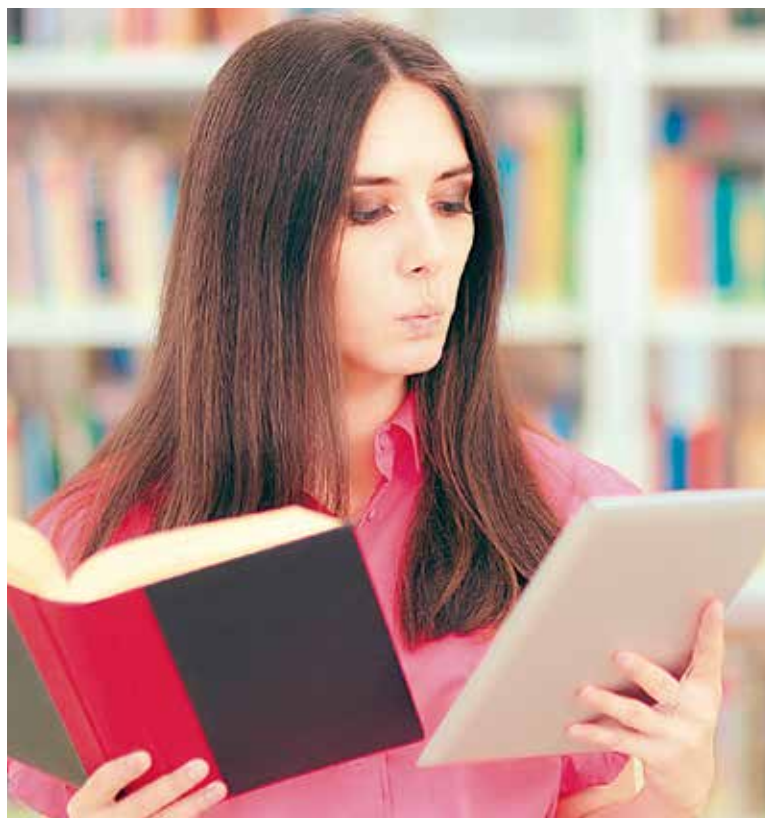
Technologies transform our lives – the ways we live, work, travel, relax and interact – often positively, but they can also bring intended or unintended harm. The media often portrays technology in a negative light. We read about the ill-effects of digital technologies on mental and physical health, sleep, posture and relationships and its detrimental effects on the environment. Or we see headlines that focus on uncertainties and fears around the impact of technology. Recent examples from *The Age* include: "Bank outage could be an unavoidable symptom of life in the cloud", "What is a deep fake?", "Should Alexa read our moods?" and "Staff unable to access patient files after cyber-attack at Eastern hospital".

Technology is part of our lives these days. While we often think first of digital technologies – the phone in our pocket, Wi-Fi, the Internet – technology has been around since people began making and using tools. We can think of technology as fundamentally being the application of knowledge to make practical change in the world.

How are we as Christians to think about technology? We all have to live and work with technologies and many of us will be involved in developing or using technologies in our workplaces or fields of expertise. Does the Bible offer any guidance about technology and the part it might play in the life of faith? Several principles can be discerned in Scripture.

Developing technology is a creative act

Developing and using tools or technologies is a fundamental part of our created human nature and purpose. We read in Genesis chapter one about how God



created the world good, created people in his image and gave them the responsibility of caring for the world and everything in it. Genesis 2:15 tells us that God put Adam in the Garden of Eden *to work it and take care of it*. The phrase "work it" is variously translated as cultivate, till or farm, implying the application of knowledge and use of tools to make good use of the world God has created. Genesis 1 and 2 also show us that we are all made in God's image, and as such we are *creative* beings, able to make and create things. Technology and the ability to create it is a gift from God – and God wants us to use that gift.

Humans create and use technologies for good and bad because we are fallen

Even though technology and the ability to create it is a gift, it can be used for bad. As Genesis 3 tells us, when people turned away from the good God intended, this brought widespread damage to people, relationships and the created world. Like every aspect of our lives in this fallen world, technologies can be developed and used for good and for harm.

We can think of many ways in which technologies enrich our world and our lives. Medical technologies enable elimination of some diseases, better health and longer lives. Improved food production techniques mean

the world now is able to support billions of people. Fritz Haber received the Nobel Prize in 1918 for inventing a process for synthesising ammonia. It is estimated that two-thirds of annual food production globally uses nitrogen from the process Haber developed, and this supports nearly half the world's population.

Communications and information technology supports the spread of great ideas. Such technologies can be used to build the church and spread the gospel and create societies that are good. Throughout history, Christians have employed the latest communications technologies to spread

"The unintended effects of technologies mean that we need to take care to be discerning about the technologies we use and the ways we use them."

the gospel and support the church, from the printing press to TikTok. Online study programs (such as those offered by Ridley College) open up access to theological study to equip people for Christian ministry. In these pandemic times, churches are finding creative new ways to communicate and care for each other using a range of technologies.

But we also know that technology can be used for harm. Fritz Haber, our food production hero, is also known as the "father of chemical weapons" for his development of poison gasses used in World War I. We are all aware of the many negative effects of

digital technologies on our societies, such as the cyber-bullying, trolling and cancelling unleashed through social media. These uses of technology not only bring pain and suffering, but destroy people's lives and spirits. Evil and suffering is very real, but the Bible tells us it's not the end of the story.

God is redeeming us and this world

God hasn't abandoned the world and the people he made. He is actively working to redeem us and to bring about good for this world. "See I am doing a new thing" he says in Isaiah 43:19. God is constantly working to redeem and renew, making new people in Christ (2 Corinthians 5:17) and ultimately a renewed world which will only be good (Revelation 21:1-4).

While the list of technologies intended to do harm is a long one, we also know that God can use for good what was meant for evil. Isaiah 2:4 says: "He will judge between the nations and will settle disputes for many peoples. They will beat their swords into ploughshares and their spears into pruning hooks. Nation will not take up sword against nation, nor will they train for war anymore."

I love this idea that God wants people to turn weapons technology into something of benefit. A great example is the end of Haber's story: doctors treating the casualties of Haber's mustard gas discovered it was a potential treatment for cancer – leading to the development of chemotherapy.

As Christians, we are called to be part of God's grand plan of redemption and reconciliation.

And this is a call on every part of our lives, including how we develop and use technologies. Let's look at some biblical principles for using technologies in line with God's purposes to bring about good in His world.

Care for this world

God wants us to look after this world. He made us stewards of it (Genesis 1:28), tasking us to look after it on His behalf for its inhabitants. This means that we should be concerned about damage to the earth from what we do and what we consume. Most of us are excited about new devices and technology but we know that they use finite

and rare resources, as well as creating waste and pollution. As stewards of the earth, we can contribute in a small way by choosing sustainably made products, or like previous generations, buying things that are designed to last and repairing where we can. We can also choose moderation: do we really need that second car, fridge or device? Some of us will have responsibility for choosing and using technologies in our workplaces and can promote ethical and sustainable choices for these. We can all speak up about caring for our world in our workplaces, spheres of influence and the public square.

Be discerning

Using technologies can be tricky because they can bring unexpected or unintended negative effects. In 1930, chemist Thomas Midgley, working to improve refrigerator safety and efficiency, developed CFC based refrigerant, which made fridges safer and more reliable but, as we now know, caused significant damage to the Earth's ozone layer, which protects us from harmful ultra-violet rays.

The unintended effects of technologies mean that we need to take care to be discerning about the technologies we use and the ways we use them. Tim Challies (*The Next Story: Life & Faith After The Digital Explosion*, Zondervan, 2011) suggests Christians should exercise "disciplined discernment" about technologies by looking carefully at the new realities, educating ourselves and thinking deeply about potential consequences. Some questions we can ask ourselves include: Is my use/development of this technology likely to harm people or the world, and are its intent and outcomes consistent with God's purposes in the world?

Prioritise relationships and support human flourishing

God made us and this world for us to enjoy in relationship with Him and each other. So another good question to ask of technologies is whether they promote good relationships and human flourishing. Grace Hopper, the woman whose ideas transformed computing, is quoted as saying she felt her greatest contribution was developing the potential of young people. Let's consider how we can use technologies for the good of others. Let's use social media to build others up rather than tear them down. Let's be more aware of those we intentionally or unintentionally exclude in our use of technologies. Let's use technologies creatively to give glory to God, promote justice and righteousness, help those around us to grow in their relationship to God and to see the reality of God's creative goodness in the world around them.

St Francis of Assisi inspires new way of learning to heal broken people

The 13th century saint Francis of Assisi has inspired many people and movements across the world in the centuries since. One is Melbourne priest Heather Cetrangolo, who writes here about her own encounter with Francis' story as a 12-year-old girl and how it has led to "Franciscan pedagogy", calling people from many traditions to build bridges in a broken world.

THIS IS A SHORT STORY about how an Anglican priest finds herself awake at 3am, watching YouTube videos about the history of the Franciscan Orders. Soon she's sipping hundreds of coffees with priests, teachers and leaders from a range of denominations and social sectors, imagining what it would look like to build a team of creative people who would train educators, social entrepreneurs, peacebuilders and religious leaders to build the bridges that we usually dance around. It grew until it was a calling; to introduce the world to a whole new brand called "Franciscan pedagogy".

The story started when I was 12 years old, before I ever would have believed any of this. At that age I dreamt of playing Eponine in *Les Misérables*, travelling the world to perform in musical theatre, or teaching in a remote village in Africa where I would meet and marry a missionary resembling the likes of Randall Batinkoff. I may have even felt sorry for the university chaplain who is unable to sleep at 3am because no one has captured her heart as much as the 12th Century friar, who once danced before the Pope, stripped naked before all of his friends and relatives, and built trust with those who had become disillusioned with the Church by turning up in bare feet and rags, with nothing to peddle, no smoke or mirrors. Twelve-year-old me would not have understood how this was a much better life, but it is.

At that age, I stumbled across a book about St Francis of Assisi and, though I was not a big reader

then, I could not put it down until I had digested the lot. It was the San Damiano encounter that grabbed me the most: "Francis, can't you see that my Church is in ruins? Rebuild my Church." Did this really happen? I had questions. For one, does God talk to people from painted crosses like that? But more importantly, assuming for a moment that stranger things have happened, "Rebuild my Church?" Why would anyone start a movement that would find itself in the ruins of institutional failure, constantly in need of "rebuilding"? The *process* must matter to God.



The Revd Heather Cetrangolo.
Photo: Lissen.co.

The *mistakes* must be part of it. The weeds and the wheat must be growing together. These were the musings of a 12-year-old girl that eventually led to 3am encounters with the full story.

There I realised one of our biggest mistakes. Those of us that have worked as school chaplains, children and family ministers and evangelists have spent too



Statue of the 13th century saint Francis of Assisi.

long poring over the curriculum, trying to work out *what* to teach and which book of the Bible to open first, without paying as much attention to *how* we actually teach.

content. It has a method. There is a God-given, thoroughly biblical learning process; a re-building process. It's constructivism. It has a pedagogy! This is a dramatised,

"[St Francis] led a movement that rebuilt the Church and woke up a culture that had fallen asleep on their God."

Of course, content is a critical question, but what gripped 26-year-old St Francis was the Apostolic model described in Matthew chapter 10: "Don't think you have to put on a fund-raising campaign before you start. You don't need a lot of equipment. You are the equipment ... travel light." (Matthew 10:9-10, MSG Translation)

This missiology is the very opposite of what so many Religious Education curriculums and teaching series have become: stale

situated, experiential learning practice in which the teacher identifies as being a student. It's the reason why the whole town came to see when Francis was in Greccio for Christmas and he said: "I have an idea! Let's create a real-life nativity scene!" It was the first *percepio*, where young and old could feel the dirt and smell the animals. They could learn from an experience that was culturally contextual and catered for multiple learning styles.

God is in the mess, "bound by bruising flesh". "What grace is this!" These are the lyrics to a song written by a friend of mine who is currently training at Ridley College to become a missionary, who has joined me in this jaunt. We are on the way to developing a Franciscan pedagogy. We call ourselves The Francis Project. The vision is simple, but academically grounded. Francis was, amongst many attributes, one of the most effective teachers and preachers the world has ever known. Thousands came to see him, hear him, touch him and even join him. Truly, one brick at a time, he led a movement that rebuilt the Church and woke up a culture that had fallen asleep on their God. Our vision is to develop a method, based on his example, for ministering the Gospel to broken people, traumatised communities and broken trust with Church authorities. This has also become the focus of my PhD.

Drawn from Francis' embodiment of the Apostolic life described in Matthew 10, this pedagogy has a content, context and process that uniquely combined, in the early movement, exhibited a truly "transformative" educational experience, before this term became overcooked. Engaging Franciscan pedagogy could be our greatest adventure to-date; if we are prepared to get our feet wet. Join our ministry school, invite us to your school or organisation. Find us at <http://thefrancisproject.com>

Heather Cetrangolo is a Chaplain at Trinity College, The University of Melbourne. She is researching her PhD in Franciscan pedagogy through the University of Divinity. Heather has a background in legal practice, disability support, school and university chaplaincy, primary and secondary teaching, and was ordained in the Anglican Church in 2010. She is currently developing peace-building education programs in a range of contexts.

She can be contacted at fschaplain@trinity.unimelb.edu.au

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Lucid guide to understanding modern culture

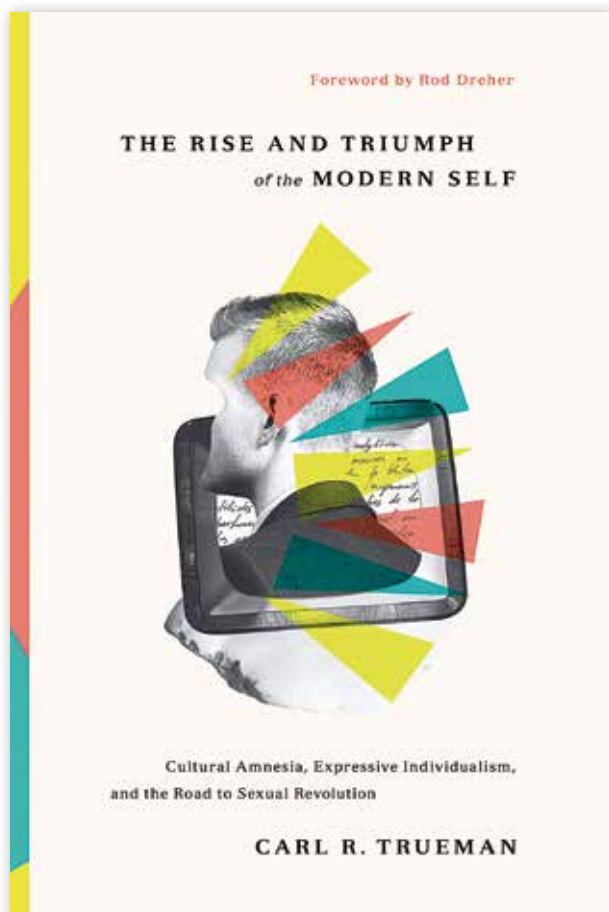
The Rise and Triumph of the Modern Self by Carl Trueman (Wheaton: Crossway, 2020)

reviewed by Rhys Bezzant

DON'T OFTEN SAY IT, BUT THIS BOOK was so good I read it once, then listened to it as an audiobook! Carl Trueman, an Englishman teaching in the US, has written an extraordinary overview of the past 300 hundred years of Western culture, to help explain how the sexual revolution came to pass and how transgenderism can be understood philosophically within that story. I am a sucker for grand vistas when they help me to investigate the minutiae of an event, and that he admirably achieves.

The heart of the book is an evaluation of Rousseau as the fountain-head of modern views of the self, but he goes on to explain how the great Romantic poets Wordsworth, Shelley and Blake reinforce the subjective turn, with Marx, Darwin and Nietzsche rendering the subjective a political force. All that is then needed is the contribution of Freud to sexualise the political. This layering of cultural sediments is a fine example of intellectual history, explaining where great thinkers got their ideas from, how they reshaped those ideas given their own historical moment and how they passed them on. Ideas matter, for it is not just our material environment that affects who we are.

Trueman takes up the language of “expressive individualism” to capture the goal of the modern search for identity, with questions of sexuality a case study. So many in the West work with a default position, like Rousseau the French educationalist, that culture is corrupting, so we long for the “state of nature” in which we are free to express ourselves without the shackles of social expectations. The great Romantic poets worked initially within this mimetic frame of mind, which assumed that meaning was given to us (rather than created by us) and discovered through art. This was in time overturned, as philosophers and poets came to understand that what we had previously accepted as universal and static was actually the dynamic and local product of oppressive



historical forces, from which we needed liberation. Christianity was regarded not as offering freedom, but something from which we needed to be freed! As Shelley wrote, “Religion and morality, as they now stand, compose a practical code of misery and servitude” (page 155).

Expressive individualism, in Trueman’s estimation, therefore doesn’t assume a worldview but instead a social imaginary, as Charles Taylor the Canadian philosopher has argued. We create our world and create ourselves within it. We become plastic people, who find meaning in self-expression: “Freedom for Nietzsche is freedom from essentialism and for self-creation” (p174). If Marx believed we need a new social self-awareness, if Freud believed we should be open to deep sexual motivations that lurk

just beyond our recognition and if Darwin undermined an exalted and purposeful role for human beings in history, then together they set up profoundly modern ways of grasping what a human being is. Better to begin within ourselves and from there to invent our own identity according to our own lights. Although with any model for understanding what it means to be human there are philosophical challenges, in this model there is

He sets all these particular concerns (and others!) within the sociological analysis of Philip Rieff, who has generated categories such as “the triumph of the therapeutic” or “the anticulture”, and the ethical reflections of Alasdair MacIntyre, who has argued that in the modern world truth claims are more like “expressions of emotional preference” (p26). Trueman’s breadth of reading gives great depth to his analysis, even if along the way we might want him to explain or qualify a point further.

This book has won notable awards, for its prose is lucid and its argument coherent, as it tries to guide Christians through a short

“Trueman ultimately wants to explain how a concept such as transgenderism makes eminent sense to our contemporaries though it made no sense to his own grandfather.”

a new danger: “Where once oppression was seen in terms of economic realities (e.g., poverty, lack of property) or legal categories (e.g., slavery, lack of freedom), now the matter is more subtle because it relates to issues of psychology and self-consciousness. The political sphere is internalized and subjectivized” (p250). Learning to express ourselves as individuals has a deep pre-history.

Set within the development of expressive individualism, and against the backdrop of longer and larger philosophical shifts in the West, Trueman ultimately wants to explain how a concept such as transgenderism makes eminent sense to our contemporaries though it made no sense to his own grandfather. This change within a generation or two is not to be explained by referring to the Sexual Revolution of the 1960s alone!

course in intellectual history and an outline of a way of understanding the process of secularisation. His concluding reflections may at points highlight the weakness of a historian trying to be a prophet, but he is surely right when he concludes: “If sacred or metaphysical order is necessary for cultures to remain stable and coherent, then we currently face an indefinite future of flux, instability, and incoherence.” (p394). I recommend the book to readers who want to find ways to understand the pressure points in contemporary culture.

The Revd Canon Dr Rhys Bezzant is a Senior Lecturer at Ridley College, Dean of the Anglican Institute at Ridley, Visiting Fellow at Yale Divinity School and Director of the Jonathan Edwards Centre Australia.

Faith-based meditations offer hope for just, sustainable peace

Cloud Climbers: Declarations through Images and Words, with artwork by William Kelly and Benjamin McKeown by Anne Elvey (ed.) (Palaver, 2021).

reviewed by Duncan Reid

THEOLOGIAN GEIKO Müller-Fahrenholz speaks of a sense of “psychic numbing” that can come from too much listening to, reading and watching the daily news. What he means is that we can become so overwhelmed by all the bad news (and most of the daily news is, when all’s said and done, *bad* news) that we simply give up on trying to do anything about it.

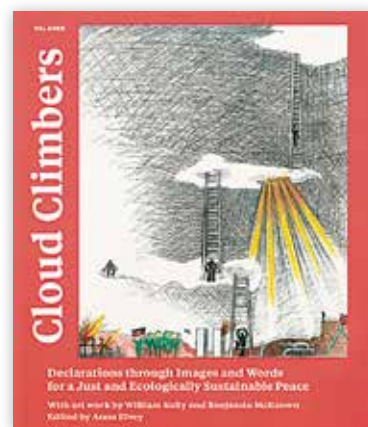
What can I do, or we do, about the pandemic, the bushfires and floods in Gippsland, the slow destruction of the Great Barrier Reef, the tensions with China, the silent stockpile of nuclear weapons we all know exist but prefer not to think about too much? What can our churches say or do, stained as they are by revelations of sexual abuse and abuses of power? We can feel powerless, “numbed” by all the information available to us.

This little book is an attempt to inject some hope into those of us who do listen to the news and who also try to look in hope for signs of the new life promised in Christ. Arising out of the Earth at Peace Conference held in Melbourne in 2018, and as a companion volume to the proceedings of that conference, it is essentially a set of faith-based meditations on hope for a just and ecologically sustainable peace.

It is an eclectic bundle of

“What can I do, or we do, about the pandemic, the bushfires and floods in Gippsland ... We can feel powerless, ‘numbed’ by all the information available to us.”

reflections, drawing on a variety of spiritual traditions and combining short essays (none more than about three pages), vignettes,



photos and poetry, and artwork by William Kelly and Indigenous artist Ben McKeown.

The book reflects, in Anne

Elvey’s own words as editor, “the conviction that the arts, literature, activism and scholarship together contribute to the kinds of cultural shift requisite for a peace that flows from and extends to human relations with the natural world”.

The tone may be urgent and passionate, but is never hectoring or haranguing; the contributors never speak down to the reader – there is always the encouragement to persevere. Despite the diversity of backgrounds of the various contributors, Elvey admits to having been surprised that “more essays than I expected reference Christian or biblical belief, in the context of peace, nonviolence and ecological justice” – this despite the fact that “biblical texts themselves and the legacy of biblical religions are at best ambiguous in relation to violence”.

There is an honesty here about where some biblical texts and their legacy can lead us, places not amenable to peace and sustainability, but on the other side of this honesty there is also the recognition of new and life-giving ways of reading the Bible and liv-

ing out its legacy.

At 107 pages, the book is short enough to read at one sitting, but each of the contributions might more usefully be read or viewed one by one, as a centring for meditation and a source of reflection.

I commend it to everyone who at times looks around at the world and feels the burden of psychic numbing, and to anyone who wonders at times: where can I look for hope, how can I offer hope?

The book’s title, by the way, comes from William Kelly’s lithograph *Witness/Cloud Climbers II*, which appears on the book’s front cover and in turn has evoked Jione Havea’s Pasifika perspective on the complex metaphor of clouds, and a poetic response by Anna Sakurai.

The Revd Dr Duncan Reid is an Anglican priest. He is head of Religious Education at Camberwell Girls Grammar School in Melbourne and an Honorary Research Associate at the Trinity College Theological School in the University of Divinity.

In search of true repentance beyond posturing

by Barney Swartz

EXTRAORDINARY NEWS FROM the Church of England that a service of repentance is being planned for next year to apologise for 13th century anti-Semitism. It will be held on the 800th anniversary of the Synod of Oxford, sometimes known as the Magna Carta of canon law.

The Times reports that the meeting at Osney Abbey, near Oxford, is most famous as the day that English church leaders declared St George's Day a holiday. But they also implemented decrees from Rome that forced Jews to wear clothing to distinguish them from Christians. It has been described as a precursor to Nazi laws compelling Jews to wear yellow stars.

All Jews were expelled from Britain in 1290, and not allowed back until 1650, invited by Oliver Cromwell.

Now, as a Christian, I am all in favour of repentance. More importantly, God tells us that He requires it, and it is a vital part of the Anglican liturgy each week. But there I repent of the things I have done or left undone – in other words, my own failures.

What is so odd about this planned service is that it will repent of persecution that happened more than 300 years before the Anglican Church came into existence.

How far do we take such notions? And how do we make sure they are meaningful, rather than simply posturing?

Born in London, I have a British passport (among others – handy things to collect). I told a German friend from Saxony I wanted reparations for the fifth century depredations of the British by the Saxon invaders.

He riposted that the British should be handing over money



Dave Walker, www.cartoonchurch.com

first, especially in Australia. At which point I donned my Australian hat and agreed I would take money from them as well.

Now I realise that anti-Semitism is a real problem, rising once again around the world. Britain's Community Security Trust recorded 351 anti-Semitic incidents between 8 and 31 May, the highest since records began – surely linked to the Israeli-Hamas conflict.

The Daily Mail quoted the Campaign Against Anti-Semitism, which said the Jewish community has experienced physical beatings, vandalism, chants and placards at rallies, social media abuse and threats to children at schools and universities.

Anti-Semitism has a long history in England, including since the Reformation – and a necessarily shorter but still vivid history

in Australia. The Right, whose hallmark anti-Semitism once was (and often still is), has now been excelled by the Left, and a vicious strand of it has ruptured the British Labour Party. Some of them may be Anglicans, and I'd be delighted to learn of their repentance.

In fact, I'd be much happier if the Church of England tackled the issue in its 21st century form rather than the 13th century. As Jeremiah tells us (chapter 31 verses 29-30) of the new covenant later wrought by Jesus: "In those days people will no longer say, 'The parents have eaten sour grapes, and the children's teeth are set on edge.' Instead, everyone will die for their own sin; whoever eats sour grapes – their own teeth will be set on edge."

Recognition of the Church's role over the centuries is welcome – the centuries in which it is cul-

pable. As the Anglican teaching document, *God's Unfailing Word*, notes, attitudes towards Judaism over many centuries have provided a "fertile seed-bed for murderous anti-Semitism".

But this is the point about repentance: it is not just feeling sorry about what you've done. It's a turning away, turning to a new direction, literally a change of mind (*metanoia*), allied to making things right. Unless the last element is present, "repentance" – however well-intended – will just be gesture politics. And I'm not quite sure what making things right would consist of.

More about Nessie, the Mary Poppins dog – "practically perfect in every way". We were walking in the lovely native reserve at the end of my street just as it got properly



Barney Swartz is media adviser to Archbishop Philip Freier and a Senior Fellow of the Centre for Public Christianity. His idle thoughts appear every second month.

dark, and we saw a fox at the far end of a path. Other walkers have seen them but, until then, not me, though they leave evidence in the form of disembowelled possums and the like.



Nessie streaking at flyball.

Nessie was after it like a streak, around the paddock, through a copse, down a fence line, back to the paddock, nose to tail for about a minute before the fox got away. But the impressive part was when I asked her where the ball was that she permanently carries, and she trotted off a couple of hundred metres into the dark and returned with it, safely in her mouth.

I reckon this dog could even find my socks, a task well beyond me, if she really put her mind to it.

Watching a child engage her world is soul food

by Clare Boyd-Macrae

THESE DAYS, I'm learning mindfulness from my granddaughter. She's nine months old and is lucky enough to live in a glorious part of the world, on a ridge looking down on a pastoral valley one way and bush the other. Not that she knows anything about that yet. But her avid interest in everything she encounters, her steady, unhurried contemplation of all she sees is teaching me to slow down and take in the glories that surround me, even when I'm back in the city.

On a recent visit, I hung out with her while her parents and granddad chain sawed a big old dead tree nearby. We sat for an hour on a picnic rug on the grass, as the evening deepened and the colours became richer. She didn't get bored or restless; the only thing that drove us indoors was creeping chill.

I was taking in the long-distance view; she was



a word
for all
seasons

completely absorbed in picking stems of grass and sucking on them, chewing away as ruminatively as any cow. Occasionally she would grasp a pellet of kangaroo poo and examine it closely before attempting to do the taste test on that as well.

I've always enjoyed watching small children beside rock pools at the beach. In a deep squat, they gaze endlessly at the world beneath. I'd like to be able to gaze like that – absorbed, unhurried.

Another thing with very small children is that, unlike many of us, they don't waste energy anticipating what

response is required of them. They stare seriously at you before breaking into a grin, which is then switched off again. They're not faking anything, not second-guessing what they think you might want of them. Imagine the energy that must save!

I've been a Christian meditation practitioner for decades. Sitting completely still and in silence morning and evening, day after day, year after year, is a wonderful way to learn to sit and simply be. For me, it never comes naturally, but each time I practise contemplative prayer, I become an infinitesimal bit less

anxious and striving, and my purposes are skewed a tiny bit more to God's. Well, that's the hope I live by in this messy life.

As I sit with little Bonnie, I gaze at her, gazing at a blade of grass. She raises her eyes to the hills in the distance, then to my face, which causes her no end of mirth. Then the giggle switches off and it's back to the grass.

We wander back as dusk settles, shivering slightly, looking forward to the warmth of the house and the prospect of food. My mind is stilled and my heart is filled up with content. I have just wasted an hour, and it is the richest time I've had for a while. "Consider the lilies of the field," said Jesus. I have been considering my granddaughter considering the Australian equivalent, and it has eased my soul and filled me up with peace and wonder.

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



Spirit Words

The whole
purpose of this
life is to restore
to health the
eye of the heart
whereby God
may be seen.

St Augustine

When being innocent was still not enough

by Beryl Rule

SERIES 2 OF THE ABC CRIME drama *Innocent* begins with English teacher Sally Wright (Katherine Kelly) being released five years after serving a 15 year prison sentence. A retrial has found her innocent of the murder of one of her students, 16 year old Matthew Taylor, with whom she had been said to have had an inappropriate relationship.

Sally returns to Keswick, her home town in the Lake District, wanting only to resume her past life, but discovers that in public opinion her guilt remains a fact and the retrial verdict is disregarded. Even those who have remained friends and supporters are not comfortable unless she keeps a low profile. Her marriage, career, reputation – even her hopes of having a family, due to a miscarriage not long after her trial – have all been lost or, as she declares in one stormy outburst,

taken unjustly from her, and she is determined to reclaim what she can. Although the headmistress of the school where she had taught is very doubtful it is wise, Sally argues so powerfully that the school board gives her back her job. Ultimately, she has to own this has been a sad mistake.

Her release means the investigation into Matthew's death must be reopened, and DCI Mike Braithwaite (Shaun Dooley) is confronted with a plethora of suspects. This includes Matthew's fractured family, the fiercely possessive fiancée of Sam, Sally's former husband, and several maladjusted teenagers. When the Inspector swiftly discovers that a key witness has committed perjury, it is hard to believe such unsubstantiated evidence could ever have been accepted previously, but the story moves so swiftly and the web of relationships is so intriguing there is little time to quibble. We are kept guessing from scene to scene



Sally Wright (Katherine Kelly), though found innocent of murder, finds she is still regarded as guilty in her home town.

and Kelly's beautifully nuanced performance as Sally keeps us fully in sympathy with her cause. She is passionate about teaching as a vocation, and quick to empathise with others. Every now and then her suppressed anger breaks out, but mostly she is quietly determined and carefully controlled, only the expression in her eyes betraying the growing realisation that innocence is not going to be enough to bring back the fulfilment of the past.

The sweep of the first three episodes does not quite hold for the final one. So many knots have to be tied and so many suspects cleared, besides the engineering of a surprise ending to stun us, that it feels rather too contrived. But *Innocent* remains a gripping series, and few will be ready to look away before it has ended.

Innocent screens on ABC TV on Sundays at 8.30 and is streamed on iView.

The curtain is lifted on The Australian Ballet's path to success

by Wendy Knowlton

ABC TV's three-part series, *And We Danced*, is a fascinating look at the development of The Australian Ballet and the extent to which this reflects the changing social and political landscape of our country. Emerging from the theatrical wake of the Borovansky Ballet in 1962 the Company's challenges went far beyond the perfecting of repertoire. As Australia faced gender discrimination, wage inequality, political unrest and a growing awareness of Indigenous issues over the decades that followed, so did the Ballet. And whilst audiences applauded, behind the scenes a balancing act was required to satisfy both commercial and artistic imperatives.

Narrated by Lisa McCune, the series uses archival photographs and footage, and a range of reminiscences to trace the history of a Company determined to forge its own unique identity. For devotees of The Australian Ballet, there is much pleasure in glimpsing familiar faces in historic rehearsal



Former Principals, Leanne Stojmenov and Damien Welch in Peggy van Praagh's celebrated production of 'Coppelia'.

footage or present day reflections to camera. Marilyn Jones, Fiona Tonkin, Colin Peasley and Steven Heathcote, amongst others, offer a glimpse beyond the public performances. Colin Peasley recalls

being plied with cake and cordial by well-meaning hosts during relentless tours of Australian country towns. Marilyn Rowe remembers an exhausted dancer's wig catching fire during the filming of Nureyev's

Don Quixote. Ita Buttrose wryly relates her pursuit of Benson and Hedges sponsorship, as footage reveals dancers puffing away in rehearsal rooms. David McAllister describes the Ballet's first Artistic Director, the "difficult" but driven Peggy van Praagh, who battled misogyny and the cultural cringe of the times, and the flamboyant showman, Robert Helpmann who was lured back to Australia to enhance the Company's credibility and contacts.

Despite a growing international reputation the Company's path was often strewn with difficulties. The series depicts the fight for contracts and structure that led to the dancers' strike of 1969 and the tension between confronting modern works and filling seats with popular classics. Lisa Pavane remembers expressing the desire for a child, and Artistic Director Maina Gielgud, who lived and breathed ballet, asking in bemusement, "Why would you want to do that?" Political changes had repercussions in the ballet world. Henry

Bolte was instrumental in securing initial government support and the Arts thrived under Whitlam but the Fraser years brought uncertainty. The AIDS epidemic claimed dancers such as Kelvin Coe and Nureyev and the traditional expectation of rows of petite white swans was increasingly challenged by calls for cultural representation and diversity.

Of course, our own times have thrown up new challenges. Each COVID cancellation has been artistically and financially devastating for the Arts. But this series now joins a range of enthralling filmed performances on ABC iView – The Australian Ballet's *Coppelia*, *The Merry Widow*, *Warumuk-in the dark night* and Graeme Murphy's *Romeo and Juliet* amongst others. Small screen ballet may not match live experience, but it serves as an excellent reminder of how eagerly audiences will flock back, once restrictions allow.

The series screened on ABC TV and is now available on ABC iView.

An unlikely friendship and the conflicts, disclosures and successes which cement it

by Tim Kroenert

It's 32 years since Ariel, Disney's *The Little Mermaid*, yearned to be "part of that world" beyond the sea. The hero of Disney Pixar's *Luca* (streaming on Disney Plus) is another mythical sea creature longing to discover what lies beyond the only home he has ever known. Ariel's eventual great discovery was true love. For Luca (Jacob Tremblay), it's the universe.

Luca is one of a species of sea monsters dwelling off the Italian Riviera which become human when they step out onto dry land. He is forbidden to do so by his parents (Maya Rudolph and Jim Gaffigan), as the "land monsters" in the nearby village of Portorosso

despise their kind.

Like Ariel, Luca becomes intrigued by the lives of humans due to the objects they drop in the water: a clock, a phonograph, a playing card. But it's only when he meets Alberto (Jack Dylan Grazer), a brash but mysterious sea monster who lives alone in a tower on the shore, that he finds the courage to expand the boundaries of his existence.

They wind up in Portorosso where, in their human forms, they are befriended by a bright and bold young teen named Gulia (Emma Berman). She spends much of the year away at school in Genova, and is thus marked as somewhat of an outsider in the village. Alberto has taught Luca how to be brave;



Luca and Alberto set off to explore the world.

through Gulia, Luca learns the wonders of science and astronomy.

They learn from her too, about the Portorosso Cup, an annual triathlon (swimming, cycling and

pasta-eating – naturally) whose prize money could fund Luca and Alberto's dreamed-of escape to far off places. They decide to train together as a team. Of course, neither Gulia nor the other villagers yet know her new friends' true nature. The truth is bound to come out.

While not as sophisticated as many of their films, Pixar's powerful grasp of exciting, emotional storytelling is on full display here. As too are their ever-expanding powers of animation: from the underwater world of Luca's home to the streets and landscapes of Portorosso, the style, colour and detail of *Luca* is nothing short of exquisite.

It would be pedantic to get too

caught up in the inconsistent physics of the monsters' transformations (they become human almost immediately when they emerge from the sea, but the slightest splash of water on their human skin reveals scales). Or to wonder why Gulia has an American accent, while her father (Massimo Marcolongo) has an Italian one.

This, at least, can be taken as a parallel between her and the monsters, who also speak American, underlining their "otherness". After all, the film at its heart is about the experience of feeling different. The three are united by their search for a place to belong. It animates their friendship, the conflicts that test it, and the successes and disclosures that cement it.