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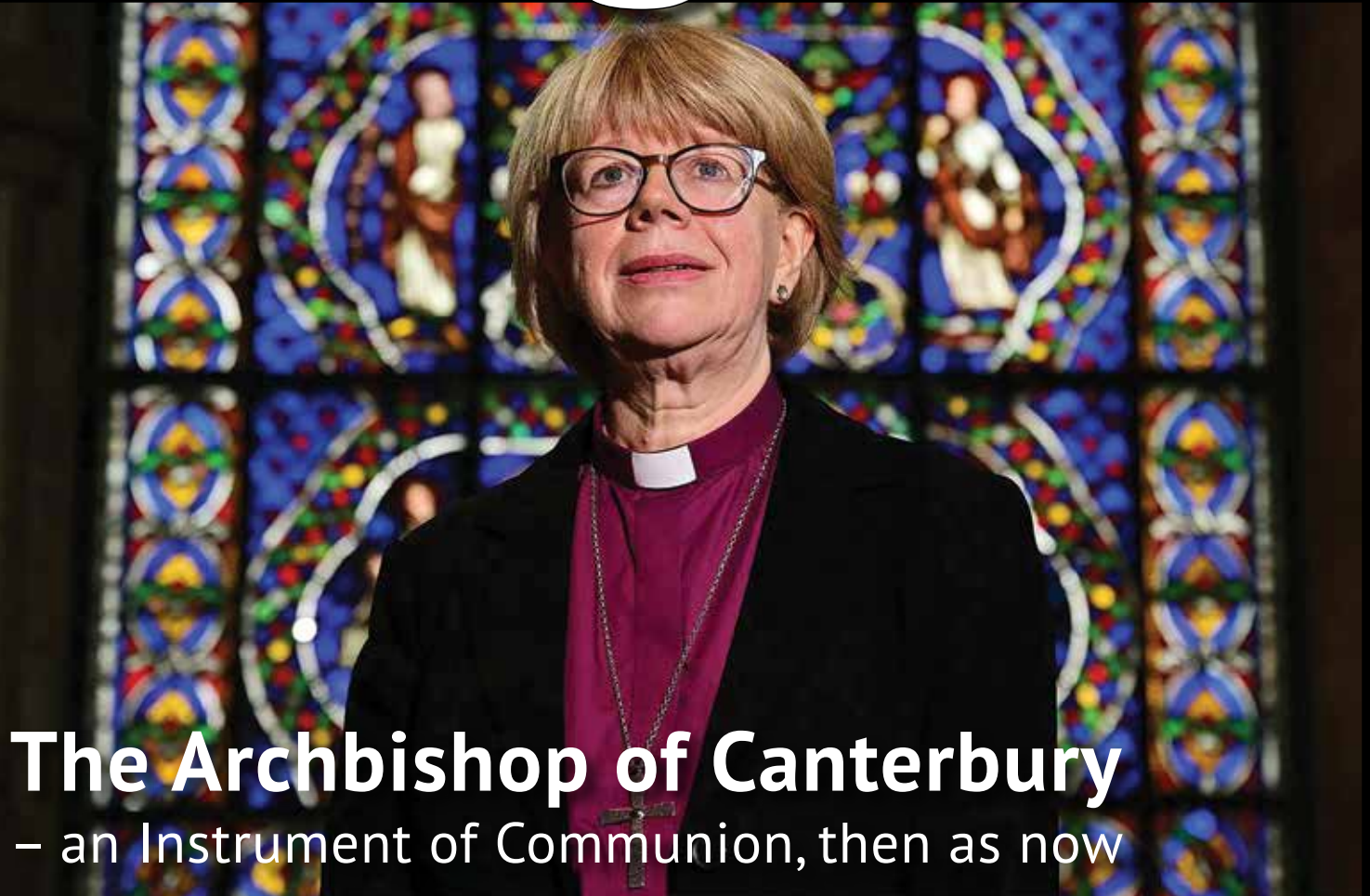


P15
Faith,
science,
and story

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The Archbishop of Canterbury – an Instrument of Communion, then as now

■ **Bishop Richard Treloar**

Gippsland Anglicans join with Anglicans around the world in congratulating The Rt Rev'd and Rt Hon Dame Sarah Mullally on being appointed the 106th Archbishop of Canterbury – the first woman to hold that office. But just what is that office, exactly?

When Pope Gregory the First sent Augustine to bring the gospel to Anglo-Saxons in Britain in 597 (though, of course, the prevenient grace of the gospel preceded him, as it always does), he was welcomed by Aethelberht, king of Kent, and offered a place to live and work from in Canterbury. Since then, men – and once +Sarah is installed – women have continued in that office in an unbroken succession.

During the Reformation, Thomas Cranmer ('ABC' from 1533 to 1556) introduced the Act of Supremacy (1534) by which the English monarch, rather than the Pope, became head of the Church of England. Hence the current sovereign, King Charles III – a lay person – appointed +Sarah, on the recommendation of the Crown Nominations Commission as submitted to the Crown by the Prime Minister. This essentially lay polity of our Anglican tradition is a key aspect of its reformed character, alongside its enduring catholicity.

Within the Church of England – not to be confused with the wider Anglican Communion comprising 42 autonomous and interdependent member churches, of which the Anglican Church of Australia is one – the Archbishop of Canterbury serves as Primate of all England and Archbishop of the ecclesial province of Canterbury. We might liken the latter to the ecclesial province of Victoria, comprised of several dioceses with the Archbishop of Melbourne as our 'Metropolitan'.

Although the Archbishop of Canterbury has no greater governance authority than does any other archbishop or bishop in their respective dioceses, the office serves as a focus of unity for the Anglican Communion globally, and the Archbishop of Canterbury is regarded as the 'first among equals' (*primus inter pares*), exercising a particular ministry of primacy alongside the other 41 Primates of its member churches.

As such, the role has a significant symbolic and ceremonial function, and its incumbent is *ex officio* a spiritual leader of some 85 million Anglicans across more than 165 countries, presiding over significant gatherings of Anglicans such as the Lambeth Conference since its inception in 1867. [Continued on page 2](#)

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Continued from page 1

The Archbishop of Canterbury is also a key figure in ecumenical relations, working with leaders of other Christian traditions on matters of common concern, and – historically at least – has been a recognised and recognisable spokesperson for the Anglican Communion of Churches.

And yet, we live in 'interesting times'. As the oldest of four 'Instruments of Communion' – tools of communication and cooperation which have no executive or legislative powers but serve the unity of Anglicans worldwide – the ministry of the Archbishop of Canterbury is at risk of no longer being received in this way.

The other Instruments – the Lambeth Conference, the Anglican Consultative Council (since 1971), and the Primates Meeting (since 1978) – are also the subject of much reflection and discussion at this time. Readers of TGA will be aware of some possible changes to the way these are configured, as put forward in IASCUFO's Nairobi-Cairo Proposals (see September 2025), including how the Archbishop of Canterbury might relate to them. Some evolution of the Instruments is to be welcomed if they are to remain fit for purpose in our post-colonial context. As I like to say, 'tradition' is the church's technical term for 'change'.

What is concerning, however, are statements emerging around the Bishop of London's appointment as Archbishop of Canterbury – as they did during the tenure of her predecessor – questioning the capacity of this office to continue as an Instrument of Communion, a focus of unity, given the Church of England's openness to prayers of blessing for same-sex couples, and the role of the Archbishop of Canterbury-designate as Chair of the 'Living in Love and Faith' project, which informed the deliberation and voting of the Church of England's General Synod accordingly.

Other voices have challenged Bishop Mullally's appointment on the basis of her gender, arguing that 'the Bible requires a male-only episcopacy' (GAFCON Communique 'Canterbury Appointment Abandons Anglicans', 3 October 2025).

If we are going to appeal to the principles of diversity and comprehensiveness as

hallmarks of Anglicanism, then the breadth of theological and cultural worldviews that enrich our global fellowship must be respected and accommodated, without our ecclesiology devolving into a 'numbers game'.

Of course, this applies no less to contexts in which women are increasingly represented in leadership, and where same-sex relationships are increasingly normalised, than it does to contexts where neither is consistent with the way Scripture is read, nor how culture and theology interact, as they inevitably do.

Leaving aside the interpretive work and dialogue over many years which has made such an appointment not only possible in the Church of England but a cause for celebration and optimism for many Anglicans worldwide, we may take comfort and courage in these respects from +Sarah's own words in response to the 3 October announcement:

Last summer, I found myself in three Anglican churches – in three different countries – in rapid succession. In Brazil, Canada and Barbados. In each one I was able to follow the liturgy without hesitation: Morning Prayer, the Eucharist, collective prayers for the people; the rhythms of Anglican worship echoed with familiar grace. I saw something deeply distinctive, coupled with mutual understanding: a shared inheritance of history, of family of worship, Sacrament and Word – made real in global diversity. Anglican Churches and networks around the world working together in mission, joining their voices in advocacy for those in need.

In an age that craves certainty and tribalism, Anglicanism offers something quieter but stronger: shared history, held in tension, shaped by prayer, and lit from within by the glory of Christ. That is what gives me hope. In our fractured and hurting world, that partnership in the Gospel could not be more vital ... Hope doesn't skip over grief, pain and messiness of life but enters into it, and tenderly tells us that God is with us ...

In every church you will encounter Jesus Christ, and his teaching to love one another: our source and our standard.

This is both gift and responsibility. Jesus Christ is the life-changing hope that brings us together as church, even in our own brokenness and messiness – and sends us out into the world to witness to that Love ... The Christian faith is unwavering in its teaching that we are all made in the image of God. Each one of us deserves to be treated with dignity, compassion and respect ...

Our ministry as Christians is always shared. The proverb tells us if we want to go fast, go alone, but if we want to go far, go together ... I intend to be a shepherd who enables everyone's ministry and vocation to flourish, whatever our tradition ...

I humbly offer myself, and the gifts and experience that God has given me, in service to God's world and God's Church. I will not always get things right. But I am encouraged by the psalmist who tells us that, 'Though you stumble you shall not fall headlong, for the Lord holds you fast by the hand' ... Held fast by the Lord's hand, please pray for me as I will pray for you.

www.archbishopofcanterbury.org/news/news-and-statements

Please join with me, therefore, in praying for the unity of Anglicans as we share in God's mission to the world in Christ, and for Bishop Sarah Mullally as she prepares to share in such an historic and living heritage, as an Instrument of Communion:

Almighty God, by your Son Jesus Christ you gave many excellent gifts to your apostles, and commanded them to feed your flock: bless your servant Sarah, now called to the office of Archbishop of Canterbury. So fill her with your truth, and clothe her with holiness, that as a shepherd of the Anglican Communion she may diligently preach your word, and rightly teach your people, to the glory of your name, and the benefit of your Church. We ask this in the name of the Good Shepherd, even Jesus Christ our Lord. Amen.

This article was submitted prior to the release of a further GAFCON statement on 16 October:

<http://bit.ly/4nzgjlN>

Bishop Richard will reflect on this development separately.



We are Gippstand Anglicans – Committed in Christ, Connecting in Service, Creative in Spirit. We are committed to providing a safe environment for all, especially children and vulnerable people. We acknowledge the First Nations people of this region as the traditional custodians of the land on which the Diocese of Gippsland serves, and pay our respects to past, present and emerging Elders of the GunaiKurnai, Boonwurrung, Bidawal and Ngarigo/Monero peoples.



Music, gratitude and joy resound at St Paul's

L-R: Christine Morris OAM, Dr Zachary Dunbar and Mitchell Harvie

■ Christine Morris

The Cathedral came alive with the sound of music at the inaugural Piano Concert on Sunday 28 September, when Dr Zachary Dunbar performed on St Paul's magnificent new grand piano.

More than 130 people from across the Diocese were enthralled as Zachary, projected on the big screen for all to see, played classical works by Debussy, Liszt, Chopin, Mozart, and Beethoven.

At times the music seemed to transcend the physical and sonic limits of the instrument, demonstrating just how glorious this grand piano sounds within the cathedral's beautiful acoustics.

Dr Dunbar, an Associate Professor and Principal Fellow at the University of Melbourne's Faculty of Fine Arts and Music, was trained as an award-winning concert pianist at Yale and the Royal

College of Music as a Fulbright scholar. He is also a writer and director.

The afternoon concluded with a heartfelt encore, Bach's *Jesu, Joy of Man's Desiring*, leaving the audience uplifted by a truly joyful and enriching program.

Adding to the occasion, Mitchell Harvie, one of the cathedral's own musicians, showcased the grandeur of the organ with J.S. Bach's *Prelude and Fugue in C Minor* (BWV 549).

Zachary generously donated his time, far beyond the '50 minutes in a Melbourne home' that he had originally offered as an auction item for the Asylum Seeker Resource Centre (ASRC). I was the winning bidder and had invited him to perform in Sale at the Cathedral. The event raised significant funds for the ASRC.

The Cathedral's new grand piano was made possible through the generosity of bequests from Heather Castles and Roger Doyle, and a gift from Paul and Christine Morris in memory of their mother, Beryl Morris. During Sunday morning service, Christine shared stories and photos of Heather, Roger, and Beryl, and candles were lit in their memory. Dean Keren then dedicated the piano, after which Zachary played a short piece in thanksgiving.

We give thanks for these three remarkable music-lovers whose gifts have blessed us so richly. With this fine instrument, we look forward to many more occasions when the Cathedral will be filled with the beauty of music.

Christine Morris OAM is a Lay Canon at St Paul's Cathedral Sale.



Enjoying the delightful sounds of Dr Zachary Dunbar

Living stones

The 'songline' of St Thomas', Erica

Giving thanks at St Thomas'. L-R: Bishop Richard, Rev'd Giles Motisi, Mrs Julia Motisi, Mrs Helen Davis, Rev'd Bruce Charles

■ Bruce Charles

On Thursday 11 September a small group gathered for the deconsecration of St Thomas' Church in Erica. Below are sections of Rev'd Bruce Charles' reflection and a history of the church.

The 'Songline' of St Thomas', Erica

Come to him, a living stone, though rejected by mortals yet chosen and precious in God's sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

For it stands in scripture:

See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame.

1 Peter 2: 4-6

As we come to this moment to deconsecrate this church, we pause to give thanks for all who have served in this place: for the worship of God in Christ in this church and the service of this community.

Last night we had our prayer and meditation group in Moe. After a short Eucharist, we sat in silence for some 35 minutes.

As I had this task today, the first part of the time of silence led me to ponder in my mind and my spirit, these hills and the mountain that overlooks this town, Mount Erica after which this town was

named, as well as after the native heath plant. The town was initially called Harris.

This morning, I realised I was listening to the songlines, as our Indigenous brothers and sisters would call them. The resonances of the stories of all who walked this way.

I do not know and could not hear stories of the First Nations peoples. The people who were displaced and many who were moved to missions like Lake Tyers.

As we as a parish explore our vision and our history, we need to discover and learn their songs, for their deep connection to Country spans tens of thousands of years, woven through the forests, rivers, and mountains that surround the Baw Baw Ranges. We also need to hear our songs more clearly.

For now, for a brief moment, we pause to reflect upon our songlines. The stories that resonate in the life of this town and this church.

Erica's History

European settlers first came to this area in the middle to late 19th century and at the time it was called Upper Moondarra.

Erica grew as a hub for forestry and agriculture, especially after Walhalla's decline in the 1920s, and it became the largest town on the Moe-Walhalla railway line for a time. It achieved a population of between 300 to 500 people.

The building of the railway line provided the opportunity for the first timber mill to be built around 1910.

By the 1920s, timber production had expanded significantly. Sawmillers built tramways deep into the forest to haul logs. These tramways were often wooden rails and used by horse-drawn carts. After the devastating fires of 1926, these were replaced with steel tramways and the Tyers Valley Tramway Company was established. In the 1930s there were over 13 timber mills in the area.

One of the timber mills was state owned and it closed in the late 1960s.

The section of the Moe Walhalla rail line past Erica closed to traffic in 1944 and the line from Moe to Erica closed in 1954 after most of the sawmills closed down.

There are at least two timber mills operating today, their operations being influenced by greater regulation focusing on sustainability and conservation. The emphasis being on selective harvesting and more eco-conscious practices.

The Church

The first church on the site was a Methodist Church built of timber from a demolished building in Walhalla, on land given by Mrs J Gloz Senior in 1912. Whether it was a Union Church, often the first church in a rural community shared by various denominations, or rather a church shared by the Methodists and our church, the then Church of England, I am not sure.

By 1963 it had become dilapidated, and we took over the site and the current church building. The public hall at Gould was relocated from Gould when the township was flooded with the building of the Moondara Dam. The building was initially used as a church hall when it was moved here in 1961.

St Thomas' was dedicated on 14 November 1963 by the then Bishop of Gippsland, Bishop Garnsey. There were 11 confirmations that day.

As we can best ascertain, some form of regular worship has been conducted on the site since its establishment in 1912. In recent years and in my time (1990's) there was a monthly service as well as a monthly service at Walhalla. In 2014, because of the state of the building, the congregation moved to the Catholic Church and shared that building with them. Services ceased when the Catholic Church was sold in 2016. Monthly services continued at Walhalla until 2017.

The people, the faith community – living stones

The faith story of the community that gathered at this place from 1912 and then as an Anglican church from 1963 is interlinked with the faith story of the various surrounding communities: Trafalgar, Yarragon, Moe and Newborough in particular, and more locally Walhalla, Willow Grove and Hill End. Moe became a separate parish in 1925 and the Erica faith community became a part of it. In 1964, Newborough became a separate parish with four centres, being Newborough, Yallourn North, Erica and Walhalla.

Over this time people of faith served God in this community with clergy from these various parishes conducting worship services.

Sister Marie Sundell – a pioneer of women's ministry

There is one servant of God who needs to be mentioned as she typifies faithful ministry in this area, Sister Marie Sundell; her ministry being a beautiful songline in this area.

Ray Elliott in his book *Deaconesses of Gippsland* wrote:

Sister Marie Sundell was one of four women recruited in England by Bishop George Cranswick in 1920 to form the basis of the Deaconess Order in the Gippsland Diocese. She arrived in Melbourne on the 5th of March 1921. It had been a trying journey due to an outbreak of influenza on board. Sister Marie had spent most of her time assisting in nursing the patients. A West Country school teacher, she held a Cambridge University teaching diploma.



Sister Marie Sundell

Although Ray Elliot suggested her first appointment was to the old gold mining town of Walhalla, in 1924 she served as Deaconess at the Church of England Girls' School Sale (now Gippsland Grammar).

Sister Marie ministered in the foothills of the Baw Baw Mountains. Lonely bush women especially enjoyed her visits.

Ray Elliot went on to describe a writer whose husband worked for Ezards in the late 1930s and drove a tractor between Number 1 and Number 2 mill, 10 miles apart, pulling loads of sawn timber into a paddock to dry.

The writer wrote:

The tractor was rather a crude affair with practically no shelter from the weather. But rain, hail, and snow and on the hottest days, Sister Marie would ride on it to

the two mills to do her good work. My husband used to supply a cushion and a rug for her to make the journey more comfortable.

Some remembered the sister's help in delivering babies in the primitive conditions of a bush hut. One described how sometimes the Sister would walk a bush track at night carrying a kerosene lamp on her way to visit an isolated and needy family.

Sr Marie ministered for some 28 years in the Diocese and at the dedication of this church of St Thomas a faculty was granted for a chalice and pattern acknowledging her faithful service, her beautiful song line.

In summary, though the building will no longer serve as a consecrated space, the songlines of the faithful ministry exercised in this place will live on. Not only in every act of kindness, every story told, every prayer whispered in the heart of this community, but in us taking up the challenge as to how we can provide faithful ministry in this area in the time to come.

The Rev'd Bruce Charles is a former Rector of Moe.

Sources:

Ray Elliott *Deaconesses of Gippsland*

A E Clark *Church of Our Fathers*

I T Maddern *Light and Life – A History of the Anglican Church in Gippsland*

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By the river of Babylon

■ Julie Bruce

A new perspective on well-known sections of scripture is always enlightening and having stories from another culture spreading light upon them brings a freshness and new spiritual insights and, as on this occasion, new significance to possibly an overlooked section.

Below is an excerpt from our Priest-in Charge, Father Giles Motisi's homily on 3 October, from Psalm 137.

Father Giles is from Papua New Guinea and is based in a part time capacity at Moe-Newborough. He has been with us since March this year and we have really enjoyed his take on well-known biblical stories. His story began in his measured and softly-toned voice.

'In New Guinea, my aunt (who had been orphaned at a young age and brought up by my grandfather), later married into a very musical family. Her husband was famous for his wonderful songs, singing and dancing. He was especially renowned for his drumming and kept his drum close by even at night, next to his bed.

There was an occasion when my dad slaughtered some pigs for a feast and later in the evening our family paid a visit to my aunt's household to pass onto them a share of the food. In the past, every time we visited, my uncle would have his drum by his bed, but this time, it was hanging above. Being a curious child, I asked uncle why his drum was hanging above his bed. He gently said, 'I am in mourning, that's why I hang my drum.'

As we walked home, my dad explained that when people were in mourning or in pain, they can't sing or dance. They can only weep and cry and the hanging of the drum is a sign of mourning, a time of sharing the loss.

When the Israelites sat by the rivers of Babylon, they were in mourning, a shattered and broken people, and their sign was to hang their harps on the willow trees nearby.

The Babylonians saw the harps hanging there and were aware of the meaning of the sign. They wanted to torment the exiled Jews so taunted them saying, 'Sing us one of the songs of Zion!' They were not just asking for an ordinary song, no, they asked for one of their special songs of worship.

'How can we sing the Lord's song in a strange land?' was the response. There was nothing familiar here, no Zion, no temple, strange people and strange gods. In their hearts was pain, confusion and grief. And taking their harps down and playing and singing was to be forgetting their

roots, Jerusalem and their God. The pain was a reminder of who they were.

There are times when we too like the Israelites say, 'How can we sing the Lord's song in a strange land?'

The book of Daniel tells of Daniel and his three friends who did sing the Lord's song in a strange land. Just the four of them and yet they lived and served their God, the God of Israel in this foreign land.

We too can live and serve God in our time even when we may lament with the Israelites, 'How can we sing the Lord's song in a strange land?'

Julie Bruce is the Parish Secretary and TGA representative at Moe-Newborough.

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Building a welcoming culture in Youth and Children's Ministry



Stacey Kearney (Children's Ministry Leader), Jack Beamish (Youth Ministry Leader) with James McArdle who graduated from SALT Club

■ Carol Monson

Children's and Youth ministry at Warragul Anglican Church continues to flourish, with a blend of faithful teaching and creative engagement.

As part of Children's ministry, led by Stacey Kearney, SALT Club, which caters for different age groups, has been focusing on embedding God's Word in ways children

can remember and share at home. For the youngest group, Sparkies, leaders have introduced a practice of repeating the take-home message several times each session. Responding to feedback from the children themselves in the three older groups, Fireflies, Embers and Comets, the children's team has developed a 'Christmas Science' curriculum for Advent, creatively linking biblical truth with fun, hands-on

experiments. For all SALT Club groups, a special highlight on the horizon is the Family Church service in December, featuring a nativity play titled *Footsteps to the Manger*.

The parish has also been steadily investing in its youth ministry through *Cascade*, a weekly Friday night gathering for

secondary-aged students. Term 3 saw a more 'in-house' approach, with leaders creating activities that built community and gave space for discipleship. Highlights included a night hike at Mt Cannibal, a 'Spin the Wheel' games night, and involvement in 'Snowfest', where Warragul youth partnered with the Warragul Regional College Chaplaincy team to raise funds by running the toboggan slope.

One of the great joys this term has been the arrival of new young people and the culture of welcome they experienced. Leaders noted that while tightly knit groups can sometimes drift into cliques, this term saw established members intentionally include newcomers, helping them feel part of the group. Spiritually, the group began a Bible study series through Judges, examining Israel's cycle of sin and renewal, and reflecting on parallels in the Christian life.

Youth Minister Jack Beamish is taking a period of rest in Term 4 to sustain his ministry long-term but there is a strong team of emerging leaders to carry the program forward. The parish asks for prayer for its Year 12s as they complete exams, for the leadership team as members step into greater responsibility, and for Jack as he rests and prepares to resume ministry in 2026.

Carol Monson is the TGA representative at Warragul.

Clergy Retreat

A personal reflection

■ Sue Newcombe

Q. What do Boney M, Mr. Mister, the Hooters and Peter Paul and Mary have in common?

A. They were just some of the 'featured artists' playing at this year's clergy retreat.

How shall we sing the Lord's song in a strange land? The title and opening song of session one on Monday evening. Boney M complete with clergy chorus. Just the beginning of our retreat journey of music, word, and poetry, led by the Very Reverend Katherine Bowyer, Dean of Newcastle, who incidentally happens to be only 1½ inches taller than me!

We were blessed in each session with poetry, reflections and music, both secular and religious, showing exactly how effectively secular words and music can enhance, enrich and bring meaning to our spiritual journey.

Katherine led us into the lamenting times of the Exodus. *The song of Miriam*, extract from words of Rabbi Ruth H. Sohn:

I, Miriam, stand at the sea and turn to face the desert stretching endless and still ... My arms reach for the sky and I want to sing ... Where are the words? Where the melody? ... Can I take a step without knowing a destination? Will I falter will I fall ... How can I sing?

And how did I sing? Apart from the liturgy and singing in our four daily services, we held silence. In that blessed silence and time of reflection, I sang. In my heart, in my mind. Outdoors, in God's creation. I borrow the words of a friend who described mealtimes as like listening to a symphony of cutlery on crockery, the sound of chairs quietly moved, as people finished their meal and silently left. Blessed silence.

Katherine led us from Lamentation to



the turning times with Peter, Paul and Mary

To everything, turn, turn, turn. There is a season, turn, turn, turn ...

through to singing with the Carpenters

sing, sing a song, sing out loud sing out strong. Sing of good things, not bad. Sing of happy not sad.

That was the journey we were invited on. For one who prays and worships in song, this journey touched my soul. That was my journey. I pray it was also the journey of others.

Rev'd Sue Newcombe is Associate Regional Dean of the Eastern Region

Messy Church spreads the joy at Foster

■ Carole Williams

Over the past several months, Messy Church has brought children together at Christ Church, Foster, through learning, laughter and love. The old proverb 'It takes a village to raise a child' can be likened to Messy Church, in that a team of people is involved with a common goal, and, in this case led by our Parish Priest, The Rev'd Canon Dr Fran Grimes.

Firstly, some children! Then bring in the organisers: teachers, parents and helpers, along with appealing craftwork and of course, a band of cooks, cleaners, and interactors – all of whom are church volunteers.

Children's ministry teacher Gayle Moss and assistants have paved the way with a monthly session of creative craft linked to Bible stories. This activity is followed by a short service for children, finishing with a feast of food supplied by church members that relates to the theme of the story.

The rewarding result is seeing children and their parents enjoying activities in a place they may not have previously visited, with a warm welcome by 'the village' to a place of worship, friendship, and fun.



Children's Ministry assistant, Rebekah Ray, with some of the sweet treats at recent Messy Church at Christ Church, Foster

Carole Williams is a Parish Councillor and TGA representative at Corner Inlet.



Fun, fellowship and fascinators

Bishop Richard and Rev'd Brian Norris show off their spring style with fascinators from the parish Op Shop collection

■ Kerrie Schmidt

The rural parish of Tambo in East Gippsland always seems to find interesting ways to have fun, enjoy fellowship, create

awareness of the church and raise some funds for its outreach programs and activities.

In the past, the parish has had Bishop Richard bless a toilet that was generously donated following the devastating bushfires at Buchan in 2019, which Bishop Richard cites as being one of his most unusual requests.

On his most recent visit to the parish on 14 September, Bishop Richard preached and celebrated at services at Bruthen and Swan Reach, joining members from both congregations for lunch at Swan Reach afterwards.

On this occasion, Bishop Richard, The Rev'd Brian Norris, and the congregation entered the spirit of spring fashions by wearing some of the many fascinators the Parish Op Shop had been gifted to assist its fundraising efforts. The fascinators are new, and the donation also included clutch bags, clothes, and shoes to enable the op shop to raise funds from the spring racing carnival and holidaymakers.

Ye Olde Oppe Shop in Bruthen regularly attracts visitors from Melbourne and is listed as part of an Op Shop Trail for visitors to the area.

Kerrie Schmidt is Parish Secretary at Tambo.



Modawa Institute

An update

L-R: Michael Coffey (Second Secretary for Basic Education, Australian High Commission), Dr Genevieve Nelson (CEO of Kokoda Track Foundation), Hon Sheldon Deilala (Provincial Government)

■ Krista Mountford

Nestled in the rolling hills of Oro Province, the Modawa Institute of Higher Education is quietly shaping the future of Papua New Guinea. More than a campus, it is a place where ambition, faith, and determination meet—where young teachers, aspiring ministers, and future healthcare workers gain the tools to make a real difference in their communities.

For many students, attending Modawa is a leap of faith. Families leave behind small villages, daily routines, and familiar comforts so their children can pursue an education that will ripple far beyond the campus. Each student carries not only personal dreams but the hopes of their communities.

Leadership Driving Change

This year, the David Hand School of Teaching welcomed Ms Jean Ifuda as its new head. A proud daughter of Oro Province, Ms Ifuda brings extensive experience in education and administration. Recognized nationally for her contributions, she now works alongside Principal, Fr Gabriel Manae, to guide the next generation of teachers.

‘Our students have incredible potential,’ says Ms Ifuda. ‘With the right support and resources, they can accomplish extraordinary things.’

Homes for Learning

A milestone for the institute has been the opening of the first female dormitory, part of a three-building complex funded by international partners including Australia’s DFAT PNG Incentive Fund, New Zealand’s Williams Trust, and the Kokoda Track Foundation.

More than a building, it provides safety, stability, and a sense of community for students.

‘This dormitory gives our students a place to focus on their studies and grow,’ Fr Manae explained.

Preparing Teachers and Ministers

The School of Education is finishing its first year of Bachelor of Education programs, with students benefiting from improved library and IT resources, and plans to provide every student with a laptop. Graduates will leave Modawa ready not just to teach, but to inspire their communities.

Meanwhile, the Bishop Newton School of Theology continues to nurture future ministers. Certificate programs now benefit from renovated classrooms, expanded libraries, and better IT,

thanks to the infrastructure of the larger institute. Leadership is also growing, with Fr Manae set to begin a part-time Master’s degree next year, funded by the St Augustine’s Foundation.

Expanding into Healthcare

Modawa is planning a Diploma in Nursing, led by Mrs Estelle Jojoba LM. With her extensive experience in nursing education, she is helping develop the curriculum and facilities needed to train skilled healthcare workers which is vital for communities in Northern Province with limited access to medical care.

Community and Support

Life at Modawa is not without challenges. Many students struggle to meet basic living costs, relying on small stipends and the generosity of supporters. Scholarships, building projects, and housing renovations are crucial to ensuring students can focus on learning.

Recent initiatives, such as a mobile eye clinic organized by the Kokoda Track Foundation, highlight the institute’s commitment to care and wellbeing.

Growing Roots, Building Futures

The Modawa Institute is still young, but its vision is clear. With committed leadership, dedicated students, and strong local and international support, it is cultivating more than knowledge—it is cultivating hope, service, and leadership.

Here, dreams take root, and with the right support, they flourish.

Information sourced from Bishop Jeffrey Driver’s newsletter. For more information head to: <https://modawa.institute/>

Krista Mountford is the TGA Editor and Diocesan Development Officer.



The first building in the dormitory complex for female students



Hope25 banner painted by Ellen Hubble

Hope25 – now and beyond

■ Susan and Graeme Liersch

The season of Hope25 is officially over but we believe it has only just begun. Here are some interesting facts that came out of a survey by the Mission and Ministry commission of Hope25 leaders:

- 8500 copies of the Hope25 Lenten Studies were purchased
- 55000 copies of the Luke gospels and 70,000 prayer cards were distributed across the country
- Over 1500 people joined up to the website and received the monthly newsletters
- 22000 unique visitors to the Hope25 website over 18 months (it will continue running whilst finances are available)
- 21 episodes of the H25 podcast were posted
- 15800 visits to H25 you tube channel
- 88000 views on H25 Facebook page

The level of participation in the online training revealed a hunger amongst lay people for relevant evangelism training.

A report has been prepared for the General Synod Standing Committee based on this survey, with recommendations of maintaining the momentum that Hope25 generated.

Overall, the survey revealed that engaging in mission as a united Anglican Church was effective and the theme of hope worked very well. It was observed that where the Bishop of a Diocese got

behind the initiative either personally or via a delegated group, the initiative had the most traction.

We can be very thankful that Bishop Richard not only supported the Hope25 initiative but also participated in our Diocesan Hope25 Facilitation Team resulting in positive uptake across the diocese. Our Diocesan team will continue to support Bishop in Council in actioning our Synod motion that evangelistic outreach remain a priority into the future.

The team has developed a Strategic Plan with the following charter: Equipping and encouraging parishes for evangelistic outreach into their communities.

Identified in the plan are four focus areas which will form the basis of our activity at both Diocesan and Parish levels. These are:

- Communication
- Resourcing
- Fostering opportunities
- Training

To help us get started on these focus areas, it seems good to define some of the most common terms used. This is because some terms can cause confusion for some people due to their meaning being either unclear or defined very broadly by the wider community.

One of the terms that has been used extensively has been the word 'evangelism'. For some people this is a loaded, confronting word, while for

others it is a term of excitement, as they perceive something exciting is about to happen. Whatever the case, it is worth defining.

Evangelism, in its rawest form, simply means 'to share good news'. It comes from the Greek word *euangelion* (εὐαγγέλιον), which translates into English as 'Good News'.

Some countries and groups in the world forbid evangelism, which is sad from our perspective, as it means people are not allowed to share 'Good News'.

In a Christian context the word takes on a profound theological meaning and that is the 'Good News' of salvation through Jesus Christ, which includes His life, death, and resurrection.

So, in the context of Hope25 and beyond, the word evangelism is simply referring to the 'Good News' of salvation through Jesus Christ.

We often relate it to the responses of those healed by Jesus. They were so excited that they went off and told everyone about Him and what He had done for them.

For them it was 'Good News'. We liken it to one beggar telling another where to get food.

We all have a story to tell regarding Christ in our own lives, and we would hope that you'd be excited enough to share it with others. When you do share it, you are then being evangelistic.

An evangelist on the other hand is a bit different; these are people who are specifically called by God to proclaim the death and resurrection of Jesus Christ and what it means for humans, in and out of season. Their calling comes from Ephesians 4:11-13:

So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. (NIV)

Not all are called to be an 'Evangelist', like Rev'd Graeme has been, but all of us are called to share the 'Good News' that has happened to us. So, please be brave and tell someone your story, that is to say – 'What Jesus Christ has done for you'.

We praise God for you.

Rev'ds Susan and Graeme Liersch are members of the Diocesan Hope25 Facilitation Team.

Gippsland Camino 2026



■ Sharron Lane

On behalf of the Hope25 Facilitation Group I send a great big thank-you to all those who participated in the Gippsland Camino 2025!

Next year the Camino will take place on part of the Great Southern Rail Trail: <https://www.gsrt.com.au/>

It will begin at Nyora before heading through both Korumburra and Leongatha and finishing in Meenyan, a shorter journey of about 57 kms. For the enthusiasts amongst you we are planning to add on an extra church tour of Leongatha on the Saturday which will add about 4-5kms to the day.

We are hoping to have a commencement service at Nyora on the Thursday and to run a completion service at Meenyan where this year's pilgrimage ends.

These services and plans are still in the early stages of development – as are next year's pilgrimage themes. For anyone who might be interested in running their own pilgrimage closer to home concurrently with ours (a BIG shout out to Mallacoota who did just that last year) – we would both welcome and bless that decision and would be more than happy to provide a set of resources we have put together from our learnings from 2025.



Thank you to the parishes who have expressed an interest in supporting the Camino for 2026. We will need some volunteers to assist us at certain road crossings, though there are not as many to cover as last year. We will also need some first aid volunteers – usually assigned for a half day or day to follow the pilgrims along their route.

We would love to be able to give our participants the option of being billeted with willing families across that side of Gippsland. Anyone interested would need to have a Safe Church clearance prior to

the Pilgrimage. Churches could also offer to provide meals such as a breakfast or evening meals as well (or we can all go to the pub for our evening meal which we did last year very successfully).

Most importantly please pray for those who will participate that they encounter our God of wonder, for those who help, and for us as we embark on what will hopefully be another blessed time.

Feel free to get in touch with me at: sharronl1966@gmail.com

Sharron Lane is a Warden for the Westernport Episcopal District.



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Meals with meaning



St Paul's students and staff assisting at FareShare/Second Bite

Year 11 Food Studies students at St Paul's Anglican Grammar School made meals with meaning, as part of the *Schools in the Kitchen* program at FareShare/SecondBite in Abbotsford. During their shift, students and staff prepared over 2,000 meals for people in need, while learning about food waste reduction and the importance of sustainable food practices.

Following their work in the kitchen, the group visited the Baw Baw Combined Churches Food Relief Centre in Warragul,

which provides meals and essential support to local families. Here, they witnessed first-hand how meals like those they had helped prepare directly benefit the community, a powerful reminder of the real-world impact of their efforts.

Food Studies educators at St Paul's equip students from Years 7 to 12 with the skills and knowledge to engage in sustainable food production. Through initiatives like this, they foster a strong sense of food sovereignty, food citizenship and social responsibility.

A jump start for heart health

Prep to Year 6 students from St Paul's Anglican Grammar School's Traralgon Campus have jumped for joy, as they took part in this year's Jump Rope For Heart fundraiser.

Jump Rope for Heart not only raises vital funds for research into heart disease prevention and management but also educates young people about the importance of heart health.

Throughout the term, students practiced their skipping technique during lunchtimes, developing their fitness level as they prepared for the final 'jump off' session.

When the big day arrived, the school's gym came alive with an endless sea of skipping ropes, laughter and determination. Students bounced into challenges such as double dutch, criss cross, skier, high knees, single leg hops and side swings, showcasing both enthusiasm and their improved skipping skills.

The event was a jump start for heart health and students raised over \$3,000 for the cause.



Isabella and Keira Leap for Jump Rope For Heart

A new chapter begins

Gippsland Grammar welcomes new Principal Dr Paul Walton

The first day of Term 4 marked a new era in Gippsland Grammar's history with the arrival of new Principal, Dr Paul Walton.

Hailing from the UK, Dr Walton is an award-winning educator and experienced Principal whose career spans more than two decades and three continents. Holding dual Doctorates in Education and Educational Leadership and Management, he is recognised globally for his expertise in school improvement, leadership coaching and innovative teaching practice.

Gippsland Grammar Board Chair Ian Nethercote said Dr Walton brings a wealth of experience and a deep commitment to the values that define the school.

'The Board has every confidence that under Dr Walton's leadership our School will maintain the highest standards of learning, care, and opportunity for every student, teacher and staff member.'

Dr Walton said it was a great honour to lead a school with more than 100 years of academic excellence, exceptional learning and strong community spirit.

'Working in a school with such a strong legacy and rich history is a real privilege,' Dr Walton said. 'I have enjoyed meeting our amazing students and the dedicated staff and seeing the new term commence with a such positive energy.'

Now settling into life in Gippsland, Dr Walton and his family have enjoyed exploring the region's natural beauty, from encounters with local wildlife right outside their new home to adventures along the 90 Mile Beach.



Gippsland Grammar Principal Dr Paul Walton with School Captains Indiana Hicks and Logan Mills and Vice Captains Aishah Hanafi and Enzo Blackmore

On his first day at the school's Senior Garnsey Campus, Dr Walton paid tribute to the school's leadership team, including Bo Power, who led the school as Acting Principal over the past 10 months and who will now resume his role as Deputy Principal.

'I have enjoyed a very smooth transition and already found a rhythm in working with a wonderful team of caring professionals, all committed to a common goal of providing the best possible education for our students,' Dr Walton said.



Planting hope for the future

Gippsland Grammar students are happy to have received a grant to continue to build their sustainability program

Students at Gippsland Grammar are jumping with joy after receiving a 2025 Victorian Junior Landcare and Biodiversity Grant.

Delivered through Landcare Australia's Junior Landcare program and funded by the Victorian Government, the grants provide young people the opportunity to engage in outdoor, hands-on biodiversity focused projects or learning activities that provide both environmental and educational outcomes.

More than 110 grants were presented this year.

Gippsland Grammar's grant of almost \$5000 will be used help students at St Anne's Campus continue to develop their biodiversity

program by adding additional native plants and insect hotels, bird boxes and native animal sanctuaries throughout the spacious campus grounds.

'We are delighted to receive a Victorian Junior Landcare and Biodiversity Grant and are eager to expand our current project. Our students will learn about improving our soil, increase biodiversity through native planting and apply land care principles to promote ongoing support for native wildlife,' Gippsland Grammar Acting Principal Bo Power said.

Funded by the Victorian Government through the Department of Energy, Environment and Climate Action, the grants also contribute to the targets of Protecting Victoria's Environment-Biodiversity 2037, the Victorian Government's plan to stop the decline of our native plants and animals and improve our natural environment.

Launched in 1998, Junior Landcare is an awareness raising and funding program that encourages children and young people to play an active role in ensuring the safe future of the environment.

Since the Victorian Junior Landcare and Biodiversity Grants were introduced in 2018, 678 projects have received \$2,496,703 in funding from the Department of Energy, Environment and Climate Action, up to, and including, 2024.

The grants provide funding to Victorian primary and secondary schools, kindergartens, preschools, childcare centres, Scouts, Girl Guides and Junior Landcare groups for projects that involve and educate young people in valuing and actively caring for Victoria's biodiversity and natural environment.



St Arnold's Day celebrations in Traralgon

L-R: Rev'ds Gradwell Fredericks, Marilyn Obersby and Janet Wallis enjoying a beverage

■ Sarah Gover

The parish of Traralgon once again gathered to celebrate St Arnold's Day with their now-traditional 'Buy Your Priest a Beverage' evening at the Glen Pub in Glengarry. It was a wonderful night of fellowship and gratitude.

Celebrated annually on or around St Arnold's Day, this light-hearted tradition honours St Arnold, who, in some circles, is recognised as the patron

saint of beer. Around the world, many mark the occasion with an international 'Buy a Priest a Beer Day' in his honour.

In Traralgon, the parish takes the opportunity to bring clergy, both incumbent and PTOs, together with parishioners for a meal, a beverage of their choice, and heartfelt thanks for their ministry and service.

This year, more than 40 parishioners from all three centres of the parish gathered at the Glengarry Hotel to share good food, great company, and warm appreciation for their clergy.

Sarah Gover was a Lay Worker at Traralgon before her ordination on 18 October.



Enjoying beverages at the Glengarry Hotel

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Faith, science, and story

Daniel Lowe's new role with ISCAST

Daniel and Helen Lowe

■ Krista Mountford

Exciting news in our community with the announcement of the Rev'd Canon Daniel Lowe being appointed an Associate Director at ISCAST.

ISCAST (Institute for the Study of Christianity in an Age of Science and Technology) is a network of people, from students to seasoned academics, committed to the gospel of Jesus Christ, who explore the interface between science, technology, and Christian faith. They challenge the assumption that faith and science must be in conflict by fostering a dynamic, critical dialogue between them. Through public lectures, school and church engagements, conferences, and scholarly work, ISCAST seeks to help Australians see how Christian belief and scientific inquiry can enrich each other.

Rev'd Lowe has engaged Gen X, Millennials, and Zoomers in meaningful conversations about faith and life. He has served at St Paul's Anglican Grammar School for some 25 years – including as Senior Chaplain for many of those – following earlier ministry as Youth Minister at Warragul Anglican Church.

A passionate communicator, Daniel brings a wealth of experience in public speaking, preaching, and writing, contributing to various publications and his own blog, *The Lowedown* (thelowedown.blog), and we are regularly blessed to share his articles in TGA. He holds a Graduate Diploma of Education, a Bachelor of Arts, and a Diploma of Theology.



Daniel is married to Helen, a physiotherapist, and together they have two sons.

Reflecting on his new role, he says:

With the rise of artificial intelligence, rapid developments in medical technology, the looming spectre of climate change, and a growing disillusionment with secular responses, our world is crying out for a better narrative. What better conversation to be a part of than the intersection of science and faith? That is why I am so excited to be joining the ISCAST team.

Daniel's gift for connecting people and ideas will be a great blessing to ISCAST,

and we can't wait to see what unfolds in this next chapter of his ministry.

Krista Mountford is the TGA Editor and Diocesan Development Officer.



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A faithful church response to domestic and family violence

L-R: Presenters Sharon Lockwood, Rev'd Melanie Whalley and Rev'd Tracy Laresen

■ Grania Sheehan and Sarah Gover

The Anglican Church of Australia's national conference *A Faithful Church Response to Domestic and Family Violence* took place in Melbourne in August. The purpose of the conference was to equip parishes with trauma-informed and justice seeking responses to domestic and family violence that are faithful to Christ.

Some of the key learnings drawn from the first day of the conference are presented below, along with a range of Gippsland parish initiatives that address the challenges raised.

The focus on domestic and family violence is timely. November 25 marks the beginning of the *16 Days of Activism Against Gender-Based Violence*. This is an initiative of UN Women which has been actively supported by parishes across the Gippsland diocese.

Rev'd Dr Hannah Craven opened the conference with her keynote address exploring what it means to be a church pursuing justice with Jesus for those who survive domestic and family violence. Craven identified 5 *things* particular to a Christian response: Grief, Repentance, Humility, Conviction and Hope.

Beginning with Grief ensures that 'what comes next comes from love, and the heart of God by way of sorrow. Repentance follows grief. The extreme violence against the Levite's concubine depicted in Judges 19: 22-30 was

presented as a 'litmus test of the nation's spiritual and religious health, to which God must dramatically respond.'

The question was raised by Craven: could our treatment of women and the experiences of the women amongst us in our church, parishes and wider communities say something about our spiritual health? The Levite takes no responsibility for his role in what happens to the concubine. We are challenged to consider the ways in which our own church might do the same.

From a place of Humility, harmful pastoral practices and ideas long held dear in our church communities can be challenged. For Craven, a faithful church response to family and domestic violence requires

of us to respond with humility to identify, understand and repent of the ways that the church has failed.

This can involve an interrogation of our understanding of 'forgiveness, of grace, of sacrifice, of marriage ...'

There is a movement from humility to Conviction. Craven spoke of 'justice' as requiring the church to act as an essential part of its witness to God's word. The undoing of the domination of women by men that lends itself to violence is part of the redemptive work of Christ. This biblical and theological conviction is consistent with the long-established evidence base linking patriarchy to men's violence towards women.

In her keynote address, Naomi Johnson spoke courageously about surviving domestic violence in the church. She called for Repentance and Conviction on the part of the church and spoke of what she wished the church had done in response to her own experience.

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A poster example from the Anglican Diocese of Adelaide

Disbelieving, minimising and victim blaming behaviours, mismanagement of disclosures, all cause further harm. Individuals within her church community provided support, responded with courage to her humanity, heard her and allowed for her brokenness.

A faithful church's response to domestic and family violence requires Hope to empower its present and future work. Craven spoke of hope in terms of 'our getting better', coming to collectively own the problem in our churches and working together to address the issue. In her keynote address, Dr Katherine Thompson spoke of the need for a nuanced and contextualised approach. There is no one way to respond to such a complex issue; 'the important thing is to start, then keep going'.

Along with the *5 things*, the Anglican Church's resource *Ten Commitments for Prevention and Response to Domestic and Family Violence* is a good place to start in responding to domestic and family

violence in the church. The *10 Commitments* can be used to plan activities at the diocesan and parish level.

The grass roots responding by parishes within the Gippsland Diocese demonstrates creativity in the approaches taken. A wide range of activities take place, some of which are described briefly below.

One parish gave expression to Grief, Repentance and Humility (Commitments 1 & 6) by allowing the wider community to lead the response to domestic and family violence. The church and its leadership began by first acknowledging a deep distrust in community of the church due to its historical role in teaching wives to submit to their husbands and the institutional church's response to allegations of child sexual abuse. Over time they built trust with the community by actively supporting local initiatives. The parish partnered with the health service, Neighbourhood House, and the Uniting Church to develop and run activities.

Conviction through cultural change (Commitments 3 & 7) was an approach adopted by several parishes across Gippsland. Commitment 7 involves the church supporting cultural change in parishes by teaching about gender equality, freedom from violence, and respectful relationships. For some of the parishes in Gippsland this involved clergy exploring doctrinal foundations and presenting the words of holy scripture in ways that work actively to guard against misunderstanding and distortions that justify domestic and family violence, and that underscore the equality of all human beings in the image of God. Through school chaplaincy work, this same approach to talking about scripture was combined

with popular culture to help young people identify healthy forms of masculinity and reject gender-based violence.

Commitment 8 encompasses the training of church leaders, pastoral staff, parish councils and parishioners to deepen their understanding of domestic and family violence and to better equip them to respond when family and domestic violence is observed and disclosed. Conviction through education was an approach taken by Gippsland parishes and the Mothers Union. Activities and activism are directed at raising awareness in the community generally, and more specifically amongst the church going Anglican community. This includes the planned installation of *Red Benches* at public locations, inviting speakers from community services and providing information in churches that covers how to respond to disclosures of domestic and family violence and how to refer to local support services.

Hope through collective action and institutional change (Commitments 2 & 9) is central to effectively responding to those who are affected by domestic and family violence in the church. One way in which this is demonstrated is by clergy and lay workers holding themselves accountable for interpersonal violence by adhering to the Anglican Church's code of conduct *Faithfulness in Service* and safe ministry training.

Despite the challenges, Craven reminds us that we have good reason to hope because we believe in a God who brings new life.

Dr Grania Sheehan is a parishioner at Traralgon and Rev'd Sarah Gover was ordained Deacon on 18 October.

Have your say in TGA!

Send your letters* of up to 350 words to editor@gippslandanglicans.org.au



* Please include your name and town for publication. Letters may be edited in the interests of clarity or space.



Celebrating the Feast of Stephen with Frederik Kaan's music

■ Dean Spalding

The first Sunday after Christmas can be a challenge to clergy and Lay Readers alike as many head off for the summer holidays, so we offer this description of a 'Feast of Stephen' as an encouragement to keep that feast on Sunday 28 December.

By contacting the Editor of The Gippsland Anglican (TGA) at: editor@gippsanglican.org.au, you can access a complete Order of Service for the commemoration of St Stephen – including music by contemporary hymn lyricist Frederik Kaan – as well as a sermon (available in text or video format) if that would be a helpful resource.

Martyrs teach us not only how to live faithfully, but how to have faith in the face of death and this is eminently true of St Stephen who prays that God will forgive his executioners, among whom is a dark character called 'Saul'. The effect of St Stephen and his faithful obedience to Christ far surpasses the events of the few chapters in Acts that feature him explicitly. The 'ghosting' of St Stephen hovers over the narrative right to the end of the Book of Acts.

St Stephen's death is understood as the catalyst that propels the church to fulfill the last prophetic commission that Jesus gives his followers before his ascension – Acts 1:8: 'you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.'

Another crucial 'turning point' in Acts with close links to Stephen is the conversion of 'Saul', a chief witness of the first martyrdom. 'Saul' is the holder of the coats of those who stoned St Stephen. The forgiveness for which St Stephen prays, hits Saul 'for a six', and he becomes known as 'Paul', the most effective Christian missionary of the First Century. Paul dominates the second half of the Book of Acts and is the author of most of the New Testament.

This year, the Parish of Trafalgar kept the earlier date option for the Feast of Stephen (Sunday 3 August) which we made memorable by the exclusive hymnal accompaniment of the late

Frederik Herman Kaan (1929–2009), a hymn-writer who was born in the Netherlands. So, although we didn't sing of *Good King Wenceslas* (!) we did sing six songs all from the same pen, which lent our Holy Communion service a unique type of narrative cohesion.

Kaan wrote only lyrics, not tunes, so we felt some liberty to choose tunes that were easy to sing, to give ourselves the best chance to focus mindfully on Kaan's beautiful and challenging lyrics.

Many of Kaan's lyrics speak of grace, forgiveness and the pursuit of peace. These lyrics come from a life with 'runs on the board' and a knowledge of some of Kaan's early life experience adds a real poignance to singing his songs.

Fred Kaan was only ten when the ravages of World War II came to the Netherlands. Kaan's family were among the many who sheltered and hid Jewish refugees from the Nazi occupation, and this was at a time of devastating personal hardship. Kaan witnessed the death by starvation of three of his grandparents during the war. Kaan and his family understood the deep cost of being obedient to Christ's command to welcome and care for the stranger (Matthew 25:35-36).

After the war, Kaan migrated to England, came to Christian faith, and joined the Congregational Uniting Church. His lyrics bear the hallmarks of an authentic journey of trial, grace and forgiveness.

Our opening hymn captured something of Kaan's (and St Stephen's) extraordinary capacity for forgiveness: *Help Us Accept Each Other* for which we kept to the simple tune *Cruger*. To prepare for the hearing of the Gospel (Luke 21:12-19), we sang *God! When Human Bonds Are Broken*, to the familiar *Servant Song* tune.

At the conclusion of the sermon, we wanted to sing one of Kaan's less-widely published set of lyrics called *Today, I Live; One Day Shall Come My Death*, but because we couldn't find an easily-singable tune for this, I composed a congregation-



friendly 10.11.10.11 tune which I've dubbed *Attend* (which I've written out and would be happy to share).

To prepare ourselves to receive the bread of life and the cup of salvation, we used Kaan's beloved *Let Us Talents and Tongues Employ*, perhaps well-known and well-loved because of its coupling with a particularly joyous melody adapted from a Jamaican folk melody called *Linstead Market*.

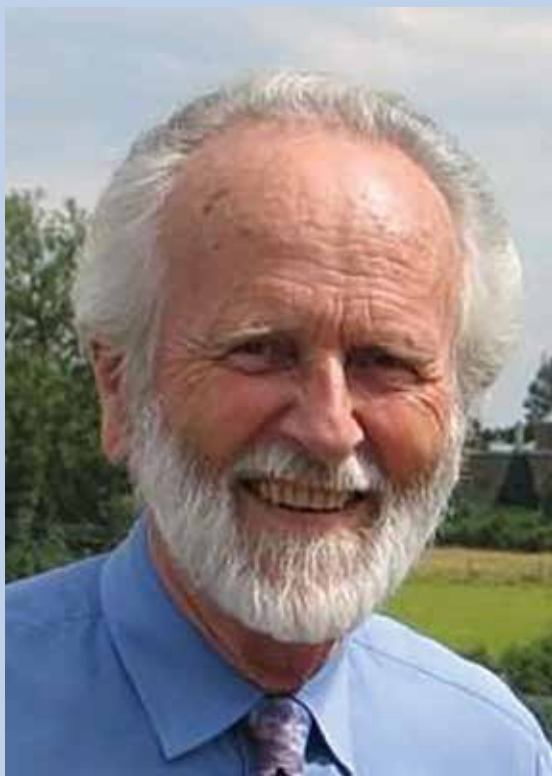
Bread is broken, the wine is poured,
Christ is spoken and seen and heard.
Jesus lives again, earth can breathe again,
pass the Word around: loaves abound!

Immediately after Communion, we sang *Now Let Us from This Table Rise* (to *Niagara*). And as our final ('exeunt') hymn, *God! As with Silent Hearts We Bring to Mind* which is a beautiful prayer for peace; we used the familiar tune *Eventide*, which kept our attention on the lyrics including the inspiring last stanza.

So, Prince of Peace, disarm our trust
in power,
teach us to coax the plant of peace
to flower.
May we, impassioned by your living
Word,
remember forward to a world restored.

That last line describes precisely what we aim to do in all acts of Christian remembrance, including our remembrance of the lives of saints, like Stephen, we 'remember forward', towards God's ever-increasing kingdom; and we were thankful for Fred Kaan's songs to sing on the way 'to a world restored'.

The Rev'd Dr Dean Spalding is the Rector of Trafalgar.



Who was Frederik Kaan?

■ Krista Mountford

Frederik Kaan (1929–2009) was a Dutch-born hymn writer, minister, and advocate for peace and social justice. Born in Haarlem, the Netherlands, he experienced the trauma of World War II firsthand, including Nazi occupation and the loss of family members, which deeply shaped his lifelong commitment to reconciliation and human dignity.

After the war, Kaan studied theology and later moved to the United Kingdom, where he served as a Congregational (later United Reformed Church) minister.

Kaan began writing hymns in the 1950s, becoming one of the most influential hymn writers of the 20th century. His works broke new ground by addressing contemporary issues such as human rights, peace, unity, and global responsibility, moving beyond traditional themes of praise and worship.

Among his best-known hymns are *For the Healing of the Nations*, *Help Us Accept Each Other*, and *Let Us Talents and Tongues Employ*.

His language was inclusive, poetic, and forward-looking, often reflecting ecumenical and international perspectives. Kaan's hymns have been translated into many languages and are used across denominations worldwide. Throughout his life, he saw hymn writing as both a spiritual and ethical calling, using song to express faith in action and hope for a more just world.

Krista Mountford is the TGA Editor and Diocesan Development Officer.

The Gippsland Anglican



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Cath Connelly

Do you know what makes my eyes sparkle? All the plans for The Abbey in 2026. Yesterday I showed the list of the things we have arranged for next year to a friend and she exclaimed, 'what a wonderful variety, such richness'. The Abbey will always have as its core the elements of spirituality, hospitality and the environment; around these three pillars, we have such scope to make this a welcoming place offering a range of programs and experiences.

2026 brings with it at least one organised retreat each month as well as our popular monthly *Hush Quiet Days*. Topics are varied, opening wide the invitation to you to find something that sparks your interest.

We have such topics as 'Stepping into Elderhood', 'Sacred Image Making', 'Restoration of Relationships' and 'Zen and the Art of Lego' to name but four of our monthly retreats. We will also have one-day events such as our Brigidfest on February 1, 'Learn a Craft Day' and our new 'Cooking Class with Jackie' series.

Regarding opportunities for private retreats as time away to renew our hearts and souls, we have available our six beautifully renovated retreat rooms.

One of our new initiatives is to work with St Peter's by the Lake in Paynesville to offer a fortnightly 'Chat and Chew' lunch whereby all are invited to join us for a simple lunch and conversation around a particular topic. This, combined with our Wednesday Eucharists, provides important opportunities for local people to meet as a community.

Keep your eye out for the full program. It is on The Abbey website: www.theabbey.org.au

This is your place; come find a home here.

Save the date



For further information, please contact Anna at the Abbey: (03) 5156 6580, info@theabbey.org.au

Please note that the Raymond Island ferry will not be operating for six weeks between 10 November and 8 December. All Abbey programs will continue to operate during this time. There is a free shuttle ferry that brings people across to the island, but cars remain parked on the mainland. A special carparking area next to the Paynesville yacht club has been designated for this time. We can arrange to meet you at the ferry to assist with any luggage you have and to drive you to The Abbey. The Abbey is an easy walk from the ferry.

NOVEMBER

- 1 Clothes swap day
- 13 *Hush Quiet Day* – Journey from the Centre
Facilitator: Cath Connelly
- 13 Celtic Music session
- 17–20 Benedict: Living Life in the Daily
Facilitator: John Stewart
- 28 Ecumenical Advent Conversation
St Mary's Roman Catholic Cathedral,
Sale

DECEMBER

- 5–7 Art from the Heart
Facilitator: Andrea do Santos
- 11 *Hush Day Advent* – Step out in faith
and be renewed
Facilitator: Gradwell Fredericks
- 11 Celtic Music session



Giving a gift that lasts

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From the Editor



When life speeds up, just pause a moment

Is anyone else wondering how we've found ourselves in November already?

For me, the year seems to have raced by in a blur of work, children's sporting commitments, school runs, events and more than I can fathom. However, with the end of year fast approaching I'm stopping to wonder how many moments I missed savouring and how many slipped past without my noticing?

Perhaps it's just the rhythm of life in our modern world; everything is fast, full, and fleeting. But as daylight savings entered, warmth began to show itself, and the scent of Spring is in the air. Maybe there's an invitation here: a reminder to pause, to acknowledge, and to enjoy each moment.

As a mum, I'm constantly reminded of how time moves both swiftly and tenderly. Watching my boys grow and change brings a lot of joy; hearing their laughter, watching them become more independent, learning about who they are. But in some ways, it also carries a quiet ache, and a sense of how quickly time is passing. Parenthood seems to teach us how to hold joy and loss in the same heartbeat, but also the importance of noticing and appreciating these moments.

Time, after all, is one of our most precious gifts. We can't slow it down, but we can be more deliberate with how we spend it. As we are reminded,

This is the day that the Lord has made; let us rejoice and be glad in it.

(Psalm 118:24).

Perhaps what actually matters isn't slowing down but stopping now and then to truly see what's before us. We can pause before replying to that text, listen a little longer to a story being told, or take the long, scenic way home. We can leave the phone on the table and really taste the meal that's been prepared. Or step outside after dinner and watch the light fade now that we have more light in the evening. These small moments bring us back to what's real – life is happening now, enjoy it.

So, as the year gathers speed toward its close, I hope that I, and you, will find moments to breathe and to notice, to pause long enough to appreciate the simple, sacred moments that make our lives well lived.

Krista Mountford

Forest's reply to Jeremiah October 2025

Dear Jeremiah,

Although your letter speaks of a dire lack of motivation for change, pointing out that 'selfishness, greed and apathy' are the underlying reasons that people in 2025 were reluctant to embrace the seriousness of the situation facing Earth, I notice within myself an excitement. Despite and around the horrors of your time – the fallout of which we are still dealing with in 2325 – something shifted. Something happened whereby we have survived and indeed I would argue that we are rich indeed. Certainly, our wealth is not found in the accumulation of goods, but because we cannot afford to squander any of the few resources we have. We share, we collaborate, we make decisions attuned to both the community and earth.

So, what has shifted? Maybe together – you from your place and I from your future – we can put our finger on the shift that has occurred to bring about a struggling but vibrant world in 2325. We have had to look at some very difficult situations. We have had to take seriously that it is not humane to have millions of people living in refugee camps, that slavery is totally unacceptable and that no nationality has superiority.

Was the change incremental or was it orchestrated? Both, and it has not been a peaceful transition. Certainly, regarding reshaping every part of society due to the changes in climate, we had no choice. Earth became hotter, the oceans were suffering, resources ran out, pollution reached horrendous levels. As a global community we had no choice but to take these realities seriously. Maybe we just no longer have the luxury to indulge in 'selfishness, greed and apathy'.

Jeremiah, choices were made that brought about the shift. Be a hope-bearer in your time, knowing that we need your hope for those of us who are your future. The Spirit will always find ways to bring new life.

In peace,

Forest

Reach out to our rural readership

From Nar Nar Goon to the border, *The Gippsland Anglican* is distributed to parishes across our region.

Contact us about sharing your advertising message or for a copy of our media card.

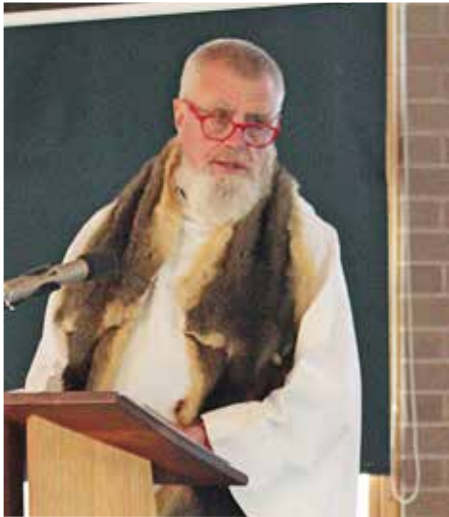
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birra-bina-birra yaryanbuwaliya yandu

gentle whispers from the every'when

Glenn Loughrey
Coventry Press, 2025



The Venerable Canon Uncle Glenn Loughrey
at our Synod earlier this year

■ Ken Parker

This small book demands some consistent work by its readers.

For a start, it is a book of poems and that is surely a challenge in a day when all of us move too fast. Poetry asks that we slow down, that we

stop to listen
stop to read
stop to speak the word out loud

Glenn Loughrey, its author, is both priest and poet. In his poems he makes himself vulnerable as he shares his experiences and his insights. The practice of vulnerability is key to his writing.

Thus, the beautiful poem 'ya gotta limp a little'

ya gotta limp a little
teeter totter
take a risk a little
toughen up the edges
smudge the ink
fade to black
now and then
nothing learnt
on a smooth road
only the potholes
allow colours to rise

Belief too is central to Glenn Loughrey's writing: he is both Christian and Aboriginal in his shaping and in his believing. He asks the reader to stand with him in interrogating Christianity from a first nations perspective.

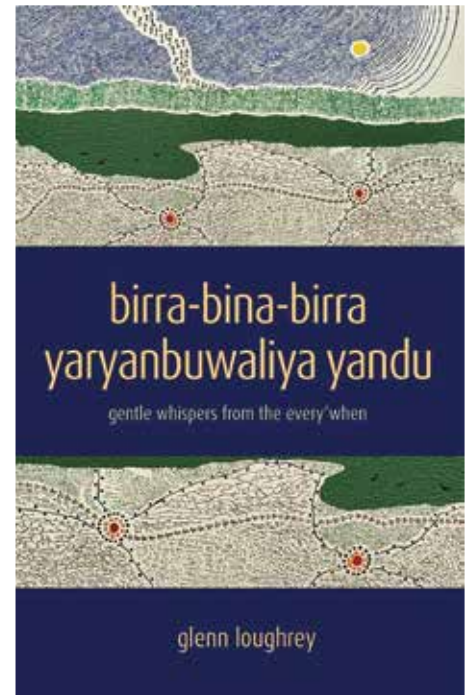
He says 'I would suggest that we need to read Christianity for example through the gaze of First Nation's spirituality and judge it against what was here before'.

And then there is Country. Glenn Loughrey invites us on to Country through language and through his own being:

being known
lying naked on the plains
open
free
vulnerable
shivering with each touch of sun
each whisper of breeze
exploring places
previously hidden
private
unknown
those covered by your own hands
embarrassed (known)

Language is part of country and Loughrey uses Wiradjuri as well as English to tell his poems

wiradjuri
unheard
tradition
embedded
at birth
country within
speaking its
own language
in the absence
of words
yany-ndhu
gulbara
(wiradjuri)



So – step on to Country with Glenn Loughrey. Read his poems out loud, especially when walking. Don't be in a hurry. Don't make dust.

'dust rises up'
eyes itch
wind blows
stop
sit down
listen
wait
so you understand (girray burrawarra)

The Rev'd Ken Parker is Associate Priest at Bunyip.



Supporting the Aboriginal Ministry Fund

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

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To find out more, contact the Registrar: (03) 5144 2044
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Do you have
a question,
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or concern?

Let us know!

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GIPPSLAND ANGLICANS

Youth Ministry Catchup

A regular time to pray and share youth ministry hopes, plans, ideas and resources. All welcome.

First Tuesday each month, 7:30pm at: tinyurl.com/GIPPSYOUTH
For more info contact daniel@warragul Anglican.org.au

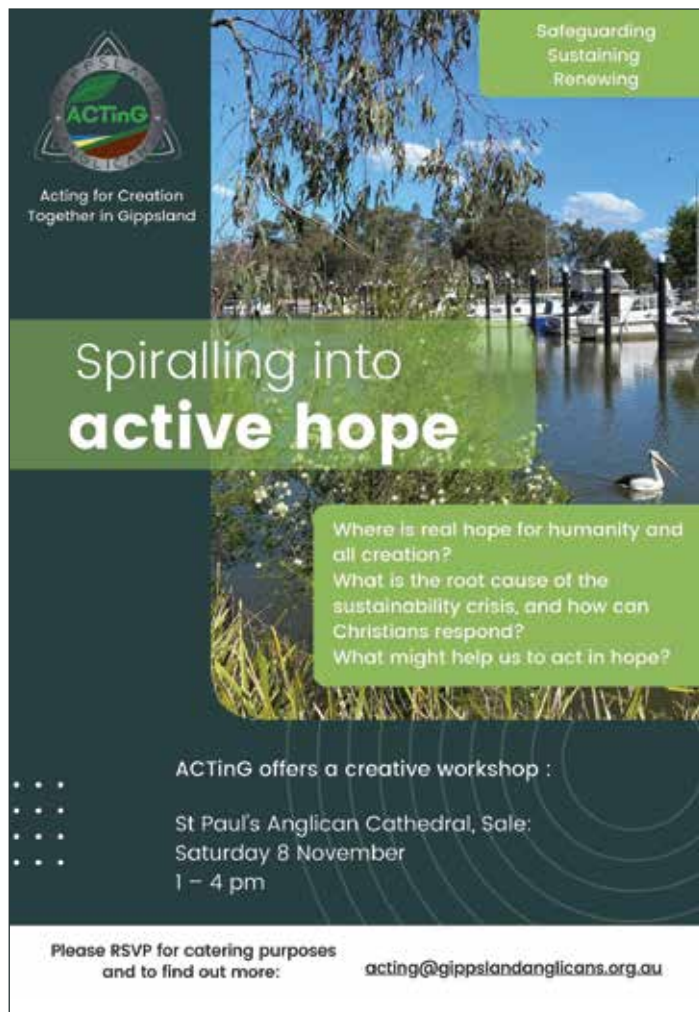


Wednesday Weekly Bible Study

If you would like to meet with others in Gippsland to read and discuss the Bible, you are welcome to join The Rev'd Bec Hayman's Zoom Bible study group on Wednesday evenings from 8:15pm–9:00pm.

Bec Hayman is the Anglican priest in the cooperating Parish of Churchill/Boolarra/Yinnar.

For more information or to receive the Zoom link contact Bec by telephone 0467 023 363 or email becca_mike@yahoo.com



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Where is real hope for humanity and all creation?
What is the root cause of the sustainability crisis, and how can Christians respond?
What might help us to act in hope?

ACTinG offers a creative workshop :

St Paul's Anglican Cathedral, Sale:
Saturday 8 November
1 – 4 pm

Please RSVP for catering purposes and to find out more: acting@gippslandanglicans.org.au



ECUMENICAL ADVENT CONVERSATION

Friday 28 November
9.30am for a 10.00am start - 3.30pm
St Mary's Cathedral, Sale

The Anglican and Roman Catholic Bishops of Gippsland warmly invite you to join the eighth annual Advent Conversation - an ecumenical gathering of clergy and laity from both traditions.

This year's Conversation will reflect on Advent themes through Old and New Testament passages from our common lectionary.

We are delighted that the Conversation will once again be led by eminent biblical scholars from the University of Divinity, The Rev'd Emeritus Professor Brendan Byrne, SJ and The Rev'd Canon Professor Emerita Dorothy Lee.

Cost: \$30 which includes morning tea and lunch
Bookings essential for catering: www.trybooking.com/CXGYW
or contact The Abbey: 051 5156 6580 / info@theabbey.org.au



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EMERITA DOROTHY LEE



THE REVEREND EMERITUS PROFESSOR
BRENDAN BYRNE, SJ



THE RIGHT REVEREND
DR RICHARD TRELOAR



THE MOST REVEREND
GREG BENNET DO

EVENTS

For events at The Abbey, see page 20

NOVEMBER

- | | |
|-------|---|
| 2 | Flowers of Remembrance at Bunyip (celebrating All Souls' Day)
Eucharist at 10am, St Thomas' Church, Bunyip |
| 26–28 | Retreat at Bunyip
Inspired by Simon Gregg's <i>Turner and Australia</i> exhibition at Sale.
We will explore <i>Images of the Divine</i> and our relationship to the land.
Contact Ken Parker for more information (03) 5976 1634 |
| 28 | Ecumenical Advent Conversation
St Mary's Cathedral Sale |
| 30 | Installation of Bishop Ric Thorpe as Archbishop of Melbourne
St Paul's Cathedral, Melbourne 4pm |

Three new Deacons



Christine Morris

Ken Spackman (right), Sarah Gover (centre), and Josh Hasan (left) with Bishop Richard at St Paul's Cathedral Sale after their ordination as Deacons on St Luke's day, Saturday 18 October

Three very different journeys, and three distinct shapes of ministry are represented in this triumvirate of ordinands who now share the foundational order of ministry that is the diaconate. In her words of affirmation towards the end of the service, Kate Campbell – herself a permanent Deacon and an Examining Chaplain on the panel for all three candidates – said this:

As we continue to ask questions and seek different ways of 'being church', there are no easy answers, though I believe that the diversity of our ordinands today reflects our communal desire to grow and flourish as people of faith ... May each of you maintain

and grow your passion in your unique diaconal callings – and you never know, you may even discover some new and different ones. I encourage you to value your place liturgically as a Deacon, preparing you to take the Gospel out into the world, remembering that trust in God's providence through prayer and Holy Spirit are your best guides. I welcome you to the household of Deacons!

A further report on the Ordination, including more encouraging words from Kate and from the preacher, Fr Gradwell Fredericks, will appear in the December edition of TGA.

The Gippsland Anglican

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