



# THE ADVOCATE

*Inspired by God's love, through worship, prayer and scriptural reflection, we seek to live our Christ-centred values by meeting the needs of our communities through serving and accepting others.*

Issue: 087

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October 2019

## SYNOD 2019



## PRESIDENTIAL ADDRESS

The Right Reverend John Parkes AM

### Introduction

I bid you a very warm welcome to this third session of the thirty-ninth Synod of the Diocese of Wangaratta, my 11th and last. I begin by acknowledging the traditional owners of the land on which we meet and pay my respects to their elders, past, present and emerging. I acknowledge Auntie Betty who will welcome us to country at the Synod Eucharist and bless us with smoke according to the ancient way.

I welcome guests to the synod, Ms Vicki Walker who will speak on matters relating to First Australians, the Canon Theologian the Revd. Professor Dorothy Lee, the CEO of the Anglican Schools Commission The Revd. Peter Laurence OAM together with school principals Justin Beckett, Adrian Farrer, and Steve Gale, The Revd. John Dean from ABM, Diocesan Financial

Advisor David Ritchie, Ms Tanya Grant from Anglicare and Diocesan Safe Church Officer Ms Nikki Collins.

The observant among you will have noticed that the Chancellor is not at my side, for the first time in 11 Synods. I have deliberately not consulted the Chancellor on any matter relating to the Service of Blessing for those married according to the Marriage Act 1961 which will come to the Synod in due course, and about which I will say more shortly. Justice Croft is a member of the Appellate Tribunal, and it was clear both to him and to me that this matter could come to the Tribunal. Indeed the Primate has quite properly indicated that he would refer such a matter if he is persuaded that it raises a question under the Constitution of our Church (which on advice I do not believe it

does.) Nevertheless so that the judge can not only be but can be seen to be, at arm's length from these matters and therefore able to sit in determination on any question which arises, we resolved that he should not receive any Synod papers and not attend this session of Synod. It causes both me and my Chancellor great sorrow that this has to be the case. Justice Croft has served me and the Diocese with great skill and devotion. We owe him an enormous debt of gratitude which must now be conveyed on some subsequent occasion.

We have a full program of work over the next day and a half. We will consider important legislation. The replacement of the Parish Administration Act with two pieces of legislation will if they are adopted bring our governance and clergy appointment practice into the 21st century and produce a framework which is permissive and not prescriptive as we respond to the rapidly changing context in which

we minister. The Synod should acknowledge the extraordinary amount of work done by the Diocesan Advocate in bring this and the other legislation to us.

I am delighted to be able to report on the potential establishment of two capital protected funds – one to sustain the life of the Diocese, and the other to endow the See. The Endowment of the See Fund is to be named after the wife of the first bishop of Wangaratta whose bounty financed the Diocese for many years.

We will have important contributions both from within and without on aspects of our life together. I am pleased that we shall hear a voice from First Australia. In your pack you should have received a copy of the ABM produced study guide to aid in listening to the Uluru Statement from the Heart. Authored by Celia Kemp and magnificently illustrated by the Revd. Glenn Loughrey it offers a response from the Church to the

heartfelt aspirations and hopes of First Nation people. It deserves careful study, and I commend it to members of the Synod for use in Deaneries and parishes. There is an associated study guide also available from ABM.

I want to state up front that there are matters of some controversy before the Synod about which feelings may run high. I remind all members of Synod and those in the gallery that as Christian Anglicans we can hold divergent views in good conscience. There will be no demonstrations of partisan support for either side of the debate on the blessing of persons married according to The Marriage Act 1961 and no demeaning of those whose views do not coincide with ours. The measure of our Christian maturity is not that we all agree, but that we deal with our differences responsibly, carefully and with respect for each other as children of God and brothers and sisters in Christ.

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this month .....

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## News from Mothers' Union

BY MARY MUNTZ

Mothers' Union branches around the diocese observed the annual "Wave of Prayer" in the last days of August. Each branch has the option to observe the day in a way that suits them best. Each of Australia's twenty three Dioceses is linked to counterparts worldwide. Somewhere in the world MU members are prayed for by women and men who share the idea of encouraging, strengthening and supporting marriage and family life. The "Wave of Prayer" resulted from a request at a Mother's Union Workers' Conference in London in 1921, from a suggestion that members pray for Overseas Dioceses, as their members were tired and dispirited from the war years and in need of Spiritual help. This led to Mothers' Union members being united in prayer for a given time in each specified country. All MU members were to participate, as it concerned each member throughout the world. Now Mothers Union has spread to 83 countries, their dioceses are included at special times throughout the year.

Mothers' Union was established in Myanmar in 1914 and is our nearest prayer partner. With a population of 56,800,000 there are only 70,000 Anglicans with 8,655 MU members. Despite an oppressive government, members are actively engaged in their communities with a focus on early maternal care and childhood development, self-help group training and care of the elderly. Core activities also include sewing and literacy lessons, selling handicrafts and setting up micromanagement and savings groups. Members offer friendship and support for clergy wives and widows. Hpa-An is our specific prayer partner and members also offer support to refugees living in camps on the Thai border. MU members listen to their problems and offer potential solutions. In the past they have helped camp refugees organise a barter system for the distribution of food and other items. An Australian MU member visited Wangaratta last year and spoke of her visits where she is often subjected to scrutiny and not permitted to enter homes. Members wear clothes embroidered with the Mothers' Union emblem which provides some measure of protection in the community.

Mothers Union was introduced to a parish in Dublin in January 1887. Ireland now has a membership of just under 7,000 members in the 12 dioceses. Of Wangaratta's five prayer partners, the Clogher diocese is the most distant. In 1900 Clogher was the first established Diocesan MU governed by a Trustee Board with links to each Parish Branch, holding meetings four times a year. Their branch activities are very similar to ours: helping children of all ages, victim support, assisting their elderly residents and involvement in their local church activities. Like us they also have overseas links to special projects in developing countries. Members receive a copy of Australia's magazine "Mia Mia". Members in Ireland all receive a copy of All Ireland's MU magazine "Focus". The Clergy receive a newsletter along with a copy of "SPIN" (Social policy in the news).

# Parish of Kilmore official farewell to Bishop John

BY CAROLINE BURGE

Like many parishes right across the Diocese, it was with sadness that the Parish of Kilmore, Broadford, Pyalong and Tallarook gathered in August to farewell Bishop John on his last official visit to the parish prior to his retirement.

With all four centres of the parish involved in the one Eucharist, it was great to have servers from both Kilmore and Broadford and readers and intercessors from Tallarook and Pyalong.

It was a bitter-sweet time to remember some wonderful occasions throughout the ten year Episcopal ministry of Bishop John and to wish him and Margaret well for the next slightly more relaxing phase of their lives.

Church Warden John Patterson, spoke of the huge impact of Bishop John's careful stewardship of the Diocese's money, enabling the change of oversight of the church schools, allowing them to flourish and grow. He also remembered the lean times, when the Diocese struggled financially, but with our great leader at the helm backed by a great support crew, Bishop John leaves the Diocese in a wonderful state.

With our Bishop celebrating his birthday just two days later, the parish Friendship Group presented Bishop John with a basket of home made goodies and local wines; and our talented parishioner Suzy also presented Bishop John with an Australian themed shirt in readiness for his retirement. Lunch and birthday cake was

then enjoyed in the church with a toast for our wonderful Bishop.

God bless you Bishop John and thank you for your amazing ministry amongst your people across this vast diocese of ours.

**PHOTO BELOW:** Suzy Callaghan presenting Bishop John with an Australian themed shirt.



# Central Goulburn MU Host Karingal Hostel Folk



BY DIANE GRANT

Some Karingal aged care facility residents visited Seymour's Christ Church on 18 September to enjoy a Eucharist, and lunch hosted by Mother's Union and Central Goulburn parish members.

MU members from Nagambie and Seymour hosted the oldies and loved their company and enthusiasm and thank Karingal staff for their support of the day.

Fr Andre Du Plooy, Parish priest at Kilmore conducted the church service and gave the congregation folk much to think about Hope and Faith as Christians and to encourage all whom they meet and his sermon provoked highlights of being an

example to our families, friends and community.

It was wonderful hearing local Karingal man Harvard Mountjoy and Mrs Patty Du Plooy lead the singing with gusto. The group enjoyed singing the old hymns led by organist Tony Spencer. Following the service the visitors joined the church folk for a delicious three course lunch in the hall.

A wonderful time of food and fellowship was had by all.

**PHOTO LEFT:** Old times shared in Christ Church Seymour. MU and parish members and visitors from Karingal Aged Care facility enjoy a Eucharist led by Fr Andre Du Plooy on Wednesday, 18 September.

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## CONTACT US

### GENERAL ENQUIRIES, DESIGN & PRODUCTION

Fiona van Bree  
Tel: (03) 5721 3484  
registry@wangeratta-anglican.org.au  
www.wangeratta-anglican.org.au

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Diocese of Wangaratta  
PO Box 457, Wangaratta VIC 3677  
registry@wangeratta-anglican.org.au  
Tel: (03) 5721 3484

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Contributions and photos are welcome (please limit to approximately 300 words) for consideration for publication dependent on space and content with the understanding that they may be edited. Pictures should be provided as a high resolution JPEG (200dpi) or Tiff if possible

### SAFE CHURCH

The Anglican Diocese of Wangaratta has zero tolerance for abuse. We are committed to providing a safe, respectful, welcoming and positive environment for children and adults from all backgrounds.

If you have experienced abuse or suspect abuse may be occurring in a church setting or by a member of the church you should report this as soon as possible to the Director of Professional Standards on 1800 377 842 (1800 DPSVIC) or email professionalstandards@wangeratta-anglican.org.au.

For more information on our Safe Church policies and procedures contact the Safe Church and Systems Officer on 03 5721 3484.



The Bishops Leadership Team

# INVITES

*Clergy, their families & all congregation members within the Diocese*

To a Choral Eucharist at which Bishop John Parkes AM will lay up his Pastoral Staff

on the Feast of St Thomas, Apostle and Martyr  
**Saturday, 21st December 2019**

11am at Holy Trinity Cathedral, Wangaratta.  
Following the service, you are invited for a light luncheon to be held in the grounds of the Cathedral.

RSVP by 8th December 2019 to Fiona van Bree on 03 5721 3484 or registry@wangaratta-anglican.org.au

## from the Vicar General



**For the love of Spring and the spring of love**  
The changeover of seasons is a reminder of the constant need for change within our lives and the necessity of the autumn, winter, spring and summer cycle. The ones that stand out for me are autumn and spring, because they present the preparatory times for a wet and cold winter and the springing beauty of a reasonably warm and pleasurable summer. I am one of those crazy few people who just simply loves winter and the freezing cold, with the sound of rain having the best effect on me.

All seasons are necessary for natural development and I know that it cannot rain throughout the year and neither can we expect the sun to give that generous warmth all year long. The one thing that I am sure about however, which is never ending and never failing, is God's dynamic love to us as humankind. This is central to the gospel message and the crux of what we need to experience in our own lives and to extend to all others. The wonder of God's love and even the love of a parent, is that the child (all of us) does not need to do anything special to be loved. There is just this kind of love that is automatically generated in the heart of the parent and in this case, God, who loves us beyond measure and pours the abundance of God's blessing on all of us.

I believe that the capacity to love is inherent in all of us and what we need to do is to allow that God given and inherited love to flow from us, as we embrace our brothers and sisters, our friends and our family and even those who consider us as enemies. The real challenge that Jesus sets for us is loving and embracing those who are different from us and those with whom we do not always feel comfortable. This is the great joy of our faith, but also one of the greatest challenges. I do believe that we are called to bring together and not scatter; to build up and not to break down; to include and not to exclude.

The teaching of the Church remains the teaching of Jesus where we are called to put love first and above all else. As Christian people, even within our congregational setting, we will struggle with this concept and commandment, but the vitally importance message in God's Church, amidst all our struggle and failings, is that we never stop trying to do what we need to do. I read once the following, which still resonates deeply with me: "The relevant Church speaks about the love of Jesus. The contextual Church speaks about our love for all of God's people. The thriving Church is when we are able to set that love in action, setting the world on fire with God's love and our love in word and deed".

During this season of spring, let us see the love of God in creation, which manifests itself in the birds of the air, the lilies of the field, the animals grazing around, the roaring of the sea but, above all else, look for the ways in which we can bring that love to fruition as we engage with each other.

**Synod Matters**  
I am hoping that Parish Synod Representatives were able to report to their Parish Councils and congregations regarding some of the Legislative changes that were discussed and approved at Synod. Relevant documents will be posted on the Website.

Many of you might have heard on the news and seen on social media the attention that the Regulation Bill regarding the blessing of persons married according to the Marriage Act 1961 as amended has received. The Primate has now referred the matter to the Appellate Tribunal and we have been requested not to proceed with this Service until the matter has been clarified.

Please continue to pray for the Diocese, the process of the Appellate Tribunal and all those who are affected, disappointed and hurt.

**Farewell to Bishop John & Margaret**  
While the Bishop and Margaret enjoy their Long Service Leave over the next few months, we would like to extend an invitation to all clergy, their families and all congregation members of the various Parishes within the Diocese and beyond, to a Choral Eucharist where the Bishop will lay up his Pastoral Staff. This service will take place on Saturday, 21 December on the Feast of St Thomas, Apostle and Martyr at 11am at Holy Trinity Cathedral. This will be followed by the usual festivities in the Cathedral grounds.

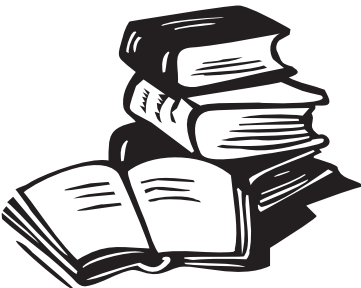
Every blessing  
  
Clarence E Bester

Anglican Diocese of Riverina

## FOUR RIVERS BOOKSHOP

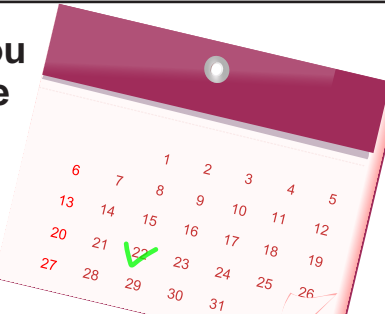
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Send it in to  
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## DIOCESAN CALENDAR

### OCTOBER

15TH

Bishop in Council. St John's Village, Wangaratta

19TH

Safe Church Awareness Workshop Wangaratta - see ad page 4

### NOVEMBER

19TH

Bishop in Council. St Michaels, Wangaratta





# Happy 100 Hazel

BY GRAEME ALDRICH

Family and friends of Tallangatta Parish's Hazel Orson gathered in the Parish Hall on her 100th birthday, September 15 to appropriately celebrate

this wonderful milestone. She has had a varied and interesting life that included being part of "the big shift" with husband, Harry who worked as a State Rivers Draftsman when Tallangatta was moved in the 1950's,

working as a wardrobe mistress at the ABC, before finally returning to Tallangatta in retirement. Our photograph shows a very lively centenarian enjoying "a drop of red" with Parish Priest Fr. Alan Kelb.

# Climate Alarmism

BY FR JOHN JESSOP

On 20th September we were treated to a 'Climate Strike' when children throughout the world, egged on by their teachers and adult activists, went on 'strike' to 'save' the planet. This was a classic example of group think morphing into a religious cult. Two days later, in time for a UN conference, the World Meteorological Organisation published a report of doom and gloom (based largely on models).

So often we are told that an event is 'unprecedented' or 'a record' when it is nothing of the sort. These terms have been used in relation to the current fires in NSW and Queensland where, in fact, worse winter fires occurred during my life-time. Besides which, fires have to be lit – often by arsonists. This, of course, is in no way to underestimate the effect

of the fires on the people of the affected regions.

As to the incidence of heavier rainfall, more extreme weather and longer droughts, again, the evidence is strongly against this. Even the IPCC has stated this, including Professor Andy Pitman, UNSW, Director of the ARC Centre of Excellence for Climate System Science, Lead Author for the IPCC who stated in June: "...as far as the climate scientists know there is no link between climate change and drought." "...there is no reason a priori why climate change should made (sic) the landscape more arid." Equally, sea level rise is not accelerating. In some areas, including in the Pacific region, the land area is increasing.

One of my greatest concerns about 'climate alarmism' is

the way in which children are used through fear. Not only that, they are being indoctrinated and set against their parents. Are they taught about the Holocene Climate Optimum or the Medieval warm period? Are they taught that the planet is greener now than at any time in the satellite era; or about the cooling effect of evaporation; or of the difference between infrared and ultraviolet radiation? Are they taught that there is no way in which CO2 'traps' heat and that the burning of fossil fuels accounts for about eight molecules of CO2 in one million molecules of air? Are they taught how life expectancy and GDP have changed in the fossil fuel era; or, perhaps the most telling, the relationship between climate related and non-climate related deaths between 1920 and 2018?



# Lunches for a Cause!

BY CAROLINE BURGE

The monthly lunches in the Parish of Kilmore continue to be a time of fellowship and fun for those who attend. The original aim of the lunches was to be a time when parishioners could gather in various houses around the parish to get to know each other better. Sunday morning Mass just isn't long enough!

The lunches progressed from BBQ's in the warmer months, to casseroles in the colder months, but

for the last two years, the winter lunches have become "Soup Lunches" in aid of Bishop John's Winter Appeal. With a gold coin or folded note donation, parishioners bring and share a variety of home made soup. Tinned soup is also donated and this is kept and given to those in need.

It was a joy at the August lunch to welcome June Clark - one time parishioner at the parish's smallest centre of Pyalong. June is now happily living in the

local Blue Cross Nursing Home and is picked up each week by a parishioner to join us at Mass, and now the monthly lunches.

Whilst we are all looking forward to the warmer weather, we give thanks to all those who supported the Winter Appeal.

PHOTO RIGHT: Parishioners at the August Soup Luncheon

# Safe Church Awareness Workshop

## Saturday 19th October 2019

**Purbrick Hall, Holy Trinity Cathedral**  
Cnr Ovens and Docker Streets  
WANGARATTA VIC

**9.30am - 4.00pm**  
Registration from 9.00am.  
Please arrive by 9.15am

**\$35 per person**  
BYO lunch

**RSVP**  
Bookings close Thu 10th October.  
Pre-registration is required.  
Places are limited.

**Presented by the Baptist Unions of Vic and Tas, the Anglican Dioceses of Bendigo, Wangaratta and Gippsland, Uniting Church (Vic/Tas), Australian Christian Churches (Vic) and the Seventh Day Adventist Church (Vic), this workshop is intended to provide an introduction to Safe Church foundations, policies and procedures.**

This introductory workshop is designed for all congregational members, all ministry leaders, children, youth and family leaders.

**We will be covering:**

- duty of care, codes of conduct, power, transparency and accountability
- protecting vulnerable people, indicators of abuse, responding to abuse and protective behaviours
- training, recruiting and supervising leaders
- how to establish and run safe church ministry programs (risk management)

**Registration**

Registration forms are to be returned to the Diocesan Registry office at 138 Williams Road, Wangaratta, by email to [training@wangeratta-anglican.org.au](mailto:training@wangeratta-anglican.org.au) or submitted through Eventbrite.

**Enquiries**

Contact the Registry on 03 5721 3484 or email [training@wangeratta-anglican.org.au](mailto:training@wangeratta-anglican.org.au) for more information.

**UPCOMING WORKSHOP**  
16th November, Benalla  
For further information please email Nikki at: [SafeChurch@wangeratta-anglican.org.au](mailto:SafeChurch@wangeratta-anglican.org.au)

Endorsed National Council of Churches in Australia Safe Church Training Agreement



The Baptist Unions of Victoria and Tasmania, the Uniting Church (Vic/Tas), the Anglican Diocese of Bendigo, Gippsland and Wangaratta, Australian Christian Churches (Vic) and the Seventh Day Adventist Church (Vic) have joined with other denominations in recognising the Safe Church Awareness Workshops of other denominations as part of the National Council of Churches in Australia's SAFE CHURCH TRAINING AGREEMENT (SCTA). Safe Church Training will be carried out by endorsed training partners based on national standards and recognised by all the SCTA members.







# SYNOD 2019



## PRESIDENTIAL ADDRESS *Continued from front page*

### Apologia pro vita mea – or why I am still an Anglican.

'The past is a foreign country; they do things differently there.' So begins L P Hartley's novel, **The Go-Between**. Contemporary events seem to challenge Hartley's assertion. There appears to be world-wide a new flourishing of nostalgia. Right and left, democracies and autocracies, all are harking back to the glories of yesteryear. Even as President Donald Trump vows to "Make America great again", President Xi Jinping is using his "Chinese dream" to banish a century of humiliation and return China to its golden age. Mexico's new president, Andrés Manuel López Obrador, has a mission to withstand global capitalism and restore his country's economic sovereignty. Jaroslaw Kaczynski, the most powerful politician in Poland, wants to purge the last traces of Soviet communism to bring about a renaissance of old-fashioned Polish values. And my place of origin, The UK, sails mindlessly it seems into the Bermuda Triangle of Brexit in some misguided hope to recover a land of hope and glory where it is the mother of the free. 'God who made her mighty, make her mightier yet' seems to underlie the rhetoric of the Brexiters.

But the past is a foreign country; they do things differently there! New realities challenge old certainties and call for radical reinterpretation if those certainties are to be capable of taking us forward. Nowhere is that truer than in the church. Religious conservatives look backward to a supposed Golden Age when God was in his heaven and all was right with the world. When the church

spoke with unquestioned authority and the pews were filled with the faithful. Pioneering types search for a mythical silver bullet to make all things right in a church which seems to have lost its edge, whilst declining and ageing.

Well here's the bad news, at least from where this old bishop sits. If the Golden Age ever truly existed (which I doubt) it has no place in a contemporary global, pluralist reality. And there ain't no silver bullet. Hankering for the past, refusing to acknowledge its fundamental difference to our present context and life situation, what theologians call our *sitz im leben*, is at best a pointless exercise of self-delusion, and at worst a dangerously destructive mind set. We face one of two potential outcomes each of which is equally unpalatable - we fade into obscurity, or we become a sect.

In the light of those observations, and in the light of my involvement in three controversial aspects of our ecclesial life, one historical being the full recognition of the ministry of women in the life of our church, one current being the ways in which we minister with and to LGBTIQA+ people, the third being our recognition of First Nation Australians I want to state the theological perspectives which have guided me throughout my life in ministry. I am responding to the charges that I am a revisionist, a liberal, one who does not take the Bible seriously.

This is going to be a teaching charge, to as the Ordinal says, 'equip the saints for the work of ministry, using the office of bishop to 'heal' and to 'build up'. If this is head stuff please know that it comes from a place of deep love and care for you as its leaders and for the Diocese for whom God has

called me to be shepherd. My theological formation was deeply influenced by the great Anglican theologian John Macquarrie. The flowering of his scholarship in the 60s coincided with my own struggle for self-understanding. His 1966 book, *Principles of Christian Theology*, was foundational for me. Macquarrie, is for me, the great advocate in my time of the blessings of the Anglican *Via Media*.

Macquarrie defines theology as 'the study which, through participation in and reflection upon a religious faith, seeks to express the content of this faith in the clearest and most coherent language available.' Theology is an insider discipline. It is grounded in the practice of a religious faith – for us Christianity. It differs therefore from a study of philosophy of religion which does not require as a prerequisite membership of and life in a community of faith. Our Christian walk must match our Christian talk.

Macquarrie identifies six formative factors in theology, recognizing that these are not on the same level or of equal importance. In a moment we will add a seventh. He argues that it is necessary to balance these formative factors if we are not to fall into serious error in our talk about God.

*...one tries to be exposed to the genuine tensions among the factors that go into making theology, and avoiding such onesided simplifications as traditionalism, modernism, biblicism and the like, tries to allow for a dialectical interplay among these factors.*

Ultimately the goal of theological language is finding the balance between loyalty to the faith which it seeks to express, and relevance to the cultural environment which it seeks to address.

Macquarrie's six factors are: experience; revelation; Scripture, tradition, culture and reason. I want to say a little about each of them.

He begins with experience because theology implies participation in the life of faith. He talks of the variety of religious experience and seeks a balance between the experience of the individual and the religious community. In this sense Macquarrie's approach mirrors another of my heroes Friedrich Schleiermacher. This is theology from below – starting with the human experience of the holy and seeking a framework within which to articulate and make sense of that experience. Us to God if you like. Macquarrie is aware of the danger of subjectivism in this approach, which is why it needs to be balanced by the other more objective formulative factors.

Revelation is the primary source of theology. What is disclosed in revelation is the holy breaking

in to our human reality. This is theology 'from above' after another of my theological heroes Karl Barth. God to us. Revelation has a gift-like character. Macquarrie identifies the notion of a primordial revelation being that experience which becomes paradigmatic for a religious community, which defines it and becomes normative for it. For the church, the primordial revelation is found in the person and work of Jesus of Nazareth, the Christ of God. We access that revelation through the next of our formative factors, Scripture and Tradition.

I want to spend more time with the next factor, Scripture, because this has become the battleground on which the unity of the church hangs in the balance. Scripture is one way, an important way, but not the only way by which the community of faith keeps access to the primordial revelation on which it is founded. Scripture does not automatically lay this primordial revelation before us, but when read in conjunction with the present experience of the community of faith, the scriptures come alive and renew for us the disclosure of the Holy One who is the content of that primordial revelation. This is what we mean by the inspiration of scripture. 'Such inspiration does not lie in the words (it is not 'verbal inspiration'), but belongs to the scriptures only as they are set in the context of the whole life of faith in the community.'

Macquarrie challenges the present tensions in the worldwide Anglican Communion that the Bible is absolutized as the only factor in our Christian life.. First, he asserts a key and fundamental point (and I with him) that Christian revelation comes in a person and not in a book. We are Christocentric and not biblicentric. Second he points to the factors which challenge the infallibility of the Bible – textual variants, internal inconsistencies, challenges of authorship and the like.

Neither he nor I want to challenge the essential place that the Bible has in Christian theology, only the tendency to absolutize it and make it the only factor in theological discourse. I endorse absolutely these words:

*...over against this exaggerated regard for the Bible, it must be claimed that the critical study of the Bible, and the recognition that other factors too have their place in theology, will in the long run do more justice to the biblical teaching and will not run counter to any reasonably conceived doctrine of inspiration; for such a critical attitude accepts our own responsibility in the face of the Bible.*

Tradition has been something of a challenge for theology. Catholic thought offers a high view of the place of tradition; Protestants have tended to understate the value of tradition. The reality is that we do not stand alone in our theologising.

There are two millennia of reflection by the community of faith on the interpretation, teaching and proclamation of the Scriptural witness to the primordial revelation in Christ. This history must be taken seriously. But if tradition becomes dead, then we get a ridged fixity of theological expressions of faith that can be as harmful as any rigid biblicism.

Culture is again a difficult matter to discuss. There are those who would criticise me as being captive to culture, as though the Gospel stands outside of culture and owes no debt to it. Again, the reality is that if our talk about God is to have any meaning at all, it has to be expressed in the language of the culture to which it speaks. This very same point was made by the 16th century Reformers who insisted that worship had to be in 'a language understood by the people.'

No one can escape the mentality or the intellectual climate of their own culture and those who would try to exclude all secular influences from their thinking are self-deluding. We all stand at a place in time, where the questions we now ask seek answers from the tradition in which we abide. 'The work of theology needs to be done again and again, for its formulations are culturally conditioned, and therefore need reinterpretation as cultural forms change.'

The sixth factor is reason. We are not required to check in our brains at the door of the church. We are made in the image of God. God has given us the capacity to reason and presumably expects us to use it. Immanuel Kant rightly observed 'Were biblical theology to determine, wherever possible, to have nothing to do with reason in things religious, we can easily foresee on which side would be the loss; for a religion which rashly declares war on reason will not be able to hold out in the long run against it.'

There is a seventh factor which needs to be explored. This is what theologians call praxis. Does our talk about God lead us to live Godly lives? Make Godly choices? Does it influence the way we deal with our disagreements? Use our resources? It was the landmark work of Liberation theologians, Gutierrez, Boff and others in the Latin American context, US theologians like Robert McAfee Brown, as well as the flowering of Feminist theological thought that caused a refocussing on the lived expression of the Christian vocation. Orthodoxy (right thinking) is irrelevant, maybe even destructive unless it leads to orthopraxis (right living). Talking the talk and walking the walk. Which is just another way of expressing the maxim attributed to (but almost certainly not spoken by) St Francis of Assisi. 'Preach the Gospel at all times, if necessary, use words.'

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The danger for us is that we get caught up in the language of theology, without taking proper account of the call to live out our discipleship. Orthodoxy without orthopraxis. The present paralysis of our church in the way we speak of or fail to speak of or to LGBTQIA+ people, First Australians, women are paradigm examples of this dilemma in my respectful view. The point is made powerfully by Soren Kierkegaard, who tells this story.

*A certain flock of geese lived together in a barnyard with high walls around it. Because the corn was good and the barnyard was secure, these geese would never take a risk. One day a philosopher goose came among them. He was a very good philosopher and every week they listened quietly and attentively to his learned discourses. 'My fellow travellers on the way of life,' he would say, 'can you seriously imagine that this barnyard, with great high walls around it, is all there is to existence? I tell you, there is another and a greater world outside, a world of which we are only dimly aware. Our forefathers knew of this outside world. For did they not stretch their wings and fly across the trackless wastes of desert and ocean, of green valley and wooded hill? But alas, here we remain in this barnyard, our wings folded and tucked into our sides, as we are content to puddle in the mud, never lifting our eyes to the heavens which should be our home. The geese thought this was very fine lecturing. 'How poetical,' they thought. 'How profoundly existential. What a flawless summary of the mystery of existence.' Often the philosopher spoke of the advantages of flight, calling on the geese to be what they were. After all, they had wings, he pointed out. What were wings for, but to fly with? Often he reflected on the beauty and the wonder of life outside the barnyard, and the freedom of the skies. And every week the geese were uplifted, inspired, moved by the philosopher's message. They hung on his every word. They devoted hours, weeks, months to a thoroughgoing analysis and critical evaluation of his doctrines. They produced learned treatises on the ethical and spiritual implications of flight. All this they did. But one thing they never did. They did not fly! For the corn was good, and the barnyard was secure!*

I want to make a very clear point that Anglicanism is not a confessional denomination, although it should be conceded that the Jerusalem Declaration of the GAFCON Movement seeks to push us in such a direction. Historically we have held together a diversity of views, not always without tension, but taking seriously that we share communion with each other because we are called into communion by Christ. The Church I love and serve is an

open church, an evolving church always reforming itself to meet the challenges and opportunities offered to it by the context in which it seeks to live out its witness to the Gospel with the love of Christ and the grace of God. It is a church with conversation at its heart, where dissent is engaged and not shouted down, where the truth is sought recognising that persons of good faith and good conscience may not always observe from the same standpoint and take in the same perspective. It is the hospital for sinners and not the abode of the sinless. Most of all it is not a church where membership is limited to those whose doctrine is beyond reproach – for right doctrine is another work and we are not saved by works but by grace through faith in Christ.

For me then, bearing in mind what I have said so far, the ultimate test is not whether a particular action is biblical, but whether it is Christlike. The American theologian Rachel Held Evans puts the proposition eloquently.

*If you are looking for verses with which to support slavery, you will find them. If you are looking for verses with which to abolish slavery, you will find them. If you are looking for verses with which to oppress women, you will find them. If you are looking for verses with which to liberate or honor women, you will find them. If you are looking for reasons to wage war, you will find them. If you are looking for reasons to promote peace, you will find them. If you are looking for an out-dated, irrelevant ancient text, you will find it. If you are looking for truth, believe me, you will find it. This is why there are times when the most instructive question to bring to the text is not «what does it say?», but «what am I looking for?» I suspect Jesus knew this when he said, «ask and it will be given to you, seek and you will find, knock and the door will be opened.» If you want to do violence in this world, you will always find the weapons. If you want to heal, you will always find the balm.*

I am an Anglican because I love a church that takes seriously its context; that balances the formative factors in theology; that listens before it speaks and when it does speak, is conscious of the effect that its words may have, especially on the vulnerable, the weak, the powerless and the underprivileged; that understands the ever present danger of the abuse of clerical power; that measures its faithfulness by the fruits of its ministry; that is tolerant and inclusive; that engages with science in a respectful conversation, not treating science as theology and not treating theology as science; that offers a Gospel perspective to a world dominated by consumerism and narcissism; that begins with love and loves and loves beyond measure; that reserves judgement to the one who properly judges and gets on with the business of caring that those who fall may be loved into fullness of life.

I am an Anglican because the best of the Anglican tradition is Christocentric and not bibliocentric. This is the Church I was formed in. This is the Church I have served. In so far as I have failed to live up to those standards in my episcopal ministry I apologise. In so far as I have caused hurt or disappointment I am sorry. But I am not sorry for taking a stand on issues of justice, fairness, equality. If this episcopate has meant anything at all, it is encapsulated in that stand.

## The 10th Episcopate

In the light of these reflections on the theological underpinning to my episcopal ministry, I now want to reflect on some of the significant events of the last decade.

### Women in ministry

My election confirmed that the Diocese of Wangaratta had moved its position in relation to the ordination of women. Those who elected me knew full well my passionate commitment to the inclusion of women in the three orders of ordained ministry. I made it clear that there would be no women priests in this Diocese. The question of gender for me was irrelevant. The question of vocation was the only issue in play. I am conservative in affirming that the priest stands at the altar 'in persona Christi'. I differ from my Roman Catholic brothers (and I choose the gender exclusive term deliberately) in how this is to be understood. It is not the masculinity of Christ being represented in my respectful view but Christ's full humanity. Is this not what the author of the Letter to the Galatians asserts? 'There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.' (Gal. 3.28) It is a matter of great satisfaction that the ministry of women is now a given in the Diocese, and we have been and are being well served by those in ministry who are women.

### Schools

Later in the Synod we will hear from the ASC through the Revd. Peter Laurence OAM and our three school principals. This journey has been of the utmost significance in the life of our Diocese. To open

three schools at around the same time with minimal cash reserves could properly be described in 'Yes Prime Minister' speak as a courageous decision. Without the partnership in mission with the ASC our schools would not have flourished in the way that they have. Indeed, any one of them could have fallen over, posing a threat to the entire Diocese. One only has to look north to the Diocese of Bathurst to understand the perilous waters in which we were sailing. Our schools are now flourishing. With system support and outstanding local leadership we are providing a quality Anglican education to some 2,500 young people. They say there are not enough young people in the church. Well here is a mission field that any church planter would be grateful for. And in the emerging church, seeing the schools as communities of faith in and of themselves working alongside the parishes in proclaiming the Gospel, celebrating the sacraments and making new disciples pictures a diversity which is both healthy and very exciting.

### Aged Care

There was a time when St John's Village Wangaratta and Kellock Lodge Alexandra could properly be seen as jewels in the crown of the Diocese. The provision of high quality aged care was an important ministry for the church to be in and both institutions served their communities with passion and distinction. But the world of aged care has changed. What we inherited at the beginning of this episcopate bears little or no resemblance to the situation we found ourselves in over the last few years. I do not intend to recapitulate here the challenges we have faced. They have been monumental. The jewels in the crown had become Damocles' swords threatening the very existence of the Diocese. In Respect Aged care we have found a commercial partner who has the depth of skills and resources to ensure that what was built at St John's continues to provide the best of care for the increasing numbers of frail elderly in our midst. The community of Alexandra was not persuaded that amalgamation was the best way forward. I have

worked with Mr Larry Fallon and the high quality Board that he was able to put in place to give that community the opportunity to manage Kellock Lodge for itself. They are fully conscious of the enormity of the task they have undertaken, and I assure them of my prayerful support as they deal with their challenges.

In the end, the Diocese is now de-risked from a business in which it had neither the skills nor the resources to take forward. As a by-product the financial future of the Diocese is secure, and for the very first time, the See will be properly endowed.

The smaller Self care villages continue to operate and we will hear from them in the course of this Synod.

## Royal Commission into Institutional Responses to Child Sexual Abuse

Perhaps the most significant external event impacting on the life of the Church over the last decade has been the chilling revelations of our failures to protect the most vulnerable among us brought to light through the work of the Royal Commission into Institutional Responses to Child Sexual Abuse. No part of the church has remained unaffected. Persons in the Diocese have suffered at the hands of those who should have protected them. There are no excuses; no pleas in mitigation. We have failed. The only response can be to acknowledge our failings with deep shame, to offer the most profound apology to any who have suffered on account of our actions or our neglect, and to commit ourselves daily to ensure that such evil can never again take root among us. The massive administrative burden which we all now face is but one small cost to us of our past ignorance, neglect and complacency. I commend to you the work of the Safe Church Officer, who was my PA but who now fulfils a much more important role among us. She will report to you during this Synod. Please take careful note of what she has to convey.

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Wider church

We do not exist in an ecclesiastical bubble. I have sought to play a role in the wider affairs of the Church. I have been a member of the Ecumenical Affairs Commission of our Church. I served as Anglican co-chair of the Anglican Uniting Church dialogue which produced a new cooperative understanding ‘Weaving a New Cloth’. I have served as the Anglican Representative on IARCCUM, the International Anglican Roman Catholic Commission on Unity and Mission and in the role represented our Church in Canterbury and Rome in 2016.

Locally I served on the Board of Trinity College at the University of Melbourne and chaired the Theological School Committee. I have also served as a member of the Appellate Tribunal of our church.

Changes to the Marriage Act 1961.

I advised the Synod last year that I was taking legal and theological advice on what powers I might have to promulgate a form of blessing for persons married according to Commonwealth law. As a result of the Presidential Address the Synod passed by overwhelming majority the following resolution:

- Changes to the Marriage Act 1961  
*That this Synod*
- a) Acknowledges the widespread national and local support for the recent changes to Australian marriage law to include same sex couples
  - b) Commends the pastoral value of the Bishop authorising a form of Blessing for optional use within the Diocese of Wangaratta alongside, or in addition to, a wedding conducted by a Civil Celebrant, and
  - c) Requests that the Bishop of Wangaratta ensure opportunity for the clergy and laity of the Diocese to engage in further discussion as part of the process leading to the potential Diocesan provision for the blessing of civil marriages

The advice I received indicated that there was no legal or theological reason for our not proceeding. In particular I am advised that the actions we are now proposing are not in breach of the Constitution or Canons of our Church, and that in so acting I will not be in breach of my solemn oath to uphold the same.

The work we have done will come to fruition when Professor Jane Freemantle and the Revd. David Still bring a Regulation with an attached Service of Blessing to you for your consideration later in the Synod.

I do not propose to canvas again the theological justification for this. You have all seen what I have written and said about this matter. The Theological arguments are in, and the Church is hopelessly split, indeed paralysed. Either you take the conservative view that Scripture forbids such action, or you take the theological approach which I have just advocated. I assert that the Bible, properly and critically read together with the other formative factors in theology that I have identified leads inextricably to the conclusion that loving monogamous faithful Christian persons ought to receive the blessing of God in their church to strengthen them for their lives as disciples.

I commend to the Synod the Regulation which will be put before you shortly.

Acknowledgements

I want to end this Address by acknowledging the enormous support I have received in my time in the Diocese. In thanking those I am about to name I am conscious of the many to whom I owe a debt of gratitude whose names will not appear here. If you should be here and are not identified, be assured in the words of another pugilistic Australian, ‘I loves youse all.’

I have been magnificently served by my Registrar Tim Williams for almost the whole of this episcopate. It is a blessed Bishop who has a registrar who is a person of deep faith, of passion, of loyalty and of administrative skill. The small registry team, Julie and Fiona and Fiona Tinney for a while, have always performed well above and beyond their pay grade. Their cheerful and willing dispositions in the face of what has been at times almost intolerable pressure has been a real inspiration.

Norm Kenny has served this Diocese for ever as Diocesan Treasurer. His skill, diligence, common sense and effort have ensured that we have navigated some enormously challenging financial waters to the point where we now have economic stability going forward.

I was cheeky enough to ask John Davis, son of this Diocese but at the time very successful Vicar of Melbourne’s Anglo-Catholic icon St Peter’s Eastern Hill, to accept the role as Diocesan Archdeacon and was both delighted and a little shocked when he accepted. And I received a double blessing, for a year ahead of John came Rob Whalley who served me lovingly as chaplain, and despite knowing all my weaknesses at first hand still offers me his friendship and prayerful support.


It was through the work of John Davis that we secured the ministry of Clarence Bester who took over the role of Diocesan Archdeacon from John. Clarence is an exceptional priest whose fingerprints are now over all the Diocese. And through Clarence we have gained a strong cadre of senior priests who have opened us to a wider understanding of our discipleship from a more global context.

I pay particular tribute to our wonderful legal team; my first Chancellor the Hon John Batt AM and his successor the Hon Justice Clyde Croft AM, advocate the late David Parsons and his successor Ms Rachel Ellyard and deputy Advocate Stuart Bett. No Diocese in the Australian Church has a better group of senior lawyers who have guided and continue to guide us through sometime treacherous territory, and I give thanks to God for their service to the Diocese and its Bishop.

That we have as our Canon Theologian one of the world’s great New Testament Scholars in the Revd. Canon Professor Dorothy Lee is also an enormous blessing.

To the wonderful team of clergy who have been the engine room of ministry, to the chairs and members of the various Boards and Commissions of the Diocese to the members of parish councils and to all who love and serve their Church your Bishop gives his thanks, his assurance of love and prayers and his imminent farewell. And now may the God of peace himself sanctify you entirely; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ, and the blessing...


+John Wangaratta



Anglican Diocese of Wangaratta

SOCIAL JUSTICE COMMITTEE

Report to SYNOD 2019



**Social Justice Issues and priorities we have addressed since the last Synod held in 2018**

We have reduced our spread of action based on the people interested and able to be members of the SJC. Current membership includes: Suzie Don Leonard (Chair) David Jones (Secretary) Gill Baker (Environment) Val Edwards (Refugees) Georgia (associate member) Disability

**The priorities we have addressed over the last year have been:**

- Refugees and Asylum seekers
- The Environment and Climate Change
- Aboriginal issues
- Palestine
- Aged and Disabled
- Information and communication flow via the Advocate, Ad Clerum, the Facebook information site and forums when possible.


We aimed to provide information and increase awareness, try to generate awareness action where ever possible

**A list of what we have achieved since last synod**

- Provided a framework to keep the issues alive and to be able to act on them:
  - Maintained Committee Membership and regular meetings.
  - Thank you to the members – particularly David Jones for secretarial & support role. Gill Baker - Environment; Val Edwards – refugees and Palestine and Georgia (when available)
- Information and communication:
  - Information Table: & report at synod
  - Informed the SPOT committee on invitation
  - Regular Advocate articles
    - 1. Refugees
    - 2. Aboriginal issues (guest speaker invited to address Synod)
    - 3. Palestine Issue
    - 4. The Environment
  - Facebook Pages
    - One to open public discussion and share information
    - One to enable the Committee members to keep in touch
- The environment:
  - The season of creations program
- To recognise human rights as an essential part of Social Justice
  - 2 Refugee Forums with 2 more planned for 5 and 17 September
  - Sharing information on poverty, low income earners and Newstart
- Disability and Aged Care – tried to keep up to date with information about the actions of the Royal Commission and how it impacts on people in our diocese who are ageing or disabled.

**Recommendations for the future.**

- Think kinder and as one planet
- Every Social Justice action counts however small
- Become agents of change at the local level through parishes
- Use the SJC to help make the Diocese of Wangaratta a leader in Social Justice in the region
- Review the role and purpose of the SJC once the new Bishop is appointed. Will it have a role and purpose in the Diocesan future?







*Tanya Grant spoke at Synod on behalf of Anglicare. This was what she had to say...*

Thank you for again inviting me to speak at this year's Synod. This is my third and it is a wonderful opportunity to reflect on the year gone and start thinking about the year ahead. This past 12 months has seen many celebrations, with a number of programs and volunteers celebrating 10 years, new programs developing and consolidation of relationships.

### Parish Partnerships

What is Parish Partnerships?  
Anglicare Victoria's 'Parish Partnership program' creates opportunities for the Anglican church to explore ways to work in conjunction with Anglicare Victoria as part of our joint mission to support those most in need in the community. By utilising the key strengths of both Anglicare Victoria and the Church, parishes are able to provide effective services that respond to local needs.

What can Parish Partnerships Look Like?

- Meals - Breakfast Programs, Lunch or Dinner Community Meals
- Pre School - Play Groups, Mainly Music
- Schools - Homework Clubs, Tutoring Groups, Youth Engagement Activities
- Community Organisations - Op Shops, Community Drop-in Centres, Community Gardens, Community Kitchens, Craft Groups, Refugee Support and Education Support.
- Emergency Relief - Food, Vouchers, Advocacy, Referral

### Community Development

At the core of all that we do is Community Development which is working from the bottom up and helps those we are helping & working with to know what communities need. This can be done in so many different ways - Christmas Toys, Volunteers Appreciation events, Networks, Promotion, Advertising, Community forums

### What's Happened

Over the last 12 months we have worked to continue building strong relationships between Anglicare Victoria and the parishes within the Anglican Diocese of Wangaratta. We have...

- Built stronger relationships with Community Organisations & Businesses.
- Continued to strengthen the Diocese of Wangaratta Parish Partnerships Steering committee and plan promotions across the Diocese.
- Emergency Relief Forums

### Winter Appeal

This is the second year we have promoted a whole of Diocese Winter Appeal and we have been amazed at the take up of the school, parishes and community.

### New Partnerships

- Community Garden / Cooking Classes at Holy Trinity Cathedral
- Emergency Relief Networks in Wangaratta, Benalla and Alpine
- Euroa Food Share

### What's Next

- Action Plan for the Diocese of Wangaratta - Parish Partnership - Steering Committee
- Winter Appeal
- Christmas Appeal - Grab a Grocery
- Continuing to work with the schools and parishes to enhance partnerships

### Thank You

Thank you for allowing us to attend and present to you all today.

Thank you to all the parishes who have not only been so welcoming, but assisted in enabling us to better understand the needs of your communities.

Most of you will know I have changed roles and am currently completing a 12 month project. Thank you personally for making the last almost 3 years so amazing.



*Adrian Farrer during the presentation for the Cathedral College and the Matthew McInnes award.*

## Matthew McInnes award

Jasmine Clancy from Cathedral College Wangaratta was the recipient of this year's Matthew McInnes award that was presented by Adrian Farrer and Bishop John Parkes at this year's Synod.

Jasmine is a most impressive young person who is working in a number of

ways to assist with Reconciliation (most particularly focusing on alleviating young Aboriginal people's disadvantage). She also contributes in other ways to the community.

A few of her actions have been;

- Initiating a Christmas present drive for VACCA (Victorian Aboriginal Child Care Agency), helping vulnerable Aboriginal and Torres Strait Islander children and families. The Cathedral College will share its contributions between this and the Bishop's Appeal.
- Assisting at Wangaratta NAIDOC and message stick events by helping with activities, food service and face painting
- Becoming a FIRE (Friends Igniting Reconciliation through Education) Carrier. This is to promote reconciliation through education in schools (Sandhurst Catholic). The FIRE Carrier Project seeks to keep the Reconciliation flame alight in schools, educating the wider community about Reconciliation, our shared history and cultures.
- Heading to Nepal with the Cathedral College (David Jones) this December to assist in the learning service project for the kids in disadvantaged schools.
- Volunteer at the Wangaratta City Football Club - coaching under 6s and helping in the canteen



*Bishop John Parkes presenting Jasmine with the award*

**PHOTO RIGHT:**  
All set up and ready for members to be seated at the Wangaratta performing arts centre.

**PHOTO BELOW:** Some artwork by Cathedral College students on display at Synod.

**PHOTO BELOW FAR LEFT:** Rev Peter Laurence during his speech on behalf of the Anglican schools commission.





# Safe Church Safe People

BY NIKKI COLLINS

A revised lay clearance model was implemented in 2018/19 in the Diocese of Wangaratta in response to increased legislative requirements arising from the Royal Commission into Institutional Responses to Child Sexual Abuse and the similar inquiry conducted in Victoria before that. (A clergy clearance process has been in place for many years and is separate to that being addressed here.)

The Diocesan leadership team acknowledge that this has been a challenging time for everyone in the diocese, from registry staff to parish leadership to laity, and we appreciate the high level of patience and support shown as we've grappled with legislative changes and the Royal Commission findings.

We have at all times focused on balancing practicality and common sense with the legislative requirements and risk management and duty of care factors. The safe church system and clearance model was developed through consultation with lay and clergy representatives from across the diocese, as well as the Director of Professional Standards and executive/safe church reps from other dioceses.

All Anglican dioceses, and churches from all other denominations to varying degrees, have also had to recognise the fallout from the Royal Commission, which has seen significant reputational damage, a loss of trust and increased external scrutiny of religious organisations. This means we need to not only do everything in our power to make sure abuse doesn't happen in the future, but we need to be seen to do so to reassure people within and outside the church that we are serious in our commitment to preventing abuse.

It was always intended that the new processes and documentation would be reviewed once they had been tested, to see if we could improve them. To this end we have listened to all the feedback received as we've developed and rolled out the new system.

Changes came into effect on 1st September this year following a review in August. Not all suggested changes could be made due to the need to be compliant with various pieces of legislation and expectations from authorities. There remains a tricky balance between practical considerations and having a robust, effective and legally compliant system.

The absence of any diocesan-wide risk management system in this diocese means that we are very dependent on the clergy and lay clearance system to manage risk and keep people safe. If a comprehensive risk management system is implemented in the future, this might provide an opportunity for some further changes in the clearance model without unduly compromising safety. For more information on the Diocese's clearance model please contact [safechurch@wangeratta-anglican.org.au](mailto:safechurch@wangeratta-anglican.org.au)



## Looking Down the Valley

BY REV'D DR EDWIN BYFORD

### Vale to two great Bishops of the Anglican Church of Australia

This column started out to be about the Thirty-Nine Articles but that can wait. In the last month two great bishops have died. One guided me through my initial theological studies at Trinity College nearly fifty years ago and the other madame deacon and ordained me priest in 1973.

Bishop James Grant became chaplain of Trinity College at the beginning of my first year there as a theological student in 1970. Bishop Cecil Warren was consecrated Bishop in 1965 and served as Assistant Bishop of Canberra and Goulburn and then as Bishop from 1971 to 1983.

In 1969 I talked the Bishop of Canberra and Goulburn, Bishop Ken Clements, into letting me go to Melbourne to study theology. The Melbourne College of Divinity was one of only two tertiary institutions in Australia that could award degrees in theology at the time. Trinity College had become part of the United Faculty of Theology that taught for the qualifications of the MCD. Although both degrees required candidates to have been admitted to at least a Bachelor degree I could not meet the extra pre-requisites of the degree of the University of Sydney of being already competent in Hebrew, Greek and Latin. So to Melbourne this graduate in Physics and Pure Mathematics went.

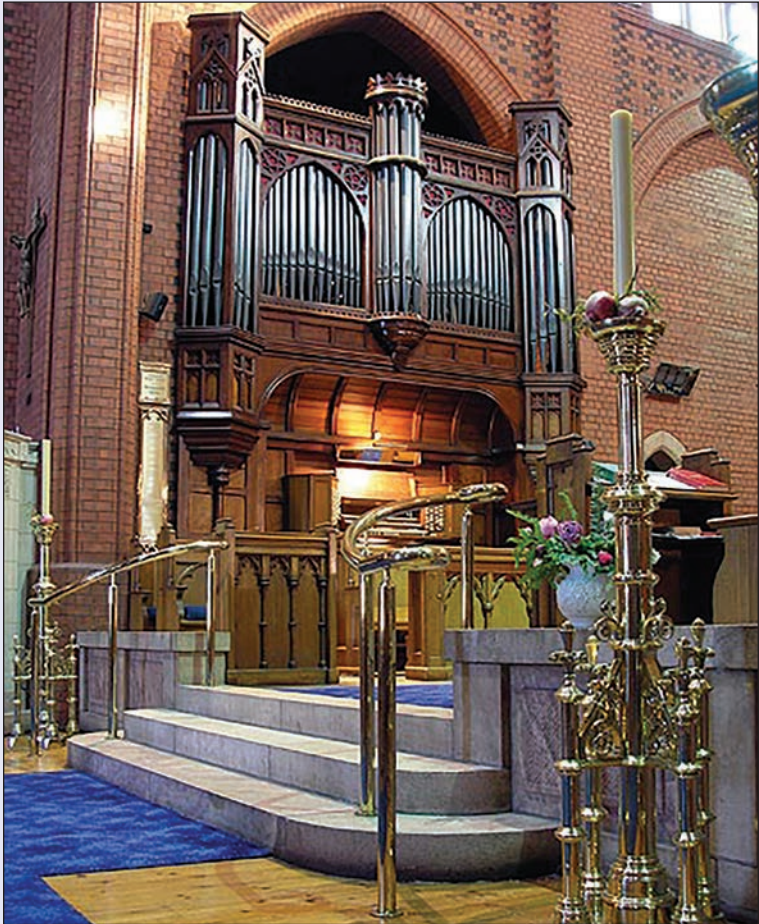
Studying in the humanities was very different from what had been my academic life for about a decade. Bishop Grant was instrumental in transforming me. On many occasions, late at night, after we had sung Compline, I went to see him because I felt somewhat overwhelmed by what I was attempting. On every occasion I came away with a renewed confidence in abilities I did not even think that I had. Bishop Grant had the unique ability to support and challenge at the same time. His contribution to theological education is to be found in the way his quiet influence helped transform so many ordination candidates into deacons and priests. Others can tell of his great contributions to the life of the Diocese of Melbourne as Priest, Bishop and Dean. In recent years, whenever we were in Melbourne, I worshipped at Christ Church,

Brunswick, in great measure so that I could catch up with Bishop Grant. He will be greatly missed in Melbourne and wherever his former students live and minister.

After Trinity I returned to the Diocese of Canberra and Goulburn, where I had grown up. Bishop Warren's studies at the University of Sydney, before he turned to theology, had been in geography. That may not sound like an obvious advantage for a bishop. But, after he returned from Oxford in the late fifties, he entered a Canberra that was changing dramatically. The national capital was being changed from what was described as "a very good sheep paddock" into the centre of government. The population exploded. The church had to find the resources to meet this change. A geographer who understood urban and suburban population interactions was just the person required in the circumstances. It was not just Canberra that was changing. Wagga, Queanbeyan, Albury and the South Coast also had large population growth. It was during this time that the difficult task of transferring the Albury parishes to Wangaratta was set in train.

Bishop Warren was committed to getting well educated clergy. He set up the College of Ministry at St Mark's and encouraged young clergy to further their theological studies. He introduced me to the Dean of the Divinity School of the University of Chicago and absolutely encouraged me when the possibility arose for me to study with his former tutor at Oxford, David Jenkins. After my studies in Chicago, David Jenkins supervised my doctoral work at the University of Manchester. A couple of years ago, when David died, I rang Bishop Warren to tell him. He told me that one of his greatest honours had been to be one of the bishops who laid his hands on David Jenkins when he was consecrated in York Minster to be Bishop of Durham.

The Australian Church has lost two great leaders whose contribution to the purposes of the Gospel was immense. May they rest from their labours from which so many of us have benefitted.



## WANGARATTA CATHEDRAL

# ORGAN APPEAL FUND

In July last year, a maintenance inspection found that rats had caused substantial damage to the bellows of the Cathedral's Henry Willis & Sons organ, rendering the instrument unplayable

An initial estimate of the cost of repairing the organ is in the order of \$100,000. The Cathedral has started a public appeal for donations.

If you would be interested in helping to restore this jewel of the Diocese you can make a donation (*tax deductible*) by using the following options;

**Direct deposit**  
WANGARATTA WESTPAC  
BSB: 033 260  
ACC: 111 787  
Please use reference - WANGMUSIC/1360  
If you require a tax deductible receipt please email [accounts@wangeratta-anglican.org.au](mailto:accounts@wangeratta-anglican.org.au) with payment details (date and amount of payment, full name and address).

**By Mail**  
Please forward cheques made out to Diocese of Wangaratta and post to PO BOX 457 Wangaratta, VIC 3677

**In person**  
Visit us with cash or cheque payment at Diocese of Wangaratta, 138 Williams Road Wangaratta, VIC 3677





**Anglicare**  
Victoria



## Parish Partnerships

BY CATHY NESBITT

My name is Cathy Nesbitt and I am very excited to have been offered the role of Community Development Worker – Community Development & Parish Partnerships with Anglicare Victoria.

Over the coming weeks and months I look forward to opportunities where I can meet with you all face to face, but in the meantime I hope this article provides you with a little insight about myself.

Born in Shepparton and spent all my pre-teen years there until we moved to Wangaratta when I was 13. 30 years later I now call myself a local.

I am a mother to 3 children, Makayla (13), Hayley (10)

and Jacob (8) who all keep me very busy and on my toes.

My working career commenced in local hotels whilst I studied and then I commenced work with a local Property Valuer. Through the experience gained here, I moved onto local council where I completed project work within the Rates Department, which ultimately turned into full time work in Facilities/ Maintenance and Projects for 14 years.

When I resigned from council I stayed at home for a while with the children and dabbled in a few other things.

In December 2018 I was

successful in gaining employment with Anglicare Victoria in Wangaratta in an Administration role and then successful in obtaining this role.

I would like to express my thanks to Tanya Grant for the wonderful work she has done in the role up until now and wish her all the very best with her current role.

So again I look forward to meeting with you all in due course, however if you have any queries or would like to chat about Parish Partnership, please contact me via email Cathy.Nesbitt@anglicarevic.org.au .



**ANGLICAN BOARD OF MISSION**  
*Working for Love, Hope & Justice*

## Appeal to help PNG & Solomon Islands

The Anglican Board of Mission (ABM) will next month remember the Martyrs of Papua New Guinea, killed during the 2nd World War, and the Martyrs of Melanesia, killed in the 2003 Solomon Islands civil conflict, with an appeal to help Church Partners further empower their local communities.

As part of honouring those who died, the 2019 Martyrs Appeal has been launched this month with the theme “transforming the lives of our partners through education”.

Funds raised by the appeal will help two projects, the Newton Theological College in Papua New Guinea and the Positive Parenting Program in the Solomon Islands.

The Theological College, located in Oro Province, is the only facility in PNG which trains men to become priests in the Anglican Church.

It is seeking funds for both the ongoing physical needs of the college, as well as continuing curriculum development and further education of staff.

The ABM says it is vital that the college is supported, for it is where the future leaders of the Church receive their training.

The students, often accompanied by their wives and children, live on the campus during the residential component of their four-year Diploma in Theology Course.

It says support is also needed for the complimentary program for the students’ wives, which includes literacy, health and sewing.

The ABM says funds raised will also go to a Positive Parenting Program which has been growing from strength to strength since it was implemented in the Solomon Islands six years ago.

This program is run through the Mothers’ Union and aims to encourage and equip parents to raise children in a healthy, positive way.

The ABM says it addresses underlying issues such as sex, early marriage, child abuse and other forms of family violence which are often taboo to discuss.

The ABM’s Pacific Programs Coordinator Kate Winney says the participants were asked to write down negative parenting habits and any descriptions of hurt or pain they may have experienced.

“While singing hymns, these pieces of paper containing their negative experiences were nailed onto a cross and were then discarded in a fire as part of a ceremony.”

Ms Winney says it was a powerful and personal moment to witness - seeing mothers, fathers, church and community leaders let go and learn from the past, not only as parents but for each participant personally.

She says it was a reminder that this program is transformative – of families, communities, and people.

Please give generously to the ABM 2019 Martyrs Appeal so that many more lives can be transformed through these projects.

You can donate online at [www.abmission.org/Martyrs2019](http://www.abmission.org/Martyrs2019)



PHOTO ABOVE: Martha and Ivy who participated in a one-week facilitators’ training of the Positive Parenting Program in the Diocese of Huanuato’o. Lina Magallanes/ABM, 2019.

# CROSSWORD

Issue No. 0068

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28													

ACROSS

DOWN

1. Canada's capital

5. Ears of corn

7. Poke fun at

8. Perished

9. Book page

10. Sticker

11. Infuse

13. Eager

14. Most secure

18. Hand in notice

21. Dry (of champagne)

22. Matched

24. Outlaw, ... Hood

25. Dressing gown

26. Quiet interim

27. Cat cry

28. Eyelid inflammation

29. Moves furtively

1. Consecrates as priest

2. Business books review

3. Coral isle

4. Hiker

5. Vaults

6. Drubbing

12. ... & outs

15. Jet-travel facility

16. Utmost

17. Harbour vessel

19. Scent, ... de toilette

20. Nodes

22. Falls in icy flakes

23. Ticked over

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### LAST MONTH'S SOLUTION

Issue No. 0067

C	L	E	A	R	E	R		R	A	P	I	D
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REGULAR PARISH SERVICE TIMES							
HOLY TRINITY CATHEDRAL, WANGARATTA							
Sunday 8.00am Holy Eucharist 10.00am Sung Eucharist		Wednesday 10.00am Eucharist		Saturday 6.00pm Saturday @ 6		Morning Prayer Daily at 9.00am (except Sunday)	Evening Prayer Daily at 5.00pm
ALBURY	<b>St Matthew's, Albury</b> Sunday 9am Sung Eucharist Wednesday 10.30am Children's Church (3rd Sunday every month) 5pm Evensong (1st Sunday of every month)	CORRYONG	<b>All Saints Corryong</b> 1st Sunday 9.30am 3rd Sunday 9.30am <b>Holy Trinity Cudgewa</b> 3rd Sunday 11.30am <b>Tennis Club Biggara</b> 1st Sunday 2pm 2nd & 4th Sundays 9.30 am Morning Prayer	NORTHERN ALBURY	<b>St. Mark's North Albury</b> 10am Sunday 9.30am Wednesday Eucharist <b>St. James' Lavington</b> 8.30am 2nd & 4th Sundays 6pm 1st Saturday, Prayer & Meditation Thursday 10am Eucharist <b>St. John's Thurgoona</b> 8.30am Eucharist 1st and 3rd Sundays Family service 4th Sunday. <b>St. Paul's Jindera</b> 10.30am 2nd & 4th Sundays.	TAWONGA	<b>St Aidan's Tawonga</b> 2nd and 4th Sunday at 5.00pm
	ALEXANDRA		<b>St John's, Alexandra</b> Sunday 9.30am Eucharist		WANGARATTA		<b>All Saints Moyhu</b> 1st Sunday 9.30am Eucharist <b>Holy Trinity Whitfield</b> 3rd Sunday 11am Eucharist <b>Christ Church Greta</b> 3rd Sunday 9am Eucharist
ALPINE	<b>All Saints, Bright</b> Wednesdays 9:30am Sunday 11am Eucharist <b>St Paul's Myrtleford</b> Sunday 9.15am Eucharist Wednesday 11am Eucharist <b>St John's Whorouly</b> Sunday 8am Eucharist <b>St Etheldreda's Harrietville</b> Sunday 9am Eucharist	EUROA	<b>St Paul's Euroa</b> Sunday, 9.30am Holy Communion Morning prayer: TBA First Thursday of the month: 10.30am Anglican Prayer Service and Holy Communion at Granite Hill <b>St Andrew's Longwood</b> Sunday (1st, 3rd & 5th) 8am Holy Communion <b>St Dunstan's Violet Town</b> Sunday (2nd & 4th) 11.30am Holy Communion Second Thursday of the month: 10am Anglican Prayer Services and Holy Communion at Violet Town Bush Nursing Home	NUMURKAH NATHALIA	<b>St George's Numurkah</b> Sunday 10.30am Sung Eucharist <b>Holy Trinity Nathalia</b> Sunday 9.00am Eucharist <b>St Paul's Wakiti Creek</b> 1st Sunday 1.30pm Holy Communion	WANGARATTA WEST	<b>St Michael's Wangaratta West</b> Sunday 9.30am Tuesday 10am <b>St Paul's Glenrowan</b> Sunday 11am <b>St George's Taminick</b> 1st & 3rd Sunday 8am <b>St Johns Village Chapel</b> Tuesday 10am + Saturday 5pm
	BEECHWORTH		<b>Christ Church Beechworth</b> Sundays 9am Sung Eucharist Tuesdays 4.30pm Hour of Silent Prayer Wednesdays 10am Midweek Eucharist <b>St Jude's Eldorado</b> Sundays 11am 1st & 3rd Sundays Eucharist 2nd & 4th Sundays Morning Prayer.		KILMORE		<b>Christ Church Kilmore</b> Sunday 9am Sung Eucharist 4th Sunday 5pm Meditation Service <b>St Matthew's Broadford</b> Sunday 11am Holy Eucharist <b>St Stephen's Tallarook</b> Sunday 11am Holy Eucharist <b>Church of the Transfiguration Pyalong</b> 1st & 3rd Sunday 4pm Holy Eucharist 5th Sunday 11am Family Service rotates between Broadford, Tallarook and Pyalong. See parish website.
BENALLA	<b>Holy Trinity, Benalla</b> Sunday 8am Eucharist 9.30am Sung Eucharist Monday 10am Eucharist (Cooinda Nursing Home) Thursday 9.30am Eucharist <b>St Paul's Goorambat</b> 1st Sunday 5pm Eucharist <b>St Aidan's Swanpool</b> 2nd & 4th Sunday 11.15am Eucharist	MANSFIELD	<b>St John's Mansfield</b> Sunday 9.30am Holy Communion Wednesday 10.30am Holy Communion Friday 12 noon Meditation <b>Christ Church Bonnie Doon</b> 2nd Sunday 11.30am Anglican Church Service 4th Sunday 11.30am - Uniting Church Service <b>St Peter's Jamieson</b> 1st Sunday 11.30am Holy Communion	SHEPPARTON	<b>St Augustine's Shepparton</b> Sunday: Eucharist 8.30am, 10.30am (Family Service) Fifth Sunday: combined service 9.30am Wednesday: Eucharist 10am <b>St. Luke's Dookie</b> 2nd Sunday: 8.45am: Eucharist 4th Sunday 9am alt. with Uniting Church. <b>Christ Church Murchison</b> Sunday: 11am: Eucharist 1st, 3rd and 4th Sundays; Morning Prayer 2nd Sunday <b>St. Paul's Rushworth</b> Sunday : 9am: Eucharist 1st, 2nd & 3rd Sundays; Morning Prayer 4th Sunday 5th Sunday combined Murchison/Rushworth service.	YACKANDANDAH	<b>Holy Trinity Yackandandah</b> 1st& 3rd Sundays 10.30am Eucharist 2nd & 4th Sunday 10.30 Morning prayer <b>St Mark's Tangambalanga</b> 2nd Sunday 10.30 Eucharist 4th Sunday 8.45am Eucharist <b>St Paul's Allan's Flat</b> 1st & 3rd Sunday 8.45am Eucharist <b>St Andrew's Dederang</b> 1st & 3rd Sunday 7.00pm Eucharist
CENTRAL GOULBURN	<b>Christ Church Seymour</b> Sunday 9am Wednesday 10am <b>St. John's Nagambie</b> Sunday 11am <b>St. Paul's Avenel</b> 8am 1st Sunday of the Month		MARYSVILLE		<b>Christ Church Marysville</b> 1st, 3rd and 5th Sunday 10.00am Wednesday 10.00am Holy Communion <b>St Thomas Buxton</b> 2nd and 4th Sunday 10.00am		TALLANGATTA
COBRAM	<b>St Margaret's Cobram</b> Sunday 9-9.15am reflection time 9.30am Eucharist 5th Sunday Parish Eucharist Wednesday 10am.	MILAWA	<b>St Paul's Milawa</b> 2nd & last Sunday 9am Eucharist			YEA	<b>St Luke's Yea</b> Sunday Service Time 9.00am (December/January/February) 10.00am (March-November) Mon - Thur 9am Morning Prayer Mon - Thur 4.30pm Evening Prayer

Church mice

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THE ADVOCATE

November edition

OUR HISTORY

Deadline 16th October

registry@wangaratta-anglican.org.au



# People & Parishes



Photo captions - 1 - 3; Snaps from Synod. Rev Peter Laurence, Stephen Gale and Justin Beckett. 4; June Clark who has returned to live in the Parish in the local Nursing Home with parishioners from Kilmore Betty Daly and Doug Whitbourn. 5; Serving team from Kilmore and Broadford with Bishop John and Parish Priest Fr André DuPlooy - Norman Rose, Caroline Burge, Bruce Radford, Beryl Kirby and Dean Saitta. At the Bishops last official visit. 6; Fr André DuPlooy with Bishop John Parkes at his farewell in Kilmore.

