

The Gippsland  
Anglican

Volume 118, Number 6, July 2021

Published in Gippsland Diocese since 1904

Ten Commitments

Anglican Church maps intimate partner violence

Sally Woollett

The Standing Committee of the General Synod of the Anglican Church of Australia has endorsed Ten Commitments to prevent and respond to intimate partner violence, after undertaking the first known national Australian church study into the prevalence of intimate partner violence within its faith community.

Rev'd Tracy Lauersen, Rector at Warragul Anglican Church, is convenor of the Anglican Church of Australia's Family Violence Working Group. Having commissioned the research and overseen survey development, Tracy said the church deliberately took the lead on a broader societal issue: "Following considerable public discussion in 2016 about intimate partner violence, we felt duty-bound to better understand its nature and prevalence in our community and develop and implement more effective responses."

"As a result, we embarked on a two-year project – three in-depth research reports into prevalence, a study of clergy and lay leaders, and one-on-one interviews to capture personal experiences within our community."

The research was peer reviewed by international and national experts, approved by the ethics committee of Charles Sturt University and conducted by independent researchers: NCLS Research, who have conducted the longest running research into churches in the world.

Intimate partner violence is behaviour within an intimate relationship that causes physical, sexual or psychological harm, including physical aggression, sexual coercion, psychological abuse and controlling behaviours. The Australian Institute of Family Studies notes intimate partner violence is the most common form of family violence used against women in Australia and takes place across all cultures and faith groups.

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10 COMMITMENTS FOR PREVENTING AND RESPONDING TO DOMESTIC AND FAMILY VIOLENCE

1

Our Church acknowledges and laments the violence which has been suffered by some of our members and regrets of the part we have played in allowing an environment where violence went unaddressed.

2

Our Church leaders commit to ensure conditions that support the prevention of violence, a church culture that promotes equality, and support for those who experience violence.

3

Our Church consistently teaches about equality, freedom from violence, respectful relationships and the honour/value of every person.

4

Our Church affirms that human relationships are to be based on respect and mutuality.

5

Our Church acknowledges the different experiences of all people and that these have played a part in whether they have been treated with respect and equality.

6

Our Church actions are directed by the gospel of love, peace and justice, and are informed and engaged with local, state and national government initiatives as appropriate.

7

Our church supports cultural change in our communities by communicating effectively to our members.

8

Our Church trains our leaders, pastoral staff and parish councils to understand and be equipped to respond in ways that prevent and address domestic and family violence.

9

Our leaders and pastoral staff hold themselves to account and are guided by the Anglican Church's Code of Conduct: Faithfulness in Service.

10

These commitments are regularly reviewed and improved.

Gippsland grapples with wild weather

Sally Woollett

Storms and flash flooding wreaked havoc in many parts of Gippsland in mid-June, damaging properties, forcing evacuations, closing roads and disrupting power supplies. Homes, agriculture, workplaces and schools in the region were affected.

Homes were flooded in Traralgon and Churchill, and power was not restored in Mirboo and Budgeree for two weeks or more.

A number of people were evacuated from their homes near the Traralgon Creek – some without flood insurance due to high premiums.

Strong winds at Gippsland Grammar produced widespread debris across the Sale campuses, with many branches falling and one tree being knocked over.

Principal Leisa Harper said, "Many of our families lost power for five days which also impacted the students' ability to be online. There were many families who experienced challenging moments with animals and crops, as a result of the rising flood waters."

St Paul's Anglican Grammar School Principal Cameron Herbert said that homes of two teaching staff in Traralgon were flooded and road closures prevented about half of Traralgon-based students from attending school on site for a day.

Continued on page 3



Photo: Bec Stephens

Traralgon Creek broke its banks during the storm event in June, inundating Traralgon's skate park



## GIPPSLAND DIOCESE VACANCIES

Drouin  
Mirboo North  
Trafalgar  
Traralgon



If indeed, as the full report featured in this month's cover story begins, "Australia has an intimate partner violence (IPV) problem", then – to our shame – that problem is amplified in the Anglican Church of Australia.

It is amplified statistically with 44% of those identifying as Anglican having experienced IPV in their lifetime, as against 38% in the general population. Both figures are staggeringly high. That 44% of our people would have been subjected to one or more of the 15 behaviours that constitute IPV should cause us to repent in dust and ashes.

Not least because the other galling factor that amplifies this national problem in our national church is the misuse of Scripture and doctrine. Eight out of ten clergy surveyed in this rigorous piece of research – across the spectrum of those identifying as 'evangelical' and 'catholic' – believed that the theology of 'male headship' is a contributing factor in IPV at least some of the time; while nine out of ten clergy believed that the misuse of Scripture by perpetrators is a factor in

# In dust and ashes

IPV at least some of the time.

Again, this is deeply confronting for us as a Communion – truly shocking – that the biblical text would be instrumentalised, even weaponised, to legitimate physical, sexual or psychological harm.

Tragically, it would not be the first example in the history of our churches of God's-word-written being co-opted for agendas – personal and institutional – that sees it severed from God's Word-made-flesh: the Father's living word in the person of Jesus Christ, to which the Scriptures read in the fellowship of Holy Spirit would always point us. As Luther famously said, the Bible is the cradle wherein Christ is laid.

Yet that textual manger has been twisted and misshapen in the public arena to justify everything from slavery to unbridled prosperity, from misogyny to homophobia, from antisemitism to the Stolen Generation, from the exploitation of earth to the colonisation of its peoples. And in this report the curtain is torn revealing that more 'private transcript' – the misreadings of Scripture and tradition that find their perverse application behind closed doors, in respectable Christian families, to shore up power and control through fear.

How very careful we must be in our teaching

and preaching, especially when it comes to the subject of marriage, or gendered theological worldviews. What realities are some church attenders going home to? What messages are perpetrators of IPV or potential abusers taking away from our sermons, our liturgies, our meetings, even our morning teas?

What is a national and a church problem is also clearly a local problem. On 22 June the Gippsland Times reported that Wellington Shire now has the highest family-violence-related police call-out rate per capita in Victoria, ahead of Latrobe Valley and East Gippsland, a rate that rose almost 2% in the 12 months to March 2021.

We are very fortunate, therefore, to have the Convenor of the Working Group that commissioned and oversaw this research, the Rev'd Tracy Lauersen, as a priest in this Diocese, who will present and interpret some of its key findings to her colleagues at our forthcoming Clergy Conference in August.

In doing so, I'm sure Tracy will take us through the Ten Commitments of our front page headline. These commitments are offered by the working group as "a tool to help resource and empower our Anglican provinces, dioceses and parish churches to bring about change and to continuously improve

our preventative work." As such, I hope and expect they will be adopted by Parish Councils, Bishop-in-Council, and the next Synod of the Diocese of Gippsland.

You can view them, along with the findings that occasion them, on the General Synod website:

<https://anglican.org.au/our-work/family-violence> They begin, appropriately, with a statement of contrition: "Our church acknowledges and laments the violence which has been suffered by some of our members and repents of the part we have played in allowing an environment where violence went unaddressed."

The truth – however difficult – will set us free. Unless we can face the awful truth of this report, we cannot hope to change the conditions in which IPV has taken such deep root.

As we listen to the stories of those who have been diminished by IPV, and as we become more accountable in our churches and to the wider community for the way our doctrines and our biblical interpretations impact others' lived experience – seen or unseen – may a stronger resolve, a greater transparency, and a better-equipped response in challenging all forms of IPV rise from the ashes of our penitence.

+RM

## Around the parishes

"That we may be mutually encouraged by each other's faith..." (ROMANS 1:12)



The St James' Buln Buln congregation enjoying morning tea after Sunday service

## COOPERATING PARISH OF NEERIM SOUTH

We give thanks for the goodwill of the local community, especially as shown through the support given to our op shop

We give thanks for the positive spirit and cooperation given by our people during a long period of locum ministry

Please pray for a faithful pastor to be appointed to the parish, and

for a renewal and reinvigoration of the parish

Please pray for the congregation of St Andrew's Noojee, now worshipping in the community hall due to the unsoundness of the church building

Please pray for our people as we deal with the deaths of several faithful parishioners



# Ten Commitments

Anglican Church maps intimate partner violence

*Continued from page 1*

The 28 top-line results of the studies included the following findings:

- The prevalence of intimate partner violence among Anglicans was the same or higher than in the wider Australian community.
- Women were much more likely than men to have experienced intimate partner violence.
- Most Anglican victims of intimate partner violence did not seek help from Anglican churches, but for those that did most reported that it positively changed the situation or helped them feel supported.
- Clergy and lay leaders were well informed about breadth of intimate partner violence and understood that it was more men who commit violence.
- Most clergy felt that having women on the pastoral team equips the Church to better respond to intimate partner violence.
- Clergy confidence in their personal capacity to respond to intimate

partner violence was low to moderate.

- Perpetrators misuse Christian teachings and positional power.

The prevalence study, conducted in late 2019, included a survey of more than 2000 men and women into the prevalence of intimate partner violence among people who identify as Anglican.

The clergy and lay leader study, conducted in 2020 and comprising focus groups and an online survey, focused on attitudes and practices to intimate partner violence.

The experience study, completed in January and comprising a scoping survey and face-to-face interviews, sought to determine the nature of experiences of intimate partner violence for those connected with the Anglican Church.

The project did not address abuse of elders, children or minority groups.

Speaking on ABC TV's *The Drum* on 10 June, Tracy said she was deeply saddened that study results showed a prevalence of intimate partner violence that is higher in the

Anglican Church than in the general population.

Also speaking on *The Drum*, Michael Jensen, Rector at St Mark's Anglican in Darling Point, Sydney, said the gift of awareness that scripture can be misused is that clergy can strive to be "absolutely clear about what [we] mean when we talk about forgiveness, for example" and that the research will help people use their faith as part of a healing journey.

Although awareness and action within organisations to address intimate partner violence is important, there is a bigger driver at work. According to independent not-for-profit organisation Our Watch, a leader in primary prevention of violence towards women and their children, "There is consensus in the international and national research that violence against women must be understood in the social context of gender inequality."

Studies of this type are not new, but Tracy said this is contemporary Australian research specific to the Anglican tradition, and she is confident in data as a driver of change. She would like to see larger studies such as the Community Safety Survey include religious indicators, so that regular



*The Rev'd Tracy Lauersen, convenor of the Family Violence Working Group*

data from bigger samples is available.

"All Anglicans will feel deep sadness over these results," the Primate of Church, the Most Reverend Geoffrey Smith, said. "But armed with this data we can develop a better response to protect those within our church communities from domestic violence."

"As a church, we grieve with the victims and survivors of intimate partner violence, we pray for healing and recovery, and we commit to doing more to prevent it happening," Tracy said.

In response to the research findings, the Anglican Church has developed and endorsed Ten Commitments to improve the way intimate partner violence is addressed within its faith community. They are focused on cultural change, education, training and support.

"There is positive work being done by dioceses across the country, but as

this research demonstrates there are gaps which we are committed to addressing," Tracy said.

"We are forever grateful to those that took part in our research project, from members of the clergy and lay leaders to survivors and victims across the country, for they are helping to drive change in the Anglican Church and, we hope, more broadly across Australia." Tracy said the results had galvanised the church to develop its Ten Commitments to prevent violence.

The report notes that "The Family Violence Working Group will continue to consult with Dioceses and work on bringing further recommendations arising from their work and the National Family Violence Project research to the 18th General Synod of the Church."

*For more information, visit <https://anglican.org.au/our-work/family-violence>.*

## Gippsland grapples with wild weather



Photo: Ed O'Brien

*Flooding at the confluence of the Thomson River and Rainbow Creek, near Heyfield*

*Continued from page 1*

Wildlife carers from ARC Gippsland Wildlife Support were ready at their Sale base with transport, pumps, first aid, emergency evacuation equipment and food. They were able to help wildlife and people with livestock and companion animals during the storm.

Bishop Richard said, "This

extreme weather event is yet another cause of severe disruption to our region. Losses to stock, fencing, crops and feed, power and communications, and widespread property damage are further stressors that test the resilience of our people and present challenges to livelihoods and wellbeing, including mental health. We are grateful for the thoughts,

prayers and practical assistance from the wider Anglican Church as we deal with the longer term effects of this crisis."

Long-term impacts of the storms relate to accommodation, repairs and under-insurance. Donations to support flood relief can be made directly to the Diocesan Emergency Relief Fund (details at [www.gippsanglican.org.au](http://www.gippsanglican.org.au)).



### Our commitment to a Safe Church

The Anglican Diocese of Gippsland does not tolerate abuse, misconduct and harm in its Christian community.

We are committed to ensuring all people in contact with the Church can participate in a safe and responsible environment.

If you have been harmed by a church worker, or you know someone who has, please contact Cheryl Russell, Director of Professional Standards, for a confidential discussion.

Contact: 03 5633 1573, 0407 563 313, [cherylrussell1@bigpond.com](mailto:cherylrussell1@bigpond.com)

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).



# Confirmations in a diverse community



(L-R) Confirmation candidates Stewart, Marianne, Doug, Rory, Tommy, Eleanor, Katherine, Johanna and Aaron

Belinda Seabrook

St Peter's Leongatha was the setting for nine Confirmations conducted on the Day of Pentecost, 23 May, by Bishop Richard.

Bishop Richard preached about belonging to the household of faith empowered by the Holy Spirit, bound together by the word of God and common task. He said "life in the Spirit is life in community" and that together we might bring forth the fruits of the Spirit. Bishop Richard also talked about the Holy Spirit living and speaking deeply and indiscriminately into each individual heart. Holy Spirit binds together relationships and gives rise to a God given community with a diversity of membership.

This community of diversity bound together by the Holy Spirit was surely represented by all the Confirmation candidates. People of many different ages and backgrounds came together to witness their faith and receive the laying on of hands.

The morning was indeed a celebration as the church was adorned with silver and gold balloons, lively worship music opened the hearts of many in song and the service was followed by a morning tea with delicious homemade treats. Joy was evident all around and especially in the faces of the candidates.

The Confirmations mark a significant time of growth for St Peter's, with many of the candidates coming to faith through the waters of baptism in between COVID lockdowns during 2020.

## Art and soul – making mandalas

Cynthia Grove

A mandala workshop – actually, a workshop cum quiet day – was held at Sale Cathedral on 4 May. Led by Jenny Batten, a spiritual director and creative arts therapist, we worked on a communal mandala and later on individual mandalas. "I'm not artistic," cried one would-be attendee, but she came and found that she can be artistic. Her thoughts on this at the end of the day moved several of us to tears.

Mandalas have an ancient history, dating back to perhaps 2000 years ago. Primarily originating from the Buddhist tradition, they have developed in various forms. The essence of the design is a circle symbolising wholeness and self, but other geometric designs may be integrated. Psychologist Carl Jung used mandalas in his practice of analytical psychology, and this has been a factor in their modern usage. Jung saw the four quarters of the mandala as an expression of the soul and a client's life.

You may have visited the National Gallery of Victoria some years ago when Buddhist monks created in



The communal mandala created by workshop participants

the foyer an extensive sand mandala using coloured sands. The creation of a mandala is itself a work of meditation but the completed mandala is also used as a focus for meditation. Dean Susanna Pain said, "For me the mandalas were a way of holy listening, listening to what was inside, what God might be saying to me. For me they were prayer." Mandalas are personal; they are a way of linking to God but they do not demand high level skills in art or spirituality, and each will find their own way.

Jenny led us in prayer, song and worship before talking about what a mandala is and how to create and use one. A white cloth on a round table provided a background for our communal mandala; we were encouraged to place on the cloth, around a central candle, leaves of various plants, buds, petals and pieces of bark. We were a bit tentative at first, working in silence as we chose items to place and decided where to place them. Moving around each other to find a special place became almost a

dance. We began to see not patterns so much as a beauty in the arrangement of items, coming as they were from 15 different pairs of hands. There were also spaces where at first no pieces were laid. This was a work of community – what did the spaces signify? Was it room for growth? Something missing? Room for the beauty of God, for silence and meditation? I cannot answer these questions and maybe the answers would differ for each of us. After it was complete, we were invited to circle the table – viewing the mandala from different perspectives, silently letting God speak to us in contemplation. Afterwards, participants were invited to share their thoughts and questions about, and responses to, both the process of creating and the finished mandala.

For a few hours, we created our own personal mandalas, found time for lunch and maybe a walk (perhaps gathering more materials to use). Jenny encouraged us to experiment with various forms and media. Provided as backgrounds were circles on small cards or on drawing

paper, paper plates, circles of felt and round mirrors. Media included stones, beads, grain, more bark and leaves, magazines from which images could be cut or torn, paints and coloured pencils. As we looked, at the end of the day, at each other's art, we saw a wide range of work: stones on mirrors, grains on felt, coloured geometric designs, words in concentric circles – a totality as varied as those who attended. There was beauty in the works and in the words of those reflecting on the day. Thank you, Jenny.

*Latrobe Valley Funeral Services*

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# Fashion and Fellowship in Drouin

Pauline Davies

Drouin Anglican Church Women's Fellowship has been holding fashion parade fundraisers twice a year in the church hall for just over 20 years, with one in summer and the other in autumn. The clothes are brought from Melbourne and displayed in Drouin by mobile fashion parade specialist Kay Thompson. Unfortunately, none had

been held since 2019 due to COVID.

The first parade for this year was held on 12 May, with 50 women attending. The clothes in the parade are affordable fashions for women over 50; everyone felt comfortable about trying on the clothes, and many sales were made.

Five parishioners from the church modelled the clothes selected for them by Kay, and all who attended were delighted to see this event brought back to Drouin.



(L-R) Models Pauline Davies, Dulcie Cheesman, Anne Ford, Lorraine Dixon, Rosalie Murphy and Kay from Kay's Classic Fashions

# Music in Paynesville supports Anglicare



Anne Tucker

Gerry Ciavarella (left) performing with Jeff Parkes

The sounds of jazz and the aroma of barbecued sausages wafted in the

cool air in the beautiful gardens of St Peter's by the Lake Paynesville on 16 May.

The required dress code was coats, beanies, gloves, scarves, and there was also a smattering

of blankets. Hot drinks, sausages in bread and fruit cake and biscuits were much appreciated. Everyone took up their various positions in the garden, chasing the sun to hear the toe tapping music of local musicians Gerry Ciavarella and Jeff Parkes.

The duo played well

known favourites (oldies but goodies!); the audience didn't have to be encouraged to sing along with them. Gerry and Jeff willingly donated their time and their talent, and \$300 was raised for Anglicare's work in Gippsland, which was a fantastic effort. Many thanks to the Paynesville community, to all the organisers and especially to Gerry and Jeff.

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## The Gippsland Anglican

Q: Is there a faith question you're afraid to ask?



A: Chances are others have that question too!

Send your question to the editor at [gippsanglican.org.au](mailto:gippsanglican.org.au) or 0407 614 661 and we will publish an answer. (Your details won't be shared or published.)

*"Who created the Bible, how old is the Bible and where did it originate?"*

The Bible is not one book but a collection of books put together over a period of some 800 years. The various books of the Old Testament were put together between about the eighth century BCE to the second century BCE, although some of the traditions found in them are probably older still. The New Testament writings come from the second half of the first century CE, from about 50 to 100 CE.

The question of authorship is a difficult one, because the ancient world did not have the same focus on individual authors as we have today. Although Moses is supposed to have written the first five books of the Bible (the Pentateuch or Torah), this is most unlikely as there are signs of different sources — and it is not at all probable that he wrote of his own death! Some of the later Old Testament books, such as Daniel, probably come from the 2nd century BCE, as they reflect a later context within Israel and its history.

The earliest New Testament writings are the Letters of Paul, whereas the Gospels were written perhaps a generation or so later. We do not know for certain who wrote the Gospels. They have names attached to them but the tradition about who the authors actually were comes from a later period. And the venue of the New Testament books is varied. Some may have been written in Palestine, but many of them come from cities in the Roman-Hellenistic world, such as Rome and Ephesus.

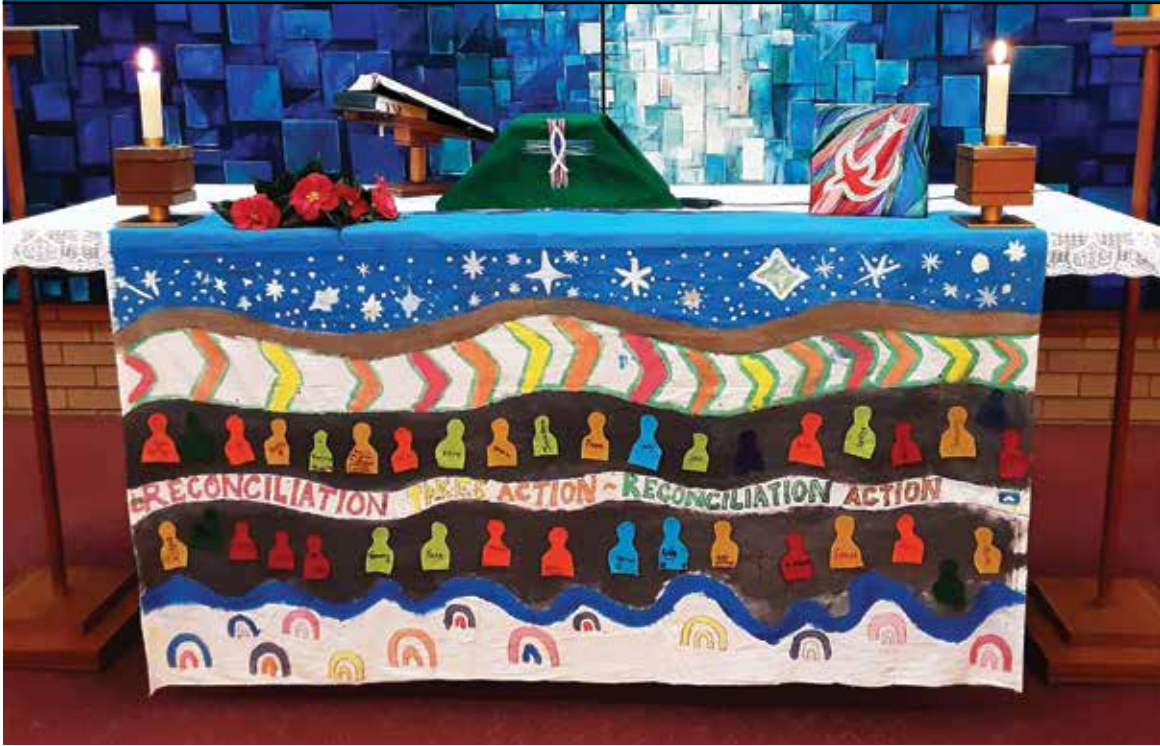
Each book of the Bible reflects its own context and may differ considerably.

The contents of the Bible are also diverse, reflecting different perspectives, different writers and different communities. Thus, for example, we have four accounts of Jesus' life, ministry, death and resurrection and not just one.

The diversity of the biblical books is one of their greatest gifts, as the Bible can speak to us in so many different contexts today.

Rev'd Canon Professor Dorothy Lee is at Trinity College, University of Divinity & St Mary's Anglican Parish, North Melbourne





*The Reconciliation banner displayed on the altar at St Mary's Morwell*

## Reconciliation Week at St Mary's Morwell

**Carolyn Raymond**

The Sunday of Reconciliation Week is an important Sunday in every parish across the Diocese. Here at St Mary's Morwell we

have the privilege of coming to know some of the First Nations people who live here. We worship week by week with the Rev'd Kathy Dalton, the Aboriginal priest for the Western Region of Gippsland.

The Reconciliation service recognised the Aboriginal cultures of the approximately 300 tribal groups across Australia. It began with a short video from Common Grace showcasing Aboriginal culture and asking us all to live and work together,

sharing and learning from each other. There were prayers for reconciliation. The children came to the front with Archdeacon Sue, who showed us a wonderful banner they were going to paint, which would share the message that reconciliation takes action, not just words.

We were fortunate to have Jackie Belot, the Chaplain at Gippsland Grammar, as our preacher for this service. She shared from her own life, telling us of her own search to discover her Aboriginal relatives, and about her grandfather's life. She told us of growing up in a non-Christian home. Throughout her sermon she repeated her theme, that God has a way of connecting, restoring and grafting us together. She told us of the influence of Christians on her life and faith, naming two chaplains at Gippsland Grammar – the Rev'd John White and Rev'd Caroline Nancarrow – when she had been there as a student.

Jackie used the example of the prophet Samuel's life to show how God works to

bring people together. In contrast to God's work in Samuel's life, the scriptures tell us of the desire of the Hebrew people for an earthly leader who would drive them away from the leadership of God. Who is leading? The laws of governance and control have no power over the higher law of love which connects and restores us. God works through us to connect to each other. Jackie then sang to us the hymn *Come As You Are*, her beautiful voice filling the church, delivering the message that we are all God's children, connected through his accepting love.

The presentation of the huge banner painted by the children, and many of the adults, was an affirmation of our need for love as we work for reconciliation. At the end of the service, we took a photo of everyone around the banner in progress on the steps of the altar. The banner was completed by others after the service and the confirmation group during the week and will be used as a frontal until NAIDOC Week.

## Anglicare Victoria marks National Reconciliation Week



*Uncle Alan Coe with some of the Anglicare Victoria staff at the afternoon tea*

**Cathrine Muston**

*Wunman Njinde! Welcome!*  
It was terrific for staff at Anglicare Victoria's Morwell office to be able to mark the eve of this year's National Reconciliation Week with an afternoon tea with Uncle Alan Coe.

The theme for National Reconciliation Week this

year was 'More than a Word – Reconciliation Takes Action'. Uncle Alan spoke of his life before 2013, when he struggled with drugs and alcohol, before he made some positive changes in his life and took on a role visiting Aboriginal men in Fulham Correctional Centre. Having grown up as a 'PK' (pastor's kid) he

came to realise that he needed to change his life if he was to leave a legacy for the next generation. He is currently the Chair of Gippsland/East Gippsland Aboriginal Corporation and Lakes Entrance Aboriginal Health Association. He is spearheading the development of Warrigunya, a home for men leaving

prison, where they can heal, learn and connect with country.

Uncle Alan talked of the racism faced by Aboriginal Australians and encouraged us not to be frightened to ask questions of Aboriginal people so that we can better understand their experience. He said that reconciling to the truth and understanding was the way to combat racism.

The feedback from staff was overwhelmingly positive, as people warmed to Alan and felt encouraged

to ask questions. Alan enjoyed the opportunity to share his story and to see how connected and committed Anglicare Victoria staff are to reconciliation.

As Uncle Alan said, truth telling is a big part of reconciliation action and listening to Aboriginal experience is a great way to build alliance with Aboriginal people.

*Cathrine Muston is Anglicare Victoria's Community Development Officer, Parish Partnerships.*



### Supporting the Aboriginal Ministry Fund

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- training of Aboriginal people for ministry
- cultural education within Gippsland Diocese
- development of Aboriginal ministry

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# Gifts of Indigenous art at Gippsland Grammar



Grammar campus a framed Indigenous artwork created by William Harris.

William is a Gunditjamarra/Gunai Kurnai man who grew up in Gippsland, and he has been painting stories from the region for the past 16 years.

Reconciliation is a journey for all Australians – as individuals, families, communities and organisations. At the heart of it all are relationships between the broader Australian community and Aboriginal and Torres Strait Islander peoples.

*Courtesy Gippsland Grammar*

*Gippsland Grammar Acting Deputy Head of Garnsey Campus Kate Ray, School Captains Kate Finlay and Connor Hare, Bairnsdale Campus student Lacey Scott, Deputy Head of Bairnsdale Campus Fiona Carr, Liam Richards, Bishop of Gippsland The Right Rev'd Dr Richard Treloar, Principal Leisa Harper, St Anne's Campus representatives Harry Stephenson, Head of Campus Jie Van Berkel and Aliasha Turnbull with the new artworks*

Students gathered in front of the flagpoles at Gippsland Grammar's Garnsey campus for a beautiful outdoor assembly as part of National

Reconciliation Week. Two of the school's Aboriginal students shared their stories and Principal Leisa Harper gifted each Gippsland

## Around the Diocese

# Work to save Genoa River native inspires take-up of new Landcare grants

After the devastation of Black Summer, landcarers in Wangarabell Valley battling to save a plant native only to the Genoa River region are inspiring takeup of new \$50,000 Landcare Led Bushfire Recovery Grants.

With funding from Landcare last year, Cann Valley Landcare Group/Far East Gippsland Landcare Network planned significant restorative work after fire ripped through in January 2020. Amongst the huge loss of flora and fauna, the Genoa River correa, which was brought back from the brink in 2012, had been wiped out – except for one last batch of plants.

"There of course may have been others, but last year, we only know of one large batch which thankfully could be a source for cuttings, propagation and replanting," explained Virginia Fitzclarence of Cann Valley Landcare. "There was significant regeneration in 2012 with propagation along the river banks and riparian zones but the fire burned it all up. So our hope was to regenerate Genoa River correa and other



Photo: Cann Valley Landcare

*The Genoa River correa*

local species with native plant restoration experts to propagate 300 correas and 700 other local species such as callistemon, kanuka and grey box."

Virginia explained the regeneration of the correa has proven more complex and will take longer than anticipated. "There is no evidence of regeneration of the correa by natural means but our supporters have taken 300 cuttings of Genoa River correa from local

sources of the original batch of plants that were planted to regenerate the area a few years ago. This first batch of cuttings was not highly successful due to unexpected heat but we will have 150 plants ready to plant in spring 2021."

Along with the regeneration of the plant, the group completed over five kilometres of fencing protecting the covenanted area, riparian strip and state forest, and more than 50 bird nesting

boxes were constructed and installed to house animals at risk including the turquoise parrot and powerful owl.

With applications now open for the Landcare Led Bushfire Recovery Grants, with up to \$50,000 in grants for Black Summer habitat restoration work, Virginia encourages others environment organisations to apply. "This was a massive undertaking and as non-government organisations we have been able to achieve a large amount of on-ground management outcomes with that funding. Eighteen months after the fires, there is still so much more to do

out here on the fire grounds, so the funds from Landcare can go a long way to preserving our unique species and biodiversity."

The Landcare Led Bushfire Recovery Grants program funding is now available with up to \$50,000 grants accessible for groups and organisations in regions, including east Gippsland, impacted by the Black Summer bushfires, along with \$300,000 for partnership projects. To apply and for more information, visit [www.landcareledbushfiregrants.org.au](http://www.landcareledbushfiregrants.org.au).

*Courtesy Landcare Australia*

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Photo: Jeremy Buckingham

Yallourn Power Station will cease operations in 2028

# Yallourn Power Station closure

## Risks and opportunities

David Langmore

EnergyAustralia announced recently that it would stop operating the Yallourn Power Station in 2028. As a result, nearly 500 jobs will be lost directly in the Latrobe Valley. A significant number of other jobs, heavily dependent on work from Yallourn Energy through provision of contracts and services, may also become redundant.

This planned closure will inevitably have a substantial impact upon the Latrobe Valley and quite possibly other parts of Gippsland. Of course, this won't be the first, or the largest, business decision made outside the region that has had a massive effect upon the region. The corporatisation and then privatisation of the State Electricity Commission of Victoria (SECV) in the 1990s cost approximately 5000 jobs (or about 20% of the Latrobe Valley's workforce), and the sudden closure in 2016 of the Hazelwood Power Station resulted in the loss of about 1000 jobs.

These major industrial closures and contractions almost inevitably have serious negative repercussions. A vicious negative cycle may arise from increased unemployment, economic

depression, outmigration, depressed housing prices, loss of urban amenity and reduced community morale. Positive, proactive planning and action will be required to avoid these types of negative social and economic effects. Significant state and national government assistance is likely to be required, as well as initiatives by EnergyAustralia and by local communities and local government.

The Latrobe Valley received no major federal or state government assistance during the privatisation of the SECV. As a result, the Latrobe Valley generally, and some areas in particular, entered a significant economic depression. The region recovered only slowly and unevenly from this downturn, primarily due to the development and expansion of a diverse range of service activities in health, trade, business, professional services and retail. With the Hazelwood closure, the Victorian Government has made some substantial investments (together with contributions from Latrobe City and some federal government inputs) in valuable infrastructure. These are assisting the region to cope with the immediate aftermath of Hazelwood's closure. Unfortunately, attempts to attract new

businesses have not generally been successful.

After 100 years of mining and power generating operations, there will be massive environmental issues associated with the closure of Yallourn Power Station. What is to happen to old industrial plant? Some of the probable environmental changes are likely to have positive benefits, including improved air quality, removal of some old unsightly industrial facilities and stabilised or reduced land subsidence problems. What is to happen to the gigantic (nearly 40 square kilometres) open cut mine void? Are the coal mine voids to become enormous, useless, unattractive wastelands or will these areas be repurposed to become visually attractive and economically valuable assets of perpetual benefit for the region and the state?

The Great Latrobe Park group is envisaging the development of extensive multi-purpose parklands, which will provide for an exciting and diverse range of sporting, cultural, educational, conservation and recreational activities.

EnergyAustralia has clearly indicated their intention to ensure a "smooth transition", as well as a strong desire to leave a positive legacy in the region both before

and after the closure of the Yallourn Power Station. This cooperative corporate attitude will undoubtedly be of considerable assistance in the processes leading up to and following Yallourn's closure. Already, Yallourn Energy has been actively rehabilitating parts of the mine area for several decades, and has facilitated the development of several valuable community facilities within their licence area including a motor hill climb circuit, a motorbike training centre and some bicycle paths. While these moves are encouraging, there is no escaping the magnitude, difficulty and cost of measures required to achieve satisfactory mine repurposing, employment generation and community support, while avoiding

serious social, economic and environmental impacts.

These are some potential benefits of the closure of Yallourn's operation:

- Coal mine voids become very visually attractive features and provide scope for a range of valuable and employment generating economic recreational and tourist activities.
- The number of tourists visiting the region could increase.
- Some new attractive new urban area expansions would be possible on the north-western side of Morwell.

What happens at Yallourn in the next few years will have major impacts not only on the Latrobe Valley but also Gippsland and Victoria for hundreds of years to come. Regional community groups and EnergyAustralia, as well as local, state and federal governments, must work vigorously and cooperatively if the outcomes of the Yallourn closure are to be of a very high standard and benefit the environment, communities and local economies. Groups in the community, including churches, need to stay informed, alert and involved as the closure date approaches, particularly where the closure adversely affects individuals, families and communities.

*David Langmore is a retired Gippsland regional strategic planner, the author of Planning Power: the uses and abuses of power in the planning of the Latrobe Valley, and is now actively involved in the Great Latrobe Park group.*

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# COVID-19 impact and recovery

**Jane Anderson**

The most recent COVID-19 outbreak in Victoria has shown us that the future remains uncertain and reminds us that the pandemic will continue to have health and economic impacts in Latrobe communities, reinforcing the importance of actions to address the findings of my most recent report, *COVID-19 Impact and Recovery in Latrobe*.

My office partnered with the Gippsland Primary Health Network to produce the report,

which analyses conversations and engagements conducted with communities across Latrobe throughout 2020. It is designed to identify systems gaps, consider broader opportunities for health system reform, and will provide advice to the Victorian Government and organisations within the Latrobe Health Innovation Zone about key commitments required to inform recovery in the region.

I heard from communities, businesses and governments throughout 2020, with issues including digital inclusion and

exclusion, mental health and wellbeing, access to services, social connections, food insecurity and financial stress.

I will be working with government and service providers to make the connection between recovery and all the social determinants of health. The Advocate is here to listen and help the health system understand and respond to the needs of communities in Latrobe and is preparing to support and inform recovery for the region.

To view the insights and recommendations of the

COVID-19 Impact and Recovery in Latrobe report, visit [www.lhadvocate.vic.gov.au/publication/covid-19-impact-and-recovery-in-latrobe](http://www.lhadvocate.vic.gov.au/publication/covid-19-impact-and-recovery-in-latrobe).

As part of my 2020–21 Statement of Intent I am now seeking opportunities to hear from people aged 60 and over in Latrobe. I would like to hear about how the Advocate, local services and governments can best engage with older people, how those engagements can be meaningful and lead to improvements in health and wellbeing for older people in Latrobe.

*If you are interested in meeting to share your perspective, please contact Kylie on 1800 319 255 or email [info@lhadvocate.vic.gov.au](mailto:info@lhadvocate.vic.gov.au).*

*Jane Anderson's role as Latrobe Health Advocate is to provide independent advice to the Victorian Minister for Health on behalf of Latrobe Valley communities on system and policy issues affecting their health and wellbeing.*



**New ministry**

My name is Rebecca Hayman. I grew up in Sale and went to St Anne's and Gippsland Grammar, so I feel quite familiar with the Cathedral. However, I didn't grow up as an Anglican; my family attended Sale Baptist.

I left Gippsland when I was 17 to study psychology at La Trobe University. I took a year off after uni, travelling and working odd jobs. Then I felt led to go to the Bible College of Victoria to do a Bachelor of Ministry because I thought God wanted me to go to China as a missionary. This was a live-in college and a very formative time, but quite confusing by the end because I didn't end up going to China. Instead, I worked for Wycliffe Bible Translators for six years as a writer/editor and again did odd

## Meet Rebecca Hayman, new ordinand in Gippsland

jobs to pay the bills.

In 2000, Mike Anderson and I got married and we now have two young adult daughters (Megan and Esther). I was a 'stay-at-home' mum for many years and, to keep myself sane, I did creative writing – everything from children's stories to short novels. I never made it big (sadly) but I did foster a very helpful hobby.

In 2010, Mike's work led us overseas. We spent the first year in India, and then the next three years in China. So, I did finally get to China.



Rebecca Hayman

Returning to Australia in 2014, we went back to the Baptist church we had been attending, but our girls never settled. So, in 2017 we decided to check out our local Anglican church: All Saints in Greensborough.

We all felt immediately at home and, when a lay position became available, I applied, and I have been working part-time for the church since 2019. All Saints has been a nurturing place for me to learn and grow.

As a family, we have long talked about moving to Gippsland. We still have family and friends in Gippsland and we have horses at my sister's farm in the Strzeleckis. I guess it is time for another adventure.

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Abbey Priest, the Rev'd Edie Ashley, with Gippsland Grammar students

## Student retreat at The Abbey

Once again, Gippsland Grammar students have connected to the joys of The Abbey on Raymond Island. Foundation, Year 1 and 2 students were blessed with blue

skies on 19 May for their retreat to The Abbey, to focus on wellbeing – spiritually, emotionally and physically. Students celebrated time for themselves, with their

friends and in the uniqueness of their surroundings. They enjoyed cooking damper and hot potatoes and were excited to spot five koalas and three kangaroos.

## Seeing all abilities



St Paul's students Dave Kesendany and Julia Mahne enjoying a modified basketball match

As part of their Disabilities unit, Year 6 students at St Paul's Anglican Grammar School's Warragul campus recently discovered the many inclusive and modified sports available through GippSport. The strong message students have been learning is to 'see' the person and all their abilities, rather than their disability.

A not-for-profit organisation established in 1992, GippSport is one of nine Regional Sports Assemblies that form Regional Sport Victoria.

The representatives from GippSport spoke to the students about the opportunities available for people to participate in modified sports

and how GippSport provides activities for all abilities.

The students then experienced for themselves how much fun it is to play these inclusive modified sports, playing alongside guest participant Cameron in some modified games such as wheelchair basketball.

### LETTERS TO THE EDITOR

#### 'Re-wilding' the church: Amen!

Although I'm a parishioner in another diocese, I'm privileged to receive the *TGA* regularly. This is because I'm a 'friend of St Thomas Parish Bunyip' and attend when I can for the special innovative services of celebration they hold from time to time (most recently a fantastic Harvest Festival). I thoroughly enjoy reading *TGA*; I find it quite uplifting.

I'm writing to also thank and commend Bishop Richard Treloar for his offering entitled "'Re-wilding" the church?' (May issue, p. 2). It is tremendously insightful and encouraging. I wish all denominational hierarchy could read the Bishop's article.

I grew up in a strongly Protestant evangelical environment, both my parents being ordained. I experienced a 'homecoming' into the Anglican Communion in the late 1990s. Over the years, I've observed an unhealthy shift in the dynamics between denominational hierarchy and its churches. What I noticed was the shift from the hierarchy enabling and equipping its churches to a business model authoritarian approach, where the roles have been reversed. Sadly, in many cases the priest or minister is overwhelmed with protocols, and Jesus' imperative of living out the Gospel in the local community takes a back seat. I say my Amen to 're-wilding' the church!

May God continue to bless Bishop Richard and the Diocese of Gippsland!

Elizabeth Albiston, Safety Beach

#### Addressing Faithfulness in Service

On 6 June I heard the lectionary scheduled Bible reading from 1 Samuel 8, where the people asked Samuel to appoint a king, "such as all the other nations have." I think there was widespread acceptance in the congregation that this was a bad move; it was partially justified by the fact that Samuel's sons and supposed successors did "not follow in his ways" and therefore by implication could be expected to be oppressive, unjust and ungodly. The people's response to a national dilemma was to follow the "other nations", but God made it clear that their human solution rejected him.

On reading Bishop Richard's address to the 39th Synod in *TGA* (June issue, p. 2), I have to say I see similarities. In my experience, many non-Christians or self-described lapsed Christians refer to the concepts of the church and its members being hypocrites – preaching the Gospel but not living it. Although we may complain that many of these people are actually defining what they think the Gospel should be from a position of total ignorance, it's the Australian hatred of hypocrisy that remains the key issue here.

The Faithfulness in Service concept appears to be undermined in our Diocese by efforts to appease those that would have us do "as all the other" organisations do by accepting into leadership roles people who, by the very words of Bishop Richard "do not correspond with our church's doctrine of marriage." This could also be applied to other theological statements or positions.

We are being hypocritical in the first place by originally stating a position of practice that people were obliged to agree to publicly, but then we apparently accepted that they "crossed their fingers" based on a liberal strategy of "don't ask, don't tell." As a parent, I would not accept the practice of "crossing their fingers" and neither should any responsible institution, especially the church.

The early part of Bishop Richard's address also refers to the heavy financial, emotional and spiritual cost of redress for past sexual crimes committed. This was the logical conclusion to the hypocrisy and the "don't ask, don't tell" attitude of past generations.

It seems we ignored hypocrisy in the past; now we are changing the rules but we expect people to teach the word of God while we accept that their behaviour can be in direct contravention of godly behaviour. It's fair to say that we sometimes exhibit less than godly behaviour or the highest standards, but we can repent and be forgiven. However, a higher standard is required of teachers (in the broader sense) and leaders as their actions speak louder than their words.

It is time that the church actually started applying biblical principles and expectation of staff morality and behaviour, and applying our principles without exception. To do otherwise is not only to be disobedient to God but to lack faith in his ability to provide the leaders we need.

Geoff Boer, Cape Paterson





Some members of the Registry team (L-R): Kate Campbell, Richard Connelly, Annette Hollonds and David Perryman

# Richard Connelly, Diocesan Registrar

*When did you begin as Registrar of the Gippsland Diocese?*

I began as Registrar in July 2019. Prior to commencing I had the opportunity to shadow Brian Norris through the 2019 Synod and a range of diocesan meetings. However, just as watching a pilot does not give one the skills to fly a plane, I soon found myself rapidly reaching for any flight instruction manual to help me transition into the role once I started. I relied heavily on the Registry team and received much patient tolerance from many stakeholders as I learnt the ropes.

It was as if I had just sorted out the difference between yaw and roll when we were all hit by the turbulent times of the east Gippsland bushfires and then the COVID-19 pandemic. That began a whole new learning experience as we shifted from the usual pace of operations to having to make significant governance reforms while being in lockdown and facing much uncertainty.

On reflection, due to the collaborative contribution of many people the functions of the Registry not only avoided a crash, but could be said to have 'soared on wings like eagles'.

*What does your work involve?*

Hmmm ... what I plan to achieve in a day, before I check my email or answer my phone, is often very different from what I actually end up doing. Whether it's a car hitting the verandah of an op shop, or a break-in and vandalism of a church, challenges disrupt the usual flow of work. These events are great reminders of the actual function that I seek to undertake – to enable the work of parishes by reducing the administrative burden on them as well as tending the good governance of the Diocese for the vision of the church to be realised.

*What types of lay ministry work are happening across the Diocese?*

When anyone responds to the call of the Spirit in their lives and acts to build up the Kingdom, they are engaged in lay ministry. Parish and diocesan activities enable many people to actively respond to this call through service, be it volunteering in an op shop or heading off to Synod to represent their parish. There's room for all to contribute. I am inspired by the many stories of connection and service

with local communities by parish volunteers. I am also inspired by the sense of vocational ministry that the Registry team embraces. At times, the staff in the Registry contribute far beyond the expectations of their position descriptions to serve the needs of individuals and parishes. This is where 'just doing a job' morphs into undertaking vocational lay ministry. We each need to find ways in which we are equipped to serve others.

*How did COVID affect the operation of the Registry office?*

The key risk to operation posed by the pandemic was the potential to disrupt the financial administration of the Diocese, including payroll. Due to this we made an intentional decision to close the Registry to all but key financial administrative staff. All others were required to work remotely. At the same time, the governing committees shifted to holding their meetings via Zoom. The Executive Committee of Bishop-in-Council was established to provide a means by which quick and responsive decisions

could be made about the challenges presented by the lockdown. Members of the Registry team developed new skills in video editing, working in collaboration with the Cathedral to produce and distribute worship services and other online materials.

*What changes have you seen across the Gippsland Diocese in recent times, and what changes are you anticipating?*

When I came to my first Synod Eucharist in May 2019, I noticed the Cathedral was only half full. Also, the financial reports and budgets were passed by Synod largely without comment. This year, and despite the miserable weather, the Cathedral was packed and the topics were discussed with vigour and great energy. I believe that's a sign of a more active engagement among the wider church.

I'm excited by the launch of the new vision: Gippsland Anglicans – Committed in Christ, Connecting in Service, Creative in Spirit. My hope is that each Diocesan ministry centre, be it a parish, op shop or mission activity, will be energised by this vision to contribute to their faith and local communities in growing the Kingdom of God and, through that, growing and sustaining a presence of the Anglican Church here in Gippsland.

*What would you say to someone considering lay ministry?*

I take great inspiration from the saying 'A ship in port is safe, but that is not what ships are for.'

Take steps in faith to serve and enable others, step out of your comfort zones to pursue new and greater acts of service and mission, and see where the Spirit will lead you.



ANGLICAN DIOCESE OF GIPPSLAND

## Position vacant: Safe Ministry Clearance Officer

The Diocese is seeking a person to contribute to our ongoing commitment to providing a safe environment for all, especially children and vulnerable people.

The Safe Ministry Clearance Officer plays a significant role in enabling ministry activities across the parishes and missional activities of the Diocese.

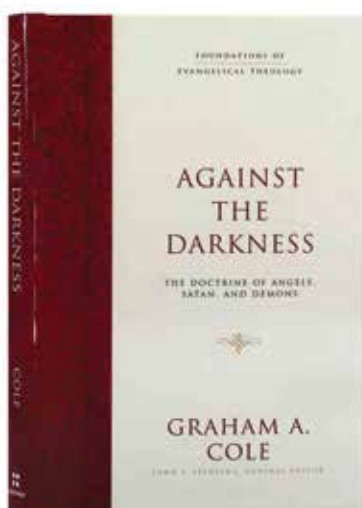
A permanent part-time position is available for 3 days per week for 12 months, reverting to 2 days per week in July 2022. This role is suitable for flexible working arrangements.

Essential skills/requirements:

- Demonstrated experience in clerical/administrative roles
- Competency in Microsoft suite, Adobe PRO, data entry, database management
- Ability to be self-directed and work independently

For more information and a position description, please contact the Registrar, Richard Connelly: richardc@gippsanglican.org.au  
Applications close 23 July 2021.





## AGAINST THE DARKNESS: THE DOCTRINE OF ANGELS, SATAN, AND DEMONS

by Graham A. Cole  
Crossway, 2019

Richard Prideaux

Christianity has from the beginning been based on a supernatural event, the rising up of Jesus Christ from the dead. Even 2000 years later, the death and resurrection of Jesus remains the central celebration of Christian communities across the globe. Millions of apologetic arguments have been mounted in support of this extraordinary event in time by theologians and writers from every generation, from the apostles to the Christian historians and biblical scholars of our own day. Aside from small numbers of more sceptical 'earth based' theologians and sceptics from the late 19th century onwards, the church in general continues

to celebrate Christ's death and resurrection and its importance for Christians every Sunday.

The situation is very different when it comes to the Christian doctrine of angels, Satan and demons. In mainline churches, apart from the angels on Christmas day it is rare to hear a sermon on angelology, Satan or the Devil, or demons. When these terms come up in Bible studies, demon possession is frequently spoken about in terms of psychological or mental illness. Systematic theologians such as Louis Berkhof don't rate it at all and the terms are frequently omitted in many systematic theologies, including many by evangelical writers.

Australian theologian and philosopher of religion Graham Cole, former principal of Ridley College, and currently Dean and Professor of Biblical and Systematic Theology at Trinity Evangelical Divinity School in Deerfield, Chicago, has accepted the task of unpacking this set of doctrines for the Foundations of Evangelical Theology series.

*Against the Darkness* is a closely argued and carefully written explication of the significance of angels, Satan and demons in the Bible and the church. The ground covered by Cole in this 270-page book is immense and the breadth of scholarship surveyed covers every major denomination, including detailed work on the Islamic view of angels, Satan and demons. Unlike many authors who have written in this area, Cole is particularly careful

to focus only on what can be gleaned from the biblical text itself.

Key issues carefully examined in this book include exorcisms, the nature, power and limitations of spirit beings, the question of possession by evil spirits, Christ's and the apostles' dealings with demon possession in their earthly ministry, spiritual warfare, Christus Victor, the 'sons of God', 'the man of lawlessness' and the interpretation of the Book of Revelation, how to discern whether or not a spirit is from God, eschatological theology, and the place (if any) of angels, Satan and demons in the major Christian creeds, articles of faith, catechisms and confessions.

Cole's book contains suggestions for further reading, detailed scriptural and general indexes, and a useful glossary of some unfamiliar theological terms.

This would not be an easy read for a young Christian, although I know many young people who are deeply troubled by some of the issues raised. Cole has not written for other theologians either, although he critiques many of their works. This series has been created for serious churchgoers to understand their Christian faith more fully, with expert assistance. The book would make for a very lively study group and I think it would change the view of many about the dangers of the power of evil, and also about the grace and authority we have been given to live in the joy and beauty of God's love and to be able to repel any evil impulse that comes our way. Five stars.

## The Abbey Feast 2021

Saturday 24 July, 12 noon

The Abbey, 1–25 First Parade, Raymond Island

Chefs: Kath Grandy and the Lakes Entrance Team  
Three-course meal, with wine, \$60

Bookings to The Abbey, (03) 5156 0511,  
info@theabbey.org.au

## Anglicare 'Get Out for Good' workshop

Wednesday 28 July, 10 am

Anglicare Victoria, 190 Commercial Rd, Morwell

Every community has people who live at the fringe. Jesus pushes his disciples to spend time at the fringes because that is where He spent time. Get Out for Good works with those who are leaving prison, those who are often at the edges of our communities.

If you are interested in working with people at the edges of your community, Anglicare Victoria is holding a workshop in Morwell in July. Especially designed for those who want to better understand people living in poverty and ways to build our communities to be more inclusive, the workshop will provide a discussion of the hidden rules of the middle class and practical ways to understand and work with people in poverty, and those leaving prison.

Registrations of interest to Cathrine Muston,  
0458450370, Cathrine.muston@anglicarevic.org.au

## 'Sing a New Song'

Saturday 7 August, 10.30 am – 2.30 pm

St Paul's Anglican Cathedral, 149 Cunningham St, Sale

This workshop is for clergy, choir leaders, choir members and anyone interested in extending their knowledge of church music in local parishes and communities. Conducted by Stuart Connew, organist and Director of Music, Anglican Parish of the Parks, St Silas and St Anselm, Albert Park. BYO lunch

\$20, \$15 concession (cash only)

Bookings/enquiries to Susanna Pain, 0418 637 469,  
susannapain63@gmail.com

## The Diocesan Retreat

Friday 27 August (5 pm) – Saturday 28 August (3.30 pm)

The Abbey, 1–25 First Parade, Raymond Island

With Retreat Leader Dr Richard Treloar, Bishop of Gippsland

Twin share: \$135; (+\$35 for single accommodation);  
non-residential, including meals, \$85

Bookings to The Abbey, (03) 5156 6580,  
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## Island pilgrimage: walking the land – listening to the Spirit – reflecting together

The Island pilgrimage commences on Raymond Island on the evening of Monday 13 September and concludes on Friday 17 September 2021.

The three full days (Tuesday–Thursday) are at the heart of the pilgrimage and will each have their own pilgrimage walk and focus.

Your program leaders will be Russell Smith, Cath Connelly and the Rev'd Edie Ashley. Both Russell and Cath have walked the Camino de Santiago on previous occasions. Cath Connelly brings her insight, experience and gifts to accompany us on this walk and spiritual journey, and she will bring her songs and harp. Russell is a seasoned walker, a lover of pilgrimage and a man of deep faith, who will assist us as we walk the land.

Please register your interest with  
Anna at The Abbey ((03) 5156 6580,  
info@theabbey.org.au).