

# The Gippsland Anglican

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## “Always was, always will be”

NAIDOC 2020 highlights long history of caring for Australia

Sally Woollett

“Always was, always will be.” The National NAIDOC Committee says this year’s theme “recognises that First Nations people have occupied and cared for this continent for over 65,000 years.” That’s a long history, and celebrating this, and the art and culture that go with it, are what NAIDOC week is all about.

This year, NAIDOC Week is happening in November, recognising the importance of safety of vulnerable populations during the COVID pandemic.

According to the Australian Institute of Health and Welfare, chronic disease looms large for many Indigenous Australians and is responsible for around 70% of the total health gap between Indigenous and non-Indigenous Australians. Mental health is also a significant burden among Indigenous Australians. For these reasons and more, many Indigenous Australians are particularly vulnerable during these COVID times.

In July this year, when NAIDOC Week usually happens, the federal government reset the Closing the Gap targets developed in 2008. The last target is about languages, aiming for “... a sustained increase in number and strength of Aboriginal and Torres Strait Islander languages being spoken” by 2031.

The 2017 NAIDOC week theme, Our Languages Matter, highlighted the role of Indigenous languages in passing on cultural identity through both story and song, sustaining spirituality and connections to Country. Less than half of the 250 distinct Indigenous language groups – many with several dialects – thought to exist at the time of European contact remain.

The NAIDOC Committee also says that Australia has the world’s oldest oral stories. Language is a vehicle for culture, and it’s important for many other reasons, according to the Australian Human Rights Commission’s *Social Justice Report 2009*. These include promoting resilience, improving health and cognitive function, increasing employment options, avoiding the tangible and intangible costs of language loss, and intrinsic value to the people who speak the languages.

First Languages Australia is one of about 50 Aboriginal and Torres Strait Islander community controlled peak organisations constituting Coalition of Peaks, which has a part in the negotiations on the revised Closing the Gap agreement. It has produced an interactive map of Australia, searchable by language or town and including video clips of the languages being spoken.

As part of the Gippsland region of the map, Gunai Elder Wayne Thorpe speaks about *Bung Yarnda* ‘camping waters’ (Lake Tyers) and its historical importance as a place for camping, fishing and feasting for Gunai clans in the region. It’s just one of many Gippsland



NAIDOC Week 2017 poster: Your Tribe, My Tribe, Our Nation by Wiradjuri artist Joanne Cassady



NAIDOC Week 2020 poster: Shape of Land by Noongar and Saibai Islander artist Tyrown Waigana

towns and places – Morwell, Meeniyan, Marlo and Mirboo, to name just a few – that have names derived from Aboriginal words. Wayne says, “We are all children of Mother Earth, so we gotta connect with our

mother; we gotta look after our mother ...”

Some Gippsland schools have or are hoping to introduce Gunai/Kurnai language programs in the near future. In 2018, Bruthen Primary

School received a Victorian Education Excellence Award for Outstanding Koorie Education, with a language and culture program led by Gunai/Kurnai teacher and Traditional Owner Nikki Hood.



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# Creatures of habit?

We often describe ourselves thus, but are we really ‘creatures of habit’?

During the pandemic many of us have been reflecting on what the ‘new normal’ or ‘COVID normal’ might look like. Finding myself wondering what, exactly, constituted the ‘old normal’, I have spent some time re-reading the history of Anglicanism.

What struck me, again and afresh, was the diversity of practice and theological worldviews that have always characterised the Anglican tradition.

The English Reformation, alongside its Continental predecessor, was a period of seismic change for the English church. The succession of Prayer Books to which it gave rise have shaped our liturgical habits for centuries, and yet not even the Elizabethan Act of Uniformity in 1559 could achieve ... well, uniformity!

The flux continued for the next hundred years with the rise of Puritanism in the late 16th century – itself far from a monolithic movement – and various other so-called ‘dissenting’ or ‘non-conformist’ groups tested the Elizabethan Settlement to its limits.

The political upheaval of the Cromwellian Commonwealth

and subsequent Restoration saw an almost pragmatic spirit of ‘comprehension’ prevail for a time: the predecessor, perhaps of our modern Anglican instinct for inclusion. And yet similar cycles of evolution – if not revolution – were to come with the Methodist Revival and the Oxford Movement in the 18th and 19th centuries respectively.

And lest we imagine that such dramatic shifts were all a function of theological controversy or liturgical preference, one of the most significant – the advent of the English Bible – was driven by technological innovation, namely the printing press.

Others emerged from intellectual developments such as the Enlightenment and the rise of science. Others still took their lead from social platforms and the exercise of conscience, as for example with respect to the abolition of slavery, access to education, and working conditions for miners during the Industrial Revolution.

In our own generations we have seen the ordination of women move from being unthinkable to normative. We have also witnessed, and hopefully contributed to, a fundamental shift away from models of mission that are founded on ‘conformity’, towards those which attend to

cultural context, honouring local wisdoms in their engagement with the Gospel, which is always Good News to particular people, in particular times and places.

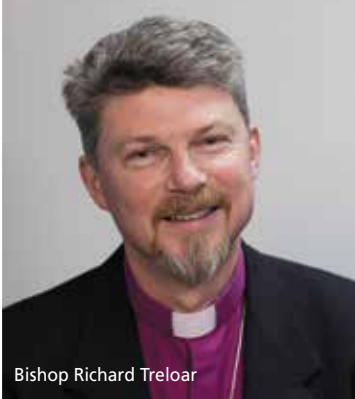
If Anglicanism has a ‘habit’, therefore, it is the habit of change – a word for which the Church has a technical term: ‘tradition’.

‘Agility’ is not always a word we might associate with our tradition! And yet, forged in the crucible of late medieval Europe’s ever-changing horizons, the Anglican Church has always shown itself to be capable of adapting; of responding to new data, new circumstances, new understandings, and new experiences, as sources of ongoing revelation.

With ‘acculturation’ – the process by which one culture interacts with another – comes the risk of ‘accommodation’ – the uncritical assimilation of the ideas and values of one culture into another. That is a tightrope that Anglicanism has always walked, and must continue to walk under the guidance of Holy Spirit as we prepare to enter (yet another) ‘new normal’.

There is much anxiety in our communities and in our churches, and understandably so. Will people want to come back to gathered worship? Will we have fallen out of the habit?

Frustrations around the speed at which COVID-19 restrictions have been eased,



alongside an awareness of the public health issues at stake and our duty of care to individuals and the wider community, suggest there is a reassuring eagerness among our clergy and people to ‘get back to church’.

What it is, exactly, that we might be getting ‘back to’, may need to look a bit different for a while; indeed it may never quite be the same again. We have been reminded during the pandemic that living out our faith is about so much more than what happens on a Sunday morning, and that perhaps not everything we’d become accustomed to even on a Sunday morning is essential.

As we look forward to ‘getting back to church’, let us remember that we have never stopped ‘being church’; and let us not fall back into habits of mind that would prevent us from learning some new habits. For yes, I think we are creatures of habit; it’s just a question of which ones.

+RM

## Prayer Diary: around the parishes

“That we may be mutually encouraged by each other’s faith...” (ROMANS 1:12)

WESTERNPORT  
SOUTHERN REGION  
St John, Lang Lang  
St George, Koo Wee Rup  
St George, Corinella  
Priest-in-Charge:  
The Rev’d Colin Oakley

As have most other parishes, we have seen a severe curtailing of our activities during lockdown for COVID-19. We have an older congregation with not a lot of expertise in electronic social platforms. Our prayers are for more opportunities to reach others with the Gospel through other means. We also would like prayer for our market in Corinella as we find our way back into the public’s life there. We are revamping our op shop to be in line with COVID safety guidelines. Prayer for this process would be appreciated as well as for our congregational members

who are isolated, with little access to their families. Thank you, blessings.

WONTHAGGI / INVERLOCH  
SOUTHERN REGION  
St George, Wonthaggi  
Church of the Ascension,  
Inverloch  
Locum: The Rev’d Anne Perryman

We are a two-centred parish united in serving Jesus Christ and making Him known in our community. We offer a range of worship services and Bible studies as well as outreach activities such as a monthly community meal (via pickup at present). These programs are supported financially through our op shop in Inverloch. In COVID-free times we also offer traditional activities such as Guild, Mothers’ Union, Sunday School and a monthly craft group at Inverloch.

We work with the Wonthaggi/ Inverloch Inter Church Council to provide Christmas hampers to those in need.

Pray for us as we seek to be more effective in our outreach. Pray especially for our Christmas program as we reach out to local schools and host a Scripture Union Family Mission at Inverloch (subject to COVID restrictions).

Our parish has been blessed with the appointment of a new Rector, the Rev’d Graeme Liersch, who commences in late January.

YARRAM  
SOUTHERN REGION  
Holy Trinity, Yarram  
St John, Port Albert  
Christ Church, Tarraville  
Priests-in-Charge: Rev’d  
Jenny and Tony Wicking

Rev’ds Jenny and Tony Wicking were appointed

Priests-in-Charge on 15 April during the first COVID lockdown. They are yet to be formally inducted.

While COVID restrictions have significantly changed the way we are church, this have given us the opportunity to connect with our people and local communities. We have all grown not only spiritually but in our technological skills. We have held church services, Bible studies, pastoral care meeting and parish meetings via Zoom. Our op shop has reopened.

Give thanks for the volunteers in the op shop and pray for their continued faithful commitment.

Pray for the pastoral care team as it connects with parishioners and those who have been shut in due to restrictions.

As we look to the future please pray for us as we move forward into being a post-COVID church and reconnecting with our community.



# World Food Programme receives Nobel Peace Prize 2020

The need for international solidarity and multi-lateral cooperation is more conspicuous than ever. The Norwegian Nobel Committee has decided to award the Nobel Peace Prize for 2020 to the World Food Programme (WFP) for its efforts to combat hunger, for its contribution to bettering conditions for peace in conflict-affected areas and for acting as a driving force in efforts to prevent the use of hunger as a weapon of war and conflict.

The WFP is the world's largest humanitarian organisation addressing hunger and promoting food security. In 2019, the WFP provided assistance to close to 100 million people in 88 countries who are victims of acute food insecurity and hunger. In 2015, eradicating hunger was adopted as one

of the UN's Sustainable Development Goals. The WFP is the UN's primary instrument for realising this goal. In recent years, the situation has taken a negative turn. In 2019, 135 million people suffered from acute hunger, the highest number in many years. Most of the increase was caused by war and armed conflict.

The coronavirus pandemic has contributed to a strong upsurge in the number of victims of hunger in the world. In countries such as Yemen, the Democratic Republic of Congo, Nigeria, South Sudan and Burkina Faso, the combination of violent conflict and the pandemic has led to a dramatic rise in the number of people living on the brink of starvation. In the face of the pandemic, the WFP has demonstrated an impressive ability to intensify

its efforts. As the organisation itself has stated, "Until the day we have a medical vaccine, food is the best vaccine against chaos."

The world is in danger of experiencing a hunger crisis of inconceivable proportions if the WFP and other food assistance organisations do not receive the financial support they have requested.

The link between hunger and armed conflict is a vicious circle: war and conflict can cause food insecurity and hunger, just as hunger and food insecurity can cause latent conflicts to flare up and trigger the use of violence. We will never achieve the goal of zero hunger unless

we also put an end to war and armed conflict.

The Norwegian Nobel Committee wishes to emphasise that providing assistance to increase food security not only prevents hunger, but can also help to improve prospects for stability and peace. The WFP has taken the lead in combining humanitarian work with peace efforts through pioneering projects in South America, Africa and Asia.

The WFP was an active participant in the diplomatic process that culminated in May 2018 in the UN Security Council's unanimous adoption of Resolution 2417, which for the first time explicitly addressed the link between conflict and hunger. The Security Council also underscored UN Member States' obligation to help ensure that food assistance reaches those in need, and condemned the use of starvation as a method of warfare.

With this year's award, the Norwegian Nobel Committee wishes to turn the eyes of the world towards the millions of people who suffer from or face the threat of hunger. The WFP plays a key role in multilateral cooperation on making food security an instrument of peace, and has made a strong contribution towards mobilising UN Member States to combat the use of hunger as a weapon of war and conflict. The organisation contributes daily to advancing the fraternity of nations referred to in Alfred Nobel's will. As the UN's largest specialised agency, the WFP is a modern version of the peace congresses that the Nobel Peace Prize is intended to promote.

The work of the WFP to the benefit of humankind is an endeavour that all the nations of the world should be able to endorse and support.

*Courtesy Nobel Media*

## LETTER TO THE EDITOR

What a nice surprise to receive the October issue of *TGA* and see one of my hand-made cards on the front page!

Thanks to this excellent article, I can see lots of people have been reaching out to aged care facilities during lockdown.

The Rotary Club of Traralgon and the Parish of Maffra got involved (I belong to both). We made over 400 individual cards for residents of four aged care facilities in Traralgon and the two in Maffra. It was a labour of love, and the feedback we received was extremely positive. We had help from a few other Rotary members and friends, and a Maffra parishioner, to complete the project.

At Maffra, they were so happy with the cards, the activities coordinator has purchased supplies so the residents can make their own cards.

We recorded a weekly worship service for the aged care facilities in Maffra. These were very much appreciated. Now that we are able to return to face-to-face services, albeit behind a mask, we are once again enjoying pleasant banter and seeing the residents.

Rev'd Janet Wallis



Photo: Kaga tau

*The World Food Programme headquarters in Rome*



Photo: Benny Gool

## 85th birthday for Archbishop Desmond Tutu

Archbishop Desmond Tutu celebrated his 85th birthday in Cape Town in early October.

During the service at St George's Cathedral on his birthday, he told the congregation, "I have reached the stage in life when I am closer to the departure than arrivals hall."

In 1984, the then Bishop Desmond Tutu, General Secretary of the South African Council of Churches, was awarded the Nobel Peace Prize for his "role as a unifying leader figure in the campaign to resolve the problem of apartheid in South Africa."



# Pet service live-streamed at Holy Trinity Stratford

Gail Wager

Priest Dave Perryman was as resourceful as ever with his dress-up duck costume for the annual blessing of the animals for the Parish of Avon this year. The current restrictions did nothing to overcome his ingenuity. He even brought pets of his own: the family's pet chicken and her two delightful fluffy chicks. Parish Secretary Denise Vranek, who was on camera work, was accompanied by her faithful pet poodle, Rafa. The parish was pleased to welcome local vet and school chaplain Dr Steve Postlethwaite as guest speaker. Steve spoke about the care of all our animals in line with celebrating St Francis Day and of his own experiences as a vet. As a dog lover, and having had pet dogs since I was a child, I know how dogs can love us unconditionally. I have worked with my own dogs in the government's Responsible Pet Ownership safety program in schools and kindergartens around the state for many years, promoting the responsible pet ownership message to many young students. I know how much the presence of a dog can make a difference to children, particularly therapy dogs and 'reading' dogs working in some of our schools. Dr Steve went on to share



The Rev'd Dave 'Duck' Perryman with the family chickens

that God's love for each of us is unconditional and, although it may be easier to love our pets, we are to 'love our neighbours as ourselves' – warts and all! A challenge for us indeed and a timely message in these difficult

times of COVID-19. Priest Dave concluded the pet service by blessing our pets remotely, but a blessing nevertheless, with the hope that next year's service can be face-to-face at Holy Trinity. Quacktastic!

## World Philosophy Day focuses on regional contexts

World Philosophy Day is happening this year on 19 November. UNESCO, who leads World Philosophy Day, says that the 2020 edition: "... aims to highlight the importance of philosophy in different regional contexts in order to obtain regional contributions to global debates on contemporary challenges that support social transformations. The purpose of this approach is to foster regional dynamics stimulating global

collaboration to address major challenges such as migration, radicalization, environmental change or artificial intelligence." UNESCO Director, Audrey Azoulay, says, "UNESCO has always been a friend of philosophy. UNESCO itself is an institution that implements a philosophical project – the philosophy of human rights ... On this World Philosophy Day, UNESCO invites you ... to experience this astonishment about the world and the environment and



Photo: Unsplash/Avery Evans

to unmask dogmas and prejudices; to discover, in short, the universality of the human condition." To find out more, visit <https://en.unesco.org/commemorations/philosophyday>.

## Prayer of St Francis from The Abbey

Edie Ashley shared the Prayer of St Francis and a greeting on the night of the Feast of St Francis in October, along with a few pictures of animal friends at The Abbey on Raymond Island.

*Lord, make me an instrument of your peace.  
Where there is hatred, let me sow love  
Where there is injury, pardon  
Where there is doubt, faith  
Where there is despair, hope  
Where there is darkness, light  
And where there is sadness, joy.*

*O Divine Master, grant that I may  
Not so much seek to be consoled as to console  
To be understood, as to understand  
To be loved, as to love  
For it is in giving that we receive  
And it's in pardoning that we are pardoned  
And it's in dying that we are born to Eternal Life.*



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To find out more about Safe Church, and about Safe Ministry resources, visit [www.gippsanglican.org.au/safe-church](http://www.gippsanglican.org.au/safe-church)



# Anglicare Parish Partnership grants approved

Cathrine Muston

What do soil, garden benches, family retreats and youth leaders have in common? They have all been approved for funding as a part of the Parish Partnership grants!

Twice a year, Anglican parishes are invited to apply for funding for community projects through the Diocesan and Anglicare Parish Partnership grant scheme. The Diocese of Gippsland makes a total of \$20,000 per calendar year available for projects that connect churches with the local community with an emphasis on young people, families and children. This has meant that, for at least a decade now, parishes have had the material support they need to find new ways to engage with local people.

This year, All Saints Poowong received funding for the establishment of a community garden for soil, gardening tools and garden sleepers to build garden beds. A community notice board at the side of the church has enabled people to keep in touch with progress and, being an outdoor program, is also COVID safe. Already the parish has involved a number of community groups, and expert advice and assistance.

Nar Nar Goon, on the western edge of the Diocese, is in a unique position to build on a successful after-school club with the establishment of a youth group in 2021. Having built strong local relationships with schools and families in their area, the Rev'd Chris MacAleer and others are planning a Friday night youth group with the appointment of a youth leader, who is undertaking a Diploma of Youth Leadership with Ridley College. Being in a growth corridor and with an increased need to provide

points of connection for young people after a very disrupted year due to COVID, this is going to be an excellent way to serve the local community.

Anyone who has been to The Abbey on Raymond Island will know what a peaceful and healing place it is. Mothers' Union has been running family retreats there in the October school holidays for many years, and the people who attend have always been refreshed and strengthened by it. With recent renovations to West Cottage, Abbey Priest the Rev'd Edie Ashley is planning weekend retreats for families who may have been through a difficult time and need such a place for respite. It is hoped that this will also be open to Anglicare clients.

At Mallacoota, the parish has spent many months renovating the op shop and it is looking fabulous. Through a Parish Partnership grant, the op shop will now be able to provide a paved area with comfortable seating overlooking the bay and Goat Island. Working on the four Rs – Regain, Reengage, Recover, Reflect – the parish is also equipping key leaders in pastoral care through a Spiritual Care Workshop made available through Meaningful Ageing. The outdoor space and pastoral care together will enable the parish to continue to support and build the local communities healing from a very difficult time.

Parish Partnership grants are effective in assisting local people to live the mission of the church in their areas. If you have an idea for a project that would enable your church to connect in a new way with your local neighbourhood, please contact Cathrine Muston on 0458 450 370 for information on the next round of grants and to discuss your idea.



(Left) Shirley Nation cutting the ribbon to open the newly renovated St Peter's op shop (right)

## Croajingolong op shop renovated and reopened

Leanne Wicks

St Peter's opportunity shop in Mallacoota has reopened after six weeks of renovation. Twenty volunteers working in COVID-safe ways have replaced the carpet with wood laminate flooring, puttied and sanded back the walls, painted and installed new shelves. Outside didn't miss out either, with improved drainage, awnings and gardening.

The op shop was doubly blessed as the Rev'd Jude Benton did the honours with two cohorts of volunteers social distancing. Shirley Nation, our longest serving Lay Reader, who witnessed Bishop Jones' opening of the building in 2000, cut the first ribbon and Gail Sands, Volunteer Coordinator, the second. Thanks to Layton from Larry's Coffee Truck for providing free coffee for us.

Monday 21 September saw the first trading again and although you couldn't see any smiles, they were there under the masks. All of the right exclamations were made by shoppers in response to the light and airy interior and the wider aisles to allow for wheelchairs and walkers.

The Parish of Croajingolong will continue to focus on supporting our traumatised community. Plans are to use our renovated space for providing hospitality and listening to stories as well as developing an outdoor seating area to enjoy the view of St Peter's church and across the lake.

Thanks to Lay Reader and

Renovation Coordinator Kate Cowden and all those who helped. Fresh stock donations from Lakes Entrance and Maffra Anglican op shops were appreciated as well as assistance from the Uniting Church Gippsland Presbytery. Thanks to GIVIT.org.au for sourcing funding for the paint through their bushfire donations.

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# Volunteering Victoria releases first State of Volunteering report

Sally Woollett

Victorians – over 40% of them – donated more than 500 million hours to the community last year, according to *State of Volunteering in Victoria 2020*, a report launched last month by Volunteering Victoria.

The report provides the

most contemporary overview of the value of volunteering in Victoria, which is estimated to represent \$60 billion of value in the state.

Despite some financial costs to volunteering, Victorians value the volunteering work they do, with many reporting a “productivity premium” from their volunteering, helping them to be more productive

in their paid work. Many organisations surveyed stated that emphasising personal connections is an important feature of volunteer recruitment.

According to Volunteering Victoria, volunteer-involving organisations report engaging a diverse range of volunteers, which suggests that volunteering can support

social inclusion and further encourage involvement of diverse groups. Almost 29% of volunteers gave their time to tax-exempt, not-for-profit organisations such as religious groups and sporting clubs.

Across the Gippsland Diocese, many volunteer hours enrich worship services, provide pastoral care, children’s programs, adult outreaches and sustain op shops. Cathrine Muston, Community Development Officer at Anglicare Victoria, says that most of

her organisation’s Gippsland volunteers are foster carers. “Most volunteers want to contribute to something that they believe in,” she says of volunteering in general. “It aligns with their values and they are living their values by being involved.”

Not unexpectedly, there has been a sharp decline in volunteering during COVID with health concerns a key barrier. “As we work through the challenges of the covid-19 pandemic, now is a critical time to focus on revitalising the volunteering sector,” says Scott Miller, Chief Executive of Volunteering Victoria.

Volunteering Victoria expects that leaders of volunteers can use the report to reflect on and potentially improve their practices, being “a significant contribution to the research around volunteering. It will benefit leaders of volunteers, volunteer-involving organisations and governments looking to make wise investments.”

The report was developed in partnership with the Victorian Government and the Institute of Project Management. It is the first initiative of the Victorian Volunteering Strategy.

Find the full report at [www.stateofvolunteering.org.au](http://www.stateofvolunteering.org.au).

# Grant process problematic for Indigenous ministry

Rev’d Philip Muston

During the month of NAIDOC Week, it seems timely to ask, ‘How readily accessible to Indigenous communities are grants made annually through church organisations?’ Groups such as the National Aboriginal and Torres Strait Islander Anglican Council (NATSAC), with the expertise available to them, manage to be successful in attracting grants, but what about Gippsland Indigenous communities?

In theory, any ministry that meets the Anglican Church’s five marks of mission should be eligible for grants from church organisations such as the Anglican Board of Mission. Indigenous ministry in Gippsland certainly qualifies: in various ways it follows the five marks in proclaiming the Good News

of the Kingdom, seeking to nurture believers, responding to human need through loving service, transforming unjust structures of society, challenging violence and pursuing reconciliation.

However, applying for grants is increasingly an art form for the practiced. It takes a certain confidence that many ministers, Indigenous or non-Indigenous, have not developed. For some Aboriginal ministers it all feels a bit like a ‘whitefella’ way of operating.

The Rev’d Aunty Phyllis Andy, who ministers to the Aboriginal community in the Lake Tyers and Gippsland Lakes area, as well as wider afield, believes that the processes and cultural aspects of grant applications can be a barrier to Indigenous communities. To apply, Rev’d Phyllis says, communities need to be able to present relevant

financial documentation, which community leaders such as herself do not always feel qualified to do.

Other criteria can also be hard to meet in the low-key setting of ministry in rural Gippsland. “I need resources for just the basic expenses of ministry, such as Bibles, CDs and candles,” Phyllis said. “We are not running any big programs here such as the ones NATSIAC can run.” She and Indigenous priest the Rev’d Kathy Dalton in Morwell would like to be able to attract funding for such basic and ordinary expenses. She says they are loath to draw money from the Diocese’s Aboriginal Ministry Fund for basic costs because they know it needs to provide their part-time stipends.

Phyllis is keen to express gratitude to all those parishes and individuals who have helped her and Kathy in

practical ways by giving support in either prayer or with practical and material aid. Parishes around the Diocese have helped with travel costs and worship requirements over the years.

Although Phyllis appreciates regular help, she feels embarrassed to have to ask for it—it is a bit of a “shame job”, she said. And often it is

within the broader Aboriginal community that needs are felt: the lines between parish ministry and community work are very blurred for Phyllis. She doesn’t feel she can always separate them out.

Could your parish community ask Phyllis or Kathy if they have some running costs or practical needs, such as preparing a grant application, you could regularly meet?



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- training of Aboriginal people for ministry
- cultural education within Gippsland Diocese
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# Reverie harps bring ministry of music to Lakes Entrance and Metung

Wendy Nickson

Two reverie harps were presented to the Parish of Lakes Entrance and Metung in September in memory of past St Nicholas' member Kay Staff, who passed away in 2014. She was also a Lakes Entrance Palliative Care Victoria (LEPCV) volunteer. The LEPCV volunteers raised funds for one of the instruments, and our Parish Council approved a donation towards the purchase of a second one some years ago. The LEPCV group is now in abeyance and we are delighted and grateful that they decided to donate the harps to our parish.

The simple-to-use harps were made by Peter Roberts from Geelong and are used in a therapeutic sense to bring comfort, relaxation and reflection for anyone who is in end-of-life care or has a serious illness. They can be used by volunteers, relatives and clients alike, producing a quiet and pleasant sound with a gentle stroke of the fingers. Peter Robert's journey and the use of music as therapy for people who are dying is a fascinating story, as described in *The Harp and the Ferryman*, written by him and Deakin University's Director of the Institute of Music in Medicine, Helen Cox. Peter left a successful business career mid-life to pursue a calling in music therapy, Music-Thanatology, and is now based at Geelong. The music is played to people who are facing an illness that is life-threatening including fragile babies, with rigorous research into its effects.

A workshop about using the reverie harps will be held at St Nicholas, and we are sure this will be a wonderful opportunity for the people of our parish to take the ministry of music to those in need.



One of the reverie harps donated by Lakes Entrance Palliative Care Victoria



## The Anglican Diocese of Gippsland is seeking a Diocesan Development Officer

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## Vale Miriam Stackhouse

Glenda Amos

At the time of All Saints Day, when we remember those who have left this earthly life, we in the Yarram Parish especially remembered Miriam Stackhouse who passed away in October 2019. Miriam was a mentor and tireless worker for the parish from the moment she arrived in the 1990s. As a Eucharist Assistant, Rector's Warden, member of Parish Council, op shop helper and supporter for many things that were happening in the Diocese, Miriam lived her faith every day. She was a Mothers' Union member and CWA member for her whole adult life on Flinders Island, and in the Western district before coming to Yarram, until her death. We achieved much in the Parish of Yarram with her quiet, strong support. Every conversation with Miriam ended with the words "Have a good day".

Rest in peace, Miriam.

## All Souls' Day in Maffra

Rev'd Janet Wallis

The Anglican Parish of Maffra celebrated All Souls' Day a little early, when we were only able to worship outside. Small congregations gathered to remember all those who died in the past year, and dearly loved family and friends. We work in cooperation with the local undertaker, who sends an invitation to all the families for whom they have conducted a funeral.

Usually we would have over 50 people in the church. It is a greatly valued event on the local calendar and people have missed the social gathering with other families and the shared journey of grief. While this year was much smaller, it was still hugely significant. We provided a card for each person present to write the names of their loved ones on. During the service we read through nearly 140 names of local people. We concluded by adding the cards to a 'garden of remembrance', which will remain in place, and which can be added to in the next few weeks.





Abandoned Catholic monastery on the outskirts of Villanueva de Campeán, Spain

home and for 52 of those I walked the 1200 kilometres across Spain. My walking routine was four to five days of walking and then one rest day; in key centres such as Cordoba, Merida, Salamanca, Caceres and of course Compostela I had a two- or three-day break to explore these wonderful Spanish cities.

My walking days started around 6 am – primarily to beat the heat of the mid-afternoon Spanish sun. My days finished around 3 pm at some lodgings I had researched back in Australia. It was rare that I had to look for unplanned accommodation: many of the Pilgrim guides offer accommodation options centred around church- or community-run albergues. Spain and Portugal have a good supply of pension and single-room accommodation connected with bars and restaurants.

# Pilgrimage in Spain

## The journey and the destination

Peter Mielke

The interest in a pilgrimage experience first came to me through my church in Sale. At St Paul’s, a parishioner passed on a book to me about pilgrimage, which I thoroughly enjoyed. The book focused on the period in Spain from 850 to 1350 AD, when the pilgrimage to Santiago grew in fame and cultural importance. The book highlighted the rich societies of Moorish Spain and included a time when Muslims, Jews and Christians lived together in cultural tolerance.

Another spark in my pilgrimage interest came through the preachings of the Rev’d Ken Parker. Rev’d Ken often referred to pilgrimage in his sermons, and his suggestion to always leave some pieces of fruit hanging on the tree and over the fence for passing pilgrims to enjoy

will always sit very strongly in my mind.

Before tackling my first pilgrimage trip to Spain in 2016, I spent some time researching the various European pilgrimage routes. Some, such as the Camino Frances, are very popular, and somewhat commercialised. Other pilgrim routes through Spain, France and Portugal I found to be less travelled and so not as well supported as the more popular Caminos.

I was looking for an experience that would not be diluted by concerns to do with competition with many other pilgrims to find accommodation, and for a Way where one might not experience as much foot traffic as reported in some of the pilgrimage publications. The pilgrimage experience I was searching for and have now become attracted to is one that offers some peace and space to take in my new

surroundings and to enjoy and learn from, without distraction, the environment I happen to be passing through.

Tony Kevin’s *Walking the Camino* describes a pilgrimage route that I thought would suit me. As it turned out, Tony was also entering a new stage of his life after retiring, and he was looking for similar things to me in his first pilgrimage walk. His Way in the book, which also became mine, was the 1200-kilometre pilgrimage walk from Granada in the south of Spain. This walk follows the Via Mozarabe through to Cordoba, where it connects with the Via de la Plata running up through Salamanca, and on to Santiago de Compostela.

On 13 May 2016, I departed Australia for Granada and returned to Melbourne on 28 July. I spent 76 days away from



Photo: Archives of Catholic Diocese of Sale

Bronze sculpture of St Mary Mackillop, by artist Annemeike Mein, commissioned by the Catholic Diocese of Sale to honour St Mary’s beatification in 1995

## The Australian Camino

Australia has its very own Australian Camino: the Mackillop–Woods Way. Stretching from Port Augusta to Sydney, via Adelaide, Melbourne and Gippsland, it is named for St Mother Mary of the Cross MacKillop and co-founder of the Sisters of St Joseph of the Sacred Heart, Fr Julian Tenison Woods. The route received the blessing of Sale Catholic Bishop Patrick O’Regan, as well as former Melbourne Catholic Archbishop Denis Hart and Canberra Catholic Archbishop Christopher Prowse.

Between 2016 (the 150th anniversary year of the founding of the Sisters of St Joseph of the Sacred Heart) and 2019, walking pilgrims David Schütz, Joshua Martin and Sean Deany completed the section from St Mary’s birthplace in Melbourne to her shrine and tomb in Sydney via Bairnsdale, Orbost, Eden and Ulladulla. Their current plan is to tackle the Way from Melbourne to St Mary’s place of religious calling in Penola, South Australia.

To read David’s pilgrimage blog, visit <http://scecclesia.com>.







Roman milliarium marker on the Via de la Plata, just out of Fuenterroble de Salvatierra, Spain

My first pilgrimage in Spain definitely left a lasting impression on me. As others I’d met on the Way in Spain had said, once you get the taste for this type of travel it’s hard to stop at just one pilgrimage experience.

Last year, I tackled my second European pilgrimage, walking from Lisbon through the centre of Portugal into Spain, again finishing in beautiful Santiago de Compostela.

The COVID pandemic has to a degree interrupted my pilgrimage planning: this year I cancelled my Camino Salvado trip. I have my sights set on completing the Via Francigena from Canterbury to Rome; this will be quite an undertaking, of some 2000 kilometres.

Most pilgrimage destinations offer a spiritual marker associated with some historical event, inviting pilgrims to visit to experience spiritual enlightenment and maybe also to gain a deeper understanding of their beliefs. I could never tire of the feeling I experience when I stand in front of that great Cathedral in Santiago de Compostela at the end of a pilgrimage journey. Even so, the attraction of walking these historic pilgrimage routes in the footsteps of those that have gone before me is as much about the “journey” as it is about the spiritual place at the end.

My strongest memories from my two pilgrimages so far come from the country folk I met along the way in the smaller farming villages and the welcome I received at Sunday Mass in the big churches with small, country village congregations. The smaller villages in Portugal and Spain are almost devoid of young people, with many of them now attracted to the brighter lights and the work the bigger cities have to offer. I enjoyed a night’s stay in Alcuéscar in

Spain at the Catholic Mission for Disabled Men. The Mission offered passing pilgrims one night’s accommodation, a meal and evening Mass with the Missions Disabled population, and I will never forget it. Another strong memory comes from a simple bread and cheese lunch one day in the middle of a vast Andalusian plain with a goat herder, his flock of milking goats and his dogs. He spoke no English and I spoke only a small amount of Spanish

## Anglican Camino Chaplaincy

The Anglican Camino Chaplaincy in Santiago de Compostela began as a pilot in 2018. In that year and the next, half a dozen priests ran more than 65 church services between May and October. Of course, it’s about much more than numbers, as the Chaplaincy explains on its website:

- *The personal contact with pilgrims and visitors to Santiago. The Eucharists and shared meals which were like Nations United.*
- *The joy in the faces of the sick pilgrim we visited in their albergue or at their hospital bed providing both practical and spiritual support.*
- *The peace of mind of those who were supported by our chaplains to talk about difficult issues.*
- *The laughter and the prayers shared among the chaplaincy team.*
- *The excellent ecumenical relations we have formed in Santiago, founded on our common belief that we are all here to serve pilgrims.*

The Chaplaincy is on social media at [www.facebook.com/CaminoChaplaincyCoE](https://www.facebook.com/CaminoChaplaincyCoE).

but, somehow, we were able to convey our appreciation for the opportunity to share a simple meal.

I have many simple memories like these to draw upon – these experiences didn’t cost a lot of money and none of them are beyond the reach of most of us; one just needs to get out there and walk.

*Peter Mielke retired four years ago, after an engineering career with an international petrochemical company. He enjoys community volunteer work, freewheeling travel and a bit of sailing and motorcycling.*

*Read more about the Camino in Cathrine Muston’s book review on p. 11.*



Cape Finisterre, Spain





Photo: Unsplash/Udayaditya Barua

Diyas and candles laid out for Deepavali

# Deepavali: festival of lights

Rev'd Sathi Anthony

Hindus around the world observe their traditional festival of Deepavali or Diwali in mid-November. This festival has its roots in Indian history and mythologies.

Effects of ancient wars, invasions and colonisations, and the resolute resistance to protect her own ancient histories, identities and traditions, gave rise to the colourful, dynamic and multifaceted religious and cultural expressions evident in the vast and populous nation of India. Deepavali too reflects these diversities and fusions, and the different mythological explanations attributed to this jubilant festival. Mythical tales shared at Deepavali vary widely, depending on the region of India. These diversities contribute to the different ways in which it is celebrated.

Deep means 'light' and avali means 'a row' – together becoming 'a row of lights'. One Deepavali tradition commemorates the return of Lord Rama (along with Sita, his wife) from his 14-year-long exile and vanquishing the demon king Ravana, who had kidnapped Sita. In joyous celebration of the return of their king,

the people of Ayodhya (south-central Uttar Pradesh state, northern India), where Rama ruled, illuminated the kingdom with earthen *diyas* (earthenware cups with a cotton wick and oil) and set off firecrackers. Hindus today celebrate by lighting oil lamps and placing them in rows in their homes. I was told that in Melbourne in mid-November it is impossible to find sparklers in any shops, because they've been bought by the Hindus who live there.

Hindus, especially of Tamil Nadu origin (South Indian), associate the festival with Lakshmi, the goddess of wealth and prosperity. Were not Old Testament icons like Abraham, David, even Job, economically successful agents of God? Even though the plight of the 'poor and oppressed' is a serious concern in biblical piety and practice, the Old Testament especially does not invalidate wealth or wealth creation.

Worshipping gods and goddesses placed in prayer corners at home and going to the temples are essential liturgical disciplines of the Hindu faith. In many multifaith countries, Deepavali is a public holiday, much like Christmas and Easter in Western cultures. Irrespective of religion, during Deepavali everyone is

caught up in the festive mood.

Celebrations and festivals are not complete without food. Preparation of sweets and savouries is much looked forward to. Sharing and exchanging of small bags of these goodies among relatives, neighbours and friends is part of the meeting, greeting and sharing enjoyed by the devotees. COVID restrictions will of course impact the traditional ways in which it is observed.

A common focus on righteousness, self-inquiry and the importance of knowledge as the path to overcoming the 'darkness of ignorance' and a desire for a 'successful life' in a deeper sense echoes a universal desire among devotees of any faith. The belief that celebrates the victory of light over darkness and good over evil is as old as Judeo-Christian theologies.

Fundamental noble human aspirations for meaningful successes, and struggles between good and evil, have been immortalised in every religion. The reality of interdependent existence invites us to celebrate and live out our daily 'festival of lights' by being enlightened and illuminated by others who believe like Christians but express it differently.

## New Visual Arts & Technology Centre for Gippsland Grammar

Gippsland Grammar has announced a new multi-million dollar Visual Arts & Technology Centre at the School's Garnsey campus in Sale.

Designed by McIldowie Partners, the 1700 square metre Visual Arts & Technology Centre will feature seven purpose-built classrooms to accommodate specific Visual Arts & Technology subjects taught at Gippsland Grammar's senior campus including Art (2D and 3D studios), Design (Visual Communication Design), Media (including film and editing suites), Applied Computing, Wood Technology and Materials Technology (Robotics and Renewable Technology).

Stage one of the project has been made possible due to a \$2 million grant through the Australian Government's Capital Grants Program, which was established to provide funding to Catholic and independent schools to improve infrastructure through capital expenditure.

Gippsland Grammar Principal Leisa Harper said she was thrilled about the new state-of-the-art centre, which would benefit both the school and wider Gippsland communities.

"As well as creating local jobs during the construction phase, the our new Centre will enhance the School's programs through an innovative and collaborative approach," Mrs Harper said. "I am very excited to see the project develop and I know the students will benefit greatly from this new learning space."

The Visual Arts & Technology Centre will follow the curve of the existing Garnsey campus oval and will provide undercover tiered seating for spectators to watch games being played

on the oval. A highlight of the light-filled design building is a central communal foyer, which can be easily transformed to host exhibitions for both the Gippsland Grammar and wider Gippsland communities. There are also plenty of breakout collaborative study areas and workspaces for both students and staff.

Gippsland Grammar's Head of Visual Arts & Technology, Nadine Lineham, said bringing together a number of teaching and learning disciplines into a single central space was going to be a huge advantage.

"The layout will enhance the workflow resulting in studios and workshops that reflect the way our modern curriculum has evolved as technology has progressed.

"Such a facility creates a learning environment that enhances our students' ability to combine critical thinking with creative action. We know that technical and visual skills are essential for a sophisticated work force and within a wide range of professions. Those who are multi-skilled in the art and science of the Visual Arts & Technology curriculum are infinitely more useful with problem solving skills, they are well-rounded, hireable and have the ability to reflect and critique oneself in our image-saturated world."

Gippsland Grammar will seek additional grant and philanthropic support to allow the school to complete the centre to the highest standard. Construction will begin in the coming months and the building works are expected to be completed for the start of the 2022 school year.

Courtesy Gippsland Grammar



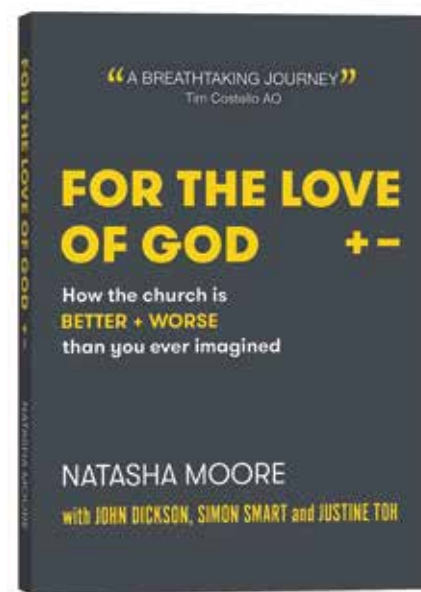
Gippsland Grammar Principal Leisa Harper (left) and Gippsland Grammar Head of Visual Arts & Technology Nadine Lineham at the site of the new development at the school's Garnsey campus



# For the Love of God

## How the Church Is BETTER + WORSE than You Ever Imagined

by Natasha Moore,  
with John Dickson,  
Simon Smart  
and Justine Toh  
Centre for Public  
Christianity, 2019



Richard Prideaux

This is one of the most tiring and uncomfortable yet rewarding books I have ever read! But don't let me put you off having a crack. It is tiring and uncomfortable because in several chapters the writer describes in withering detail some of the church's most evil and shameful events and movements. It is rewarding because of its stories of the impact of some exceptional Christian individuals, movements and historical impacts.

As for the worst of the church, we are all aware of the Crusades, the Inquisition, papal indulgences, witch hunting, wars of religion and child abuse in the modern church. We may be less familiar with the horrendous auto-da-fé and the abuses of the Jubilee year in the 14th century. What we are probably not ready for is the relentless and detailed description of these horrors perpetrated and authorised by the church.

This book never at any stage seeks to minimise these horrors. The writers do however reduce the scandal by detailed analysis, which shows that millions more folk were killed and maimed by world wars, violent regimes and governments that regularly murdered and tortured their own people. The chapter on religious wars is particularly enlightening to non-historians in showing that the issues were largely about territory and influence and that Catholics and Protestants fought as much together against foes as against each other.

As for the best of the church, the book is demanding because the defence of the good achieved by the church has been based on live interviews with extensive quotations from some of

the most influential and sharp-minded philosophers, writers, theologians and researchers operating across the world's cultural scene and major universities today. They include Karen Armstrong, Markus Brockmuehl, John Harris, David Bentley Hart, Edwin Judge, Marilynne Robinson, Rodney Stark, Miroslav Volf, Rowan Williams, Nicholas Wolterstorff and many more, too numerous to name. All of these folk write carefully and thoughtfully. You cannot take shortcuts through their contributions.

There are powerful and honest insights and stories about the Christian heroes of massive social change including the Knights Hospitaller, William Wilberforce, Luther, Tyndale, Bonhoeffer, the amazing William Carey and his friends in Serampore in India, Father Damien of the Molokai leprosy settlement in Hawaii, Lord Shaftesbury, Florence Nightingale, Martin Luther King and many others. In addition, the role of Christian faith in relation to the 'invention of charity', the 'invention of humility', the genesis of human rights, the importance of the 'image of God' and the notion of a just war all receive careful and thoughtful analysis.

The appendices include a good section of Jesus' words from the New Testament, a full list of interviewees and a detailed index.

I can see why this book won the Australian Christian Book of the Year this year. It is brave, honest, deeply challenging and in the end powerfully encouraging. There is a film and a video series if you prefer! This book would be marvellous for a thinking parish study group but not for faint hearts.



## A Furnace Full of God

A Holy Year on the Camino de Santiago  
by Rebekah Scott. Peacable Publishing, 2019

Cathrine Muston

In 2006, Rebekah Scott and her English husband Patrick O'Gara moved from Pittsburgh, USA to northern Spain and opened an albergue in Moratinos on the Camino de Santiago. Peacable Kingdom grew out of their desire to provide hospitality to pilgrims walking the Camino, offering a bed, food and company in exchange for whatever donation the pilgrims chose to give.

The Camino de Santiago is a pilgrim trail that, although centuries old, has become increasingly popular since the 1987 publication of Paulo Coelho's book *The Pilgrimage*. Rebekah had originally walked it as a travel writer in the 1990s and later she and Patrick spent many months working as volunteer *hospitaleros* (hosts) before making the decision to move permanently to Spain. They chose Moratinos because it was small (just 24 houses) and out of the way of the usual stopping points for pilgrims.

A pilgrimage is a sacred journey, part searching for something and part self-discovery, but it is one thing to be the pilgrim on the road, quite another to host pilgrims. Rebekah's memoir is an insight into the highs and lows of hospitality in a place where there are few resources or comforts. It is also an insight into the rhythms of village life on the *meseta*, an elevated prairie.

*A Furnace Full of God* provides short vignettes of the people and animals who drift in and out of Rebekah's and Patrick's lives in Moratinos. It is a lilting story of a couple who open themselves to the seasons, the people they live among and those who pass through. The stories are both gritty and joyful by necessity: "We live near to the ground. We have to find drama in the dirt, among the rye and oats, crows and adobe. And the sky. Clouds in the day, stars at night."

People and animals seem to blow in on the wind. There are an assortment of pets and animals: rescued greyhounds, cats, chickens and goats. Rebekah opens herself up to whatever comes and usually that involves the practicalities of hospitality – cooking, cleaning, paying bills – but it also includes stories. Stories that people bring from all around the world. Stories of their walk on the Camino, and of what led them there. Having spent their lives as journalists and writers, Rebekah and Patrick are always open to the stories that come their way and this book is a retelling of so many of them.

We meet Kim, a semi-permanent pilgrim who is able

to make everything sparkle, and Angela, a young local woman who provides a bridge with the community, along with people from all over the world who bring with them both skills and needs. Rebekah welcomes them all: "Living and working with pilgrims on the Camino de Santiago is not a hobby. It's not a job. It is a calling. The Camino de Santiago is a sacred place, a holy road. People who come here to stay must be willing to be made holy as well."

Since 2006, things have changed on the Camino. Pilgrims have changed and there is also lament in what has been lost. A novice in the new Benedictine order, Rebekah's faith and calling is evident: "People call us 'saints' and 'angels', but those things are too easily dismissed. If we were supernatural, this would be easy-peasy. If this was easy and risk-free everyone would do it. We do it because we believe in the power of pilgrimage to transform people's lives."

George Greenia, in the foreword, says that this book is "a clean arc of tales brought by strangers and told in a night." It invites us to pull up an easy chair and listen. Easily read in an evening, this memoir is a reminder that, although the Camino and international travel are currently closed to us due to COVID restrictions, our pilgrimage, wherever that may be, can continue. *A Furnace Full of God* shows us that being open to hospitality whenever and wherever we are is a way to enrich our lives. It may be "demanding ... rewarding ... costly ... harrowing and hard as hell" but it is also transformative.

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