



# THE ADVOCATE

Our Diocesan Vision is to walk in the way of Christ.

Issue: 103

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October/November 2021

**Mentor  
Leadership  
Teamwork  
Mission  
Support**

# Stewardship

**Time Talent Treasure  
Reflect  
Lead**

**Redemption  
Sanctification  
Creation**

Inside the Advocate  
this month .....

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# News from the Cathedral

BY KIERAN CRICHTON

## Re-pitching the choir

Following on the appointment of the new Director of Music at Holy Trinity Cathedral moves are in train to revive the choir. The Cathedral choir will be revived as two ensembles.

The Holy Trinity Cathedral Choristers builds on existing links with Cathedral College Wangaratta, where five students receive scholarships. A further three places are available in 2022. The Cathedral Choristers will be open to all students at Cathedral College, and will rehearse and sing for weekly Sunday services during the school term.

The Holy Trinity Cathedral Singers is open to all adult singers. There is no formal audition process: if you want to join, all you will need to do is register and attend rehearsals. The emphasis of this group will be developing musical skills in a community of peers. If you need help with skills such as reading music support will be available. More experienced singers will have opportunities to shine. The Cathedral Singers will rehearse weekly during the school term to prepare for a monthly Evensong, and also sing for Sunday services during school holidays. The Cathedral Singers is open to people from around the diocese, and would especially suit adult singers who would like to be part of a group that rehearses regularly but has a more relaxed schedule of performance commitments.

Both groups will join together for major events such as synod, ordinations, and important festivals in the life of the Cathedral and diocese. To find out more, and to register to join, please visit: <http://wangarattacathedral.org.au/cathedral-choir/>

## Did the earth shake!

The earthquake in the morning of 22 September was felt very strongly in Wangaratta. Kieran Crichton, our Director of Music, was in the cathedral when the quake struck. Kieran says "the first wave started the ceilings rattling, and I thought it was a big truck going down the street. Then the big wave struck and it was like being in a small plane flying through really rough air turbulence."

Following the earthquake the Cathedral has been closed pending an engineer's report. There are two places in the oldest part of the building where a lot of debris fell from the masonry. Preliminary inspections have been encouraging, so all things being equal the Cathedral will be open again for worship services in time for the lifting of Covid-19 restrictions.

## Re-pitching the tent

Following the earthquake the Cathedral congregation has been gathering in Purbrick Hall for regular worship. It's been an opportunity to see ourselves anew and embrace a different shape of seating. The acoustics of the hall, which are often felt to be poor for speaking, turn out to be perfect for congregational singing!

## Season of Creation

Through September the diocese has observed the Season of Creation, which culminated with the feast of St Francis of Assisi on 3 October. Many churches offer blessings of pets (and their owners!) around this time. The Dean, Ken Goodger, spotted an opportunity with the Wangaratta Farmers Market falling in the week after St Francis' feast day. It was a wonderful sunny morning, with many pets and their people coming for the blessing.



PHOTO ABOVE; Cathedral congregation gathering in Purbrick Hall for their regular worship

## Looking Down the Valley

BY REV'D DR EDWIN BYFORD



Stewardship is a subject that most clergy try to avoid. Clergy pussy-foot around the subject. It is confronting to talk about money. So, I guess, that I am about to be confronting.

The ministry of the church costs money. Many of those costs are hidden. Not only do we need to pay clergy stipends and for the maintenance and running costs of our facilities, but there are insurances and compliance costs associated with obeying various legislative requirements for churches and voluntary and charitable associations. Those who are members of service clubs and other organisations will know of the personal financial commitment that is needed for membership.

Belonging to a church in Australia is a voluntary undertaking. Churches are voluntary associations. The Church of England may have occupied a privileged position in the early days of the colonial settlement of Australia but that time is now long past. Most churches, including our own, have little in the way of great historical endowments to finance themselves. All churches rely on the generosity of their regular worshippers to finance their mission and ministry. Regular estimates of the costs of ministry for a parish with one full-time stipendiary member of the clergy are about \$120,000 per year.

So, what do we do to ensure that we have active Christian ministry in our midst? In the first place, we cannot expect somebody else to do it for us. Everybody else is in the same situation that we are. The only people who can provide the money for our local congregations are the members of those local congregations.

In 2002 I spent several months living in Chicago. As I was staying in the Disciples Divinity House at the University of Chicago I was asked on many occasions to visit some local Disciples' congregations. These were all on the South Side and it was often the case that mine was the only white face in the congregation. What intrigued me was that just before the collection the minister always asked the church treasurer to have a few words. The congregation was told how money was being spent and how much was needed week by week to maintain the ministry and outreach of the church. Our American friends were not backward in coming forward when it came to setting out the financial commitments and needs of their churches.

In many ways we are only beginning to understand the kinds of commitments that are needed to maintain a vibrant Christian ministry when churches are voluntary associations. Because the churches here are voluntary associations it means that they are free to organise themselves and organise their ministry in the way that they want. Governments and other external authorities cannot dictate to the church what is preached or taught. Within the law we can decide how we govern ourselves and who it is that has authority to preach and celebrate the sacraments. The corollary of this freedom is that it is our own responsibility to provide the wherewithal to enable the ministry to continue and to flourish.

In the mid seventies, when I was a student at the Divinity School of the University of Chicago, the great American theologian James Luther Adams talked a lot about the freedom of American churches. He said something very interesting about the collection and its central place in congregational life. We do not charge a membership fee to belong to the church. In the middle of our worship we send around a collection plate for the free-will offering of those who want to contribute. This is a celebration of our freedom and our trust in each other to give so that the Gospel is preached and the sacraments are celebrated. Adams described it as the "sacrament of our freedom."

Stewardship is about money. How we spend our money is one of the most important measures of what we think is essential and important. We spend to house, clothe and feed ourselves. After these essentials we have a set of priorities for our other spending — health, education, sport, entertainment, travel and so on. Somewhere in this, for us who have faith in the God and father of our Lord, Jesus Christ, there is contributing to the ministry and mission of Christ's church. Stewardship campaigns are times for making decisions — how important is the mission of the Church to me? How much am I willing to give so that the ministry and mission of the Church may continue with the freedom that is essential for the proclamation of the Gospel?

Talking about what we do with our money is confronting because we are brought face to face with our priorities. I said, at the beginning, that this would be confronting; I hope that it is.

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## CONTACT US

### GENERAL ENQUIRIES, DESIGN & PRODUCTION

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

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

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Contact the Diocese for editorial deadlines. (03) 5721 3484

*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.*

# Earth Shakes!

BY REV PAUL HOBBY

How did your parish buildings fare after the earthquake?

I had just about finished morning prayer when what began as minor shaking gradually increased to such a point that the entire church seemed to be swaying from side to side!

Was this Jesus words in Luke 21:10 coming to fruition? 'There will be great earthquakes and in various places famines and plagues; and there will be dreadful portents and great signs from heaven.'

I was beginning to wonder!

Initial inspections revealed several new cracks had appeared in the Vicarage, St Paul's church Euroa and, of a more serious nature to my untrained eye, St Dunstan's church and hall at Violet Town.

We are blessed to have as one of our own a retired civil engineer, Phil Squires who kindly assisted with the inspections. Phil pointed out that most of the force during an earthquake is concentrated on

the apex of arches, or the point of a pointed arch and usually corners of buildings and openings such as windows and doors which is evident in the picture below.

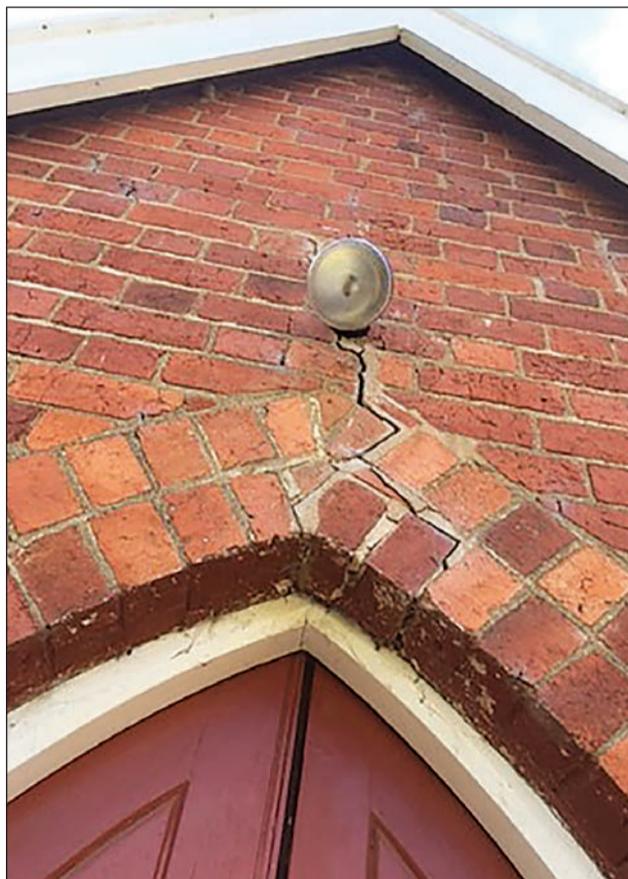
Phil and I noted 42 cracks or movements in total which is quite significant.

St Andrew's Longwood didn't have even the slightest evidence of any structural damage, perhaps the active church community at St Andrew's were acting on

guidance from our good Lord by having the entire church restumped late last year?

The insurance manager from AIRS and External claims adjuster have completed their inspections and we are awaiting further advice on what to do next.

All this in the same year that Melbourne finally won the AFL grand final after a 57-year drought, surely God really is trying to get our attention!



## from the Bishop



Dear Clergy, People and Friends of the Diocese

### Looking back as we look ahead:

What a difficult and interesting time as we look back over the past few months with the ongoing challenges of COVID-19 and all the snap lockdowns. The 'Delta variant' has really caused havoc in the world throughout many countries and within our various communities. Last year we were convinced that 2021 would look very different and, even with the development of different vaccines, we now have the struggle to keep up with the various goals and vaccination rates to ensure that the 'new kind of normal' may be possible around Christmas and the new year. Reactions, responses and interpretations around all these activities sit uncomfortably with some, while most people have embraced what the world was looking forward to in 2020. As vaccination targets are reached for different States and Territories we will see more 'freedoms' being implemented, even as we embrace the reality that we will have to live with our present situation, with an increase in spread of Covid cases, people being hospitalized, in ICU, on a ventilator or dying. Many might take the stance that these are the normal patterns of life, but here we have an opportunity to embrace what we can to assist ourselves, our family and friends to ensure their safety, security and good health, even in the midst of many proven and unproven theories.

I look forward to the day when we can write about different things and circumstances and see the last two years as part of history, as we look forward in hope for the beauty and possibilities that will come from all these experiences. As one who professes the Christian faith and understanding, my hope remains in the 'Word made Flesh' and the confidence that 'All shall be well, and all shall be well, and all manner of thing shall be well.'" (Julian of Norwich)

### Season of Creation

As with all our other intentions, our proposed program has been interrupted by snap lockdowns, as well as with limits to numbers who could meet in some of our congregations. I am grateful to all those who have faithfully participated in this program and who were challenged by the weekly activities as presented. Even though we have moved outside of this 'season of reflection on creation', our responsibility and care continue daily and my prayers are that we will promote this mark of mission where we will continue 'To strive to safeguard the integrity of creation and sustain and renew the life of the earth.'

We are keen to continue to develop ways and means as to how we can 'strengthen our resolve' within all parishes and in the Diocese. As a start, for the Diocesan Activities, I have encouraged all the different members of our committees to use their electronic devices instead of us copying volumes of pages for meetings. We have also reduced our number of meetings, of which between two and three per year will be held via zoom.

### Stewardship Sunday – Time, Treasure and Talents

Canon Scott Jessup and Rev'd Victor Adams have put a liturgy and resource material together for our Stewardship Sunday, which we have earmarked for 21 November on the Feast of Christ the King/The Reign of God. Dr Ed Byford writes a challenging article regarding this subject matter in this edition of The Advocate and I encourage you to read and reflect on it and to consider what this means to us in our context. What I would like to point out is that this is not all about money, but how we can best use our time and talents with our available energy to bring about a difference within our local congregation, parish and community. The reality is that we have been stretched financially and, as individuals and parish communities, we will have to develop plans of action that will best serve our local context and show the responsible and best way to use our resources. As I prefer the people-centered approach, we will continue with intentional conversations with each ministry unit and our Diocesan Ministry Support Committees to ensure that we follow all procedures and protocols in this matter. I do refer you to my Synod Charge in May, posted on our website, where I illustrate these points further. In the meantime, I would like to appeal to all our parishioners, where possible, to give generously to the work of mission and ministry within your parish to ensure the ongoing activity of ministry as we re-define, redevelop and re-organise our ministry action plan throughout the Diocese.

### Ministry Action Plan (MAP)

We continue to develop this plan, though our process has been 'delayed' by the snap lockdowns and gathering opportunities, with limited numbers and now double vaccination targets. Our MAP Team members will soon engage with Parishes, furthering the conversation I had with all Pastoral Charges earlier this year, as well as our shared conversation at Synod. Our Ministry Conference has now been moved to Saturday, 19 February 2022 and more details will be available soon.

### Gathering as a Diocese

It is hoped that one of our first gatherings as a Diocese, as we move towards the 120th Anniversary of our Diocese early next year, will be an Advent Carol Service at the oldest Church within the Diocese which is St Matthew's in Albury. We hope to meet on Sunday, 5 December in the afternoon which is all Covid dependent, but it will be great if many can gather. St Matthew's Church can live stream this service from all angles and I look forward to an in-person and live-streamed gathering. More details regarding our 120th anniversary celebrations will be shared later.

Every blessing,

+ Clarence

*A Conference for Clergy, Lay people and any other interested persons*

## Canon Lyall Turley Memorial Lecture & Diocesan Ministry Conference

**SAVE THE DATE**

**Conference has been postponed until the 19th February 2022.**

**Venue to be advised - more details to come.**

October 21

\$10.50

**PROGRAM**

From 9:00am - Tea/Coffee

10:00am - 11:15am  
**Canon Lyall Turley Memorial Lecture**  
The Most Reverend Dr Philip Freier  
Archbishop of Melbourne

11:15am - 12:00pm  
Brunch

12.05pm - 12.25pm  
Diocesan Ministry Action Plan

12:30pm - 1:00pm  
**Conference Plenary Session**  
The Reverend Dr Ed Byford  
'Being confident in the confidence of Christ'

Parallel Sessions: 1:10pm - 2:10pm & 2:20pm - 3:20pm

- **The Right Reverend Lindsay Urwin OGS** – Rekindling the Kindling (Church Re-Potting)
  - **The Right Reverend Clarence Bester** – Redeveloping Ministry
- **Annette Gorham** (Pastoral Care) – Sharing St Matthew's Pastoral Care - Caring in Action
- **The Venerable (EM) Catie Inches-Ogden** – Small Church Development & St Columb's Hall



## News from Mothers' Union

BY MARY MUNTZ

Mothers' Union has a Worldwide membership of over four million. Just imagine how many people that really includes as all members of each family are affected to some degree. The sense of togetherness in our branches enables us to contribute to Diocesan activities such as the assistance given to the three vast Dioceses across Northern Australia.

Each year we support community development projects of special significance nominated by the staff at Mary Sumner House. This year we managed to meet together at Purbrick Hall in February and under Rev Ken's guidance we set up a Mission Action Plan for the year. About 60 women and several Clergy joined Lady Day Celebrations at Holy Trinity Cathedral in March. We are nearing the end of the second year when we have been unable to celebrate Mary Sumner Day in August. Rev David Holloway sent material to members so they could celebrate as they wished.

This has been a very difficult year for everyone but our lives have not been as disrupted as those in Melbourne metropolitan areas. The education of our young children has been very distressing for families as the children who started in preps in 2020 have not had consistent class room time since the end of term one. With the best of intentions parents are not always able to maintain the same input as trained teachers, to the detriment of their young children. To quote Journalist Andy Rooney "The best classroom in the world is at the feet of an older person". Many grandparents are still in the workforce, but there should be opportunities for shared conversations about life as older people experienced it and to listen to and respect one another's views.

Mothers' Union branch members often visit Hospital patients, Aged Care Hostel and Nursing Home Residents. The Covid protocols that were introduced have meant it has been difficult to administer Holy Communion to our Anglican friends or hold a simple combined Morning Prayer Service that includes all residents who wish to be present.

## Diocesan Advent Quiet Day

Saturday 20<sup>th</sup> November, 2021



Photo: Sunset, Rutherglen – Scott Jessup

*A time to be away from the demands of your usual daily life, to stop, be silent, reflect, and be refreshed.*

**10:00am – 2:00pm**

No charge. Tea/coffee provided. BYO lunch.

### Two Locations:

**Holy Trinity Anglican Church, Yackandandah** (8 Church St)

**Leader: The Rev'd Canon Scott Jessup**

Bookings (by 15 November): Scott 0418254158;

email: chaplain@wangeratta-anglican.org.au

**Christ Church, Kilmore** (9 Union St)

**Leader: The Rev'd Andre Du Plooy**

Bookings (by 15 November): Andre 0458155930;

email: [rector@anglicankilmore.org.au](mailto:rector@anglicankilmore.org.au)

# Give Peace a Chance

BY REV CANON DAVID JONES

Psalm 96 - Sing to the Lord, praise his name; proclaim his salvation day after day. Declare God's glory among the nations, his marvellous deeds among all peoples.

At the end of Term three at Cathedral College, the Chapel service for middle and senior school students had the theme of International Day of Peace, which is held on 21 September each year. In a world, as we know, which is divided by war and terror.



So we, along with peoples from other faiths and other cultures, both here in Australia and in other parts of the world: Buddhists, Hindus, Jews, Muslims, black or white, men, women & children long for peace in our world.

Peace is the common desire for peoples throughout the world. No one chooses to be caught up in a conflict, but unfortunately it happens and innocent people are the casualties.

The establishment of the United Nations in 1945, at the end of the most devastating war in human history, was an embodiment of this universal idea of peace. Keeping peace and developing friendly relations among nations are among the main objectives of the United Nations.

The United Nations General Assembly unanimously passed a resolution designating September 21st of each year as International Day of Peace. The intention of the resolution is to have the entire world observe a day of peace and non-violence.

The objective of International Peace Day is: "To encourage the observation of a worldwide, 24 hour vigil for peace and non-violence... in every house of worship and place of spiritual practice, by all religious and spiritual based groups and individuals and by men, women and children who seek peace in the world."

What is International Day of Peace?

- A day of global cease-fire.
- All countries and all combatants are asked to cease hostilities for 24 hours.
- Medical and humanitarian aid is able to get through to war zones.
- A minute of silence.
- Time to ponder the price we all pay due to conflict and how to make this day's cease-fire permanent.

### People long for Peace

From the Old Testament prophet Isaiah, we are clearly told:

To bring good news to the poor  
to heal the broken hearted  
to announce release to the captives  
and freedom to those in prison.

### We need to create a culture of peace

Then in Matthew's Gospel, the Beatitudes, "Blessed are the peacemakers, for they will be called children of God. Jesus clearly taught that

we should be people of peace.

Those who promote peace, the peacemakers of this world will be blessed by God.

Peace and Justice are something that we should all strive to be involved in.

These two Bible passages talk very much about peace. If we think about it, change for the good can be very powerful. Change by providing clean water, sustainable food, basic housing, education and medical needs to every man, woman and child in our world, not only would that go a long way to eliminating poverty but creating peace in our world.

Nelson Mandela said; "Education is the most powerful weapon which you can use to change the world." change that can create Peace.

### What is peace?

"Peace is the beauty of life. It is sunshine. It is the smile of a child, the love of a mother, the joy of a father, the togetherness of a family. It is the advancement of humanity, the victory of a just cause, the triumph of truth. Peace is all of these and more and more." Menachem Begin (6th Prime Minister of Israel)

Shalom & Blessing

### A Prayer for Peace

May the people on this planet be changed.  
changed from hatred to love,  
changed from greed to giving,  
changed from selfishness to selflessness,  
changed from apathy to action,  
changed from jealousy to joy over someone's accomplishments,  
changed from intolerance to acceptance,  
changed from being destructive to being constructive,  
changed from fighting to peace,  
changed from killing to protecting life,  
changed from censorship to freedom,  
changed from ignorance to education,  
changed from fearing our differences to rejoicing in our variety.



May we each take it upon ourselves to feed the hungry, cure the sick, house the homeless, educate the illiterate, love the unloved, compete to do the right thing instead of winning at any cost, make heroes who teach our children to make the world a better place instead of glorifying violence and war, stand up and speak out against things that are wrong instead of sitting back and waiting for someone else, demand honesty from our governments, demand honesty from ourselves.

May we each take responsibility for our own actions and realize that by refusing to change ourselves, we condone all the evils in the world. If one person changes they teach others by example, who in turn change and teach more, one person becomes as a pebble rolling down a mountain, picking up more pebbles as it continues, becoming an avalanche of change.

It can happen, it must happen, it will happen.

# Being a Broad Church – Engagement in the 21st Century

BY VICTOR ADAMS

**Webinar on Wednesday 18 August 2021 on zoom – Feedback**

This was a very interesting lunch hour discussion led by Dr. Chris Porter and fellow colleagues from Trinity and Melbourne diocese. About 64 people participated with a few from Wangaratta diocese. The panelists started to discuss their earliest memory of Church life and how it is different now, as well as their discoveries over the years and what is necessary now to meet the challenges of the Church in the 21st century. At the heart of these discussions and inputs were, our Anglican Identity and how it connects and resonates with all members of our Church. "Who are we in Christ?" was often asked and as well we were reminded that from the Reformation, the Missionary and Crusades periods in history, till now we had been confronted with a "contested identity." There exists a great need to refresh the memory of the Body of Christ in the Anglican Church of who we are, where we come from and in general, what is Anglicanism. Rediscovering our identity is best done in the local Anglican

Parish Church in the community and society in general. Parish structures which in essence, take care of the well-being and existence of the parish, have over years moved from "authoritarian and a few decision makers" model, to a relationship and congregation-building team, which is a positive shift. It was then asked "What holds us together?" Our liturgy, fellowship, sense of belonging, a sub-culture in the local parish, friendships, worshipping together and our pastoral connectedness with the Priest were seen as instrumental in facilitating these aspects in the Parish- these were some of the answers expressed as a response to this question.

In the quest for our understanding and engagement with the topic, we further had to ask ourselves as Anglicans in the 21st century "Who do we understand ourselves to be?" and "Who do we understand the Church to be in this era?" The Covid19 pandemic disruption on normal Church life, bringing with it new challenges presented to the wider Church even now, opens up more ways to be the Church in a creative and unconventional sense. To be branches connected to the Vine (John 15) has never been so

challenging as in our day and age. Praying at home, deepening one's faith with personal meditation and reading Scripture have become our new norm, when in lockdown, in particular. Our connectedness and fellowship, which form part of our Sunday worship, have been challenged greatly. Technology with zoom in particular has become an effective and handy tool to reach many, even though a lot more can't be reached because they do not have access to electronic devices. The Church is re-constructed in our current dispensation and in the immediate local Parish. However, we still hold together and to the Vine. The Church, like the rest of society, finding itself in lockdown with restrictions, social distancing, masked-up, signing in with QR codes and hand-sanitizing, still is the place of gathering, where all should come to and be welcomed. It still is the place where the love of God is offered and the salvation of Christ is preached. A place of comfort, peace, love, belonging and blessing. Therefore, Anglicanism continues to hold a sacred place in the Body of Christ, even locally, persevering through these pandemic times, keep the branches and the Vine connected.

# St Luke's supports action on Climate Change

BY ADELE ANDERSON

Common Grace a Christian Social Justice organisation of 50,000 is inviting all federal politicians to wear a climate change temperature scarf on the floor of the house on October 21.



To encourage this act they have gifted a hand knitted scarf to every senator and House of Representatives member.

Each scarf represents 100 years of average temperatures from 1919 until 2019..

Each scarf was carefully crafted by one of 300 knitters in order to support action on climate change.

In Yea a number of people supported St Luke's Parishioner Adele Anderson to ensure that she was able to complete the task. As well as help from knowledgeable knitters, many people were generous in offering yarn as 14 different colours were needed .

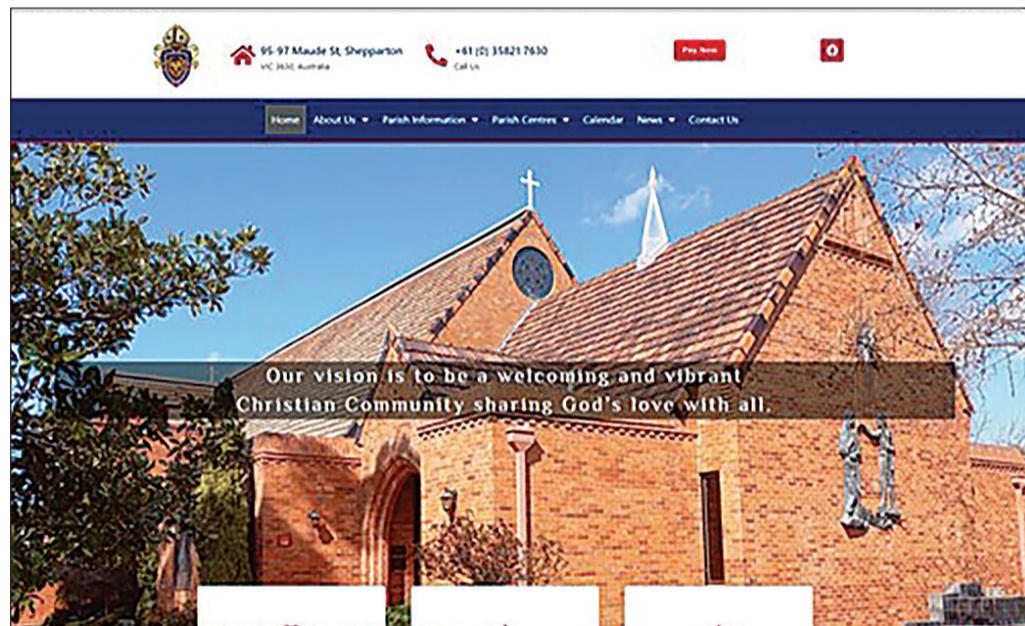
Adele found that, as she knitted, conversations evolved around the

changes in temperature that were graphically depicted in the scarf.

A lot of people liked to see which stripe was their birth year and then spoke of their concern for the future, especially for the young people who will face the impact of climate change.

All politicians are encouraged to "show their stripes " on October 21 ,the last sitting day before the Glasgow Conference. Members of Common Grace have been meeting with politicians from all parties and have enjoyed a very warm response to the gift .

Which politicians will wear a scarf?



# Digital discipleship in Shepparton

BY REV. DAVID KERR

The heart of Christ continues to beat in Shepparton, in spite of recent Covid outbreaks. The Shepparton parish ministry team have been streamlining ways to stay connected within the community, even when both social gatherings and pastoral visiting has been severely limited. The parish now has a revitalised website, making it simpler for people to navigate their way around service times, information around faith and the sacraments, as well as a quick and easy way to donate in support of parish mission activities in the community. The parish

also has a new Facebook page, where you can find important and timely notices, homilies and reflections from the clergy and read about the lives of the saints and other interesting Christian facts. The capricious nature of outbreaks has meant closing church doors at a moment's notice, but Shepparton's rhythm of worship suffers little disruption. The Zoom platform has allowed not only the continuation of Sunday services online, but has also provided the chance for book reading groups, prayer groups and other occasions for people to socialise digitally on a regular basis. The capacity for those in care facilities

and hospitals to connect with forty or more people at once for worship over a phone call has noticeably brought smiles to several faces. This ease of digital connection has also allowed parish clergy to maintain strong links with other ministers in the Greater Shepparton area, adding a viable interdenominational dimension to caring for God's people. The new Shepparton parish website can be found at [staugustineshepparton.com](http://staugustineshepparton.com) and our new facebook page is Anglican Parish of Shepparton, which can also be located through the search tag @sheppanglican.

# Blessing of the Animals

BY FRAN ROBERTSON

On the fifth Sunday of the Season of Creation, celebrating the Feast Day of St Francis of Assisi, the parishioners of Christ Church Beechworth gathered with their animals for blessing and thanksgiving. The procession waited whilst the chaos and cacophony of arrival settled. The

service was enlivened with a pup slipping its collar and the budgie joining in with the intercessions. Afterwards, dog biscuits were shared around with morning tea and a wandering Jack Russell safely recovered from neighbouring St Joseph's. Nobody knew she was Catholic!"

**PHOTO'S BELOW;** Blessing of the animals group and Marg with Minty.



# John Philip Sullivan

## (1937 – 2021)

BY REV NORMAN HART

When we were children at school, we had Assembly every Monday morning and we recited the words 'I love God and my country. I will honour the flag. I will serve the Queen and cheerfully obey my parents, teachers and the law.' I suppose it was the Government's way of trying to make us obedient, loyal servants of Church and State.

I have difficulty believing there has ever been a child who 'cheerfully' obeyed their parents and teachers and the law, nevertheless, as I reflect on the life of John Philip Sullivan, he may well have been the epitome of the model citizen that the state was trying to create.

John (aka 'Sully') had a quiet determined faith expressed through his life in the church and community. John loved the world that God created, and sought to discover the world with the woman he loved, Nancy Fewtrell ('Nan') and to reflect it in his photography.

John served his God through his life in St Paul's Church, Euroa. Baptised and Confirmed at St Paul's, he joined the vestry in 1961 at the age of 24 and remained a Parish Councillor for 52 years. John was church warden, Rector's Warden, treasurer, synodman, and Eucharistic Assistant. For 15 years he served the wider church on Bishop in Council, Finance Committee, Diocesan Foundation, Board of Electors and was honoured to be elected to the Cathedral Chapter as Honorary Lay Canon in 2004. At the same time, John and Nan ran the local pharmacy and John served the community as a Justice of the Peace for over 40 years and a Bail Justice for 17 years. He was also active in the local Apex Club until he moved to the Rotary Club.

John was a life member of the Euroa Hospital Board and he was in the Chamber of Commerce.



He wrote histories of the local church and hospital, and contributed his photographs and expertise to other community projects as well.

Sully loved his golf and joined the Club when he was 19 years old. John enjoyed a glass of wine and a good joke. He was not a man who begged attention, but he quietly went about doing what was necessary. He was wise, he was honest, he was just, he was kind, and it was a privilege to have known him.

John is survived by his wife of 56 years, Nan, and their children Catherine, Matthew and Thomas, and their families.

May he Rest in Peace (P.S. John was not perfect...to the end of his days, he barracked for Collingwood!)

# Ian Lawrence Mills

## (1936 – 2021)



BY REV NORMAN HART

Ian and his wife, Heather, came into our lives in 2006. We had moved to Marysville just a few weeks before them. Heather is naturally vivacious, easily making new friends. Ian was quiet, thoughtful, and, to some extent, shy. Ian was always a devout Christian, he loved the Lord and I've often felt that Jesus the Carpenter and Ian the Builder were in a many ways a reflection of each other. Ian had worshipped within many different Christian traditions, from the Congregational Church, the Presbyterian Church, Pentecostal, and finally Marysville

Anglicanism. Before the bushfires of 2009, the congregation of the Parish of Marysville and Buxton was made up of people with a lovely diversity of Christian experience, from Salvos to Catholics. Ian and Heather fitted in perfectly, different enough to be normal!

Ian was a great thinker and listened to sermons and wanted to discuss finer points. He was a great asset in Bible Studies. He introduced me to the great Baptist preacher Spurgeon.

After Black Saturday, Ian and Heather shared the Rectory with us and our friendship grew stronger. Ian was determined to build a home on their property, to replace the one they'd lost. He and Heather spent hours of precious time and talent to make their home a haven and place of tranquility.

Ian, together with Ed Cherry, designed a beautiful new church to replace the little wooden building which had formerly served the community. The plans finally coming to fruition in 2017 with Bp John Parkes dedicating the fine new structure to the Glory of God. Romans 12:3 says 'Do not think of yourself more highly than you ought, rather think of yourself with sober judgment.' Despite Ian's obvious skills as a builder, he was never proud or boastful.

Ian was a kind and generous Christian. We will miss his quiet presence but give thanks to God that we have known him.

Ian is survived by his wife, Heather and their children, Helen, Alistair, Rosalind, and Stephanie, and their families.

May he rest in Peace.

# Reflection

BY REV PAUL DALZELL

This year marks the 40th Anniversary of my priesting. Having preached for forty years and listened to a lot of sermons for more than that, I thought it would be a good idea to put down what I try to do when preaching.

First of all, a sermon is an oral event. I speak and people I hope listen. This is very different from something read. When a person writes something to be read there are a lot of possibilities like longer sentences with several clauses, like references to things mentioned above, like 'nested paragraphs' and sub points which fit in with a written document, but which lose the attention of hearers.

So my sermons are never 'written out in full.' Instead they are like a knitting programme: a set of instructions. Each sermon begins with 'Say.....' and after that it might be 'tell story of....' and so on. When there are quotes, or summaries that I want to cite accurately, then I will have the instruction "Quote X" and I will have the quote typed out.

The second difference between an oral and a written production is that an oral production must hold the attention of the hearers for the length of the production, if possible.

When reading a thing, my attention wavers. I can go back over what I have not understood. Listening to something means that I have to be able to follow what is being said, as it is being said. This means some things. First of all there must be a logical thread that runs through the sermon like an iron rod that is clear, firm and immovable. A three-point sermon is one such example. But the three points need to be related to one another too. I do not like sermons that first of all try to comment on each reading, then try to comment on something else, then finish with something else. This is too much to remember and the three points are not connected.

I also know that, in thinking about something, my mind often goes off into interesting sidelines. These are related to the theme, but do not belong to the main steel bar. So, these, though interesting must be thought, and then left out for another time. Trying to follow sidelights in a sermon is too hard. To put them in is a form of preacher's self-indulgence that has to be resisted.

Next, because a sermon is an oral presentation, where the preacher is going has to be clear and known at all times. There is a great saying about preaching that tells me how to do it. It goes 'Tell them what you are going to tell them... then tell them...then tell them what you have told them.' This means that very early on in a sermon ought to come something like the phrase, 'Today I want to explore....' Then comes the exploration, followed by the conclusion 'Today we have explored....'

The other thing about an oral presentation is that it is not just read out to a congregation, but it

is addressed to a congregation. The speaker is saying something to me! This means that what is said includes my passion and emotion and my belief in what I am saying.

There was a minister at our church when I was a teenager. He made a big impression on me. I do not remember a word of any of his sermons, but I remember vividly the passion with which he delivered them!

Next comes the idea that, if I cannot tell you how what I am preaching about works on the ground, I do not know what I am preaching about.

This means that, like Jesus, a sermon must not be a series of ideas 'about something' but must be mostly a series of stories about how the thing I want to convey has actually happened in the past. I remember mostly the stories that preachers have told, not necessarily the commentaries about things that they have uttered.

Stories are great, and sometimes all that is needed is a story, and Jesus' own words at the end 'Let those who have ears to hear...then hear!'

The other thing about sermons that is important for me is that they are preaching first and not teaching. There is room for teaching in church, but mostly it should be done out of sermon time.

A sermon is meant to bring the hearers into the position of becoming conscious of where they are up to with God, and of then doing something about it.

I remember going to Franklin Graham's meeting in Melbourne. His sermon was full of churchy and evangelical jargon that I doubt that anyone understood. He could have been reading out of the phone book. BUT, about six or seven times in his sermon he described a situation of shame then said 'You are forgiven...' "You can start again..." then 'You come!'. That was the sermon.

Most sermons are not evangelical speeches that have an altar call at the end, but I think that every sermon ought to have an implication in it that as a result of the reality into which the sermon has placed us, we must do something different this week.

So, this is my 'standard of preaching'. Let me know if I have not lived up to it!

Your companion 'on the Way'



# The Peripatetic Reverend

BY JANE FRASER

In the vestry at Holy Trinity Cathedral Wangaratta is an oblong frame that holds a series of photos of past incumbents. Oddly, the first frame is empty. The photo that should be there is of the first incumbent Thomas Cooper Searle. So, I did a little research to see if a photo could be found. It was later found out this man, our first clergyman in Wangaratta, was "a bit of a rogue". The word peripatetic aptly describes him.

Searle was born in Size Lane, London on the 28th January 1820. He married Ellen Fridlington at the age of 42 and they had three children. In England he was ordained an Episcopalian Priest licensed to perform marriages, teach the Catechism and the Gospel. He became indebted to his parishioners and in 1842 was sent from Liverpool to Tasmania aboard the Haidee and arrived in Tasmania to serve time in the Tasmania Penal Colony. There he had positions of Catechist, Religious Instructor and schoolmaster. From Tasmania he went to South Australia, Victoria, New Zealand, New South Wales, Queensland and finally Hawaii. A "clerical wanderer" indeed.

Whilst in South Australia in 1848, he was working as a schoolmaster and was declared insolvent in the Supreme Court. His first wife died and he remarried and had two more children.

Apparently to overcome the lack of ordained clergy, Bishop Charles Perry appointed deacons to be in

charge of parochial districts or parishes. Cooper Searle was licensed as 'officiating minister' of the united parishes of Wangaratta and Beechworth in 1855. He lived in a tent and conducted services in a carpenter's shop. Mary Spencer, a visiting relative of Revd Joseph Docker described Searle as, "a very zealous minister of the Gospel". His stay here was not for long, in 1857 he was at St Marks in Fitzroy. The peripatetic 'Reverend' served in Bendigo in 1858 during the Gold Rush.

His ordination as a priest happened on the 5th January 1858 when he was appointed to East Ballarat. He spent two years at St Paul's. In 1860 the Bishop of Melbourne appointed a commission to investigate charges against Searle. There is no verdict recorded, but he resigned and moved to Sandridge in Melbourne, ministering there until November 1860 where 'unpleasantness' between Searle and the Chinese Mission Society occurred. Again, he resigned. In 1863 he was minister at Holy Trinity in Maldon. The following year he took three months leave of absence.

In 1864 Searle was licensed marriage celebrant in New Zealand. At Bishop Harper's request he took services and reportedly he was inspecting the Queenstown district to ascertain the numbers of Anglicans with a view to determine whether a permanent mission could be established. He was also working as a teacher, which was common for clergymen at the time. One of his responsibilities was to

erect a schoolroom and this venture caused him financial difficulties. A few months later in Invercargill there was trouble again for Searle, Bishop Harper stated that he had left the church of England and was not to be received in any church in Invercargill.

Later when Searle was in Queensland, Bishop Tufnell received a letter from a woman in New Zealand claiming that Searle owed her money. In November 1864 he had a document of indebtedness served by 19 creditors totalling in excess of £222.

Prior to being in Queensland Searle was under the administration of the Bishop of Sydney. In 1866, Searle was appointed in charge of a congregation in Rockhampton. At this stage he was heavily in debt probably due to the constant moving.

Trouble ensued between Searle and the church council in Rockhampton – "a warm and very painful dispute".

Bishop Tufnell accused him of schism and refused to help him. In 1868, the Bishop gave him work for a few months on the understanding that he would leave the colony. Searle was not happy and refused to leave and stated that he would, "cease all connection or allegiance, implied or understood, to you as Bishop, or the Bishop of Sydney as Metropolitan. My oath of canonical obedience ceases."

Searle went to the goldfields in Gympie and established

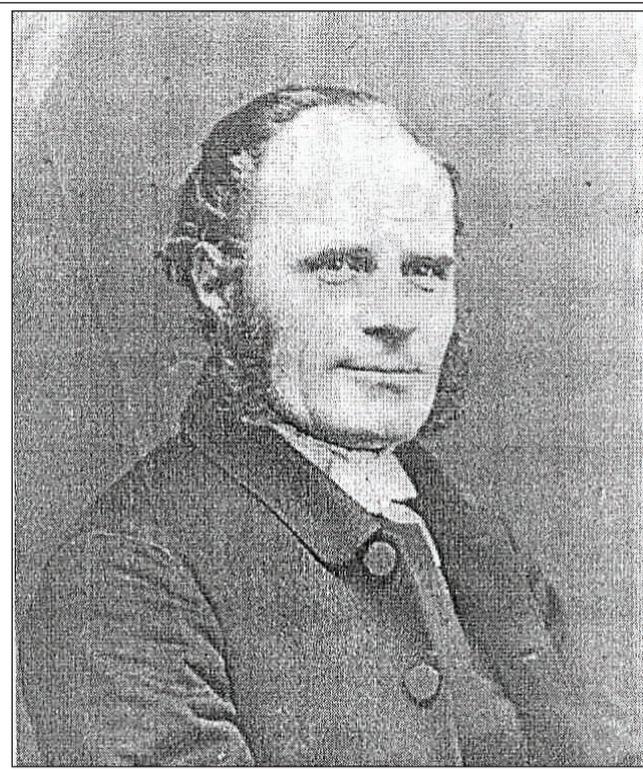
the Free Church of England. In 1868 he was back in Brisbane and established another Free Church. There was quite a bit of discontent with how the Church of England was being managed and this allowed Searle to raise funds and Christ Church was established. At the anniversary of Christ Church in January 1870 the report of the committee "(express) their high sense of the earnest, self denying, and successful labors of their respected clergyman the Rev. C Searle and the entire confidence (confidence) they have in him as their pastor, and pray that he may be long spared to minister among them."

In May that year, Searle resigned from the Free Church, but was adamant that he would remain in Brisbane. He was again in financial trouble. In June he announced that "family circumstances" would necessitate him leaving the colony. After giving a lecture he left, "narrowly escaping a Supreme Court judgement obtained against him by his creditors".

In 1870, Searle fled Australia because of his indebtedness and went to Hawaii with his two sons, Richard and John leaving behind his second wife Elizabeth and three of his children.

He is mentioned in a Hawaiian newspaper in 1870 re a lecture he had given, quote:

"It was a rainy evening and not so many out as were expected, but the weather or small audience had nothing to do with the merits of the lecture. The reverend lecturer informed the audience that the said lecture was prepared years ago for an Australian audience. It was one hour



and a quarter in the delivery, and yet the time glided away pleasantly, for the speaker has an agreeable voice and interesting delivery. His topic was "Men who have made themselves", a good topic and most of the illustrations well chosen, although most decidedly English, but the lecturer prepared the minds of his audience for this feature in his opening remarks. He referred to 'two dukes and sixty earls,' who had sprung 'from the ranks,' or rather according to his account of their origin, from the lowest strata of society, from barber shops, coal yards and all sorts of queer places. (...) We understand it is Mrs. Searle's plan to open a school in Honolulu, as soon as arrangements can be completed."

In 1870 he opened a boy's school in Waimea and advertisements at the time: read "Grammar School! Waimea, Hawaii. Master ... The Rev. T. C. Searle. Boys, either Native or Foreign, Received as Day Scholars

or Boarders." He was also ministering at the Lahaina Episcopal Church.

Thomas Cooper Searle died suddenly and was one of the first people to be buried at Holy Innocents Church Cemetery Lahaina Hawaii. He died without a will and owed many businesses and people hundreds of dollars.

In 1980, in correspondence between Bishop Grant and Dean Thawley regarding Searle, Thawley didn't know that Searle was "only in Deacon's orders" when he was in Wangaratta and commented about his frequent movement around, and said that Archdeacon Dicker had spoken to him about "something not very creditable about him".

Searle described himself as "something of an ecclesiastical bird of passage". It was said that "he could charm the birds out of the trees, but he really didn't believe that he should ever have to pay his bills".

## A very different conference for The Australian Academy of Liturgy

The Australian Academy of Liturgy conference was always going to be different – and not just because of the Pandemic. The rescheduled conference next January will be using an exciting new format.

Planned for last January, the conference is now to be held online from 18-20 January next year. The conference will explore the theme How do we sing the Lord's song? Liturgy in times of global rupture. The experience of the pandemic has heightened the need for this conference. It provides an opportunity for people to gather to reflect about what we have learned about how church communities offer worship during the pandemic, and in the light of

accelerating climate crisis.

As crisis becomes the new normal, can the church, whose life has long been grounded in ritual, model a compelling liturgical lifestyle that moves us on from candlelit anger and despair into meaningful pathways of spiritual, social, and environmental revival?

The conference will be held using a process called Open Space Technology (OST), first devised in the 1980s by Harrison Owen, an Episcopalian priest in the USA. He would say that rather than devise it, he merely discovered it and described it.

Harrison Owen discovered the process while drowning

his sorrows after reading the feedback forms for a major conference he had spent a year organising. Most people said that the best part of the conference had been the coffee breaks, the one part he did not organise. At the bottom of his second margarita, he suddenly had a vision of a conference that had coffee break energy all the time, and OST was born.

The Academy's conference will have three keynote speakers, each followed by conventional discussion, but further discussion sessions will be proposed only at the outset or during the three-day event. These spontaneous conversation sessions will capture "coffee break" energy, and are sure to be a valued way

conference participants can work together.

The keynote speakers are Charissa Suli, Amelia Koh-Butler, and Brooke Prentis.

Charissa Suli is a second-generation Tongan Minister of the Word, ordained for the Uniting Church in Australia and has served congregations in Dapto and Dee Why. She is a National Consultant in the Assembly Resourcing Uni, and was recently elected as the next President of the Uniting Church.

Amelia Koh-Butler is a Chinese-Scottish-Aussie, adopted by the Adnyamathanha of the Ikara-Flinders, through Rev Dr Denise Champion. She

is a missional integrator of worship, service, education, storying and hospitality. She is the World Methodist Council's Global Worship and Liturgy Convenor and teaches in North and Central America, Italy, France and Spain, Korea, Thailand and Singapore. Amelia is currently Ministry Team Leader, Eastwood Multilingual Uniting Church, along with her work as a Multifaceted Chaplain with Western Sydney University and Distinguished Faculty of Wesleyan Formation with Northwind Seminary, FL, USA.

Brooke Prentis is a proud Wakka Wakka woman and an Aboriginal Christian leader, writer and speaker. In 2020 Brooke took up her appointment as CEO of Common Grace, an ecumenical movement of people seeking pursuing Jesus and justice with a focus on the concerns of Aboriginal and Torres Strait

Islander people, climate change, domestic violence and people seeking asylum. Brooke has ministered in the Salvation Army and is a founding member of NAIITS: An Indigenous Learning Community which is a global initiative for higher education in theology. Brooke is a scholar of the Australian Centre for Christianity and Culture, and has published articles, study resources, and liturgical materials.

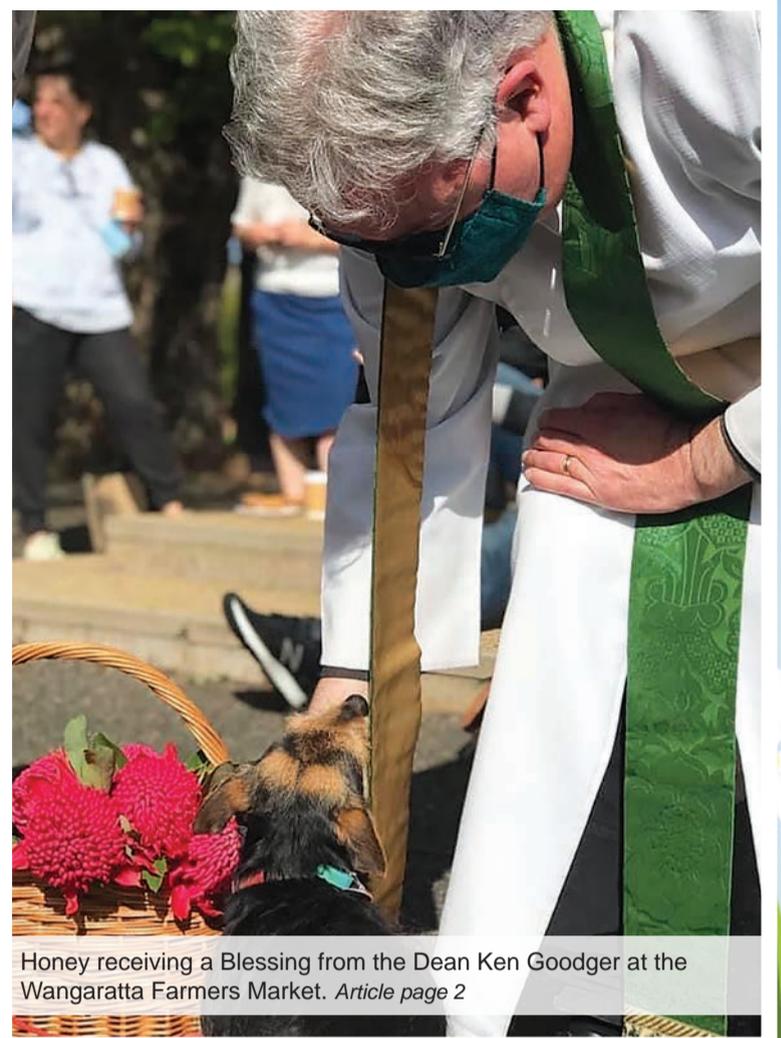
Early bird bookings are available right now, and further details about the conference can be found at <https://australianacademyofliturgy.wordpress.com/home/aal-national-conference-2022/>

We look forward to seeing you there!

# People and Parishes



Rev Gunnar Rippon blessing the Ferrets at Chirst Church, Beechworth. Article page 5



Honey receiving a Blessing from the Dean Ken Goodger at the Wangaratta Farmers Market. Article page 2



St Georges, Numurkah after the hail storm. Photo by Louise Hall.



Meet Chunky! Chunky received a blessing from Rev Gunnar Rippon at the blessing of the pets service, Christ Church, Beechworth.

## The Advocate is going Seasonal

From December the Advocate will only be publishing four editions a year - Summer, Autumn, Winter and Spring.

Please continue to support our Diocesan newspaper by sending in articles to [registry@wangaratta-anglican.org.au](mailto:registry@wangaratta-anglican.org.au)  
Deadline dates for submissions will be sent out prior to each edition.



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