



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: 097

Newspaper of the Anglican Diocese of Wangaratta | www.wangaratta-anglican.org.au

October/November 2020

For surely I know
the plans I have
for you, says the
LORD, plans for
your welfare and
not for harm, to
give you a future
with hope.

Jeremiah 29:11



Photo by Dmitry Mayatskyy from
Freemages

Inside the Advocate
this month

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MU Australia
Part of the World Wide Mothers' Union

News from Mothers' Union

BY MARY MUNTZ

It has been a year of turmoil around the world. Parishioners in the Wangaratta Diocese have been fortunately spared from the restrictions of movement and heartache affecting so many families in Melbourne and the suburbs. It has been important for us all to keep our faith, adapt to new forms of worship and be aware of how our families, friends and neighbours are coping with the lack of freedom to interact with others. Our elderly folk in Aged Care Facilities have missed the pleasure of regular non family visitors. Kathleen, a 99 year old Lone Member, is a resident in an aged care facility who has missed the usual outings but has been active knitting rugs and gathering food for the homeless.

As families moved around the country for a variety of reasons, members found themselves living in parishes that did not have a Mothers' Union Branch. In 1967 the Australian Central Council became concerned with the number of members who wished to retain their membership but were unable to attend regular meetings. Mrs T Kitley was appointed as the first Commonwealth Correspondent to compile a roll of all Lone Members throughout Australia. To reach these members the Mia Mia published information about this new department. Each diocese then appointed a Lone Members' Correspondent. Mrs Elizabeth Woodyard corresponds regularly with the 33 Lone Members in Wangaratta Diocese. Miss Cate Rankin and Mrs Robyn Aulmann ensure that these members receive their copies of the Mia Mia.

Earlier this year our Australian President, Rev'd Anne Kennedy, received a request from the World Wide President Mrs Sheran Harper for financial help to save Mary Sumner House, the centre of Mothers' Union. As Mary Sumner House is considered a charity, staff accepted a heavy pay cut to ensure the continuation and completion of ongoing projects. One Million pounds was the estimated need to ensure that education, peace and reconciliation, parenting skills, micro finances, health and wellbeing were financed and coordinated by members of Mary Sumner House. Wangaratta Diocese sent \$1,000 and individual members contributed a further \$620.00. Australian members contributed a total of \$81,928.00

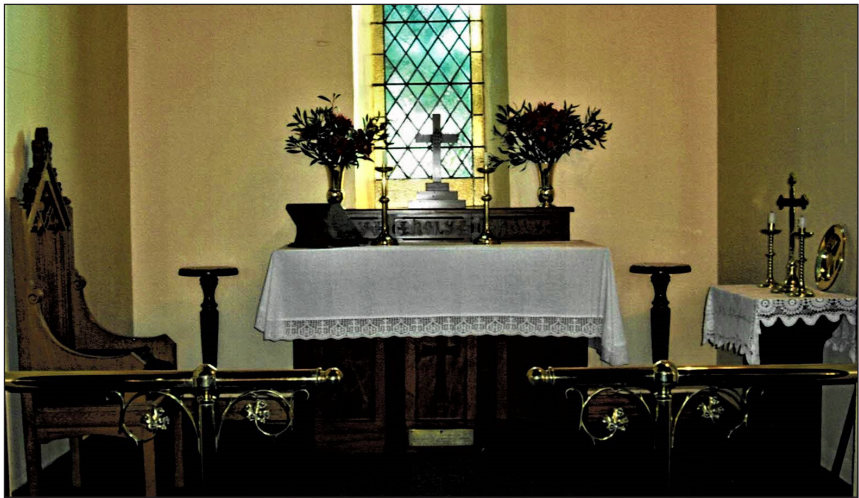
Mrs Harper and staff at Mary Sumner House have sent their "heartfelt thanks for our kindness and generosity in reaching out to support the central charity of Mothers' Union."

150th Anniversary of St Jude's Anglican Church, El Dorado

BY GILLIAN BAKER

Prior to 1870 services were held in the Courthouse at El Dorado and sometimes in private homes. The Rev. Canon John Henry May was appointed to Yackandandah in 1866, (fascinating stories of his early years in Australia were published in an earlier edition of The Advocate). Canon May travelled extensively throughout the area on his horse and became the first Vicar to members of the Church in El Dorado. In 1868 a site was selected by the then incumbent at Beechworth, the Rev. W.L.C. Howard, and a committee was set up to supervise the building of St Jude's Church.

Bishop Perry, the first Anglican Bishop of Melbourne, preached at the Courthouse on 16th April 1869; at a meeting afterwards building matters were carried a stage further and arrangements were made for a Lay Reader to conduct services until a minister was appointed. Bishop Perry indicated he would include El Dorado in his annual visit throughout the Diocese, (which, until 1902, covered the whole of Victoria). Stonemasons Nicol Turner and James



Scott built the church from locally quarried granite and there is a very old photograph hanging in the Guild Hall of them standing by the completed church.

The Foundation Stone was laid on 12th October 1870 by the Venerable Archdeacon J.J. Tucker D.D., Rector of Holy Trinity Church, Wangaratta, with a parchment laid in a box placed under the stone. However, the position of the stone was never marked, and to this day it has never been found, in spite of efforts by the army with mine detectors in 1954. A replacement plaque has been placed in the church wall. The first service in St. Jude's was held in April 1871.

In the 1870s and early 1900s El Dorado was a

thriving gold mining town, with a district population in the hundreds, if not thousands. But once the gold and tin mining ceased, the population shrank and it became the peaceful small country town that it is today. Over the years, however, this picturesque little church has been lovingly cared for, maintained and added to. In 1962 it was given National Trust classification on architectural and historical grounds. The present Altar rails are a gift from the church of St James the Less, Mt Eliza, and are also National Trust classified and when the window above the Altar needed repair, some of the original Waterford glass was retained in it.

The old Guild Room, which had become a

white ant haven, has been replaced with a sizeable mud brick hall, built by the community in conjunction with the LEAP scheme and is now a haven for children with their Homework Club and school holiday Activity Days, monthly 'Cuppa and Chat' get togethers plus various meetings. It also houses a community library.

By worldly standards this Church is small and humble. Yet there is beauty in its very simplicity. As you walk between the ancient Kurrajong trees, over original paving stones and through the old doors, with the sun shining in and reflecting off the brass in the Sanctuary, there is an overwhelming sense of peace. In the words of one worshipper "You can feel the Spirit here".

Although our regular congregation is small, pre-Covid, regular services were held on Sunday mornings, led by either Rev. Canon Thomas Leslie, (known to his flock in El Dorado as Father Tom), or our own Deacon Sue Hall. St Jude's is still very community centric and while we may not see a repetition of the 1870s, we hope there will be enough love in this little valley to keep its doors open for many years to come.





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Anglican Diocese of Wangaratta



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Printed by North East Media, Wangaratta, Victoria

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DETAILS

The Advocate Newspaper is published by the Anglican Diocese of Wangaratta and is distributed across the Diocese in the 1st week of every month (excluding January).

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Editorial deadline is the 16th of each month (excluding December).

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@wangaratta-anglican.org.au.

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



Photo above: Left to Right Tim Williams, Leslie Presley, Julie Torpey, Rev Michael Jones, Janice Jones, Penny Kenny, Don Presley and Norm Kenny

Farewell to Rev Michael Jones as Chairman of the Finance Committee

BY TIM WILLIAMS

The Bishop and the members of the Finance Committee joined with Fr Michael Jones and his wife Janice for a luncheon at the Club Mulwala in honour of his longstanding service to the Diocese.

Michael moved in 2005 from St Chad's Chelsea in the Melbourne Diocese to take up the incumbency of the Yarrawonga parish. He served there until his retirement from parish ministry in June 2016.

He was Area Dean for the North West for 6 years until 2015 when he relinquished that position to enable younger clergy to take this leadership role.

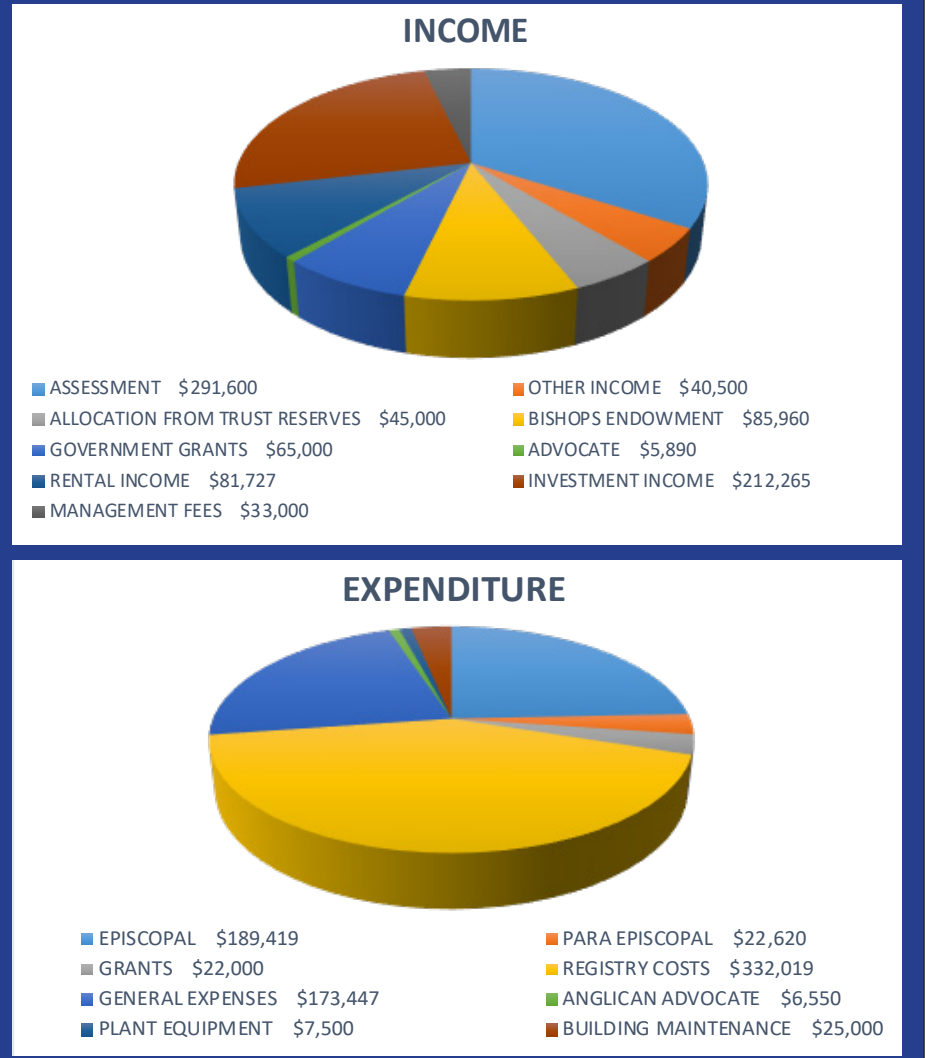
At the diocesan level Michael made a significant contribution as a member and then Chair from 2008 of the Finance Committee, resigning that position in September this year. Congruent with that position was membership of Bishop in Council and directorship of the Wangaratta Anglican Diocesan Corporation. This period was a difficult

one financially for the diocese particularly, prior to the Anglican Schools Commission, with school claims on diocesan funds and a stubborn diocesan deficit.

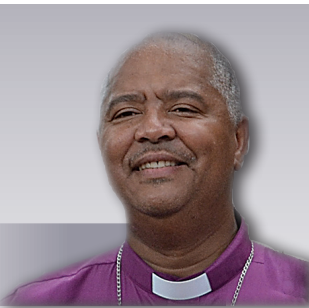
The Bishop presented Michael with a testimonial of appreciation of his work in which was said – “ I DO with these presents join with the members of the various bodies on which you have served in thanking you for your diligence, passionate commitment and rational intelligence to those tasks taken up by you”

DIOCESAN BUDGET 2020-21

With October being the start of a new financial year the Diocese has issued a proposed budget for the 2020-2021 period. After careful deliberations on income and expenditure, a surplus budget has been achieved for the year. The charts below represents the breakdown.



from the Bishop



Dear People and Friends of the Diocese

Trials and Challenges

This has been a year of trials and challenges. Two months to go before Christmas and yet we are not sure how things will turn out during these uncertain times. This is life now, never knowing what tomorrow will bring. As people of faith we do believe in ‘the word made flesh’ and we trust in God’s purpose for our lives. Yet within our human frailty we doubt, lose faith and become disillusioned with what is happening all around us. We look at others with the hope that we can have what they have and do what they do, forgetting that those who have risen above challenging situations also had to endure pain, suffering and even their own disillusionment. Even when we do not know what tomorrow will bring, the reality is that tomorrow will come - and so we continue to hope and pray.

The Tomorrow

When the tomorrow comes, we are still not sure what it will look like. It may continue some of the pain, suffering and disillusionment, or it may bring about the possibility of a new embrace of and zest for life amidst the difficulties and dangers that we often face. In this tomorrow God is still present; God is still there as one who is beside us and willing to carry us through those ever-changing scenes of life. This is what we profess in the Eucharist, in our Liturgy and hymnody, but also, as we open our eyes every morning, we are gifted with the abundance of life and what it has to offer. As we exit our abodes, especially just now in Spring, we are greeted with captivating examples of God’s creativity through our senses - creation at its finest.

Thankfulness

What else can we do but let our voices rise like fountains before God in expressing our gratitude for all God’s blessings - God’s overflowing grace and all-embracing love which God offers us through the very life with which God has gifted us . I know that I am extremely thankful for the opportunity over the last few months during this time of pandemic to experience the beauty of God’s gift of my family - Michelle, Kian and Kyle - and the opportunity that we have had to re-connect and re-live those precious moments that a busy world and situation does not always offer. I am also thankful to God for all of you, for your love, care and concern but, above all, your prayers, which are carrying me on ‘eagle’s wings’ as I soar and navigate with you through these difficult times. God’s promise is sure – we are never alone.

Every blessing

+ *Signature*

Clarence

SYNOD PROGRAM 2020



SATURDAY – 28th NOVEMBER 2020

10.00am Synod Mass

11.30pm Synod in session

1.00pm Lunch

2.00pm Synod resumes (if required)

* Synod will be held at Holy Trinity Cathedral, Wangaratta by either face to face or Zoom. This will be dependent on current COVID-19 restrictions. Members will be advised closer to the date.

ELECTIONS

- COUNCIL OF THE DIOCESE** (Council of the Diocese Act Sections 7 and 12)
 - One Clerk** - who is qualified to be a Member of Synod – term ending 2023.
 - One Layperson** - who is qualified to be a Member of Synod – term ending 2023.
- BOARD OF ELECTORS** (Bishop) (Wangaratta Bishopric Act Section 5)
 - Six Clerks** - who are duly licensed in the Diocese
 - Six Laypersons** - who are qualified to be a Member of Synod.
- BOARD OF NOMINATION** (Patronage) (*Appointments Act 2019 Sections 29 and 30, and Regulation of Elections Act Section 7A*)
 - Three Clerks** - any person in Holy Orders who holds a licence – plus 3 Supplementaries.
- DIOCESAN TRIBUNAL** (Diocesan Tribunal Act Sections 2 and 3)
 - Two Clerks** - duly licensed in the Diocese and of ten years standing – plus 2 Supplementaries
 - Two Laypersons** - of whom at least one shall if possible have practised as a barrister or solicitor for not less than ten years and who shall be communicant members of this Church - plus 2 Supplementaries
- GENERAL SYNOD** [Elections of Representatives in General Synod Act Sec 3 & 4]
 - One Clerk** - who is a Clerk of not less than five years standing duly licensed to officiate in the Diocese – plus 1 supplementary
 - One Layperson** - shall be a layman not under the age of eighteen years and a Communicant – plus 1 supplementary

Remembering Revd Stewart Eiseman



BY ANN HANSEN
(nee Eiseman)

Stewart Alexander Charles Eiseman was born in Armadale, Melbourne on the 8th March 1925. Stewart began work at the Argus newspaper in Melbourne in the advertising department. Then in 1942, at the age of 18, he enlisted into the Royal Australian Airforce and eventually was deployed to Papua New Guinea. Stewart was a wireless operator and gunner who flew in Beaufort light bombers. He was part of the 7th Squadron. During this time, he met a chaplain who had a profound influence on his future. These conversations set him on a spiritual pathway, which underpinned the rest of his life.

During his time in PNG, Stewart contracted malaria and returned home for recovery. On his return and recovery, he resumed working at the Argus. During this time, he was very involved in the parish of Christ Church, South Yarra, where at one youth event he met a beautiful young New Zealand girl with whom he became smitten with.

Eunice and Stewart were married on the 23rd October 1954 in Kimbolton, NZ. They would have celebrated their 66th wedding anniversary this year. At that time Stewart worked at the Manawatu Standard in Palmerston North. In 1955, John, the first of their four children was born. Three years later Jenny came along. Their NZ family was complete. In 1960 the family moved to Napier where Stewart worked on the Hastings Tribune.

In 1961, with a yearning to return to his beloved

Australia, the family packed up their little family and departed for Australia. Once in Australia, he took up the position as Advertising Manager at the Northern Daily Leader in Tamworth. This was to become the family's home for many years. During this time Stewart was an active parishioner at St John's, Tamworth. Two years later, after building their first home, Ann was born. They now believed that their family was complete. But seven years later a small bundle of joy arrived when Ruth was born.

One of Stewart's favourite places to visit was the Warrumbungle's, Mt Kaputar and the New England NP in northern NSW. Stewart loved the bush, it was one place he felt closest to God. But it was also his passion. He was a 'greenie' before it was popularised. His passion for the environment was so strong that he continually defended the Australian bush and more recently expressed his concern for climate change. Stewart used his great writing skills to 'fight' for his beloved bush. Many of his letters have been published in newspapers all over Australia. This he was still doing up until about twelve months ago.

In 1976, Stewart was informed that his position at the Northern Daily Leader had been terminated. This was initially devastating for him, but a turning point. Stewart had always believed that he had a calling to serve God, but with the pace and commitment of a young family he had shelved any thoughts about actually pursuing this call. This now was a

chance to consider responding to this yearning and call to the priesthood. Within a few weeks, Stewart had been accepted as a theological student at St Francis College Brisbane and to work as a curate in the Parish of St Paul's Wynnum.

The family then lived in Wynnum for the next couple of years. He was ordained a priest on the 11th February 1979. In 1980, Stewart was inducted as Priest in Charge of St John's, Surat (80km south of Roma QLD). This was a major move in the midst of one of the worst droughts in Australia, a house with no air conditioning and a New Zealander who wondered what she had struck. Eunice recalls the long drives to remote stations for Stewart to deliver services and of Eucharists of only 2 or 3 people. He always told Eunice that the church was full, even though there were only the 2 of them. The church was full of angels singing and praying along with them.

In 1981, Stewart was offered the parish of St Paul's Myrtleford in NE Victoria. Once again, the family was on the move, with a major cultural shift from the desert to the mountains, arriving in Myrtleford in the middle of winter. Stewart was inducted as Rector of Myrtleford and remained their parish priest until his retirement in 1990.

Stewart loved the NE of Victoria, surrounded by beautiful snow-capped mountains and amazing wineries, many of which became Stewart's favourite places to take visitors. He loved Mt Buffalo and once again we were tramping the hills and balancing on

the edges of cliffs. On his retirement, Eunice and Stewart moved to Stanley just out of Beechworth. Their grandchildren have the greatest memories of their time in Stanley where most school holidays many of them spent their days roaming the tracks around Stanley with him.

Life in Stanley was where Eunice and Stewart had time to spend with family and enjoy the bush that lapped at their doorstep. It was during this time that Eunice began creating the iconic Stanley Bears and, in their retirement, a new business was born. Eunice was the creator but Stewart used his past skills in media and advertising to promote and develop their small little business. Eunice always says that she couldn't have done it without Stewart.

So much for slowing down, between Stanley Bears Stewart also continued to serve the church in the Wangaratta Diocese, helping out when parishes were vacant or parish priests had their holidays. So many people across the Diocese have fond memories of Fr Stewart arriving to take their service, usually with Eunice but also with whichever grandchild may happen to be visiting.

In 2010 Eunice and Stewart moved to Wodonga to be closer to family and medical services as Stewart had been diagnosed with Parkinson's Disease. Over the following years his health slowly began to deteriorate with Eunice lovingly caring for him. Eventually, he moved into Westmont Homestead, where he was cared for until Father's Day this year.

Dad's life was full. What is true is that he loved his wife more than anything in the world. He loved his children and grandchildren. He felt privileged to be able to hold and embrace his great grandchildren.

But what I know more than anything is that he loved his God and he knows that God loved him.



The Reverend Father Raymond Brewer

BY REV ALAN JARRAD

It is with sadness the Diocese, along with the Parish of Cobram, notes the death of Father Ray Brewer in Yarrowonga on the twelfth of September. He was simply known to the people of Cobram as Fr. Ray after his ordination to the Priesthood in Holy Trinity Cathedral by Bishop David Farrer.

Fr. Ray came to Cobram with his brother Peter at a time when he was in the early stages of the degenerative illness MS. Despite this Fr. Ray and Peter involved themselves very heavily in the life of the Parish. Having spent some time at Crafers theological college in the Adelaide hills in his younger days, it was felt that Fr.

Ray, despite his illness, would be a good Priestly addition to the Parish of Cobram which now had a school population to minister to and so, on the recommendation of the then rector, he was duly priested. Fr. Ray had previously been made a Deacon in the Diocese of Riverina.

Fr. Ray was a very pastoral Priest and endeared himself to the school population as well as the parish folk. He was a Eucharistic Priest whose faith radiated to all. His innovative approach to young people's worship will be remembered, especially his "teaching Eucharists." As the Rector celebrated the Eucharist a pause would be held so Fr. Ray could explain to students

all about that point in the Eucharist. During third term each year a different class from the College would attend the Parish Eucharist on a Tuesday.

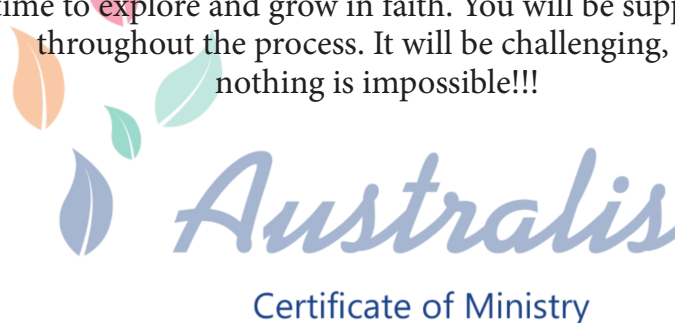
Fr. Ray was a huge support to the rector of the day and took services and funerals even from his wheel chair in more recent times. The recent loss of his brother Peter, who was his life long carer during his illness, made life more difficult for Fr. Ray.

A much loved priest now at peace with his Lord

The photo of Rev Ray Brewer below was taken in 2009 at the Cobram parish anniversary celebrations.

Training for Ministry When God calls, God equips!!!

The Trinity Certificate or the Bishop's Certificate is now called the Australis Certificate for Ministry. We are inviting all readers, Eucharistic ministers, Lay ministers, Pastoral visitors, parishioners who are interested to explore the courses offered by Australis to contact Revd André Du Plooy at vocations@wangeratta-anglican.org.au. This course can be offered online. Interested? It's time to explore and grow in faith. You will be supported throughout the process. It will be challenging, yet nothing is impossible!!!





Meet the next generation of impactful & practical leaders

BY STEFANIE BLANCH

Trinity students enjoy the benefits of a diverse co-curricular program that cultivates a deep sense of belonging, nurtures their mind, releases their creativity, develops their athletic ability and builds personal character and self-esteem.

The Rural Fire Services Cadet Program is a specialised co-curricular program offered to those students in Year 9 and 10, and helps develop critical skills in teamwork, leadership and problem-solving skills, all while building personal character and integrity.

To complete the program, students attend a two-hour session after school each Wednesday across two terms. Following on from the devastating bushfires at the start of this year, we saw huge interest in the Rural Fire Service Cadet program, with our students ready

to commit and excited to learn how they can help lead and make a meaningful difference in the future.

With over 50 students interested, the College was able to sign up 26 students to be mentored by brigades from Thurgoona, Splitters Creek, Lavington, Jindera and more surrounding regions. The students are taught how to work on trucks, draft water, communicate, fire safety, first aid, fire defence and much more.

“Our students are loving the program; it is a confidence booster and has been really successful with building life skills they can take away at the end of it,” said Rite Journey and RFS Program Coordinator, Mari Green.

The program offers students the opportunity to experience the commitment and

comraderie that come with volunteering within a local community setting. They will also have an opportunity to challenge themselves further and compete against other schools in a challenge later in the year.

“The RFS program has been a great opportunity. I have made so many new friends and the life skills I have developed have already benefitted me and it’s only been a few lesson,” says Year 9 student, Emma Sullivan.

These students are part of the next generation who are ready to lead, and make an impact within their community. At the end of this program, they will be equipped with skills that will endure well beyond their years in our classrooms at the College and lead them into the future.

Remote Learning at CCW

BY CATHY CARDEN

As with every other part of our lives, schools have been greatly affected by COVID-19. We have developed great agility, adaptability and flexibility over the past few months, as we have met the challenges of no large gatherings (such as Assembly and Chapel); remaining connected during Remote Learning; and ongoing Social Distancing and mask wearing requirements. Whilst always a priority, the wellbeing and pastoral care of our students has been at the forefront of our thinking. A key component of this has been encouraging the students to get outside, enjoy the natural environment, do some exercise and even do some meditation as a way of looking after themselves during these times. We are very fortunate with our school campus to have many outdoor spaces that we

use as an ‘outdoor classroom’ and we enjoy the magnificent view up towards the Warbys from our boardroom.

Whilst we were not all physically at school, we had to be creative and adapt the way that we do things and found that these times of Remote Learning provided us with some opportunities. I have a personal mantra of wanting to provide a positive experience of ‘church’, faith and God and Remote Learning has enabled us to connect with families and homes in new ways. We have adapted our Chapel Services and sent links for students to watch in their homes. Similarly, Religious and Values Education lessons were ‘shared’ into homes, providing opportunity for discussion with family members (Example lesson ‘Slowdown World Reflection’ link: <https://online.clickview.com.au/workspace/>

categories/4938226/videos/33507555.

The wellbeing of the staff at the school is also important and, at various times throughout the year, events and activities have been held to promote a sense of positive wellbeing. One such opportunity was towards the end of Remote Learning 20 when a wellbeing afternoon was held, with activities such as mindfulness/meditation, neuroscience information session, badminton or ‘free time’ on offer, which staff greatly appreciated.

We have found that staff and students alike have turned to the Chaplains during these stressful times and we remind our communities of the love and faithfulness of our God. We encouraged our staff and students to use these times of enforced lockdown to perhaps find time for meditation, spend time in nature, and in the quietness, remember Psalm 46:10 - Be still, and know that I am God.

And there is always hope. As I write this, restrictions in Regional Victoria and the North East are being eased and we hope and pray that, with Advent and the beginning of the new Church Year just around the corner, we can also have hope in moving out of these times and being able to gather and commune physically together once again.



Ecumenical Youth Service on Youtube

BY REVD VICTOR ADAMS

On Wednesday 12th August an ecumenical Youth service was held. This service was a live stream event on Youtube on International Youth day and was initiated by the World Council of Churches in Geneva.

Unlike in a Church building or big stadium, I had no idea how many people virtually attended this mass gathering. There were greetings from young people from all parts of the world. For a moment, as I realized how connected we were, I was so grateful to be part of the Body of Christ across the globe. With my

two teenagers and wife attending, I further thought what a special gathering it was to be part of a Youth service, where young were not shy to witness to their love for Jesus. They offered liturgical dances from Zambia and India, songs from Singapore, Columbia and the USA, short testimonies from various places across the world. Then two speakers were introduced to talk about ‘young people and mental health’ which was the theme for the service. Our Service liturgist from South-Korea was Yihan Woo and the speakers were Dr. Chiwoza Bandawe from Malawi and Lita Vatuvei

from Tonga. Amongst the many wonderful things they said that I want to share with you were: Mental disorder can happen to anyone” and “It is easier to build strong boys and girls than to repair broken men and women” (Henry Hechiba). What is important about treating this ‘unique illness’? 1. Have positive self-talk/mindset (live positively, speak positively). 2. Know your identity (from a faith/spiritual and cultural perspective) as well as your self-image and self-worth, in other words “know who you are!” 3. Bridge the gap (between young people and the rest of us) The Church in particular should

stand in that gap, as Christ did/is doing for the world. Conversations and the spaces for young people to come together on their own terms, talking about the stresses of their lives and being encouraged is an SOS call to us all. “Failure is not fatal” (David Riddell) in other words we can always get help, get up again, knowing hope is always eminent and on our side. A definition of mental well-being by the World Health Organization: ‘Mental well-being is the state of well-being in which the individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and fruitfully and is able to

make a contribution to his or her community’ (World Health Organization, 2020). One out of 10 people are affected and nine out of 10 people never seek/get help.

Let us not forget our young people and their well-being, especially during this time of Covid19. When we return to normality after lockdown, let us create spaces and support in our parishes and communities for young people to have conversations about the things that matter to them. Let us help save this generation and pray for them. Let us welcome and embrace them.



Jesus said ‘Let the children come unto me and do not hinder them, for the Kingdom of heaven belongs to such as these’ (Matthew 19:14)

This service can be found on Youtube as ‘Ecumenical International Youth Day service 2020’ .

The Covid Gardeners at Benalla

BY CHRIS POLLARD & GWEN TURNER

Gwen Turner and Christine Pollard, residents of Holy Trinity Close, are keen gardeners. Volunteers were called for to do some gardening around the Church. So, these two “young” ladies decided to have a go at the native memorial garden- after weeding they ordered some wood mulch. When the mountain of mulch arrived, they spent over a week bucketing the mulch into the garden. The magpies were fascinated with all the activity and were always a constant source of amusement to the ladies.

When the mulch was distributed Chris got on with

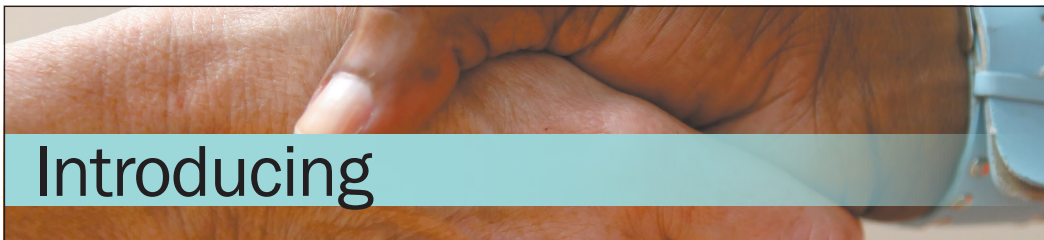
planting, while Gwen started a new garden at the front of the Parish Centre (Old Court House). The postie used it as a spot to turn the bike and the ground was packed hard so Gwen made a no dig garden. The garden looks fabulous with cuttings from Gwen’s own garden and mulch left over from the native garden.

When Chris had planted up the native garden with Grevilleas, Bottle Brush and Kangaroo Paw and many more, she moved on to starting another garden at the back of the office.

Gwen moved on to the Rectory garden where she weeded the roses and mulched with lucerne. The magpies were

still keeping watch.

There is another garden which Gwen started from scratch and is constantly adding, to which is the driveway garden at Holy Trinity Close. It starts at Gwen’s garden and goes to the show grounds. Anyway, gardening is what has kept these two ladies sane, but I am sure you have your own way. They would like to give a big thanks to Roger Cowan for removing two dead trees in the native garden with his trusty chainsaw and for a lovely letter sent to them from Parish Council. They had great fun working on the gardens and several people stopped to talk to them on their way past. They hope that many more people call in to have a look.



Introducing

The Reverend David Kerr

Born and bred in Perth, WA, David came to Melbourne in 2013, with a background in media and the performing arts. Not long after finding work in his chosen field, though, he felt God calling him to explore a vocation in the church. Beginning his studies at Trinity College in 2014, the road was littered with many personal hardships, but also many new friendships and opportunities to grow his faith and gifts. Attending an Anglican school in Perth, he discovered a talent for preaching when he was 16, and his tertiary studies sharpened his ability to apply scripture to present day situations. It was while taking a pastoral care course at Royal Melbourne Hospital however, that he felt God truly calling him to ordained ministry. Ordained Deacon in 2019, David has served in the communities of Preston, Reservoir, Glen Iris and Camberwell since 2016. Enticed by a change of pace that comes with a rural ministry environment, he made a leap of faith and, after a few pandemic-related hurdles, was licensed as Deacon Assisting in the Alpine Parochial District in September. He will continue discerning a vocation to the priesthood, as well as developing the artistic dimension of his ministry. ‘It’s a form of prayer,’ says David, ‘when you have a conversation with the canvas, it’s a conversation with God. You lead services, you write sermons, you visit the people, you listen to their stories, and then you take it to the canvas. Ministry is all about making meaning of the relationship between humanity and divinity, and far from being a pastime, this is my way of locating that meaning, of having that chat with the Almighty.’ David is also passionate about advocating Indigenous rights, gender equality and alleviating poverty and homelessness; issues, he says, that require spiritual action, a movement of one’s heart towards Christ, to truly make a difference.



Looking Down the Valley

BY REV'D DR EDWIN BYFORD

I suspect that when most of us talk about “The Church” we have a reasonable idea of what it is that we are talking about. The Church is there. It is rather complicated, but we do know who we are and more or less what we do. Anglicans are not the only Christians. We have become used to using the word “Church” in a number of different ways — Anglican Church, Roman Catholic Church, Uniting Church, etc. I suspect, also, that most of us do not give very much thought to what is a “true Church”. What is it, truly, to be “The Church”?

At the time of the Reformation this was a very serious question. The authorities in Rome, and the Pope in particular, claimed that only those who accepted the jurisdiction of the Pope were in “The True Church”. So those who rejected this jurisdiction looked at the fundamental characteristics of what it is to be the true church. In England, at the beginning of the reign of Queen Elizabeth I, it was very important to show that the Church of England, which very explicitly rejected the authority of the Pope, was a true church. In the second part of the Homily for Whitsunday (Pentecost) Bishop John Jewel, Bishop of Salisbury, set out the three marks of a true church — “the true Church is an universal congregation or fellowship of God’s faithful and elect people ... And it hath three notes or marks, whereby it is known; pure and sound doctrine, the Sacraments administered according to Christ’s holy institution and the right use of ecclesiastical discipline.”

A true church preaches the Good News of salvation in our Lord and Saviour, Jesus Christ, and explains what it means in sound doctrine. A true church celebrates the sacraments according to Christ’s institution. A true church does this in a disciplined way. I want to suggest that it is by this discipline that we organise ourselves to make sure that we do the first two.

After the various invasions from the north and the east that had brought about the collapse of the Western Roman Empire in the fourth and fifth centuries, Christianity spread back into what is now Spain, France and Britain through monastic establishments. The Venerable Bede, early in the eighth century, describes how this happened in England in some detail in “A History of the English Church and People”. As feudal estates developed in the ninth and tenth centuries various lords of the manors built churches on their estates and diverted the customary payments for the monasteries to the support of these local churches. These local churches became the focus of Christian ministry and so the system of local parishes developed and for a thousand years, since early medieval times, this has been the case. British people brought the parish system of church organisation with them wherever they went from the sixteenth century onwards — to North America, Southern and East Africa and latterly West Africa, India and finally Australia and New Zealand.

By and large this local system of Christian ministry has served the church very well for more than a millennium. It is the principal mechanism of Christian ministry of all churches in Australia. All of us have our churches, rectories, manses, vicarages, presbyteries, etc because people wanted local Christian ministry. We have significant facilities for worship and from which Christian ministry can emanate. What we need to work out is how we organise ourselves to utilise these assets to proclaim sound doctrine and administer the sacraments according to Christ’s holy institution.

The parochial system for providing Christian ministry was set up in Australia before we had good roads, let alone the railway. The first service registered in a former parish where I served, that of Binda, was when it was in the Parish of Australia beyond Liverpool. We now have good roads, motorised personal transport and telecommunications beyond the imagination even of those who went to the moon half a century ago.

There are many ways that we can organise ourselves to fulfil our mission. Mostly Christian ministry has been delivered in a number of different ways at the same time and in the same places. So, for example, within two centuries of the establishment of local parishes, there emerged two great mendicant orders of wandering Friars — the Franciscans and the Dominicans. The Friars supplemented local parish and monastic ministries.

Mostly, in Australia, the Church has relied upon the generosity of faithful people to establish churches and to sustain the ministry. Stipends did not come from great historic endowments. Clergy were educated and paid because faithful people found the money to pay them. We have always known that we need to hear the true Gospel and have ministries that are vehicles of God’s grace and we have equally known that we have to work out how to pay for that.

Our historic structures involve the Bishop, clergy and lay people working together to make decisions about how our great mission of taking the Good News of Jesus Christ into the world is structured and have adapted well to changing circumstances. As I have commented before, a crisis involves a mixture of threat and hope. The future is not all doom and gloom, nor is it all rosy and sweet. We need to pray for all our members of synod and all the other consultative committees of the diocese, as together we plot courses for the future.

Anglican Diocese of Riverina

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