

THE Melbourne Anglican

NOVEMBER 2022, No 619

Women follow God's calling

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Resignation divides opinions



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Hope new laws change culture



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A priesthood defined by listening

Picture: Elspeth Kernebone



God freed me through grace, may he free you also

■ Archbishop Philip Freier

This year the Diocese of Melbourne remembers the 175th anniversary of the foundation of the See with the consecration of Charles Perry in Westminster Abbey on 29 June 1847.

Accompanied by his wife Frances and a group of clergy and ordinands on the sailing ship Stag, he arrived at the Port of Melbourne on 23 January 1848. His Letters Patent from Queen Victoria, which founded the See of Melbourne were also the instrument by which Melbourne was declared a city. The Letters Patent were read from the steps of St Peter's Eastern Hill on 13 February 1848 towards the nascent city, at that time not much more than a shanty town of tents and crude dwellings. There is much that we can be thankful for in the faithful Christian ministry exercised by numerous lay and ordained people across those many generations.

1847, the year of Perry's consecration was known as "black '47", the worst year of the Irish Famine. Ironically, my great-great-grandfather, "Black Tom" Corley,



Statues by Rowan Gillespie depicting the Great Famine. Picture: Dreamstime

emigrated to Australia from County Mayo in the mid-1850s as a refugee of the famine. I don't know the origins of his name, "Black Tom", and whether that was attributed to him on account of some physical characteristic or on account of his temperament or whether simply that he was a survivor of "black '47", but that was the name passed down for him through the generations.

The Irish Famine killed more than one million people and forced another 1.5 million to emigrate, many to North America but others, like Tom Corley, to Australia. All the while Ireland continued to be a net exporter of agricultural produce, mainly to England. No wonder that contemporary scholars have

questioned whether the Irish Famine was in fact a genocide. I am sure that it left a trauma with those who survived, something that continued to have its impact down through the generations.

Tom Corley's son, my great-grandfather had a troubled life and a tragic death. Solidarity and strength among the women in the family across the generations ensured survival, but at what cost as they carried secrets and unspoken shame that are often the most persistent intergenerational legacies of trauma? Four generations after that of "Black Tom", I am thankful to be free through the grace of our Lord Jesus Christ.

Romans 8:38-39 responds to this and all questions about God's power by declaring an unfettered power in Christ to overcome all that seeks to separate us from the source of our peace and freedom. "For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord."

May it be so for you.

Clergy Moves

Vacant Appointments as of 19 October 2022:

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

Appointments:

BLEBY, The Revd Samuel, appointed Incumbent (from) St John, Cranbourne with Christ Church, Tooradin, effective 24 September 2022.

CHIA, The Revd Fiona, appointed Assistant Priest, St John the Evangelist, Camberwell, effective 6 November 2022

D'ALTON, The Revd Craig William, appointed Senior Associate Priest, St John the Evangelist, Camberwell, effective 2 October 2022

MACKENZIE, The Revd Kirk, appointed Priest-in-Charge, St Matthias Mernda, effective 6 December 2022

POON, The Revd Yvonne, appointed Archdeacon, Archdeaconry of Melbourne, effective 1 September 2022

VAN DER NEST, The Revd Theo, appointed Senior Chaplain, Overnewton Anglican Community College, effective 21 September 2022. Revd van der Nest comes to this Diocese from the Anglican Church in Aotearoa, New Zealand, and Polynesia.

WATSON, The Revd Jeremy, appointed Incumbent (from Priest-in-Charge), All Souls, Sandringham, effective 11 February 2023

Ordained to the Priesthood 27 November 2022:

LINDSAY, The Revd Jack, Assistant Curate, Christ Church, Brunswick, effective 29 September 2022

Permission to Officiate:

TRIST, The Revd Richard, appointed Renewal of PTO, effective 18 October 2022

Resignations:

LOHMEYER-COLLINS, The Revd Philippa, School Chaplain, Mentone Girls Grammar, effective 13 December 2022

MORRIS, The Revd Stephen, Incumbent, St John the Baptist, Wantirna South, effective 1 January 2023

SOLOMON, The Revd Sandy, Assistant Priest, St Matthias Mernda, effective 18 December 2022

Obituaries:

MCGREGOR, The Venerable Marjorie, 16 September 2022



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

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Simon and Alison Reeve from Bush Church Aid.
Picture: Elspeth Kernebone

Outreach in Grafton a family effort

■ Jenan Taylor

When the Reverend Simon Reeve was asked by Bush Church Aid to facilitate young families' and regional ministries in the Diocese of Grafton in 2017, it seemed a wonderful opportunity to share the message of Jesus with the next generation.

But when Mr Reeve and his family moved to Woolgoolga to begin the mission, he found the area's parishes were more invested in adults than young people. Having spent six years as an assistant minister working with young families in Armidale, he believed they were critical to the health of parishes.

Helping churches grow by engaging with and telling communities about Jesus, would turn out to be a family effort in more ways than one. Mr Reeve preached on Sundays at Woolgoolga and spent one day a week helping other parishes connect with the community. To reach the wider public, he and his wife Alison also volunteered teaching Christian Religious Education in schools. They ran play groups, youth groups and Sunday school at church. Their children were also vital to outreach.

There were plenty of challenges for the Reeves. They saw many broken families in the area, and the children would often turn up to church events. The Reeves weren't

sure what experiences the youngsters had been through, but they were determined to make them feel that the church was welcoming and safe.

The importance of community connections and caring for people was underscored by catastrophic bushfire, flood and the effects of the COVID pandemic. The couple were able to stand by many young families who reached out for their support during the pandemic. They also tried to find ways to keep some of their projects going. The couple believes that the efforts stay part of families' lives throughout that period is why attendance is as strong now as they were before COVID.

Voice to Parliament first step in 'heart-healing' process

■ Kirralee Nicolle

Fear is a significant factor in negative responses by some Christian leaders to the proposed referendum for an Indigenous Voice to Parliament, according to a prominent Aboriginal Australian theologian.

It comes as former Prime Minister Tony Abbott, Indigenous Coalition senator Jacinta Price and Australian Christian Lobby managing director Martyn Iles all spoke out against the proposed Voice. A referendum on the issue is likely in 2023-24.

Aboriginal Australian theologian and Bidjara woman Professor Anne Pattel-Gray said she found Mr Iles' beliefs disturbing as they appeared to place the blame for

systemic issues resulting from colonisation on Indigenous Australians. Mr Iles wrote in *The Australian* that the Voice had "sinister" ideas behind it and the Constitution should "remain colourblind". Professor Pattel-Gray said this played with fears of the unknown.

"He paints a picture of making the Voice to Parliament the point of division," she said. "Anyone who knows our history would understand why there needs to be a Voice to Parliament in order to rectify the injustices that have taken place over the 234 years of colonisation in this country."

Professor Pattel-Gray said she agreed with Mr Iles that believers were united in Christ, but his view didn't account for inequality.

"Being one in Christ doesn't mean I don't get justice," she said. "It doesn't mean that I'm to be dominated by the white patriarchal system."

"We Aboriginal people, we've seen this for generations – how the Bible has been used to subjugate us and to make us inferior. He's just doing the same thing."

Speaking generally about the Voice to Parliament, Wiradjuri man Reverend Canon Glenn Loughrey said it was just the first element in the Statement from the Heart, which he called a "heart-healing process". He said the Voice was about putting the sovereignty of Aboriginal people alongside the sovereignty of people who came to Australia later.

Martyn Iles was approached for comment.

Consensus needed on what is 'formed'

■ **Elsbeth Kernebone**

Catholic Anglicans have been urged to remind the Church afresh of the giftedness of Holy Orders in the annual Keble Mass sermon, delivered by the Reverend Dr Michael Bowie.

Dr Bowie argued that Catholic Anglicans needed a coherent consensus about what exactly was "formed" in the process of priestly formation, to expose and avoid the banality and rootlessness of managerial and strategic leadership into which they were drifting.

The annual Keble Mass is run by the Australian Church Union in honour of John

Keble, one of the leaders of the Oxford Movement.

Union secretary Mary Harris said the event brought together people who were interested in the Anglo-Catholic side of the Church. Ms Harris said the event was normally held around the anniversary of Keble's Assize Sermon – as a celebration of the instigation of the Oxford movement.

Ms Harris said this movement had been significant to those people in the Diocese of Melbourne that would call themselves Anglo-Catholics.

Dr Bowie discussed the nature of priesthood and the priestly character in his sermon, calling on priests to be walking sacraments.

He said the failure to address the question of whether ordination effected a permanent change in the person ordained, and the nature of priesthood, had caused corrosive uncertainty in the church.

Dr Bowie said splitting the priestly self from the personal self was both theologically and psychologically mistaken.

"Splitting the priestly self from the personal self is also a psychologically dubious activity, with destructive results," he said.

"Clergy need to integrate faith and life even more urgently than other Christians because, whether we like it or not we are received as personifying the faith."

Burnout concern as number of priestless parishes grows

■ **Jenan Taylor**

High numbers of vacant parishes have sparked concerns about burnout among ministers, contributing to a call for a longitudinal review of ministry lifecycles and training.

A motion passed at Melbourne Synod called on Archbishop in Council to assess the efficacy of existing programs for identifying, training and equipping senior clergy, as well as to initiate a longitudinal review of ministry lifecycles and training. This will include consideration of the effects of increasing administrative and compliance workloads.

Mover the Reverend Dr Chris Porter said he was concerned with the ever-growing list of parish vacancies, and that clergy burnout was part of the concern. Dr Porter said the diocese needed integrated pathways to support clergy in parishes, which was why the motion called for a public review of post-ordination training options.

Retired vicar the Reverend Dr Ian Savage said unrelieved burnout had presented a major challenge for him in the last 11 years of his 19-year incumbency at Holy Trinity Hampton Park.

Dr Savage said that he had been dispirited and depressed for a very long time and there had seemed no break to the effort he put in. He was 67 when he retired from Holy Trinity in 2019. He said he felt the position had become untenable for him, because of a combination of an escalated workload especially compliance areas, the realisation he could not attend to everything that needed to be done, and that the parish believed the buck stopped at him.

Training bodies such as Trinity College also said increasing administration was causing frustration and burnout among clergy, who felt they were not doing what they were called to do.

Trinity College Ministry Education Centre director the Reverend Dr Fergus King said the high non-pastoral workload

included compliance work which had become a major issue for ministers, because of requirements in the wake of historical sexual abuse scandals. Dr King said this was unfortunate but that it demanded a degree of professionalism and training which often by default went to the parish clergy. He said many would see their time being swallowed by having to fill in forms. It could lead to frustration if people felt that this was stopping them from looking after people, preaching the word and administering sacraments, Dr King said.

He also said for parishes without full-time priests volunteers had to pick up a legal burden and legal liability.

Dr King also said it was particularly concerning that there were around 37 vacant parishes, and that diocese might not be ordaining enough people to fill in the gaps.

Bishop Brad Billings said the diocese's ordinations had remained consistent at 15 to 20 deacons most years in the past seven.

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Monica Ayor Matoc, Rebecca Adut Mading and Tereaza Alfred Audo. Picture: Elspeth Kernebone

Called to ministry through challenges

■ Elspeth Kernebone

Three South Sudanese women are set to become deacons in the Diocese of Melbourne in part thanks to an ordination program amended to make it accessible.

Tereaza Alfred Audo, Rebecca Adut Mading and Monica Ayor Matoc will be ordained in February after completing a formation program which recognises a broader range of cultural and educational experiences than traditional programs.

Mrs Ayor Matoc has studied at St Alban the Matyr in St Albans as part of a student placement of the past three years along with Ms Alfred Audo. Mrs Ayor Matoc also did a placement at Holy Trinity in Williamstown.

Mrs Ayor Matoc first came to Australia in 2004 from Kakuma refugee camp in Kenya where she had been for 12 years. She lived in Lismore where she raised her seven children.

Mrs Ayor Matoc said she felt the call to ministry early in her Christian life, but she had to go through the war first. She said she saw God in the people she met when she left her home.

"When I ran away, I had nowhere to go, I had no place, no water, and no shelter, but God covered me. I met with some people on the way, and those people they took care of me," Mrs Ayor Matoc said.

In 2018 a lay minister and a pastor said to Mrs Ayor Matoc that now she spoke English, she should become a pastor.

Mrs Ayor Matoc said if God called her, she would, but she needed time to bring up her children. But she said, now her children had said: "Mum, we give you the green light to go."

Mrs Ayor Matoc said she hoped to help people in her community practically, including children and older women, who

were unable to drive, did not have homes.

Examining chaplain and Brotherhood of St Laurence board of directors member Jane Freemantle said the three women had felt a call to ordination, but struggled to complete the clinical pastoral education program originally because it was so English-language and hospital focussed. Dr Freemantle said the entire formation program for ordination had been amended to be more suitable for the women, but to make sure they also had the skills they needed when they entered Holy Orders – working with the diocese and Ridley and Trinity colleges. She said this had created a prototype which could then be used in other areas.

Women from Melbourne's South Sudanese community, including the three ordinands, welcomed the Archbishop of Canterbury's wife Caroline Welby during a recent visit.

Christians need not be unanimous, but united: Welby

■ Kirralee Nicolle

God is capable of creating a people who can tackle issues of climate change, war and aggression, the Archbishop of Canterbury has encouraged attendees at a Provincial Choral Evensong at St Paul's Cathedral.

Anglican Archbishop of Melbourne the Most Reverend Philip Freier and the Catholic Archbishop of Melbourne attended the 9 October event, as well as bishops

and members of the Uniting and Lutheran denominations, and more than 1000 people from across Victoria.

Archbishop Welby spoke with regret of the Stolen Generations and other effects of colonialism, as well as early disunity between the Anglican and Catholic clergy in Melbourne. Archbishop Welby said the church needed to look forward to the future in love. He said that no matter the culture, gender or sexual orientation, each person in

the world had the same call.

"The heart of the call of God to all Christian people is not that they are unanimous, but that they are united," he said. "One hundred and seventy-five years is not only a time of thankfulness, it's a time of hopefulness.

"God is the one who is capable of transforming his people and creating a people who can tackle climate change, war, selfishness, aggression [and] narcissism."

Gift from God church escapes flood

■ Jenan Taylor

A Mooroopna church has escaped damage despite a broken roof, as floodwaters from a significant storm inundated several regional Victoria towns.

Mooroopna Anglican vicar Reverend Simon Robinson said while water from the Goulburn River had encroached most of the rest of the town, the church and a few nearby houses had remained dry.

Describing the church as a gift from God, Mr Robinson said it had recently been given money to fix the roof. The job was only halfway done when the storm hit.

Major flood warnings were issued for the area, and the Goulburn River peaked at 12 metres in October. Thousands of homes across Greater Shepparton had lost power prior, and hundreds of residents were evacuated.

Mr Robinson said the floodwater had stopped just short of the church, and he'd expected some dampness inside. But when he went to inspect the building after the storm front, it was entirely dry.

"We were thinking about our leaky roof and that it would be fine, because we'd said 'Remember Lord, remember your people. And remember you gave us this building and that you've given us money to fix it up. So, what's the damn point, if you let it wash away?' And blow me down God heard our prayers," Mr Robinson said.

Mr Robinson said the building housing Mooroopna Anglican had previously been the canteen of a former factory, which he had always felt that God had given them as a home base from which to bless the community. The church works with community service organisation, Family Haven to attend to the needs of the population,

a partnership which had also led to funding for renovations and money to repair the leaky roof.

Mr Robinson said when the major flood warning for the area was issued last week, parishioners, workers from Family Haven and volunteers had doorknocked to warn the town's many vulnerable locals.

He said he'd witnessed several acts of community kindness through the event. These included people using their kayaks and canoes to deliver food and sandbags to residents who had become stranded, as the floodwaters rose.

"There's young blokes, wading through floodwater, up to their chests and a family with these teenage girls working their best to fling sandbags into the trailer," Mr Robinson said.

"They were going around shoring up people's houses before the flood fully hit

certain parts of the town."

Mr Robinson has placed a church social media notice offering help to whoever needed it during the clean-up and recovery process. But he asked that people from outside the area give financial and prayer support rather than send material goods if they wanted to help.

Archbishop of Melbourne Philip Freier said the diocesan bishops of Victoria had reported affected communities across Ballarat, Bendigo and Wangaratta dioceses. Holy Trinity Rochester was the only flooded church, with waters inundating both the church and the rectory.

The Melbourne Anglican understands no Melbourne diocese churches were flooded.

The Melbourne Anglican Foundation is also raising funds for the affected region. To donate, visit melbourneanglican.org.au/maf-donation-page.



*Mooroopna Church after storms passed through in October.
Picture: supplied*

'Detrimental' to a healthy democracy or 'politics is theological':

■ Kirralee Nicolle

Essendon Football Club board members were well within their rights to refuse to keep Andrew Thorburn as chief executive while he was also chair of City on a Hill, a theological ethicist says.

But another theologian said it should not be assumed that Christians would force their beliefs on others.

Trinity College theological ethicist Dr Scott Kirkland said defending a right to work for a company which adhered to oppos-

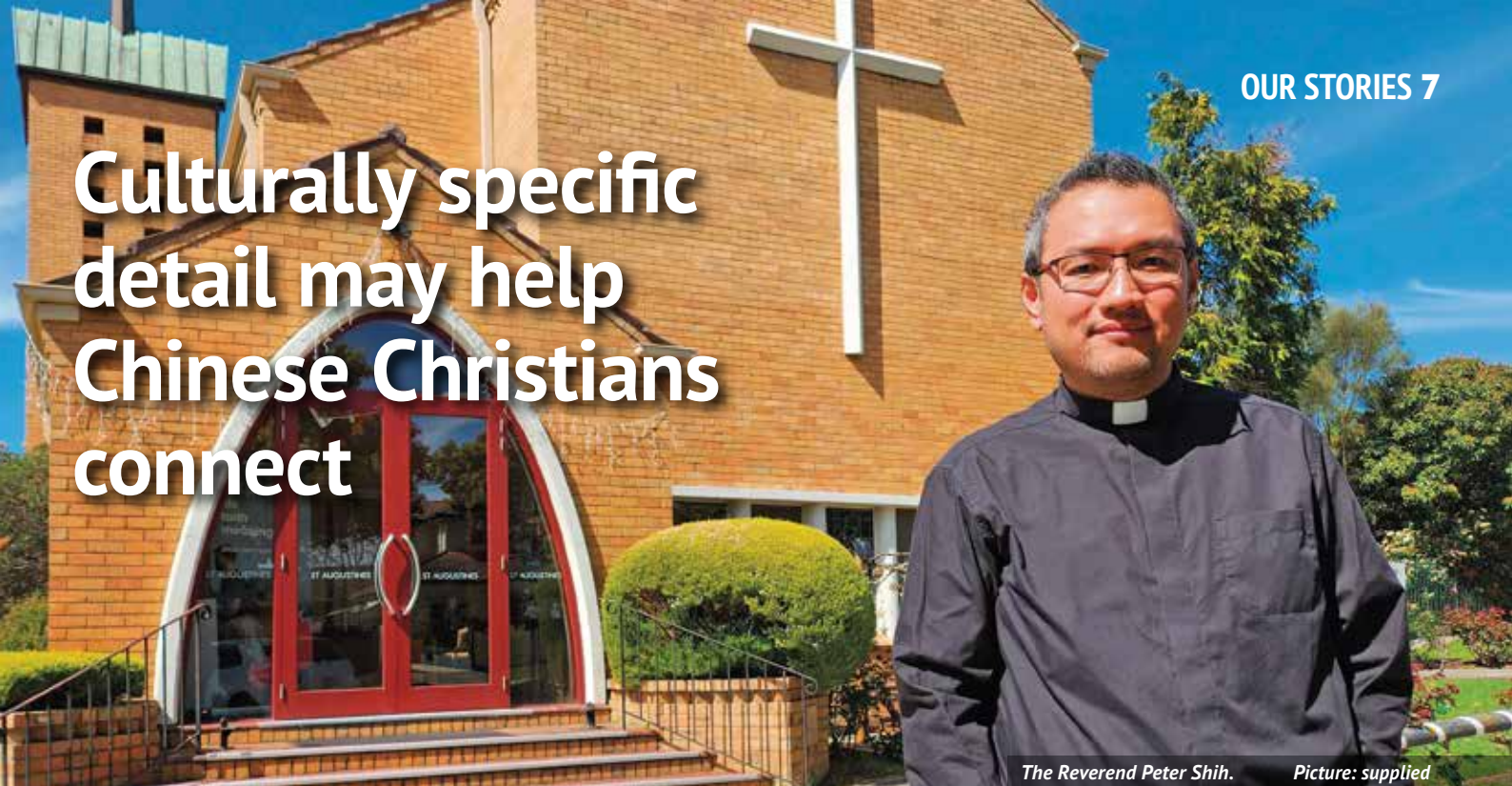
ing political views to one's own required a split between the public and private selves.

Mr Thorburn was appointed chief executive of Essendon Football Club in October but resigned shortly after. The club said his resignation came following the surfacing of sermon material regarding abortion and homosexuality from City on a Hill church. Mr Thorburn is chair of the board of City on a Hill. An Essendon spokesperson said the club's board had told Mr Thorburn he was unable to keep his position at the club and remain as chair at the church.

Dr Kirkland said evangelical Christians often held contradictory beliefs around the concept of public office. He said there was an idea that faith consisted of a set of personal commitments which should not affect one's ability to hold assumption public positions in corporations with competing views. Dr Kirkland said those living in such a way were forced to be duplicitous as their public and private views did not align.

"What you have to lean into if you want to defend religious freedom in this way is a divide in the person," he said.

Culturally specific detail may help Chinese Christians connect



The Reverend Peter Shih.

Picture: supplied

■ Jenan Taylor

A recently released Mandarin specific Alpha course may help Chinese-Australians feel more at ease with the content.

St Hilary's Mont Albert associate minister the Reverend Peter Shih said the church was set to run the new version of the Alpha course for its Mandarin speaking community in late September.

Alpha is an evangelistic tool to introduce people to Christianity concepts and help them engage with their faith.

It usually involves small groups of people meeting together for a number of weeks and watching and then discussing visual and other course materials. It typically culminates in a weekend retreat for participants.

But Mr Shih said previous Alpha materials had been geared largely towards Western communities, and tended to be either subtitled or dubbed.

"People would say the content was great,

but that they didn't feel connected to it," he said. "Some of my parishioners said if it was wholly in Mandarin it might be more likely to draw them."

Mr Shih said the new culturally relevant version featured a film that was entirely in Mandarin, had people of Chinese background, and had been filmed in Mandarin speaking regions including Hong Kong and Singapore.

He also believed that the film's English subtitles would potentially help second generation Mandarin speakers feel comfortable with the material or more psychologically connected to it.

St Mark's Templestowe and St Timothy's Bulleen senior minister the Reverend Canon Ben Wong said he hadn't used the previous Alpha versions with his Chinese parishioners because the content had been too Westernised for them.

Mr Wong said that in the earlier material there was too much focus on whether Jesus was God, and far too little on whether God existed.

As many people from mainland China were atheists, it was important in the first instance to get the message about the existence of a creator across to them, he said.

"Once they accept that there is a creator, it's very easy for people to accept that Jesus or God is the creator," Mr Wong said.

He said for that very reason, he had tended to use his own evangelism materials, which were contextualised for mainland Chinese people, rather than Alpha materials.

Alpha Asia has also launched two further films that are contextually relevant to Indonesian and Indian audiences as part of its Asian Alpha Film Series.

Mr Shih said St Hilary's Mont Albert would run the Alpha course using the typical format.

He said for the retreat part he hoped to use one of the other St Hilary's sites and run it as a whole-day event.

More information is at sthils.com.

Essendon resignation splits church views

"I don't think you can disentangle your personal theological commitments from political life. Politics is theological."

He said he understood why some people would feel as if they were being excluded from aspects of public life, but that corporations such as the EFC were well within their rights to refuse having a chief executive who did not align with their values.

Ridley College dean Dr Michael Bird said Australia lacked mechanisms to handle the divide between competing views on issues such as sexuality.

"In order for our secularity to be preserved and freedom of religion to be preserved, and in order to be a successful multicultural liberal democracy, we're going to have to find the tools and mechanisms to solve debates within our communities," he said. "What makes multiculturalism possible is we recognise that people have the right to be different without fear of reprisal. If a football club is going to force its CEO to resign not because of anything he said or did but simply because of religious affiliation, I think that is detrimental to a healthy liberal

multicultural democracy."

Dr Bird said a healthy relationship between religion and secular society meant Christians could freely hold their beliefs without it being assumed that they would force those beliefs on others.

"It's not duplicity," he said. "It's the fact you can accept there are certain views that have currency in certain contexts."

Dr Bird also said Andrew Thorburn was made to resign based on the beliefs held by an organisation for which he was chair, not based on his own personal beliefs.

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Dr Gary Baxter spent five years compiling information for *A Defence of the Bible*, which draws on an extensive variety of sources, anchored by the author's formal scientific knowledge and his biblical faith. Dr Baxter has a PhD in synthetic organic chemistry from Monash University.



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"I just wanted to write you a quick note to say that I have just finished reading your book. It was absolutely incredible! I am sure I will refer to it again and again. I am especially excited about sharing it with one of my work colleagues." Randy M. Indiana USA

"You are a blessing and I appreciate how God is using your passion for Him to help educate and support other Christians. It is becoming more and more important to put into the hands of believers the answers to some of the questions that are being asked about creation, Jesus and religions. Thank you for what you have done in putting together your book." Steven M, Australia

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Music offers a blessing

■ Kirralee Nicolle

A renowned vocalist who recently performed in a jazz vespers service at a Melbourne parish has faced a sudden and unexpected journey with serious illness.

Angela Lumicisi performed at Jazz Vespers at St George's East Ivanhoe on 28 August along with a band of Melbourne jazz musicians.

The former *Wicked the Musical* performer and vocal coach first performed at a funeral at St George's East Ivanhoe in 2020. Realising she had a wonderful gift for music, vicar Father John Sanderson invited her back to perform at his father-in-law's funeral after his death on Christmas Day 2020. Through their shared love of music, she and Mr Sanderson became friends. Soon after, aged 43, Ms Lumicisi received some shocking health news.

Her first symptom was eye trouble, at which her GP urged her to go to hospital immediately. Ms Lumicisi said she was confused, as she thought she probably just needed eye drops. After numerous tests, doctors found something more sinister: a lesion behind her left eye. Four days



Angela Lumicisi.

Picture: supplied

later she collapsed. After about 10 days in hospital, she was given a diagnosis: stage 4 metastatic breast cancer. As the tumour behind her eye, there were lesions in her brain, shoulder blades, cheeks, back and legs. Ms Lumicisi said that despite the devastating news, she approached the diagnosis with pragmatism. During the gruelling stages of her early treatment she was forced to relearn how to stand, walk, and eventually, sing. She performed at jazz vespers soon after starting to perform again.

Mr Sanderson said that Ms Lumicisi's music was a blessing, particularly for those also suffering serious illness, of whom there were several in the parish.

Popularity set to play into polls

■ Jenan Taylor

Victorians are likely to focus on leader popularity in the context of the COVID pandemic at the upcoming state elections experts say.

The cost of living, the health system and infrastructure were significant issues, but leadership popularity was slated to be more pronounced than usual by experts speaking at an Archbishop's Conversation on the upcoming state election.

Age columnist Shaun Carney said the battleground could well be about who Victorians thought could be trusted more to lead the state out of the upheaval of the pandemic.

Mr Carney said the community's attempts to grapple with the pandemic's economic, social, personal, familial and psychological trauma could well colour how they voted.

Brotherhood of St Laurence executive director Travers McLeod said the kind of society people wanted would also be important in their decision-making. He said there seemed to be a collective exhaustion in communities after the past three years.

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Melbourne University Choral Society
RMP Orchestra soloists
RMP Brass and Percussion Consort
City of Melbourne Highland Pipe Band
Stefan Cassomenos, pianoforte
Andrew Bainbridge organ

Friday 16 Dec at 8.30pm
Saturday 17 Dec 2pm and 7.30pm

St Paul's Cathedral
Flinders & Swanston St, Melbourne

BOOKINGS:
www.rmp.org.au

Royal Melbourne Philharmonic Choir and Orchestra
Conducted by Andrew Wailes

DIOCESAN BUDGET

Archbishop in Council has been asked to reconsider the Anglican Diocese of Melbourne's 2023 budget after it was presented to synod with a \$1,480,000 deficit.

The synod noted there was no plan in the synod papers to return the budget to surplus. Members voted to ask AIC to look at ways to bring spending in line with income, while preserving ministry as much as possible. The deficit was across the budget of the diocese, the Anglican Development Fund and the Melbourne Anglican Diocese Corporation. The synod voted to remove a clause saying it: "respectfully declines to receive the Diocesan Budget for 2023".

PROPERTY STRATEGY

Archbishop in Council has been directed to form a strategy for better allocating the assets of the church, to make sure the word of God is preached and the sacraments administered in compelling and outward-looking congregations throughout the Melbourne diocese.

The motion noted about \$69 million had been realised from sale of church properties in the past decade, that \$2.7 million sat in the Ministry Presence Initiative Fund, that seven congregations rented their worship space, and that one new place of worship had been built with diocesan assistance in the past 10 years. Mover the Reverend Dr Andrew Judd said the diocese had been entrusted with a huge inheritance and a single mission "to make the word of God fully known". But he said it hadn't worked out what to do with its inheritance.



Delegates at the 2022 Melbourne Synod.
Picture: Elspeth Kernebone

Hopes new church laws for clergy will spark cultural change

■ Kirralee Nicolle

Discussion of church laws governing clergy drew attention to the struggle for viability many parishes face, according to Melbourne's Bishop Alison Taylor.

Discussion of the *Clergy Bill* took place on the final day of synod proceedings, with 28 items brought forward for amendment, some of which were later withdrawn.

The bill's mover, Bishop Taylor said changing times had brought a larger number of clergy in the diocese, new requirements for government compliance and challenges from the COVID-19 pandemic. She said the review was the first of its kind in more than 50 years, and urgently needed as the present was an out-of-date patchwork of law.

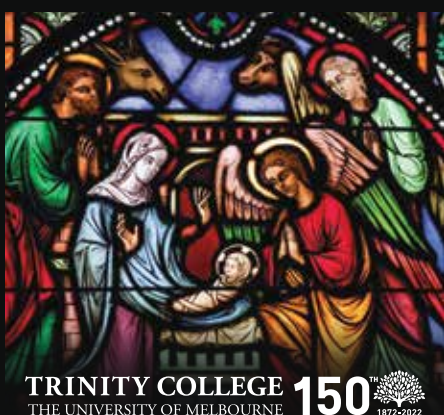
Two key amendments which were passed related to the timeframes for reviewing new clergy and whether acting vicars may become permanent vicars at the parish in which they were serving. The first meant clergy reviews would occur 36 months after starting at their first parish rather than the proposed 24 months. The second meant clergy serving as an acting vicar at a parish could be offered a permanent position.

Bishop Taylor said the group drew on

legislation from other dioceses in Australia and the Church of England. Bishop Taylor said there was a lot of fierce debating to ensure the legislation provided as much balance and fairness as possible. She said it became clear to the group that many parishes faced financial difficulties, particularly because of COVID-19. Bishop Taylor said this meant in some cases clergy faced retrenchment, but that the new act had provisions for this.

Bishop Taylor said the need for greater compliance measures across the board was another challenge faced by parishes. She said these included issues of property maintenance, child protection and the safety and security of Melbourne Anglican Diocesan Corporation employees. Bishop Taylor said other changes included the introduction of a centralised payroll system and the option for parishes to have intentional interim vicars. She said the bill also recognised that several parishes were struggling with viability.

Oakleigh Anglican's Reverend Colleen Arnold-Moore brought the amendment on review time frames, saying when first starting out as a priest it took her three years to feel settled in her role, but she recognised that others' experiences may have differed.



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DATE: Sunday 27 November (Advent Carols Service) and Sunday 4 December (A Festival of Nine Lessons and Carols)
VENUE: Trinity College Chapel, 100 Royal Parade, Parkville, VIC 3052
TIME: Both services will commence at 5pm
RSVP: By 5pm Friday 18 November 2022
BOOKING: www.trybooking.com/CCTCZ
ENQUIRIES: Briony O'Halloran | events@trinity.unimelb.edu.au

Act streamlines archbishop's election

■ Jenan Taylor

Melbourne diocese has retained its synod vote for future archbishops under a new *Archbishop Election Act*, but creators say new processes will simplify how the next archbishop is discerned and elected.

The *Archbishop Election Act 2022* aimed at modernising and streamlining how future archbishops are appointed was passed without amendment at Melbourne Synod.

Mover lay representative Dr Jenny George described the revision prior to its passage as an improvement on the way in which future archbishops would be elected.

She said that in the event of synods failing to reach agreement, having a larger board of electors and higher voting majority would give better representation of the whole Melbourne Church yet still be small enough to be practically workable.

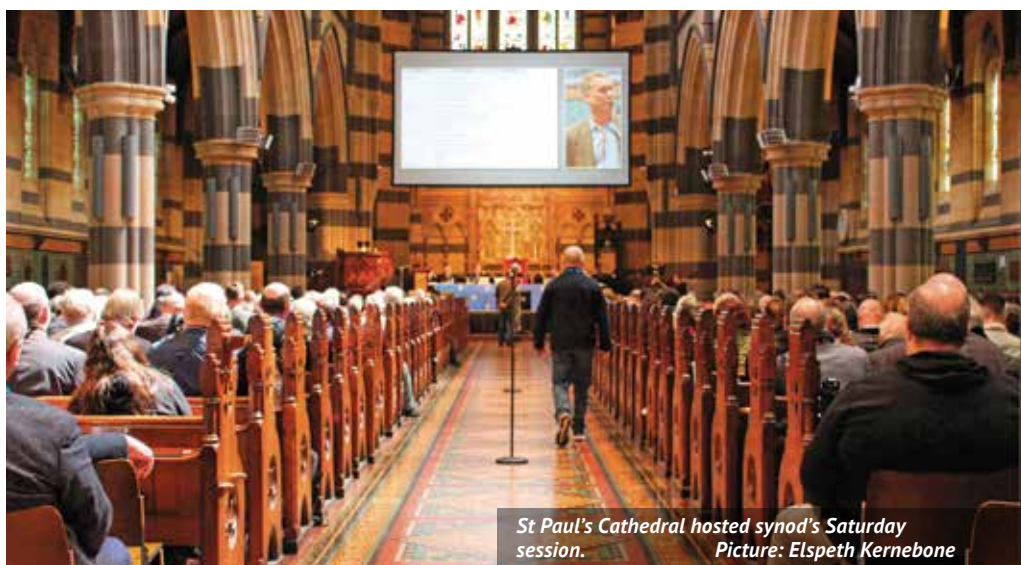
Dr George said the 1988 act needed change because it was intricate, difficult to understand and had presented many confusing choices.

She said key changes would streamline the system. These related to the board of electors, the voting majority for the board and conflicts of interest.

Under the *Archbishop Election Act 2022* the board of nominators identifies and decides on the election candidates. This board comprises 18 people.

If after two synods no candidate has been elected by vote, synod members have to elect a board of electors to choose the archbishop. The board of electors comprises 24 people, of whom 75 per cent have to agree on who is to be elected archbishop. This is an increase in board size and voting majority from the previous system.

If this board has not elected anyone after 12 months, it is dissolved and a new board of electors is elected.



Under the new act, provisions for conflict of interest on the board are extended. Formerly only members who were being considered for election could not be on the board, but now they would also be rendered ineligible if a close family was being considered.

Dr George said that the act's revisions broadly reflected what was already in place, and the way in which Melbourne Synod balloted. During archbishop elections the synod voted on the names it was presented with in a series of voting rounds. If one candidate received the vote of two-thirds of both the clergy and the laity, then that person was elected archbishop.

If not, both old and new legislation provides several opportunities to try again, including an adjournment to allow synod to reassess and pray.

The new legislation also specifies how the board of nominators as well as the board of electors would operate, rather than having motions that have to be debated. It would also accommodate electronic voting to further expedite procedures. If there

were more than four ballot rounds, the new act also triggered the convening of chair moderated meetings in which to discuss candidates.

Dr George said that the new rules would allow for new ways to find out what synod sought in a new candidate and enable more ideas about how to discuss candidates. These might include less combative ways than what was provided by the current practice of standing orders, she said.

She said that needing a 75 per cent majority was better for an election behind closed doors, as it gave confidence there was widespread support for the candidate.

Secondly the Reverend Dr Alexander Ross said decluttering the act was an act of sensitivity.

"What is enabled is a culture of simplicity and openness that empowers all members of this synod to engage. Not just those who relish in the tyranny of standing orders and obstructive parliamentary processes," he said.

"That's a sign of another quietly radical change amongst us in our culture."



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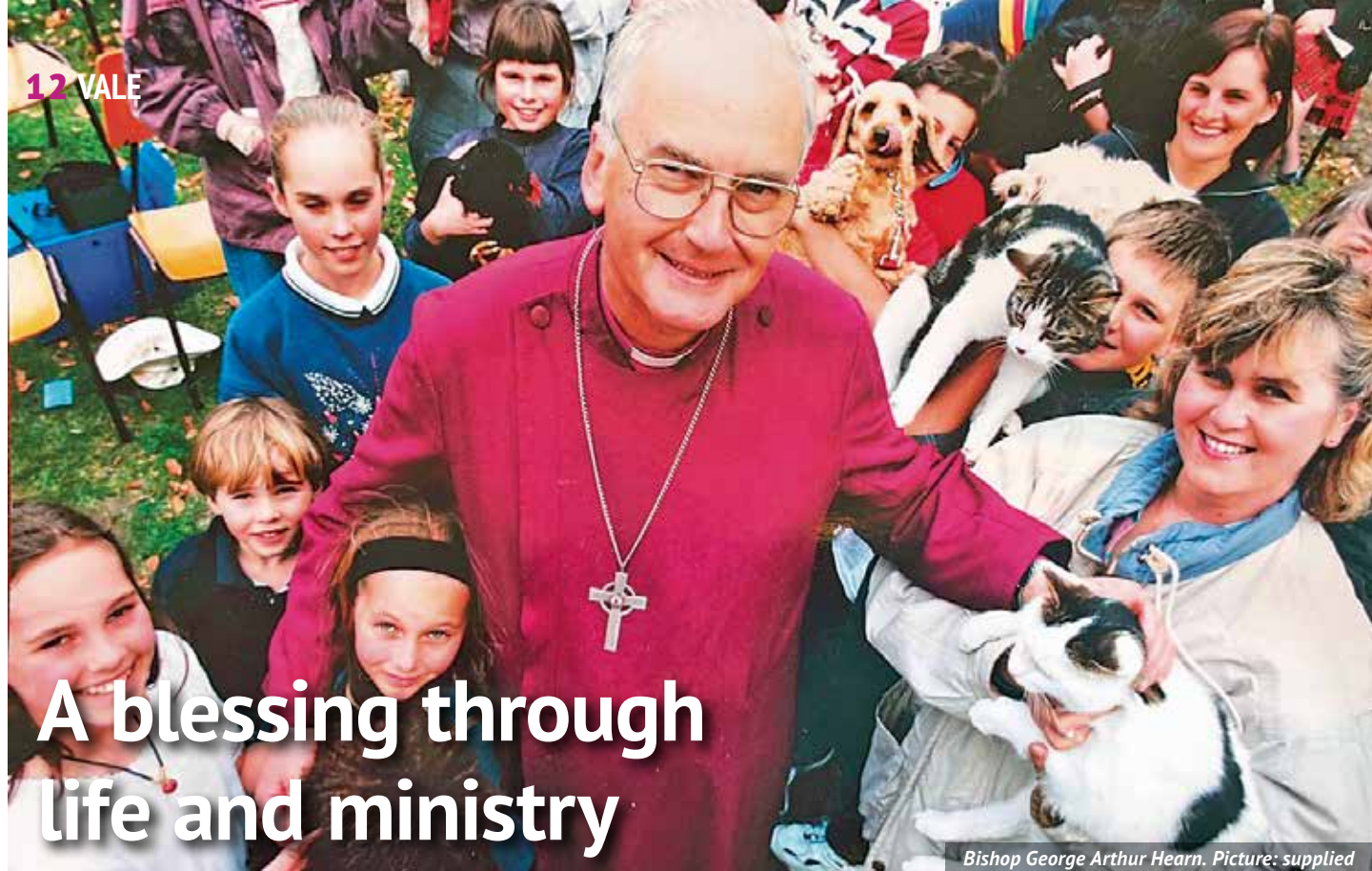
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Bishop George Arthur Hearn. Picture: supplied

A blessing through life and ministry

■ Bishop Bill Ray

George Arthur Hearn, 1935 – 2022.

George Arthur Hearn's faith and ministry journey was diverse as well as being one that enabled people to explore the gospel of Jesus Christ.

George was born and grew up in Melbourne's northern suburbs. In his early days of ministry he was a Church of Christ minister based at Warragul in West Gippsland. George came in contact with the then Bishop of Gippsland, David Garnsey who had an immense influence on his faith journey. George was ordained deacon in the Anglican Church in 1964 and priested 1965. George discovered the Daily Offices, that is, the daily services of Morning and Evening Prayer, and these along with the Scriptures were key to George's ministry from then on. At the celebration of George's life and ministry, we heard these words as an open Bible was placed on the coffin, "In life George was nourished by the Word of God".

George ministered in a number of parishes, Traralgon, Omeo and Wonthaggi in the Diocese of Gippsland, and Kyabram in the Diocese of Bendigo.

George served briefly with the Department of Christian Education in the Diocese of Melbourne then as the director of the General Board of Religious Education, a National Anglican Church ministry. Many people across the Australian Church met George through programs such as Education for Ministry, the Institute of Theological Education, and other Christian

Education programs. In 1981, George was episcopally ordained in St John's Cathedral Brisbane and then served as ninth Bishop of Rockhampton for fifteen years.

He returned to Melbourne where he served at St Paul's Canterbury as vicar and then as locum at Vermont. In retirement, George was involved with ministry in the Box Hill parish and was of great assistance to the Chinese faith community.

"A true champion of the Faith. A great bishop and an exemplary Christian."

Brian Farran

George had a very strong pastoral concern and set up Careforce, which became Anglicare. He reached out to our First Nation people. In 1988, George stated that the Australian Bicentenary celebration was an "historical absurdity" as it failed to recognise 40,000 years of Aboriginal culture. His Synod Charges were insightful and challenging, addressing both church and society issues.

George not only brought to the Diocese of Rockhampton, but also to the National Church as well, the Adult Catechumenate, which sought to bring people to faith in Christ. George was an avid reader, having several books in the go at one time. He was up to date with the latest theological publications. However, his faith was not just head knowledge, it had to be lived out, put into action seeking to help those who were

exploring the Christian faith.

George was very pastoral bishop. He phoned all his clergy every Easter and Christmas wishing for them well for their services. George took the preparation of sermons seriously. Often on a Friday he would ask clergy how the sermon preparation was coming along, only to hear, "I have finished mine". George ordained many people. At my deaconing he told us to read the Exhortation and Examination every month. He said the same thing when I was priested and consecrated bishop. I can still hear George saying this is what is required of you in living out your vocation, as an ordained person.

Bishop George was strongly supported in his ministries by his beloved wife Adele. Adele and George were very hospitable people and gracious hosts. Family was very important to him. He was proud of the achievements of his children and grandchildren. George was a keen gardener, loved his various pets as well as enjoying travel overseas to visit family. He enjoyed catching up with retired clergy and sharing in robust discussion. With all his ministries and interests, George was passionate.

Brian Farran wrote of George: "A true champion of the Faith. A great bishop and an exemplary Christian. I owe George so much for my formation as a Christian and as a bishop". That is true for many people.

Both the Church and the Community were blessed because of the life and ministry of George Arthur Hearn. May we, like George, may be people of vision, initiative, compassion and faith so that love of Christ is made known.



Most Pantry 5000 volunteers were its food support recipients.

Picture: supplied

Relief program run by people it helps

■ Jenan Taylor

Pantry 5000 has been providing food relief for 10 years. Now some of those it's helped are lending a hand.

When Longbeach Anglican parishioners Ken and Sue Gooding started food distribution service Pantry 5000 in 2012, they had no idea it would become so huge.

Mr Gooding said Pantry 5000 which references Jesus' feeding of the 5000, emerged out of a program called "40 days of community" at St Aidan's Carrum.

On the first day of operations, there were just nine volunteers, and 30 people turned up looking for assistance, he said.

But within two or three weeks about 100 people were coming along for food support.

He said the numbers then plateaued for a while, but over the last couple of years had become substantial and were indicative of the need in the bayside area ranging from Carrum to Seaford to Parkdale.

Pantry 5000's guests are on low incomes or are unemployed.

Some may couch surf and some may live in their cars or in caravans, and in recent months their numbers have climbed to about 400, Mr Gooding said.

Key to Pantry 5000's ability to provide them with free, nutritious food are its volunteers, most of whom were the same guests that the initiative has helped over the years.

"They'd come to us for support, and then said they really liked what we were doing

here. They liked the field, they liked the way that we conduct our relationships with everybody, and they would ask if they could become a part of the volunteer team.

We never say no," Mr Gooding said.

"My aim from my mission point of view is that you've just taken one step closer to forming a relationship with Christ by saying you want to be a volunteer, and so we will work on that."

"They liked the way that we conduct our relationships with everybody, and they would ask if they could become a part of the volunteer team. We never say no."

Ken Gooding

He said Pantry 5000 ran a bit like a mini supermarket that, at times, also delivered food. Its volunteers source and collect food from supermarkets and Foodbank Victoria, then pack it all up on Tuesdays so that it's ready to be distributed at the outlet on Wednesdays or delivered to people's dwellings on Thursdays.

Rather than giving people pre-packaged hampers, guests are allowed to choose what suits their needs, especially if they're also trying to support a family.

"We just find that probably gives them a bit more dignity and shows them that we're

there to help them rather than demand that they take this charity or leave it," Mr Gooding said.

Depending on their circumstances, people can get a bag of pasta or rice and then they can select breakfast cereal, and frozen foods or dairy items, as well as pick eight different vegetables and six different fruits.

Volunteers themselves, Mr and Mrs Gooding work on the program five days a week.

But Longbeach parish vicar the Reverend Sue Bluett said the pair had thrown themselves into it seven days a week during the pandemic.

Ms Bluett said there was also a community garden space attached to the food distribution centre, and that before the pandemic lockdowns the Goodings would sit and chat to people who came for groceries.

Through that, they helped to extend valuable ministry services, she said.

Mr Gooding also said not all of the volunteers were necessarily church-going people, however some of them went on to become members of the church.

Since becoming part of the team, some have even wanted to give back financially to Pantry 5000.

"Every week, I get one or two of our volunteers saying, look, here's five dollars, I hope that helps," Mr Gooding said.

"I usually tell them that it's more the fact that they want to do that, that helps, but I'd never turn down their offer.

"It might buy two packets of cereal but it's the gesture that is just lovely. I love that."

Collaboration for Clayton churches

■ **Kirralee Nicolle**

A group of ministers in Clayton in Melbourne's southeast have created a forum to share ideas for best engaging and meeting the needs of those in the community.

Together for Clayton and Beyond was the brainchild of church ministers from four different denominations.

Ministers from several denominations in the area have come together to pray, partner and plant churches. Ministers include All Saints' Anglican's Reverend Charles Fletcher, who said more churches were interested in joining the initiative, which began a couple of years ago as informal meetings between the four pastors.

He said this was born out of a pastors' prayer meeting which had been running for more than 20 years.

"It's an attempt to ask how as a bunch of local churches can we collaborate more together," he said.

Mr Fletcher said the group was planning an annual prayer event for Christians in Clayton to pray together for the suburb.



Charles Fletcher (left) and fellow ministers at a meeting for *Together for Clayton and Beyond*. Picture: Supplied

He said the soon-to-be-launched website for the initiative would also advertise outreach and community engagement opportunities happening in each of the churches and ministries.

"We see Clayton as a bit of a distinctive place. It's a hub because of the university, hospital and industrial precincts in the area," Mr Fletcher said. "It's a very multicultural area."

He said those involved in *Together for Clayton and Beyond* hoped that not only would the initiative assist them to better collaborate with each other but would also allow churches to partner with other

stakeholders, such as the council.

"It may open up some opportunities over time," he said.

"We want to help both start and strengthen churches and congregations."

Those represented include Chee Fah from Clayton Church of Christ Fellowship, Reverend Michael Jensen from St Andrew's Presbyterian Church and Baptist minister Stephen Tan from Regeneration Church Monash, along with Bill Pontikis, a ministry worker who runs a Christian café ministry.

The official launch of *Together for Clayton and Beyond* was on Sunday 16 October.

Confidence on the menu for hospitality trainees

■ **Jenan Taylor**

An Anglican community centre is equipping members of the broader community for work in the hospitality sector.

Christ Church Mission's seven-week introduction to hospitality program has been helping people gain skills for the hospitality jobs growth area.

Trainer, and program and volunteer coordinator Elaine Wilkinson said the course sought to help people who had experienced some setbacks in life regain the confidence they might have lost. It has been running since 2019.

Ms Wilkinson said after the course, people could stay on as volunteers, go on to do another course that might put them on the path towards potentially higher qualifications.

"They might even pick up a job which has happened for several people," she said.

The program is run out of the mission's commercial kitchen and kitchen garden on the premises of Christ Church St Kilda.

Ms Wilkinson said during the course people learned how to work as a team and how to chop vegetables, food safety and how to prepare meals.

Some of these might include Greek comfort food made with fresh herbs and vegetables from the kitchen garden to more simple fare.

But Ms Wilkinson said the course was structured so that students also understood the food industry. She said there were also excursions where students were taken to different food venues and encouraged to think about things like the ambience, how welcoming staff were toward customers, and what happened when customers want to pay for their meals.

"We try to be creative in the way people learn, and make it more than just all theory," Ms Wilkinson said.

She said when the program ran in between the pandemic lockdowns, café and restaurant owners from the St Kilda area had been invited to a three-course meal prepared by the students.

They saw the enthusiasm and some places offered the participants work experience.

Although COVID restrictions limited what could be done afterwards, Ms Wilkinson said they hoped to get that part of the program back on track.

Ms Wilkinson who has a background

in hospitality and horticulture as well as training qualifications teaches the students for a few hours on a Monday.

She said some participants were from marginalised backgrounds or had become disengaged, or could have a range of learning needs, while others absorbed the program very easily.

She said she preferred to keep the group small at about six people per term, so she could get around to give each one support.

Christ Church St Kilda parishioners also provided mentorship, Ms Wilkinson said.

They gave general assistance to people or just engaged in conversation with them to perhaps help them feel more comfortable, and then also helped out with serving food at the Thursday evening community meals.

Program partner Port Phillip community group also helped students with preparing resumes and finding jobs at the end of the program, Ms Wilkinson said.

Having started in hospitality at a difficult point in her own life, Ms Wilkinson said she often told students her story to encourage them about the possibility that might get somewhere in hospitality.

Gifted journalist will be much missed

■ Paul Arnott

Gerald Davis, 4 June 1939 – 29 July 2022.

I first met Gerald during my years at Ridley in the mid-1980s. I had quite a deal to do with him in the late 80s and early 90s when I was synod media officer for the diocese of Tasmania.

Church Scene was officially launched in February 1973, following the demise of *The Anglican* newspaper. Christian businessman and founder of Kerby Furniture Alan Kerr put together a group of businesspeople who were willing to fund the paper, including Edgar Coles and Gerald's father Ralph. The Anglican bishops of Bendigo, Perth and Wangaratta were each willing to contribute \$3000 of diocesan money to enable *Church Scene* to begin publication.

The paper would be edited and run by Gerald Davis. Gerald had trained as a journalist, first at a local tri-weekly newspaper in Kyneton, then in Rupert Murdoch's new suburban operation and briefly at *The Australian* in its early days. From childhood, he'd felt he would end up in some form of fulltime Christian service, but had no idea what shape it would take.

As managing editor, he was expected to make it all work. Clyde Wood and Colin Sheumack were "hard-heads" whose advice and support he greatly valued. He also received important advice and operating cash from Vincent Fairfax who brought Dame Elizabeth Murdoch on board. Within a decade, *Church Scene* was able to stand on its own feet.

Gerald began to report on country synods around the nation, which he said: "surprised locals at first". His goal was to discover what Anglican people thought important from Geraldton to Bendigo. As an example, he spent hours in a Whyalla pub at the suggestion of a local parson, to learn what was happening on the ground, including when the next strike was planned. While he had experience as a journalist, he had never managed a newspaper, so he had to learn those skills on the job.

One of his biggest challenges was managing the staff of *Church Scene*, which at its peak employed 20 people. Former bishop of Tanzania Alf Stanway, who was the deputy chair of the parent company Church Press, was a brilliant administrator and an enormous asset to *Church Scene*. Gerald learned from both Alf Stanway and Rupert Murdoch how important it was to



Gerald Davis was the longtime editor of *Church Scene*. Picture: supplied

monitor costs on a daily basis.

Finding and overseeing advertising was a huge challenge. It soon became apparent that circulation numbers weren't going to attract the advertising needed to make the paper viable in the long term. At that point Gerald says Bishop Stanway encouraged him to think of more frequent local advertising.

Alf Stanway found a woman with promotional skills who hit on the idea of promoting parish development – new church halls and buildings, tapping builders and suppliers for advertising. The goal was to give advertisers value for money and to set up specific circulation (free if necessary) in the parish or community for that edition. The outcome transformed the budget.

The remarriage of divorcees was a major issue that *Church Scene* covered early on. Archbishop Keith Rayner was a careful Bible exegete and put together a well thought through position on this issue from Matthew's gospel. Another issue the paper covered was women's ordination which was a focal point for a great deal of thought and debate in the 1980s.

Church Scene never had a very wide readership, but the readership it had included most Anglican clergy households and enough others, some overseas, to maintain viability. Circulation varied between 3000-5000 copies.

Although regularly reporting on the Anglican Church around Australia, the paper never sought and was never offered any institutional financial support, except for the initial diocesan grants.

Gerald told me that while bishops

seldom tried to interfere the relationship with the Anglican Church was often stormy. He tried hard to be non-partisan but got offside with the heavies in the Sydney diocese. Donald Robinson suggested seeking private peace talks with leaders of the Anglican Church League, which was vehemently opposed to women priests, but he received no response.

Gerald felt a mistake he often made as a journalist was to allow himself to become too close to those about whom he was reporting. He told me:

"There's a rule in journalism that a journalist is like a zoo-keeper, who should never enter an animal enclosure unless carefully protected. There's a difference between being sympathetic and empathetic. If you become empathetic you've crossed the line and I think I made that mistake too many times."

He told me that if he had his time over again, he'd be far more sensitive to power imbalances in the Church:

"Unless one understands how the power imbalances impact you, you're at their mercy. A number of clergy and bishops have a view of the episcopacy which sets them apart. At that time in the early seventies the Anglican Church was struggling to emerge from being the Church of England to becoming the Anglican Church of Australia. The difference between being authentically Anglican and authentically Australian was losing everybody, including me."

Gerald said that by 1992 he'd run out of steam. He knew that *Church Scene* needed to enter the online publishing world.

"We'd already begun using desktop publishing, long before anyone else in the Australian religious press had moved away from typesetting," he said.

"We realised we needed to offer a paid online subscription. But that would threaten our paid mail subscription, which would have required a great deal more capital, and I just couldn't see where that money was going to come from. In retrospect, I wish we'd been able to make that leap, but I was tired, unwell and had lost my vision for the paper and I just couldn't see how to make it work. Unwisely, I'd failed to take LSL." There were a number of factors that resulted in *Church Scene* being wound up at the end of 1997.

Gerald Davis was a gifted and principled journalist whom I admired greatly. He did his very best to be accurate and fair and he will be very much missed.

Assisted dying data draws questions

■ Jenan Taylor

Most Anglicans are against voluntary assisted dying despite a survey suggesting high levels of support among the group, according to one church leader.

Trinity College research professor the Reverend Canon Professor Dorothy Lee said there was always a diversity of opinion among Anglicans, but that most did not accept VAD.

It came as a new Australia Institute poll on territory rights and VAD found that people who identified as Anglican were more supportive of it than most other Australians, including Catholics and other Christians.

The poll asked more than 1000 people across the country whether they thought a doctor should be able to help someone die if they had a terminal illness and were experiencing unrelievable suffering.

More than 80 per cent of Anglicans believed that VAD should be legal.

The survey also asked whether people supported the territories' rights to have VAD laws, and 82 per cent of Anglicans said they did.

But Professor Lee said she was astonished at the survey's findings.

She said the basis of most theologians' opposition was not that people should suffer or that they should have pain, but that Anglicans were called to choose life and to share one-and-other's burdens.

She said the argument for assisted dying because people were suffering did not hold in most cases.

"It's the thin end of the wedge, once we start saying it is for people who are gravely ill and in pain," Professor Lee said.

"Why not also people who are psychologically very ill and in pain? Why not a young person who wants to suicide? Why are we trying to prevent suicide, if we think suicide is okay?"

Professor Lee said she didn't attribute blame to people who chose suicide.

Instead she said blame lay with our society and situations where there was a lack of proper care, and where elderly people and those who were sick and dying or very lonely felt like they were a burden.

There was respite care and palliative care so that in most cases people didn't actually need to suffer, she said.

"We should be putting out all our efforts into preventing suicide. Voluntary assisted dying is, actually, suicide. Let's name it. So, we're either against suicide or we think it's



Results of an survey about attitudes to euthanasia have surprised some.

Picture: Dreamstime

okay. Well, it's not okay," Professor Lee said.

"We need to change our social attitudes and support people who are depressed or who feel alienated or rejected or who are suffering pain."

Professor Lee said Christians were called to care for those who were very ill, and very depressed and to not inflict death. Not all, but many Anglicans would have that view, she said.

Medical ethicist Dr Denise Cooper-Clarke was also surprised by the figures attributed to Anglicans in the poll.

Dr Cooper-Clarke said that both Melbourne Synod and the General Synod had opposed euthanasia and assisted dying in motions.

That signalled a possible mismatch between what the Church had decided and what people who identified as Anglican were saying, she said.

But she said it was good that the Church had taken a stand for the protection of human life, as it had done consistently throughout history.

Dr Cooper-Clarke said she understood that there were strong feelings about the issue but that survey questions about VAD often evoked emotive scenarios.

But the questions often discounted the way that assisted dying actually worked in all states of Australia, she said.

Dr Cooper-Clarke said people didn't need to be in actual physical pain. They only needed to say they were suffering and had to be, in the doctor's estimation within 12 months of possibly dying of terminal illness.

"So sometimes people's suffering is more emotional than physical. It may be that they're just terribly lonely, and in despair," she said.

Dr Cooper Clarke also said there were concerns that because psychiatric illness could be used as an argument for VAD in Canada, it could also happen in Australia.

She said one concern in particular was that people could be assessed for euthanasia by telehealth.

Advocacy group Christians Supporting Choice for Voluntary Assisted Dying said Christians of all denominations had been supportive of assisted dying for years.

National coordinator Ian Wood said that public polls going back as far as the early 1980s had shown a change in Christian attitudes to the issue.

Mr Wood said news polls conducted by Dying with Dignity Victoria in 2007, and YourLastRight.com in 2012, had shown that Anglican support for euthanasia had climbed higher than the average for all Australians.

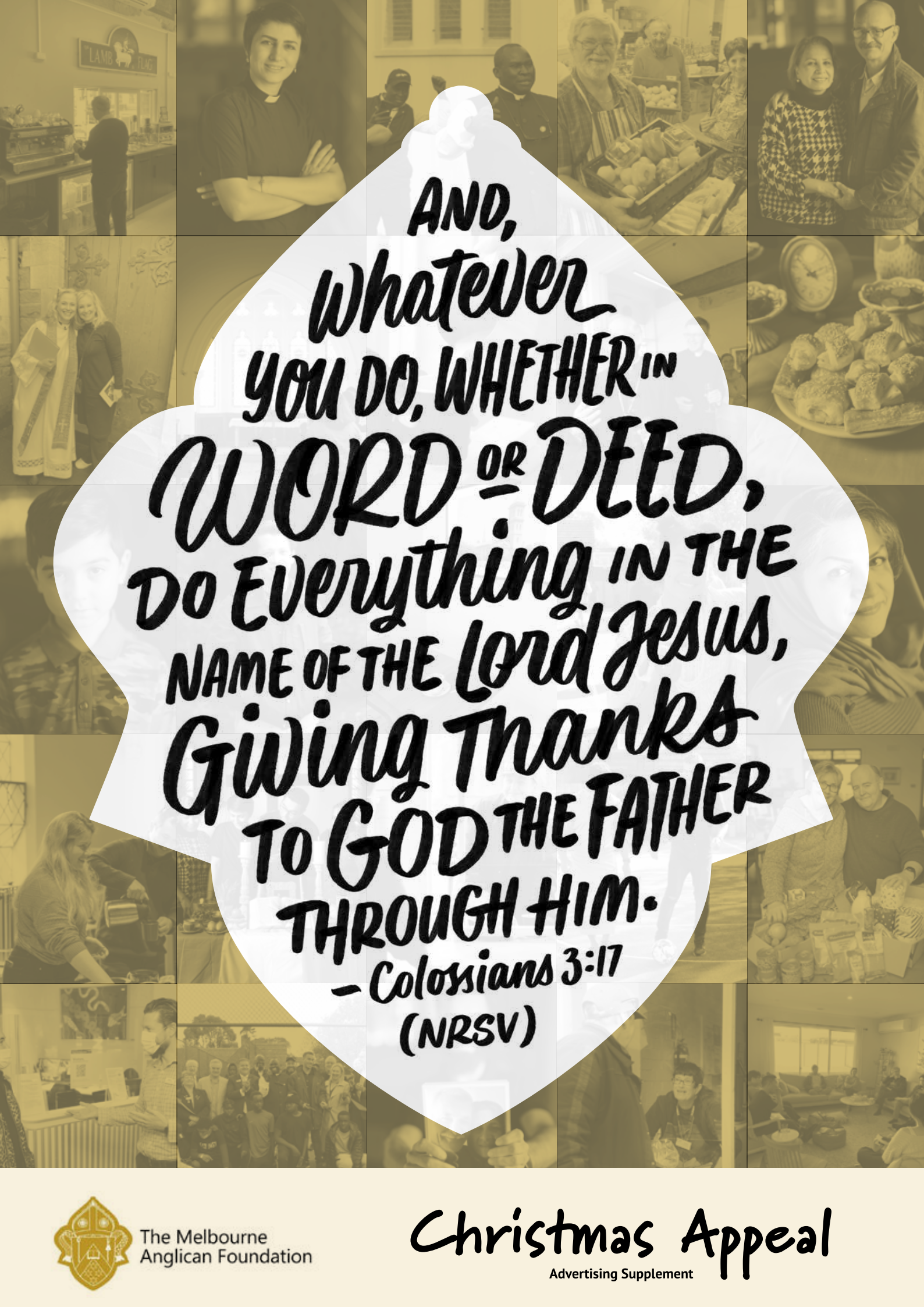
He agreed that there was a possibility that people who were not necessarily church-goers, but who identified as Anglican, could also potentially be counted among those supporters.

He said there seemed to be a disconnect between what congregations wanted, and what the hierarchy of Anglican and Catholic churches wanted.

But prominent Anglican leaders overseas, including the late Archbishop Desmond Tutu, had been supportive of assisted dying, Mr Wood said.

He said he thought that Christians were more inclined to give deeper consideration to issues than they had in the past, and to not necessarily accept what they were being told these days.

"Probably people aren't so ostracised now for questioning these things, as they might have been earlier," Mr Wood said.



AND,
Whatever
you do, WHETHER IN
WORD ^{OR} DEED,
DO EVERYTHING IN THE
NAME OF THE LORD JESUS,
Giving Thanks
TO GOD THE FATHER
THROUGH HIM.
- Colossians 3:17
(NRSV)



The Melbourne
Anglican Foundation

Christmas Appeal

Advertising Supplement

WORD

The Melbourne Anglican Foundation gives thanks to the Benefact Trust UK for being the catalyst for Church Planting and revitalisation in the Anglican Diocese of Melbourne.

Lamb & Flag Café

Christ Church, Brunswick

Between the daily rhythm of morning and evening worship at Christ Church Brunswick, Bishop Lindsay Urwin is resident barista at the 'Lamb and Flag' café on Sydney Road. Between making coffees and talking to customers, he can be seen pouring over hymnals sprawled out on a café table, or with laptop and commentaries writing a homily.

He describes the shift of parish energies from the quieter Glenlyon Road to the café on bustling Sydney Road as inspired by the story of Philip and the Eunuch in Acts 8. "Just as Philip ran up to the Eunuch's chariot on the Gaza Road, so are we 'running up' to where the people of Brunswick are to be found, creating the opportunity to listen and hear their questions." In addition to its life as a café, 'The Lamb' offers free lunches on a Thursday, hosts refreshments after church and 'Lamb B&B' (Bible and beer) an informal opportunity for praise, teaching and a drink. It's adding new life to the parish. Described by one customer as "a halfway house to the Church", the workers at the café seek to be sensitive in knowing when and when not to speak. But the bishop adds, "It's not enough just to chat. We want to talk about the Lord!"



Merri Creek Anglican

St Paul's, Fairfield

Nestled in a busy street of shops and cafés in Fairfield is the historic St Paul's Anglican Church. It has recently been transformed back into a church from a yoga studio after the church gifted the building to Merri Creek Anglican. A few months into the launch of the church plant, the Senior Minister of Merri Creek, Rev. Peter Carolane is preaching on the vision, there are a dozen kids in the back room learning about Bible and the L-shaped couch at the back of the church is swarming with babies and toddler. Peter shared why they planted as he preaches on the Parable of Yeast, "imagine a community, whose active and transformative presence was dispersed in the neighbourhood, like yeast in dough."

Fairfield congregation minister, Rev. Patrick Senn has been encouraged by locals joining, some finding the church just by walking past and seeing the sign. He encourages others to have courage and not be hesitant to invite people to church: "by not putting your lamp under a basket; it will create opportunities for growth." From community groups on Tuesdays and Wednesdays to Alpha on Thursdays, the building is once again a space used to make the word of God fully known.



Support a Vision for Growth

Give a non tax-deductible donation to support projects like these, giving new life to our existing parishes and creating new parish growth.

The Melbourne Anglican Foundation lives the message of the Gospel and asks everyone to serve God's justice with our gifts. Here are some examples of Parish Projects that we have enabled.

DEED



Pantry 5000

Longbeach Anglican Church

Pantry 5000 was started over 10 years ago when the parishioners of Longbeach Anglican sought to be more engaged and involved in the community. Spurred on by a study called '40 Days of Community', they saw the need in their local area of Southern Kingston and Northern Frankston which didn't have a food support agency. Ken and Sue Gooding lead Pantry 5000 with a team of volunteers who are from their church as well as locals, many who started helping as a result of being supported by the food pantry.

Pantry 5000 runs three days a week. They prepare food hampers on Tuesday to give out to a small number of people, then on Wednesday they have up to about 200 people collect food from the Pantry. On Thursday, they deliver to about 30 or 40 people who have impaired mobility. Ken, who retired at age 60 to spend more time in community, was inspired by the words of Jesus: "I was hungry, and you fed me, thirsty and you gave me a drink." (Matthew 25a) "It's just part of my faith that we are glorifying God by helping those people who need it."

Multi-Purpose Sporting Court

St James', Dandenong

With funding from The Melbourne Anglican Foundation, St James' Anglican Church in Dandenong were able to refurbish the old tennis court that had been in disrepair for over 30 years. As the demographic had changed enormously, with lots of migrant families in the area, Rev. Graeme Peters and the team at St James' dreamt up a multisport facility with basketball and futsal. With plans slowed down by COVID, they were delighted to launch in April this year with help from The Melbourne Anglican Foundation.

The court is used every Sunday with the South Sudanese congregation and the Samoan congregation that shares the church. Lots of other community groups have used the court and the parish of St James are looking forward to trying new programs over spring and summer for youth outreach. Rev. Graeme is also inspired by Jesus' words in Matthew 25 about caring for people's needs. "The local youth are not in need of food but in need of community, care and love." The church also provides a meal program as well as showers for the homeless. "We want to share Jesus' love with people, whether they come to church or not and to show that the church cares."



Support Community Needs

Give a tax-deductible donation to assist parish community programs like these, addressing necessitous need in Melbourne.



The Melbourne Anglican Foundation

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The Melbourne Anglican Foundation was founded in 1987, inspired by the vision of the late Archbishop David Penman.

The Foundation's mission is to seek to raise funds to facilitate the mission and ministry of the Anglican Church in the Diocese of Melbourne. Last year, 2021, we were able to distribute over \$1 million dollars in donations and grant monies to Parish Projects in the Anglican Diocese of Melbourne. We were grateful for an increase of 17% in donations and over two hundred new donors coming into our networks.

Essentially the Foundation provides a tax deductibility vehicle for parish programs that benefit the mission of the church and the wider community. Any Parish that receives donated funds from the Foundation for an approved program, can also save on their end of year assessment via the fact that funds from us do not need to be counted as assessable income. We fund projects and ministry activities through a combination of donated funds and hard-won grants from Philanthropic organisations and private donors, all intended to make the word of God fully known.



ONLINE

www.melbourneanglican.org.au/melbourne-anglican-foundation

Hover your phone camera over the QR image and follow the prompts to make an online donation.

WAYS TO GIVE

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Please deduct the amount from my credit card: ☐ Visa ☐ Mastercard

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☐ Please find enclosed a Cheque/Money order (payable to **Melbourne Anglican Foundation**)



St Matthew's Ashburton. Picture: supplied

St Matthew's celebrates 75 years

■ Margaret Holt

From humble beginnings in 1947, when early services were held in the local state school and later, in a converted army hut, the people of St Matthew's Ashburton recently celebrated their 75 years as a parish in fine style and with thanks to God.

Their story of survival spans the explosive growth of the parish in the early years as it bore Christian witness in its local community, the threat of closure in the first decade of this century, times of being nurtured by some wonderful local vicars. It includes the embracing, 10 years ago, of the arrival of the congregation of the Church of South India, meeting at the church. The successful cooperation of the two congregations has been to the enrichment of all.

The celebrations lasted a little over a week, beginning with a spit-roast dinner,

followed by a special evening service led by the Vicar Reverend Kurian Peter on St Matthew's Day. They culminated the following Sunday on 25 September with the congregations combining for a service of Holy Communion with Archbishop Philip Freier as chief celebrant and his wife, Mrs Joy Freier, amongst the honoured guests.

A history booklet named *Let Your Light Shine* authored by Margaret Holt was introduced by the author herself and was launched. Dr Graeme Blackman AO, president of the Victorian Council of Churches received the first copy from the archbishop. Executive secretary to the archbishop Ken Hutton rendered instrumental music, and children of the junior choir sang a beautiful song.

Mrs Freier, Dr Blackman, and Ashok John Varkey spoke on the occasion. Everyone enjoyed a community meal together after the service.



Michael Petering. Picture: supplied

Dads explore fatherhood

■ Doug Petering

There are few more daunting moments in the life of a father than when that first small baby bundle comes home for the first time.

All sense of planning, regular sleep, and predictable mealtimes fly out the window. And all feelings of competency in the new skills go awry. At least, that's what many dads reported during this three-week series at St Alfred's Blackburn North. Each evening up to 50 dads, grandads and father figures gathered to explore what it means to be a dad in 2022, led by facilitators, Andrew Jones and Michael Petering. Participants talked about how they might exercise more confidence and competence in their parenting. Men from the parish, nearby churches and other areas shared their experiences, and challenged one another. Everyone was reminded of the words of Dr Billy Graham: "A good father is one of the most unsung, unpraised, unnoticed, and yet one of the most valuable assets in our society."



St David's Café N Thrift Shop volunteers. Picture: supplied

Making connections at church cafe

■ Jenan Taylor

Community volunteers, including individuals with intellectual disabilities, are gaining the work experience and social skills St David's Anglican Church in Moorabbin. The church is helping people gain work and communication skills, as well as independence through voluntary work. Vicar the Reverend Michelle Wang said that the café was usually staffed

by members of the church, but had decided to offer volunteer opportunities to people from intellectual disability support organisation Bayley House, and a number of members of the community who were learning to speak English. Café coordinator Dawn Maas said volunteer church members encouraged community volunteers to interact with confidence with the public, helping them to be ready for work in the wider community.

From the editor



What a month!

First the Archbishop of Canterbury's visit, then straight into synod. But the news didn't stop there. You can also read about Monica Ayor Matoc – one of three South Sudanese women set to be ordained in the diocese, or about Simon and Alison Reeve facilitating a thriving families ministry in Grafton with Bush Church Aid, and so much more!

And for the first time ever, you can check out our new online-only, e-edition supplement at: bit.ly/TMAonline.

Let us recognise the many barriers

As the Anglican Church is seen to quarrel over issues of diversity, please think of the messages children around us may be picking up. As adults heave theological planks at one another, it may not be obvious to all, but some children in our vicinity may have a LBGTIQ+ aunt or uncle they would like to invite to their confirmation, or a friend at school, or other relationships in their lives, besides their own thoughts, as they absorb the arguments. Children need to feel safe, respected and welcome in all our church spaces. When we talk about diversity, let us remember that families with children with special needs also need to feel welcome. The number of young families that give up coming to church due to their unique struggles has been documented. It's time that we look at providing a sensory space or safe withdrawing space in churches, for the safety of children with special needs. It is time we recognised the trauma for young parents dealing with acceptance of diagnosis assessments, the NDIS paper chase, the difficulties of navigating a world that sees their families as diverse, or not fitting the usual societal expectations. Let's recognise the many different barriers, the

exhaustion, the difficulties for some even to enter a church building and feel safe and valued, and able to worship. Let our awareness of the challenges for families with diversity continue to develop and grow through Jesus' love.

Christine Jolly
Hoppers Crossing

God's wants are what matter

As a direct response to the events going on in the church, I want to say what makes me a Christian. I am a Christian because Jesus died for me. Why did he do this? Paul wrote in Romans 7:24, "What a wretched man I am! Who will rescue me from this body that is subject to death?". I am a wretched creature and am unacceptable to God. It is only through the imputed righteousness of Christ that I am made acceptable. And yet, even as vile as I am, God loves me: for while we were still sinners, Christ died for us. What does this mean? It means it is no longer about me, but about Christ who lives in me. I cannot focus on what I want, but on what God wants. My needs do not matter. I could die naked, freezing, starving, and abandoned by all, and God would still

be good and loving and having fulfilled all his promises to me. It is because of this that we are free to love others. We can't judge, because how can one evil creature say to another evil creature "You are evil"? It would mean nothing. We love others as God loves us and remember that our wants are not important. God's wants are.

Miriam Smith
Sale

Correction

September's *Melbourne Anglican* incorrectly named Margaret Kennon as benefactor of Kennon Hall at All Saints' Kooyong. The hall was gifted by Elizabeth Kennon.

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. 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.



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**BETTER
TOMORROWS**

Our differences of interpretation reveal a deeper gulf



Picture: iStock

■ Andrew Judd

Professor Dorothy Lee argues that disagreements in the Anglican church are simply about our interpretation of the Bible, and not about whether we accept the authority of the Bible. She concludes: "... as Anglicans we accept the authority of Scripture in its prophetic and apostolic witness to Jesus Christ, the Word of God. Where we differ is in the ways in which we interpret the text."

I find this an attractive idea, because it suggests that little is at stake in these painful and divisive discussions we find ourselves in. If it's just a matter of interpretation, on a subject secondary to the gospel of Jesus Christ, which the Bible is a bit vague about anyway, then we need not lose too much sleep.

Like many attractive ideas, however, this one papers over an awkward gulf. In 2019 the General Synod Doctrine Commission collated a series of essays addressing the question of same-sex marriage. Doctrine Commission member Matthew Anstey offered the argument in favour of same-sex marriage, and argued the seven or so Scriptural texts on homosexuality all depicted it as sinful.

Hang on! If Anstey agrees that the Bible is clear on this issue, then how can he come to the opposite view and affirm same-sex marriage?

We need to ask two follow-up questions to determine where our disagreements really are.

First, is the Bible our ultimate authority, or just one among many? As Anglicans it is not enough to say that the Bible is *one* authoritative-ish dish on the interpretive buffet – for us it is "the word of God".

Professor Lee rightly points us to the Thirty-nine Articles. She notes that they commit us "to an intelligent understanding

and wholehearted following of the Bible". Indeed what is distinctive about that reformation document is not just that the Bible is recognised as some authority: it is that the Bible is *the* authority over every other source of authority.

Yet, as Professor Lee also rightly observes, there are various alternative weightings that Christians might give to the Bible, particularly in how it scores against tradition, reason and experience. I can think of many Christians from different traditions who would not assent to the Articles and the priority given to Scripture.

Returning to Anstey's essay then, the disagreement starts to make sense. It has nothing to do with biblical interpretation. He can agree with the majority of the Doctrine Commission that the Bible forbids same-sex intercourse, but still affirm same-sex marriage, because he considers the Bible one authority to be considered "in dialogue with ... lived human experience".

At heart, then, this is more serious than a difference of interpretation. It is a fundamental parting of the ways. Anglicans love reason, experience and tradition. But they also insist that the word of God can overrule any and all of them. Councils err, despite what tradition says. The spirits mislead, despite what experience says. Miracles happen, despite what reason says. The word of God never fails – despite what anyone says.

Our commitment to this first principle has held Anglicanism together. We may not all see things the same way all the time, but if we can at least agree that the Bible is the word of God, and hence our primary authority in matters of faith and conduct, then we can have meaningful discussions. We might even hope to persuade each other. Abandon this principle and we will go around in circles forever.

Second, is the goal of "interpretation" to understand, or to improve the Bible?

Interpretation is a slippery word. In my previous career I knew some very clever lawyers who, for the right hourly rate, could give you exactly the "interpretation" of the tax code you were looking for.

Many of the interpretations offered by modern Bible scholars would have startled Jesus and the apostles. This is deliberate. In the wake of postmodernism, much interpretation explicitly aims at arriving at an understanding of the text that goes "against the grain" of the text.

Bible scholars sometimes deliberately set out to subvert sections of Scripture they find objectionable. In *Five Uneasy Pieces*, published in 2012, Richard Treloar explains how he interprets the prohibitions against male-male penetrative sex in Leviticus:

"Reading Leviticus 18:22 and 20:13 as Anglicans means taking these verses, and the whole witness of Scripture, fully seriously. Sometimes this means exercising a 'hermeneutic of resistance', or ... 'improving upon some portion of Scripture'..."

If indeed "interpretation" means "resisting" or "improving on" what the Bible says, then our disagreements are much more significant than might first seem. "Resistance" is a strange way of recognising any authority, let alone the living and active word of God.

Our disagreements, then, are at heart about what the Bible is and what role it should play in our lives and communities. For me, the Bible is more than a record of some human thoughts about God, it is the word of God. As the word of God, it is both authoritative and relevant. I must assume it is the way the Holy Spirit wants it – I dare offer no improvements or resistance.

Reverend Dr Andrew Judd lectures in hermeneutics and Old Testament at Ridley College.

God is on the side of those who seek for

■ Reverend Hannah Craven

Early last year it felt like women in Australia were having a moment. Grace Tame had just been named Australian of the Year, Brittany Higgins had gone public with her allegations of rape by a Liberal staffer in Parliament House, and three other women also came forward alleging assault by the same man. Add unresolved allegations about Attorney-General Christian Porter, and Australian women had finally had enough.

March 2021 saw a national event called March4Justice involving tens of thousands of Australians across 40 locations. At an event at Parliament House, Brittany Higgins spoke, saying: "There is a horrible societal acceptance of sexual violence experienced by women in Australia". The protests were focused not just on the prevalence of sexual violence in Australia, but on our society's seeming indifference. Our failure – at so many levels – to see, hear, care and respond.

A poster for the march featured an image of a woman's face, mouth wide open, shouting "Enough!" Women marched on Parliament House to be seen and heard, and to demand justice. In the sun that day in solidarity there was rage, but there was also optimism. Maybe this was a tipping point? Maybe Australian women's everyday experience of sexual harassment, assault and abuse, might finally begin to be heard and to be seen. Maybe something might change.

Eighteen plus months later, as I write, Brittany Higgins' case is just now in court. We have heard how Grace Tame has been repeatedly harassed online by her childhood abuser. Both women have been treated so terribly and so viciously in the public and online discourse that each have voluntarily been admitted to hospital seeking mental health support – aware that they are not coping with what it costs to go public about these issues. Christian Porter's accuser had already died by suicide.

For so many victims of sexual assault, and other forms of injustice, there is a calculation that happens as you decide whether to seek justice. The likelihood of success is weighed up against what it will cost. A recent Netflix show *Unbelievable* explored this dynamic powerfully. In this world – even in our country, our city – justice can be hard to come by. Even when you're in the right, justice is by no means guaranteed.

In Luke 18:1-8 Jesus tells a story about a woman who deserved justice and had to fight hard to get it. Though often overlooked,



The Reverend Hannah Craven.

"There is a horrible societal acceptance of sexual violence experienced by women in Australia."

Brittany Higgins

perhaps this is one of Jesus' most enduring parables.

Then Jesus told his disciples a parable to show them that they should always pray and not give up. He said: "In a certain town there was a judge who neither feared God nor cared what people thought. And there was a widow in that town who kept coming to him with the plea, 'Grant me justice against my adversary.'"

For some time he refused. But finally he said to himself, 'Even though I don't fear God or care what people think, yet because this widow keeps bothering me, I will see that she gets justice, so that she won't eventually come and attack me!'"

And the Lord said, "Listen to what the unjust judge says. And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"

In this form of parable, the character and actions of God are compared and contrasted with those of a character in the story. Here the judge's actions are contrasted with God's. If a corrupt judge will eventually grant justice to this widow just because she keeps asking, how much more will God bring about justice for his chosen ones who face trouble? The parable is not teaching that God is just like the judge: unjust, corrupt, lazy, and needing to be badgered into responding. No, it says God's justice is quick and sure and proceeds from love. God does justice, because he is just.

The character of the widow is a model too. In this case a model for discipleship. Her persistence is lauded as a picture of faith and a model for prayer. Luke's narrative context and Jesus' framing words give the parable an eschatological bent – the promise of justice when the Son of Man returns. But

justice, as Christians we should be too



Picture: iStock

Luke's eschatology is famously multi-faceted. The kingdom of God has both present and future dimensions that are not incompatible. Belief in the future coming of Jesus doesn't render the present irrelevant, because in Jesus' birth God's future has already begun.

The arrival of the Kingdom in the person of Jesus brought the previously-thought-future justice of God to the here and now in very concrete ways, including in Jesus' own interactions with widows and vulnerable women. For the widow of Nain (Luke 7:11-17) and the bleeding woman (Luke 8:42b-48), Jesus' miracles weren't just to inspire or encourage. No, they brought tangible real-world benefits: physical healing led economic improvement and renewed opportunity for social and religious participation.

So this courageous widow shows us a little of what it really looks like to persevere in prayer for the coming of God's Kingdom. She doesn't give up her pursuit of justice despite the failures of the very man whose job it was to secure it. And she shows us that just as we trust that God will deliver justice in the future, we also pursue it now. Prayer and the active pursuit of justice go hand in hand. Our prayers and our lives work in tandem.

“Our faith in God should empower us with a distinctive capacity to hold the truth of even the very darkest and most heinous crimes.”

Hannah Craven

As St Basil the Great writes in his homily *On the Martyr Julitta*:

“We should not express our prayer merely in syllables, but the power of prayer should be expressed in the moral attitude of our soul and in the virtuous actions that extend throughout our life ... This is how you pray continually – not by offering prayer in words, but by joining yourself to God through your whole way of life, so that your life becomes one continuous and uninterrupted prayer.”

God is on the side of those who seek justice. And as Christians we should be too. This parable offers us both profound optimism,

and profound realism. The work will be hard, and very often fail. But we persist.

I do think we are at a tipping point, but perhaps not the one we really want. We are just now only beginning to discover the truth of the extent of the abuses and cover ups in society, in our churches, and in our institutions. To face this truth will take courage, and unwavering faith in our God of truth and justice. Faith that truth is good even when it's uncomfortable, and that justice is good even when it rocks the boat. The Christian church has too often been the worst at this, when we ought to have been the best. Our faith in God should empower us with a distinctive capacity to hold the truth of even the very darkest and most heinous crimes. To hear the unspeakable, to name the unnameable. We can't do it in our own strength. But we can carry it, because Christ does and has.

An example of this is Rachael Denhollander, one of among almost 200 young women who was sexually abused as a child by the United States gymnastics team coach Larry Nassar. Rachael was the first woman to come forward to speak publicly about Nassar's abuse, but by going public she made it possible for others to do so too. At Nassar's trial, somewhere between 150 and 200 women gave evidence of his abuse. Part of what enabled Rachael to do what she did – and what enables her still in her ongoing work for survivors – is her Christian faith. She knows that in this work, God is on her side. In 2018, Larry Nassar was given a life sentence in prison. Shortly after, Rachael and her family left their church after concerns about the mishandling of sexual abuse cases in their denomination. She is still waiting – along with many others – to see justice there.

When the Son of Man comes, God will assuredly grant justice to his chosen ones who cry to him day and night. We must persevere in prayer and faith. Persevere through challenge, and temptation, and suffering. But God is amongst us to work justice today too. And his light, his truth, his goodness, and his justice, are our Kingdom work as well as our prayers. This parable encourages us to persevere in prayer and in faithful work for the Kingdom of God now – for truth and for justice for Australian women and for all.

Come Lord Jesus.

The Reverend Hannah Craven is associate lecturer in Christian Thought at Ridley College.

Margaret thought her calling was to join

■ Jenan Taylor

The Reverend Margaret Burt's willingness to open to people is what carried her to ordination and shaped her life as a priest.

A cradle Anglican Ms Burt had always attended church, but before having her family, had never really considered becoming more involved.

Yet, a reading of Matthew 16:24 and a sermon, delivered by the Reverend Noel Whale at the parish of Altona where Ms Burt had begun taking her children, changed her mind about giving more to God.

As she listened to Mr Whale's interpretation about taking up the cross, Ms Burt felt she was being called. Initially though, she thought it was to be a vestry member, so she became a church warden and from there very much involved in the parish.

Some of that included visiting nursing homes, which struck a chord with her.

"I think I was good with old people, usually because they do all the talking and I didn't have to," she said. "But mostly, I just preferred to listen rather than talk."

But it was the start of a long, surprising, often bumpy road to ordination.

Ms Burt was on a train, steaming home from a church outing to Wangaratta one day in the mid-1980s, when she found herself alongside then Trinity College director, the late John Gaden.

They struck up a conversation which ended with him suggesting that she enrol at the college and start studying, she recalled.

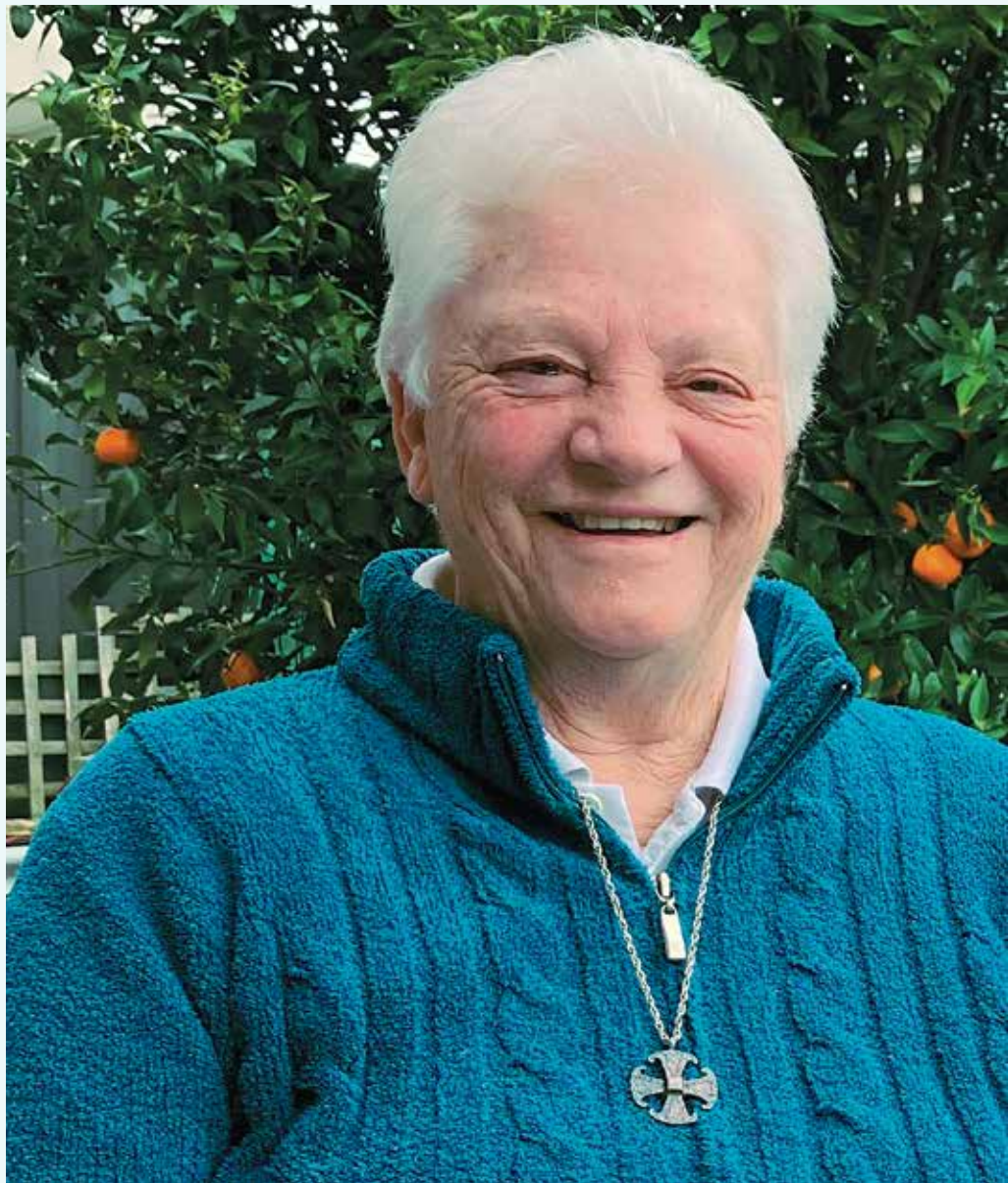
But with seven children, the youngest just two years old at the time, Ms Burt just didn't think further study was going to be possible for her.

Even though she had been an organic chemist with the CSIRO before having her family, it had been 14 years since she'd been in the workforce, and she doubted she had "the goods" to write essays.

Then there was also the fact that her husband was very much against ministry for women, and the work she had already started doing at church was a bone of contention.

Ms Burt who had always loved gardening, found respite from the marital issues, and confusion about what her path should be, by putting what little time she had left each day into planting and harvesting vegetables in her back yard.

But then she started doing one subject at Trinity and became so engrossed in



"I spent a lot of time in those years at Trinity arguing with God about vocation. I mean, I had seven kids."

Margaret Burt

theology that she ended up enrolling as a full-time student.

Ms Burt was drawn to Clinical Pastoral Education, in particular, which with its focus on deep listening, complemented her work with nursing home residents. Even so, she still had doubts about her path.

"I spent a lot of time in those years at Trinity arguing with God about vocation. I mean, I had seven kids. Why did I have to do all this?" she said.

With her marriage coming apart, it seemed that, after all, money was going to put a stop to anything she might have planned.

But two remarkable things happened. The teachers at the school where her children were enrolled paid for their tuition. And when Ms Burt told Trinity College that she wouldn't be able to graduate because she couldn't afford her fees, they said someone had already paid them.

The person wanted to be anonymous, and she has never found out who it was.

The selection process for ordination bypassed Ms Burt when she graduated, but she decided to focus on what her CPE studies had trained her for and took on

vestry, but God had other plans



For the Reverend Margaret Burt, being able to listen is vital. Picture: Jenan Taylor

“It’s of little consequence whether a priest has degrees or doctorates, because above all else, everybody wants someone to listen.”

Margaret Burt

that Bishop Rayner had inquired with him as to why she was not pursuing ordination, and she believes that her chaplaincy conversation had been the catalyst.

Although Ms Burt was averse to the thought of going through the interview, her colleagues and friends gave her a round of mock interviews to help her.

It paid off, and finally, at around 50, Ms Burt became a priest in 1994.

To her delight, she was able to continue ministry with the people she had come to love working with.

Her chaplaincy at Janefield and Kingsbury, and later the parish of Broadmeadows, gave her some interesting insights into intellectual disability, Ms Burt said.

She noted how people strived to learn to do things like read, and their unwavering commitment to any job they might get.

One person at Broadmeadows relished the opportunity to learn about being a church warden, and decided to read the book about it from cover to cover, she recalled.

“Those with Down Syndrome, once they were taught something, would do it to the end of the earth ... I had a great crew of servers at Janefield because of that,” she said.

Indeed, whether they were young or old, people in the intellectual disability community seemed to love church.

“Janefield had a lot of residential units with about 20 people each, spread about a hill. And when I did a full service on Sundays, the staff would bring them down to church. And so there would probably be 100 to 250 people, many of them non-verbal in church,” Ms Burt said. “But they engaged. And I always treated them as normal.”

Ms Burt came to realise that if people couldn’t communicate, it was not their problem, and that everyone else had to learn to adapt. That meant being prepared to listen very carefully, she said.

The CPE training was invaluable, she said.

“It taught me about learning, and about myself,” she said. “It should be compulsory for priests and chaplains, because being able to listen is what we do. It’s of little consequence whether a priest has degrees or doctorates, because above all else, everybody wants someone to listen.”

Ms Burt also went on to advocate for many residents when institutions closed and they were transferred to live in small group, community-based homes.

She said it was a blanket situation that wasn’t suitable for every person with intellectual disabilities, particularly many of the very elderly and non-verbal people.

She also said she’d noticed that even though many of the former institution residents were supposed to be community-based, in several neighbourhoods people didn’t associate with them or weren’t happy to have the small group homes in their area. “So they weren’t a part of the community in that sense,” Ms Burt said.

She visited the community houses to attend to their spiritual needs. Because she didn’t have to let house administrators know she was coming, Ms Burt said she tried to visit very frequently so she could keep an eye on the interests of the residents, and report on whatever didn’t seem right.

There were definitely instances where that was the case, she said.

Now retired Ms Burt often does Spiritual Direction work, but has once again been able to turn her hand to her other passion: gardening.

She loves reflecting on her life’s work while lost in tending the cauliflower heads and almond trees blooming in her yard.

Her experiences also led her to hospital chaplaincy with mothers whose infants had died, and to an assortment of full time and locum posts at other suburban parishes.

But Ms Burt sees her time in the intellectual disability area, as the defining feature of her work.

“I went into the field knowing nothing about it to start with. But I learned a lot there, not only about how to deal with it, but about being open to more people, anybody really,” she said.

chaplaincy at Caloola, a mental health facility in Sunbury.

After the turmoil of divorce, it was a good place to work. It was secular but she received support that she did not find at her parish, she said.

She ended up leaving Altona when she moved to be closer to Janefield Training Centre, a school and residence for children with intellectual disabilities, and Kingsbury, a mental health facility for adults, where she had chaplain posts.

Ms Burt believes that move broadened her life, and paved the way to priesthood.

At a diocesan meeting with the newly appointed Archbishop Keith Rayner in 1990, she had the opportunity to talk about her chaplaincy, and realised that she was probably the only chaplain working in the intellectual disability space.

A vicar friend reported, sometime later,

Anna's calling: Serving her Saviour, Lord

This month, ISCAST's Publication Director, David Hooker, speaks with Anna Radkovic, about her love for nature and her involvement with conservation organisations.

DAVID: Anna, welcome and thank you so much for being willing to share with us today. Tell us a bit about yourself outside of your career.

ANNA: Thanks, Dave. I was born in Canberra, then my family moved to Nairobi, Kenya with CMS, a mission organisation. After finishing school I studied ecology in Melbourne, then moved to Nanneella, near Echuca, to be part of a small church in Rochester and get to know some farmers. Now I'm in the town of Kyneton in the Macedon Ranges, having been there for about five years.

DAVID: I hear you have a passion for nature and the environment. How and when did you first get interested in nature and how did it fit with you becoming and being a Christian? Who influenced you?

ANNA: I've always been interested in nature. Mum and Dad sent us kids outside a lot and so that's where we played. Mum loves to tell the story of when I was three, I made little homes for the slaters in the garden, then became upset when she wouldn't let me bring them in at night. I was worried they'd get cold!

Moving to Kenya influenced my love of nature a lot. Every holiday was either camping in the bush with amazing animals, or on safari, or the beach, or snorkelling in beautiful tropical reefs. So, it was easy to love nature because there was a lot to love. It's the world that God's created – a great



Anna Radkovic.

Picture: supplied

place to hang out.

My parents always supported my love of nature, buying me bird books and bug nets and letting me run wild. Growing up I was surrounded by a few Christians who cared about the environment in different ways. One Christian conservation organisation, A Rocha Kenya, was very influential. In school holidays I convinced some of my friends to volunteer with me at their field study centre. We spent some weeks getting involved in bird and coral surveys, forest trekking, conservation research, tree planting, community work, and more! It was great! I knew this was the kind of work I wanted to be part of.

A few years later, I joined Cassinia Environmental, a conservation land management company that protects remnant patches of biodiversity on private land, revegetates degraded properties and manages farms in a way that is good for nature.

DAVID: Any challenging chapters in your journey so far, and how did they come about?

ANNA: Not sure I've had many challenging chapters in my career! God's been very kind throughout the journey. I would make these decisions which seem a bit crazy but feel like the right thing, but if God wants it to happen, he'll make it happen. Even working for Cassinia happened out of the blue – I didn't go looking, it just was God's gift. That's been pretty incredible and formative for me. I've done nothing to deserve or earn the position or privileges I have.

Being willing to not force opportunities, I think; that's probably the biggest challenge – being willing to sit and wait and be useful where I am.

DAVID: Wonderful, Anna, so encouraging. A testimony of God's kind provision that has honoured your living faith. On another theme, Christians can have surprisingly varied attitudes to the environment. Why do you think this is, and, from your own position, how might you try to encourage someone who doesn't think the environment is critical to reconsider their views?

ANNA: Yeah, I've found a wide variety of responses. But where I land is that Jesus is Lord over all the Earth. He is the creator, sustainer and Lord of creation so we care for creation out of love for God.

Creation is God's stuff. He spent time beautifully crafting it and then instructed us to care for it – our first job ever given in the world. So, the world is worth protecting, and caring for it is part of our identity.

And we care for creation because we love our neighbour, too. What's a major

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of creation

underlying cause of current poverty? The environment is relevant here. For example, global warming is worsening drought and really making it tough for subsistence farmers. God is pretty clear that His people are to honour him among the nations by caring for the poor. If we fail to care about environmental issues we fail to care about our vulnerable neighbours.

At the heart of environmental degradation is sin – greed and selfishness. Only Jesus can touch these issues of the heart. We are never going to save the world, but we don't have to because Jesus already has. We care for the planet as the right response to a loving creator. I remember what Wendell Berry says: "If we do not serve what coheres and endures we serve what disintegrates and destroys." When it comes to environmental issues we need to ask ourselves who we are serving? God or ourselves?

DAVID: A more personal question now: where would you like to go in your faith and creation care journey?

ANNA: What I'm looking at doing next year is moving back to Kenya! – to work with the A Rocha team, possibly in partnership with CMS, on a project to restore and protect woodlands. This forest is one of the last patches of East African coastal forest which used to go all the way from Somalia to Mozambique. The communities there get their livelihood from unsustainable practices that degrade the forest. So, we are asking: is there a way that we could make the forest support the community and vice versa, to have a mutual, beneficial relationship?

Overall, we want this to be a project not to make people's lives better for a few



For Anna Radkovic, caring for the world is part of loving our neighbour. Picture: supplied

years, but one that translates the gospel in a way that makes sense to people. Jesus is the Creator and Lord over the forest, their crops, and their family. It's about integrating the Gospel into their lives and work.

A Rocha works with local churches to teach creation care and regenerative agriculture based on biblical principles. It's really beautiful to see the Bible changing peoples' hearts which then changes the way they live, and that's the kind of work I want to be part of.

DAVID: As we finish, what could you suggest to our Christian readers and listeners, to help them get started in creation care?

ANNA: Prayer is the way things change,

so pray first. And then pick something in your world that you care about and get involved with it. Join a group that's planting trees along your local creek. Get your organisation to think about using re-usable cups. Hang out with people who like environmental stuff, like birdwatching or sustainability. There are many ways!

But in all of this, we needn't have climate "anxiety" nor try to fix things out of a sense of fear or guilt. Jesus is the one Saviour and Lord of creation and so we can do those things out of a sense of love and joy and peace.

DAVID: Thank you so much, Anna. It's been a pleasure to have you share with us.



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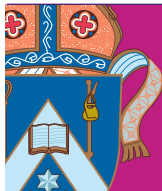
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Anglican Diocese of Melbourne

Prayer Diary

Our prayer diary is also available on the Anglican Diocese of Melbourne website.

To access the prayer diary use the QR code above or visit: bit.ly/ADOMprayerdiary



NOVEMBER

Mon 7: Ministry with the Torres Strait Islander people of Australia (Torres Strait Islander Clergy & People); Anglican Criminal Justice Ministry Chaplaincy (Rob Ferguson, Senior Chaplain & Chaplains); St David's Moorabbin (Michelle Wang); St Nicholas' Mordialloc (Ron Johnson);

Tues 8: The Diocese of Melbourne (Abp Philip Freier, Asst Bps Paul Barker, Bradley Billings, Genieve Blackwell, Kate Prowd, Clergy & People); Archdeaconry of La Trobe (Gavin Ward); St Augustine's Moreland (Angela Cook);

Wed 9: The Diocese of Newcastle (Bp Peter Stuart, Asst Bps Charlie Murry, Sonia Roulston, Clergy & People); Ivanhoe Girls' Grammar School (Deborah Priest, Principal); The Parish of St Peter's, Mornington w. St Martin's, Mount Martha (Helen Phillips, John Phillips, Liz Rankin);

Thurs 10: The Diocese of North Queensland (Bp Keith Joseph, Clergy & People); Melbourne Anglican Diocesan Schools Commission (Richard St John, Chair, Rick Tudor, Deputy Chair); The Parish of Mount Dandenong (Andrew Smith);

Fri 11: The Diocese of North West Australia (Bp Gary Nelson, Clergy & People); Ecumenical Affairs Committee; The Parish of Mount Eliza (Tanya Cummings); St Peter's Kinglake – Pastoral visit (Bp Kate Prowd);

Sat 12: The Diocese of Perth (Abp Kay Goldsworthy, Asst Bps Jeremy James, Kate Wilmot, Clergy & People); Chaplain to Anglican Centre staff (Heather Cetrangolo); St Philip's Mount Waverley (Ruth Newmarch, Breannon Wilkinson);

Sun 13: Hong Kong Sheng Kung Hui (Bp Andrew Chan); The Diocese of Riverina (Bp Donald Kirk, Clergy & People); Ivanhoe Grammar School (Gerard Foley, Principal, John Sanderson, Chaplain); St Stephen's and St Mary's Anglican Church (Dianne Sharrock, Andrea Nagy); Holy Trinity Balaclava & Elwood – Service for Remembrance Sunday (Bp Brad Billings); St John's Lilydale – Pastoral visit (Bp Paul Barker); St Andrews Corio – Pastoral visit (Bp Kate Prowd); Bellarine Anglican Church, Drysdale – Reception Service (Bp Kate Prowd); St Martin's Hawksburn – Pastoral Service (Bp Genieve Blackwell);

Mon 14: The Diocese of Central Queensland (Bishop Peter Grice, Clergy & People); Evangelical

Fellowship in the Anglican Communion (EFAC) (Adam Cetrangolo, Chair); St Luke's Mulgrave (Bruce Ollington);

Tues 15: The Diocese of Sydney (Abp Kanishka Raffel, Regional Bps Chris Edwards, Michael Stead, Peter Hayward, Peter Lin, Malcolm Richards, Gary Koo, Clergy & People); Archdeaconry of Maroonah (Bruce Bickerdike); Mullum Mullum Parish Ringwood (Maria Brand-Starkey, Isaac Koroh);

Wed 16: The Diocese of Tasmania (Bp Richard Condie, Missioner Bp Chris Jones, Clergy & People); Janet Clarke Hall (Damian Powell, Principal); The Parish of St Peter's, Murrumbidgee w. Holy Nativity, Hughesdale (Lawrence Anbalagan);

Thurs 17: The Diocese of The Murray (Bp Keith Dalby, Clergy & People); Evangelism in the Diocese; All Saints' Anglican Parish of Newtown/Geelong West (Stephen Pollard);

Fri 18: The Diocese of The Northern Territory (Bp Greg Anderson, Clergy & People); Examining Chaplains (Gail Pinchbeck, Lindsay Urwin, Noeline Horton AM, Chris Appleby, Peter Martin, Jan Joustra, Dawn Treloar, Victor Yu, Robert Vun, Jane Freemantle, Yvonne Poon, Heather Schnagl, Michael Flynn); Parish of Holy Trinity & Emmanuel Oakleigh (Colleen Arnold-Moore);

Sat 19: The Diocese of Wangaratta (Bp Clarence Bester, Clergy & People); Converge International (Jenny George, CEO, and Chaplains); The Parish of St Peter's, Ocean Grove w. All Saints, Barwon Heads (Jill McCoy, Jill Poole);

Sun 20: The Church of the Province of the Indian Ocean (Bp James Wong); The Diocese of Willochra (Bp John Stead, Clergy & People); Korowa Anglican Girls' School (Helen Carmody, Principal); Kirsten Winkett, Chaplain; The Parish of Ormond (Kevin Pedersen); St James the Less Mt Eliza – Pastoral visit (Bp Paul Barker); Christ Church, Melton – Pastoral visit (Bp Kate Prowd); Ormond Anglican Church – Pastoral Services (Bp Genieve Blackwell);

Mon 21: Anglicare Australia (Bp Chris Jones, Chair; Kasy Chambers, Exec Director); Girls' Friendly Society (Alison Benfield, Chair); St James' Pakenham (Matt Scheffer, Kathleen Mildred);

Tues 22: Theological Colleges, Church Schools & Church Kindergartens; Archdeaconry of Melbourne (Heather Patacca); St Aidan's Parkdale (Daniel Gebert); Ivanhoe Girls Grammar School Celebration

Night – Hamer Hall (Bp Genieve Blackwell);

Wed 23: Mission Agencies of the Anglican Church of Australia; Lowther Hall Anglican Grammar School (Elisabeth Rhodes, Principal; Fiona Raika, Chaplain); St Matthew's Prahran (Jordan Hitchcock);

Thurs 24: Religious Orders serving within the Anglican Church of Australia; Lay Ministry; The Parish of St George, Queenscliff and St James Point Lonsdale (Peter Martin);

Fri 25: Locums and all retired clergy; Relationship Matters (Janet Jukes, CEO); St George's Red Hill (Fiona Goy);

Sat 26: The Anglican Church of Australia (Primate Abp Geoffrey Smith, General Secretary Anne Hywood, the General Synod & the Standing Committee); St Mark's Reservoir West (Hamish Erskine-Fowler); St Paul's Cathedral – Ordination of Priest Service (Bp Kate Prowd); St Paul's Cathedral – Ordination of Priest Service (Abp Philip Freier)

Sun 27: The Nippon Sei Ko Kai; The Diocese of Adelaide (Abp Geoff Smith, Asst Bps Denise Ferguson, Timothy Harris, Christopher McLeod, Clergy & People); University of Divinity (Peter Sherlock, Vice-Chancellor); St Matthias' Richmond (Yvonne Poon); St Stephen's Bayswater – Pastoral visit (Bp Paul Barker); Parish of Christ Church, Lancefield – Pastoral visit (Bp Kate Prowd); St Silas' & St Anselm Albert Park – Pastoral Service (Bp Genieve Blackwell);

Mon 28: The Diocese of Armidale (Bp Rod Chiswell, Clergy & People); Melbourne Anglican Foundation; St Stephen's Richmond (Matthew Healy);

Tues 29: The Diocese of Ballarat (Bp Garry Weatherill, Clergy & People); Archdeaconry of Stonnington (Howard Langmead); The Parish of All Saints, Rosebud w. St Katherine's, McCrae (Lynda Crossley); St Paul's Cathedral – Collation of Archdeacon of Kew Peter MacPherson (Bp Genieve Blackwell);

Wed 30: The Diocese of Bathurst (Bp Mark Calder, Clergy & People); Melbourne Girls Grammar School (Dr Toni Meath, Principal; Kirsty Ross, Chaplain); All Souls' Sandringham (Jeremy Watson, Samantha White).

DECEMBER

Thurs 1: The Diocese of Bendigo (Bp Matt Brain, Clergy & People); Archdeaconry of The Yarra (Tim Johnson); St Paul's Cathedral, Lowther Hall School – (Bp Kate Prowd); All Saints' Carlotta Tye Memorial Selby (Barbara Colliver);

Fri 2: The Diocese of Brisbane (Abp Phillip Aspinall, Regional Bps Jeremy Greaves, Cameron Venables, John Roundhill, Clergy & People); Melbourne Grammar School (Philip Grutzner, Principal; Hans Christiansen, William Peacock, Malcolm Woolrich, Chaplains); The Parish of St John's, Sorrento w. St Andrew's, Rye (Nicholas Wallace);

Sat 3: The Diocese of Bunbury (Bp Ian Coutts, Clergy & People); Ministries to Youth; Christ Church South Yarra (Craig D'Alton, Emily Fraser);

Sun 4: The Diocese of Canberra & Goulburn (Bp Mark Short, Asst Bps Stephen Pickard, Carol Wagner, Clergy & People); City on a Hill East Melbourne – (Bp Paul Barker); Mission to Seafarers (Neil Edwards, Chair; Onfré Punay, Chaplain); Church of the Ascension Springvale (Inpa Eliezer); St Jude's Carlton – Confirmation Service (Bp Genieve Blackwell); St Jude's Estates Community – Pastoral Service (Bp Genieve Blackwell); St George's East Ivanhoe – Pastoral Service (Bp Genieve Blackwell); St John's Flinders and St Mark's Balnarring – (Abp Philip Freier).



Picture: iStock

So, your teenager no longer wants to come to church?

■ Jimmy Young

So, your teenager no longer wants to come to church?

You've tried your best to faithfully raise them, shown them the Bible, taught them to pray, brought them along (sometimes kicking and screaming) on Sunday, and now you're dealing with seemingly a crisis of faith. What on earth do you do?

First, a moment to pause. Hearing the news that your teen is no longer keen on attending church can feel like a personal attack, particularly if you didn't see it coming. In those moments it's easy to be snarky, defensive or dismissive and shut down future conversations.

The most helpful thing to do might simply be to thank them for telling you and ask whether you could have a conversation with them another time once you've thought about what they've said.

Then, pray for yourself and them. This seems like Christian 101, but it's also likely the thing that we move past quickly. I've always loved John Calvin's saying that by prayer we "reach those riches which are laid up for us in the Heavenly Father". This situation may seem overwhelming to you but it is not overwhelming to God. Prayer reminds us that our lack of control does not mean that things are out of control, so spend time with God in prayer.

After this, ask curious questions. One of

the most helpful things we can do with our teenagers is to ask them to fill in the gaps for us. We've all sat through services that felt like full days, but, for whatever reasons, we've stuck it out. What is going on for your child that means they would rather stay home? Do they feel accepted at the church? Is it to do with the preaching? Is it hard to understand? Are there people they connect with? The aim is not to solve their issues at this moment but to connect with them and be curious.

And, advocate for them. In most churches, teenagers have very little influence. They don't pick the music, they are not the target audience for the sermons and they don't sit on parish councils. They need advocates to make sure that their concerns are heard and listened to. By virtue of your conversation asking questions, you can advocate for them and their concerns. Churches are not always that quick to change, but I've found a helpful question

is to ask others "What would you change about their church if it meant you could sit next to your son, daughter, or grandkids every Sunday?"

But also, challenge your child. My dear old mum had a classic saying growing up whenever my brother or I would complain of being bored: "If you're bored, it's probably because you're being boring". Harsh, but fair. Sitting in church as a passive spectator is far more boring than being an active participant. Can you challenge your teenager? Could they join the music team, the sound desk, the welcomers, the morning tea? Could you challenge them to sing louder than anyone else? Could you challenge them to tell the preacher three things they found interesting and three they didn't understand about the sermon? Having something to do every Sunday is far better than sitting and wishing the service was over already.

This advice is not a surefire way to get your teen back through the front door of a church, but I am certain that a teenager who has been connected with, advocated for, prayed over and even challenged to be more engaged stands a much greater chance. I know it helped me.

Is there a curly question you'd like us to address?

You can let us know by using the QR Code and filling out the form found at:



Jimmy Young is an ordained minister in the Anglican Church, a fourteen year veteran in youth ministry and is praying for many more years talking about Jesus with young people.

Moving commemoration finds hope

■ Wendy Knowleton

12 October marked 20 years since bombs ripped through Paddy's Bar and the Sari Club in Bali, killing 202 people, including 88 Australians.

While the choice to show confronting footage of the explosions and the perpetrators rocked many who travelled to the Bali memorial, any service involved decisions for survivors or the families of victims – to remember or to move on, to share stories or to block pain, to acknowledge suffering or to focus on healing and resilience. Stan's four-part mini-series *Bali* chooses many paths, perhaps unsure of what its focus should be. The result is an uneven but still moving commemoration of the horror and heroism that occurred.

The moment of impact is revisited to hypnotic, shocking effect as the stories of those caught up in the tragedy are explored. Tourists Nicole (Elizabeth Cullen) and Natalie (Sophia Forrest) dance and drink before the screen explodes into flames. British newlywed Polly Miller (Claudia Jesse) sees her husband blown backwards in a wall of flame that engulfs surfer Jono (William Lodder) and



Ni-Luh (Sri Ayu Jati Kartika) remembers her husband, Gede, killed in the bombings.

footballer Jason McCartney (Sean Keenan).

The immediate aftermath is chilling. Swirling camerawork emphasises the chaos and confusion where survival depends on the courage of a stranger, or the determination of a friend. There is an overwhelming need for swift medical intervention in a place where resources are scarce. Infection for burn victims soon becomes as much the enemy as initial injuries. This brings Dr Fiona Wood (Rachel Griffiths) and her radical spray on skin into the story, as the injured are flown to Australian hospitals. Wood faces scepticism from those who feel her innovation is untested or that its use is self-serving, despite the promising results.

The investigation into the bombing creates further tension when Australian police attempt to offer forensic and investigative knowledge without offending local authorities. Richard Roxburgh is impressive as Commander Graham Ashton. Proficient in Indonesian, he promotes cooperation and is canny enough to see clearly the motivations and failures of those in Australia.

The strands of the series come together in the final episode when those responsible have been caught, killed or put on trial, and victims are left to face the future. For Polly, survivor guilt makes it clear this will never be easy. For Nicole, her resistance to resuming the life she had been going to have must be overcome. But there is a sense of people wresting back some control. McCarthy returns to football, a triumphant symbol. Ni-Luh gives her husband a beautiful send-off and others choose caring careers that reflect what they went through. There may be no perfect way of moving forward after such tragedy, but ultimately this series offers up the possibility of hope, and some good coming out of such pain.

Bali is available on Stan.

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Fri 11 Nov	10.55am	Act of Remembrance
Sun 13 Nov	8am & 10am	Remembrance Sunday Preacher: The Revd Canon Robert Vun
Fri 25 Nov	2.00pm	Seniors Group Meeting Speaker: The Revd Dr Peter Carolane, 'The History of Aboriginal Missions at Lake Tyers'
Sat 26 Nov	10.30am	Ordination of Priests Preacher: Bishop Kate Prowd
Sun 27 Nov	4.00pm	Advent Carols Service Preacher: The Precentor
Tues 29 Nov	5.10pm	Collation of the Archdeacons of Kew & Stonnington
Tues 13 Dec	6.00pm	Festival Eucharist to mark the 30th Anniversary of the Ordination of Women Preacher: Archbishop Kay Goldsworthy AO

REGULAR SERVICES

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

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