

# THE Melbourne Anglican

OCTOBER 2023, No 629

## A 'Yes' begins our journey of healing

The Statement from the Heart is a gentle document of transformation, writes Wiradjuri man the Reverend Canon Uncle Glenn Loughrey. It allows for all who live in this country to begin the hard work of healing the separation of colonisation, he writes. The statement asks us to begin this journey with recognition, through a Voice.

**Story – P13.**

# Yes



**P5**  
‘Review case  
for five-day  
clergy week’

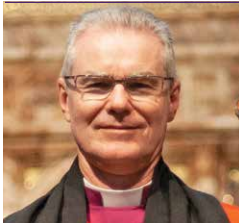


**P7**  
Price rises  
hit foodbank  
shelves



**P22-23**  
We are called  
to care for  
creation

Picture: Janine Eastgate



# An outward focus keeps God's mission at our heart

## ■ Archbishop Philip Freier

The gospel story of the sisters Martha and Mary in Luke 10 is one of the most vividly compelling scenes from the New Testament Scriptures. Jesus comes to their house and immediately we are in the middle of a situation that is so spontaneous, so like our own situations, that we can't help but engage in this domestic but divine drama.

"Martha, Martha, you are worried and distracted by many things; there is need of only one thing. Mary has chosen the better part, which will not be taken away from her."

Sitting at the feet of Jesus or serving at the table, which is to be chosen? The way of service is blessed and is the way that Jesus chose and commended to his disciples. So, in that respect Martha's part was not a bad part, even if it was not the better part. Mary crosses a social boundary that Martha is keen to preserve. The place of discipleship was at the teacher's feet, but it was a place that customarily only men occupied. Mary's move into that space disrupted the accepted order of how women conducted themselves – unsurprisingly Martha is keen for Jesus to pull Mary back into line. We miss the point if we just focus on a final distinction between



Picture: iStock

*"Prayer is ... a good place to begin the inventory about how any of our life priorities are ordered."*

work and devotion or service and prayer; they both are important and must develop together.

Prayer is though a good place to begin the inventory about how any of our life priorities are ordered. It is certainly the place from which we get a perspective on our life and its priorities. Time spent with God in prayer speaks much about what we think really matters. It is also the anchor on which our other excellent Christian gifts and ministries are fixed.

The inner health of the Christian Church is strongest at the times when we have an outward focus, such as the missionary expan-

sion of the church or when we are making a compassionate response to suffering – and when we don't bring either into a false dichotomy or distinction. It is then that we keep God's mission in Christ at the heart of our understanding and our motivations. This is when we can be confident that we have chosen "the better part" and this will not be taken from us.

John Cassian brought monasticism into western Europe 16 centuries ago when he settled in Marseilles. He taught that meditation should consist in the repetition of a verse from Scripture, what he described as "folding the recollection of God into the little space of meditation in one verse". His method of prayer invites us to sit with something we have heard from the Bible as our focus for reflection throughout the week. This prayer which comes from that spirit of simple focus on God in Christ is one that I find centre my priorities on Christ in the many demands of life, "O God, be all my love, all my hope, all my striving; let my thoughts and words flow from you, my daily life be in you, and every breath I take, be for you. Amen".

*Philip Melbourne*

## THE Melbourne Anglican



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### Vacant Appointments as of 15 September 2023:

St Eanswythe Altona/St Clement Altona Meadows; St Paul, Boronia; Parish of Brimbank; Christ Church, Brunswick [from April 2024]; St Michael, North Carlton; St Catharine, Caulfield South; St Philip, Collingwood; Redemption Church, Craigieburn; St John the Divine, Croydon; St Mark, Fitzroy; St Paul, Geelong; St Barnabas, Glen Waverley; Christ Church, Melton; St Peter's Murrumbidgee with Holy Nativity Hughesdale; St Aidan Noble Park; St Peter's, Ocean Grove with All Saints, Barwon Heads; St Aidan, Parkdale; Pascoe Vale-Oak Park; St Mary, Sunbury; St Thomas, Werribee; St John, Wantirna South; St Matthew, Wheelers Hill; St Thomas, Winchelsea with Holy Trinity, Barrabool

### Appointments:

**BRUCE, The Revd Richard Leigh**, appointed Coordinator of Diocesan Partnerships, Anglican Diocese of Melbourne, effective 2 October 2023

**HASSANZADEH, The Revd Kaveh**, appointed Vicar, Authorised Anglican Congregation, Emmanuel Iranian Anglican Congregation, effective 1 August 2023

**MAYEN, The Revd Gabriel Pawuol**, appointed Priest-in-Charge, Ministry Presence, St Peter-Jiang, effective 28 August 2023

**MURRAY, The Revd Elizabeth Jennifer**, appointed Acting Precentor, St Paul Cathedral Church, Melbourne, effective 28 August to 28 October 2023

**PATACCA, The Revd Canon Heather Jane**, appointed Acting Dean, St Paul Cathedral Church, Melbourne, effective 1 November to 1 December 2023

**SIMON, The Revd Dr Mark Andrew**, appointed Parish Minister, St Luke, Vermont, effective 24 August 2023

**WAKELING, The Revd Anne**, appointed Honorary Chaplain, Anglican Centre, effective 21 September 2023

**WINSEMIUS, The Revd Karen Elizabeth**, appointed Children's Ministry Consultant, Anglican Diocese of Melbourne, effective 1 October 2023

## Clergy Moves



Clergy Moves is compiled by the Registry Office and all correspondence should go to registrar@melbourneanglican.org.au





*The Reverend Beck Miller and friendship course participant Tom Cooper at Merri Creek Anglican. Picture: Janine Eastgate*

# Merri Creek shares God's friendship

■ Maya Pilbrow

**Merri Creek Anglican is tackling a loneliness epidemic by teaching community members the art of friendship.**

The Reverend Beck Miller recently ran a three-week course focusing on how to make friends, how to be a good friend and what to do when friendships end.

Mrs Miller said Merri Creek Anglican had long run courses for married people and parents, that helped people learn about healthy relationships. But she thought all people could benefit from these skills.

Mrs Miller said friendship was a fundamental part of being human, but not enough people had a good idea of what healthy friendships looked like. She was also concerned the COVID-19 pandemic and social media had affected people's ability to connect with one another.

Merri Creek member Micah Taylor said he attended the course to start thinking intentionally about friendships again and meet others doing the same, after moving to Melbourne in late 2022 where he knew few people.

He said it felt like many people experienced a deep and pervasive dissatisfaction in

their own relationships and he wanted to see how the church could help.

Mr Taylor said the friendship course made him reflect on his own friendships, and consider things such as how he could listen better in conversations.

For Jessica Lockery, the Merri Creek friendship course was a reminder that friendships were ongoing relationships that need tending and should not be taken for granted.

She said the course was a way to learn practical skills for setting boundaries and communicating effectively in her own relationships.

Dr Lockery said she appreciated the course being inclusive to non-Christians. She invited a non-Christian friend to attend with her, and found she could apply the teachings from the course in her friendships with people of all faiths.

Mrs Miller said the course had given people the tools to start building their own friendships in healthy ways, by making them aware of the qualities of a good friend and a good friendship.

Mrs Miller said she wanted to help people use their relationship with God to think about their other relationships, and she felt

the church was well-equipped to do this.

"The gospel story is about God, and He's sharing friendship with us. When Jesus comes into the world, that's what He's doing," she said. "He's making peace with us, making friends."

Mrs Miller drew on secular and religious sources when structuring the course, including references to scripture as well as more modern texts by the likes of Brené Brown and Sarah Abell.

She said teaching people how to build and maintain healthy relationships could be part of churches' long history of serving communities affected by loneliness.

Fellow Merri Creek parishioner Jeanne Cheong said being exposed to a wide range of different perspectives in the course reminded her how complex humans and relationships could be.

Ms Cheong said she had struggled with friendships in the past and had wondered if her own reactions had been part of the reason her friendships had not been successful.

Ms Cheong said it was reassuring to know that people had been contemplating the nature of friendship throughout human history, and she was not alone in thinking this way.



Chris Watkin receives the Australian Christian Book of the Year award from SparkLit national director Michael Collie. Picture: SparkLit

# Winner unites philosophy, faith worlds

■ Elspeth Kernebone

**A desire to breach two often-separate spheres – the church and philosophy – sparked the search that coalesced into Australia's latest Christian Book of the Year.**

*Biblical Critical Theory's* publisher describes the book as setting out a fresh vision for biblical and cultural engagement in which faithfulness to Scripture and sensitivity to culture walk hand in hand.

The work by Associate Professor Christopher Watkin was named Australian Christian Book of the Year in August, from among a field of 10 shortlisted works, including several other Melbourne writers.

Associate Professor Watkin said he hoped the work would help Christians develop a way of being, living and thinking in modern society that was on the front foot, rather than just reacting to the latest cultural fashions – either through embracing them or denouncing them.

He said the Bible contained riches for

understanding, engaging with, serving, blessing and challenging culture.

He said one of the things the Bible did was make particular aspects of the world visible, a task critical theories also set out to achieve.

"If you let the Bible speak and breath and set its own table, it does generate rich and complex, and fresh and surprising, interventions into the big questions that are exercising us all today," Associate Professor Watkin said.

Subtitled *How The Bible's Unfolding Story Makes Sense of Modern Life and Culture*, its publisher describes the work as setting out a fresh vision for biblical and cultural engagement, in which faithfulness to Scripture and sensitivity to culture walk hand in hand.

Judges said Watkin's curiosity, confidence and joy throughout the work were contagious. They described it as an enlightening and absorbing read for anyone wanting to understand the intersection of the Bible

with culture here and now.

*Biblical Critical Theory* was among the 10 titles nominated for this year's award, including *Religious Freedom in a Secular Age* by Ridley College academic dean Michael Bird, *How to Find Yourself*, by Ridley College principal Brian Rosner, and *Practicing Peace* by St Stephen's Richmond priest Michael Wood.

The 2023 Australian Christian Teen writer went to Caleb MacLaren, for screenplay *The Journey*. A modern twist on the Noah's Ark story, it follows four companions as they navigate an empty world devastated by an alien attack.

The Young Australian Christian Writer award was withheld for 2023.

The Australian Christian Book of the Year award aims to recognise and encourage excellence in Australian Christian writing. It is awarded each year by SparkLit – an organisation that aims to empower Christian writers, publishers and distributors around the world.



# Review clergy work hours: Synod call

■ Jenan Taylor

**A case for Melbourne's clergy hours to be standardised at five days a week could be considered by the diocese's working conditions committee if a motion calling for review passes at October's synod.**

Synod delegates will be asked to request the committee to include a review of the case for establishing a standard of a five-day working week for full-time clergy in its 2024 determination recommendation.

This was among the motions published on Wednesday in papers for the 2023 Melbourne Synod.

Another motion calls on the synod to affirm that it remains in full communion of the Archbishop of Canterbury and supports him, and the other instruments of the Anglican Communion.

The provision of the diocese's professional standards service, hospital chaplaincy, and children's and young people's ministries are also set to be debated at the 54th synod next month.

## Clergy Working Hours

Synod will be asked to request the Clergy Remunerations and Working Conditions Committee review the case for establishing a five-day working week for full time clergy, as part of its 2024 determination process.

The motion calls for this as part of a review of the working hours of clergy and their leave arrangements.

Under the current determination full-time clergy work 48 hours across a six-day week.

The motion references a desire to support appropriate working conditions for office holders and employees in Melbourne diocese churches.

It calls for the synod to affirm the biblical principle of Sabbath rest, and recognise the extent of clergy burnout.

The Reverend Andrew Bowles put the motion, which was seconded by the Reverend Luke Whiteside.

Discussions about clergy professional development at the 2022 synod also raised the issue of burnout, along with the elevated non-pastoral compliance and administrative loads.

## Instruments of Communion

Delegates will also be asked to affirm the diocese remains in full communion with the Archbishop of Canterbury, and supports him and the other three Instruments of



Picture: file

Communion: the Lambeth Conference, Primates' Meeting, and the Anglican Consultative Council.

The Reverend Dr Fergus King moved this motion, and Bishop Alison Taylor seconded it.

In February, the Global South Fellowship of Anglican Churches rejected the Archbishop of Canterbury as head of the global church, and declared the Church of England was no longer the "mother church" of the Anglican Communion.

It came after the Church of England's General Synod voted to allow clergy to bless couples in same-sex marriage.

## Professional Standards

Synod will also be asked to change legislation to allow the Anglican Diocese of Melbourne to potentially appoint an alternative provider of professional standards services.

Currently Kooyoora Limited administers the *Professional Standards Uniform Act 2016* for the diocese, and its Professional Standards Office handles complaints, screening and redress matters.

An explanatory memorandum in the agenda papers notes that this act locks the diocese into using Kooyoora as the provider.

The proposed bill would change the 2016 act, which the Melbourne diocese and Anglican Diocese of Bendigo have both adopted.

The 2021 Melbourne synod resolved

that there be a common service provider between all the dioceses in the province of Victoria.

The 2021 resolution also affirmed the importance of the Melbourne diocese continually reviewing and improving safe ministry and professional standards matters, and tailoring arrangements to its specific needs.

Archbishop in Council requested in August 2022 that a bill be prepared to bring to synod 2023 to address issues arising from new child safe standards and recent professional standards board determinations, among other things.

The Reports to Synod papers describe this as part of several important developments relevant to professional standard matters in recent years.

## Children's and young people's ministry

Synod is also set to consider legislation to create a steering committee for children's and young people's ministry, set out its functions, and employ staff to assist that committee.

A 2022 synod motion requested that appropriate legislation be prepared for a permanent authorised standing committee for children's and youth ministry, with legislation terms and draft legislation to be developed by the CYM steering committee.

## Hospital Chaplaincy

A motion asks delegates to recognise the diocese's financial challenges and regret its plan to cease funding hospital chaplaincy services, and endorse the importance of those services as a critical mission of the church.

Representatives are also asked to note that spiritual health care was a vital part of people's needs in health care settings and request Archbishop in Council to consider alternate healthcare chaplaincy and continuity of care models and alternative ways of funding them.

The diocese will cease funding the current model at the end of 2023.

The Reverend Dawn Treloar moved the motion, which was seconded by the Reverend Christopher Morris.

New congregations, refugees and asylum-seekers held in detention in Papua New Guinea, and violence against Christian minorities in Manipur, India are also on the synod agenda.

The 54th Melbourne Synod is scheduled to take place from Wednesday 12 October to Saturday 14 October 2023.

# Rebuilding hope in struggling towns

■ Jenan Taylor

**Anglican churches are working to help communities recover from floods that hit central Victoria in 2022 as many people remain traumatised.**

The towns of Rochester and Mooroopna experienced some of the worst inundation during the catastrophic rainfalls. Floodwaters damaged infrastructure, land, residences, and the area's economy.

The flooding displaced residents, and led to hundreds of people seeking help from mental health services.

Anglican churches in Rochester and Mooroopna say addressing the recovery of individuals and communities has become a major focus of their work.

Rochester community chaplain Samuel Kelly said more than 90 per cent of the town's homes and businesses were affected by flooding.

Mr Kelly said since then people had struggled with insurance companies and getting assistance with rebuilding. He said many people were still living in tents and caravans because of this.

Mr Kelly was one of several community chaplains Bendigo diocese appointed to the town after the Holy Trinity church building was flooded, and became unusable.

Even 11 months after the flood, people's thoughts and conversations were preoccupied with what had happened and whether they would get back on track, Mr Kelly said. He said the ongoing delays with housing repairs meant many people were yet to enter a recovery phase.

Mr Kelly said if this continued, there could be a huge toll.

"It's recurring trauma for people, as every time they have to deal with a contractor or insurance company, it aggravates those feelings of 12 months ago," he said.

St Alban's Mooroopna priest the Reverend Simon Robinson said the town



*The Reverend Simon Robinson and Mooroopna parishioners sandbag the church. Picture: supplied.*

seemed to be emptying almost a year on from the devastating floods, as continuing setbacks with insurance claims, repairs and business closures drove people away. He said about 100 properties in town were yet to be assessed, and people were living in caravans or couch surfing while they waited. Their efforts to have their situation recognised seemed to be stalling, making many people feel they didn't matter to decision makers.

Mr Robinson said ministering to the affected community members was hard, and that many of the conversations with people were one-off because so many of them left town.

He said St Alban's church members were working in community advocacy roles, such as on the area's flood recovery committee, or advocating on behalf of community members for insurance assistance. They also

hoped to join a new emergency committee to advocate for better emergency preparedness and better communications from local decision-makers.

Mr Robinson said the church was actually stronger than ever, despite the broader community's struggles – after an influx of people during the COVID-19 pandemic.

"They were people looking for answers, and they've stayed. And the Holy Spirit keeps bringing people through the door. They find hospitality and for some, the liturgy and music gives them a buzz. But it's the people and the relationships they like," Mr Robinson said.

Mr Kelly said the flood disaster had devastated the community, but it also helped reignite their community spirit.

He said it had made people who were forced apart by COVID restrictions come together to help one another.



**We're changing!**

In 2024 *The Melbourne Anglican* will still come to you monthly, but in a slightly different form. We'll be publishing four print editions, and seven-online only editions.

This change will allow us to continue to serve readers with a print magazine, and to connect with a broader audience, while showing financial and environmental responsibility.

**THE Melbourne Anglican**







Archdeacon Michael Hopkins and David Pongi at the All Saints Preston foodbank.

Picture: Janine Eastgate

# Foodbanks face high costs, low supply

■ Maya Pilbrow

**Volunteer-run food relief programs are finding it harder to stock costly items as grocery prices rise.**

Parish-supported foodbanks have seen demand for food relief grow, but inflation means donated dollars don't buy as much as they used to.

It also means items such as meat are unavailable, while foodbanks have been forced to set one-item limits on milk.

All Saints Preston is among those that have been forced to set limits on staples. The parish runs a weekly supermarket-style food distribution service, as well as a lunch for community members in need of a hot meal.

Vicar Archdeacon Michael Hopkins said pricier products such as meat had become nearly impossible to find.

It comes after Foodbank Victoria – the supplier for All Saints' Preston, and many other food relief ministries – imposed

quantity limits on certain items.

Chief communications officer Matt Tilley said that supply chain shortages had affected the organisation, and limits on items were imposed so food would be distributed as fairly as possible.

All Saints' Preston has fallen back on buying ingredients for community lunches from the local supermarket when no other sources delivered.

At supermarket prices rather than Foodbank Victoria's wholesale costs, money doesn't go very far.

Julia and David Graham order \$300 worth of groceries from Foodbank Victoria each week to help feed the 60 families who are regular clients of their St Luke's Cockatoo parish-affiliated food store.

But as meat and cheese have become harder to get from Foodbank Victoria, they have been forced to spend up to \$200 extra per week to buy these products from supermarkets – where prices have risen.

Anglican Parish of St Matthew's Glenroy with St Linus' Merlynston vicar the Reverend Rob Koren said monthly spending to stock the parish's foodbank had increased by \$100, partly due to item limits.

Mr Koren said the St Matthew's and St Linus' foodbank was at capacity, distributing 20 parcels each fortnight.

At Tarneit's Epiphany Anglican, demand for food relief services has increased by 35 per cent since the start of 2023.

Authorised lay minister Kezha Angami said foodbank was trying its best to meet the demand, but needed more donations.

Dr Angami said foodbank clients sometimes had to choose between fresh produce or grains and legumes.

"It's getting tougher as demand for food bank services increases," he said.

According to the Australian Bureau of Statistics, inflation on food items was 7.5 per cent higher in the June quarter of 2023 over the previous year.

# Bunbury diocese apologises for wrongs to Indigenous people group

■ Jenan Taylor

**A diocese in Western Australia has apologised to a group of Indigenous people for the historical wrongs they suffered, to which Anglicans might have contributed.**

The Anglican Diocese of Bunbury apologised to the Noongar community in the first of its planned series of public apologies to local Indigenous people.

Indigenous elders, members of other denominations, school students and an Aboriginal medical service were among those gathered at the apology at St Boniface Cathedral hall in late August.

Bunbury Bishop Ian Coutts told them the Anglican Church failed to challenge the unjust government policies that led to the profound loss of connection with family, land, culture and language for Aboriginal communities.

Dr Coutts said the diocese further acknowledged the betrayals and massacres that happened within its present boundaries in which it was likely some Anglicans took part. He said these acts were not consistent with the message of Jesus Christ, who taught love, justice and peace – and to love our neighbour as ourselves.

Noongar Pastor Dennis Jetta said it was significant that Noongar people were finally



Pastor Dennis Jetta and Bishop Ian Coutts after the public apology.

Picture: supplied.

beginning to be recognised as a vital part of the wider community. Mr Jetta said the Noongar elders challenged all Australians to be brave and tackle the unfinished business of reconciliation, so that there could be change for the benefit of all Australians.

He called on mainstream Australia unite, and contribute to a greater healing, own the wrong doings of the past, and claim the true history of Australia.

Dr Coutts said it was important that Indigenous people's pain and suffering was acknowledged broadly, and expressing it to a group meant more people would be able to hear it.

Dr Coutts said the apology was part of the diocese's reconciliation efforts and was a slow, careful process that entailed building trust and relationships with Aboriginal elders and communities.

## Fears new justice laws will harm Indigenous children

■ Jenan Taylor

Christian leaders fear youth incarceration rates will be increased by new Queensland laws that allow children as young as 10 to be imprisoned in adult watch houses.

The amended youth justice laws required the state to override its own *Human Rights Act*.

Queensland Police Minister Mark Ryan put forward the 57 changes in August, saying the act's suspension would allow government to address youth detention capacity issues.

The Anglican Church of Southern Queensland social responsibilities committee and Anglicare Southern Queensland protested the change in a letter to the state government.

Committee chair the Very Reverend Dr Peter Catt and Anglicare executive director

Sue Cooke cited concerns that the measures would result in increased youth incarceration, disproportionately affecting vulnerable young people such as Aboriginal and Torres Strait Islander children. They urged the government to recognise the harm the measures would have, and their inordinate repercussions on Indigenous minors.

Dr Catt and Ms Cooke said the capacity issues were the direct result of new government measures to justify community safety that the Church had opposed at its June synod. They said evidence showed such measures would not reduce the crime rate.

National Aboriginal Bishop Chris McLeod said suspending the *Human Rights Act* showed how wrong the changes were, and the move should trouble all Australians. He questioned the wisdom of imprisoning children in adult facilities, saying that was where criminals were shaped.

Bishop McLeod said close to 60 per cent of children returned to prison within two years of release, and most would be First Peoples. He planned to press attorneys general Australia-wide to encourage Queensland to reverse its decision to suspend human rights protections for juveniles.

Bishop McLeod said most child offenders came from disadvantaged backgrounds where there was violence, substance abuse, inadequate parenting and poor school attendance, and it was better to re-channel spending into addressing those issues.

He said there had to be more First Peoples-led projects that directed children away from crime and supported them to cope better. But Bishop McLeod said there were also Christian-led projects that brought the gospel into children and adults' lives and helped them find a new path.



# Consider unity, hope, healing in Voice conversation, faith leaders urge

■ Jenan Taylor

**Faith leaders and groups hope to counter unhelpful public information about the Voice to Parliament by offering Australians ways to deepen their understanding of the proposal.**

It comes after Prime Minister Anthony Albanese announced a national referendum on a constitutionally enshrined Indigenous Voice to Parliament on 14 October.

Australians will be asked to answer the referendum question: *“A Proposed Law: to alter the Constitution to recognise the First Peoples of Australia by establishing an Aboriginal and Torres Strait Islander Voice. Do you approve this proposed alteration?”*

Elements of the campaign have sparked fiery debate and a flood of questionable information in the public arena, including about the referendum question and the manner in which Australians might mark their ballot papers.

Christian leaders and a coalition of Australia’s major religious communities fear many people’s decisions could be shaped by the contentious tone of some of the debate, and are offering countering initiatives and narratives.

Social justice agencies Common Grace and Tearfund Australia ran a training webinar to equip non-Indigenous Christians with information they could share with peers, now available by contacting Tearfund.

Common Grace relationships and storytelling coordinator Safina Stewart said they aimed to put the knowledge and perspectives of Aboriginal and Torres Strait Islander Christians front and centre to address inequality.

The Wuthithi and Mabuiag Island woman said the training worked in conjunction with *Table Talk Conversations*, a resource in which small groups of people gather in safe, private spaces and engage in respectful discussions about various societal issues.

Ms Stewart said Common Grace representatives often received requests from non-Indigenous Christians to explain how the justice campaign for the Voice was related to their belief.

She said many seemed to sense that the nation’s original people had been deeply wounded but that great healing could come through the power and love of Jesus.

They seemed hungry for justice, healing



and the right relationship with Indigenous people, but often didn’t know or weren’t connected to Aboriginal Christians, Ms Stewart said.

She said the Table Talk forum and the training webinar were platforms to help bring the voices of Aboriginal and Torres Strait Islander Christian leaders to them.

Tearfund Australia advocacy head Emma Wyndham Chalmers said the resources aimed to help non-Indigenous Christians engage with the very people who would be affected by the referendum.

“They can then think about the bigger questions, the personal stories and have deeper discussions about them with their peers, and pray about them, rather than just being put off by news headlines or short information grabs,” Ms Wyndham Chalmers said.

A multi-faith alliance that includes The Anglican Church also invited people across the nation to reflect on the upcoming referendum at a weekend of prayer and contemplation.

National Multifaith Coalition coordinator Jo Dyer said the effort was driven by an enthusiasm for a more spiritual moment within the Voice campaign.

Ms Dyer said the coalition hoped to

stoke the positive emotions that seemed to have been lost in some of the rancour of the public debate.

Representatives hoped to give people the chance to think about the opportunity for reconciliation, unity, hope and healing that the referendum afforded the country, Ms Dyer said.

Baptist minister, and social justice activist the Reverend Tim Costello penned an open letter to Christian leaders urging them to stand up for an Indigenous Voice to Parliament.

Mr Costello took aim at the divisive note that had entered the debate saying the referendum was not a partisan election, but a chance to transcend the tribalism of day-to-day politics. He also drew attention to leaders, including Martin Luther King, and exhorted Christians to not forget history and its lessons.

“How is it that many can joyfully sing the anti-slave anthem *Amazing Grace*, then go out and oppose the Voice? Why are leaders not challenging the flood of disinformation from White Christian nationalist websites from the USA?” Mr Costello wrote.

Find Table Talk resources at [bit.ly/teartabletalk](http://bit.ly/teartabletalk).



The Iona retreat group worships in the chapel.

Picture: supplied

## Iona, a special opportunity

■ Lynda Crossley

**The Reverend Dr Elizabeth Breakey and I recently led a retreat on the Isle of Iona, off Scotland's west coast. Members of Elizabeth's parish in Stranraer joined a group of pilgrims from Edinburgh, Northern Ireland, and Melbourne for a week in July.**

So why Iona? For many years I wanted to go to this island where St Columba landed with 12 companions, built a Celtic chapel and later a monastic community. To me, Iona is an expression of Christian presence over the centuries, a place where people have gathered to worship God in community, and to be sent out to preach the gospel. Iona is somewhere described as "a thin place" – where heaven and earth come close, that possesses a sense

of God close by.

I now had a very special opportunity to go and be with other Christians, in community with them for a week, and to discover what being on Iona meant for me.

Those who come soon find themselves immersed in the daily rhythm of worship. In the mornings we offered the Eucharist in the Bishop's House chapel. In the evenings, we came together for Compline. Elizabeth, myself and the group were rewarded in our trip with time to get to know one another and time to worship God together in this special place.

The Reverend Lynda Crossley is vicar of the Anglican Parish of All Saints' Rosebud with St Katherine's McCrae. The Reverend Dr Elizabeth Breakey is the vicar of Stranraer, Diocese of Glasgow and Galloway, Scotland.

## Next generation takes hold of the bell ropes

■ Amy Lewis

**"I enjoy the maintenance, but I wouldn't put that up as the top reason I work with bells," says Deryn Griffiths.**

She and her bell-ringing sister Morwenna Griffiths have donned what look like hazmat suits to climb the ladder to the St Paul's Geelong bell tower for cleaning. Tower captains David and Mary Heyes and a few ringing students also helped shovel pigeon poo and remove dead birds from its four levels.

The clean-swept space means tradies can more easily repair the "shutters" that control the volume of Geelong's eight bells.

The main reason Ms Griffiths works for the safety and well-being of the bell wheels, ropes, and tower is because she wants to see bell-ringing continue to the next generation. She has taught about 100 people to ring bells. She admits there's an ulterior motive to teaching – bell-ringing is a group activity, so she needs seven other people to be able to ring.

These days, she teaches eight new ringers from grade six students to grandparents.

Fourteen-year-old Evelyn Nicholls attends St Paul's Geelong, and joined bell-ringing because her Mum had also taken part. She loves the chance to get fitter, learn new skills and make music. Evelyn and the other young ringers have made quick progress. An older learner, Zaiqin Sun, admits the skills sometimes takes longer to grasp for her. The main challenge has been grasping the rhythm in practice beside the time limit. But Ms Sun is looking forward to one day joining in the Sunday ringing.

Until then, Ms Griffiths shares her joy for the tradition and helps others gain the skill needed to cause a one-ton bell to ring at precisely the right moment.

With Geelong's eight students, Ms Griffiths is ensuring she'll have fellow bellringers for years to come.

Amy Lewis lives in Geelong with her husband and two bellringing sons.



Young bellringer Xavier takes a turn on the bells.

Picture: supplied

## From the editor

**We've made some big changes at *The Melbourne Anglican* in the last year. And, it's time for one more.**

We'll still come to you monthly, but in a slightly different form. In 2024 we'll publish four print editions, and seven online-only editions. Each print edition will also be available online.

Our first online-only edition will be available from 1 February. Our first 2024 print edition will be available in churches on March 17.

We're aware many people in our community are consuming information differently, but that many are also attached to a print product. This change will allow us to continue to serve readers with a print magazine, and to connect with a broader audience, while showing financial and environmental responsibility.

We'll still have many ways to connect with the news *The Melbourne Anglican* traditionally brings, so stay tuned. You can send any questions to [editor@melbourneanglican.org.au](mailto:editor@melbourneanglican.org.au).

**Elsbeth Kernebone, editor**







Community members and parishioners gathered to raise funds for the Exford Primary School after its recent bus crash. Picture: supplied

## Vision, mission action reaps rewards

■ Andrew Gifford

**The Parish of Bacchus Marsh, Balliang and Myrniong recently held an event to put our Vision and Mission into practice in a simple way.**

It was a “Delightful Devonshire Tea” which raised money for a local tragedy, and gave people the opportunity to engage with God and suffering

The tea ticked several boxes for our Vision and Mission statements. Our Vision statement is about being a strong Christian family who share God’s love with one another and the local community. How wonderful to experience the church family working together with kindness and joy! Raising \$2581 to support Exford Primary School after the recent school bus crash was a sign of our love for the local community.

Our Mission statement is about

bringing glory to God by making, growing and supporting disciples of Jesus. As people prayed and invited friends, we matured as disciples. A display gave people an opportunity to engage with the issue: “Where is God in suffering?” There were resources available to further explore this question.

For a church community which averages 30 people on a Sunday, it was wonderful to see more than 110 people join us during the afternoon. I am encouraged to be part of a community which wants to be shaped by our Vision and Mission – our first attempt since I was commissioned as vicar at the beginning of this year, and a first since COVID-19.

We’re now planning more ways to put our Vision and Mission into practice!

---

The Reverend Andrew Gifford is vicar of the Parish of Bacchus Marsh, Balliang and Myrniong.

## Bell rings again in Queenscliff

■ Jo White

**The bell tolled and the corks popped as the village of Queenscliff celebrated the ringing of the church bell following its recent restoration.**

The bell of the historic church of St George rang out again on Sunday 6 August. Parishioners, donors, heritage architects and community members attended the service.

After a joyful service of Holy Communion we gathered for sparkling refreshments, strawberries and chicken sandwiches, a fitting repast to welcome and give thanks for the completion of the first two steps of stage one of our restoration project.

The bell tower had suffered

considerable damage from marauding sulphur crested cockatoos who seem to enjoy the taste of the render. Over the years the previous pulley system by which the bell was rung had placed a strain on the tower’s structure.

These matters have now rectified and a gentler system for tolling the bell has been welcomed by those who love this historic church.

A very special thank you to Conservation Studio workers, our parish representative Jenny Price and our donors who enabled the bell to ring our across Queenscliff again.

---

The Reverend Jo White is vicar of the Parish of St George the Martyr Queenscliff with St James’ Point Lonsdale.

## Exploring evangelism for continuing education

**Mission action plans and outreach ideas abound in the Anglican Church, but do we actually talk about Jesus? And what do we mean by evangelism?**

These questions were the topic of a lively all-day colloquium held by Trinity College Theological School as part of its Continuing Education Program on Saturday 19 August.

Professor Mark Lindsay explored the theology of evangelism, saying it was the result of God’s initiative rather than an activity of the church – with the Spirit the active missionary. He said where the church was faithful, it became the place where the Spirit was enabled to complete the Spirit’s work. God is the primary agent of mission and evangelism.

Professor Dorothy Lee addressed Jesus’ encounter with the Samaritan woman in John 4. She pointed out Jesus’ spiritual opening up of the woman, as he discussed with her the true worship of the Father. So, the woman became an evangelist, rushing back into the town to invite the townspeople to come and see Jesus. The question she posed to them – “Can this one be the Christ?” – portrayed the openness of the true missionary, Professor Lee said.

The Reverend Dr Fergus King argued faith needed to embrace three elements found in ancient understandings of the concept: knowing, trusting and allegiance. He said all believers lived with three imperatives: to share the basic story of Jesus and what he does for us and the world, to explain how knowing Jesus made a difference to life, and the ability to live according to his teaching and example.

Christ Church Brunswick vicar Bishop Lindsay Urwin also emphasised the importance of worship for evangelism, saying it was our greatest gift to re-orient the world to God. He outlined the ways Christ Church strived to be open to the world for Christ.

The Reverends Johnny Maryoe, Dr Satvasheela Pandhare and Heidun Kunoo also offered their experience of presenting Christ in their communities.

# Are clergy called to a 48-hour week?

## ON SOCIAL MEDIA

Review clergy work hours: Synod call, P5.

**Theologically we could argue that maintaining a house and garden is also “work”, and it’s not possible to rest on the one day off, and invest well in family relationships etc, if there is not a day for “common or garden work” as well as a Sabbath.**

Yes, one can do housework etc at the end of a work day (if there are no evening meetings), but there’s not much change left out of the few hours remaining. Perhaps the model of six days of work does not presuppose a family or housework at all? The work done on six days must include both paid and non-paid, and the worker is worth the wage. I doubt if God required the hours of work expected of the clergy person since the invention of electricity and the technologies that use it.

**Sandy Solomon**

The “stipend” originally determined a minister of the gospel had a living, so that they could devote themselves to the service of the Lord 24/seven. This ministry is all of life, not “work” in “the parish” or the other

contexts a minister of the gospel serves. It includes appropriate care of family – think of the Timothy exhortation about qualities of a minister of the gospel (not to be understood as bullying family control). We have an obligation to the Lord, for a whole life dedicated to serving the Lord. All of life means times of refreshment, times when the Lord ministers to us, when we minister particularly in our family, and within the working contexts we are placed in. I think the nuance of service in all of life has been lost.

We don’t need an extra day off, we need an appropriate understanding of our calling to all of life commitment to service.

**Sharon Footit**

With fewer people seeking ordination and burnout levels rising it makes sense to modify the workplace agreement to come into line with a 40 hour work week. I am personally astounded that clergy are expected to work such unreasonable hours, pay the bills and some raising family. A six day work week is unhealthy, physically, mentally and spiritually.

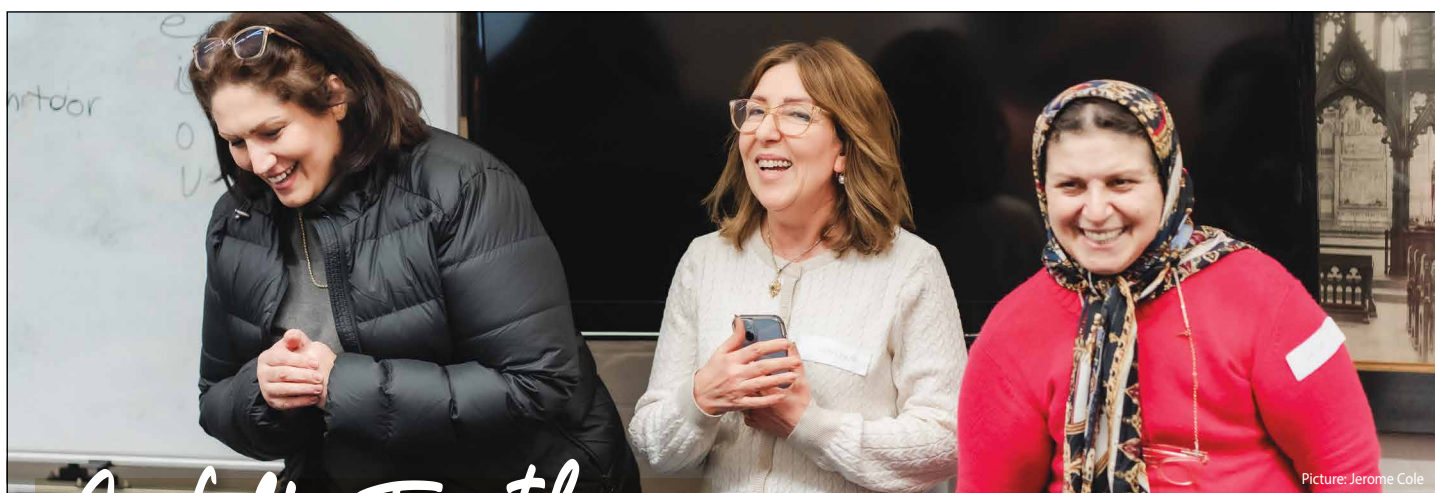
**Kerryn Pilkington**

It’s a good idea and I hope the motion is adopted. God rested and so should we in obedience. In my case a day off is a luxury that is not always achievable. Yet what I am also concerned about today from a rural perspective and as our parish financial viabilities shrink, is an increasing demand on part-time clergy to be available full-time! I do wonder whether the tech age we are in has something to do with this? We expect the internet, our apps and social media platforms to be up to date and available 24/seven ... do we expect that also of our clergy as a public service?

**Neale Sommersby**

## THE Melbourne Anglican

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



Picture: Jerome Cole

## Joyfully Together

It is joyfully together with you, that **English Conversation Corner** at St Paul’s Cathedral and many of the projects and programs Melbourne Anglican Foundation supports happen. Your support, your generosity, your kindness. Together with you, we can provide grants which initiate change in people’s lives. In this case here it’s to help people learn English. To settle well into their lives here.



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we can keep doing what we do.*





The Reverend Glenn Loughrey.  
Picture: Janine Eastgate

# We are seeking to build a better future

■ Glenn Loughrey

**On October 14, Australia will say either “Yes” or “No” to a Voice to Parliament for First Nations people.**

The referendum is not about the Voice as a stand-alone mechanism, but the beginning of the process of Voice, Treaty, Truth, and Makarrata. This was the method of recognition agreed at all 12 dialogues held with elders and Aboriginal people across Australia, leading up to the 2017 Constitutional Convention at Uluru. Here, the Statement from the Heart was drafted and signed at Uluru by 250 people, most from rural and remote communities.

The statement asks us to begin that journey with recognition, through a Voice enshrined in the constitution. This sets the process in place to address the other issues we are not yet ready to address: Treaty, Truth and Makarrata.

Recognition, and Voice in the constitution, rights the wrong of leaving us out in 1901 in the mistaken belief that we would not be here in 100 years. By including us in this document we are recognised as equals, with the right to speak on matters that affect us.

Enshrining the Voice in the constitution allows us to know that it won't suffer the fate of other similar bodies. It will allow us to view issues with a long-term lens, rather than one driven by the electoral cycle.

## What does the statement say?

The statement, which asks for a Voice, is a gentle document of transformation. It

allows all who live in this country to begin the hard work necessary to resolve the separation of colonisation.

The statement is a document that makes no accusations, desires no revenge, makes no threats. It simply offers a hand of welcome to participate in a journey, a process that will lead to a better future for all Australians.

The statement lays out the issues we face because of dispossession but that is all. It is a statement of fact, not blame.

It is aspirational in language and process, and as such is a process that will not resolve all issues immediately or even soon.

It continues the long history of our people seeking to be heard, seen and included.

The key words in the statement are seek (twice), call, and invite. These are requests, not demands.

The statement suggests the benefits of constitutional change as the best method for resolving systemic issues, recognising us as equals in the constitution and giving us a Voice on matters that affect us.

That statement simply lays out the story, offering this nation a gift. This gift is the absurd compassion of allowing you to accept the invitation with a “Yes” to recognition and Voice. It is the gift of the opportunity to, through your democratic processes, shape your “Yes” into legislation fit for purpose.

## Why should you support the Voice?

If you want to ensure our people are heard, seen, and recognised as being real and equal, and have a say on matters important to them, then you have a moral responsibility to act.

If you want to stop the trauma-induced violence and social deficit repeatedly reported on, and used as a weapon in this debate, then you have a moral responsibility to act.

If you are a fair person who treats everyone you see as equals, an equality our lived experience says is denied us, then you have a moral responsibility to act.

If you believe that all Australians are entitled to the privileges you enjoy, privileges that we don't have, then you have a moral responsibility to act.

If you want Australia to be a fair, just, and united nation then you have the moral responsibility to say “Yes”. To say “Yes” to recognition and Voice enshrined in the constitution.

## How do I educate myself about this?

- Attend sessions that provide reliable information, such as those run by Yes23.
- Attend diocese-sponsored sessions where I unpack the Statement. Recordings are available at: [bit.ly/3sr2X3u](https://bit.ly/3sr2X3u)
- Visit [redshoeswalking.net/voice](https://redshoeswalking.net/voice) where I provide information. Each campaign provides similar sites but be aware that you will need to fact-check information. The ABC/RMIT factchecker site is reputable.
- Read “The Voice to Parliament Handbook” which provides fact-checked information.

The Reverend Canon Uncle Glenn Loughrey is vicar of St Oswald's Glen Iris and chair of the National Aboriginal and Torres Strait Islander Anglican Council.

# A home healing many wounded souls

■ Jenan Taylor

**Pastor Hilda Samuel's house sits near the heart of Dandenong, off a road that's often clogged with traffic.**

Inside, the modest building is calm as a cathedral. The lounge room is a warm space for prayer, a covered outdoor reflection area beckons, there's even a tidy bedroom for lodgers.

This is where Ms Samuel, a former Anglican lay minister, runs her Inner Healing ministry.

She says the Jesuran Healing Centre is an initiative to help people work through deep spiritual, emotional and mental pain.

They may have experienced domestic violence or childhood abuse, or lost loved ones, and be deeply bereft. Many are asylum seekers.

In the lounge room, a Tamil family of four assemble quietly.

Mohana, her teenage sons, and her mother Pusparani, are asylum seekers, and Christians.

Recently baptised, the family loves attending church, and say worshipping God gives them respite from their troubles.

But Mohana nurses a migraine, her sons both fight heavy coughs, and Pusparani's jaw appears tight with grief.

After 10 years in Australia, they are still awaiting permanent resolution visas, and spend most waking moments wondering whether they will ever get them.

They are terrified that the bridging permits they do have don't guarantee that they won't be deported on an official whim.

At the end of the conversation, Ms Samuel leads them through a prayer. The four lean forward in their seats, heads bowed, eyes shut, hands cradled in their laps. But the tears Pusparani has been holding back slip out.

The family has a deep faith in God, but their trauma, or what Ms Samuel calls "soul wounds", is also deep.

Soul wounds come from five or six sources, she said.

They can be passed down through generations, stem from relationship breakdowns, or anything that causes shock, like an accident or war, and can come from people's words. She believes God has given her ministry team prayers and keys to help remove those wounds.

"These words or actions or events are like arrows, and they pierce your soul," Ms Samuel said. "The pus that drips out



Pastor Hilda (second from the right) with a Tamil family at the Jesuran Healing Centre. Picture: supplied

suffocates your soul. People might go to church, they might go to Bible studies, but the pain in them remains."

Always drawn to helping people, Ms Samuel said she faced much personal suffering, including the death of her husband and the loss of close relationships, and financial challenges, before she could answer God's call.

Some of the treatment process involves meeting with the traumatised person for a few hours over a day or more per week, listening to them, immersing them in prayer, and cooking for them.

She said hospitality and sharing food were very much a part of the healing process, because cooking someone a meal and sharing it with them could make them feel cared for.

In many ways, however, it is a journey of forgiveness. Without forgiveness the person would remain in bondage to their pain.

But it was no quick fix, Ms Samuel said.

Inner healing might take weeks, months, years. Some wounds might heal, and then come back a few years later, alongside another one.

Ms Samuel said psychologists, GPs, psychiatrists and others may have a role in human healing, but only God could heal the soul.

One of Ms Samuel's most cherished clients was drug addicted, and had been in and out of hospital. In desperation his wife brought him to the centre. She journeyed with him for six months, listened to him, fed him like a child, and made him feel he had something to give God. He has now been drug-free for three years, and leads an organisation that helps others.

Ms Samuel has always had a particular heart for people who are newly arrived.

She set up a wellness centre in Dandenong for Sri Lankan refugees in 2015.

On the heels of that project, she offered services to asylum seeker and refugees of all backgrounds in alliance with Adult Multicultural Education Services Australia. This included the provision of meals, skills training, English classes, and places for recreation.

Dedicated volunteers have been important to the functioning of the wellness and healing centres, as have donations. During the pandemic, grants helped Ms Samuel provide fresh food to refugee communities and many other people in deep need.

In April, she helped a Tamil friend launch a cookbook, with the sale proceeds going towards a healing centre she hopes to open in Jaffna, Sri Lanka.

Ms Samuel said it would follow a healing initiative she helped out with almost a decade ago for people traumatised by that nation's civil conflict.

Back in the Jesuran Healing Centre's dining room, Mohana, Pusparani and the boys look brighter as they finish a lunch Ms Samuel prepared for them.

The family always looks forward to visiting the healing centre, Mohana says.

Even her husband likes it. He is not a Christian and he usually doesn't like talk of Christianity. But he likes Ms Samuel. Like the rest of his family, he refers to the pastor as *Amma* (mother) and comes for visits when he can, she said.

For Pastor Hilda, she just hopes to help the family keep their faith in God, however dark things became.



# Please don't tell me 'God is in control'

■ Nils von Kalm

An earthquake in Morocco, hunger crisis in Kenya, war in Ukraine. It seems that everywhere we look, there is something going wrong in the world. At times like this, I regularly hear Christians comfort themselves with the reassurance that, despite all the suffering in the world, God is in control and we don't need to worry.

Saying that God is in control is a well-worn cliché in Christian circles. Like Job's comforters, it is often what well-meaning people say to us when we are going through a difficult time.

But is it what we need to hear? When bad things happen, I think we need to hear something deeper.

When I have suffered, and some well-meaning person has told me that it will be ok because God is in control, I have never felt heard or understood. Not deep down. It's the same when I've been assured that it will all work out for good (generally referring to Romans 8:28) or that God has some bigger plan for it all.

Our natural tendency is to need and provide answers for everything. Certainty is easier, it helps us make sense of suffering.

But when I suffer, I don't want the right answer. I want presence, I want someone to just be with me and not necessarily say anything.

As Jesus reminds us in Matthew 5:45, the rain falls on the just and the unjust. Good and bad things happen to all of us, regardless of how moral a life we are living. Sometimes life just happens, and we have no idea why.

One of the attractions of Jesus for me is that, in him, I see a God who understands me at my deepest level. If we look at his life, we see that he never tried to explain suffering, he just went through it with us. For



Picture: iStock

instance, in Matthew 8, Jesus heals the man with a skin disease, showing extraordinary compassion by assuring the man that he is willing to heal him, and then doing so. He is present with the man in his pain and in his healing. The letter to the Hebrews reminds us that God, in the Incarnation, became like us in every respect, identifying with us in our suffering so that he could be with us in the middle of it. That's the very definition of compassion: putting yourself in the shoes of another, being willing to suffer alongside them. That's the type of God I want to follow.

While it is true that God might have a bigger plan for it all when we suffer, what we need most at such times is comfort that touches us personally. Once that comfort is given, my experience is that it is then that people will be more ready to hear the truth that God ultimately has a bigger plan. That truth can then provide additional comfort.

The love of God does prevail in the end.

But, as Father Richard Rohr says, a healthy way to see God is not so much as almighty as all-suffering. That is, as a God whose comfort we can know personally. God chooses to relinquish control in order to love.

It is the vulnerable, suffering love of God, showing strength in weakness, that ultimately has the final say. This is the wonderful message of the crucifixion, that through death, life comes. It is why St Paul said he preaches Christ crucified. And as the Irish singer, Sammy Horner, has said, it is victory in defeat. The beautiful imagery of heaven and earth coming together in the Book of Revelation tells us that there is coming a day when Jesus will fulfil all things, that there will be no more tears, no more pain and no more death. That is our great Christian hope. We do need to hear that. But what suffering people need before that is personal presence and comfort.

## Looking for the prayer diary?



Use the QR code or find it online at [bit.ly/ADOMprayerdiary](http://bit.ly/ADOMprayerdiary).



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# We must pray the Lord raises up a new

■ Andrew Judd

**After months of procrastination, last night I finally wrote my will. The section on funeral wishes raised an urgent and uncomfortable question. Naturally, I want a classic Anglican service in an Anglican church, with the proper Anglican mix of grief at the verities of death, and hope in the reality of resurrection. But here's my question – will there be any Anglican priests around to bury me?**

I'm not quite 40, so I'm not planning on needing a casket any time soon. Unless a truck hits my bike on my ride to Ridley, I'm quietly confident of making at least par for an Australian male and living to 81.3 years. But for there to be a good chance of a half decent Anglican priest – someone who can hold a prayer book the right way up and say pastorally sensitive things to my widow – available in 2063 to lower me into the grave, then we need to do something about that today.

It starts by recognising the uncomfortable reality: on our current trajectory, Melbourne Anglican clergy will soon be an endangered species, even for those parishes still healthy enough to need an ordained leader. The demographics are simply against us. Most Anglican clergy are closer to retirement than their potential replacements are to ordination. It's not hard to see this issue around us already. Five years ago there were typically 15 or 16 vacant parishes listed in each Ad Clerum, now it's common to see a number in the 30s.

At the same time, the idea of stepping into church leadership is not on the minds of many young women and men. Why would it be? Even Moses, on receiving commission directly from the Lord, responded with a "Who, me? Please send someone else!" Yet choosing and ordaining the right people for ordained ministry is a deeply biblical priority.

## The New Testament call for good leaders

The records of the first few centuries of the Christian church do not give us a blueprint for running a diocese in 2023, but they do hold up a high standard for leaders, and urge us to choose them carefully.

The Anglican office of "bishop" derives ultimately from the biblical term for an overseer (*episkopos*). It speaks of leadership of a group of people. Paul describes the Ephesian elders as having been appointed by the Holy Spirit as "overseers, to care for the church of God" (Acts 20:28). In 1 Timothy

3:1-8 and Titus 1:7-9 the requirements for an overseer are laid out. These include the ability to teach the true gospel authoritatively, and to manage the household of God. Paul addresses his letter to the Philippians to their "overseers" and deacons (Phil 1:1).

***"It is ... our shared responsibility as a church to call out men and women who have the character, convictions and capacity to serve as ministers of the church."***

Andrew Judd

Accordingly, in the Anglican ordinal, someone who is presented to be ordained as a bishop must confirm that they "firmly and sincerely" believe the Catholic faith as grounded in Scripture. They must "solemnly and sincerely declare" – without reservation – their assent to the doctrine as expressed in the creeds, the Thirty-Nine Articles, the *Book of Common Prayer* and the Ordinal. All bishops have promised to maintain the Church's witness to Christ's resurrection, the purity of the gospel, and the proclamation of Jesus Christ as Lord. They promise to guard its faith, unity and discipline, and promote its mission in the world. After being vested according to the order of bishops they are given a Bible and charged to, "Take them for your rule, and declare them to the world."

Bishops also promise to take on a particular responsibility for choosing, ordaining, leading and guiding priests and deacons. At their ordination, Anglican priests take up a calling to live and work as a priest, pastor and teacher. These three words remind us that several strands of New Testament leadership are brought together in one office in the Anglican system.

In Anglican ecclesiology, the parish priest's role corresponds closely to the elders of the congregation. In Jewish and Christian societies the elders (*presbuteroi*) had responsibility for social and religious affairs. In Acts 14:23, the church appoints elders in every church who continue this model of leadership. Some of them will labour in "preaching and teaching" and so will be worthy of "double honour" (1 Timothy 5:17). They have a role in praying and anointing

with oil (James 5:14). Part of the apostolic ministry seems to be to appoint elders within the church (Titus 1:5). Those who are younger are to be subject to the elders (1 Peter 5:5).

The call to live and work as a "pastor" reflects that elders are exhorted to "shepherd the flock among you" (1 Peter 5:2). In Acts 20:17 and 28, the instruction is given to elders who are overseers to "look after the sheep". John is commissioned by Jesus to be shepherd of his sheep (John 21:16). Pastor is not really a separate office. Shepherding was seen as something that certain people *did* on behalf of Jesus the Shepherd, because of their role as elders and their gifts, rather than a distinct position or office as some Baptists and Pentecostals use the word today.

The priest is distinctive from the order of deacons in that at the centre of their role is proclaiming the gospel of salvation through word and sacrament, declaring the forgiveness of sins, and watching over and caring for the people in their care. The word deacon is derived from the word for a servant (*diakonos*), and is intentionally designed to make us think of a lowly servant. However we should remember that you don't stop being a servant once you climb the ecclesial ladder! Paul is a servant (1 Corinthians 3:5). Epaphras is described in Colossians 1:7-8 and 4:12-13 as a "fellow servant" (*syn-dolou*) and "minister" (*diakonos*). Women like Phoebe are also described in these terms (Romans 16:1). Paul provides a list of qualifications for appointing "ministers" in 1 Timothy 3:8-13, which suggests that in some contexts it was considered a formal role. Their qualifications do not include the ability to teach, because this is specific to the role of elder and overseer.

Our Anglican orders of bishop, priest and deacon, therefore, are expressions of responsibilities that are at the heart of the apostolic faith. Our bishops have promised to take on this role of choosing and ordaining ministers. But in our Ordinal the priest responds to a calling from God – but also a calling from the church. It is also our shared responsibility as a church to call out men and women who have the character, convictions and capacity to serve as ministers of the church – including, one day, taking my funeral!

## A vision of hope

What is the story they will write about our generation of Melbourne Anglicans in the



# generation of Anglican leaders



Picture: iStock

2020s? My prayer is that it will not just be a story of decline – though of course as a cultural institution, Anglicanism's visible numbers and social influence are bound to take a beating. I hope future generations will also thank God for what these pressures brought out of us: an unravelling of all that distracts us from Jesus, a deep and joyful gratitude for each other, a passionate renewal of our commitment to the mission Jesus gave us of making disciples of all nations.

The Church needs humble, courageous and spirit-filled leadership now as much as it ever has. Ours is not the first generation of Christian to stare down complex cultural crosswinds. We are not even the first Anglicans to confront the reality that the next decades will be about change and painful choices. But God in his merciful providence has placed us here in this

***“The Church needs humble, courageous and spirit-filled leadership now as much as it ever has.”***

**Andrew Judd**

moment of history, so these are our challenges to confront.

As I looked around chapel at college recently I was overcome by a sense of God's work in and through all the women and men in that room. I know many of their stories – people who met Jesus in the most unlikely of circumstances; people who are already serving communities with incredible passion and sacrifice.

God was clearly in work calling them to follow Jesus, and in empowering them by his

Spirit for service. It's also true that, in every case I can think of bar one, their decision to train to become a vocational ministry worker was prompted and enabled by someone in their church encouraging them that they had the gifts the church urgently needed, the character to lead with integrity, and the capacity to teach clearly.

Please join with me in praying daily that the Lord of the harvest will raise up more workers. Let us also consider who God would have us to encourage towards training at Trinity College Theological School, or Ridley College, that we might be part of the answer to our own prayers. By God's grace, I'm confident my funeral plans are in good hands.

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The Reverend Dr Andrew Judd is deputy principal: community and lecturer in Old Testament at Ridley College Melbourne.

# Revelation's empire, that is us. But we

At ISCAST's (Christianity and Science in Conversation) recent conference "The Scientific and Spiritual Human" Dr Mick Pope presented on how the book of Revelation helps us grapple with climate change. This article is based on that presentation.

**Where do we go for a theology of climate change? One answer is to the book of Revelation.**

We are living in a climate apocalypse – the end of the world – aren't we? Some look to the scientific data to support this. For instance, computer models of current ocean oxygen levels match those during the Permian extinction 251 million years ago, when 96 per cent of marine species suffocated.

For some, the book of Revelation and the term "apocalypse" go firmly together – it's all about the end of the world. But, in Revelation, God's plan for creation unfolds as a return to the beginning.

Revelation is not a script for a Hollywood disaster movie. "Apocalypse" doesn't mean "destruction" but "unveiling". To rediscover God's plan for creation in this book, three questions will guide us: What does the book unveil? What does our current climate change unveil? And, how does the drama of Revelation guide us through the climate catastrophe?

## What does Revelation unveil?

Revelation reveals that God is making all things new, that God is in charge, and not the empires of the world. The following four ideas help us to appreciate this.

Firstly, Revelation was not written to us. It is a letter to seven churches in Asia minor. That said, it is written *for* us.

Secondly, Revelation is fundamentally

anti-empire in intent. For example, the church in Smyrna was divinely encouraged during oppression from the empire (Revelation 2:8-11). This church was poor because it refused to embrace the imperial cult of worshipping the emperor Domitian as divine. They were excluded from trade guilds where Caesar-worship was part of business. Likewise, Revelation's throne room scene (Revelation 4) was inspired by real world events involving the king of Armenia and the emperor Nero.

Revelation's anti-empire polemic is not surprising because Rome treated the natural world and the non-elite as fuel for the economy. Ancient History Professor the late Keith Hopkins observed that Rome lived in luxury, and the rest of the empire in poverty. In Revelation 18, Rome is depicted as a "home for demons" and in chapter 17 as a prostitute, with whom the kings of the earth fornicate and live in luxury. Merchants and traders are identified for their complicity.

Thirdly, we misapply Revelation to today's world if we make the empire about someone else. The empire is us. While our destruction of the earth has increased exponentially since the 1950s, the ideological origins that drive this destruction go back to the age of settler colonialism. This age was defined by new technology, dispossession, genocide, environmental destruction, and slave labour. Modern climate change is a symptom of a worldview that assumes nature and others are resources for our restless economic system.

As far as our systems serve destructive ends rather than the common good, these "powers", as theologian Walter Wink identifies them, are demonic. With this interpretation, fossil fuel companies that have lied or manipulated the truth about the impacts of their products, and the structures that maintain their hegemony,

***"Our environmental problems are not, at the root, biodiversity loss, ecosystem collapse and climate change. They are selfishness, greed and apathy."***

Gus Speth

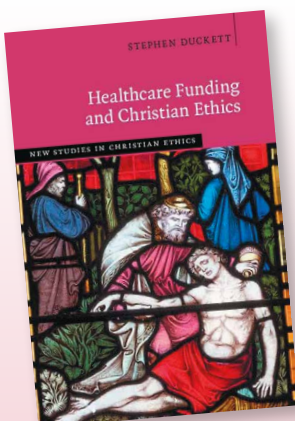
are demonic.

Lastly, Revelation is not about going to heaven when we die while the world is destroyed. Chapter 21 depicts heaven – the presence of God and Jesus – coming to earth: a rapture in reverse. Like changing scenes in a play, the old heavens and earth pass away to reveal that God is making all things new.

## What does current climate change unveil?

If God is making all things new, humans seem good at trying to undo these efforts. Christian ethicist Michael Northcott draws the link between ecological disaster and unfaithfulness to God's commands, as he comments on the destruction of Jerusalem in Jeremiah in *A Moral Climate: The Ethics of Global Warming*. Northcott argues that the late Israelite monarchy and the merchant class placed "excessive ecological demands on the land". He claims that justice is a concept embedded into the fabric of creation itself, where we are "caught up in a nexus of relationships" which include ... the human, nature, and the gods.

This understanding echoes the views of Ewa Bińczyk and Dipesh Chakrabarty who argue that we are embedded in a "planetary



## ETHICS OF HEALTH CARE FUNDING:

*a conversation and book launch*

The Religion and Social Policy Network of the University of Divinity and St Peter's Eastern Hill invite you to a discussion and book launch of *Healthcare funding and Christian ethics*, by Dr Stephen Duckett, at **4pm on 1 November 2023** and afterwards for High Mass and a further celebration.

Speakers: Dr Travers McLeod, Rev Dr Robyn Whitaker, Professor Nathan Grills and Catherine McGovern. The book will be launched by the Archbishop of Melbourne, Dr Philip Freier.

Bookings: <https://www.trybooking.com/events/landing/1076404?eid=1076404&>

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# can live differently



Picture: Dreamstime

metabolism” exercising our own climate-changing “hyperagency”. This agency has turned the metabolism against us.

## How does Revelation guide us through our climate crisis?

If we accept that God is making all things new, despite how the world seems now, are we helpless bystanders? Here, the “sea” in Revelation is a key theme because it has relevance to current climate change. In Revelation 13 the sea is the origin of blasphemous Roman power – the beast with 10 horns. Similarly, in Genesis 1 and the flood story, the sea is the personification of chaos and destruction. Gale Heide argues that the removal of the sea in the new heaven and earth in Revelation 21:1 simply means that the “old order/system and the power of evil have been removed from John’s sight”.

The concepts of “sea” and “chaos” are further developed by the idea of Sabbath. Genesis 1 describes a six-day creation without opposition or violence, compared to the stories of Israel’s contemporaries. The watery chaos is ordered so that human and non-human alike might be provided

for. The seventh day is declared holy, a day where God rests from the work of creation, providing rationale for Sabbath-keeping for Israel. Hence, Jewish scholar Jon Levenson argues that Sabbath-keeping – letting the human and non-human alike rest from our economic labours – is imitative of God and a way of maintaining creation and keeping chaos at bay.

Far from being helpless bystanders, while we wait for Jesus to return to bring peace and order, we have things to do and a Sabbath-ethic to adopt. Technology will not be enough to avoid the worst of climate change without a Sabbath ethic – one that de-emphasises economic growth and gives the earth time to heal. As environmental lawyer Gus Speth once noted, our environmental problems are not, at the root, biodiversity loss, ecosystem collapse and climate change. They are selfishness, greed and apathy.

The gospel addresses these things. Jesus proclaimed the Jubilee year, or “year of the Lord’s favour”. Revelation looks forward to the peace of Eden and healing for the nations. To suggest that the church sits back

while political and climate chaos proceed apace seems disobedient.

British intellectual Terry Eagleton, in *Hope Without Optimism*, describes the gospel narrative over and against a capitalist one:

*The kingdom of God brings to fruition a pattern of transfigurative moments immanent within it, a fractured narrative of justice and comradeship which runs against the grain of what one might call its central plot.*

These “transfigurative moments” will be found with people of good will, who follow God’s good justice embedded in the world even without a faith in God. How tragic it would be if the church, rather than living out such transfigurative moments, would rather serve empire.

Mick Pope is a meteorologist with a PhD from Monash University, Melbourne, and an eco-theologian with a master’s degree from the University of Divinity. His books include *A Climate of Justice*, *All Things New*, and *From Creation to Canaan*.



## The Anglican Diocese of Adelaide is seeking a Flourishing Communities Facilitator

Be a key member of the Archbishop’s Office in pursuit of fulfilling Adelaide Anglicans Vision 2023 and its key focus areas of Grow, Connect, Advocate, and Care.

This role involves creating and fostering a culture of innovation, encouraging networks, sharing and outreach among church communities.

E: [bishopsoffice@adelaideanglicans.com](mailto:bishopsoffice@adelaideanglicans.com)



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# Tying two traditions together: A passion

■ Nils von Kalm

As a man of mixed heritage, the Reverend Dr Garry Deverell has been able to weave together wisdom from the two different stories he has grown up with.

A proud trawloolway man from northern lutruwita (Tasmania), Garry grew up with two sacred texts. One was country, with his Indigenous father's stories, and the other text was the Bible, with his mother's stories. Both texts have formed him deeply into the man he is today.

For him, country is about the interconnectedness of all life in a matrix of mutual care. It forms him in a vocation of responsibility towards both the human and the non-human worlds. All are kin, family.

Alongside this, the Bible assures him that he is loved, and that even the very worst that human beings can do cannot extinguish that love at the centre of all things. To him, the key story cycle of slavery-exodus, exile-return, and crucifixion-resurrection show this. So, for Garry, country forms him in connection, and the Bible forms him in love.

Growing up in a Baptist community in a small town in northern Tasmania, Garry finds a sacredness in both stories and has been able to hold the two together to navigate the complexities of life.

Today Garry is an Anglican priest, having joined the Anglican Church in 2016. A major reason for this was the importance it places on tradition – he highly values tradition and taking seriously what has been said and done in the past. It is something that is important not just to Anglicanism, but to

*“I think we have a gift to give settler colonists about how to live sustainably in this country.”*

Garry Deverell

Indigenous culture as well.

He says, “People sometimes ask me, ‘How Anglican are you?’ because I seem to disagree with so much of the received tradition. But I don’t come to those positions without wrestling a lot with what has gone before.”

This consistent wrestling with tradition has led Garry to commit himself to conveying Indigenous people’s long and deep relationship with this country to other Australians. For Garry it is about knowing how to manage this country, particularly its delicate ecosystems. “For thousands of years, we have developed a symbiotic relationship with this country, and our traditions are largely about how you live here in a sustainable way. So, I think we have a gift to give settler colonists about how to live sustainably in this country,” he says.

Embedded in what Garry says is a philosophy and spirituality which sees humanity as part of a series of relationships with other living things rather than the master of them. He is also enthusiastic to bring across that the damage to country that has taken place over the last 230 years of colonisation has had profound effects on the psychological and spiritual health of Indigenous people.



**The Anglican Diocese of Melbourne has no tolerance for any form of abuse, harassment or other misconduct. All concerns and reports of abuse and misconduct must be reported.**



ANGLICAN  
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MELBOURNE

## Reporting Child Abuse in the Anglican Diocese of Melbourne

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

**2** All suspicions or reports of child abuse must be reported to:

Police  
Child Protection  
Kooyoora Professional Standards (see below)

### What is Child Abuse?

Abuse and neglect includes but is not limited to:  
Physical Abuse,  
Emotional Abuse, Family  
Violence, Sexual Abuse,  
Grooming and Neglect.

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

Children, Parents,  
Staff, Volunteers,  
Anyone.

### What sorts of things must be reported?

All child safety concerns must be reported:

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

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000**

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• West (Rural) **1800 075 599** • West (Metro) **1300 664 977**

**KOYOORA PROFESSIONAL STANDARDS  
1800 135 246**



# for Country, and for the gospel



The Reverend Dr Garry Deverell.  
Picture: supplied

***“If the gospel is going to be good news for Indigenous people, it has to be related to our existing dreaming stories, as far as it recognises those things which come out of a pre-existing relationship with the Divine.”***

**Garry Deverell**

It is partly for these reasons that Garry is spending so much time giving presentations to churches and other community groups about the Voice to Parliament. He has spent this year presenting about the Voice throughout Australia – and now, he says, in some ways all his conversations now touch on the Voice in some way. At the heart of these discussions for Garry is a fundamental decision: whether Australians are going to listen to Aboriginal and Torres Strait Islander people as they try to redesign this country.

Another purpose in Garry's presentations about the Voice is to dispel some myths that he believes are circulating. For instance, when he has been told that the Voice would entrench race-based privilege in Australia, he quickly points out that we already have race-based privilege here. That privilege is seen in the fact that the majority white population benefits from the goods of this

country like no other community does. He wants to emphasise that the Voice is actually trying to undo that race-based privilege so that the poorest and most marginal community in Australia can have some say.

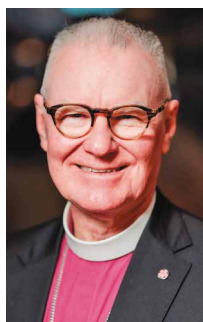
Garry is also a man with a deep pastoral heart. His main concern if the referendum does not succeed is that many young Indigenous people will be devastated, as they have invested so much into the process. He points out that a lot of Indigenous communities are already gearing up for extra levels of care for young people should the vote fail.

Garry's passion for his culture is indelibly linked with his passion for the gospel. He is convinced that the gospel needs to be reframed into an Australian Indigenous context. He is committed to the message that the good news must make sense in terms of existing Indigenous wisdom, and the recognition that Europeans did not bring God to Australia, but that God was already here long beforehand. “If the gospel is going to be good news for Indigenous people, it has to be related to our existing dreaming stories, as far as it recognises those things which come out of a pre-existing relationship with the Divine,” he says.

Coming from a heritage that includes both Indigenous stories of country as well as stories from the Bible, Garry Deverell's life shows that it is possible to hold the two together and show their points of commonality. Add to that his desire to wrestle with received tradition, and the Anglican Church in Australia is sure to learn a lot more from him in the future.

“conversations  
with the  
archbishop”

## Cost of living crisis and mental health



As the cost of living continues to climb so do stresses for many. Ranging from the looming dread of sky-high energy bills to the day-to-day struggle of trying to make ends meet. Over time, this persistent stress can trigger or worsen mental illnesses such as anxiety disorders, depression, suicidal ideation, and addiction. While acknowledging the ideal solution is to fix the cost-of-living crisis what can be done to support those impacted?

Join **Archbishop Philip Freier** in his last conversation for 2023, with his guests Anglicare Australia Executive Officer **Kasy Chambers** and Lecturer in Mental Health and Wellbeing at Ridley College **Scott Harrower** as they discuss the very real impacts of the cost of living crisis on mental health.



**Kasy Chambers**  
Anglicare Australia  
Executive Officer



**Scott Harrower**  
Ridley College

**The Edge, Federation Square**  
**Wednesday, 18 Oct, at 7.30am**  
Admission is free



# 'However bleak it gets ... God has called

■ **Elsbeth Kernebone**

**Each drop of rain is pleasant, but it doesn't have any power on its own. When the drops come together though, they become a small stream, then a river. It's when those rivers join, that they become a powerful torrent that can move mountains.**

This image helps Anglican environmental educator the Reverend Dr Rachel Mash think about how individual actions can make a difference in protecting a broken world. In her work Dr Mash connects the Bible with caring for creation, supporting local action, and driving advocacy of the church.

The individual actions are like the drops of rain. But they can come together into a stream, maybe this is a parish team or a community action group. And the streams can come together into a river, possibly a regional action group, or an advocacy body or an environmental charity.

When the rivers come together, they can become that mighty torrent, able to move mountains.

It might even be strong enough to steer our society away from the looming iceberg.

"Our individual actions are not enough. For way too long, we have just stuck at individual actions," Dr Mash said.

"But my individual actions are important when they become part of the of the stream when they become part of the river. And then when the rivers joined together, then we can really see a difference."

Dr Mash said her call was to make sure people in the church understood that caring for the planet was core business for Christians, not an added extra. She hopes to reach a point where every Christian knows they must love God, love their neighbour – and love creation.

As part of her work, Dr Mash will visit Melbourne in October to speak at several events.

Dr Mash charts the beginning of her own journey to a conversation with her husband who had seen Al Gore's *An Inconvenient Truth*, more than 10 years ago. He came back and said to Dr Mash, "Something is coming down the road for Africa which is worse than AIDS."

She couldn't believe this, but when she saw the film, she couldn't unsee it. It was the start of a calling into environmental ministry.

As part of this process, Dr Mash recalls her theology of creation shifting. It moved

from being very Old Testament, towards a theology of salvation which understood that Jesus came to save the whole earth, and that this salvation included the whole of creation.

Through her visit to Melbourne, Dr Mash said she hoped to help people broaden their theology – to understand that care for creation was part of their discipleship as Christians, and part of the salvation message. Then, because of that, she hoped people would change their lifestyles to some extent – and ask, "What do we as a church do?"

***"We believe in the renewal of this earth, we believe in resurrection. And we are people of faith, and we are people of hope."***

**Rachel Mash**

This might be influencing politics, or it might be becoming carbon neutral with their buildings, it might be influencing ecosystem restoration.

And, it would also mean being a centre of hope – especially for young people facing a bleak future, and feeling like older generations didn't care.

"At the end of the day, we do believe in resurrection, most people don't," Dr Mash said.

"We believe in the renewal of this earth, we believe in resurrection. And we are people of faith, and we are people of hope."

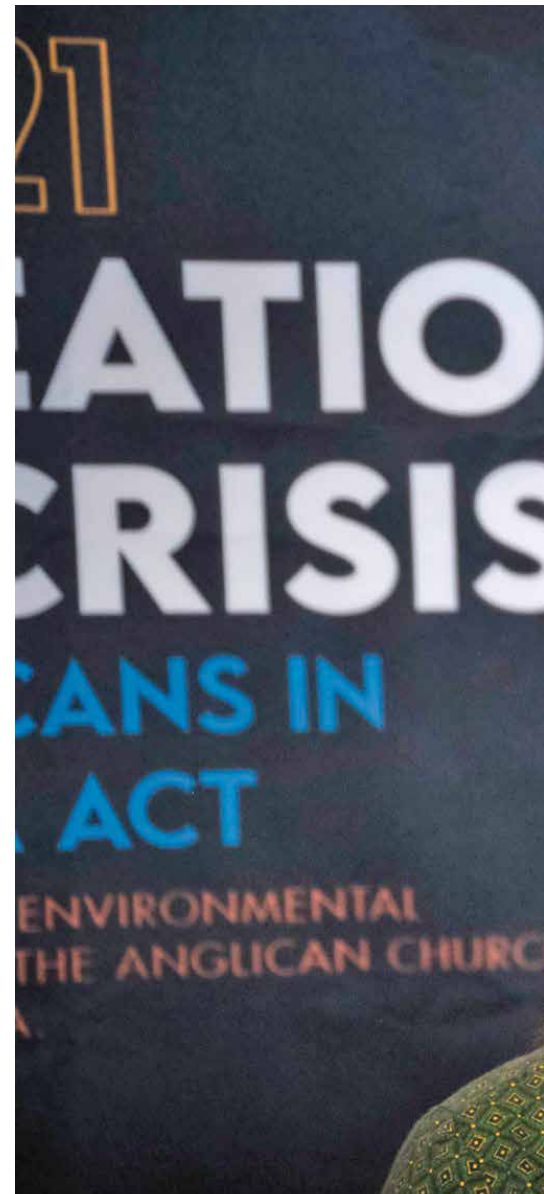
"However bleak it gets, we have to believe that that God has called us to make a difference. And God has called us to work."

Less than 10 years after Dr Mash began environmental advocacy in the church, her home became one of the world's first major cities to almost run out of water.

In 2018 Cape Town was, at one point, just months away from "Day Zero" – the day where dam storages would reach 13.5 per cent, and taps would be turned off.

After day zero, residents would have been forced to queue to receive an allocation of 20 litres of water for each person each day.

Dr Mash remembers it as a scary period, with fears over potential violence. It would also have meant schools closing, and caused economic damage as businesses moved away and tourists avoided the



***"We're called to be keepers of this amazing web of life, and we are called to be protectors."***

**Rachel Mash**

previously popular holiday destination.

Three years of good rains have now fallen on Cape Town, meaning water has been in good supply. But, the region is again about to enter an El Nino cycle – which will probably mean three dry summers.

For Dr Mash the crisis revealed that even a very modern city like Cape Town was very dependent on nature. Even with modern infrastructure, if it didn't rain, it didn't rain. It showed that the environment was not something "out there", but that human society was part of the web of life, for



# us to make a difference'



The Reverend Dr Rachel Mash. Picture: supplied

which it was called to care. For Christians there was a spiritual call to be keepers and protectors of this web of life.

Dr Mash said this meant using less, and buying less, in recognition that there wasn't enough.

"Our modern society and systems are very extractive, we just take and take and take. We have to realise that there isn't enough," she said.

"We're called to be keepers of this amazing web of life, and we're called to be protectors."

Dr Mash said identifying a "heartbreak" was a good starting point for Christians wanting to care for creation. She urged people to spend some time reflecting on which stories they were drawn to, to find where God was touching them.

Then, she said, start with the small actions. For instance, for plastic warriors, it

***"We can't, fight all these all these battles ... You need to identify, 'What is your heartbreak?' ... because that's where you would be under the guidance of God."***

Rachel Mash

might mean cutting any additional plastic, educate themselves, and then thinking about how to influence others, or get involved in larger organisation, or advocate for that issue with elected representatives.

Dr Mash said finding this heartbreak would be more effective than acting out of

feelings of guilt, which would leave people feeling stuck and overwhelmed.

"We can't, fight all these all these battles. We can't all be fighting fossil fuels, and plastic, and cruelty to animals, and biodiversity loss, and everything. I mean, you're just going to burn out," she said.

"You need to identify, 'What is your heartbreak? Where's God touching you?' because that's where you would be under the guidance of God."

Anglican Communion Environmental Network secretary and Anglican Church of Southern Africa environmental coordinator the Reverend Dr Rachel Mash will be speaking at the Belgrave Heights Women's Convention on Saturday 21 October. She will preach on Sunday 22 October at Merri Creek Anglican Clifton Hill (10am) and Fairfield (11am), and Christ Church South Yarra (6pm). Her trip to Australia has been supported by Anglican Overseas Aid, and the Anglican dioceses of Ballarat and Wangaratta.



# Sharing God's care for five decades

■ Jenan Taylor

**It was built so that Mallaquito locals had a place for funerals, weddings and baptisms, but for 50 years, the only church in town has shone a broader light forward for the town and its visitors.**

St Peter's first vicar the Reverend Graeme MacRobb, with the town's workers, built the church in 1973.

The bow-shaped building went on to be used by Anglican, Catholic, Uniting and Pentecostal groups, as well as an array of clubs and groups, and people from the wider community.

In October, they will all gather to celebrate those 50 years.

Priest the Reverend Jude Benton said the celebrations would focus on the ministries the church has delivered since 1973. Ms Benton said these ministries had helped people come to see St Peter's as an inseparable part of their community, whether believers or not.

She said St Peter's Op Shop was a core ministry. More than just a place for second hand clothes or camping gear, it was how the church showed its intentional openness and service to the community. It's a place people know they can go for a chat or to ask for help.

Ms Benton said growing the community's knowledge and love of God and each other was another focus, through its prayer projects, its Bush Church Aid partnership, and connections with Scripture Union.

One of these was the SU Theos youth initiative, a mission that has run for more than 30 years. The group traditionally ran the first Sunday service of the year at St Peter's, a gathering that attracted a huge number of holidaymakers, Ms Benton said.

Then there was her *The Random Rambles of the Rev* radio show. Conceived during



A fundraiser for Vanuatu workers at St Peter's Mallaquito.

Picture: supplied

the pandemic lockdowns, it's aim was to help the church reach a population still recovering from bushfire. It now runs every Wednesday evening, covering everything from children's stories to music, with listeners from well outside the area.

Ms Benton believed the bushfires brought St Peter's back into focus for many people. But she said it was worth remembering that the history of the church was about change.

"Six years ago, the tide had gone out and there were very few congregation members. They were good and faithful people, but things just weren't working that well. Then, a whole lot of Christians moved into town at roughly the same time, and started coming to church. After the fire, a group from a closed Pentecostal church out of

town came to join us. It's all about ebbs and flows," Ms Benton said.

She said most of the congregation came from faith backgrounds other than Anglican. This, in combination with the annual holidaymakers who saw themselves as part of St Peter's when they came, gave the church a mixed nature which was something to celebrate, Ms Benton said.

She said the anniversary would also be about praying for the future of St Peter's and its ministries.

Ms Benton said the church planned to mark the event with food, music and a service across an entire weekend in October. It has invited former clergy and members, regular holiday-makers.

More information about the celebrations is available at [facebook.com/croajingolong](https://facebook.com/croajingolong).

## A Historic Farewell: Celebrating 110 Years of Faithful Service

**Join us in commemorating the end of a monumental chapter in our church's history – the closing of CEBS, The Anglican Boys' Society – Melbourne.**

For an astounding 110 years, since 1913, CEBS has served as a beacon of faith, guiding countless boys and young men toward the light of Jesus Christ. The mission of CEBS – to nurture boys and young men in the Christian way of Life – has brought many to come to know our Saviour and has had a positive impact on many in our community. From campfires to community services, from friendships forged, to faith discovered, CEBS has truly been a cornerstone of mission to boys and young men in the church in Australia.

As all great stories must have their end, so we gather to celebrate, reminisce, and give thanks for countless blessings and transformed lives. We invite former members, leaders, friends, and families to be a part of this significant farewell.

**Date: Saturday 2 December, 2023. Time: 2:00 pm to 4:30pm**  
**Venue: Holy Trinity Anglican Church, Kew, 251 High Street in Kew**

A service will be held at 2:00pm, which will be a blend of gratitude, stories, hymns, and prayer that resonate with the spirit of CEBS. Following the service, stay for afternoon tea where we can share memories, stories, and look ahead to the future. The Archbishop of Melbourne will attend the celebration.

Let us come together to celebrate a legacy of faith, fellowship, and service. Your presence will honour the memory and contributions of the Anglican Boys' Society – Melbourne.

RSVP appreciated for catering purposes to:

Bruce Anderson, Hon. Secretary, CEBS Melbourne

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